



## Utilisation and Conservation of Biodiversity by Indigenous Tribes in Similpal Biosphere Reserve, Odisha, India

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**Abstract:** Over-exploitation of natural resources and changing climatic conditions due to global warming are responsible for rapid loss of biological diversity. The Similpal Biosphere Reserve (SBR) in the State of Odisha, India is the sixth largest biosphere reserve in the country and forms a major part of the World Network of Biosphere Reserves. However, currently the reserve is under increasing pressure from growing vulnerability of human population that directly depends on the reserve for their livelihoods. This paper presents a study on utilisation and conservation of biodiversity by indigenous tribes presently living in Similpal Biosphere Region of Odisha. Four major PVTG such as Kharia, Mankidia, Lodha and Birhor are living in the time immemorial and these people depends upon forests for their livelihood which seems to be a challenging task from sustainability point of view. The objectives of the present study are to develop a comprehensive understanding of the problems facing by indigenous people in the SBR and identify and analyse different factors that determine the extent of dependency of villages located in and around the reserve for extraction of Non-Timber Forest Produces (NTFPs). The paper reviews the existing studies on the SBR by using the DPSIR framework for an in-depth understanding of interaction between local population and the biosphere reserve. The Anthropological ethnographic methods with emic approaches was applied for data collection with the help of various tools and techniques. The results showed that economically poor villages and villages having more male members are likely to extract more NTFPs from the reserve. Villages located in transitional and buffer zones are likely to extract more NTFPs compared to villages that are in core zone.

**Keywords:** Similpal Biosphere Reserve, Population, Indigenous tribe, Forest, Livelihood

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## Introduction

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The Similpal Biosphere Reserve (SBR) in the State of Odisha is the sixth largest biosphere reserve in the country and forms a major part of the World Network of Biosphere Reserves. Write about vulnerable people those are in Similpal. However, currently the reserve is under increasing pressure from growing vulnerable human population that directly depends on the reserve for their livelihoods.

## History of Mayurbhanj District

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Mayurbhanj was a princely state, ruled by the Mayurs and Bhanjas since the Ninth Century A.D. They ruled continuously for more than 1000 years. It was the last feudal state to be annexed with Orissa on January 1949 and became the largest district in Odisha. It is a tribal-dominated border district in northern Odisha with a rich tradition and vibrant culture. The Similpal forest is known for its biodiversity and natural panorama. For administrative convenience, the district has been organised into four sub-divisions, namely, Karanjia, Rairangpur, Baripada and Kaptipada. There are 9 tehsils and 28 Police stations. The district is divided into 26 Community Development Blocks, which comprise 382 Gram Panchayats and 3,952 villages. Three distinct topographical formations are found in the district. At the centre, there are hills and lesser elevations running from north to south. These hills divide the plains into two parts: eastern and western. The eastern part, which comprises Kaptipada and Baripada sub-divisions slopes gradually towards the sea. A number of hill streams pass through this region. The relationship of tribal people and forest resources has been symbiotic in nature. The life-way processes of Mayurbhanj tribal peoples are reflected in their economy, religion, polity and social institutions, which cannot be understood without understanding various aspects of the forest surrounding them. Give references A large extent of land in tribal areas is categorized as forest; hence the laws related to forests also have a major impact on access to land for tribals. The Odisha Forest Act 1972, the Forest Conservation Act 1980 and the Orissa Forest (Grazing of Cattle) Rules 1980, Sections 5 and 6, all have an immense impact on the livelihood resources of the tribal (District Gazetteer: Mayurbhanj, 1996).

Odisha is a tribal dominated state and the Mayurbhanj district is a largest district where 62 per cent of the population belonging to SC and ST category. The tribal people living in the remote area and having its own languages, culture and socio-economic life. The Birhor, Kharia, Lodha, Mankidias etc are the major primitive tribes inhabit the Mayurbhanj district and they are having pre agricultural level of technology. These primitive tribes who remain confined to their small world and a deep probe in to their

living condition reveals the way of India is developing and it should be develop. The ethnographic features of the entire primitive tribes with particular references to their economic activities, social, cultural tradition and religious felling is a very difficult task through very much essential in the context of modern Indian progress as a nation. The other tribes also inhabit the Mayurbhanj districts are Gond, Santal, Bhathudi, Bhumija, Bhuyain, etc. The Mayurbhanj districts basically dominated by various types of tribes such as Santal, Munda, Kolha, Bhathudi, Ho, Bhumija, Bhuiya etc and four particular vulnerable tribes are the Hill Kharia, Birhor, Mankidia and Lodha. The Khadia, Mankadia and Lodha are tribals of special mention in the district. The Hill Khadia and Mankadia both PVTGS are nomadic food gatherers and hunters, found in the hilly areas of Similpal hill ranges in Panchpir sub-division particularly in Jashipur block areas. On the other hand, the Lodha is a criminal tribe needing special attention for their socio-economic rehabilitation. They are found in Suliapada and Morada blocks of Baripada sub-division. The Santals, another tribe are mostly marginal farmers and agricultural labourers in Mayurbhanj district.

The tribes constitute 57.67% of the total population of this district. Though the population of Mayurbhanj is only 6% of the State's total population, the tribal population shares a 15.42% of the state's total S.T population. The tribals are popularly known as *Adivasis*. Chief among them being make these in small letter". Bring the highlighted portion below here and edit properly. They live scattered throughout the district. Their concentration is more in Khunta, Bijatala, Jamda, Tiring and Thakurmunda blocks which varies from 70% to 80% of the total population of the respective blocks. There are different tribal groups found in the district and they differ in their skill, aptitudes, habits, culture and custom. So the socio-economic panorama of the tribals of the district is extremely complex. Though they are socially, educationally and economically backward they have their own distinctiveness. They are almost dependent on settled cultivation bearing a segment of tribal's who draw their sustenance from hunting, collecting minor forest produce and others being landless are engaged as labourers in mines and small industries etc (District Gazetteer: Mayurbhanj, 1996). The major objective of the study is to make livelihood programmes successfully and to formulate the development strategy requisite suggestive measures to be effective the livelihood status of the communities of Similpal Biosphere in Mayurbhanj District of Odisha.

## Tools and Methods

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Anthropological survey method was used for the data collection. Interview, observation method were also employed for the proposed field work and for

collection of the data from the field. Secondary data is collected and interpreted from different internet web-site. Photography was also done during the field work. During the time of primary data collection using structured questionnaire format for household survey and focus group discussions with the tribal peoples. Different tools were used at the various stages. Various tools were used for data collection, such as a seasonal calendar, activity profile, semi-structured interviews, group discussions, key informants and participant observation. We collected several oral testimonies. A review of secondary sources (books, journals, papers, articles) provided historical and background information.

### **Demographic Profile of the Tribes of Mayurbhanj District**

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#### ***Kharia***

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The Kharia are an important tribe and are mostly forest dweller. The Kharia of Mayurbhanj is different from the Ranchi region Kharias. They are found extensively the region from Similipal to hill of Singhbhum. They are three types of Kharia such as Hill Kharia, Dhelki Kharia and Dudh Kharia. But Risely discuss them in to six groups or sub groups (Dulkhi, Dudh, Erenga, Munda, Berga and Ora on Kharia). According to S. C Roy the Hill Kharias are shy and conservative. Dalton said these are one of the original dweller of the Mayurbhanj district. The Similipal hill ranges are the hearth and home of the Hill Kharia. They are also found in insignificant numbers in Manbhum, Chotanagpur and Singhbhum in Bihar, Midinapur and Bankura in West Bengal, and Balasore, Mayurbhanj, Keonjhar, Sambalpur and Dhenkanal in Odisha. The Hill Kharia lives in the hills and forests of Mayurbhanj. Their villages vary in size from five families to twenty families or even more. Their huts are located in a scattered manner on hill tops, slopes or even the foothills. A typical Hill Kharia house is a small multipurpose rectangular hut with wall made of Sal wood and plastered with mud. The roof of the hut is made out of a double sloped wooden frame and thatched with grass or straw. The majority of the Hill Kharia's found in the Mayurbhanj district particularly in and around the Similpal Hills of the Districts. The other two sections of the tribe are distributed in the other two Districts. The Kharia legend indicates that the Kharia and another community namely, the *puran* were the autochthons (natives) of Mayurbhanj. The Kharia's trace their origin from a pea-fowl's egg. They assert that the Bhanj royal family of Mayurbhanj came out from the Yolk, the *puran's* from the white and Kharia's from the shell of the pea-fowl's egg.

### *Mankidia*

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The ethnographic account of primitive tribes of Mayurbhanj the Birhor appears quite interesting and they are also called as Mankidia or Mankidi in locally. Birhor means men in the forest. According to 1971 census their number is only 98. They are nomadic and occupation is hunting. Their contact with civilized world is very limited. Hunting and food gathering is the main sources of their livelihood. Birhor are two types such as *uthal* or nomadic and *jagi* or settler. The nomadic groups Birhor are living in our study area and they are depending the hunting and collecting the food from forest on Similpal forest. They are seasonally migrated from one place to another place, move in groups of ten to fifteen members and their camp is called *tands*. The camp is set up generally near to the close to the forest and near the village of peasant society. Birhors are nomadic in nature, they don't keep much material with them, their main occupation is rope making out of the Siali creeper which are used in different purposes. They also make basket for sell. They domesticated goat, chicken and sell them in the village weekly market (sandy) for cash. They eat the flesh of monkey and sell the monkey skin on the market. They also eat birds, Squirrels, Hares and Deer's catch either by trap or net.

### *Santal*

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In Mayurbhanj, the Santals are the most predominant tribal community. The Santals in the district account for 75.27% of the total Santal population of the state and 45.32% of the tribals in the district. The Santals speak *Santali* (Olchiki) language. It was a spoken language till very recently when its own script was developed which belongs to the Munda group of the Austro-Asiatic sub-group. Over time, because of frequent interaction with the Oriyas, the Santals can speak and understand Oriya. The Santal economy is mainly based on agriculture; collecting, hunting and fishing are subsidiary occupations. In the past, the Santals were nomadic in habits and used to wander to places in search of agricultural land. But now they have taken to settled agriculture and have their permanent place of residence. The Santal villages consist of a number of households along a long street with rows of dwellings. The Santals' sense of sanitation and hygiene are worth emulating. The Santal women keep their houses neat and clean. The women paint the walls of their houses with different colours.

### *Kolha*

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Kolha is one of the major tribal communities of the district constituting 17.5% of its tribal population. Kolha community is one of the largest communities in the state.

Their families are nuclear in composition and monogamy is their common practice with the rare occurrence of polygamous families. Since Kolhas are in contact with Hindu culture, most of their villages have people from other castes also. They follow a linear pattern of settlement with two rows of houses facing each other along a common road. Earlier, the Kolhas subsisted on hunting and collecting, but their gradual contact with other communities led them to take to cultivation and adopt plain-land wet agriculture. Rice is their staple food. But the lack of agricultural land is forcing them to engage themselves as daily laborers. This has further jeopardized the traditional agricultural economy of the Kolhas. Though life is individual centric, communal labour still plays a role in agriculture. Labour groups comprising some members of the community carry on agricultural operations together for a share in the crops. Hunting is no more considered a means of subsistence. But communal hunting in which all the people of a village participate is being practiced as a symbol of social integrity. The Kolhas observe social functions very elaborately and spend lavishly in entertaining their fellow villagers. They practice monogamy. Religion pervades every walk of a Kolha's life. They are ardent believers in supernatural beings. The Kolhas are lovers of art and the walls of their houses are decorated with artistic drawings.

### *Bhumija*

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Another important community in the district is the Bhumijas constituting 12.29% of the district's tribal population. The Bhumijas mingle with the Hindus. They live in villages with the Hindus, other castes and tribes. Their families are of nuclear type. The common practice in marriage is negotiation and payment of bride price. They practice both child and adult marriages. Polygamy is sometimes seen among the wealthier families. They sacrifice animals to satisfy deities. They have adopted some Hindu practices in their tribal religious beliefs and faiths. They revere the Sun. Now cultivation is the main occupation of the Bhumijas and it is supplemented by wage-earning, collection of forest produce and hunting. They grow only one crop-paddy. They also grow rabi crops and vegetables in their kitchen garden. Rice is their staple food. They have given up dancing and singing. The young girls are fond of ornaments.

### *Bathudi*

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Bathudis like Bhuyans, Saunti and Lodha are Aryan language speaking communities. They do not have their own language and speak *Oriya*. Bathudi is a highly Hinduised



tribe. They are found in Karanjia and Kaptipada areas. They live in villages of mixed population of other tribes and other Hindu castes. They of course, have their separate occupations. The Bathudis are more literate than other tribal communities. They follow the religious beliefs and practices of the Hindus. Mainly adult marriages are held after negotiations. Marriage is a costly affair among the Bathudis. The main occupation of the Bathudis is settled agriculture, wage-earning and petty business.

### *Bhuiyan*

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Bhuiyan is one of the primitive and important tribes of Odisha. Bhuiyans constitute 4.60 % of the tribal population of Mayurbhanj. The cultural development of the Bhuiyans is not homogeneous. There are both backward as well as thoroughly Hinduised. As a whole, it is an acculturated tribe. They have no dialects of their own and speak *Oriya*. They have nuclear families. The Bhuiyans perform rituals at every stage of the life cycle starting with conception to till death. They also observe public feasts and festivals round the year.

The Bhuiyans practice both child and adult marriage. There are different marriage practices. They consult *Rauri* (a spiritual doctor) at the time of illness. Bhuiyan hamlets or villages are located on a plateau land on hill top or on the hill slopes in the middle of forests. Houses in Bhuiyan villages do not follow any pattern and they prefer to live on scatted. These villages are not accessible in all seasons of the year. Bhuiyans eat mahua liquor. Rice is their staple food. Bhuiyans believe in the existence of a number of deities, who influence their lives. These deities are presumed to live in the village or nearby spring. The Bhuiyans earn their livelihood with both permanent and shifting cultivation. They also collect Minor Forest Produce and take to hunting, fishing and wage earning. They also take to petty trade and commerce. Both men and women work to earn livelihood.

### *Sounti*

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Another community is Sounti which comprises 1.96 % of the tribal population in the district. The Sounti is a tribe of recent origin and consist of outcaste Odias. They usually go for adult marriage, though child and widow marriage is allowed. Monogamy is the practice though polygamy is also permitted. There are no restrictions imposed on pregnant women. The women do normal work during their pregnancy. The religious faith and beliefs of the Sountis are same as those of the Hindus and they observe the *Oriya* festivals. There is hardly any exclusive Sounti village. They mostly live in the midst of Hindus and other tribes. Most of

the Sountis are landless and they depend on wage labour work. The land-owners amongst them do cultivation.

### ***Gonds***

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The Gonds are a significant tribe speaking *Gondi*. They constitute 1.97% of the tribal population. It is a warrior tribe. The Gonds of Mayurbhanj are acculturated into the Hindu society. They live in villages inhabited by other castes and tribes. Usually marriages are arranged by parents. Their religion is a mix of tribal and Hindu beliefs. Belief in witchcraft and magic is very strong among the Gonds. The main occupation of the Gonds is cultivation and agricultural labour. They also collect minor forest produce to supplement their income. Now-a-days, they do little hunting. They have also given up dancing and singing they look healthy but suffer from

### **Major Tribes and their Languages**

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Mayurbhanj is a tribal dominated district. Out of 62 types of tribals in Odisha, Mayurbhanj the major tribes found in Mayurbhanj are: the Santals, Kolha, Bhuyan, Bathudi Bhuyan, Gond etc. and their distribution is given below:

<b>Name of the Tribes</b>	<b>Located Areas</b>
1. Santali	Bijatala
2. Kolha	Jashipur
3. Bhuyan/Bathudi	Karanjia
4. Bhumija	Shamakhunta
5. Gond	Sukruli
6. Munda	Rairangpur
7. Khadia/Lodha	Shuliapada/Morada

### **Occupational distribution of Tribal Communities in Mayurbhanj**

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Natural capital comprises land, water and forests and other biological resources. Land is the major determinant of the asset status of households and hence a strategic factor determining their livelihood. There is a cultural difference in the work participation pattern of different religious groups and communities. Work participation of the tribals is higher than that of other communities as both men and women among them work on equal footing. The level of work participation of



the Hindus is higher than that of the minor communities. The incidence of poverty is very high among the tribals. Therefore, a number of tribes in Mayurbhanj have moved to mining, industrial and urban areas in search of a secured living through wage-labour. The process has started long since prior to independence. Mostly persons from the advanced tribal communities, Such as, Santal, Saora, Bathudi, Bhuinyan and Gond have been migrating to the neighbouring industrial centres like Jamshedpur, Kolkata and Rourkela to work. According to 2001 census, 27.96% of the total working population is engaged in cultivation among which 36.63% are male workers and 16.32% are female workers. Further, 38.37% of workers are involved as agricultural labourers of which 30.71% are male and 48.64% are female which is comparatively higher than the male counterparts (District Statistical Handbook”, Mayurbhanj, 2002).

### Tribal Economy

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Considering the general features of their (i) eco-system, (ii) traditional economy, (iii) supernatural beliefs and practices, and (iv) recent “impacts of modernization”, the tribes of Mayurbhanj can be classified into six types, such as: (1) hunting, collecting and gathering type, (2) cattle-herder type, (3) simple artisan type, (4) hill and shifting cultivation type, (5) settled agriculture type and (6) industrial urban worker type. The Kharia, Mankadia and Lodha are primitive tribals who need special mention. The Kharia and Mankadia are nomadic food gatherers and hunters found in the Similpal hill ranges in Panchpir sub-division, particularly in Jashipur block area. The Kolha's traditional mechanism of exchange has been replaced with a money economy. Their economy is also dependent on making basket, rope, mending of cloths etc. Honey in its purest form is collected by Kharias and Kolhs (Ho), traditional tribal honey gatherers of Similpal forest. It is collected from natural hives of Rock bees (*Apis dorsata*) locally known as *Baghua* and they usually sell it in local markets. The main occupation of the Santal is settled agriculture. At present, both men and women are engaged in cultivation but mainly as marginal farmers and agricultural labourers. The emergence of mining and industrial activities both in and outside the district has provided them with some scope for occupational mobility. The economic activities of the Santal community are carried out with the co-operation and participation of both the sexes. In the Santal area, land is mainly divided into three types, i.e. *billa* or low land, *guda* or upland and *bari* or kitchen garden. Paddy the main crop being the main crop is produced in lowland, and in upland the Santals grow short duration paddy, gulji, janha, niger (til) and maize.

However, in the kitchen garden they grow many varieties of vegetables, maize and pulses. This agriculture does not provide adequate means for their maintenance round the year. They raise only single crop during the monsoon, and therefore have to supplement their income by other subsidiary economic activities like collection of NTFPs and wage labour. In fact, their food is largely supplemented by roots, fruits and tubers collected from the forest. The forest also provides them with fuel and herbal medicines, tooth twigs and grass and timber to build houses and make agricultural implements. They also keep cows, bullocks, goats, sheep, poultry and pigs for domestic consumption and sale. They make various crafts for their daily use. Their cottage industry includes making of wooden materials. Agriculture is the primary occupation of most of the tribal's of the district. Those of them owning land work as small and marginal farmers; others take to wage labour on farm land or mining and quarrying activities. They supplement their income by collections from the forest, handicrafts, handloom activities, etc. Hunting and fishing are also taken resort to at times. But with the ban on hunting by the government, many tribes no longer go for it.

### **Collection of Non-Timber Forest Produce (NTFP)**

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Almost in all the sample villages the people (men and women) including children go to forest for collection of Non-Timber Forest Produce (NTFP), fuel wood, roots, tubers, leafy vegetables and medicinal plant species. Some of the primitive tribes also go for hunting. The food security of tribal's is not solely agricultural dependent and it is partly forest dependent. In fact forest provides them food, fodder, materials for shelter (wood and channa) and medicines for human and animal treatment. The weekly market or *Haat* plays an important role in the tribal economy of Mayurbhanj. Almost all except those who live in the proximity of towns are fully dependent on these local *Haats* for the purpose of their daily necessities and sale of agricultural and forest produce. Nowadays, LAMPS, District Supply and Marketing Society (DSMS) and TDCC sell things for daily consumption and purchase produces of the locals at a reasonable price.

### **Livelihoods Strategy**

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Providing employment opportunities and income generation on a regular basis through proper utilization of the land resources, i.e. by equitable distribution of wasteland among the tribal's and development of wastelands through agro-forestry practices would help reduction of shifting cultivation. Cooperative efforts for

carrying out forest-based activities, i.e. basket making, rope making, cane furniture making processing of minor forest produce, honey collection, etc. have to be made commercially viable by providing proper marketing facilities. The government agency like the Forest or the Tribal Development Department assisted by civil society should be involved in informing tribal's and gatherers about the prices prevailing in different markets, improve marketing practices, and act as a watch-dog. Government should encourage bulk buyers and consumers such as exporters of herbal medicines establish direct links with the villagers and address issues like creating proper marketing yard, market information system, storage space and minimum processing facilities at the local level. Simple processing activities such as broom making, leaf plate making, tamarind processing, mat and rope making etc. should be encouraged in the household sector or at SHG level.

There is a need for a village ecosystem planning for enhancement of total natural resource base of the village ecosystem, production of basic biomass needs of the village community on a priority basis and equity in distribution of biomass resources. Any village plan to be both sustainable and equators would have to be matrix of solutions which keeps in mind the specific natural resource base of the village, its biomass needs and its social structure.

Promotion of farming system approach to achieve triple goal of more food, more income and more livelihood, diversification of cropping and enterprises, bio-intensive and nutritious gardens in back yards, support for micro-enterprises supported by microcredit, management of commons for enjoying usufruct rights etc. are various options for food and nutrition security at community level. Evidence from all sources clearly indicates that women's wage are always less than what men earn. The technologies developed so far are male-oriented. There is a need to have gender-sensitive extension training and workshop for dissemination of technology and gender equity. The collective rights of tribal women to land, water and forests should be recognized and mentioned separately in government plans and policy documents guarantying their ancestral ownership and inheritance rights as per customary law. The broad strategies to deal with vulnerability would be natural resource based, non-natural resource based and appropriate migration. All these require a village level vulnerability analysis, skill mapping, gap analysis and development of a micro level planning. Over the years tribal households have received assistance in cash and in kind, through several developmental programmes. Assistance rendered through these schemes has undoubtedly played a strategic role in improving the living conditions of tribes' folk. The areas of assistance received are broadly classified as agriculture, animal husbandry, education, self-employment, and house construction.

### **Orissa Tribal Empowerment and Livelihood Programmes (OTELP)**

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OTELP was launched in Odisha on 2 October 2004. It has a State-level Programme Management Committee running state-level administrative unit programmes, while at district level Integrated Tribal Development Agency (ITDA) implements the programmes through a District Management Committee headed by the District Collector. The Public Sector Units (PSU) has five subject matter specialists for Capacity Building; Planning, Monitoring and Evaluation; Management Information System Executive; caps should be small Livelihood and Natural Resource Management; and Finance. Fifteen NGOs were selected to implement the programme in ten blocks of four districts. Under the livelihood enhancement programme certain activities like land and water management, production system enhancement, farming system approaches, rural financial services, community infrastructure and participatory forest management are being carried out as policy initiatives in respect of settlement of land rights, land record surveying of hill slopes between 100 to 300 and ensuring food security for tribal people. The project aims to introduce watershed plus activities particularly with respect to community empowerment, diversifying livelihood sources, identifying the root causes of vulnerability, strengthening GoO–NGO partnerships, encouraging convergence programmes, emphasising process rather than targets, strengthening institutional structures, and improving the mode of delivery of tribal development programmes at ITDA level. It also prioritises investment at ITDA level, based on the Village Level Development Plan with respect to *podu* cultivation, money lending, migration, MFPs, market linkages and health improvements. Since the project is at an early stage of implementation, it needs to emphasise the programme monitoring and evaluation system, which can act as an effective management tool, formulating input–output and process monitoring indicators, along with establishing an evaluation mechanism with focused indicators (IFAD, 2004).

### **Tribal Developmental Programs in Mayurbhanj**

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Mayurbhanj has the highest ST population (12.58 lakh) among the districts of the state. Under the Tribal Sub Plan Approach, various schemes are operating for the overall development of the tribal areas and to integrate the tribal's with the mainstream. These schemes envisage bringing about transformation in the socio-economic condition of the tribal's and the indigenous people living in the district. Four integrated Tribal Development Agencies (ITDAs) are functioning in the

district covering all the blocks exclusively for the development of the tribal's. Besides promoting the economic well-being of the tribal's, due emphasis is given on the development of the basic infrastructure in the tribal areas. Various schemes, such as, modified Area Development Approach (MADA), and 2 micro projects, e.g., Lodha Development Agency and Hill Kharia and Mankadia Development Agency are operating in the district. The schemes for the development of communities are of 2 types: (1) individual family beneficiary oriented schemes and (2) Community Benefit Schemes as indicated below.

- Family benefit schemes
- Land development
- Crop demonstration
- Supply of plough bullock and agricultural implements
- Supply of pump sets for irrigation

### **Ethnicity Diversity in Mayurbhanj District**

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- Backward plantation of fruit trees
- Citrus plantation, banana plantation
- Cultivation of summer vegetables
- Supply of cattle, goat/sheep, poultry birds and fishing equipments
- Leaf cup and plate making
- Bee-keeping
- Tailoring
- Grocery shop

### **Community Benefit Schemes**

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- Construction of dug-well for irrigation, water-wells and tube wells for drinking
- Construction of chatsalis, houses under Indira Awas Yozana, cross bundhs, community centres and village roads
- Supply of nutritious food
- Supply of instruments for entertainment

## Conclusion

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Tribals of Mayurbhanj district play a major role in the co-management of their natural, social, economic resources and agricultural development including crop production, livestock production but they remain backward due to traditional values, illiteracy, superstitions, dominant roles in decision making, social evils and many other cultural factors. The participatory role of tribal in improving their living conditions by fully exploring natural endowments and alternative uses most find an appropriate place in strategic approach. The study clearly shows that tribal women play an important role in farm and nonfarm activities.

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