CHAPTER THREE
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Location of the Study
Odisha is one of the major states of India both in terms of land area and population wise. It lies in the tropical zone from 17.49N to 22.34N latitude and from 81.27E to 87.29E longitude. It has an area of about 155,707 sq.km. It is bounded by West Bengal in North-East, Bihar in the North, Madhya Pradesh in the West, and Andhra Pradesh in the South and the Bay of Bengal in the East (Sinha, 1999).

3.1 History of Odisha
The history of Odisha dates back to antiquity, its famous old names being Kalinga, Utkal, koshala and Udra. The history of Odisha is two thousand years old. However, the modern Odisha came into existence in April 1, 1936. Moreover, the history of Odisha always stands for great human value and glory of superb intelligence. Odisha has been gifted with nature’s bounty, a 482 Km stretch of coastline with golden beaches, serpentine rivers, mighty waterfalls, forest-clad blue hills of Eastern Ghats with rich wild life. Odisha referred to as “The soul of India”, is a mystical land where the past and modern today form a harmonious blend. The state is filled with awe-inspiring monuments, thousands of master artisans and artists, numerous wildlife sanctuaries and stunning natural landscapes (Ibid.). The official language of the State, spoken by the majority of people is Odiya. Odiya belongs to the Indo-Aryan branch of the Indo-European language family. It is closely related to Bengali and Assamese. Odisha has such a lovely places to offer to both tourists and the pilgrims. Since overcrowding has never been a problem with most of these places, barring the festive season, spending holiday can be really enjoyable and peaceful in Odisha (Barik, 2006).

3.2 Demography and Geography of Odisha
The Population of Odisha in 2013 is estimated to be 4.31 Crore or 43.1 million. However the state population was recorded as 42,534,621 in the year 2012. According to latest Census of India 2011, the Population of Odisha state was 4.19 Crore. The state has witnessed a descent growth of Population in the last 10 years. In 2001 Census, its population was estimated to be 3.68 Crore, thus it has witnessed a growth of 13.97 percent in its Population in this decade (http://www.indiaonliepages.com). Odisha with 269 per sq. km. density of Population is below the national average of 382 per sq. km. This was previously recorded at 236 per sq. km. in the last census of 2001. If measurement is shifted from Kilometer to Mile, Odisha’s total area becomes 60,119 Sq. mi with the density of approximately 698 per Sq. mi. Total population of Odisha as per 2011 census is 41,947,358
of which male and female are 21,201,678 and 20,745,680 respectively. In 2001, the total population was 36,804,660 in which males were 18,660,570 while females were 18,144,090. The total population growth in this decade is 13.97 per cent while in previous decade it was 15.94 per cent. The population of Odisha forms 3.47 per cent of India in 2011. In 2001, the figure was 3.58 per cent. As per Official Census of India 2011, Population of Odisha is now 4.19 Crore showing change of 13.97 per cent from the last decade. Reports of Census 2011 suggest that Odisha feeds 3.47 per cent of total population of India. As per the preliminary report of Odisha, has total population of 41,947,358, male and female constituted 21,201,678 and 20,745,680 respectively (Census of India, 2011).

3.3 Literacy Levels

In Odisha, literacy has increased 4.6 times from 15.8 per cent in 1951 to 73.45 per cent in 2011, growing at an annual compound rate of 2.59 per cent, as against 2.35 per cent per annum national level, from 18.33 per cent in 1951 to 74.04 per cent in 2011. Whereas male literacy rate has increased 3.02 times from 27.32 per cent in 1951 to 82.40 per cent in 2011, female literacy has grown much faster 14.24 times from a low base of 4.52 per cent in 1951 to 64.36 per cent in 2011 (Economic Survey, 2012-13, Government of Odisha). Though the male and female literacy rates are fast approaching national averages, there is still a gender gap of 18 per cent in literacy. School attendance rates in Odisha and India are respectively 83.5 per cent and 85.2 per cent in 2007-08, as per NSSO data for the 64th round (Ibid.). There are substantial social, regional and gender disparities in literacy. ST communities have very low levels of literacy. ST female literacy has increased from a very low level of 4.76 per cent in 1981 to 23.23 per cent in 2001, which is significantly lower than the SCs and GCs female literacy. Though, ST male literacy increased from 23.27 per cent in 1981 to 51.48 per cent in 2001, there is a still gap between that and the general male literacy rate (Ibid.).

With regards to Sex Ratio also known as Gender Ratio, Odisha surpass average sex ratio of India. India’s average Gender Ratio increased to 940 from the past figure of 933. In 2011, Odisha’s Sex Ratio stands out 978 which are 972 in 2001 census.

According to the 2001 census, SCs and STs Population in the state was 60.82 lakh and 81.45 lakh respectively. The literacy rate of SCs and STs is 36.8 per cent and 22.3 per cent respectively, which was 16.5 per cent and 22.1 per cent of the total population of the state. ST and SC taken together constitute about 38.66 per cent of the State’s total population. Out of 635 tribal communities in India, 62 are found in Odisha and 13 are Primitive Tribal Groups (PTG) (Ibid.). The ethos, ideology, world view and cultural heritage of tribal
communities are rich and varied. They range from nomadic food gatherers and hunters to skilled and settled agriculturists and horticulturists. Tribal areas present diverse socio-economic panorama. Tribals speak as many as 74 dialects. The PTG are distinguished from other tribal communities for their pre-agricultural economy, low levels of literacy, isolated habitations and other characteristics. It is encouraging to note that their population, based on a survey conducted in 2007 has increased to 78,519 from 70,657 in 2001. They reside in parts of twenty blocks of twelve districts. The ST population of Odisha increased from about 42.24 lakh in 1961 to 81.45 lakh in 2001. However, their proportion in the total population decreased from 24.07 per cent in 1961 to 22.13 per cent in 2001. Odisha has the 3rd largest concentration of tribal population in the country. The decadal population growth rate of ST since 1961 has been less than that of the total population. About 94.5 per cent of STs in Odisha reside in rural areas as against 91.7 per cent in India. As per the 2001 census, the sex ratio among ST at 1003 is higher than the State average of 972 and the national ST ratio of 973. The decadal growth rate of ST population in Odisha is lower (15.82 per cent) than all over India (24.5 per cent). The decadal growth rate of ST population in rural Odisha is 30.3 per cent and in urban areas it is 14.1 per cent (Ibid.). It may be seen that the literacy rate of ST women is very low at 23.37 per cent in 2001, compared to 40.33 per cent of SC women and 50.51 per cent of all women in Odisha. Though literacy rates of both ST and SC women have increased over the years, the increase is less than that of their male counterparts. As a result, the gap between male and female literacy rates of ST increased from 11.27 percentage points in 1961 to 28.11 percentage points in 2001.

The state Odisha is divided into 10 agro-climatic zones with varied characteristics. Its land can be classified into three categories, low (25.6 per cent), medium (33.6 per cent) and uplands (40.8 per cent) with various types of soil like red, yellow, red-loamy, alluvial, and coastal alluvial, late rite and black soil with low and medium texture. The annual average rainfall of the state is 150cm. Odisha is divided into thirty districts for administrative convenience. Presently Odisha has 30 districts, 58 sub-divisions, 171 tehsils, 314 blocks and 394 police stations. There is 6234 G.P.s and 314 Panchayat Samiti in the state. Moreover, it has 21 parliament segments (Statistical Abstract 2008, Government of Odisha).

3.4 Habitat Profile

The state can be divided into four distinct physiographic regions, viz. (i) Northern Plateau or uplands, (ii) Eastern Ghat, (iii) Central table land and (iv) Low lying valleys and coastal plains. The Northern Plateau with an average elevation of about 800 m. includes the Mayurbhanj, Keonjhar and Sundergarh districts and Pallahara area of Dhenkanal district.
Topography of this plateau region is undulating, frequently intersected by hill ranges with a general slope from north to south and is covered with dense forest. This region has formed the most important watershed of the rivers Baitarani and Brahmani. The Eastern Ghat runs south-west parallel to the coast. Some portion of the Koraput and Dhenkanal district are occupied by the Eastern Ghat. The hills, abruptly rising on the eastern side, gradually slope down to the west up to 200 m. in the Parakole and Malkangiri zones. The Central table land comprises Koraput, Kalahandi, Rayagada, the western part of Ganjam, Phulbani and the southern part of Dhenkanal. The average elevation of the table land is 600 m. covered with thick forest. The coastal plain includes small portion of Mayurbhanj, major parts of Balasore, Bhadrak and Kendrapara, some parts of Cuttack, Puri and the Eastern parts of Ganjam (Tribal World, 2002, Anthropological Survey of India).

The state is drained by three main rivers- Mahanadi, Brahmani and Baitarani. The Mahanadi together with Brahmani and Baitarani has formed the extensive and fertile Mahanadi deltaic plain stretching from the lake Chilika to Bhadrak in the north. The combined water of the three rivers sometimes brings heavy floods during rainy season (Ibid.).

Almost one-third of Odisha is covered by forests which make up about 37.34 per cent of the total land area of the state. These forests cover most of southern and western Odisha. The eastern plains adjacent to the coast are covered by farmlands. The forest cover of Odisha extends over an area of 58,136.869 square kilometres out of which reserve forests make up an area of 26,329.12 square kilometres (10,165.73 sq mi), demarcated protected forests make up 11,687.079 square kilometres (4,512.406 sq mi) and un-demarcated protected forests make up 3,638.78 square kilometres (1,404.94 sq mi). Other types of forests make up 16,261.34 square kilometres (6,278.54 sq mi) while un-classed forests make up 20.55 square kilometres (7.93 sq mi) of the total forest cover. The State Government of Odisha also classifies forests based on their density. About 538 square kilometres (208 sq mi) of land are classified as very dense forests with a canopy density of over 70 per cent, 27,656 square kilometres (10,678 sq mi) of forests are classified as moderately dense cover with a canopy density of 40 to 70 percent and 20,180 square kilometres (7,790 sq mi) of land are classified as open forest with a canopy density of 10 to 40 per cent (http://en.wikipedia.org/wiki/Geography_of_Odisha). Littoral forests occur in a narrow strip along the sea coast. Sal is an important tree and mostly used in commercial timber. Tribal communities are partly dependent on forest and forest produces. Valleys and low lying coastal areas are very productive for crops, among which rice is the most important. Shifting cultivation is occasionally practised in the high land
plateau region by the tribal communities especially in the districts of Koraput, Keonjhar, Sundergarh, Kalahandi and Mayurbhanj where there is a very high concentration of tribes (Tribal World, 2002, Anthropological Survey of India).

Keonjhar is a landlocked district with an area of 8303 Sq. Km. It is situated in the northern part of Odisha. It is surrounded by Singhbhum district of Jharkhand in the North, Jajpur in the South, Dhenkanal and Sundargarh in the West and Mayurbhanj and Bhadrak in the East. It lies between 20°1'N and 22°10'N latitudes, between 85°11' and 86°22' longitude and at 480 meter altitude. It presents a panorama of millennia, both from the geographical and anthropological point of view. Spread over an area of 8,303 Sq. Kms, it is as varied as the whole of Odisha with water-falls roaring gorges, mountains and minerals (District Statistical Handbook, Keonjhar). The manifold expressions of nature in this district are unique in Odisha.

Keonjhar has the distinction of containing one of the oldest rocks of the world, approximately 3800 million years old covering an area of 100 Sq. Kms at Asanpat. It has also the oldest stone inscription of Odisha paleo-geologically belonging to the Gupta period. In Sitabinj, one can find the fresco paintings in the cave shelter of Ravana Chhaya dating back to 5th Century A.D. Anthropologically, its two main tribes, namely the Juangs and the
Bhuyans carry a distinct and primitive past. The Juang claims them to be the most ancient tribe of the world. In spite of their modern ways of living, many aboriginal practices are still prevalent among them.

The district of Keonjhar is highly rich in mineral resources and has vast deposits of Iron, Manganese and Chrome Ores. About 30 per cent of its total area is covered with tracts of dense forests. But the district, in spite of its immense mineral and forest wealth, still remaining economically backward. As a sequel to the integration of the feudatory states with Orissa on 1st January, 1948, the erstwhile princely state of Keonjhar emerged as one of its districts with its head-quarters at Keonjhar Garh and since then it has been continuing as such.

3.5 History

The whole district of Keonjhar was a princely state before its merger with Odisha. The early history of the State is not adequately known. It was most probably a part of the old Khijjinga territory with headquarters at Khijjinga Kota, identified with modern Khiching. It became a separate state with Jyoti Bhanja as its ruling chief sometime during the first half of the 12th century A.D (District Plan Report 2009-2010). The then State of Keonjhar comprised only the northern half of the modern district for a long time prior to the kingdomship of Jyoti Bhanja as King. During the latter part of the 15th century the southern half was occupied by King Govinda Bhanja under whose rule Keonjhar was extended from Singbhum in the north to Sukinda (a Zamindari in Cuttack district) in the South and from Mayurbhanj in the East to the borders of the States of Bonai, Pallahara and Anugul in the West. During the rule of Pratap Balabhadra Bhanja (1764-1792 A.D.) two small areas of Tillo and Jujhpada were purchased from the Zamindar of Kantajhari and were added to the State. These were recognised as parts of Keonjhar in the Sanad granted by the East India Company to Raja Janardan Bhanj in 1804 (http://ordistricts.nic.in/district_profile/history.php).

Since then there had been no territorial changes of the State till its merger with the Province of Odisha. But after merger largely for the reasons of administrative expediency the areas of Tillo (7.51 sq.km) and Jujhpada (9.06sq.km.) were transferred to the districts of Balasore and Cuttack respectively, while a number of villages called Ambo group (14.84 sq.km.) of Balasore district were added to Keonjhar district (Ibid.).

3.6 Climate

The climate of the district is characterised by an oppressively hot summer with high
humidity. Summer generally commences in the month of March. Temperature begins to rise rapidly attaining the maximum in the month of May. During the summer maximum temperature is 38.2°C. The weather becomes more pleasant with the advent of the monsoon in June and remains as such up to the end of October. The temperature in the month of December is lowest i.e. 11.7°C. Sometimes it even drops down to 7°C. The average annual rainfall is 1534.5 mms. The flora and fauna forest area is 30 per cent of the total geographical area of the district. The reserved forests of the district consist mostly of steep hills and narrow winding valleys. It is indeed a pity that most of the wide valleys which offer optimum conditions for the growth of fine Sal forest are not a part of the reserved forest area (District Plan Report 2009-2010).

3.7 POPULATION

Keonjhar District population constituted 4.30 per cent of total Odisha population. In 2011, Keonjhar had population of 1,801,733 of which male and female were 906,487 and 895,246 respectively (www.Census2011.co.in). There was change of 15.42 per cent in the population compared to the population as per 2001. In the previous census of India 2001, Keonjhar District recorded increase of 16.83 per cent to its population compared to 1991. The initial provisional data suggest a density of 217 in 2011 compared to 188 of 2001. Average literacy rate of Keonjhar in 2011 were 69.00 compared to 59.24 of 2001. If things are looked out at gender wise, male and female literacy were 79.22 and 58.70 respectively. For 2001 census, same figures stood at 71.99 and 46.22 in Keonjhar District. Total literate in Keonjhar District were 1,069,023 of which male and female were 616,025 and 452,998 respectively. In 2001, Keonjhar District had 780,918 in its total region. With regards to Sex Ratio in Keonjhar, it stood at 987 per 1000 male compared to 2001 census figure of 977. The average national sex ratio in India is 940 as per latest reports of Census 2011 Directorate.

The district has a population of 15, 61,990 (2001 census), with a population density of 188 persons per km² as against 236 person per sq. km of the state. The decennial growth rate of the district is 16.83 per cent. It has 2122 villages including 53 un-inhabited villages covering 13 blocks, 8 tahasils and 3 subdivisions. The Scheduled Tribes of the district constitute 44.5 per cent (695141) of the total population whereas; the Scheduled Castes constitute 11.62 per cent (181488). The literacy rate of the district is 59.24 per cent against 63.08 per cent of the state. The principal tribes were Bathudi, Bhuyan, Bhumij, Gond, Ho, Juang, Kharwar, Kisan, Kolha, Kora, Munda, Oraon, Santal, Saora, Sabar and Sounti. These
sixteen tribes constituted 96.12 per cent of the total tribal population of the district. The concentration of Scheduled Tribes is the highest in Keonjhar and lowest in the Anandapur Sub-Division (http://en.wikipedia.org/wiki/Kendujhar_district). Out of thirteen Blocks of Keonjhar eight blocks are having large percentage of tribal population. The linguistic map of the district shows that all the Blocks are multilingual in varying degrees. The main tribal communities that co-exist and co-operate with Odiya language are Juang, Santali, Ho, Bhuyan and Munda. In the Blocks of Harichandanpur and Keonjhar Sadar Odiya language emerges as the major language. In the Blocks of Champua, Joda, Banspal and Jhumpura, Odiya is used as a subsidiary and a supplementary language with tribal language (Sahoo 2011, Odisha Review).

3.8 Education and Health

There were 1603 numbers of primary schools, 659 numbers of middle schools and 44 numbers of general colleges in the district during 2006-07. The medical facilities are provided by different agencies like government, private individuals and voluntary organisations in the district. There were 84 numbers of Allopathic medical institutions with 577 bed facilities, 34 numbers of Homeopathic dispensaries and 49 numbers of Ayurvedic dispensaries in the district during the year 2006-07 (District Plan Report 2009-2010).

Joda is a block in the Keonjhar district of the state of Odisha. The block has an area 438.82 sq. kms. There are 22874 numbers of households in 119 villages. It is at 67 km distance on road from district headquarters. The area has rich iron ore deposits and the economy centres on the large-scale production of steel (District Statistical Handbook, 2007). As of the 2001 census the population of Joda has been enumerated to be, 102379. Males constitute 52 per cent (52501) of the population while females account for 48 per cent (49878) of the population. The total ST population was 61713, out of which 31061 were male and 30652 were female. In Joda, 16 per cent of the population is less than six years of age. The average literacy rate of Joda is 46.18 per cent, which is much lower than the national average literacy rate. Out of it, the male literacy rate is 59 per cent and the female literacy rate is 31.67 per cent (http://www.indianetzzone.com/12/joda_kendujhar_orissa.htm). The workers in Joda are 38962, from which 26411 are male and 12551 are female workers. There are 104 numbers of primary schools with 226 nos. of teachers both male and female, and the total number of students is 18985, out of them 1557 are SC students and 9455 are ST students in Joda block. There are 35 middle schools which have 84 teachers. Out of 1700 students 275 are SC students while 928 are ST students (District Plan Report 2009-2010).
This region has the richest iron deposits in India and as a result of this many steel plants such as Tata Steel, Jindal Steel and Essel Mining of Aditya Birla Group have been constructed near the Joda region. Since 2000, this region has seen unprecedented industrialization. Although this industrialization has enriched many citizens living in Joda, it has also deteriorated the living conditions. At present a number of Sponge Iron Plants have come up in its periphery due to cheap availability of raw material and labour. As Joda is a hub of Steel Industries, a drastic increase in Industrialization has degraded the flora and fauna of the town. The rivers and lakes are polluted by the effluents released from these industries. The highly trafficked route from Joda to Bhubaneswar has very good transport links and the roads are wider and in good condition.

The number of outsiders is more than the insiders in the Joda block. Tribals are the original settlers in this region. Bhuiyan, Munda, Santal and Kolha tribes are found in the areas of Joda. Odiya is used as a subsidiary and a supplementary language with tribal language among the tribes in Joda. Most of the people lived under the below poverty line. Nearly eighty per cent of the rural population earns their livelihoods through combination of practices. These include traditional agriculture, cutting and selling of fuel woods, collection of non-timber forest products and wage earning. Majority of the workers are engaged in mining and quarrying activities in the mining areas of Joda. The areas where the tribals or labourers lived are called ‘hutting’. Hutting is an English term; it is derived from the word ‘hut’. There are 25 to 30 hutting in and around Joda. All the hutting and tribal villages or bastis’ doesn’t have proper basic necessities such as drinking water, electrification, communication. Due to lack of basic amenities, they lived with the negative conditions in the interior areas.

3.9 Bhuyan

Bhuyan, also known as Bhuya, is one of the main tribes inhabiting in the district of Keonjhar as well as in Joda block. The name Bhuya or Bhuyan is derived from the Sanskrit word Bhumi meaning land. They consider themselves to be the children and owner of the land and hence are known as Bhuyan. They claim themselves to be the autochthons of the area which is also known as Bhuyan pirha after their name (http://kendujhar.nic.in/aboutkeon/tribes.htm). They speak Odiya as their mother tongue. The Bhuyans are broadly divided into two categories, viz. the Pauri Bhuyans and Plain Bhuyans. The Pauri Bhuyans live in the hilly and inaccessible areas of the Bhuyan pirha. The Plain Bhuyans live along with the caste Hindus in the villages of plain areas.
The Bhuyan hamlets or villages (Basti) are situated either in the plateau on the hilltops or else in the hill slopes in the middle of the forest. The villages are generally small in size and contain a homogeneous Bhuyan population. The settlement patterns of the villages are not identical and do not conform to any pattern. The Bhuyan houses are small as well as neat and clean. The walls of the house are made up of wooden logs thickly plastered with mud and cow-dung both side and multiple colours are used in the front side walls. The rafters and the beams of the roof are made up of wooden planks or of bamboo splits and the roof is thatched and some well-to-do families, who can afford, have houses with tiles. The material contents of the Bhuyan house exhibit a very poor picture, from which the economic condition of the tribe can be assessed.

While interacting with the villagers it was found that the Bhuyan villages are divided into bandhu villages and kutumba villages. In the former, the marrying kinsmen reside. This division of villages generally regulates their marriages. Matrimonial relationship can be established between individuals belonging to bandhu village only. In no case it is permissible between kutumba villages. Marriage between persons of the same village is strictly forbidden. Another important feature of their social organisation is the existence of a village dormitory, locally known as Mandaghar. It is a spacious house centrally located in the village. The open space in front of the Mandaghar is known as Darbar which serves as the meeting place for the traditional village Panchayats and the dancing ground for the villagers. The unmarried boys of the village are the members of the dormitory. This is also utilised as a rest house for guests from other villages. The Bhuyans adopt both the practices of cremation and burial for disposing the dead body.

The Bhuyans are mainly cultivators and labourers. They practise shifting cultivation called toila chasa or podu chasa on hilltops or slopes. Both men and women are working in the mines or mining related activities. Women, making khali from Sal leafs, weaving of mats from the wild Date palm and preparation of broomsticks are common art. Men generally know rope making and a very few of them work as Carpenters. Collection of forest products is another occupation of the community. The Bhuyans domesticate various animals like the cow, bullock and goat etc. the main object in keeping cows are not milking but cultivation and breeding and goat is for selling. The Bhuyans are in the habit of collecting minor forest produce extensively for their own consumption and also for sale as a secondary source of income. The important items of forest collection include mohua flowers, mohua seeds, mango, honey, tamarind, harida, amala, sal seeds and leafs, khusum, various types of green leaves, mushrooms, edible roots and tubers. They also collect firewood, thatching grass, fibers for rope-making and different types of herbs and shrubs of medicinal value.
They prefer Rice as their main food. Occasionally wheat, maize and marua are also taken. They are fond of a home-made rice beer (Handia) and distilled country liquor (Rashi). This distilled beverage is purchased from local markets. They collect edible roots and fruits from the nearest forest. Bhuyans are also preferred to eat worms (Kai) in rainy seasons.

They perform ceremonial sowing of seeds in the agricultural field, Asarhi Puja for bumper crop and good rain, Gahma Punein for the welfare of the domestic cattle, Nuakhai for first-eating of new rice and Maghe Parab which marks the formation of the agricultural year. Their ceremonial hunting known as Akhinpardhi is observed in the months of March-April. They believe in village and forest deities and a number of spirits who bring disease and trouble to the society. The Dehuri (Village Priest) worships the deities.

Being one of the primitive tribal communities, the Bhuyans are facing a lot of difficulties in the economic front. Due to the ban imposed on shifting cultivation, the scarcity of wet land in the valley bottom for paddy cultivation and the rapid extinction of forest wealth, the people are forced to become wage earners, labourers and indebted in the absence of alternative means of livelihood. They suffer from various diseases, of which the incidence of malaria is very high because of insanitary conditions and lack of health education. Moreover, in the absence of an adequate number of sanitary wells, there is an acute shortage of drinking water in their villages, particularly those located at higher altitudes.

3.10 MUNDA

Mundas are found in Joda, Barbil, Telkoi and Champua of Keonjhar district of Odisha. They generally live in a separate sector in a village inhabited by other castes and tribes. The Mundas wear a loin cloth with coloured borders called "botoi". On special occasion they use a kind of silk belt called "Kardhani". They cover the upper part of their body by a wrapper called "barkhi" which is about six yards long. A short variety about three yards long, called "pichouri" is also used by them.

The women are fond of jewellery which is generally made of brass, silver or gold. They use bracelets, armlets, necklets, anklets, ear-rings, rings for fingers and ties. The women are fond of decorating their hair with flowers. They tattoo their face, chin, arm, head and feet. This practice is called "Sanga" in their language. The mundas erect usually big memorial stones in the burial ground. After a memorial stone is erected, a sheep or goat is slaughtered near it and a feast held in which kinsmen partake of the meat and liquor.
Their society is divided into a number of exogamous clans known as "Killi" which take their name from some animals, plants or material objects. From this it appears that they are totemistic in nature. Marriage within the same "Killi" is strictly forbidden. Each "Killi" is sub-divided into several sub-clans. Nuclear family is commonly found among them. All the members of the family participate in the common economic and social activities. Their traditional headman is known as Munda who along with the village elders looks into the social and religious matters of the tribe. The mundas worship their own tribal deities. "Sin Bonga" is their supreme deity who is responsible for their creations. They also believe in the existence of a number of spirits who are responsible for diseases and death.

This Munda, an ancient people, also lent their name to the language, called Austro-Asiatic or Mundari or Kolarian, which is one of the four language families of India. The speakers of this language that share is spiritual and cultural values, and influence and interact with other language families, are far more widespread the generally be lived. The Munda are far more restricted as a people than Mundari as a language and a culture. They are non-vegetarians and eat pork, but not beef. Rice is their staple food. Occasionally wheat, maize and marua are also taken. They are fond of a home-made rice beer (Handia) and distilled country liquor (Rashi). This distilled beverage is purchased from local markets. Mundas are primarily agriculturists but most of them earn their livelihood as daily labourers. Collection of forest products is one of their subsidiary occupations. They sometimes migrate to distant places to work as labourers in mines, quarries etc.

Both Munda and Bhuyan observe clan (Khili) and village exogamy if the village is inhabited by one khili. In the past marriage within the village was forbidden because the people of village were agnates and belonged to a single khili. The types of marriage prevalent among them are marriage by elopement (dhari pala), marriage by capture (ghicha), love marriage (phuli chusi, amil sera) and marriage by negotiation (mangi bibha). Widow marriage is also prevalent in the society. They believe in the existence of innumerable deities having their abode in the village and nearby spring and in the surrounding hills and forest. They influence the life of the people and the course of events in the village. Success, failure, death, disease and the well being of the individual and of society depend upon the mental condition of these supernatural powers. In order to ensure safety, security and prosperity these supernatural beings are propitiated with timely offering of food and drink by the religious headman of the village. Among the Bhuyan death pollution is observed for two to three days. At the end of it, the villagers are given a feast by the deceased’s family. Munda people practise both burial and cremation. Death pollution lasts for ten days and ends after purificatory rituals and feast.
Like other tribal groups of the state, the Bhuyans and Mundas have two gods known as *Dharma Devata* (Sun God) and *Basukimata* (Earth Goddess) who are always benevolent. These supreme beings are not represented in any form but they are constantly remembered, and whenever any religious ceremony is performed individually or collectively they are worshipped properly. *Gainsiri*, represented by a wooden pillar (*Khunta*) or a block of stone placed in front of the bachelor’s dormitory, is another important village deity. *Gainsiri* is installed first in the new site selected for founding a village. *Thakurani* is another village deity located in a hut adjacent to the youth dormitory. The image of *Thakurani* is made of clay by the local potter and it is changed every year for a new one in the month of December. They have started worshipping Hindu gods and goddess like *Siva*, *Lakshmi*, *Jagannath*, *Radha* and *Krishna* on such occasions as is prescribed in the Hindu ritual calendar.

The study covers the inhabitants of twelve villages coming in and around of Joda. Out of the total respondents, 15 per cent are from Kamar Joda Basti and also same in percentage are from K13 *hutting* and 13 per cent of respondents are from Raida village, with the average mean score 5.53 and the standard deviation is 3.122. 52 per cent of the respondents are male whereas 38 per cent of the respondents are female and 10 per cent of them respondents did not reply anything regarding their sex. The tribes in the sample areas have varied socio-economic spectrums. Most of them (70 per cent) are working in mines or related activities and as wage labourer and the majority of the tribal women are also working as wage labourers and as maid in others houses. Out of the total respondents, 65 per cent of them said that, their income is less than Rs.3000 per month and 30 per cent of respondents said that, they have monthly income in between Rs.3000-4000 and only 5 per cent of the respondents stated that they earn more than Rs. 4000 as their monthly income with the mean score 1.94 and deviation is 1.549. About 86 per cent of tribals are illiterate and 11 per cent of the respondents said that they went to school till the primary level with the mean score .84 and majority of the tribal parents don’t know their actual age with the score of mean and deviation 1.84 and 1.791 respectively in the study area.

Due to the poor economic status, 80 per cent of tribals are living in thatched houses and most of the respondents stated that they have the family which consist 6-8 members. Out of the total respondents 52 per cent of the tribal parents said that they are giving education to their children whereas 27 per cent of them have no response regarding their children education and 21 per cent of tribal parents are not giving education to their children with the mean score .94 and with the standard deviation .694. The areas where the tribals or labourers lived, they called it ‘*hutting*’. Most of the huttings and tribal villages or basties don’t have
proper basic necessities such as drinking water, electrification, communication. Due to lack of basic amenities, they lived with negative conditions in the interior areas.

From the data it reveals that, both men and women are working in the mines or mining related activities. Women, make khali from Sal leaves, weaving of mats from the wild Date palm and preparation of broomsticks are common art in the tribal areas. The tribals in the study area are in the habit of collecting minor forest produce extensively for their own consumption and also for sale as a secondary source of income. The important items of forest collection include mohua flowers and seeds, mango, honey, tamarind, harida, amala, sal seeds and leaves, various types of green leaves, mushrooms, edible roots and tubers. They also collect firewood, thatching grass, fibers for rope-making and different types of herbs and shrubs of medicinal value for their daily life. They prefer Rice as their main food. They are fond of a home-made rice beer (Handia) and distilled country liquor (Rashi). They collect edible roots and fruits from the nearest forest. Tribal people are also preferred to eat worms (Kai) in rainy seasons in the study area.

It is observed that, the tribals, despite their poverty and struggle for survival, have tried to retain their rich and varied heritage of colourful dance and music forming integral part of their daily life. Tattooing was practiced among the tribal women in the study area. The tribals also perform various types of festivals related to their traditions and culture like Maghe Parab, Thakurani Osha, Asarhi Puja and Baa Parab. It is through the songs and dances the tribals seek to satisfy their inner urge for revealing their soul. Their songs are of rare beauty and deep simplicity. They sing and dance during their work and also in the evening after a day's hard work. The tribals are expert in arts and crafts. They are also expert in beautiful wall paintings and floral designs in their houses. They are master in the art of personal decoration. Thus these are some of the values in tribal culture, which are worth preserving. The tribal people of the study area express their cultural identity and distinctiveness in their social organization, language, rituals and festivals and also in their dress, ornaments, art and crafts. Tribal people love natural surroundings, the villages, the hills, streams, the forest, wild flowers.

The state of Odisha holds 2nd position on maternal and child mortality in the country. The tribal population also suffers from infant mortality on account of under-nutrition, maternal mortality and poor maternal health as well as endemic malaria and other localized diseases because of insanitary conditions and lack of health education. Moreover, in the absence of adequate number of sanitary wells, there is an acute shortage of drinking water in these villages.
In terms of infrastructure, road connectivity is a major constraint in the region and missing links pose significant challenges to the people to access markets, educational institutions and health services. Ecologically, rainfall is generally erratic and irrigation facilities are unevenly distributed.

Tribal communities are facing a lot of difficulties in the economic front. Due to the ban imposed on shifting cultivation, the scarcity of wet land in the valley bottom for paddy cultivation and the rapid extinction of forest wealth, the people are forced to become wage earners and indebted in the absence of alternatives means of livelihood. In the recent past massive developmental programmes have been launched by the Government for the upliftment of the STs. There is various anti-poverty and income-generating schemes are now being implemented among the Bhuyans and Mundas through the agencies like the block, DRDA and ITDA.

However at the same time Industrial development in the tribal areas has brought many changes as they come in contact with the outsiders frequently through the processes of assimilation and integration. The development of road communication has increased their mobility. As a result, they are moving towards modernization. It is observed that, tribals are changing their languages, dress patterns and life style and also follow Hindu cultures and festivals.