

HILL- KHARIA



Scheduled Castes & Scheduled Tribes
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FOREWORD

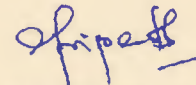
In the remote wilderness of Similipal National Park and its periphery one finds small groups of semi nomadic people living who are expert in collection of honey, resin and arrowroot. These tribesmen are primarily a forager community. They feel proud of identifying themselves as the decedents of the legendary Viswawasu Sabara, the first worshipper of Lord Jagannath.

The Hill Kharia has been identified as a Primitive Tribal Group (PTG) in Orissa. A Micro Project named "Hill-Kharia and Mankirdia Development Agency" headquarters at Jashipur in Mayurbhanj district is working for bringing about their all round development since 1987. The community has shown a good response to their development programmes and changes are visible in their life style. Yet there are many other wandering bands left to be covered.

There are many aspects of this tribal community which are worth knowing. The ladies of old generation decorate their body with tattoo marks, especially on their forehead, eye corners, both hands and legs. The Hill Kharia people wear simple dress and ornaments. Their women adorn themselves with various types of the ornaments, which include brass necklace, armlet, ear ring, finger ring and iron hair pin made of white metal or aluminum and glass bangles. Some young boys also use neck lace made of beads. Women use ribbons for adorning their hair.

The SCSTRTI under the stewardship of the Director Prof. A.B. Ota has made a great attempt of photographic documentation of the tradition and change in the life style of all the 13 Particularly Vulnerable Tribal Group including the Hill Kharia PTG which will be useful for students, academicians, inquisitive tourists, laymen and development functionaries.

Dr. A.B. Ota, IAS, Director and Sri Trilochan Sahoo, Research Officer, SCSTRTI, who have laboriously conceived, designed and produced this colourful Photo Hand Book deserve my thanks. This is the 8th Publication in the series of 13 Photo Hand Books attempted by this institute. I hope learned readers will find this book interesting and useful.



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THE HILL KHARIA



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Socio-Cultural Identity

The Hill Kharia, locally known as '*Pahari Kharia*' is a highland tribal group. They are a semi-nomadic group. They are expert in collection of honey, resin and arrowroot. They are a section of the 'Kharia', one of 62 Scheduled Tribes of Orissa. The tribesmen are primarily a forager community in the Similipal forest in Mayurbhanj district. They feel proud of identifying themselves as the descendants of the legendary Viswvasu Sabara, the first worshipper of Lord Jagannath in hill cave.

The Kharia legend of origin resembles that of the Mundas, and tends to show that they are an elderly branch of that tribe. Their traditional occupation was to till the soil and carry *banghy*. The term 'Kharia' is derived from *Kharkharia* which means a Palanquin or litter. The Kharias are named so in accordance with the tradition that their first ancestors carried a *banghy* (carrying pole).

According to the 2007 survey (SCSTRTI) the Hill-Kharia households in the HKMDA, Jashipur, Mayurbhanj (Micro Project) area are 606. The total population of the Hill-Kharia in all the villages of the project is 1900. The average size of the household is 3 persons. Out of total population of 1900, male population is 939 and female population is 961. The sex ratio is 1023 females per 1000 males. The percentage of literacy among them is 28.89%.





The Hill-Kharia people simple dress and ornaments. Their children up to three years remain uncovered. Children of the age group of 3 to 6 years use *boroka* (loin cloth) around their thigh and waist. Adult men wear small size dhotis and women wear short size cotton sarees, which fall up to the ankles. Now-a-days the advanced section of the tribe is using modern dress. Their women adorn themselves with various types of ornaments, which include brass necklace, armband, ear ring, finger ring and iron hair pin made of white metal or aluminum and glass or metal bangles. Some young boys also use neck-laces made of beads. Women use ribbons for adorning their hair.

The ladies of old generation decorated their bodies with tattoo marks, especially on their foreheads, eye corners, both hands and legs. The Keluni, snake charmers' wife used to make these tattoo marks on payment of charges.



Habitat & Settlement



The Hill Kharias claimed themselves as the autochthones of the Mayurbhanj hills. Similipal hill ranges are the hearth and home of the Hill Kharias. As a forager tribal group, the Hill-Kharias live in remote hill and forest areas. Wild animals, like elephant, tiger, bear, deer, monkey and wild dog are seen in the Similipal National Park. The total Similipal area is full of big trees, like Sal, Mohua, Karanja, Simili and other forest species. The Hill Khadia very well adapt to the natural environment of Similipal. All most all Hill Kharias found in different villages inside Similipal forest today were originally settled in villages located in the forest



and plains fringe-regions. The present hill villages were their favourite arrowroot collection as well as processing site near streams to which every year they were coming during winter. In fact their location is usually close to the villages of agricultural tribes or Hindu castes. The Kharias live in multiethnic villages of agricultural communities, like the Bathudi, Gond and Kol tribes for socio-economic security in a forest environment. A few Hill-Kharias live along with other castes and tribes in villages of larger sizes in the plains. Their villages vary in size from five to twenty or even more. Their huts are located in a scattered manner either on the top or slope or even on the foot of the hills. But they live in separate hamlet & adjacent to water source. Their isolated huts/houses are found dispersed.





The houses have no window and not provided with any ventilators. A typical hill Kharia house is a small multipurpose rectangular hut with walls made of sal wood and plastered with mud. Like the local peasant communities, the Hill-Kharias show their simplicity in the art of wall paintings along with ritual diagrams. The roof of the hut is made out of a double sloped wooden frame and thatched with grass or straw. The well-to-do Hill Kharia houses are thatched with *khapper* tiles. The house plinth is rectangular.

The single room is divided by a partition wall into a small kitchen and relatively bigger bed room. Close to the house, goat pen, pig sty and cattle shed are constructed separately for domestic animals. But the poultry birds are kept in a corner inside the living room. During the collection seasons the Hill-Kharias use to live in the makeshift leaf huts made out of tree branches and leaves and built away from their permanent





settlement, but adjacent to the collection sites and water source inside the remote forest. The household furniture, tools and appliances of the Kharias include date-palm leaf

mats, string cots, earthen vessels, gourd vessels, metal and silver utensils, bamboo baskets, leaf plates and cups, pestle and mortar, grinding stone, bow and arrow, axe and spear. The village deity *Thakurani* and supreme deity *Dharani Devta* reside in a place called *sal* at the outskirts. They also worship Sun god, *Dharam* and other deities and spirits by offering them sacrifices of goat, fowl, liquor and other ritual food. The Hill Kharias live along with other castes and tribes in villages of larger size in the plains. The well-to-do Dudh and Dhelki Kharias have more than one hut with a kitchen, a separate cow-shed and pigsty.



Food & Drink

The staple food of the Hill-Kharia is rice. The rice is supplemented by *mandia*, maize and other minor millets (*janha*) and different seasonal edible roots and tubers, honey, arrowroots, greens, fruits, nuts, berries, flowers, mushrooms, etc. collected from the forest. Besides, their food includes occasional consumption of meat from animal hunting and sacrificial meat of goats and chicken. They catch fish in fresh water of the hill streams mostly for personal consumption. They prefer water rice, which is taken with salt, chilly and edible greens collected from forests. They grow vegetables such as pumpkins, chillies, gourds, bitter gourds, etc during rainy seasons mostly for their own consumption. They rarely consume dal. During the rainy season, most of the Hill-Kharia face rice scarcity





and they principally depend on other food stuffs, like maize, edible roots and tubers. During festive occasions they prepare special food, like boiled and baked rice cake and meat curry for their own consumption.

In every Hill Kharia village there is a tube well, but they prefer to drink water from the streams as the tube well water has a bad smell and taste. They procure *handia* (rice beer) and *mahuli* (country liquor) from the Kol and Santal tribe in the weekly market and in festive occasions and drink.



Livelihood

The Hill-Kharia livelihood is determined by forest environment. They primarily depend on Similipal hills and forest for a living. They do major seasonal collections along with agricultural labour/activity in agricultural season. In the forest habitat they think hunting and food gathering are more reliable than the agricultural pursuit. They usually lead a semi nomadic life and subsist on food gathering and hunting by application of four major techniques, like picking, digging, climbing and cutting.

The Similipal forest and hills are a hospitable for natural growth of honey. The Hill-Kharias traditionally living close to the forest take the advantage of collecting honey since time immemorial. They collect two types of honey,



bada/bhagua (big) mahu and sana (little) mahu. Big bees build large hives on the rock caves (mahu bhandara) or branch of big and tall sal trees and also their hollow trunks. They in a group of three or more persons use tools, like axe, rope, tin container, hand made straw torch for making fire and smoke and basket (pachhia) for collection of honey by climbing up to the top of the hill rocks or sal trees. One climbs up and



uses the torch for creating smoke to drive out the bees and others at the ground help him for smooth collection of honey. Sometimes it becomes a hazard on part of person to climb up for honey collection and fall down which may leads to death or serious injuries. Honey at times also is found at different furrows. There the honey combs are collected by digging out the soil with help of hoe (gondra). The honey combs are squeezed to get the honey out and keep them in tins or aluminum pots. The honey is available in plenty for collection and sale in two main periods, first from March to June and then from October to November in a year.



Collection of sal resin (jhuna) is done by them during the months of September to November firstly, and then from March to June. The resin collections for the sale give an additional income to the hill Kharia. Two or three persons move together with knives, axe and baskets for collection of resins from the forest. One expert makes notches on the matured sal tree trunk and climbs up the tree with axe on his shoulder and a basket hanging down from his waist and then reaching at the resin spot he scraps the resin from the bark with help of the axe and gets it collected in the basket keeping a balance carefully. After collection, they process the resin at home by separating them from the barks before sale.

Wild arrowroot (palua) carries more medicinal value than the cultivated ones. Unlike resin and honey collection the arrowroot

collection bears no life risk but it is tedious process and very time and labour consuming. Traditionally, arrowroot collection by the Hill-Kharia, except old and incapacitated, during the months- December to March of a year requires temporary shifting of residence in forest, preferably close to a stream/river side, the arrowroot processing site. The use *gandra* (digging hoe) *ganjia* (big net made up of *siali* fiber), small knife, a big and new earthen pot and a piece of cloth for collection and processing the arrowroot. In the forest they dig out the arrowroot tubers by help of *gandra*. They wash and dress the tubers by scraping out the roots and soak them in the stream water in stone or basket enclosures. Then they pound the tubers by rubbing on the sand stones. Thereafter the pounded arrowroot is filtered in to an earthen pot through a piece of cloth. Then the filtered arrowroot is washed time and again and finally keep them under the Sun till they are completely dried to get the finished product of *palua* for marketing.



The Hill Kharia are expert hunters. Using bow and arrows, sticks and spears they hunt wild games, like deer and sambar, boar and catch pea-fowls, jungle fowls, snipes, and squirrels. Formerly, the traditional occupation of the Kharia was to carry litters. But now-a-days the Hill



Kharia foragers principally depend upon food-gathering and hunting. Some of them are also practising cultivation in small chunks of lands. Their major source of income is derived from collection of forest produce, such as resin, wax, honey, tussar cocoon, gum and lac, etc. They barter the forest produce with paddy and other cereals.

Their habitat provides a little scope to go for fishing. Fishing has been a subsidiary and occasional economic pursuit for the Hill Kharia.

Generally, their women weave mats out of date-palm and splits of bamboo for drying mango jelly, rice, minor forest produce and their own use such sleeping and sitting.

The Kharias make ropes out of jute, sabai fiber and leaves of aloe plant for personal use.





They also prepare leaf plates and cups for own use and also for sale. A few of them know the technique of oil pressing by using two wooden planks and siali fiber baskets. They prepare their own hunting implements, bow and arrow, agricultural implements, fishing nets and traps for own use in hunting expedition, agricultural pursuit and catching





fish. They also do rear live stock and poultry for their personal consumption, ritual requirements and as saving for meeting the expenses in festivals and rituals, like Makara, marriage, birth, death, illness and unforeseen expenditures.

Under the changing circumstances, the Hill Kharia has been pushed out of their foraging activities and adopted some new-occupations, like small business, vending of vegetables, such as potato, onion, dry fish, cycle repairing etc. to eke out their living.



Social Life



The life cycle of the Kharia passes through such events as conception, birth, childhood, adulthood, marriage, old age and death. Life cycle rituals are meticulously observed. An old lady of the community helps in the delivery. After delivery, the period of birth pollution is observed for nine days. Sometimes, it continues for 21 days; after that the name giving ceremony is observed. The mother and the newly born baby take ceremonial bath on the ninth day. A few families observe a second purification ceremony on the 21st day after the child birth. During the purification ceremony a magico-religious rite is performed and then the baby is given a name. The next noticeable event, ear-boring ceremony, is held when the child crosses five or six years of age.





Marriage, *bivaha*, by arrangement and negotiation is the ideal pattern. Different sections among the Kharia never inter-marry. Adult boys marry at the age of twenty and above and girls at the age of fifteen to eighteen years

They practise monogamy. They prefer cross-cousin marriage. The other forms of marriages prevalent among them are marriage by ceremonial capture, marriage by elopement and marriage by service. Marriage with *Kutumb* members is tabooed. Members from *bandhu* group can be accepted as potential spouse. The groom's party pays bride price, which consists of Rs.60/- in cash, six pieces of clothes, one *maund* of paddy, two barrels of liquor, one goat and other such edibles, which are required for the wedding feast. In the marriage, the wife uses vermilion mark on her forehead. After marriage, the couple establishes a neolocal residence. In their society divorce is allowed and widows are permitted to remarry.





The family, '*ghara*' as the Hill-Kharia say, is mostly nuclear consisting of parents and their unmarried children. A few extended families are also found. Among them, average size of the family varies from 5 to 6 members. The Kharia family is patrilineal and patriarchal. The newly wedded sons with their wives live in separate houses and as soon as possible form separate nuclear families of their own. The wife respects the husband as superior and takes food after him. Both men and women contribute to the forest based

family income. The family head consults with his wife in management of family affairs, social, economic and matters relating to prosperity and poverty, and when necessity arises.

The Hill Kharias call their blood relatives as *Kutumb/bamsa* and marital relatives as *Bandhu*. No clan organization is found among the Hill Kharias of Mayurbhanj. They believe that the members of a lineage are descended from a common ancestor. The members use the same surname like Dehuri, Dandsena, Naik, etc. Their lineage which is exogamous, regulates kinship ties and marriage. Marriage within the lineage is strictly prohibited. Incestuous relation between the members of the lineage is tabooed. All the members of a *Kutumb/bamsa* observe the restrictions and rites in the birth, marriage and death pollutions.



The Kharias use both classificatory and descriptive kinship terminologies. They have joking relationship between grand parents and grand children, sister-in-laws and brother in laws and avoidance relationship between elder brother and younger brother's wife. Besides, bond friendship is often made between two persons when they perform a ritual to become relatives in faith. The ritual friendship and relationship is established outside the endogamous group. The relations are addressed by the terms, like *phula*, *makara*, *dharma bhai/bapa/pua*, etc. and they exchanges gifts and help each other in various functions.



The villagers and relatives mourn over the death of a person. They bury the corpse. All the *Kutumb* members of the deceased person observe death pollution for 10 days. In the mortuary rite they take a mixture of ghee and honey in the purification rite.



Religious Life

The Hill-Kharia observe religious rites to appease the supernatural elements for the betterment of the society and welfare of the community. Atharadeuli is a sacred place in Similipal. It is the shrine of Baram surrounded by holy sal trees. They regard the Badam, the presiding deity of Similipal. The Hill Kharia believe that if worshipped and offered sacrifices, the deity will fulfill the desire of the devotees.

They think the Sal trees as sacred because fire of its wood is sacred, leaf provides sacred plate, sal resin is sacred perfume and serves as disinfection. Sal trees believed as abode of deities and spirits. Religiously, the Hill Kharia considers the sal (*Shorea robusta*) trees a sacred species and do not cut the trees. Only the priests go for worshipping it twice a year.

The grave yard containing trees are venerated and not cut. Totems and taboos refrain them from cutting trees and killing animals and birds. They worship forests and *jahira* a patch of sal groves, where their village deity resides to protect the village and villagers.

The Hill Kharia believe in the Sun god, *Dharam*, as the creator and worship Him. For them, every hill in Similipal is regarded as a deity and believed to be the custodian of forest resources. They call the deities as Badam Budhi (female), Ramaraja, Pabanbira, Mahabira, Bhandar Debata, Thakurani, Bauli, Basuli, Basuki, Gramadebi, etc. Besides deities, they also worship *Dahani* (witch) and *Bhuta* (spirit). Bamsa and lineage deities along with the





ancestral spirits are properly propitiated in most of the rituals and festivals for family wellbeing. The forest deities are worshipped for successful food gathering and hunting. In every village, there is a sacred place called Jaheera, where sal is dominant tree, and the tribals offer worship to satisfy the god.

At village level *Thakurani* or the mother goddess is the main deity of the Hill Kharias. In the Melani Parab, they organise annual worship of *Thakurani* for prevention and cure of the diseases, like small pox and chicken pox. They also worship *Dharani Devata* and a hero named Banda. They worship their ploughs and axes on the day of Dashara. The tribesmen believe that the cause of diseases and illness are due to wrath of god and goddess, spirit intrusion, evil eye and sorcery and breach of taboo and norms. Their religious beliefs and practices are based on the propitiation of various gods and spirits in various ways by observing different rites, ceremonies and sacrifices to get rid of illness and to be blessed with boon. They also worship Sun god, and other deities and spirits by offering them sacrifices of goat, fowl, liquor and other ritual food. They believe that the spirits who reside in hills and forests control nature. They believe in black and white magic. They invite Gunia/Raulia, who is expert in diagnosis of cause of the diseases by examining oil, water and sticks in the name of the patient. But currently their religious ideas, beliefs and rituals witness traces of borrowing from the Hindu pantheon. Hinduised Hill-Kharia depend on magico-religious specialists (Gunia) and medicine man (Kabiraj), who treats a sick boy. Bhandar Puja: the first collection of honey offering to mother goddess is performed.



Fairs, Festivals and Entertainment

The Hill Kharia celebrate Hindu festivals, like Raja and Makara in great joy. They enjoy Raja festival by making and playing Ramadoli, a special type of swing made of wooden log and bamboo. In Makara festival, they put on new dress, eat rice cake, worship the ancestors by sacrifice of cocks and at the village fringe but close to the stream organise burning of heap of fire wood uninterrupted over the night and offer sacrifice to fire god for their wellbeing. Unless and until the Maghuanipuja is observed and completed collection of plant resources are restricted in the forest. Jungle/forest puja is observed twice a year, once in April-May for bumper honey collection and then, in September-October for sal resin collection in good quantity and quality. They also observe a Hindu ritual, Manabasa in November-December to appease Laxmi, the goddess of wealth and prosperity. Like other tribal brethren, the Hill-Kharias irrespective of their age and sex are very fond of dance and music and perform these in every rituals and festivals. In the marriage ceremonies, and





festivals, like Makara, Asthamai, Manabasa wall decorations with *jhoti* or *chita* are made by the women folk. The walls are decorated mainly with paste of powered rice and water. The *jhoties* are painted by ladies with help of fingers and hand

made brush made of a stick and a piece of cloth. They also draw ritual diagrams (*chita*) on Manabasa on the Thursday of Margasira month. All occasions of feast and festivities, like raja, maker, marriages, child birth and post harvesting events and Thakurani puja are celebrated with entertainment by dancing, singing and playing Changu, a type of musical instrument of percussion/tambourine. The Changu is a circular shallow drum fitted with tiny discs. It is considered sacred as it was said to be played by Badam, the presiding deity of Similipal. So, the Changus are played by males only with different rhythms in tune with the singing and dancing. Women and girls mostly dance. In the beginning of every performing art, like dance and song, the Changu bandana (a prayer in respect of Badam and his tutelary) is first invoked and then the singing of songs and dance start and continue. Another dance type of the hill-Kharia is Jhumar, which is commonly performed among the Kurmi neighbour. For them performance of dance is a group affair. It is intended for entertainment. Among the bachelors and spinsters the dance performances help develop courtship. *Nua Khia*, *Raja*, *Makar*, *Pusa Parab*, and *Chait Parab* are some of their main festivals. They perform their characteristic dance and music and play Changu, flute, nagra etc. In the festive occasions and market days the young people love to enjoy cock fights.



Village Council

Like other semi-nomadic forest-based communities, the Hill-Kharia have a simple political organization. Their authority structure is very simple. In the past, in king's time the administration ran through the *Sardar/zamindar(Pradah)*. The Kharia were paying revenue in shape of kinds (forest produce) to the *Pradan/Sardar* of the locality, who in turn paid to King. The Kharia people were accompanying the King of Baripada (Mayurbhanj) during his hunting expedition to Similipal forest. The traditional political organization of Kharias is constituted at two different levels, one at the village level and the other at the inter-village level, to keep the solidarity and law and order intact. Every Hill-Kharia village has a Panchayat of its own headed by *Pradhan/Mukhia* among the Hill Kharia. He, as a judge, usually suggests, extends advices and settles the matter with the help of other functionaries of the tribe. He has no special attire.

He is assisted by Dehuri (priest), Chhatia, (messenger), Gunia (magician). Cases regarding breach of any taboo, and disputes about partition, divorce, adultery and the like are decided

in the meeting of the village council. The village council raises funds for public worship, religious feasts and for sacrifice at the time of epidemic. The members of the council remain present in





rites and ceremonies relating to birth, marriage and death. In case of serious offences the village council has the power to ex-communicate a person from the society. Above the village council, there exists the inter-village council in the political organization of the Hill-Kharia. They call the organization as *Parha Panchayat* or *Kutumba Sabha* or *Bhira*. Among the Hill Kharia the *Bhira* consists of representatives of some inter-linked settlements and is headed by the eldest, wisest and most influential *Pradhan* of these settlements. Their *Kutumba Sabha* is composed of members from villages of more than one lineage. A man from the *Muru basam* acts as *Paindiha* or master of ceremonies and a head-man of the *Samad basam* acts as a *Bhandari* (Barber). A man from the *Muru basam* acts as *Paindiha* or master of ceremonies and a head-man of the *Samad basam* acts as a *Bhandari* (Barber). The *Pradhan* acts as the custodian of tribal

customs. It is the exclusive power of the inter-village council to readmit an ex-communicated person into the tribe. Those cases which can not be decided by the village council are referred to the inter-village council. After independence, modern Panchayat system was introduced in the Hill-Kharia areas. As a result, some Hill-Kharia people have been selected as Ward Members/Sarpanches. In few cases, the traditional elites have been elected as the modern leaders. But it is not fully effective as the people are not educated, and guided by traditional authorities. However, for all socio-cultural and religious purposes the traditional leadership still holds good and effective.



Change and Development

The factors, such as, far-reaching contact with the culture of neighbouring caste Hindu people, own endeavor, encroachment of outsiders into traditional forest based economy of the forager, impact of forest policies and restriction of Project Tiger/Elephant and Biosphere Reserve for exploitation of MFP collection in core and reserve areas, planned development interventions by the Government and private agencies have brought forth changes in the life and livelihood of the Hill Kharia. Thus, the changes have reflected in their social system, techno-economic and religious spheres. In the recent past, some of the Hill Kharia left their hill dwellings and moved up to other parts of the area in search of livelihood. Now they are living with other peasant communities. All the Hill-Kharia families in the villages still depend on the nearby forest for their daily livelihood. However, sharp depletion of the forest cover has posed a major threat to their livelihood.



They have taken up economic activities, like settled agriculture, animal



husbandry; wage earning and fuel wood collection and timber cutting for sale for their livelihood. Religiously, they have followed the Hindu faiths and observed some Hindu festivals. Now-a-days low profile Brahmana and Barber and washerman extend their services in the marriage and death rites and rituals of the Hill-Kharia.

Different development programmes have been implemented through the different govt. agencies, like ITDAs, DRDA, Block, GPs and ICDS and NGOs also. The Hill- Kharia section of the Kharia tribe has been identified as a Particularly Vulnerable Tribal Group (PTG) by Govt. of India and Govt. of Orissa. By the governmental effort a Micro Project (Hill-Kharia & Mankirdia development Agency) at Jashipur in Mayurbhanj District has been established and working since 1987 for the total development of the Hill- Kharia population of 18 villages. The Hill Kharia due to the factors, like development interventions by the Govt., especially the HKMDA, Jashipur, cultural contacts with other communities, non-availability of major forest produce in specific months, change over to other new occupations to maintain their livelihood. Due to restrictions of Similipal Biosphere Reserve and Project Tiger and over exploitation of forest resources by other communities, the Hill-Kharia have been constrained to take up other occupations' such as share cropping, wood cutting, small business, wage earning in road and other construction work, contractual labour, motor driving, pickle





making, leaf cup and plate making. And this has been possible due to the organization of orientation training by the HKMDA Micro Project. A few educated youths have been engaged as Teachers in the Gyan Mandirs and Educational Complex, Watchman and Field Attendants in Forest Department and other Govt. dept. and agencies.



The HKMDA Micro Project is operating for the holistic development of the Hill Kharia including implementation of economic development programmes to raise their standard of living and to ensure quality of life. The multifarious development programmes, such as housing under Indira Awaas Yojana, drinking water provision, link roads, health and sanitation, education, environment, including other infrastructure works and packages of benefit schemes both individual and in group mode, like tailoring, goat rearing, fishing leaf cups and plates making have changed their outlook.



The recent development interventions through SHGs, by both men and women have brought significant change in the socio-economic life of the Hill Kharias.





plantations with vegetable intercroppings, marketing of goods, etc. through group approach have brought forth noticeable changes in their life style.

After being trained, some educated Hill Kharias have adopted small business and Bee keeping.

The human resource development programmes taken up by the Micro Project, like nursery education and primary education by opening up Gyan Mandirs and one Residential Educational Complex and organization of health check up at village level have very good developmental impacts on the Hill Kharia children and their parents.



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