

A Study on Khadia Tribes: Mission to Progress of Khadia Communities in Sundargarh District, “One Step Ahead”

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Abstract: *In this article I hereby want to take my pleasure to reflect the khadia youth movement introduced that is pursuing since twenty years back. The Khadia youths movement started in the form organizing seminars and other cultural programmes for youth's group. This article includes about the Nikhil Odisha Khadia Sabha, and of youths, initial difficulties in organizing of programme, purpose, objectives, and common problems of Khadia youths future vision and programmes activities with its achievement and also feedback and progress of official documentation are mentioned briefly.*

Keywords: Nikhil Odisha Khadia Sabha (NOKS), Khadia Youth Movement, Khadia youths, higher education, Social service activities, World community and their position

1. About Nikhil Odisha Khadia Sabha (NOKS)

The Nikhil Odisha Khadia Sabha is a state level Khadia association that works for betterment and protection of Khadia language, culture and tradition since long year back. It covers all categories of Khadia communities such as Delki Khadia, Dud Khadia, Hill Khadia, and Sobor Khadia. But it is primarily led by Dud Khadia because they are little more advanced in social, education and economic sectors. It has an executive body such as president, vice-president, secretary and joint secretary treasurer and joint treasurer also advisory board that provides advice to the executive body time to time. It is purely based on customary law and not registered by any Act of registration. The Nikhil Odisha Khadia Sabha has a youth wing having its own executive members directed by two youth's directors. NOKS has officially approved the youth executive members and extend its support whenever is necessary. This is not a separate wing but it is an integral part of NOKS body. Both are jointly working for the advancement of Khadia community. The decision taken by the NOKS is on the basis of Khadia customary law obliged by all categories of Khadia populations. The Khadia customary law is officially respected by the court of law. Therefore, they feel an essential to maintain all customary laws of Khadia tribes to protect and preserve the Khadia language, culture and tradition.

2. About Youths

The youth are the backbone of the nation. They are builder of the nation as well as of society. Who are the youth? The youth are such as the adolescent and young adult of the age group of 14 to 30 years. The Working Group on Programme and Policies for the Welfare of Non-Student Youth set up by the Planning Commission in 1968 regarded the age group 12-30 years as youth. This was divided in three stages i.e 12-17, 17-21 and 21-30 years. Youth is the stage of life when through training and development, immaturity approaches maturity for work, marriage, social participation and cultural attainment. The period of youth should stand for growth, development, preparation, action and leadership. Youth matures quickly in an atmosphere in which there is freedom,

activity, recognition and opportunity. Keniston (1970) proposed the recognition of yet another “life phase” youth. Youth is essentially a period of “student hood” it exists only for those who move on to post-secondary education before setting into full-time work. Whatever the length of the period, the time it affords can be valuable. It can serve as a kind of lull, a time for serious experimentation without the need for a long term commitment to a single course of adult life.

3. Objectives of Khadia Youth Movement

Having this in view the Khadia youth movement needed to have two objectives. First it should take up those activities that contribute towards self-expression, personality development, character formation and citizenship. And the other objective is to offer individual young people in their leisure time opportunities of various kinds, complementary to those of home, formal education and work, to discover and develop their personal resources of body, mind and spirit and thus the better to equip them to live the life of mature creative and responsible members of the true society.

4. Beginning and Programmes of Youth Movement

With the above objectives the Nikhil Odisha Khadia Sabha started a movement in the year 1996 and it is pursuing till today for the Khadia youth development with the active leadership of Rev.Fr Dr.Ignatius Soreng SVD, shri late Bijay Kumar Soreng and shri Joachim Dungdung. It was conducted for the first time in Telendih Parish. The movement is in the form of conducting seminar and cultural programmes. Initially it was conducted for one day seminar for Khadia youths, but one day seminar was not sufficient to cover many events that were planned to do. As the objectives are concerned the movement focused on self-expression and personality development and also the Nikhil Odisha Khadia Sabha conducted debate competition among the youths. The debate competition gives importance on self-expression through reflecting their views on preservation of Khadia culture for future generation. Apart from these, within eighteen to nineteen years different topics

have been given for discussion related to social issues which could sensitize the youth and lead for preserving Khadia culture. This programme is done once in the month of May every year. As the month of May is full of scorching heat but they are bound to organize the same because their forefathers have already introduced and conducted long year back annual meeting in the same summer season it is popularly known as Kasha Doklo or Jeth meeting.

5. Problems of Khadia Youths

There are many drawbacks of Khadia youths that are commonly seen within the district of Sundargarh. The problem leads them back towards personality development which is most essential requirement in current contemporary situation for career building. From the visit it is understood among the problems following are most common problems seen among the Khadia youths of Sundargarh district. They are as such common motivational problems, hesitation in social interaction, feeling of oneness within the group situation, lacking leadership development, obligation of group norms and group cohesiveness, middle age problem (includes economic and marital settlement). Often the Khadia youths are experiencing motivational problem. The most important common problem is paving the path for social interaction in group situation. Social interaction is very essential because social interaction may bring greater or lesser affect in psychological functions of youths like emotions, thinking, imagination, learning etc. other hand they feel isolation in group situation due to psychological inefficiency and keep themselves away from feeling of oneness. In case of leadership development less numbers of Khadia tribe/youths are observed. They are lacking of leadership in social and political sectors. The attitude of leadership among Khadia youth is lesser than the other caste populations. Similarly the middle age problem is commonly appears in the Khadia communities. By the time an individual reaches the late twenties he or she has more or less made the marital choice and settled in the family. The last few years it was comparatively smooth and peaceful without any major problems. In the middle age there are several problems like their education and marriage which demand a great deal of attention and energy. This often gives rise to irritability, loss of temper, depression etc. some individual react by blaming others for their failures, other starts blaming themselves. In women the problem can becomes serious out of feeling of a loss of their youth and feminine attractiveness.

Problem of rural Khadia youth and higher education:

Among Khadia youth large number joining colleges today from rural areas to whom higher education is by and large, a matter of status. Higher education is looked upon as an opportunity for upward mobility in employment, social status and marriage consideration. The youth those study in cities are imitating in dress and hair style but rarely it is maintained with any sense of perfection. The next problem is the rural Khadia youth in a cities college suffers from an acute need for identity. Their rural background does not give them enough equipment for urban challenges.

6. Methodology applied

The whole programme is conducted in a participatory method in which youths are given opportunities to participate to share views and their questions to be answered. The one way presentation is given less importance than participatory. It means it is two way process of exchanging communication and their views.

7. Purpose, Achievement and Initial Feedback

During the initial stage there was less numbers of Khadia youths participated in the programme because of no proper communication and intimation by our parish level committee members (khunt sohors). The mission of conducting such movement is to reach in all parish level and the youths from concern areas will get advantage to participate in the programme to improve their caliber and get benefit from it. There are many youths who are not properly guided by the parents and senior most educated persons therefore, they distract their line. Many Khadia youths have not even able to choose their right career, life partner, forgetting their culture, language and misguided by their inner and external environmental factors. Conducting such programme has brought about many success for the Khadia youths i.e chosen life partner to preserve their culture, became teachers in Multi-Lingual Education, some have got government jobs such as OAS and banking services etc.

Khadia Kasha doklo (annual Meeting) is kinds of Khadia movement wherein they give focus more on imparting knowledge on different social issues. The issues like environment degradation, environmental pollution and ecological imbalance, cultural degradation, education, economic problems among Khadia, socio-cultural conflict, unemployment and its solution etc. the above issues are sorted out by the group discussion with presentation and lecturing methodology. An important methodology they apply here is participatory method. One way presentation by resource person is not enough to sort out the problem henceforth the organizer conduct group discussion, question answer and presentation through participatory methodology. In case of socio-cultural conflict the youths are asked to do role play to make aware and sensitize the Khadia populations. The youths are guided by the senior Khadia leaders to perform role play excellently by the youths. Besides these other programmes also conducted in the session. The programme like solo song, group song, and cultural dance competition. This is one of the most important strategies to convince and attract more numbers of Khadia youths to participate in two days seminar programme. Presently the parish level Khadia committees are taking active role to encourage their youths to participate in the programme. The cost for two to three days expenditure for Khadia youths is born by the respective parish level Khadia khunt committee.

8. Resource persons, Guests and their Excellency

The resource persons for youth programme are invited from the different areas of expertise, mostly from the current government employees and retired person who have immense experience in their respective fields. Similarly

priests who are having ample knowledge on the different concerned topics are also invited for presentation. Among the religious elites Bishop of Rourkela Dioceses Kishor Kumar Kujur and Alphonse Bilung and Telesphor Bilung Bishop of Ranchi Dioceses also visited as their chief guest on the occasion. Similarly among the government officers' Shri William Bilung IAS frequently visits the programme and encourages to all Khadia populations.

9. Social Service Activities

Nikhil Odisha Khadia Sabha has its forty two sub-committees they are known as Khunt level (parish Level) Jati committee bearing responsibilities of conflict resolution among the Khadia jati, solving case of unethical marriage among youths, purifying to family, solving the case of inter-tribes marriage or inter-caste marriage take place within the Khadia tribe and also looking after of culture and tradition maintained by the local populations. The khunt level committee collect minimum amount of fees/penalty (finalized by delegate meeting of Central committee). All forty sub-committees have their own saving account in which they deposit money for future course of action. Last two years back all sub-committees of Parish levels including central committee adopted a new sector of doing social service activities within Khadia community. The areas of doing social service work are (i) education and (ii) health service. The collected fund is to be used for Khadia community populations. Till date in case of education one Hilly Khadia is financial assisted for B. Ed course. He will be assisted by Nikhil Odisha Khadia Sabha till he completes education. Other hand for medical treatment till today Rs.85, 000/- has been spent towards Khadia people. In near future the Nikhil Odisha Khadia Sabha is going to provide financial assistance to unemployed Khadia youths who want to do small business to make them self-sufficiency. The criteria for giving financial assistance will be as such, the candidate must belong to Khadia tribe, interest of doing business profession, must be trained, possession of good behavior as well as character, and must be poor family background etc.

10. Documentation

The record of all activities conducted by the organizer is maintained by the youth secretary. In the beginning they had lacuna to keep record of all programmes, only written document was maintained whereas at present from the year 2015 they have started video recording of whole programme and photography that could help other for further reference. The youth organizers felt documentation of each and every programme activities is very important and essential this is what keeping records of all programme is introduced. In near future, the organizers are planning to do more excellent programmes with specific objectives and issue based programme.

11. Future Vision of Nikhil Odisha Khadia Sabha

The future vision of NOKS are as follow they are (i) Research and Publication on all categories of Khadia

communities, (ii) Encourage to improve community fund in Parish level (khunt) committees, (iii) to make documentary films on Khadia community (started), (iv) to take initiative to develop Khadia script, (v) to bring Khadia community into the mainstream of society through education, training and rehabilitation through appropriate agencies, (vi) to make Khadia community as an ideal society. (vi) To involve Khadia elites in Jati sabha for advancement of society. (vii) To make a bigger Khadia fund from which other Khadia populations will be given benefit for their self-sufficiency, (viii) To Make statue of Telenga Khadia a freedom fighter of nation, (ix) to preserve Khadia language, culture and tradition for future generation, (x) to check male and female migration towards other states by introducing income generating programmes.

12. World Community and their Position

The aim of programme is not merely protect and preserve the Khadia culture but make able youths to adjust them with the changing contemporary situation in Indian context. The world community is so fast and the Khadia people are lagging behind. Therefore, lets' take advance steps to adjust in contemporary situation. The Khadia people are no more in figure of Indian scenario because of less numbers and less advancement. They have to boost them up socially, economically and politically too. Among Khadia populations they should not have any discrimination or feeling of biasness if anyone is going ahead or developing their status, rather encourage other to follow their strategies of development. All of these could only be possible when they boost up Khadia youths and bring them into forefront line. All the Khadia khunt committees and central committee will be back support for the Khadia development in case of any difficulties.

Dear readers of articles of this journal it is the initial stage of Khadia youth movement started with small initiative, this could be enlarged when they get immense support from all Khadia populations physically, psychologically and financially including from Khadia elites and other tribal elites group. They expect your kind support to enlarge their movement successful.

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