



A Study on Economic Life And Ecotourism of Didayi : A Primitive Tribe of Odisha

KEYWORDS

DIDAYI, ECONOMIC, TRIBAL, AGRICULTURE

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ABSTRACT *The economic life of the Didayi's and their development directly and indirectly revolves round the forest. The forest provides them food, fuel and materials for construction of houses. The Didayi's collect different varieties of mushrooms, green leaves, tubers, roots, stems, flowers, fruits, seeds, mango, kernels etc from the forest in their respective growing seasons. During the period many of them depend on the forest. In the summer months they depend on jackfruits, mango and tubers and in the early rainy season they eat mango, kernels and bamboo shoots along with several green leaves and mushrooms. Collection of lac, gum, honey, hill broom, fiber, leaf for preparation of cups and plates are occasional works, which fetch some cash to the Didayi's..*

Didayi One of the 13 Primitive Tribal Group (PTGs) in Odisha in habits mainly in the Machakud- valley of Malkangiri, Koraput District boarder.

They are in habiting in Machkund since time immortal having tonality to adopt them shelves with in hospitable eco-system for survival amidst allodia's and chhalling us.

The Didayi Small group of tribe mainly exhibits in isolated area of Konda Kamberu hills. Around 6750-7000 people of Didyi Community settled in 39 villages of Machkund valley.

Didayi never tried to spread far and wide, like other tribes Gadabas and they have strong attachment to the area they reside in Muduliguda and Panspot Panchayats

The Balimela Hydel project on river Machkund affected the Didayi settlements and segmented their habitations in 3 parts such as hiks, plains and cutoff areas, half of the Didayi population (approach 3200) preferred to stay in hills around 18-19 villages and the hamelts in Cutoff area is accounts to 15 in number.

They are the oldest inhabitants of the area and claim thems elves to be the "Matia Raitas" . They generally live on Mountain tops, Practice Podu cultivation which adopted earlier was discouraged after migration of Kandha who introduction plough cultivation. Most intensively in this area mainly the Govt. rest Rolicies same cut off areas as well as in hill area of Didyi. According to Kandha informants the "Didayi" are becoming more attractive towards plain land of the valley in past food decades after learning plough cultivation from (Kondhs)

Economic Life

The economic life of Didayi mainly depends upon the Kond Kamberu Hills ranges, their isolation and availability fertile land make the economic competation less intensive and Majority of the population follow agriculture as Main-stay of life, however rearing of domestic animals like cow, goat, dock, hen and pigs make it as subsiding increase. Both forest and field make their economic life smooth and lead a comfortable life, if not prosperous.

Didayi enjoys self sufficiency to great extent in the sense that they either produce or Collect. Most of the things

they require.

The topographical location plays vital role in economic status of these people, tribes lives in cutoff areas peonies leaves in very miserable life, in-adequate Communication facilities became main barrier in their socio-economic life.

Though the agriculture is the main stay of their livelihood their other source of income can broadly divided into three category according to their topographical settlement.

The main source of their livelihood is shifting cultivation. A particular patch of forest or hill slope land is used for shifting cultivation for three years consecutively and then it is left allow for more than five years to recuperate. After selection of site and allotment of plots, each family takes care of its respective plot in giving boundary mark and cleaning the area. Forest clearing takes place in the month of march- april. They do not cut the trees from ground level and also the fruit bearing trees. After the felled trees dry up they set fire on it the month of april-may. Then they work the soil with digging sticks to mix the ashes in the soil. After first shower a mixture of seeds such as kandul, jhudang, black gram, are shown. When the soil get sufficiently wet they saw a mixture of seeds of ragi, kosla, gonga and kangu by broad cast both men and women take part in the operation. Then weeding is done in the month of june-july and the weeds are left in the site to the decomposed. The crops are then guarded round the clock to protect these from destruction by wild animals. The crops are harvested in succession one after another. Kosla and ragi are harvested in the month of October-November and kandula in the month of February-march. Threshing is done in the podu fields and grains are stored in bamboo baskets and earthen pots.

01. Didayi villages of Hill areas. Primarily Practice shifting cultivation (Biri) for agriculture other than it Hunting, rearing of domestic animal like pigs, fowl, cocks for meat purpose as well as to sell it in local market. Background kitchen garden primarily the responsible of female members of a family.

02. In plain areas a group of Didayi tribal concentrating on. Conventional agriculture practice through plugging their lands, using of manure (Cow dung) and chemical fertilizer

in their lands to increase their production. Besides rearing of domestic animal like pigs, goats cow for Mulching. Also kitchen garden and horticulture plantation like Banana, Papaya, Mango, Leafy vegetables, Brinjal, and other tobacco based cultivation has observed at their backyard of house for their own use and selling purpose.

Their area average field of background kitchen garden is highest in Didayi tribal's in compare to other tribes in that region.

03. In Cutoff areas of Jantry, Sanyasiguda fishing has well adopted by these tribes as subsidiary income and these people are using country boat and nets for it. Also the assistance of Govt. agencies providing niche to these people.

The Remarkable Changes has been noticed after creation of DDA. Didayi development may in the year 1986, with in the span of two dead substantial changes among Didayi tribal has notice in sphere of their socio-economic life. Primarily the Role of DDA is to rehabilitate, emancipate and provide economical stability with sustainable development in the region.

The action programs like elementary education health facilities, veterinary service, rural electrification, and road communication, co-operative institution (LAMP), Indira Awas Yojna (IAY) self help group (SHGs) now culminated to be great leap on economic status of these tribes.

The role of Didayi Women house hold economy is sustainable they equal posses the great role by engaging themselves in the agriculture, backyard kitchen gardening, horticulture activities as well as fishing.

Relentless efforts by the various government agencies and also the quality of life Didayi changed significantly as number of youth joined as teacher and other government jobs but they are few in number.

Ironically it is to say that most of youth people are interest to migrate to urban areas mainly cities for search of job. In rational new generation youths are unwilling to work as agriculture labour. They prefer to work and settle in city for better life and opportunity.

Despite of all efforts by DDA, which providing vocational training on sewing, cycle repair, poultry, animal housing, pisciculture and the improved SHGs the economic in manifold among Didayis but the migration of youth mainly to south Indian cities are rampant.

Habitant & Habitation.

Didayi settlement pattern mainly depend on their topographical features. The houses are rectangular thatched house, the outer walls usually constructed out of mud and the inner walls painted with mud. Most of the houses are one-roomed separated into two parts, one as living room and other as store and kitchen purpose. For storing of food grains "Atu" ceiling of the house which mainly used for constructed from logs, timber and woods.

The front portion of the house is 2-3 ft height vernda (PLEDA) mainly designed for multiple use like sitting, sleeping, installation of cradle with bed for infants even if it has used for wooden grinder. An open space in front of house is known as "BAZAR" and "GUDIA SANG" is the back of the house. Where the Didayi sleep and cook is called as

"MAANNAH DUAN"

The floors and walls of the houses plastered with mix of cow dung, vice husk and mud and it has painted with red and black colour muds. Wooden post as are used as pillar of the construction of the house, no brick or stone have used good in thatched houses.

Before constructing house a good and favorable site is being selected by certain virtual where the village priest performing rice divination, worshipping local deities to select the suitable site for house construction it is prerogative of village priest. In some villages Priest of the Didayi carries "Katkula" (Winnowing Fan) by means which determines the direction in which a good site may be situated. This is done by holding the "Katkula" in balance in an open space where it turns according to the direction of the wind.

Currently houses constructed by the bricks, cements, tin sheets under Indira Awas Yojana.

Whether wage earner or settled agriculturist Majority of the people depends on forest economy to great extent, Edible roots and tubers, bamboo shoots, fruits, Mushroom and various type of green leaves supplement the staple food of the people in lean months.

Thus the above spirit indicates the people have not lost their self-reliance through their thinking is in. This is in contrast to the ambitions programme of the government who not only desire to help these destitute equitably but want to sustainable development with planned model villages having all amenities of Modern life like road, Prefabricated or all weather houses and facilities for rural industry would be provided to young men would be given vocational training to improve their economy and suitable employment.

Under these circumstances care should be taken so as to harness the enthusiasm of people to co-operate with government in fulfilling their cultural values.

They may not readily respond to the demands of the present situations they have to change their Level of aspiration gradually in order to lead a higher standard of living. Therefore care should be taken so as to change the condition of these people by gradual steps keeping in view their cultural background.

Finally it has assumed and designated that Didayi are the most Primitive tribal group (PTG) as their population growth has stagnant, pre-agriculture economy, low level of economy and isolated habitations.

Now the Role of Govt. and who plays pivotal to save & provide niche to prosperous and cherished tribal culture.

In today's consumer-driven world, travel and tourism frequently become easily-accessible luxuries taken for granted. Too few people appreciate the unique ethnic diversity available in world indigenous communities, which can benefit from responsible cultural tourism. Sustainable tourism respects local cultures; confers tangible, appropriate benefits upon host communities; protects environmental quality; is educational and, of course, a source of unique and memorable pleasure for the visitor. Visitors frequently coming from different areas to learn about Didayi's Primitive culture.

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