

FINAL REPORT

**IN SEARCH OF A STRATEGY TO BUILD
A FIELD MODEL TO ENSURE
PEOPLE'S PARTICIPATION
FOR
SUSTAINABLE DEVELOPMENT:**

CASE STUDY OF THE DIDAYI
(A Primitive Tribal Group of Malkangiri District of Orissa)

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THE PLANNING COMMISSION
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**COUNCIL OF ANALYTICAL TRIBAL STUDIES
(COATS)**

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PREFACE

The Present Study, entitled, "**In Search of a Strategy to Build a Field Model to Ensure People's Participation for Sustainable Development - Case Study of Didayi : A Primitive Tribal Group of Malkangiri District of Orissa**", was sponsored by the Planning Commission, Government of India during March, 2001. The study report is the outcome of intensive fieldwork among the Didayi tribe inhabiting 39 villages under the jurisdiction of the Didayi Development Agency with its headquarters at Kudumulugumma.

The tribal societies are in a state of flux. They are experiencing change in their life style, aspirations and value orientation. They need the development in situ and attainment of sustainability through optimum utilisation and conservation of all resources. Planned development intervention for the tribal people over half a century and more specifically, micro-level efforts for the Primitive tribal groups including the Didayi over nearly two decades have not achieved the desired result, and a hiatus has been created between the expectations of the tribals and achievements by the Government. Intensive efforts made by the Didayi Development Agency have not made perceptible socio-economic development among the Didayis. The development schemes and programmes have to be people - centred, eco-friendly and in consonance with their culture, to make a significant dent in the development process of the Didayis. The present study has made, within a limited time, an humble attempt to build a field model for sustainable development and its operationalisation in the Didayi community.

It would not be out of place to mention here that in response to the kind observations of the planning Commission (BC & TD Division) as per their Letter No. M-11012/17/99-BC, dated 15/05/2002 on the Draft Report submitted to them earlier, the recommendations of COATS regarding interventions of activities/ schemes for different sectors for overall socio-economic development of the Didayi people based on their felt needs have been given at Appendix-XV. The findings of an in-depth study on the

traditional political organisation vis-à-vis the statutory panchayats have been incorporated in Chapter-III, 'Political Life'.

On behalf of the Council of Analytical Tribal Studies (COATS), Koraput, I express my gratitude to Prof. Dr. L.K.Mahapatra, former vice-chancellor of Utkal and Sambalpur Universities, Prof. Dr. N.K. Behura former Professor and Head of the Department of Anthropology, Utkal University, and Prof. Dr. S.N. Ratha former Director, COATS for providing intellectual inputs to the present study.

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Pyarimohan Mohapatra.

Chairman,

Council of Analytical Tribal Studies.

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CHAPTER - I

INTRODUCTION

THEORETICAL FRAME

Development approach is holistic. It includes both economic and non-economic phenomena in its process. It is a multi-dimensional process. In the development process, both economic system and social system are reorganized and reoriented. It encompasses both material progress and improvement of the quality of life. Additional income generation and increase in output in production witness concomitant changes in institutional, socio-cultural and politico-administrative fabrics of a community. It does not halt there; further changes are also noticed in people's attitudes, aspirations, ethos, ideologies, worldviews and value orientations. Precisely, therefore, economic development and social development are complementary to each other both in theory and practice. Development envisions economic growth and upward social mobility along with social justice.

Economic Development:

Ideas on economic development are so rich and varied that one definition of it will not be sufficient for comprehension. The classical economists, the Marxists, the neo-classical theoreticians, Joseph Schumpeter and the post Keynesian theorists have made major contributions in the study of economic development. The classical school is represented by Adam Smith (1723-1790) and David Ricardo (1772-1823). Accordingly to Adam Smith economic development is cumulative, gradual and self-perpetuating and he emphasizes the significance of capital accumulation in the development process. Ricardo's analytical thrust on economic development hints on efficient allocation of resources, supports "laissez faire" of Adam Smith as the best policy for economic growth and asserts that the capitalist system can effectively maximize production. In the words of Meier and Baldwin, "classical economics is an outstanding illustration of dynamic, aggregate theory of development" (1961:44). Marxian analysis of economic

development is unique and in this context Verma states," A challenge to the theory of capitalism came from Marx, Lenin and others, but they also did not challenge capitalism as such. In fact, they indirectly supported it by taking the view that capitalism, in course of time and through logical steps, will be followed by imperialism and ultimately by socialism. Nor did they challenge the concept of progress being identified with growth" (1989:18). Further in the words of Dube, "Marx, on the other hand, attempted to understand the dialectics of development in the civilizational process. His endeavour was to unravel the inner logic of development and to project a vision about whose certainty he at least was in no doubt. His economic determinism appears to have been overemphasized; and Marx's theory had an important ideational dimension also" (1989:3-4).

According to neo-classical economists and Alfred Marshall in particular, economic development is gradual, continuous, harmonious and cumulative and it seems Darwin and Spencer's evolution theories influenced Marshall's economic views. Joseph Schumpeter (1883-1950) who rejects the neo-classical view of development process as gradual and harmonious puts entrepreneurial function as the central theme in the concept of economic development. Meier and Baldwin write, "In summary the key individuals in Schumpeter's theory of development are the entrepreneurs. They are the initiators of significant advances in national product. And these interests do not occur through a smooth, continuous process; economic development is an uneven, disharmonious process. Cyclical swings are the cost of economic development under capitalism" (1961:91). J.M.Keynes in his admirable work, *General Theory of Employment, Interest and Money* (1936), did not justify laissez faire for better economic management but made dynamic contributions to the theory of economic development.

The post-Keynesian analysis is not simply an extension of Keynesian doctrine; it hinted at models of growth. R.F. Harrod and Evsey Domar provided models of growth. R.F.Harrod and Evsey Domar provided model of steady growth or in other words continuous growth in real national income. Verma states, "The Harrod-Domar model of growth became, in course of time, a basis for growth not only in planning strategies of

the developing countries but also in shaping U.N. policies. The basic objection to the acceptance of models of economic growth based on Keynesianism is that they treat GNP as the basis of economic development. The GNP concept does not take note of many considerations, which are important elements in economic development" (1989:19). Further Myrdal and Singer pointed out that economic development was multi-dimensional and dualistic instead of unidirectional and monistic (Cf. Verma, 1989:19). One of the 'Stage' theories related to the study of economic development has been provided by W.W.Rostow who recognised traditional society, pre-conditions, take off, drive to maturity and high mass consumption as five stages. The traditional society stage is characterised by low output and backward technology. In the second stage, instead of traditional rigidity occupational, geographical and social mobility occur. In the third stage, political, social and institutional framework enkindles sustained growth. The fourth stage experiences increase in the per capita income and steady growth. The fifth stage witnesses increased allocation of resources for social welfare and security (see Mukherji, 1985:48-49).

Professor Amartya Sen, a Nobel Laureate (1998) for his outstanding contributions in welfare economics, has key thrusts in specialized fields, such as theory of social choice, human development indices, empirical studies of famines, economics of hunger, economic development, and social change, inequality and unemployment, population policy, measure of poverty etc., to mention but a few. We may quote here excerpt from the citation of the Royal Swedish Academy of Sciences (Yojana, January, 1999), "Sen has emphasised that what creates welfare is not goods as such, but the activity for which they are acquired. According to this view, income is significant because of the opportunities it creates. But the actual opportunities or capabilities, as Sen calls them-also depend on a number of other factors, such as health. These factors should also be considered when measuring these welfare. Alternative welfare indicators, such as U.N.'s Human Development Index, are construed precisely, in this spirit". According to Professor Sen, world food problem has regional variations and calls for different types of concern although they have common predicaments. Professor Sen further emphasizes multi-dimensional aspects of problems of hunger and states, "Food

production is indeed an important component of solving the problems of hunger in the modern world. But much else also needs to be done, including encouraging general economic growth, expansion of employment, diversification of production, enhancement of medical and health care, arrangement of special access to food on the part of vulnerable mothers and small children, spread of basic education and literacy, strengthening of democracy and the news media, reduction of gender-based inequalities and so on" (1999:9-14). Professor Sen calls for the integration of public policies in different fields, involving an active role for the public itself in the organisational level. In other words, Professor Sen equally weighs the roles of economic and social factors in the development exclusively meant for humans.

Sociology and Anthropology of Development:

Earlier theorists and thinkers of great repute in the disciplines of sociology and Anthropology have contributed their thoughts in conceptualizing 'progress' 'development' and 'change' in societies. Auguste Comte's formulation in ideological perspective speaks of intellectual development or progress from theological mode of thought through metaphysical mode to the positive mode of thought and depicts dynamics in societies through linear growth. Comte's three stages of intellectual development was more philosophical than empirical. To Herbert Spencer, progress of societies was a continuous process. Being influenced by Darwin's theory of organic evolution, Spencer conceived of social evolution and conceptualized cosmic progress in all societies from an 'indefinite unstable homogeneity' to 'definite stable heterogeneity'. L.T.Hobhouse stressed on social development based on mental development and it resembled Comte's development of moral ideas. As per Kuppuswamy (1972), "Hobhouse worked out five stages in the intellectual history of mankind, beginning with the preliterate societies and ending with the development of modern scientific thought from sixteenth and seventeenth centuries" (see R.S.Mann, 1987:35). Toynbee, a cyclical theorist, expressed his concept of growth of societies and their social structure over time. For Oswald Spengler, each civilization has a peak, declination, decay or disintegration. Further, in this context, "theory of circulation of elites' by Vilfredo Pareto;

'social culture and dynamics' by Pitirim A.Sorokin which speaks of three types of cultures," ideational, idealist and sensate," succeeding each other in cycles; are noteworthy. Max Weber's theory hinting at capitalism and development had a religious flavour and Verma states," Weber pointed out that Protestantism Calvinism had created certain values which formed the basis of all development"(1989:22).

Shifts in the Development Paradigm:

It transpires from the foregoing discussions that theories of development have been constantly changing in order to make them more meaningful and pragmatic. After the Second World War when development was given top priority attention for both less developed countries and developed countries, the primary focus was on economic growth-oriented development paradigm. But economic growth alone could not solve the intricate problems of development and accomplish the goals of development. It led to disillusion and disenchantment with the economic growth. Subsequently another paradigm substantiating intricate interrelationship between economic development and social change was pronounced. A link between economists and non-economic social scientists, e.g. sociologists and anthropologist was established. It was felt that economic development can only be achieved through changes in the society's institutional framework, value orientations, attitudes and the like. As development is primarily a human concept, economic development should have restricted autonomy and take cognizance of both social and economic factors, which act either as stimulants or barriers to development process. The above paradigm had limitations and had lacked full proof predictability as the institutional transformation could not become explicit. The next paradigm, which emerged out of rethinking, is styled as the human-centred development, which emphasized mobilization of human resources and formation of human capital. In this context, putting people first in the development niche for ensuring people's participation or in other words conceptualizing Participatory Development came to the fore front. Further, environmental consciousness in the development process gave rise to a novel approach, known as Sustainable Development, which not only put stress on the socio-economic well-being of the present generation but also of the future generations too.

Development and Social Change:

Societies have never been static. In the context of social dynamics, social theorists have conceptualized social/cultural change from various angles. It has given rise to multiple schools of thought in the perception of sociological analyses. Mann states, "More notable among those subscribing to single process theory can be included Auguste Comte (with intellectual based), Karl Mannheim (with educational base), Max Weber (with cultural, more religious and ethics based), Karl Marx (with economic contradiction base), Emile Durkheim and Znaniecki (with value crises base), Robert Redfield (with tradition base), Mahatma Gandhi (individual reformation and non-violence base) and Gary (moral development base)" (1987:42). Besides there are other multiple explanations regarding process of change or development keeping in view the context, types, process and conditions of social change, we may delineate two significant types of change e.g., planned/ purposed/ directed/ induced change as opposed to non-directed / spontaneous change. Invention, innovation, diffusion and culture contact create and accelerate the process of change in societies. Several processes, such as modernization, westernisation, sanskritization, universalisation, parochialization, interplay of great tradition and little tradition etc. play vital roles in the field of social change.

India as a pluricultural, multiethnic and multilingual country has been experiencing social/ cultural change over time. Half a century old planned development interventions have been responsible for creation of directed or induced social change although its pace and content are not uniform. Further the complexity of directed social change in rural India in general and tribal communities in particular can be endlessly documented. The tribal villages which were traditionally uniethnic, homogenous and simple are facing the challenges of differentiation and disharmony in social, economic, religious, and political spheres consequent upon social change or social development efforts. Because of high incidence of abject poverty, illiteracy and unemployment, the tribal communities deserve special development measures for enhancement of their quality of life.

Tribal Development:

Tribal communities constitute a significant segment of Indian society and civilization. In the recent past they were labelled as autochthonous people, Jana Jati, vanyajati, Adima jati, Girijan, Indigenous people etc. and notwithstanding their rich cultural heritage, ethos, ideologies, values and worldviews they represented the weakest of the weaker sections because of their economic backwardness. During the colonial administration they were secluded, isolated, deprived and remained below the subsistence level of economy and faced the threats and challenges of survival. Inaccessibility, eco-hostile habitat, poverty, illiteracy unemployment etc., kept them away from the mainstream of national culture. Soon after the achievement of Independence and launching of five-year plans for national development, welfare and development of tribal communities were given a new direction. The constitutional status of these communities as "Scheduled Tribes" under the article 342 and provision of protective measures and safeguards redefined the social identity of tribal communities.

Here, while we think of our national approaches for the welfare and development of tribal people and their shifts from isolationism to integration through assimilation, the Nehruvian 'Tribal Panchasheel' appears before us with its humane sentiments incorporating the vision of optimism and pragmatism and a reasonable model for tribesmen for tomorrow. We may quote the five fundamental principles written by Sri Jawaharlal Nehru, the first Prime Minister of Independent India in his preface to the book, entitled Philosophy NEFA, authored by Dr. Verrier Elwin (1958) as follows:

- The Tribal people should develop along the lines of their own genius and we should avoid imposing anything on them but rather try to encourage in every way their own traditional arts and culture.
- Tribal rights in lands and forests should be respected.

- We should try to train and build up a team of their own people to do administration and development. Some technical personnel from outside will no doubt be needed especially in the beginning but we should avoid too many outsiders into tribal territory.
- We should not over administer these areas or overwhelm them with multiplicity of scheme: rather we should work through and not in rivalry to their own social and cultural institutions.
- We should judge the results not by statistics or the amount of money spent but by the quality of human character that is evolved.

The above policy enunciation, dispassionately speaking, was not adhered to in the tribal development process and our efforts, did not yield the desired results.

The socio-economic development effort during the First Five Year Plan (1951-56) for tribal people witnessed an humble beginning through community development approach. During the Second Plan (1956-61) period, Special Multi-Purpose Tribal Blocks (SMPT) functioned selectively in tribal concentrated areas. The principal objective of the Third Plan (1961-66) was to bring about comprehensive and integrated socio-economic development of tribal people through tribal development blocks by pooling together funds under the T.D. and C.D. sources. During the Fourth Plan (1969-74) period there was shift from area development approach to specific target group-oriented approach through introduction of special programmes, like Tribal Development Agencies (TDA), Small Farmers Development Agencies (SFDA), Marginal Farmers and Agricultural Labourers Development Agencies (MFAL), Drought Prone Areas programme (DPAP) etc. The Fifth Five-Year Plan (1974-79) as a landmark in the history of tribal development brought a new approach, which is known as the Tribal Sub-Plan (TSP) strategy. The development blocks with more than 50 per cent of tribal concentration were identified (e.g. 118 out of 314 blocks in Orissa State) for launching massive integrated efforts for the all round development of tribal communities. The Integrated Tribal Development Agencies (ITDA), as autonomous bodies, were introduced (eg. 21 I.T.D.As in Orissa State). Funds for both infrastructure development

and family beneficiary oriented schemes for additional income generation were made available. There was quantification of funds under the State Plan, Central Ministries including Centrally Sponsored Schemes and Special Central Assistance and Institutional Finance. In addition, beyond the TSP, Modified Area Development Approach (MADA), pockets and cluster area approach pockets were identified for implementation of development programmes. In Orissa State, 46 MADA pockets spread over 47 blocks and 14 cluster approach pockets are in operation. Further, for the Primitive Tribal Groups (PTG) identified on the criteria of declining/ stagnant or near stagnant population growth, pre-agricultural mode of subsistence and low level of literacy, the Union Government provided the entire funds under Special Central Assistance (SCA). At present, in Orissa as many as 17 Micro Projects are functioning for 13 identified Primitive Tribal Groups for their over all development. During the Sixth Plan (1980-85) period, vigorous attempts were made for tribal development under the multisectoral approach. The Seventh Plan (1985-90) approach aimed at speedier development and reduction of socio-economic exploitation for ensuring social justice. The quantification of funds for tribal development was re-emphasized during the Eighth Plan (1992-97) and there was prioritisation of efforts based on the felt needs of the tribal people. The Ninth Plan approach cherished sustainable socio-economic development, women development/ empowerment, conservation of forests, preservation of ecology etc. And it is expected that the focus of the Tenth Plan in this respect would be even more realistic.

It may be summarised that the five-decade old tribal development intervention has brought out socio-economic transformation in the tribal micro- world, although our achievements are not in consonance with our aspirations. It opens avenues for further efforts in order to attain sustainability in the field of development, so that the tribal people become self-reliant, reasonably free from exploitation and enrich their quality of life. The enhancement of the quality of life vis-à-vis the enrichment of the quality of environment would develop people, fulfil their basic needs, promote self dignity and assure them freedom from servitude with empowerment and social Justice. Special attention is needed for the development of tribal women who make all out efforts not

only in the upbringing of their children but also in contributing their mite for strengthening their household economic pool. Therefore, women empowerment, eradication of gender disparity, skill development, capacity building etc. are considered as dire necessities for tribal women. There is the need for rethinking tribal development keeping in view the ground realities, so that integration and mainstreaming are achieved, assured and tribal communities are saved from the maladies of further deprivation, marginalization and exploitation.

Participatory Development

Rethinking development emphasizes human development through people's participation. As top-down approach in development planning could not deliver the desired goods, it was aptly thought that implementation of development programmes cannot be successful without people's participation at all levels, right from programme formulation to evaluation. Since development is human-centred, bottom-up approach based on the carefully expressed felt needs of the people is thought to be appropriate by planners, policymakers, researchers and development practitioners who are unanimous on this issue. Especially in the field of tribal development, the pertinent question arises as to how people's participation in the development process could be ensured. The tribal micro-world is traditionally relatively isolated, encapsulated, encysted and tribal people are relatively shy, inward looking and less modernized. Most of them intend to uphold their social/ ethno-cultural identity, to maintain their own social boundaries and to replenish their heritage. In this context, they will not be able to internalize alien traits if imposed upon them through exogenous agents in the name of induced social change or development. Participatory development has enough scope for capacity building for acceptance of the new traits and it would further pave the path of crises management and of removal of barriers which act as stumbling blocks in the development process. Michel M. Cernea (1985) has emphasized the sociological issues in development process and enunciated the axiom, 'Putting People First' Even in the context of the irrigation system, Cernea states, "The water flowing in irrigation system, is as much a social product of human organization as it is a natural commodity" and

further, "the in-depth understanding of physical and agronomic problems of irrigation is impossible without the understanding of the surrounding social organization" (1985:23). Participatory development will certainly bridge the hiatus between the intended tribal beneficiaries and the development practitioners by ensuring mutual confidence among them. The people's perception of development would come to the surface in order to successfully implement the development programmes.

Sustainable Development

The attainment of sustainability has emerged as the principal theme and core-concept of the development process. Gupta and Gurjar write, "Sustainable development to meet the immediate needs of the present population, without hampering the requirements of future generations as well as endangering the ecology and environment as such, i.e. to take into account the local and global effects to arrive at an optimal solution for meeting the basic aspirations of the affected people." Various U.N. publications, in an effort to define strategy for sustainable living and development, refer it as "improving the quality of human life while living within the carrying capacity of the supporting ecosystems" (1993:I:1). While ensuring compatibility between ecology and economy, a striking balance is maintained between the humankind as consumer and natural system as producer. Further, the goal of sustainable development pronounces certain cardinal features, such as equity and social justice, economic efficiency, ecological harmony and endogenous choices (see khanna in Gupta and Gurjar (eds), 1993:I:24)

In discussing biotechnology as an opportunity of the sustainable future development, Heinrich Wohlmeyer quotes the first principles of the United Nations Conference on the Human Environment, June 1972 as, "Man has a fundamental right to freedom and suitable conditions of life in an environment that is so constructed that a life of dignity and well-being is possible. He has the solemn duty to preserve and improve the environment for this generation and for future generations (Wohlmeyer in Gupta and Gurjar (eds), II; 1993:266). Michael Witherick quotes Drewnowski's well-

being index and states that 10 indices under multivariate condition are able to measure the well being of people. Under the somatic/ physical development status, nutritional status, health status, life expectancy and Physical fitness are included. The educational/ mental development status includes literacy, educational attainment, congruence of education with manpower needs and employment. Finally the social status includes integration and participation (in Gupta and Gurjar (eds):I;1993:44).

It is understood that the sustainable development processes are to continue in such a way that the socio-economic order is maintained and a long term carrying capacity of land in a region is assured. In analyzing the ecological perspective of sustainable development, Misra outlines its goals, such as fulfilment of basic needs of humankind and the maintenance of ecological balance for the preservation of environment (Misra in Sharma and Chattopadhyay (eds), 1998:28). Further, Chattopadhyay mentions the essential elements/ objectives and premises of sustainable development, such as survival of human being, survival of all other life forms, satisfaction of basic human needs, maintenance of bio-physical productivity, economic efficiency and growth, preservation of environmental quality and ecosystem, inter and intra generational equity, social justice, self reliance and people's participation, stabilization of human population and promotion of values and ethics (Chattopadhyay in Sharma and Chattopadhyay (eds), 1998:87).

It is apt to quote the Brundtland Commission (Our Common Future, World Commission on Environment and Development, 1987) which has given a fuller definition of sustainable development and mentions as follows: "Humanity has the ability to make development sustainable to ensure that it meets the needs of the present without compromising the ability of future generations to meet their needs. The concept of sustainable development does imply limits - not absolute limits but limitations imposed by the present state of technology and social organization on environmental resources and by the ability of the biosphere to absorb the effects of human activities. But technology and social organization can be managed and improved to make a way for a new era of economic growth..... In the end, sustainable development is not a fixed

state of harmony, but render a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development, and institutional change are made consistent with future as well as present needs (Ghosh, Ray and Roy in Ghosh, Gabbay and Roy (eds), 1999:251).

Since humans are the cause and consequence of development, sustainability is the prime need in the socio-economic development process.

METHODOLOGICAL PERSPECTIVE:

The present study on the Didayi, an identified Primitive Tribal Group (P.T.G) of Malkangiri district of Orissa, aims at developing a strategy to build a field model to ensure people's participation for sustainable development. Pursuant to the evolution of the Tribal Sub-Plan (T.S.P) strategy for intensive tribal development efforts during the Fifth Five Year Plan (1974-79) period, an autonomous agency or a micro-project, known as the Didayi Development Agency (D.D.A) started functioning during the financial year, 1986-87. The D.D.A. has its headquarters at Kudumulugumma and includes a total number of 39 villages, out of which 6 villages are located in the foot-hills or plains area, 18 villages in hills or mountainous area and the rest 15 villages in cut-off area by the side of the Chitrakonda reservoir consequent upon the construction of Balimela Hydro Electricity project. Thus the Didayi constituting one tribal or ethno-cultural group are distributed in 3 distinctive habitats. The plain Didayis are more advanced than their counterparts in hills and cut-off areas because of culture contact, accessibility and the in-road of modernization process. The hills and cut-off area Didayis have retained their core-culture as they are more or less inaccessible and have experienced less culture contact. The plains Didayis are settled agriculturists whereas the hills and cut-off area Didayis are in the pre-agricultural stage pursuing shifting cultivation, food-gathering, hunting and fishing for their subsistence. Because of their pre-agricultural level of economy and technology, low literacy rate and declining or near stagnant population they have been identified as one of the PTGs as per Government of India criteria,

norms and conditions. But appropriately they are to be labelled as one of the Vulnerable Ethno-cultural Groups (V.E.G) instead of such appellations, like primitive and tribe, which are value-loaded, derogatory and obnoxious. In the beginning of the Twenty-first-century, for the promotion of national integration, social cohesion and fraternity among various ethno-cultural groups it is desirable to eschew ethnocentric attitude and forge amity among people (ref. Behura and Mohanti, 1998:1-24). However, the Didayis have already experienced planned development intervention for a period of one and a half-decade. The multi- sectoral special programmes launched for the development of the Didayi people and the investments made for the purpose have not yielded the desired result. It is a pertinent feeling of all concerned, i.e, the Government of India as investor of development inputs, and the State Government as the implementor of development programmes in the field and the people as intended beneficiaries that the achievements are meagre and not satisfactory. In spite of strategies and efforts benefits in real terms have not reached the Didayi beneficiaries although the D.D.A was initiated with the promise to develop them. The hiatus between the expectations and achievement results in lamentable disappointment.

The above situation poses before us several pertinent questions, problems and challenges, which need answers, solutions and responses. The erstwhile strategies, approaches and implementation procedures have to undergo changes. Our principal objective is to evolve an appropriate mechanism to arrest differential flow of development opportunities and promote accrual of benefits to the poorest of the poor Didayi, so that their basic survival is assured. Prior to introducing a scheme or a programme among the intended beneficiaries it is necessary to know the culture of the people, or in other words, the total way of life, through which their societal articulation is possible. Since tribal societies are simple, tradition-bound, encysted, in-ward looking and relatively less prone to change, the new culture-traits induced through planned development process take time for acceptance and assimilation. In spite of their low techno-economic base they possess the repository of traditional knowledge and the cultural apparatus and unless the development approach is compatible with their

culture, attempt towards the attainment of sustainability will prove to be futile. Moreover, every tribal community has its tenacity to fight out all odds in the perpetual struggle for survival since times immemorial and that tenacious grip is provided by its culture. Man lives through bio-cultural adaptation, which is continuous, but gradual especially in tribal societies. Both environmental and cultural adaptations have explicit and implicit interrelationship with three subsystems of culture, such as techno-economic, social-structural and ideological. The social-structural subsystem is based upon the techno-economic subsystem and both influence the ideological subsystem to function in the desirable manner. "Culture consists of patterns, explicit and implicit of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts, the essential core of culture consists of traditional (i.e historically derived and selected) ideas and especially their attached values; culture system may, on the one hand, be considered as products of action, and on the other as conditioning elements of further action (Kroeber and Kluckhohn, 1952:161). Culture is the integrated system of learned behaviour patterns which are characteristics of the members of a society and which are not the result of biological inheritance. Culture is not genetically pre-determined; it is non-instinctive. It is the result of social invention and is transmitted and maintained solely through communication and learning " (see Behura and Mohanti, Unpub). The development is ought to be culture specific in the context of tribal communities.

A purely anthropological approach in understanding development and social change comes from Professor Sol Tax who invented the phrase "Action Anthropology" and first used it publicly in 1951. Professor Tax had his experiment among Fox Indians (in Fox Indian Reservation, U.S.A) in a uniethnic social situation. In the micro-region, constituting their habitat, the Fox Indians had exclusive control over the natural resources and absolute right over management. In recapitulating some relevant aspects of professor Tax's experiments, Mahapatra states that action anthropology did not seek 'so much the application of general propositions as the development and classification of goals and the compromising of conflicting ends or values'. The action anthropologist works for the community with community participation through his chief tool as

education. Instead of the external imposition, the people themselves had the freedom of choice of action programmes and alternatives were open to them. Through the tool of education people had the opportunity of drawing expertise of others in order to manage their affairs. The decision making and prioritization in the pace, context, direction and sequence of social change and development were of the people themselves and action anthropologists acted as catalyzers (Mahapatra, 1986-87:3-4). In the words of Professor Tax, "A major characteristic of the action anthropologists in the same situation is that we have adopted what might be called clinical or experimental methods of study. We do not conceive of ourselves as simply observing what would happen "naturally", we are willing to make them happen, or to help them along or at least to be catalyzers. We believe we can learn many things in this way that we could not in any other way. So we are anthropologists interested in anthropological problems but we pursue them in a context of action. Hence the phrase action anthropology (1968:34). Further Professor Tax mentions three basic postulates of action anthropology, i.e the value of truth, the value of freedom and the law of parsimony. The truth and knowledge are more constructive than falsehood and superstition. The value of freedom allows people to choose its way of life and that freedom lies with the community. The action anthropologists only provide genuine alternatives from which people are free to choose and avoid imposition of exogenous values if any and "it is programme of action not inaction, but it is programme of probing, listening, learning, giving in. A third value-or is it a principle of operation?-Is a kind of Law of Parsimony, which tells us not to settle questions of values unless they concern us. This in a way, is a value to end for us the problem of values" (Ibid:38-39).

We are confronted with several hurdles in applying the Fox Indian model as such in the Didayi situation in the micro project area. All the Didayi villages are not uniethnic. The Didayis have no command over natural resources available in and around their habitats in the micro region. While thinking about evolving a plan for social inputs in rural tribal blocks with people's participation Professor Mahapatra suggests "a suitably modified Fox Indian Model". (1986-87:7)

The Didayis are peace loving, hospitable, rational and gentle. They are innovative, ingenious, industrious and sincere. They maintain inter-ethnic amity because of their conscientious attitude and sobriety. Do all these considerations promote people's participation in the development process? Notwithstanding age-sex variations in their value orientations they exhibit growth-positive, growth-negative, and growth-neutral traits in their culture. These traits provide clues for understanding their future plans, potentialities and aspirations. It is quite natural to observe that their value orientations have undergone transformation due to various factors, such as modernization, peasantization, monetization of economy, introduction of schooling, literacy intervention, implementation of development schemes, and programmes etc. They need to develop their coping mechanism for better integration with the changing environment both physical and human and it would require capacity building through training. The training component would not be simply limited to the techno-economic sphere to handle a power tiller, to repair a bi-cycle and such other vocational skill development; they would also require training in the fields of decision-making, conflict resolution, leadership management, natural environmental protection, maintenance of health and hygiene, household management, child rearing and caring, management of supernatural world etc. It appears that the space and not even the sky is the limit for human resources development and among the Didayi the effort is almost in the zero level. The human capital formation is a cry in the wilderness. It is easy to pronounce the phrase 'felt needs' of the people, but how difficult it is to assess the 'felt needs' of the vulnerable ethno-cultural group, such as the Didayi in their humble setting. They are, no doubt, marginalised, lack education and literacy but they are not less knowledge able in life situations and about the micro-world around them. They are able to forecast, foresee, and visualize, if not far, the near future and take care for life sustenance for human beings, animals and plants. Like Fox Indians they need experts and consultants for bettering their way of life through their technical advice. By this their crises management becomes easier. In this context, a single window service is necessary as it would be a cumbersome process to run from place to place for expert advice and various related activities.

The Didayi women folk play a vital role not only in the household sphere but also assume responsibility in supplementing household income which goes a long way in upbringing of children. The marriage for a woman cannot be performed without her consent and her choice in this regard is respected by all concerned. Although they are mostly illiterate they have the propensity to save for future in terms of cash and/or kind. At least a Didayi woman is not spend thrift unlike her male counterpart. Their latent leadership quality has been manifested in the assumption of roles under panchayati raj institutions and they have become reasonably vocal to express their ideas for betterment of the community as a whole. They have started actively participating in meetings organised by the panchayati raj institutions from time to time. It has given them the scope to come out of the cocoon of ignorance and indifference. Their awareness level has enhanced their zeal to organise Self-Help Groups (SHGs), promoting micro- financing network. In this regard, in addition to governmental efforts, the non-government organizations are motivating, creating awareness and seeing through its success. Even in a patriarchal social situation, Didayi womens' status is not inferior. There is need to create avenues so that they empower themselves without any exogenous interference. They have experienced starvation at the cost of their husbands and children and also deprivation at all levels of life situations. They have remarkable endurance tolerance and patience to overcome odds and the perseverance to go ahead without complaining. Of course the trend is not uniform throughout; the Didayi women in the hill area and cut-off area are less advanced and there is need for special campaign for the enhancement of their awareness level. A women after marriage leaves her family of orientation or parent's household and incorporated as a member of her family of procreation and lives with her husband in a lineal extended family or in a neolocal residence as per patrilocal residential rule. In case her husband dies or quits her at young age she is free to go for a remarriage by leaving her husband's households with or without her children as per her choice. The destitute, impoverished and incapacitated widows/ widowers are taken care of during their old age till death by their lineage members. They follow junior leviration so that a young woman can remarry her deceased husband's younger brother and does not leave her husband's household. The polygyny or plurality of wives is practised by them and it often requires maintenance of

two households instead of one in order to avoid co-wives unhappiness due to jealousy. In a nutshell, the Didayi women are hard working sincere and capable of shouldering responsibilities and given appropriate scope they would participate actively and equally as their male counterparts.

In the arena of health management, the Didayi still cling to their indigenous ethnomedicinal practices often coupled with magical practices with the help of their own medicinemen. The medicinemen are conversant with the aetiology of various diseases, diagnose the patients and give medicines prepared out of herbs plants animals and inanimate objects usually collected from local forests. It is not a fact that they are not aware of modern medical facilities but it is not available in their proximity and their income does not allow them to go for it. In case of serious health hazard a patient is often carried by men in a stringed cut to avail of modern medical treatment, often when the chance of cure is remote. However, the multi-purpose village level workers (MPWs) are distributing medicines among ailing persons for very common ailments. At times chances of cure are rare as there is no health check up, proper diagnosis and follow up action. In such a situation their traditional medicinemen with their quackery continue still gaining confidence of the people. The slogan for medical facilities at the doorstep and health for all programme have not made any significant dent in the Didayi community.

A look into their economic activities to eke out their living reveals that in the plains area the Didayi household which are in possession of land practise settled cultivation as their primary occupation and in addition they grow seasonal vegetables and tobacco in their kitchen gardens. In the cut-off area where cultivable land is scarce, they have no other alternatives but to practise shifting cultivation which yields crops for 3-4 months sustenance and in addition, they pursue food gathering and fishing. The hunting as an economic pursuit has become rare due to depletion of forests. In the hill area, the Didayis practise shifting cultivation and pursue food gathering for earning their livelihood. It goes without saying that shifting cultivation has many adverse effects, such as deforestation, soil erosion, lessening of rainfall, decrease in the fertility of soil etc. it is a pernicious practice which results in the creation of environmental hazards

endangering humankind, wildlife and plant resource. It is considered a stumbling block in the path of sustainable development, but it is also felt that the practice should not be stopped unless and until viable economic alternatives are made available to the people and the shifting cultivators are adequately rehabilitated. In food-gathering pursuit, while collecting edible roots, tubers, green leaves, fruits nuts etc. they do not empty the stock, thereby there is enough scope for rejuvenation and growth in future. In fact, they are not the destroyers but the preservers and protectors of natural resources and they possess the indigenous skill for environmental management. The joint forest management, social forestry scheme and wasteland development through plantation would certainly receive people's participation. Another economic venture is pisciculture in the cut-off area where plenty of fresh water is available in the Balimela reservoir. Of course, this would require necessary training of Didayi youth in the cut-off area in pisciculture. Currently they are utilising boats and nets for fishing in the reservoir and selling fish in local markets to earn their living. The pisciculture cherishes an optimistic future exclusively for the Didayi of the cut-off area and it would result in additional income generation. The non-timber forest produce collected by them in different seasons are exchanged in the markets at a lower price as there is no scope for value-addition through processing and semi-processing and there is lack of storage facilities and marketing avenues. The cooperative system is yet to develop in the Didayi area. Further, there is need for boosting animal husbandry practices in a scientific manner as they possess the indigenous skill for rearing and caring of animals. Their cattle wealth is insufficient for which they borrow plough bullocks for engaging them in cultivation and annual expenditure appears to be very high. In the Didayi opinion milk is meant for calves and do not utilise milch cattle for economic purposes. The younger generation realizes the significance of dairy farming and would join the milk run for additional income generation, provided opportunity is created for them. Like other tribal people, the Didayi lack entrepreneurial skill and capital formation is at the rudimentary stage. All these need careful probing at the field level.

The Didayi political organization traditionally was very simple and useful in the maintenance of the external and internal affairs of the community. They were never lawless. Their customary law was backed by sanction and physical force and the law was administered through oaths and ordeals and justice was available for the mass. The punishments were inflicted on the culprit for the breach of crime committed in the shape of cash, kind and there was provision for ostracisation/social excommunication., The culprit after the lapse of time was re-admitted to the community after offering a feast to the fellow tribesmen and undergoing prescribed rituals. The Naik was considered as the secular chief of the village and was assisted by the chalan, the messenger. The post of village secular leader was hereditary. The central assembly of all the village leaders in its headquarters at Kudumulugumma has become non-functional. The inroad of Panchayati Raj system recently has given rise to the emergence of new leaders, elected representatives instead of hereditary ones and the traditional politico-jural organization is fast weaning. The conflict between the traditional and the emerging leaders is not conspicuous among the Didayi. However, the older generation pines for the traditional organization.

The Didayis are polytheists, believers in a number of deities-benevolent, malevolent and ambivalent. The religious beliefs, such as animism, animatism nature worship, fetishism etc. are translated in various rituals and ceremonies. They worship the sun as the supreme deity, the earth goddess, forest deity and a host of gods and goddesses for their blessing. The deities are appeased with offerings and sacrifices on specific occasions. They believe in purity and pollution, especially while observing life-cycle rituals. They worship ancestral cults. The hundi or village deity, who is believed to safeguard them from evil spirits, is propitiated regularly. The Palasi is the sacerdotal chief of the Didayi community. Another deity, called Bhirubhairo, resembling the shakti cult, installed under a tree in the hill at the outskirts of the village in plains area is worshipped, everyday and specially, once in a year by a non-tribal priest. The Didayi devotees of nearby villages assemble on the special occasion for worship with offerings. They surrender themselves to the supernatural beings and consider that their wrath may bring dire catastrophe, crop-failure, famine, psychosomatic disorders and diseases.

They believe in both white and black magic, witchcraft and sorcery although magical beliefs, and practices are gradually weaning due to the inroad of modernization.

The Didayi social organization is simple, The tribe is divided into a number of clans and linkages under the unilineal principle. The clans are totemistic and besides other functions, play a vital role in regulating marriage in their community. The Didayis are patriarchal, patrilineal and patrilocal. Among other ways of acquiring mates, the marriage by negotiation appears to be very prestigious and significant. After marriage, the married couple lives in a separate house, which is called the neolocal residence. The father is regarded as the head of the household. The nuclear families outnumber the extended families. The kinship plays vital role not only in their social life but also in economic life promoting mutual help and co-operation in various economic pursuits. There is no restriction for the re-marriage of widows/ widowers and divorcees, of course, with social approval. Inter-tribal marriage is neither tolerated nor encouraged, but in case of its occurrence, the man is ostracized and later re-admitted to the community by the imposition of fine and offering of feast to their brethren.

After having a bird's eyeview or a threshold observation of the society, culture and the planned development experience among the Didayi it was felt necessary to organise Focus Group Discussion (FGD) units in study villages and employ other tools to elicit relevant data regarding people's prioritization for the achievement of development goals. Therefore, the study intended to analyze intensively as to how people's participation would be available in launching various development schemes and programmes for them. The field investigators were confronted with various questions. Do they think that there will be no problem if minimum needs for their food, clothing and shelter are fulfilled ? Are they concerned with reaping of fruits of development not for themselves alone but for their children, grand children and great grand children ? Do they consider education as not only beneficial for them but also for the future generation ? Do they feel that maintenance of their good health through medical care will ensure positive growth of their population, reduce the infant mortality

rate, death rate and enhance their life expectancy? Are they prepared to undertake such programmes which will not cause the depletion of forests, soil erosion, disaster for wildlife, decrease of ground water level, mis-management of water resource, etc. ? Do they realise that there will be no development unless they economize the use of locally available resources and preserve and go for value-addition ? Do they think that unless they and their women folk also participate in the development process they cannot achieve their goal ? The responses of leaders, elites and mass to the above questions and such other similar questions have been recorded, interpreted and analyzed. The documentation of such facts provided clues towards developing models for ensuring people's participation.

From the above discussion it transpires that an empirical models is to be evolved and established in order to ensure people's participation (women included) in their own development where optimum use of locally available resources-human as well as material, shall be made. Such models, to be functional, should ensure cultural as well as geophysical sustainability, be eco-friendly, fit into locally available resources (material, human as well as epistemological). Thus the term ' strategy' should not be treated as a mere administrative jargon but be related to the organisational values of the community, environment and the community's resources.

Keeping in view the above objectives of the present study, the following hypotheses have emerged and they are to be tested from the data collected in the field :

1. No development is possible, if it is not culturally sustainable.
2. No development is possible, if it is not eco-friendly.
3. No development is possible, if it is not based upon locally available and exploitable resources.
4. No development is possible, if it does not ensure people's (women included) participation.

THE FIELD INVESTIGATION AND RESEARCH TECHNIQUE

Design of the Study:

The research design is based on the principles of ethnographic case study (Merriam, 1988: 22-24). More than a simple case study, ethnographic techniques of data collection, e.g. observation, interview, documentary analysis, use of informants to study the cultural characteristics of subjects (Best and Khan, 1995,:195-198), were extensively used. Further, socio-cultural analysis in studying different variables under study, e.g. income and savings, enrolment and dropouts at primary stage, women's participation, family planning, protection of natural environment etc., sets the study apart from case study in other social sciences disciplines.

The study, therefore, may be categorized as empirical and synchronic ethnographic case study. The details of research design, the universe and sample, the tools and techniques of data collection, procedure of testing hypotheses and techniques of data analysis are discussed as follows:

The Area and the People:

The Didayi constitutes an ethnocultural group/ Scheduled Tribe of Orissa. They are unique in the sense that they are only found in Orissa State and nowhere else in our country. Further, they are found only in Malkangiri district (a part of the erstwhile undivided Koraput District). Their habitat is within the Malkangiri uplands of the Sabari basin which constitutes one of the morphological units of the rolling uplands, developed to the west of the Eastern Ghats. These rolling uplands are characterised by lower elevations (150-300 metres), compared to high plateaus, are flat in nature and contain good soil suitable for paddy cultivation in wet areas. Physiographically the area shows undulating topographical features. Two rivers, such as the Sileru and Sabari meet at Motu, the extreme south-west point of Orissa; the Sileru forming the south-eastern

border and the Sabari the south-western border of Orissa state. The drainage pattern of Malkangiri district shows the direction from the north-north-east to the south-south-west. The Balimela reservoir has been created to generate hydro-electricity power from the river, Sileru. "The region forms the wettest part of Orissa after the onset of the south - west monsoon, and becomes the driest part during winter" (See Sinha, 1999:21,41,310-11).

"The Didayi" - a primitive tribal group of Malkangiri district constitutes the case or the focus of the present study. They are a little known Austro-Asiatic tribe in the hilly region of the Malkangiri district. The Didayis live in the immediate neighbourhood another tribal community i.e the Bondo highlanders (cf.Guha et al, 1970). Mr. R.C.S.Bells states in the Koraput District Gazetteer that the Didayi are confined to a stretch of twenty miles in Machhkund valley between Duduma and Kondakamberu and that they are more similar to the Gadaba than to the Bondo (Guha, et al, 1970). The Didayi are described as a 'wild tribe' by Dr. Verrier Elwin (1950) and as the "Stratum of primitive, semi-nomadic shifting cultivators by Dr. C.Haimendorf, 1945 (see Chowdhury, 1990:97). In the past the Didayi were in the habit of shifting their settlements, from place to place for bringing suitable patches of forestland under shifting cultivation (see Chowdhury, 1990:98). But now they lead a settled life in the plains, in the hills and the cut-off area as well. However, temporary sheds are found in the shifting cultivation (podu) lands where they use to spend 2-3 months a year, particularly during harvesting.

The study area inhabited by the Didayi has been categorised into three distinctive sub-areas. The first sub-area, known as the Plains lying between the Bondo hills and the Jeypore-Chitrakonda road is in fact partly plain and partly hilly and include 6 Didayi villages. The inhabitants of this sub-area mostly practise settled cultivation. The second sub-area, called the Hills area is characterised by rugged and mountainous terrains covering about 130 Sq. K.Ms where the elevation of land varies from 3000 feet to 4000 feet and includes as many as 18 villages inhabited by the Didayi. The inhabitants of this sub-area depend, invariably, upon shifting cultivation. The third sub-

area consisting of 15 villages lying on the left bank of the river Machhkund with an altitude ranging approximately from 1500 feet to 2000 feet is called the Cut-off area. This sub-area is cut-off from the main land as a result of the Balimela reservoir consequent upon the construction of the Balimela hydro-electricity project. These villages, however, have been connected by motor launch and two motor launches ply once a day, one from Jantry to spill way (Chitrakonda) and the other from spillway to Jantry, covering around 70 Kms. The seclusion of these villages from the main land have tremendous impact on the socio-economic and cultural life of the inhabitants.

The Universe and Sample:

The Didayi a primitive tribal group spread over 39 villages of Malkangiri District of Orissa constitute the universe of the study. The socio-economic status of the inhabitants of these sub-areas varies greatly due to a number of factors, e.g. communication facilities, agricultural practice, availability of resources exposure to the modern civilization, culture contact with other communities, etc. Since case, i.e the Didayi, the constitutes unit of analysis, basic information, was collected in respect of the universe through a comprehensive household survey schedule. Further, detailed information in respect of six villages, i.e two villages from each sub-area were collected, using multiple data gathering devices, to make an in-depth analysis of the issues concerning people's participation and development of the target group. Purposive or criterion-based sampling technique (Chein, 1981, Goetz and Le Compte 1984, In Merriam, 1988) was followed in the selection of the villages for the purpose of ensuring representation of typical characteristics, unique characteristics, extreme characteristics and ideal characteristics. The following table indicates the bases of selection of the sample villages, i.e the sub-areas, size of the village in terms number of households, association of the community with other people i.e the non-Didayi neighbours.

Table - 1.1
Sample of the Didayi Villages

| Sl. No | Name of the Village | Type of village location | No. of households | | | Ethnic Characteristic feature |
|--------|---------------------|--------------------------|-------------------|--------|-------|-------------------------------|
| | | | Didayi | Others | Total | |
| 1 | Oringii | Plains | 127 | 10 | 137 | Multiethnic |
| 2 | Purunagumma | Plains | 42 | 31 | 73 | Multiethnic |
| 3 | Bayapada | Hills | 33 | 0 | 33 | Uniethnic |
| 4 | Karkaguda | Hills | 41 | 0 | 41 | Uniethnic |
| 5 | Orapadar | Cut-off | 60 | 0 | 60 | Uniethnic |
| 6 | Jantry | Cut-Off | 17 | 115 | 132 | Multiethnic |

The six Didayi villages selected for the indepth analysis represented all the three sub-areas and 50 per cent of them are uniethnic and the rest 50 per cent are multiethnic.

Sample of Key Informants:

The key informants for the study consist of (i) the members of the S.H.Gs; (ii) beneficiaries of different poverty alleviation programmes; (iii) members of NGOs working in the area on different aspects of development; (iv) field functionaries of the micro project (v) field functionaries, i.e the Govt. officials involved in the implementation of various developmental schemes (vi) heads of households (vii) Opinion leaders including Naiks, Disharis, activists, ward members and Sarpanchas; (viii) members of women organisations; and above all the villagers.

The selection of key informants involved combination of both probability as well as non-probability sampling techniques, viz. Multi-phase and Accidental (Wilkinson and Bhandarkar, 1992: 287-288).

The use of multiple methods of collecting data i.e combining dissimilar methods to study the same unit contributed to building up a chain of evidence related to the sensitive research questions, e.g. women's participation in economic activities, contraceptive use, diseases etc. The rationale for this strategy is that the flaws of one method are often the strengths of another (Denzin, 1970, In Merriam, 1988:69).

Tools and Techniques of Data Collection:

The following tools and techniques were used in the collection of data:

i. Household Survey Schedule:

A comprehensive survey schedule inquiring about details of every household spread over 37 Didayi villages under study was employed (see Appendix-II). The information in regard to family occupation, income and savings, family size, age and sex wise literacy and marital status of members, status of health and sanitation, the movable and immovable property, etc. were collected.

ii. Attitude Test Battery:

This schedule (see Appendix-III) consists of four parts : Part A - seeks to study the attitude of the respondents towards various welfare activities being implemented by the D.D.A and effectiveness of the project in terms of satisfaction and knowledge base of the beneficiaries about different schemes; Part -B seeks to ascertain, through a three point scale, the consequences of various developmental activities in terms of overall changes brought with reference to health, education, communication, drinking water, marketing, soil conservation, irrigation etc. and Part - C seeks to study the perception of the respondent about his personal gain/ loss as a result of various developmental activities launched by the Govt. from time to time. Further Part-D is devoted to study the values and ethos of the respondents pertaining to the basic aspects of their life style with a view to assess the degree of transformation among them.

iii. Observation:

Data pertaining to various aspects of life of the Didayi were collected with the help of participant observation as well as through observation schedule. The Village Observation Schedule (see Appendix- IV) is designed to have a pen picture of a village with reference to location, functioning of different institutions (e.g. health centre, school, dormitory) agricultural practices, natural resources (e.g. forest, water) common diseases, sanitation, livestock, etc. The technique of participant observation was followed during fieldwork.

iv. Interview:

Interviews-both individual and group were conducted with different categories of informants so as to explore facts pertaining to participation of women in economic activities, benefits of ongoing developmental programmes launched by the Govt. from time to time, people's perception of development etc. Individual / personal interviews were held with the beneficiaries of various poverty alleviation programmes through a semi-structured interview schedule (see Appendix-V) to explore facts pertaining to implementation of various developmental programmes. Informal interviews are held with the women folk, field functionaries including primary school teachers, health workers, VLWs etc. on different aspects of development. Focus Group Discussions were conducted among the Didayi- men and women; and the available field functionaries with special reference to the following issues:

- Income and Savings
- Enrolment and dropouts
- Common diseases and their methods of prevention and cure
- Family planning
- Protection of natural environment
- Forest produce and their economic implications.
- Women's participation
- Benefits of poverty alleviation programmes
- Economic needs/demands
- Occupation and occupational hazards
- Other Relevant Matters.

The Focus Group Discussion (FGD) provided the base for intimate interaction with the people in order to explore their perception attitude, aspiration, success and failure, planning for future etc. The F.G.D. was an effective technique where consensus or otherwise on particular issue could be arrived at and this could not have been possible through personal interview. The deliberation of one informant was validated by checks and balances and scrutiny provided by others present. An informant who could not have been vocal in personal interviews freely expressed his views in the F.G.Ds.

The proceedings of selected Focus Group Discussion are given from appendix -VI to XVI.

v. Documents:

The term document has been chosen to refer to data collected from secondary sources other than those obtained through field work techniques such as interview or observation (Holstic, 1969; in Merriam, 1988:104) Such data include what has been collected from printed materials, such as monographic, research reports, journals, revenue records, census hand books and still photographs (physical evidence).

Physicals evidence as a part of methodological triangulation (Denzin, 1970; Mathison, 1988; in Merriam, 1988:69) was employed to illustrate interesting situations, typical situations ideal situations, and extreme situations pertaining to variables of the study. Photographs are given in the body of the report to supplement or substantiate data.

vi. Field Notes:

Field notes of interviews and discussions with people, interesting experiences and situations relevant to the variables under investigation were recorded in diaries of investigators on the spot and also at the end of each day during the field work.

Research Personnel:

The data were collected through field work by a team consisting of the Principal Investigator, one Co-Investigator, one Research Associate, four Associate Investigators and as many as twelve Field Investigators. (See Appendix-I). They visited the field, stayed there, established rapport and came in intimate contact with them for the collection of relevant data in the field situation and faced encounters which provided clues for understanding the crux of the problems. They had several rounds of discussion prior to the commencement of fieldwork and thereafter for effective collection of data and their processing, interpretation and analysis, keeping in view the objective of the study.

A small team of investigators made a pilot visit to the field including the office of the DDA at Kudumulgumma to gain primary knowledge about the study as well as for the pre-testing of schedules. The team then made separate visits to three different sub-areas e.g. the Plains, Hills and Cut-off for the purpose of data collection. The duration of fieldwork in these sub areas was five days, twenty days and one month, respectively. Besides, official data were collected as when needed from different sources.

Data Analysis:

Data collection processing and data analysis are indeed simultaneous process in qualitative research (Merriam, 1988: 123) the data obtained particularly through focus group discussion and field notes were analysed in the field itself to avoid any further distortion. These data were analyzed at the end of each day during fieldwork. However, the data collected through structured semi-structured schedules, such as household information schedule, attitude schedule battery, observation schedule were put to qualitative techniques (e.g. describing attitude events behaviour or relationship) as well as simple quantitative techniques of frequency and percentage.

CHAPTER - II

SOCIO - DEMOGRAPHIC PROFILE OF THE DIDAYI

PAPULATION

The Didayi tribe, which is sparsely populated, inhabit in 39 villages located in three distinctly marked sub-areas of the Malkangiri District. Its population numbered only 1661 as per 1941 Census which increased to 1978 in 1961 and subsequently to 2,164 in 1971. It decreased to 1,971 in 1981 and again increased to 4,460 in 1991 and to 5,727 in 2001-02 (See table - 2.1)

DECENNIAL VARIATION

The following table presents the Didayi population from 1941 to 2001-02 and its decennial rate of growth, which may be positive or negative.

Table - 2.1

Table showing the population of the Didayi tribe and its decennial variations in growth rate

| Year | Population | Decennial Growth (+)/ (-) rate (%) |
|---------|------------|------------------------------------|
| 1941 | 1,661 | - |
| 1951 | N.A. | N.A |
| 1961 | 1,978 | (+) 9.5 |
| 1971 | 2,164 | (+) 9.4 |
| 1981 | 1,971 | (-) 8.9 |
| 1991 | 4,460 | (+) 126.3 |
| 2001-02 | 5,727 | (+) 28.4 |

- Source :
1. Census Reports of 1941, 1961, 1971 and 1981
 2. Annual Report on the Administration of Scheduled Areas in Orissa for 1997-98, S.C & S.T. Development Department, Govt. of Orissa
 3. As per Survey by COATS, Koraput (2001-02) which excludes 2 villages managed by the Bondo Development Agency, Mudulipada.

It may be understood from the table 2.1 that the decennial growth rate of the Didayi population does not show uniform positive growth trend.

For example, the growth rate maintained an increase of (+9.5) per cent in two decades, i.e. from 1941 to 1961 census periods. In the next decade, (1961-1971) it increased to (+)9.4 %, But this growth rate again decreased to (-) 8.9% in the decade 1971-1981. In the next decade i.e. 1981-1991 it has a sharp increase of (+) 126.3 per cent which appears to be a favourable trend.

The field survey conducted by the COATS, Koraput arrived at the Didayi total population figure as 5,727 in 2001-02 and the decadal growth rate came to (+) 28.4%.

AGE-SEX DISTRIBUTION:

Population Distribution by Broad age-groups

The following tables 2.2.1 and 2.2.2 present the distribution of the Didayi population on the basis of three age-groups during the census years, 1961 and 1971 and also in three different age-groups in 1981 and 2001-02

Table - 2.2.1

Table showing the Distribution of the Didayi Population by Board Age groups.

| Census Years | Total Population | Age-group wise distribution of population | | |
|--------------|------------------|---|-------------|------------------|
| | | 0-14 years | 15-44 years | 45 years & above |
| 1961 | 1978 (100.00) | 658 (33.26) | 770 (38.93) | 550 (27.81) |
| 1971 | 2164 (100.00) | 977 (45.15) | 788 (36.41) | 399 (18.44) |

Source : Census of India reports, 1961 and 1971 (compiled)

(Figures in parentheses indicate percentage)

From the table 2.2.1 it can be observed that as per 1961 census 658 Didayis comprising 33.26% or roughly one-third of their population, were in the age-group (0-14 years); 770 constituting 38.93% were in the age group 15-44 years and 550 with 27.81% in the age group of 45 years and above. As per 1971 census, 45.15% of the Didayi were in the age group of 0-14 years, 36.41% were in the age-group of 15 to 44 years and the rest of 18.44% in the age group of 45 years and above.

From these discussions, we may say that their maximum concentration of population was in the age group 15-44 years and the minimum in the age group of 45 years and above.

Table 2.2.2

Table showing distribution of the Didayi Population by Broad age groups.

| Census Survey years | Total Population | Age-group wise Distribution of population | | |
|---------------------|------------------|---|--------------|------------------|
| | | 0-14 years | 15-59 years | 60 years & above |
| 1981 | 1971 (100.00) | 837 (42.47) | 1075 (54.54) | 55 (2.79) |
| 2001-02 | 5727 (100.00) | 2349 (41.02) | 3216 (56.16) | 162 (2.82) |

Source : 1. Census of India, 1981, Series - 16 Orissa, Part IX(IV) Special Table for Scheduled Tribes (Table ST-5 to Table ST-7)
 2. Survey, 2001-02 by the Council of Analytical Tribal Studies (COATS), Koraput
 (Figures in parentheses indicate percentage)

The Table - 2.2.2 shows the distribution of the Didayi population by broad age-groups in 1981 census and 2001-02 survey of the COATS, Koraput. The broad age-groups in the above census/ survey includes three age-groups, such as 0-14 years, 15-59 years and 60- above years which are different from those in 1961 and 1971 censuses. In both the above reference years there is maximum concentration of population in the age-group of 15-59 years, i.e. 54.54% in 1981 and 56.15% in 2001-02; followed by the broad age-group of 0-14 years, i.e. 42.47% in 1981 and 41.02% in

2001-02; and the least concentration of population in the age-group of 60 years and above, i.e 2.79% in 1981 and 2.82% in 2001-02. The figures for the Census year, 1991 are not available. The dependency ratio for 1981 came to 82.89 and subsequently reduced to 78.08 as per 2001-02 survey of the Didayi population.

Population Distribution By Broad Age-Group And By Sex Group:

Now, the analysis of the age-sex distribution of the Didayi population can be attempted through the Tables 2.3.1 and 2.3.2.

Table 2.3.1

Table showing the Distribution of the Didayi population by Broad age-group and by sex-groups.

| Census Year | Population | | | Age-Sex wise Distribution | | | | | | | | |
|-------------|-----------------|-----------------|------------------|---------------------------|----------------|-----------------|----------------|----------------|-----------------|------------------|----------------|-----------------|
| | | | | 0-14 Years | | | 15 - 44 years | | | 45 years & above | | |
| | | | | Male | Female | Total | M | F | T | M | F | T |
| 1961 | 962 (48.63) | 1016 (51.37) | 1978 (100.00) | 258 (12.91) | 400 (60.70) | 658 (100.00) | 393 (51.01) | 377 (10.00) | 770 (100.00) | 311 (56.55) | 239 (10.45) | 550 (100.00) |
| 1971 | 1131 (52.26) | 1033 (47.74) | 2164 (100.00) | 502 (51.28) | 475 (10.00) | 977 (100.00) | 398 (50.51) | 390 (10.10) | 788 (100.00) | 231 (57.90) | 168 (10.41) | 399 (100.00) |

Source: Population Censuses of 1961 and 1971 (compiled)

(The figure in parentheses indicate percentage)

N:B: - The sum total of Age-Sex-wise break-up for male is 961 (2 less than the population total of male) and for female is 1006 (2 less than the population total of female)

The above table indicates varying degrees of relationship in the male-female population of the Didayi. The female populations out-numbered the male in the year 1961 whereas they were nearly 5% less than their male counterparts in 1971 census. When the age-sex distribution of the Didayi population is analysed one can find the predominance of female population over that of the male population in 1961 census in the age-group of 0-14 years. Their population, however, was more or less equally distributed between males and females in the age group of 15-44 years. One obvious reason of such equilibrium may be the women being married off to other villages after attaining youth. But, in the age-group of 45 years and above their sex-ratio becomes more inclined in favour of males. It can be found from the table 2.3.1 that in all the two census years the male population of the Didayi is higher than the female population in the age-group of more than 45 years. This leads to the conclusion that the Didayi males had a longer life span than their female counterparts.

Table - 2.3.2

Table showing the Distribution of the Didayi by Broad age-groups and by sex-groups.

| Census Year | Population | | | Age-Sex wise Distribution | | | | | | | | |
|-------------|-----------------|-----------------|------------------|---------------------------|-----------------|-----------------|-----------------|-----------------|-----------------|--------------------|--------------|---------------|
| | | | | 0-14 Years | | | 15 to 59 years | | | More than 60 years | | |
| | M | F | T | M | F | T | M | F | T | M | F | T |
| 1981 | 963 (48.86) | 1008 (51.14) | 1971 (1000.0) | 404 (20.50) | 433 (21.07) | 837 (41.57) | 534 (27.00) | 541 (27.45) | 1075 (54.54) | 23 (1.17) | 32 (1.60) | 55 (2.70) |
| 2001-2002 | 2817 (49.19) | 2910 (50.81) | 5727 (100.00) | 1195 (20.97) | 1154 (20.45) | 2349 (41.00) | 1549 (27.05) | 1667 (29.44) | 3216 (56.46) | 73 (1.27) | 89 (1.55) | 162 (2.80) |

The table - 2.3.2 shows the distribution of the Didayi population by broad age-groups and by sex-groups in 1981 census and 2001-02 survey conducted by the COATS, Koraput. The 1991 census data in this respect are not available. The females have out numbered the males in the total Didayi population in 1981 and in each of the broad age-groups. Similarly in 2001-02 survey, there is preponderance of female population in the total population and broad age groups, except the age-group of 0-14 years in which the boys have out-numbered the girls.

SEX-RATIO:

The sex ratio of the Didayi, which may be stated as normal derived from the foregoing tables is stated below:

| | | |
|---------|---|------|
| 1961 | - | 1056 |
| 1971 | - | 913 |
| 1981 | - | 1046 |
| 2001-02 | - | 1033 |

(N:B: As per Indian standard, the sex-ratio is calculated as number of females per 1,000 males.)

MARTIAL STATUS:

The table 2.4 shows the martial status of the Didayi in 1961,1971 and 1981 census years and as per the survey conducted by COATS, Koraput in 2001-02.

Table - 2.4
Table showing Martial Status of the Didayi

| Martial Status | 1961 | | | 1971 | | | 1981 | | | 2001-02 | | |
|--------------------|----------------|-----------------|------------------|-----------------|-----------------|------------------|----------------|-----------------|------------------|-----------------|-----------------|------------------|
| | Male | Female | Total | Male | Female | Total | Male | Female | Total | Male | Female | Total |
| Unmarried | 291 (14.71) | 415 (20.98) | 706 (35.69) | 507 (23.43) | 480 (22.18) | 987 (45.61) | 474 (24.06) | 454 (23.05) | 928 (47.11) | 1476 (51.46) | 1392 (48.54) | 2868 (100.00) |
| Married | 622 (31.45) | 502 (25.38) | 1124 (56.83) | 584 (26.99) | 540 (24.95) | 1124 (51.94) | 461 (23.40) | 488 (24.77) | 949 (48.17) | 1263 (49.34) | 1297 (50.66) | 2560 (100.00) |
| Widowed | 43 (2.17) | 93 (4.71) | 136 (6.88) | 39 (1.80) | 13 (0.60) | 52 (2.40) | 27 (1.37) | 61 (3.10) | 88 (4.47) | 75 (25.51) | 219 (74.49) | 294 (100.00) |
| Divorced Separated | 06 (0.30) | 06 (0.30) | 12 (0.60) | 01 (0.05) | 00 (0.00) | 01 (0.05) | 01 (0.05) | 04 (0.20) | 05 (0.25) | 03 (60.00) | 02 (40.00) | 05 (100.00) |
| Total Population | 962 (48.63) | 1016 (51.37) | 1978 (100.00) | 1131 (52.26) | 1033 (47.74) | 2164 (100.00) | 963 (48.88) | 1007 (51.12) | 1970 (100.00) | 2817 (49.19) | 2910 (50.81) | 5727 (100.00) |

Source: Census data for 1961, 1971 and 1981 and the survey data collected by COATS, Koraput in 2001-02.

(Figure in parentheses indicates percentage to total population).

N:B: - The break-up of total of 1981 population is short by 1, whereas the actual total population is shown as 1971, (refer to table - 2.3.2). The female population is shown as 1,007 instead of 1,008.

The table 2.4 indicates that 35.69%, 45.61%, and 47.11% of the population totals of the years of 1961, 1971 and 1981, respectively were estimated as unmarried. If the unmarried population on the basis of sex is interpreted it can be found that in the year 1961, the unmarried males (14.71%) were lesser than the unmarried females (20.98%). However, in the next two years, the unmarried males were found to be nearly equal to the unmarried females, i.e. 23.43% and 22.18% in 1971 and 24.06% and 23.05% in 1981. The percentages of the total married Didayis were the highest in all the years. On the contrary, the percentage of widowed population was low at 6.88% in 1961, 2.40% in 1971 and 4.47% in 1981. Of them, the widows were more than the widowers were in 1961 and 1981. In the year 1971 the widowers (1.08%) outnumbered the widows (0.60%). The cases of divorced or separated Didayis were almost negligible, i.e less than one per cent in all the years. This speaks of a very low rate of divorce or separation among the Didayi.

The analysis of the survey data, 2001-02 shows that the unmarried males (51.46%) are more than their female (48.54%) counterparts, but the married females (50.66%) have outnumbered the married males (49.34%). Further, the percentage of widows (74.49%) is more than that of the widowers (25.51%). The divorced / separated males and females are very less in number, i.e. 3(60.00 per cent)and 2(40.00 per cent), respectively.

LITERACY AND EDUCATIONAL STATUS:

Education is said to be the key input of development. The areas having low literacy level are found to be socio-economically underdeveloped. Malkangiri, an underdeveloped district had as per 1991 the literacy rate of only 16.3% as compared to the state average of 48.55% and from this one can easily infer about the literacy rate of the Didayi, which is a primitive tribe and leading a secluded life in the inaccessible tracts of the Eastern Ghats.

The table 2.5 presents the literacy and educational status of the Didayi from 1961 census to 1981 census and survey of COATS, Koraput, 2001-2002.

Table 2.5

Literacy and Educational status of the Didayi as per 1961, 1971 and 1981 census and survey of 2001-02 by COATS, Koraput.

| Educational Status | 1961 | | | 1971 | | | 1981 | | | 2001-02 | | |
|----------------------|----------------|-----------------|-----------------|-----------------|-----------------|-----------------|----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| | Male | Female | Total | Male | Female | Total | Male | Female | Total | Male | Female | Total |
| Illiterate | 916 (95.22) | 1008 (99.21) | 1924 (97.27) | 1114 (98.5) | 1033 (100.0) | 2147 (99.21) | 906 (94.08) | 1002 (99.40) | 1908 (96.81) | 2463 (87.44) | 2812 (96.64) | 5275 (92.11) |
| Non-Formal Education | 46 (4.78) | 8 (0.79) | 54 (2.73) | 1 (0.09) | - | 1 (0.05) | 02 (0.21) | 1 (0.10) | 03 (0.15) | | | |
| Primary | - | - | - | 16 (1.41) | - | 16 (0.74) | 54 (5.61) | 5 (0.5) | 59 (2.9) | | | |
| Middle School | - | - | - | - | - | - | 1 (0.01) | - | 1 (0.05) | | | |
| Total | 962 (100) | 1016 (100.0) | 1978 (100.0) | 1131 (100.0) | 1033 (100.0) | 2164 (100.0) | 963 (100.0) | 1008 (100.0) | 1971 (100.0) | 2463 (87.44) | 2812 (96.64) | 5275 (92.11) |

Source : Data of 1961, 1971, 1981 population census and data of survey of 2001-02 by COATS, Koraput.

N.B : Includes 46 persons who were in schools, but discontinued before completing the primary level of education.

From the table 2.5 it can be observed that 97.27% of the Didayis were illiterate in 1961, which increased to 99.21% in 1971 census and showed a marginal improvement with 96.81% in 1981 census. The literacy in the year 1961 was 2.73%, 0.79% in 1971 and 3.19% in 1981. If the educational status of males and females is compared, it can be seen that 99.21% of the females were illiterate against that of 95.22% of the males in 1961. In 1971, 100.0% females were found illiterate against 98.50% of the males and in the year 1981, 99.40% females were illiterate against 94.08% of males.

Among the literate, 2.73% had informal education in 1961 and in other years, it was almost nil. Not a single person had primary or middle school education in 1961. In 1971 census only 16 persons (1.41%) had primary education and no body could complete middle school. In 1981, 59 persons (2.99%) had primary education and only one male had middle school education.

There has been no improvement in the literacy and educational status of the Didayi from 1961 to 1981, a period of three decades.

The survey conducted by COATS, Koraput, 2001-02 reveals that the illiteracy among the females (96.64) was more than that of the males (87.44). As the total illiteracy comes to 92.11% the rest 7.89% are literate. The literacy rate, which was 2.73% in 1961, decreased to 0.79% in 1971 and subsequently increased to 3.19% in 1981. Thus as per the survey, 2001-02 there is an increasing trend in literacy (7.89%)

DISTRIBUTION OF POPULATION

It has earlier been discussed that the Didayi population lives in 39 villages located in three distinctly marked sub-areas. These sub-areas are (1) Plains sub-area, (2) Hills sub-area and (3) Cut-off sub-area. The plain sub-area consists of 6 villages given in Table 2.6. The Hills sub-area has maximum of 18 numbers of villages, which are widely scattered without having any road connection and devoid of minimum basic infrastructure. One has to climb hills for hours together to go to any village in the hills area. The cut-off sub-area consists of 15 villages lying within the fertile valleyes of

Kondakamberu plateau and Machhkund River, all of which are cut-off from the main land because of the reservoir of the Balimela Hydro-electricity project. One can only be able to reach such villages with the available motor launch or country boats.

The distribution of the households and population in these the Didayi inhabited villages are given in table 2.6.

Table - 2.6

Table showing number of households and population by sex in Didayi villages located in 3 sub-areas.

| Name of the Village | No. of Households | Population | | |
|---------------------------|-------------------|------------|------------|-------------|
| | | Male | Female | Total |
| I. PLAINS SUB-AREA | | | | |
| 1. Purunagumma | 42 | 87 | 95 | 182 |
| 2. Tikarpada(A) | 45 | 96 | 101 | 197 |
| 3. Chelipadar | 17 | 33 | 34 | 67 |
| 4. Oringi | 127 | 281 | 290 | 571 |
| 5. Muduliguda (A) | 93 | 182 | 197 | 379 |
| 6. Kudumulugumma | 2 | 8 | 7 | 15 |
| Total | 326 | 687 | 724 | 1411 |
| Average (Per village) | 54.33 | 114.50 | 120.67 | 235.17 |
| II. HILLS SUB-AREA | | | | |
| 1. Bayapada | 33 | 70 | 90 | 160 |
| 2. Suripada | 22 | 46 | 49 | 95 |
| 3. Gangapada | 74 | 165 | 151 | 316 |
| 4. Bataguda | 24 | 43 | 53 | 96 |
| 5. Badankiguda | 68 | 131 | 134 | 265 |
| 6. Ghisingibeda | 62 | 128 | 129 | 257 |
| 7. Anguruguda | 15 | 27 | 39 | 66 |

| | | | | |
|--------------------------------------|------------|-------------|-------------|-------------|
| 8. Ambilibeda | 61 | 131 | 153 | 284 |
| 9. Tikarpada(B) | 32 | 74 | 75 | 149 |
| 10. Naringijhola | 29 | 65 | 61 | 126 |
| 11. Khajuriguda | 31 | 58 | 74 | 132 |
| 12. Bamaring | 19 | 44 | 40 | 84 |
| 13. Burlubandha | 23 | 46 | 40 | 86 |
| 14. Karkaguda | 41 | 76 | 82 | 158 |
| 15. Kaning | 26 | 62 | 55 | 117 |
| 16. Nilapari | 30 | 61 | 76 | 137 |
| 17. Damodarbeda | 97 | 227 | 237 | 464 |
| 18. Muduliguda(B) | 04 | 9 | 9 | 18 |
| Total | 691 | 1463 | 1547 | 3010 |
| Average (per village) | 38.39 | 81.28 | 85.94 | 167.22 |
| III. CUT-OFF SUB-AREA | | | | |
| 1. Orapadar | 60 | 139 | 140 | 279 |
| 2. Kodigandhi | 03 | 6 | 9 | 15 |
| 3. Sanyasiguda & Bhojaguda Hamlet | 4+2 | 10+2 | 13+3 | 23+5 |
| 4. Totaguda | 20 | 46 | 35 | 81 |
| 5. Disariguda | 15 | 37 | 33 | 70 |
| 6. Jantry | 17 | 40 | 38 | 78 |
| 7. Dhakadpadar | 40 | 105 | 92 | 197 |
| 8. Dabuguda | 28 | 68 | 77 | 145 |
| 9. Arlinguda | 10 | 19 | 15 | 34 |
| 10. Taber | 41 | 83 | 79 | 162 |
| 11. Nadimanjari | 16 | 33 | 28 | 61 |
| 12. Kantamanjari | 12 | 25 | 24 | 49 |
| 13. Ramguda | 04 | 8 | 9 | 17 |
| 14. Maribeda | 21 | 36 | 35 | 71 |

| | | | | |
|-----------------------|-------------|-------------|-------------|-------------|
| 15. Andirapalli | 3 | 10 | 9 | 19 |
| Total | 296 | 667 | 639 | 1306 |
| Average (per village) | 19.73 | 44.47 | 42.60 | 87.07 |
| Grand Total | 1313 | 2817 | 2910 | 5727 |
| Average (per village) | 33.67 | 72.23 | 74.62 | 146.85 |

Source : Census Survey by COATS, Koraput, 2001-2002

The Table 2.6 indicates that the Plains sub-area consists of 326 Didayi house holds having a total population of 1411, the average household per village being 54.33 and the average population comes to 235.17 per village. There are two villages, namely Oringi and Muduliguda(A) which have the largest number households i.e. 127 and 93 with population of 571 and 379, respectively.

The Hills sub-area, which has the largest number of 18 villages has, however, an average of 38.39 households and a population of 167.22 per village. The largest village is Damodarbeda which has 97 households and a population of 464 souls. It is followed by Gangapada village having 74 households and population of 316 Didayis.

The Cut-off sub- area includes 15 villages, each accommodating an average number of 19.73 households and average 87.07 persons per village. The biggest village is Orapadar, which has 60 households and 279 people. On the contrary, Kodigandhi and Andirapalli villages have only 3 households each and population of 15 and 19 numbers, respectively.

CHAPTER - III

PERSISTENCE AND CHANGE OF THE DIDAYI CULTURE

Culture is the sum total of a nation's thinking and living, capable of influencing the society. It is the way of life based on common traditions and environment. Culture has two main aspects i.e. material and non-material. The non-material aspects of the culture include the values, goals, world views, thought and belief process, language and symbol, status and role etc. On the other hand its material aspects are technology, habits of clothing, eating etc. Hence culture is a broad concept which includes belief, ideas and attitudes, religious, social, political and economic organisations along with science and technology.

Viewed from the connotations of culture given above, every tribal community has its own cultural values, which guide their socio-economic life. The tribal culture is cognated to tribal economics. The economic system of tribals can be understood in the purview of cultural factors. In the conventional economic science, non-economic factors, like social and cultural relations may be considered non-essential; but they are the tribal reality for the very organization of their economic process. The implementation of various economic development schemes in tribal areas without taking into account the cultural background of the particular tribe, has mostly resulted in failure, and hence,

frustration. The case of the Didayi tribe is no exception to it. It is, therefore, necessary to understand the socio-economic organisation of the Didayis before suggesting any alternative strategy for their sustainable development.

SOCIAL LIFE

The Didayi social organisation consists of a number of clans with a totem. All members of a particular Gta pay reverence to their totemic animal or object. Any harm or disrespect to it is strictly prohibited.

Each clan is further subdivided into several lineage groups, called Biria - formed by close relatives in a village under the joint leadership of the Manag (the eldest member of the group) and Dhanang (the second elder member of the group). Both of them discharge important social functions, like regulating the conduct of marriage negotiations of its members and in representing and protecting the interests of the group in traditional village panchayat.

From the general picture of the entire tribal organisation, the dual organisation or moiety does not appear to be present in its perfect form. Its existence in the past, however, cannot be ruled out. The passage of time and expansion of the tribal fold as well as their dispersion and contact with other groups has led to the partial break up of dual organisation (Guha, et al, 1970 : 60)

The Family:

The family is the primary social institution and the unit of primary production and consumption.

Among the Didayi, a simple family consists of a man, his wife (or wives), unmarried sons and daughters. Generally a son has to leave his parental home and hearth soon after his marriage. Therefore, a Didayi family is normally nuclear and monogamous. Most of the extended families are, therefore, transitional in nature, but in few cases married sons live with their parents or two married brothers live jointly.

In hills areas the frequency of the nuclear type of family is higher than those in plains villages. Comparatively large areas of cultivable land and the nature of economic pursuit with greater necessity as well as scope for joint and corporate work in the field, is most probably responsible for a comparatively high frequency of joint families in the plains villages (Guhathakurta, et al, 1970)

Monogamy is the common practice among the Didayi but polygamy is also not unknown. A man is free to take two wives when he feels like doing so.

The duties and responsibilities of each member of the family is clearly defined and demarcated. Certain activities, like fetching of firewood and water, keeping the house clean, cooking, and collecting certain roots and tubers are entrusted to women. Men plough the field, cut bamboo and timber and go for hunting etc.

The succession and inheritance of property are always made in the male line. If a man dies without a son the property is inherited by his brother.

In spite of the fact that Didayis are patriarchal, the status of women is not low. She is considered as the dominant partner. Household management with money or paddy is the responsibility of women. A man cannot hold any post in the traditional panchayat, such as Naik or Chalan without the consent of his wife.

Children are looked after with extreme care and affection by the parents, and when the children grow up they lend helping hands to their parents.

Marriage :

Boys and girls exercise their choice in selecting their mates only with the condition that they must not choose any one from their own clan.

Various forms of marriage are prevalent among the Didayi, such as marriage by negotiation (toso), marriage by ceremonial capture (udulia) marriage by service (garjya), marriage by intrusion (Gaisamuddi) etc. The negotiation marriage is prestigious but cost effective because of the payment of bride-price, observation of rituals and arrangement of feast. The marriage by mutual consent and elopment are common among them. Bride price is given to bride's parents after proper negotiation in terms of cash and/or kind, such as liquor, rice, clothes etc. In case of inability for payment of bride price as determined by the community the boy is required to serve the girls' father for a period of three years or so as decided in lieu of bride price. This form of marriage is called marriage by service (garjya).

The widow remarriage and junior leviration are permitted in their community. The consent of the deceased elder brother's widow is a decisive factor in finalising the junior leviration. Divorce on grounds, like adultery, laziness, maladjustments, etc. is allowed. The marital status of the Didayi based on the present study may be discussed hereunder as per table 3.1

Table - 3.1

Table showing the martial status of the Didayi by Sex and by age-groups.

| Marital status | Male | | | | Female | | | | Total | | | |
|----------------|-----------------|-----------------|--------------|------------------|-----------------|-----------------|--------------|------------------|-----------------|-----------------|--------------|------------------|
| | 0-14 | 15-59 | 60 & above | Total | 0-14 | 15-59 | 60 & above | Total | 0-14 | 15-59 | 60 & above | Total |
| Un-Married | 1195 (80.96) | 281 (19.04) | - | 1476 (100.00) | 1153 (82.83) | 239 (17.17) | - | 1392 (100.00) | 2348 (81.87) | 520 (18.13) | - | 2868 (100.00) |
| Married | - | 1219 (96.52) | 44 (3.48) | 1263 (100.00) | 1 (0.08) | 1272 (98.07) | 24 (1.85) | 1297 (100.00) | 1 (0.04) | 2491 (97.30) | 68 (2.66) | 2560 (100.00) |

| | | | | | | | | | | | | |
|-----------------------|-----------------|-----------------|---------------|------------------|-----------------|-----------------|---------------|------------------|-----------------|-----------------|---------------|------------------|
| Widowed | - | 46 (61.33) | 29 (38.67) | 75 (100.00) | - | 154 (70.32) | 65 (29.68) | 219 (100.00) | - | 200 (68.03) | 94 (31.97) | 294 (100.00) |
| Divorced or Separated | - | 03 (100.00) | - | 03 (100.00) | - | 02 (100.00) | - | 02 (100.00) | - | 05 (100.00) | - | 05 (100.00) |
| Total | 1195 (42.42) | 1549 (54.99) | 73 (2.59) | 2817 (100.00) | 1154 (39.66) | 1667 (57.29) | 89 (3.06) | 2910 (100.00) | 2349 (41.02) | 3216 (56.16) | 162 (2.83) | 5727 (100.00) |

Source : Survey conducted by the COATS, Koraput, 2001-02

(Figures in parentheses indicate percentage)

From the above table, it is evident that the unmarried males have outnumbered their female counterparts in the age-group of 15-59 years, the percentage being 19.04 and 17.17, respectively. The married females (98.07) in the said age group are more than the married males (96.52). The widows (219) are more than the widowers (75) in two broad age groups of 15-59 years and 60 years and above. The cases of divorced/separated are very rare.

Status of women:

A Didayi woman has her passion and emotion, love and jealousy, possessiveness and devotion to the husband and children. The Didayi community has accorded to her an elevated position and granted a good freedom. Although men can only inherit ancestral property, women have greater liberty more mobility and enviable role in household decision making process. A woman can choose her husband and can change him at her will. She can go to forest alone, and go to market alone. She plays major role in the management of the household.

Currently, in the changing canvas, the role performance of the Didayi women is worth noting. Besides the traditional roles, the emerging roles have resulted in making them more vibrant, dynamic and outward-looking. In this context, the participatory roles of the Didayi women, which provides clues to explore their potentialities for involvement in the planned development intervention may be discussed below.

Participatory Role of the Didayi women:

I. Traditional Roles

1.1 Hearth and Home

- 1.1.1 Husking of paddy and other cereals
- 1.1.2 Grinding of pulses and spices
- 1.1.3 Cutting of vegetables, fruits and green leaves
- 1.1.4 Cutting and processing of non-vegetarian items
- 1.1.5 Cooking of edibles including baking
- 1.1.6 Distribution of edibles among family members
- 1.1.7 Storage of edibles for future consumption
- 1.1.8 Fetching of drinking water
- 1.1.9 Storage of drinking water and water for other use.
- 1.1.10 Cleaning of household utensils and appliances

1.2 Management

- 1.2.1 Participatioin in house building
- 1.2.2 House cleaning and maintenance
- 1.2.3 Cleaning of house premises
- 1.2.4 Nourishing and caring of children
- 1.2.5 Caring of other family members and guests
- 1.2.6 Participation in household decision making process
- 1.2.7 Taking decision in choosing life partner

- 1.2.8 Taking decision in the dissolution of marriage
- 1.2.9 Taking decision in re-marriage
- 1.3 Participation as Economic Partner
 - 1.3.1 Food gathering including collection of food, fodder, fuel and non-timber forest produce
 - 1.3.2 Participation in shifting cultivation
 - 1.3.2.1 Clearing of shifting (biri) land by cutting and up-rooting small plants, grass and shrubs.
 - 1.3.2.2 Hoeing
 - 1.3.2.3 Weeding
 - 1.3.2.4 Reaping or harvesting
 - 1.3.2.5 Threshing
 - 1.3.2.6 Carrying cereals home through head load
 - 1.3.2.7 Storage and preservation of produce
 - 1.3.2.8 Carrying food and drinks to the field
 - 1.3.3 Participation in settled cultivation
 - 1.3.3.1 Ploughing of low and wet land (Khal)
 - 1.3.3.2 Weeding
 - 1.3.3.3 Transplantation
 - 1.3.3.4 Reaping or harvesting
 - 1.3.3.5 Threshing
 - 1.3.3.6 Carrying cereals home through head-load
 - 1.3.3.7 Storage and preservation of produce
 - 1.3.4 Participation in Kitchen gardening
 - 1.3.4.1 Hoeing
 - 1.3.4.2 Weeding
 - 1.3.4.3 Collection of vegetables and fruits
 - 1.3.4.4 Storage
 - 1.3.4.5 Marketing
 - 1.3.5 Participation in Domestication of Animals and Birds
 - 1.3.5.1 Regular cleaning of animal sheds

- 1.3.5.2 Feeding of animals and birds
- 1.3.6 Working as wage-earner in agricultural sector
- 1.3.7 Working as wage-earner in non-agricultural sector
- 1.3.8 Participation in barter and market exchange
- 1.3.9 Participation in extra-economic exchange
- 1.3.10 Contributing to the family income pool(cash and/or kind)
- 1.3.11 Saving (cash and/or kind) for future contingencies
- 1.3.12 Participation in other income generating activities.
- 1.4 Participation in rituals (including rites de passage)
- 1.5 Participation in youth Dormitories
- 1.6 Participation in recreational activities
- 1.7 Participation in fairs and festivals
- II. Emerging Roles
 - 2.1 Participation in election to the officer under Panchayati Raj Institutions (PRIs)
 - 2.2 Participation in Self Help Groups (SHGs)
 - 2.3 Participation in entrepreneurial activities through SHGs for the diversification of their existing economic base.
 - 1.4 Participation in the Immunization programmes for children

ECONOMIC LIFE:

The economic life of the Didayi is essentially that of a tribe of cultivators, and forest produce collectors (food gathering), with hunting and fishing, Agriculture is the main source of their livelihood and it is mainly forest based, as overwhelming majority of them live in the hills and forests of the Konoda Kamberu Range of Malkangiri district. An important characteristic of Didayis economic life is their coordinated efforts and concerted action - particularly in case of reclamation of lands, field preparation, hunting, house building etc.

A study on the Didayi conducted by a team of researchers of the Anthropological survey of India (1966) under the leadership of Smt. U. Guha, classify the Didayi under three economic groups (Guha et al: 1970, p.26)

- i. Permanent agriculturist who own fertile lands and who have a Surplus domestic economy (Lokanathan, ps. 1962:16)
- ii. Cultivators who have a hand to mouth existence either because of the land they possess is quite insufficient or of inferior quality and
- iii. Landless labourers who work on the land of other rich farmers mostly of their own group or engage themselves as wage earners in forests.

The Didayi of the first category live in the multiethnic village in the plains sub-area and mainly depend upon settled cultivation in whatever quantity of wet land they possess. The forest collection and wage-earning are their subsidiary sources of income. Average areas of cultivated land per family in these village are 1.39 acres of low lying paddy, land and 1.28 acres of Dongar and shifting land as revealed from the present field investigation. They have adopted agricultural implements similar to that of the caste Hindu cultivators in their paddy lands.

The Didayi living in the Hills sub-area villages belong to the second category and they practise biri or shifting cultivation. They possess less fertile land, use old method of cultivation with primitive tools and inferior quality of seeds. They carry on shifting cultivation in hill slopes adjacent to their villages. In the upland they grow few varieties of millets, oil seeds and grams while in the low land they grow paddy. Bullocks driven ploughs are used in the low lands in comparatively plains land.

The last category consists of landless labourers, who work, as agricultural or non-agricultural workers where and when such works are available. Wages are paid mostly in kind and cash payment is usually uncommon. Those who work under forest contractors or in construction works are usually paid in cash. Now with the submergence some 14 Didayi villages in Chitrokonda reservoir, the Didayi habitat

country may be divided into three divisions, viz. (a) Hills sub-area, (b) Plains sub-area, and (c) Cut-off sub-area and study of the Didayi economy may be analysed under these three sub-areas.

Cultivation

Cultivation, which is the principal source of living among the Didayi can be divided into two categories viz. (a) Shifting cultivation and (b) Settled agriculture. It is interesting to find that most of the Didayi families have kitchen gardens adjacent to their houses in which tobacco, pumpkins and some other vegetable plants are grown.

Shifting Cultivation

Shifting Cultivation on hill slopes of the Didayi areas is the principal source of subsistence to a large majority of the Didayi people. It is described as bri or biri a term which is synonymous with the term podu, prevalent in Koraput region.

Method of shifting Cultivation:

It is the primitive type of agricultural practice with very few agricultural implements, like axe for cutting trees and other vegetations and the sickle for clearing grass. Spades are used for preparation of fields and dibble sticks for putting seeds inside soil. The only manure used is the ash from burnt trees and bushes which is spread on podu lands. A bri (podu) land is used by them for three years, after which they shift to another plot where fertility of the soil has not been exhausted. Earlier they were returning to the old plots for cultivation only after 10 to 15 years, now due to forest restrictions this period i.e shifting recuperation has come down to 5 to 6 years.

In olden days, they had full freedom to slash and burn any forest tract for shifting cultivation. But now a day they have to take permission from the forest officials who allot a particular plot of land in the vicinity of forest villages. They always choose podu land

near their villages. Generally a plot with a dense growth is preferred as its vegetation can last for two to three burnings and its fertility is not exhausted. Apart from the consideration of distance, a Didayi generally selects his plot for cultivation where weeds are scarce. Disputes regarding distribution of bri lands are unknown as they have mutual understanding and cooperation in the process of shifting cultivation.

During January and February when forest is dry, they select a hill slope and start clearing and felling the trees. The felling period lasts for about a month. Fruit bearing trees, like mango and jackfruit are not destroyed. The felled trees and bushes are left for drying and they are set on fire in April and May. Within four to five days the ashes cool down. The ashes are spread over the plot just before sowing.

In June, when the monsoon sets in the preparation of field for sowing starts. Mixed cropping in podu field is the usual practice among the tribals, so also with the Didayi. They grow minor millets like ragi, suan, jawar, and kandul (redgram) etc. in the first year and biri (black gram), niger, brinjal and tomato in the subsequent years. A few of them also grow chilly and tobacco in the shifting land. After the third year the plot is abandoned and they go to a new patch of forestland for cultivation.

Weeding is required for some pulses and grams and vegetables, such as tomato and brinjal. Both men and women take part in weeding operation. It continues till August - September.

Harvesting of various crops starts periodically from September - October in which men women and children take part. As various crops ripe at different times the harvesting is done accordingly.

Threshing is done either by beating with stick or by letting men and animal tread on the seeds on a hardened threshing floor. The threshing floor is prepared and plastered with mud before harvesting by Didayi women.

Economics of Shifting Cultivation in the Didayi Area:

As it is evident from the types of work involved in shifting cultivation, it is a very labour intensive type of agricultural practice in which tribal men, women and even children take active part. It involves cutting of trees and bushes, drying and burning, preparation of field with spreading of ashes, sowing, weeding, watching the field against wild animals and birds and harvesting are the activity in which almost all members of a family take part. Our field study in these village reveals that the average annual income per household from hill areas where mostly shifting cultivation is adopted comes to Rs.3684.52 only.

This of course includes shifting land, Dongar (up land) low foot hills and garden land. The value of the yield per acre of shifting land in hill areas comes to Rs. 1291.49; as against Rs. 1622.74 in low foot hills settled land, and Rs. 2093.97 in garden land. Even in the Donger land (Upland) where crop is grown, per acre yield is Rs. 1413.16 which is again higher than that of bri land (podu land). It may be mentioned here that in hills area situation where shifting cultivation is the major source of agriculture (1250 acres Dongor (upland) cultivation is carried on in 554 acres, low foothills land (settled) cultivation in 171.50 acres and kitchen garden land cultivation is carried on in 288.25 acres.

Plough cultivation:

Those Didayis living in lower slopes and foot hills have adopted plough (plains land) cultivation. But many parts of the Didayi area is entirely unsuitable for plough cultivation/ settled cultivation.

Plough cultivation is gaining popularity among the Didayi of the plains. Adoption of the plough has not made plains Didayi to abandon their bri (Podu) cultivation entirely. Most of them practise shifting cultivation in the nearby hill slopes along with plough cultivation. The field investigation in the Didayi villages situated in the plains revealed

that settled cultivation was carried on in 455.25 acres of land whereas 152 acres were put to shifting cultivation in the nearby hills by these villagers. They also put 264 acres of dongar (upland) and 120.50 acres bari (garden) land under cultivation. The average per household income from agriculture in plains area where mostly plough cultivation is adopted and shifting cultivation is not totally abandoned, comes to Rs. 3951.25. This is comparatively better than that of the hills area where average income per household from cultivation comes to Rs. 3084.52 only. But it is interesting to note that average per acre income from settled paddy land comes to Rs. 2279.10 as against Rs. 1066.49 from shifting land and Rs. 1194.77 from dongar land under the same situation. As against this the bari land (garden) gave an average per acre income of Rs. 1352.82.

The use of plough resulted in a social change among the Didayi as many of the agricultural activities are transferred from men to women. (Guha et al, 1970:42). The yield under plough cultivation is generally more than that of shifting and also donger cultivation. The average yield per acre under plough cultivation was estimated to be 10 puttis while that of shifting cultivation it was 5 puttis of paddy (Guha et al 1970:42).

The Didayis under plough cultivation mainly raise rice crops. Apart from rice, jawari-millet and ragi are also cultivated in the permanent fields mainly in dongar lands. There is not much difference in the method of cultivation, size of holdings, and related problems in plains land cultivation here in this tribal area with that of other areas inhabited by settled agriculturists in Koraput region.

But out of three sub-areas the average per household annual return from agriculture in cut-off sub area is better (i.e Rs. 4316.69). It is Rs. 3684.52 in hills sub-area and Rs. 3951.25 in plain sub-area. This is mostly a better performance of the Bari (Kitchen gaden) land where a total of Rs. 403518 was the income in 168.50 acres the average value of returns coming to Rs. 2394.76. As against the average value of per acre yield came to Rs. 1182.68 in settled, Rs. 1165.25 in dongar and Rs. 1007.48 in shifting cultivation in the villages of cut-off area. The Didayi villagers in cut-off sub-area

had put 205.55 acres of settled, 544.40 acres of dongar, 412 acres of shifting and 168.50 acres of garden land under cultivation during last agricultural year.

Food gathering and Forest Collection:

Although agriculture is the main source of living of the Didayi, food gathering is still an important and supplementary source of livelihood. They collect edible fruits, roots leaves in various seasons. They consume at the spot most of what they collect and bring home the remaining quantities.

Items of such food collection include caryota urns, a sago-like palm, flower of Mahua tree (out of which they distil country liquor and also cook as curry). Mahua seed (out of it oil is extracted), Mango (fruit is eaten and mango kernels are dried, processed crushed into powder for preparing (gruel of consumption), Kendu fruit etc.

They collect bamboo shoots, which forms a part of their diet. The other roots and tubers existing in the area are gbu(bara Konda), tamo (darkonda), torla (toraj Konda), kondala (pet konda), saraila (sarangi konda), and kirla (pota konda).

Of all the edible leaves gudiali is the most important. Bhaji is also another kind of leaf collected during the rainy season. Saroo (arum calocasia) leaves and saroo are also collected, cooked and eaten.

The palm-wine is drawn and used as a favourable drink. The fresh wine is very sweet but in a few hours it is fermented and becomes intoxicant. The Didayi women boil it at times to reduce the alcoholic content.

Tamarind is collected, consumed at home and the surplus is sold in weekly markets.

The Didayi gather Hiona (tapenga) a kind redant throughout the year. They make it into a paste with salt and chillies and eat.

Kendu leaves (*Diospyros melanoxylon*) are the most important non-edible leaves collected by the Didayi. They are used in the manufacturing of biris, the country made cheerut with tobacco.

The Didayis collect fuelwood to be mostly used at home, small logs of timber for house construction, bamboo for roofing and fencing, thaching grass, siali ropes and leaves etc. Both men and women take part in forest collection. Reserved, protected as well village forests found near the Didayi villages help them in food gathering and collection.

Although the forest area is gradually declining due to several factors, the dependence of the Didayi on forest is still a significant factor. The field investigation in these villages shows that 27.35% of the average annual income of the Didayi comes from forest collection and food gathering , taken together.

Hunting:

It has now become a past time due to depletion of forest and imposition of regulations in recent times. But importance of hunting has not disappeared from their life altogether. Some of them are skilled hunters who never miss any opportunity to hunt.

Bow and arrow are still used for shooting squirrel, hare and birds. A few guns have recently come to their hands, Animals like deer, sambar, and Kutra etc. are hunted particularly in the annual hunting ceremony, called goesendia hia observed in the month of Chaitra (March-April) and also during the first eating ceremony called ghia panda observed in Baisakh (April - May).

The Didayi hunt only in those forests in which they have rights. They do not dare to violate the boundary rule in respect of hunting and gathering.

Fishing

The Didayi who lived on the banks of Machakund river were spending a considerable time in catching fish. Presently about 14 Didayi villages have been submerged in water due to Balimela dam project and in the Cut-off sub-area of Chitrokonda reservoir. It has opened an avenue for fishing as a supplementary source of livelihood. The Didayi Development Agency (D.D.A.) at Kudumulugumma is encouraging the Didayis in Cut-off sub-area and people by the side of reservoir to undertake fishing as an occupation by providing boats and nets for the purpose.

Didayis living in the interior hills seldom have the opportunity of coming down to the rivers, streams of the plains and bank of the reservoir for fishing. The Didayi of the plains go for fishing in the neighbouring perennial streams.

The annual average income from fishing has been calculated to be only Rs. 85.84 and for Cut-off sub-area it is Rs. 194.86.

Fishing as a source of livelihood has so far not gained much importance among them. It contributes on an average less than one per cent (0.81%) to their total income. Only in cut-off sub-area, its contribution is little higher i.e. nearly 2%. (Survey COATS, 2002). The Didayis living in cut-off sub-areas and also by the side of the reservoir generally demand boats and nets to fish in the reservoir. The Didayi development project authorities in recent time have started providing boats and nets for the purpose to these villages.

Animal Husbandry

Formerly the Didayi had no domesticated animals except pigs and dogs. Pig was one of the earliest domestic animals to be reared by them; mostly by the Hill Didayis. In the plains villages there are many household who own cows, buffaloes, oxen, goats, sheep, cocks and geese. Now in hill villages, Didayis have started keeping domestic animals, like cows, goats, sheep, hens etc. "It is worthwhile to mention, therefore that the transition from hunting and collecting to cattle breeding is easier than from hunting and collecting to agriculture (Guha et al, 1970 :44)

The cattle are reared by them for ploughing and also as a source of meat Cows are not milched. They are also used in payment bride price at the time of marriage. They are gradually leaving the habit of eating beef. At night cows and oxen are not tethered to wooden posts near the house but left free in the cattle shed. Recently only a few households in the plains have been reported milching cows. They supply milk mainly to local tea shops of Kudumulugumma (Guha, et al 1970:45) But majority of them neither milch their cows nor drink milk.

Contribution of livestock to the total annual income of the Didayi comes to be 11.83%. Coming to its sub-area wise break-up, in cut-off sub-areas it contributes 10.73%, in hills sub-areas 13.86% and in plains sub-areas 8.71% to the total annual income on an average. (Survey by COATS, Koraput 2001-2002). The annual average income from livestock has been calculated to be Rs. 1250/- (Rs. 1060.94, Rs. 1457.60 and Rs. 981.70 in cut-off, hill and plain areas respectively). Availability of grass land in hills and cut off areas and still the existing forest give an opportunity for livestock rearing in these areas.

Poultry

Almost all Didayi households have kept fowl, which is of considerable economic importance for them. Eggs are eaten sometimes by the Didayi children. Chickens are generally sold in the neighbouring markets. Sometimes they exchange fowls for clothes, ornaments and other commodities. Fowls are also used for sacrificial purposes.

Wage-earning

Landless families in the off season when agricultural activities are comparatively less, engage themselves in wage work. Wage labour has contributed 17.24% to the total annual income of the Didayis. Its importance as a source of livelihood is more prominent in plains sub-area as one fourth (25.45%) of the total income of the people come from wage labour, as against 12.58% and 14.95% in Cut-off sub-areas and hills sub-areas respectively.

Table - 3.2

Percentage break-up of Annual Income of the Didayi in 3 Sub-areas by Economic pursuits.

| Economic Activities | Cut-off (296 households) sub-area | Hills (691 households) sub-area | Plains (326 households) sub-area | Total |
|------------------------------------|-----------------------------------|---------------------------------|----------------------------------|--------|
| Agriculture | 43.67 | 35.00 | 35.00 | 36.87 |
| Livestock | 10.73 | 13.86 | 8.71 | 11.83 |
| Wage earning | 12.58 | 14.97 | 25.45 | 17.24 |
| Forest collection & Food gathering | 28.53 | 29.00 | 22.93 | 27.35 |
| Fishing | 2.00 | 0.78 | 0.10 | 0.81 |
| Services | 0.34 | | 2.72 | 0.80 |
| Business | 1.43 | 0.17 | 1.25 | 0.69 |
| Others | 0.72 | 6.22 | 3.84 | 4.41 |
| Total | 100.00 | 100.00 | 100.00 | 100.00 |

Source : Survey by COATS, Koraput, 2001-02

Table 3.3

Average annual income per household from different economic activities and the total income of the Didayi households in different sub-areas during 2001-2002 (in Rs.)

| Economic Activities | Cut-off (296 sub-area households) | Hills sub-area (691 households) | Plains sub- area (326 households) | Total |
|-------------------------------------|-----------------------------------|---------------------------------|-----------------------------------|-----------|
| Agriculture | 4316.69 | 3684.52 | 3951.25 | 3893.26 |
| Livestock | 1060.94 | 1457.60 | 981.71 | 1250.00 |
| Wage earning | 1244.11 | 1574.67 | 2865.64 | 1820.68 |
| Forest collection of Food gathering | 2819.77 | 3060.63 | 2584.82 | 2888.20 |
| Fishing | 194.86 | 77.17 | 5.20 | 85.84 |
| Services | 33.78 | | 306.74 | 83.84 |
| Business | 141.95 | 7.67 | 141.68 | 83.77 |
| Others | 71.40 | 651.25 | 432.00 | 71.22 |
| Total | 9883.50 | 10513.51 | 11269.04 | 10,176,91 |

Source : Survey COATS, Koraput 2001-02

By analysing the fore-going table it is evident that agriculture followed by forest produce collection (including food-gathering) are the two principal sources of livelihood of the Didayi. They have received 36.87% of their total household income from agriculture, followed by forest produce collection (i.e. 27.35%). Hence agriculture and forest activities taken together has contributed as high as 64.22% of the total income of the Didayis. Agriculture on an average has given Rs. 3893.26 as annual income per family, followed by forest produce collection i.e. Rs. 2888.20. Hill people's dependence on forest is the highest as 29% of their earnings have come from this source closely practised by them in the cut-off sub-area (28.53%) and plains sub-area (22.93%). Next to agriculture and forest activities comes the wage earnign, which has contributed 17.24% of the total annual income of the Didayis. Out of the three sub-areas, the contribution of wage work to their total income is the highest in plains (25.45%), followed by Hills (14.97%) and cut-off sub-area (12.58%).

There seems to be a good scope for livestock rearing in the Didayi country. On an average 11.83% of the total income of Didayi households comes from livestock activities with an average of Rs. 1250 per annum. Other economic pursuits are of minor importance in these sub-areas.

Productive Factors and Production Decision

Over and above, a brief analysis of the nature and performance of factors of production and production decision may make the picture of the Didayi economy more clear and comprehensive. First of all, let us take the case of Land, the most important and the primary factor of production. The available land in the Didayi area may be classified under four broad heads i.e. (a) Shifting or podu land, (b) Dongar (hill slope dry) land (c) Settled (low-lying paddy) land, and homestead (including Bari or Kitchen garden) land. In addition to these, there are forests on the hills adjacent to the villages, which include reserved, protected and unreserved categories. Didayis exploit these land resources both for cultivation and forest collection including food-gathering. The nature of the soil is rocky and red in most part of the region. It is mostly porous having low water retaining capacity. The surface consists of undulating beds of laterite resting on rock beds.

Forests of the area contain deciduous species, like sahaj, bije, simuli, dharua, Kendu, bamboo etc. in the hilly region and sal and teak in the comparatively plains area.

Next to land, labour is the most important factor input in tribal economy. The Didayi are found to be hard-working; and able - bodied persons Both men and women as well as children above six years of age are found to be engaged in various economic pursuits in the hills, forests and fields co-operative labour and exchange

labour are the marked features in their socio-economic life. Corporation and combination of efforts have been observed in the house-building, preparation of agricultural fields, and in ritual functions connected with hunting, sowing and harvesting.

The division of labour between sexes among the Didayi is more marked. The food-gathering is done by both men and women and also by children. In certain agricultural operations women help their male partners. Certain other activities, however, such as hunting ploughing and basket-making are exclusively done by males.

In a subsistence economy as that of the Didayi, there is little scope for saving out of the surplus income. The capital formation is at the rudimentary stage. Most of the Didayi farmers are unable to possess a set of required agricultural implements and pair of plough bullocks, particularly, those who have taken to settled cultivation. In the hill areas, the Didayi farmers, adopting shifting cultivation, have their indigenous tools which include axe, hoe, spade, and dibbling stick etc. Seeds are stored or purchased by the Didayi farmers for sowing in the fields. The Didayi development agency (D.D.A) at Kudumulugumma has started providing help in the shape of agricultural implements and fishing aids etc.

The Agency has started to supply agricultural implements, like plough, spade, crowbar, sickle, improved variety of seeds of paddy, ragi, maize, biri, arhar, moong, groundnut, soyabean, turmeric, ginger, niger, mustard, wheat, horticultural seedlings of jack-fruit, pineapple, mango, coconut, lemon, papeya, cashew, guava, vegetable seeds of ginger, lady's finger (bhendi), pumpkin, potato, tomato, brinjal, Onion, cauliflower, cabbage, chilly and cucumber and chemical fertilisers and pesticides. In addition to these nets and boats are provided for fishing to Didayis living in cut-off area and on the bank of river and reservoir.

The Didayi economy basically being a self-sufficient one is at the subsistence level organisation of economic activities centre around the family, the basic unit of production and consumption. Economic performances with an intention to earn profit and engaging labour and capital in the enterprises to that end is not very much found among them. They mostly attend the weekly markets not with an intention of doing business and trade but to exchange their goods against their essential requirements or to purchase these with cash.

The family being the basic unit of production, the production decision is mainly taken by the family members and the head of the family plays an important role.

An analysis of the consumption expenditure

From the census survey conducted for the purpose (see Table 3.4) it is found that average annual expenditure of a Didayi family comes to Rs. 10038.28, its monthly expenditure being Rs. 836.45. Of the total expenditure, food expenditure only consist 54.78%. About 10% of the total household expenditure is estimated as expenditure on fuel. Although Didayi families collect fuel wood from the neighbouring forests without involving any expenditure except the labour imputed in it, the cost of fuel wood used by them has been estimated for the purpose of analysis. Little above 6% of the expenditure is made on clothing and almost the same percentage of total expenditure is made on houses repairing including construction of new houses. It is interesting to note that about 6% of the total expenditure is made on both alcohol and tobacco, but the expenditure on tobacco is higher (Rs. 373.22 i.e. 3.72% than that of drinking (Rs. 226.65 i.e 2.26%). Of the Didayi total expenditure, (Rs. 459.18 i.e 4.57%) covers the cost of festival.

Income and Expenditure - An Analysis

From the table 3.5 it is evident that on an average the Didayi have a self-sufficient economy, though at a subsistence level. The average annual income and expenditure nicely tallies with each other, with a marginal surplus of income Rs. 520.69 over expenditure. The surplus of income over expenditure is the highest in cut off sub-area (Rs. 583.18), followed by Hills sub-area (Rs. 520.02) and plains sub-area (Rs. 465.13).

As it was found during the survey that in 18 villages consisting of some families 7 in cut-off sub-area, 1 in Hills sub-area and 10 in plains sub-area have incurred loans amounting to Rs. 77,775 in total. This shows that of all the Didayi households, 1.37% have reported have incurred loans.

Table 3.4

Table showing annual and monthly average expenditure per household on various items and its percentage (1313 households), 2001-02

| Sl. No. | Items of Expenditure | Annual expenditure per H.H | Monthly expenditure per H.H | % to total expenditure |
|---------|----------------------|----------------------------|-----------------------------|------------------------|
| 01 | Food | 5498.60 | 458.21 | 54.78 |
| 02 | Clothing | 689.00 | 57.42 | 6.86 |
| 03 | Fuel | 1000.59 | 83.38 | 9.97 |
| 04 | K.Oil | 282.24 | 23.52 | 2.81 |
| 05 | Medicine | 106.00 | 8.83 | 1.06 |
| 06 | Festivals | 459.18 | 38.24 | 4.57 |
| 07 | Agril. Implements | 80.56 | 6.71 | 0.80 |
| 08 | Marriage | 70.65 | 5.88 | 0.70 |

| | | | | |
|----|---------------------------|----------|--------|--------|
| 09 | Birth/ Death | 105.55 | 8.80 | 1.05 |
| 10 | House repairing | 624.12 | 52.00 | 6.22 |
| 11 | Construction of New house | 17.15 | 1.42 | 0.17 |
| 12 | Match box | 51.64 | 4.30 | 0.51 |
| 13 | Drinking | 226.65 | 18.88 | 2.26 |
| 14 | Tobacco | 373.22 | 31.10 | 3.72 |
| 15 | Radio cycle, watch | 57.60 | 4.80 | 0.57 |
| | Others. | 395.53 | 32.96 | 3.95 |
| | Total | 10038.28 | 836.45 | 100.00 |

Source : Survey - COATS, Koraput, 2001-2002

Table - 3.5

Table showing sub-area wise annual per household average income and expenditure (1313 Didayi house holds), 2001-02 (in Rs.)

| Sl.No. | Sub-areas | Annual Average Income | Annual average Expenditure | Surplus (+)/ or Deficit (-) |
|--------|---------------------|-----------------------|----------------------------|-----------------------------|
| 1 | Cut-off (296 hh) | 9883.50 | 9300.32 | (+) 58318 |
| 2 | Hills (691 hh) | 10513.51 | 9993.49 | (+) 520.02 |
| 3 | Plains (326 hh) | 11269.04 | 10803.91 | (+) 465.13 |
| 4 | Average Grand total | 10558.97 | 10038.28 | (+) 520.69 |

Source : Survey, COATS, Koraput 2001-2002.

Consumption

The Didayis have a subsistence economy and their major activities centre round the quest for food. Even in the villages where plough cultivation is found to exist, the majority of them still depend on food-gathering.

Ragi is the staple food of Didayis. They supplement their diet with rice, edible roots fruits, tubers of various creepers and plants. Ragi is prepared as gruel and then taken. The Didayis of the plains take rice along with Ragi. There is no segregation of sexes in respect of taking their meals. Husband, wife, and children take their meals together. Generally, they do not waste their food.

The Didayis generally do not drink non alcoholic beverages like milk, tea and coffee. The younger generation have started taking tea and coffee from tea shops of the neighbouring villages when they go out for marketing. Salap, the palm juice of caryota tree is drunk.

Poverty in the Didayi Area

On the basis of the measurement by the district and block authorities to find out the households below the poverty line (BPL) i.e. Rs. 250/- per capita expenditure per month, an attempt has been made to find out the number of Didayi households lying below poverty line. Table 3.6 shows that 70% of the total Didayi households still live below the poverty line (BPL) as per survey of COATS, Koraput, 2001-02.

Table 3.6

Sub-area wise number of Housholds living below the poverty line.

| Sl.No | Sub Areas | No. of H.H | No. of H.H. below Poverty (BPL) |
|-------|-----------|--------------|---------------------------------|
| 1 | Plains | 326 (100.00) | 196 (60.12) |
| 2 | Hills | 691(100.00) | 496 (71.78) |

| | | | |
|---|---------|--------------|------------|
| 3 | Cut-off | 296(100.00) | 227(76.69) |
| | Total | 1313(100.00) | 919(70.00) |

Source: Calculated on the basis of the survey by (COATS), Koraput. 2001-02
(Figures in the brackets indicate percentages)

Out of the sub-areas, it is in the cut-off area that maximum number of people found to be poor i.e 227 out of 296 which amounts to 76.69%, followed by Hills sub-area (71.78%) and plains sub-area (60.12%). In this connection, it is relevant to state that the B.P.L. for the Malkangiri district and Kudumulugumma block was 82% and 90%, respectively as per 1997 survey. The B.P.L. position for Orissa state in 1999-2000 was estimated as 47.15% of which the rural and urban percentage came to 48.01% and 42.83% respectively. (Govt. of Orissa, 2002, p.12)

Exchange and Distribution:

In the recent past, the Didayi possessed a self-sufficient economy, though at the subsistence level. They derived major share of their requirements from their surrounding land hills and forests. They constructed house with the materials collected from neighbouring jungles without taking prior permission from officials of Forest Department, and with the co-operation of members of his family, relatives and friends within a couple of days. For food each household was self-sufficient. They raised various kinds of pulses and millets in the hill slopes. There was the provision of the direct exchange of goods and services among themselves. All the families were raising same crops or the other and the surrounding forests offered equal opportunities to the food collectors. pigs, goats and chicken were reared by them but they were never

exchanged on barter. Fines for violating social customs were imposed in terms of these animals.

Didayis were buying tools and implements used in food gathering, hunting, shifting cultivation and preparation of food etc. mainly from the neighbouring weekly markets. The men made their gourd containers, bows and arrows, prepared baskets and mats, etc. while the women could weave clothes and were engaged in domestic works and in looking after pigs, goats and chickens etc.

Still there were many tools, which the Didayi could not produce by themselves, viz, the arrow head, the iron hoe blades, the iron part of digging stick, iron axe to fell trees and clear forests and knife for basketry. All these iron implements were procured from outside. In exchange of forest produce, baskets and ragi etc. pots have been bartered from the potters of the plains. In course of time, the Didayi left their traditional bark clothes. No Didayi woman now weaves bark clothes. Now the cotton clothes have been bartered. Ornaments have been bought in exchange, chillies, salt, grains, pulses, oil seeds, vegetables, fish, rice and tamarind are still bartered in the villages and neighbouring markets. Some times outsiders come with source commodities, like salt, match box, dry fish, potato, tomato etc., to exchange pulses and grains with them. Cash payment to buy dress, iron implements, pots and cattle are comparatively recent happenings.

In addition, there are extra-economic exchanges in their community by way of gifts and presentations.

Transition to the Money Economy

Money has now become the medium of exchange among the Didayis. Once the self-sufficient economy of the Didayis has now been disrupted. The extension of effective political administration to the hill areas and the growing contacts of the Didayi with the caste Hindu people of the plains are the major reasons for this. When the hill

villages were brought under the revenue administration, the Didayis were asked to make money payments for the use of land and forest produce.

In order to pay their dues to revenue and forest authorities, the Didayi have to dispose of their produce and animals for cash in the neighbouring markets instead of bartering them. Their contact with the plains people gradually increased. Articles such as salt, spices, clothes, metal, aluminium utensils, ornaments which were once luxuries to them have now become necessities. Comparatively better off Didayi families are now in possession of radio, watch and torch etc. Gradually new wants have been stimulated among them. Above all the shift to new economy brought the Didayi into close contact with the advanced methods of agriculture. The Didayi of the plains have adopted plough cultivation using cows and bullocks, whereas the Didayi of hills still practise shifting cultivation. For plough cultivation in the plains, the Didayi need cattle. Most of them do not have sufficient money to buy cattle. Hence, they have to buy them on credit or borrow a pair of cows or bullocks against a share of crop.

Formerly the Didayi were passing rent partly in cash and partly in kind but now they have to pay only in terms of cash. They feel it as a great burden. The revenue inspector collects land revenue from them in cash. As requirement for cash payment have increased, they are now forced to sell rice, ragi, and other forest products for deriving cash.

Distribution

The crops produced in the fields (Shifting Dongar, settled and garden) and items collected from forests are mostly meant for self consumption; and a small portion of it is meant for exchange in the market. Land areas mostly are self owned, and there is not much evidence of hiring land on rent for cultivation. Labour used in agricultural and forest operations are family labour to a great extent, and hired labour is used mainly

settled agriculture, construction works and forest operations. To a great extent the system of exchange labour is prevailing in these areas. Hired labours are paid mostly in kind and sometimes in cash. There are some cases of interest payment on loans incurred for purchase of agricultural implements and plough bullocks etc. The DDA, at Kudumukugumma is now supplying seeds and plants with a marginal payment of cost. Of course, economic benefit schemes where a loan content is, there the interest is to be paid and capital to be repaid. There is the system of mutual ceremonial exchange of goods among clan members and relations including exchange of labour.

POLITICAL LIFE

In the recent past, the Didayi had well organised socio-political organisations at different levels. Their traditional territorial organisation could be classified into three categories (i) The central organisation of the entire tribe embracing all their villages ; (ii) Regional organisation and (iii) the village (Guha et al, 1970)

The central political organisation with its headquarters at Kudumulugumma is now defunct. A number of problems relating to the tribe were discussed and settled. The meeting was attended by most of the office bearers of the Didayi villages such as the Naik, the chalan and other responsible members (Guha et al 1970:85) Inter-village and inter-clan problems which could not be solved by smaller political organisations were placed for consideration by the central political organisation.

The regional organisations comprised only a few contiguous or neighboring villages having more or less similar geographical situation. These regional organisations consisted of villages having common forest territories. The villages coming under one regional group had the right to exploit the fauna and flora of the forest and select patches of land for shifting cultivation. The non-Didayi living in these villages such, as Doms, Komar and others also have similar rights regarding exploitation of land and forest on account of their domicile in any of the villages in the group.

Solidarity to a limited extent is found between the villages in a group. Sometimes joint hunting exploitations are arranged, they remained in readiness to come to each others help in event of any threat from outside. This also found a substantial mutual dependence for acquisition of spouses between these villages.

Of all the territorial organisations the village known as *hini* in their language is the most important. It is more or less economically self-sufficient. It has also substantial control and access to most of the economic resources. It regulates the annual cycle of their activities and is politically independent. Certain clans in the village have specific functions in regard to the entire community.

The traditional village panchayat or the village council (*lepar*) is the old and most powerful socio-political organisation at the village level. Every head of the household and in fact every adult male has the right to participate the meetings of the village council. The village council is a well-organized and powerful organisation. Its function embrace all corporate activities in social political, economic and religious spheres of the village.

The headman of the village is called the Naik who is assisted by the Chalan and Barik. They along with adult male members from each family constitute the village council. It decides cases brought before it relating to such matters as theft, quarrel, divorce, desertion, and offences of sex etc. It imposes punishment according to nature of the case mostly in terms of fine.

The council, in consultation with the village palasi, the priest, decides about the dates of sacrifices and offerings to various gods and observance of the annual festivals it collects funds from villagers for the offerings and sacrifices and for performance of ritual.

The council functions through its office bearers particularly the headman (Naik) and his executive assistant, the chalan and these posts are hereditary.

Panchayati Raj System, Panchayats (Extension to Scheduled Areas) Act, 1996 and After:

In the post-independence period, statutory panchayats were created and later the panchayati Raj was introduced in the scheduled areas. The elected leaders then came forward to lead and manage the village affairs. Any villager can now seek the election for the purpose. He becomes the elected member of his village to represent in Gram Panchayat comprising of a number of contiguous villages. Because of his contacts with the Panchayat and other officials in the Block level, the elected Panchayat member has considerable influence in the village.

Now, the functioning of statutory panchayats and panchayati Raj system in the tribal areas of Orissa is gradually being shaped according to the provisions of the Panchayats (Extension to the scheduled Areas) Act, 1996 which was meant to extend the provisions of the 73rd Constitutional Amendment Act of 1992 to the Scheduled V areas in the country. The Central Act No. 40 of 1996 is very significant in the sense that it accords statutory status to the "gram sabhas" with wide ranging powers and authority. The Act says, "A state legislation on the Panchayats shall be in consonance with the customary law, social and religious practices and traditional management practices of community resources". These provisions aimed at strengthening the community way of living in the tribal areas and also ushering them in a new era of self-governance, based on basic premises of participative democracy.

The provisions of the Central Act were adopted in Orissa, by amending the Orissa Gram Panchayats Act, 1964; Orissa Panchayat Samiti Act 1959, and Orissa Zilla Parishad Act 1961. The amendments to those acts were passed by the state Legislature in 1997. The Principal Act of Orissa says that there shall be a gram sasan (local version of gram sabha) for every gram (village).

The Principal Act of Orissa (Amended in accordance with the panchayats (Extension to Scheduled Areas) Act, 1996 has demarcated the scope of important activities in all tiers for the Grama Sabha, Grama Panchayat, Panchayat Samiti and Zilla Parishad in the following manner:

- i. The Zilla Parishad has been entrusted with the activities, like grant of licence or mining lease and grant of concession for exploitation of minor minerals.
- ii. As regards enforcement of prohibition or to regulate and restrict the consumption of any intoxicant, ownership of minor forest produce, prevention of alienation of land and restoration, management of village markets, and money lending in scheduled areas the Grama Sabha (Grama Season) is to control and the Gram Panchayat is to execute.
- iii. The Panchayat Samiti will exercise control over institutions in social sectors.
- iv. Regarding control over local plans and resources including the Tribal Sub-Plans - the Grama Sabha is to be consulted while preparing plans and the Panchayat Samiti is to prepare the plan and exercise control over it.

In order to get an indepth idea as stipulated by the Planning Commission, about the present status of traditional panchayats in the Didayi area after the introduction and functioning of statutory Panchayats, a sample opinion survey in some Didayi villages was under taken. As many as 150 persons from 6 different Didayi villages were interviewed which included villagers of different age-groups and also traditional village functionaries (i.e. Nayak, Pujari, Chalan, etc.) and Statutory Panchayat leaders, like Ward Members, Samiti Members and Sarapanchas etc. The important findings of the survey are discussed here under:

- a) Traditional village councils exist in each Didayi village with their office bearers, like the Naik (headman), Pujari (priest), Dissari (medicine man cum magician) and chalan (village messenger). People have faith and respect for the traditional leaders of the village council.

- b) The traditional village council sits on an average 10 to 12 times a year to decide matters, like observance of festivals, marriage related problems, litigations and quarrels of minor nature, disputes on land, etc. Cases of serious nature, like murder are referred to police stations and major type of quarrels, disputes and litigation, which cannot be decided at village level are referred to leaders, like Sarapanchs and Chairman of Panchayat samiti etc. or, in few cases, (of very serious nature) to the courts.
- c) In accordance with the Amended Panchayat Act passed in Orissa Legislature (1997) Palli Sabhas have been constituted at village level and Grama Sabhas at the Panchayat level in the tribal villages. All the persons in a village whose names appear in the voter's list are also members of Palli Sabha.
- d) In the Palli Sabhas of the Didayi villages the office bearers of the traditional village councils automatically become members (as their names are there in the village voters list). The villagers admitted that in the meetings of the Palli Sabha the opinion of traditional village leaders, like Naik and Pujari etc. is taken into account and given due weightage.
- e) It was revealed by the villagers interviewed that they have so far avoided contests in case of election to the post of village ward members. All the villagers generally meet in a sitting of the village council and unanimously select one person as Ward Member. This shows the unity that exists among the villagers in a Didayi village. It was found that young persons are preferred to be elected for the post of Ward Members. However, there have been contests so far as elections to the posts, like Samiti Members, Sarapanch and Chairman of Panchayat Samiti, etc. are concerned. At least one third of the seats have been reserved for women candidates, in these Didayi villages. The present chairperson of Kudumulugumma Block is a Didayi Woman.
- f) Another fact which came to light during the discussion in these villages is that the villagers of a particular village were not so far divided on the basis of party politics in the sense that all the villagers cast their votes in favour of a single person, to which ever party he might belong to. However, about 40 per cent of

persons interviewed confessed that political party functionaries try to entice the voters, but the Didayi people are not very much influenced.

- g) Functionaries of statutory panchayats including Ward Members, Samiti Members, Sarpanchs etc. take decisions on developmental activities in the area. Such activities include construction of roads, minor irrigation projects, functioning of schools, Anganwadis and health centres, etc. These matters and also selection of beneficiaries e.g. Indira Awas, BPL, etc. are first decided at the village level in the Palli Sabhas and again taken at the Grama Sabha for final decision. In such matters decisions taken by the Statutory Panchayats are never contradicted by traditional leaders.

From the above analysis, we may infer that in spite of new Panchayat System, the Didayis are still found to preserve their traditional socio-political institutions. The status of the traditional Panchayat system has not been completely undermined due to the introduction of the statutory panchayats in the Didayi villages. It is good thing that the traditional functionaries are taken into confidence and involved in the meetings of the Palli Sabha. Both the institutions, i.e. the traditional political organisation and Statutory Panchayats, are complementary and neither competitive nor contradictory to each other in the Didayi area. If this spirit is maintained, then there is a good future for successful functioning of statutory panchayats in the tribal areas in general and the Didayi area in particular.

Consequent upon the opinion survey conducted by COATS for in-depth study the roles of the traditional socio-political organisation among the Didayi vis-à-vis the new panchayat system, it transpires that the people have accepted the new system in spite of their respect for the traditional organisation. Since the tradition and modernity do not conflict and clash with each other, rather show cooperation, it would be better not to go back at this critical phase. The new Panchayat System has cherished hopes and aspirations and gained confidence in the Didayi area at the micro context. Keeping in view the Pan-Indian context of Panchayat System and its philosophy and policy frame, the Didayi people have already welcomed it. It is also noticed that the vitality and vigour

of traditional political organisations are more devoted for looking into social aspects for the maintenance of social order. The young and enthusiastic Didayi People are in favour of Statutory Panchayt System and it is hoped that the onus lies in them to march ahead with the ongoing socio-economic development interventions and it would, no doubt, bring a better future for them.

RELIGIOUS LIFE

The religious life of the Didayi centres round the worship of Mother Earth represented in a big stone called Bribu. Though Mother Earth is regarded as the supreme being, the name Mahapru identifies as the creator which is uttered at the time of each worship. Their pantheon includes several Gods and Goddess. They are Bhirubhairo and Nahnangri, Bangur and Raskurka, Goa and Sendia, Rau and Aksia, Goud and Suni, thakrani and Burima, Bok and pa, as their Gods and Goddess respectively.

Deities are propitiated at regular intervals through a series of religious ceremonies round the year. The festival Lendi Pande signifies beginning of the agricultural cycle observed in the month of Magha (January-February). It is observed very elaborately in honour of Mother Earth. In the month of Chaita (March - April), ceremonial sowing of seeds is done by village priest. The ceremony is called Sibolove Hia in honour of Iswar and Parvati. It is followed by annual hunting ceremony in the same month called Goesendia Hia. Ghia Pande is another important festival observed in April-May which makes the first eating of new fruits like sal seeds, mango, mahua flower etc., followed by ceremonial hunting. Dahir Hia and Gonghir Hia mark the beginning of ceremonial harvesting of the main crop rice in the month of Pond (November- December). The pusarke Pande is the closing religious ceremony of the year celebrated in the month of Pus (December-January).

On the occasion of each of the ceremonies sacrifice of animals like fowl, goat and pig is common. These are celebrated with dancing and singing continuously for several days.

The post of Palasi or village priest requires some amount of specialisation. It is not a hereditary post. But it generally remains in the hands of the descendants of the outgoing Palasi as they have better opportunities for acquiring the knowledge required for the job. It thus remains practically in the same lineage for generations. Even the village council has the power to elect any one for the post of Palasi without any regard to hereditary principles.

The Palasi is responsible for conducting all rituals in connection with collective offerings on behalf of the village. He propitiates the ancestral spirits to prevent them from doing harms to the village. He performs special functions on the occasion of festivals, before villages starts for hunting, etc. He advises the Naik and other village elders in regard to fixation of date for celebration of annual festivals in the village.

In addition, there are magico-religious practioners (gunias) and shahman in the Didayi community.

SOCIALISATION/ENCULTURATION AND EDUCATION

Socialisation is a process by which an individual acquires values, ethos and skills required to live in a society meaningfully. In this process a number of social agencies, e.g. home school, per group, cult, temple and shrine; churchs state print media, radio, television, etc., are involved. It therefore, is a life long process and varies from society to society depending upon the socio-cultural environment, resources available or social setting to which an individual is exposed. In the process of socialisation of the Didayi two agencies namely, family or home and immediate social environment, play vital role. A Didayi child, during the early years of his life, is exposed a little to the outer modern world. He is mostly confined to his home and village, i.e. the immediate social

environment. Many Didayi habitations are found unserved or ill served by formal schools due to various reasons including poor communication facilities, size of habitations being small, and teacher absenteeism. In such situations majorities of the school-aged population fail to pursue formal education and are therefore, exposed only to family and other social institutions. It was observed that the children, particularly aged 6-11 years are found either at home/ village or at cultivated field (Dongar and wet Land). The girl child at home is normally engaged in taking care of younger siblings and performing household activities where as the male children at Dongar/ wet land help their parents in cultivation, e.g. cleaning lands, fetching water, harvesting etc. It was further learnt that some Didayi couple, during sowing as well as harvesting, proceed usually to their podu field alongwith wards of all ages and prepared food, in the morning and return home in the evening. In such situation, the male children above 10 years age assist their parents in physical work.

It can be noted from the usual performance of the Didayi Children that they acquire basic life skills, such as earning livelihood and undertaking responsibilities in future informally. Presentation of the following case study makes the issues concerning the process of socialisation more transparent.

Case study of a Didayi family

Two associate investigators during their field work in hills sub-area alongwith a team of five field investigators, met a Didayi family on their way from Samanathpur (G.P. head quarters) to Karkaguda through steep ghats. The family consists of five members, namely (K.Muduli (Husband) aged about 38 years; B. Muduli(wife) aged about 30 years; and three children; A. Muduli (son), L. Muduli (son), P. Muduli (daughter) aged about 13 years, 10 years and 1 year, respectively. It was 12 noon, all the five members of the family were in their shifting cultivation land around 2 kms away from village. Wife and husband were busy in harvesting of niger (a kind of oil seed), while the eldest son was fetching drinking water from the nearby stream in a plastic container and the second son was caring his one year old daughter in a hut built almost at the centre of the podu land. They have occupied nearly three acres of land and growing Ragi, Alsi, Cumin etc. Both wife and husband are illiterate and their sons aged

13 years and 10 years are not enrolled in primary school. To our question as to why A.Muduli and L. Muduli are not enrolled in primary school, the father replied at once and smartly that his village does not have a school and the nearest primary school is at a distance of about 12 kms from their village Karkaguda. The wife was shy and not able to communicate clearly. K. Muduli (husband) reported that they spend around 5 months a year, particularly during sowing and harvesting seasons, in their temporary hut in shifting cultivation land. They usually leave home in the morning with cooked food, stay in the field for the whole day and return back home in the after noon every day.

The situation narrated in the above case study implies that family plays a vital role in the process of socialization of a Didayi child.

The process of socialization during adolescence and youth was found to be regulated by the youth dormitory. Dormitory is a non-kinship association found in almost every Didayi village separately for boys and girls. A dormitory is normally a small hut located at the centre of the village, where adolescent and young boys /girls make merry and sleep together at night. Dormitory provides ample scope for interaction and exchange of skills among the members, which have immense implications for their adult life. The two-associate investigators had a night halt in the male dormitory of the village Karkaguda. Their experiences recorded in the filed notes revealed that dormitory is not simply a resting place rather a seat of training, recreation, amusement, learning and living together, through mutual help and cooperation and exchange of skills, knowledge and ideas.

The area inhabited by the Didayi is an educationally priority area. The educational profile of the area and the people with reference to access (enrolment) and and retention, rate of literacy and infrastructural facilities are discussed as follows.

Table 3.7

Enrolment of the Didayi Chidlren at Primary School stage from 1997-98 to 2001-02 by sex.

| Enrolment in classes I - V | | | | | |
|----------------------------|---|----|-----|----|---|
| Year | I | II | III | IV | V |
| | | | | | |

| | | | | | | | | | | | | | | | |
|-----------|-----|----|-----|----|----|-----|----|----|-----|----|----|----|----|----|----|
| | B | G | T | B | G | T | B | G | T | B | G | T | B | G | T |
| 1997-98 | 110 | 86 | 196 | 54 | 37 | 91 | 65 | 43 | 108 | 28 | 32 | 60 | 34 | 19 | 53 |
| 1998-99 | 119 | 85 | 204 | 59 | 39 | 98 | 70 | 55 | 125 | 49 | 40 | 89 | 37 | 24 | 61 |
| 1999-2000 | 54 | 33 | 87 | 57 | 43 | 100 | 42 | 28 | 70 | 25 | 22 | 47 | 28 | 11 | 39 |
| 2000-2001 | 79 | 61 | 140 | 66 | 57 | 123 | 39 | 26 | 65 | 26 | 19 | 45 | 19 | 16 | 35 |
| 2001-2002 | 92 | 67 | 159 | 71 | 55 | 126 | 62 | 46 | 108 | 24 | 15 | 39 | 14 | 5 | 19 |

Source : Office of the Block Education, Officer, Kudumulugumma Block, Malkangiri.
2001-2002 (B-Boys, G-Girls, T-Total)

The data presented in table 3.7 indicated that the rate of drop out among the Didayi children at Primary stage is as high as 90.31%. The corresponding figures for the boys and girls are; 87.27% and 94.19%, respectively.

Table 3.8

Didayi villages of Malkangiri District by population, access to primary education, Number of teachers and the existence of school building.

| Name of the village | Total Population | Pop. Aged 06-11 yrs | Primary School | Nearest Primary School. | No. of Teachers | School Buidlign | Literacy rate |
|---------------------|------------------|---------------------|----------------|-------------------------|-----------------|-----------------|---------------|
|---------------------|------------------|---------------------|----------------|-------------------------|-----------------|-----------------|---------------|

| HILLS SUB-AREA | | | | | | | M | F | T |
|-------------------------|-----|----|-----|-------|---|-----|-------|-------|-------|
| Karkaguda | 158 | 23 | No | 8 km | | | 0.0 | 0.0 | 0.0 |
| Nilapari | 137 | 16 | Yes | | 4 | Yes | 29.85 | 13.16 | 21.90 |
| Ambilibeda | 284 | 34 | Yes | | 3 | Yes | 12.21 | 0.0 | 5.63 |
| Bataguda | 96 | 12 | No | | | No | 0.0 | 0.0 | 0.0 |
| Ghisingbeda | 257 | 43 | No | 6 km | | | 3.91 | 0.0 | 1.95 |
| Gangapoda | 316 | 46 | Yes | | 1 | Yes | 1.21 | 0.66 | 0.95 |
| Suripoda | 95 | 16 | No | 3 km | | | 8.70 | 0.0 | 4.21 |
| Badankiguda | 265 | 30 | Yes | | 1 | Yes | 0.00 | 0.0 | 0.0 |
| Angurguda | 66 | 17 | No | 5 km | | | 0.0 | 0.0 | 0.0 |
| Muduliguda(B) | 18 | 5 | No | 4km | | | 0.0 | 0.0 | 0.0 |
| Khajariguda | 132 | 22 | No | 3km | | | 0.0 | 0.0 | 0.0 |
| Naringijhola | 126 | 20 | Yes | | 2 | Yes | 1.54 | 0.0 | 0.79 |
| Bayapada | 160 | 38 | Yes | | 2 | No | 10.0 | 2.22 | 5.63 |
| Tikarpada(B) | 149 | 30 | No | 12 km | | | 0.0 | 0.0 | 0.0 |
| Barulbandh | 86 | 13 | No | 8 km | | | 0.0 | 0.0 | 0.0 |
| Bamaring | 84 | 18 | No | 10 km | | | 0.0 | 0.0 | 0.0 |
| Kaning | 117 | 18 | Yes | | | | 27.42 | 7.27 | 17.95 |
| Damodarbeda | 464 | 70 | Yes | | 1 | Yes | 11.01 | 0.0 | 5.39 |
| CUT-OFF SUB-AREA | | | | | | | | | |
| Orapadar | 279 | 41 | Yes | | 2 | Yes | 6.47 | 0.0 | 3.23 |
| Totaguda | 81 | 15 | No | | 1 | Yes | 21.74 | 0.0 | 12.35 |
| Dhakadpadar | 197 | 43 | No | 3 km | | | 11.43 | 0.0 | 6.09 |
| Dabuguda | 145 | 25 | Yes | | 1 | Yes | 8.82 | 0.0 | 4.14 |
| Jantry | 78 | 14 | Yes | | 1 | No | 37.50 | 7.89 | 23.08 |
| Taberu | 162 | 20 | No | | 1 | No | 0.0 | 0.0 | 0.0 |
| Maribeda | 71 | 9 | No | 4 km | | | 0.0 | 0.0 | 0.0 |
| Disariguda | 70 | 10 | No | 2 km | | | 29.63 | 3.33 | 12.86 |
| Arlingpada | 34 | 2 | No | 5 km | | | 0.0 | 0.0 | 0.0 |

| | | | | | | | | | |
|------------------------|-----|----|-----|------|---|-----|-------|-------|-------|
| Nadimanjri | 61 | 11 | No | 6 km | | | 0.0 | 0.0 | 0.0 |
| Kantamanjri | 49 | 8 | No | 5 km | | | 0.0 | 0.0 | 0.0 |
| Bhojaguda | 5 | | No | 4 km | | | 50.0 | 0.0 | 20.0 |
| Sanyasiguda | 23 | 8 | Yes | | 1 | Yes | 20.0 | 0.0 | 8.70 |
| Andirapalli | 19 | 7 | Yes | | 2 | Yes | 20.0 | 11.11 | 15.79 |
| Ramguda | 17 | 1 | No | 5 km | | | 25.0 | 0.0 | 11.76 |
| PLAINS SUB-AREA | | | | | | | | | |
| Muduliguda (A) | 379 | 45 | Yes | | 2 | Yes | 51.65 | 16.75 | 33.51 |
| Tikarpada(A) | 197 | 35 | No | 9 km | | | 3.13 | 0.0 | 1.52 |
| Purunaguma | 182 | 34 | Yes | | 2 | Yes | 50.57 | 24.21 | 36.81 |
| Oringi | 571 | 90 | Yes | | 3 | Yes | 30.96 | 8.62 | 19.61 |
| Chelipadar | 67 | 06 | Yes | | 2 | Yes | 24.24 | 8.82 | 16.42 |
| Kudumuluguma | 15 | 04 | Yes | | 5 | Yes | 50.0 | 28.57 | 40.0 |

Source : Survey of COATS, Koraput, 2001-2002

The finding of above table 3.8 indicates that out of 39 Didayi inhabited villages as many as 19 villages do not have primary schools within the habitations nor within a distance of one kilometre. The children of these villages, therefore, do not have access to primary education. The village, namely, Ghisingbeda (see Sl. No. 5) with a population of 257 has neither a primary school within the village nor within a distance of one kilometre. It can further be seen that out of 20 primary schools in Didayi inhabited villages eight are single teacher schools and four are without building of their own. The percentage of literacy among the Didayi was calculated to be as low as 7.89%. The corresponding percentage for males and females are 12.56 and 3.36 respectively. In view of the natural barriers, like hills, forest and streams; and distance between school less habitations and the nearest primary schools, it is imperative on the part of the respective authorities of the government to establish primary schools/ NFE centres in all the 19 villages which are currently without school. It is further necessary to appoint

additional teachers in eight single teacher schools; and construct building for four schools run without building.

HEALTH AND SANITATION

The Didayi men and women are well-built with slim body. They have smiling face and friendly look. Although the houses are kept clean by plastering the floors and walls with cowdung, the inside rooms remain mostly dark, as there is no provision of window in the rooms. There is no provision of drainage of waste water or rainwater from the house site. Naturally paths and lanes of the village remain mostly muddy in rainy season and dirty in other season.

People still suffer from malaria. They also suffer from hookworms, dysentery and conjunctivities. They have still faith in supernatural beings, and offer sacrifices and take the help of traditional magico religious functionaries to be cured from serious diseases.

After the working of the Didayi Development Agencies, Multipurpose workers have been imparted with training by the local medical authority. The MPWs are supplied with medicines by the DDA like Lariago, Paracitamal, Flagilf, Metron and Dependal tablets for malarial fevers and diarrhoea etc. The serious patients are brought to the nearest hospital for their treatment. At Nakamamudi G.P. in the hill section and Andirapalli in cut-off areas medical facilities are available where one doctor, one ANM and one attendant each one posted. There is a PHC at Kudumulugumma. However, long distance of the villages from these centres and lack of communication pose serious hurdles for carrying patients to available medical centres.

VALUE-ORIENTATIONS

The Didayi is a small community where each member is a valuable asset for the community. There is mutual love and cooperation among them. They are more receptive and more open minded people. In honour and cheerfulness, few tribal people can surpass the Didayi.

The Didayi is frank and honest. Petty thefts and non-payment of debts are almost unknown. There is no beggary among them Greedy persons are disliked by them. They are very much hospitable in nature.

The Didayi are free, independent and open-minded people. They do not consider themselves inferior to any one. They seem not to nourish hatred or anger much. There are very few instances of taking vengeance. In this respect we find a uniqueness among Didayi. Their tolerance helps in conflict resolution in a reasonable way.

The Didayi passionately love to their children and their land. Tolerance forms the core of their personality. They give importance and prominence to their women counterparts, In the management of household affairs women has the upper hand. Woman is the virtual power in side and outside home.

Live and let live is the underlying philosophy of the Didayi life. Deep sympathy, delicate understanding guide them in their actions (Guha et al, 1970 : 239) Cooperative spirit and mutual help is marked in the spheres of socio-economic activities among them.

There are many such growth-positive traits in the Didayi value-orientation, which may be properly utilised, while implementing schemes for their development. As for example, they have learnt from their fore-fathers to exploit and utilise natural resources without causing damage to the natural environment, which may be regarded as a growth positive trait. They adhere to the pernicious practice of shifting cultivation under compulsions.

EPISTEMOLOGICAL ISSUES

Like many other tribes, the Didayi are the men of hills and forests who have the intimate relationship with the natural and supernatural elements. Since time immemorial they have developed their knowledge and expertise in the construction of their houses, preparation of agricultural fields, use of available water resources both for drinking and irrigation, crop rotation, exploitation of forest resources, etc., suiting to the ecology or environment in which they live. Although they are mostly illiterate, they possess working knowledge about their environment. They have their own indigenous skills inherited from their fore-fathers, which they timely utilise to sustain their economy, though at a subsistence level. Living in the interior hills and forests, having less contact with the outside world, they could satisfy their limited needs of life by exploiting the available land, forest and water resources. Their self-sufficient life system has been disturbed in recent years, like that of many other tribes, with the degradation of natural resources including forests.

When the children in the Didayi society grow up, they acquire knowledge regarding physical cleanliness, food gathering, cultivation and hunting etc., and also behavioural patterns, like respecting elders welcoming and treating guests mostly through socialization and verbal instructions. Their oral literature is very rich in folktales, myths, songs riddles, and proverbs. They have plenty of games, both indoor and outdoor.

CHAPTER - IV

PLANNED DEVELOPMENT INTERVENTION.

The concept of national extension Service Block later on converted as Community Development Blocks was started as a, "means to initiate in the villages certain process of growth that would progressively raise the level of rural life economically and socially." (Government of Orissa, 1957:p.79). It aimed at helping the rural communities to help themselves in all matters of rural development. In order to take additional care for the development of tribal areas, special multi-purpose Tribal

Development Blocks (S.M.P.T) were started in the second Five Year Plan. These S.M.P.T.Blocks were renamed as Tribal Development Blocks (T.D.B) during the Third Plan when the programme was further intensified on the recommendations of Elwin committee.

BLOCK DEVELOPMENT EFFORT

Kudumulugumma and Govindapalli (Presently known as Khairaput) Blocks were converted as Tribal Development Blocks during the Third Plan period i.e. 1965-66. The main objective of the conversion was to bring about rapid improvement in the socio-economic status of the tribal people by supplementing the provisions available under the normal community Development budget in especially under developed but compact areas.

The development efforts made by the block authorities was negligible till the end of the Fourth plan period. The available data for the year 1970-71, reveals that out of 250 hectares of land irrigated from different sources in the erstwhile Malkangiri Sub-Division, only 5 hectares was irrigated in Kudumulugumma Block. (Govt. of India, Ministry of Works and Housing; 1974:p30) out of 33 service co-operative societies in the sub-division only three service co-operative societies were existing in the block (project Report for Malkangiri Integrated Tribal Development Project, 1976:p16). The service co-operative societies were opened at Kudumulugumma, Somnathpur and Panasput, which were either in the block head quarters or nearer to the block head quarters. Out of 19 weekly markets in the project area only two weekly markets i.e. Kudumulugumma and Mundaguda were functioning in the block. Out of 12 sale sub-centre of the Malkangiri Branch of Tribal Development Co-operative Corporation (TDCC) in the area only one was functioning at Kudumulugumma. The communication facilities were extremely inadequate. As against 7 K.Ms and 4 Kms of road length for 100 square miles for the state and the district, respectively, it was as low as 0.27 Kms in the project area. Only 26 Kms of Panchayat Samiti and Gram Panchayat Road existed in 1974-75 in Kudumulugumma Block (Ihud 1976:p.178). The facilities for providing health services

were extremely poor. Only one P.H.C., three sub-centres and provision of indoor facilities for six persons existed in the Block.

The educational opportunities created in the Kudumulugumma block was very poor as compared to the needs of the people. There were only 47 L.P. and U.P. schools and one middle School available in the Block during 1974-75 to meet the needs of 3050 children in the age group of 6-14. The literacy rate of the Didayi, declined from 2.72 percent in 1961 census to 0.78 percent in 1971 census due to non-availability and non-functioning of schools in the block.

Educational Institutions

The following socio-economic infrastructures have been created through the efforts made by the block authorities in the Didayi Development Project area. One residential Girls High School has been established at Purunagumma and one UGME School at Nakamamudi, Eighteen Primary Schools have been established by the Education Department for providing education facilities in the project area. Five of them are located in the cut-off sub-area, eight in the hills sub-area and five in the plains sub-area in the villages detailed below: in addition three more primary schools with hostel have been established by H & TW department at Nakamamudi Rasobeda and Andirapalli:

| <u>Cut- Off sub -area</u> | <u>Hills Sub-Area</u> | <u>Plain Sub-Area</u> |
|---------------------------|-----------------------|-----------------------|
| 1. Orapadar | 1. Bayapada | 1. Oringi |
| 2. Sanyasiguda | 2. Badankiguda | 2. Muduliguda (A) |
| 3. Jantry | 3. Damodarbeda | 3. Purunagumma |
| 4. Andirapalli | 4. Amblibeda | 4. Chelipadar |
| 5. Dabuguda | 5. Kaning | 5. Kudumulugumma |
| | 6. Nilapari | |
| | 7. Naring Jhola | |
| | 8. Gangapada | |

Health facilities

There is only one Public Health Centre located at the Block headquarters, Kudumulugumma, on the main road connecting Jeypore-Balimela-Chitrokonda. There are only two A.N.M. centres in the project area. In the absence of a Medical Aid centre nearer to the cut-off sub-area and hills sub-area villages they mainly depend on the Disari (the local medicine man) for their health care.

Veterinary Service

The veterinary Dispensary at Kudumulugumma and one Live Stock Inspector Centre at Jantry are the only service centres in the entire project area for treating the domesticated animals.

Electrification

No village in the project area has been electrified till to day. in few villages, like Totaguda, Jantry, Orapadar, Solar photovoltaic light have been supplied.

Communication

Only five villages in the project area, namely Oringi, Muduliguda, Purunagumma, Chilipadar and Nilapari are approachable by Jeep. The fifteen villages situated in the cut-off sub-area located across river machhkund are negotiable by Boat / Launch on the Balimela reservoir. The Hills sub-area villages and the villages in the cut-off sub-area are approached by foot only.

Co-Operative Institutions

The LAMPS at Kudumulugumma Block Headquarters has been established to meet the credit-cum-marketing requirements of the 'Didayi' project area. However, due to absence of sub-centres, it is not able to play an effective role in providing services in the project area.

Indira Awas Yojana: (IAY)

Sixtyeight poor households have been provided with housing facilities under Indira Awas Yojana by the block authorities as a measure of poverty alleviation programme.

Self-Help Groups (SHGs)

In order to empower the women by enabling them to generate income, thirtythree Self Help Groups have been formed in the 21 Didayi villages during the period from June, 2000 to September, 2000. Only 3 out of the 33 S.H.Gs have received incentive grant of Rs. 10000/- recently. The members in these S.H.Gs vary from 11 to 20 and there are 494 women members in these 33 S.H.Gs.

DIDAYI DEVELOPMENT AGENCY EFFORTS

It has been mentioned earlier that the Didayi Development Agency (DDA) was created in August, 1986, vide Government Resolution No. 23449, dated 5.8.1986. The

Agency was registered under the society registration Act, 1860 on 17.10.86 with the main objective of around development of this primitive 'Didayi' tribe. The Jurisdiction of DDA covers two villages of Rasabeda Gram Panchayat of Khairaput block and 37 villages of Kudumulugumma, Nakamamudi and Andirapalli Gram Panchayats of Kudumulugumma Block.

The action programme for 1986-87 and 1987-88 was discussed in the Governing Body in its first meeting held on 3.3.87. The programme was approved after suitable modifications for implementation at the field level. Initially, it was decided to cover up seven villages i.e. Oringi, Muduliguda, Chelipadar, and Purunagumma (the plain sub-area villages) and Bayapada, Suripada and Tikarpada (the Hills sub-area villages).

During these two years, 310 Didayi households covered under different agriculture and horticulture programmes as against the target of 200 households. In the second phase, ten more Didayi, villages were included in 1989-90 and it is understood that during 1993-94 all Didayi villages were covered up under the development programme.

Table 4.1 shows the funds received and utilised from 1986-87 to 2001-02 (upto May, 2001) by the D.D.A

Important Programmes Implemented

Development of Agriculture Sector:

Agriculture is the main stay of the Didayi economy. As per the survey conducted by the Council of Analytical Tribal Studies, (COATS), Koraput during 2001-02, 96.95% of the Didayi households (1273 out of 1313 households) depend either on settled cultivation or on shifting cultivation or on both the types of cultivation. They were using

old and out dated agricultural implements, traditional variety of seeds and primitive methods of cultivation before the establishment of D.D.A in 1986. It was rightly decided by the DDA authorities to lay more emphasis on the improvement and development of settled agricultural practices and make gradual efforts to wean the tribals away from the shifting cultivation. The various important programmes implemented for the development of agricultural practices are the following:

- i) Supply of agricultural implements, like spade, pick-axe, crowbar and M.B. plough were made to raise the productive efficiency and acquaint the tribals with such new tools and implements so as to introduce comparatively new and improved production technology in the area. During the year 1987-88, 300 households of seven villages were provided with pick-axe and spade, 96 households with crowbar and 197 households with M.B. plough. During the year 1989-90 and 1990-91, these implements were provided to 395 households of ten more villages included in the 2nd phase, Again during the year 1995-96, 617 agricultural implements were provided to 617 cultivators.
- ii) Introduction and popularisation of improved and high-yielding varieties of crops i.e. Cereals like Paddy, Maize, Ragi, Wheat; Pulses, like arhar green gram (Mung), Black gram (Biri); Oil seeds, like niger, mustard and groundnut; Cash Crops, like ginger, turmeric, chilly and vegetables like soyabean Bhendi, Bitter gourd etc. were undertaken for better return per unit area and labour in place of low yielding traditional crops.
- iii) Most of the Didayi households are in the habit of maintaining a kitchen garden at the back yard of their houses. They usually grow tobacco, mustard, some root and tuber crops. The D.D.A has taken advantage of this practice among the Didayi households and have introduced cultivation of chilly, ginger, turmeric and vegetables, like Brinjal, Bhendi, Bitter Gourd, Potato, Tomato, Onion, Cili flower, Cabbages etc. The study made by COATS reveals that the per-acre average yield of backyard kitchen garden is the highest in the Didayi area (i.e. Rs. 2027.00 as against Rs.1873/- in case of settled cultivation).

iv) Gradual and systematic introduction and supply of chemical fertilizers and pesticides have been made to ensure more and assured returns to the cultivation. Simultaneously the farmers have been encouraged to continue compost manuring in a more scientific way. During the year 1991-92 114 qtls of Syamala, 40 Qtls of DAP and 165 Qtls of Urea were distributed to 357, 185 and 335 beneficiary respectively, During the year 1992-93 and 1993-94 pesticides like Demicran, Endotaf, Bavisthin, Dethen 45 were distributed to the farmers.

v) **Horticulture**

Development of horticulture in the backyard of the households as well as in the suitable sites can provide a continuous source of income and sustainable development of the beneficiaries. Grafted Mango, Pine apple, Banana, Lemon, Popeya, Coconut and Pomegranate saplings were planted in the project area. Since the establishment of DDA ,efforts have been made for plantation of cashew and tamarind on the hill slopes where shifting cultivation practices have resulted in severe soil erosion. When pineapple cultivation on a demonstration basis taken up in Muduliguda village it did not succeed due to various factors. Banana plantation, lemon and popeya plantation have succeeded in many of the villages in the cut-off and the hills sub-area. The cashew plantation taken up on the hill slopes in the hills sub-area villages have shown good results. Greater interest was shown by the beneficiaries of cut off sub-area for plantation of coconut, to meet with their religious rites and festivals. Around 2000 Banana suckers, 1670 Mango plants, 470 Coconut plants and 150 Popeya Saplings were distributed among beneficiaries during the initial three year peiod. The DDA has been distributing these species from time to time among the beneficiaries of the entire project area.

vi. **Irrigation Facilities:**

In order to provide irrigation facilities and to check soil erosion during rainy season from the perennial streams, two check dams were constructed at Oringi and Purunagumma, two diversion weirs were provided in Bayapada and three Water Harvesting structures were built in Muduliguda and Nilapari villages during

the period from 1993-94 to 1995-96. In the cut-off sub-area also a Water Harvesting Structure has been provided in Jantry village which provides assured irrigation to the lands below the structure. The hilly terrains and the large number of streams in each and every village of the cut-off and hills area villages provide enough opportunities for construction of water harvesting structures, check Dams and Diversion weirs.

vii. Fishing:

There is a vast stretch of water surface on the Balimela reservoir offering plenty of scope for fishing with the help of baots and nets. A number of Didayi, villagers living close to both the banks of the reservoir are expert in fishing. The DDA has taken advantage of this situation to provide baots and nets to two beneficiaries. The fish collected is sold in the Chitrokonda, Ankadally and kudumulugumma markets regularly. More and more Didayi households started demanding the benefits under the scheme.

During the years from 1993-94 to 1995-96, 30 units of boats and nets were supplied to 60 beneficiaries of the cut-off sub-area and the villages located in the bank of the reservoir. The beneficiaries were imparted training on the use of net and boat in the reservoir by the staff of fisheries department.

viii. (A) Supply of Bullocks:

The poor Didayi households were unable to purchase a pair of bullock to cultivate their lands. They were borrowing a pair of bullock from their neighbour Bondo's at a cost of Rs. 500/- to Rs. 600/- per Annum. In addition, it is the practice in the area to entertain the Bondo's with chicken and wine whenever they come to see the conditions of the pair of bullock loaned by them. In order to make the 'Didayi' self sufficient in the matter, bullocks have been supplied to 90 beneficiaries during the period from 92-93 to

95-96. However, in many cases it was found that one pair of bullock have been supplied to two beneficiary at the rate of one bullock per beneficiary. Most of the beneficiary came with the complaint that each needy household including landless labourers need to be provided with a pair of bullock, so that in addition to their work, they can go on hire basis to well to do cultivators and supplement their meagre income.

(B) Supply of smaller animals and Birds.

The goats and sheep units have been supplied to the beneficiaries. The goatery units are yielding good results in the 'Didayi' area. The poultry units supplied to them have not yielded good results due to spread of epidemic.

ix. Drinking Water Facilities

Thirtytwo tube wells have been constructed in the project area to meet the requirement of drinking water i.e. 7 tube wells in the plains sub-area villages, 11 in the hills sub-area villages and 14 tube wells in the cut-off sub-area villages. In the recent past open wells and cisterns have been provided in the villages of the plains and hills sub-area of the project area.

x. Communication Facilities

It has been already noted that the communication facilities are inadequate in the cut-off sub-area and hills sub-area villages. In order to improve the situation and provide better communication facilities, village path and link roads have been constructed in the Didayi villages. Oringi and Bayapada Road, Bayapada and Damodarbeda road, Bayapada and Naringjhola road, Dhakadpadar and Dabuguda road and Dabuguda and

Taberu Road have been constructed during the years, 1994-95 and 1995-96 by the DDA project.

xi. Health Programmes

Under health programme, health check up camps have been organised by the D.D.A in the Didayi villages with the co-operation of the medical officers of Khairaput and Kudumulugumma. Medicines have been supplied to the Didayi patients as per the medical advice. However, the absence of a Medical aid centre in the project area is creating a lot of difficulties to the Didayi people inhabited in the cut off sub-area and hills sub-area villages.

xii. Education

Adult education centres were introduced in the Didayi villages for promotion of educational opportunities in the hills sub-area and cut off sub-area villages. Under this programme slates, books, pencils, erasers, lamps and dresses have been provided to attract the illiterate Didayi people to come to the centre. During the year 1994-95 the TLC programme was also introduced in the project area. The education programmes in the project area have not come up to expectation mainly due to teacher absenteeism in the schools run by education and HTW departments.

The Anganwadi centres run under the I.C.D.S. programme have also failed to come up to the expectation of the people of the area due to irregular supply of food by the Anganwadi workers.

xiii. In addition to these programmes, different skill promotion activities i.e. training in basket making , mat making and other bamboo produce needed in the area were provided during the intital years of the establishment of D.D.A. Training in wollen carpet weaving for Didayi women was organised during the year 1991-92

ONGOING DEVELOPMENT PROCESS

The Didayi Development Agency has continued to take interest in the development of various sectors of economy in the project area. Under the agricultural development programme, input assistance of Paddy, Ragi and Groundnut seeds during the Khariff and vegetable seeds during the Rabi season were provided to 848 Didayi beneficiaries by collecting 10% of the cost of the seeds during the year 2000-2001. As per the decision of the 15th Governing Body meeting of the D.D.A., H.Y.V short and medium duration paddy have been provided to around 1000 beneficiaries covering about 500 acres of land during the year, 2001-02. Efforts have also been made for promotion of ginger and groundnut cultivation in limited areas during the year. Green Gram seed @ 4 kgs per beneficiary have been provided to willing cultivators.

The vegetable seeds, like Radish, Cabbage, Tomato, Brinjal, Bitter gourd, Lady's finger (Bhendi), Beans have been distributed among 448 beneficiaries covering 28 villages. 1000 mango grafts and 4000 Banana suckers have been distributed among willing beneficiaries at a subsidised rate during the year 2000-2001.

Twenty more beneficiaries falling below poverty line were provided with Nets and boats after collecting 10% of the cost during the year 2000-2001. It has been planned to provide ten boats and nets during the current year.

Nine Didayi boys are continuing as teachers in the non-formal schools run by the DDA in inaccessible pockets. During the year 2001-2002, 142 Didayi boys & girls have been admitted in 9 residential school of Kudumuluguma and Khairput block. The DDA have provided to these students reading and writing material as well as school uniforms.

During the year 2000-2001, Didayi people from different areas selected has multi-purpose Health workers (MPHW) were imparted training at Ashakiran Hospital. These health workers are supplied with different medicines for distribution to the Didayis who suffer from Malaria, Diarrhoea, Cold fever, viral fever etc.

As goatery scheme has become successful in the area, a sum of Rs. 50,000/- has been earmarked for supply of goatery unit in the cut-off and other areas. The responsibility of selection of beneficiaries has been entrusted to "Palli Sabha" during the current year.

During the previous years, tiles have been supplied to the needy Didayis to construct roof of their houses. The tribal representatives requested for providing tiles this year also . But keeping in view the durability and transport convenience, it has been decided to provide 12 numbers of G.C.I sheets per beneficiary to 15 beneficiaries in the cut-off sub-area. The G.C.I sheets will be distributed before the rainy season to the beneficiaries to be selected in the village meetings. We may discuss hereunder the findings of case studies undertaken in the field during the present study.

Implementation of poverty alleviation programme in the study area: Case study of 51 households.

In order to assess the impact of various poverty alleviation programmes which were implemented in the study area, as many as 51 beneficiary households were selected following the incidental random sampling techniques. The data were collected with the help of a Schedule (see Appendix- III) enquiring about the nature of assistance, the sources of assistance and the basis of selection of beneficiaries, etc. Analysis of the results revealed the following facts indicating success/failure of these schemes :

1. Out of the sample of 51 beneficiary households, 41 were assisted through block and the rest 10 through D.D.A.
2. Majority of the beneficiaries (62.75 %) have been assisted in the form of cash. The amount of assistance vary between Rs. 5000/- and Rs. 22,000/-. Out of the rest 37.25 % who have been assisted in the form of kind, 17.65 % have been provided with bullocks, 11.76 % with nets and boats and 7.84 % with tiles for roofing.

3. The maximum number of the beneficiaries (86.27 %) were selected through the Palli Sabha.
4. Most of the beneficiaries (92.16 %) have reported that they had undertaken the schemes out of their own interest. In other words, these beneficiaries are not compelled to undertake the activities connected with the schemes.
5. As high as 84.31 % of beneficiaries reported that they did never spent any money to get the scheme sanctioned in their favour.

The above facts indicate that various poverty alleviation schemes have successfully been implemented in the study area.

DIDAYI PERCEPTIONS OF DEVELOPMENT

The Didayi are very mild, docile, law-abiding, sincere and receptive people. They can absorb the shocks of life is evident from the way the cultivators of both the banks of river Machkund settled down on the hill slopes when they were displaced due to the construction of Balimela Project. They respect their traditions and customs, obey the village elders and follow the norms and mores of society even today. It is because of their cultural apparatus they eke out their livelihood inspite of ecological, geophysical and other odds.

Table 4.1

**STATEMENT SHOWING FUNDS RECEIVED AND UTILISATION CERTIFICATES SUBMITTED
(ANNUAL OF DIDAYI DEVELOPMENT AGENCY KUDUMULUGUMA SINCE INCE**

| SL.N O | Year | Opening Balance as on 1st. April | Amount received directly from H&TW Dept. | Total funds available for expenditure | Amount utilised during the year | Utilis certif s |
|-----------|---------|--|--|---|---------------------------------------|-----------------------|
| 1 | 1986-87 | | 475000.00 | 475000.00 | 447385.00 | |
| 2 | 1987-88 | 27615.00 | 2400000.00 | 2427615.00 | 148729.00 | |
| 3 | 1988-89 | 2278886.00 | 680000.00 | 2958886.00 | 615809.00 | |
| 4 | 1989-90 | 2343077.00 | 550000.00 | 2893077.00 | 2324467.00 | 31 |
| 5 | 1990-91 | 568610.00 | 1300000.00 | 1868610.00 | 1094305.00 | 76 |

| | | | | | | |
|----|------------|------------|--------------------|--------------------|--------------------|--------------|
| 6 | 1991-92 | 774305.00 | 1067000.00 | 1841305.00 | 1553905.00 | 61% |
| 7 | 1992-93 | 287400.00 | 1507000.00 | 1794400.00 | 1440592.00 | 259% |
| 8 | 1993-94 | 353808.00 | 1121000.00 | 1474808.00 | 1246046.00 | 329% |
| 9 | 1994-95 | 228762.00 | 1160000.00 | 1388762.00 | 1161415.00 | 143% |
| 10 | 1995-96 | 227347.00 | 1796000.00 | 2023347.00 | 1099097.00 | 102% |
| 11 | 1996-97 | 924250.00 | 587000.00 | 1511250.00 | 1454030.00 | 234% |
| 12 | 1997-98 | 57220.00 | 1372000.00 | 1429220.00 | 1052686.00 | 105% |
| 13 | 1998-99 | 376534.00 | 1369000.00 | 1745534.00 | 1459456.00 | 145% |
| 14 | 1999-2000 | 286078.00 | 1243000.00 | 1529078.00 | 1107464.00 | 81% |
| 15 | 2000-2001 | 421614.00 | 1656000.00 | 2077614.00 | 1016979.00 | 1% |
| 16 | 2001-2002 | 1060635.00 | 6403000.00 | 7463635.00 | 1289987.00 | 135% |
| 17 | upto 05/01 | | | | | |
| | | | 24686000.00 | 34902141.00 | 18512352.00 | 1825% |

Agriculture is the primary source of livelihood. Scarcity of plains and valley lands and absence of other economically viable alternative sources of livelihood force them to take up shifting cultivation practices. The Didayi of cut-off and hills sub-areas cannot think of stopping the Podu cultivation. They think that only Podu cultivation is providing them food for their sustenance. Next to agriculture, which provides them 36.67 % of their total income, 27.70% of their income is derived from forest produce. The timber,

non-timber, grass, minor forest produce besides meeting with their essential consumption needs fetches some cash when small part of it is sold in the market. They worship forest gods, collect their requirement from it and depend upon it day in and day out.

Most of the Didayi households work as a daily wage earner atleast for 30 to 40 days in a year. The survey of COATS 2001-02 reveals that 86.67 % of the households depend on wage earning activities to maintain the subsistence level and earn around 17.15 percent of their income.

They are also experts in fishing in the reservoir with the help of nets and boats. Around 8.38 % of Didayi households depend on fishing and earn around Rs. 1024/- per annum. Those who fish in the reservoir have also acquired the skill of knitting fishing nets of different patterns and sizes out of nylon wires or mill made yarn purchased from the nearby weekly markets.

The basket making skill of Didayi is also very much encouraging. They collect bamboos from the nearby hills and forests, make different types of baskets and mats for their own use and for selling them to get cash.

Most of them are illiterates and due to lack of outside exposure, their awareness is very much limited. They are very often cheated by the unscrupulous traders and middle men in weights and measures at the time of selling their produces for cash or exchanging their produces for daily necessities.

They love singing and dancing in-groups consisting of young men and women during the days following harvesting of crops. They lead a corporate life and share their pleasure and pain together. Their limited size of population helps them in emerging as a socially cohesive unit for perpetuation of their social identity and for maintenance of their social boundary.

The Didayis were satisfied with the crops they grew, the forest produce they collected and were maintaining a hard life. The intervention of Didayi Development Project has brought a considerable change in their perception of development. They have now started feeling the need of agricultural implements, like pickaxe, crowbar, spade, a plough with a plough share, improved variety of seeds and a pair of bullock. Even the landless labourers need the agricultural implements and a pair of bullock to work in other farms to get higher wages. They have now started thinking of saving in terms of cash as well as in kind to meet with their future contingencies. The COATS Survey, 2001-02 reveals that a little more than 92 % of the households have some amount of saving in cash and kind.

The animal husbandry support extended by D.D.A. has also helped to some extent for improvement in the standard of living of the Didayis. At present, 85.22 % of the households have some animals or birds with them. The goatery scheme implemented by the D.D.A. has become successful in the area. Many Didayi households came forward to express their need for a goatery unit to supplement their meagre income.

The Didayi perception of development is now quite favourable for the D.D.A. authorities to inject further development inputs. They now further need better housing facilities, a little education for their children, essential medical services facilities in their own area.

The formation of 33 Self Help Groups in 21 villages with 494 ladies have laid the foundation for the empowerment of women. The women group have started thinking about the type of business they will take up after receiving the incentive fund of Rs.10,000/- from the D.R.D.A. It has really started developing entrepreneurial skill in a modest way especially among the Secretaries and Presidents of SHGs. A spirit of competition is gradually developing among the S.H.G.s developed in the same village. The introduction of SHGs has really made an attempt among women to perceive development with a new look.

Felt Needs :

In order to ascertain the felt needs of the people, Focus Group Discussions (FGDs) were organised in ten villages of the study area covering the plains sub-area, hills sub-area and cut-off sub-area villages. The cultivators of most of the villages needed a comprehensive agricultural development programme. Most of them wanted the D.D.A. authorities to provide a pair of bullock to each cultivator, who do not have it, provide cereals, pulses, oil and vegetable seeds in such quantities as each cultivator needs for taking up cultivation and agricultural implements like crowbar, spade, pickaxe, a plough share.

The watershed projects, water harvesting structures, Diversion weirs and Check dams constructed by D.D.A. authorities have provided benefit to few villages in terms of reducing soil erosion and increasing productivity of crops. Therefore, the people have started demanding further such facilities in villages where these facilities have not been provided.

The villagers are aware of the evils of shifting cultivation practices, but they follow this method of cultivation due to scarcity of low lands and absence of viable alternative employment opportunities. During the course of discussion when they were explained about the indigenous practices followed in parts of NEFA and Nagaland (i.e. placing of the cut-off tree trunks across the slope to arrest soil erosion and to form a rudimentary terrace) they accepted our suggestions. However, this practice instead of stopping shifting cultivation will encourage it and will lead to further deforestation. Therefore, they were suggested to follow the method of stone terracing to reduce the evil effects of soil erosion , to which also they readily agreed. They requested for demonstration of the process in one or two villages, so that they can follow the practice.

A great interest has been shown by the inhabitants for plantation of economic species, like mango, tamarind, kusum, guava, lichee, coconut, cashew, lemon and pomogranate. Hence, the Didayi Development Authority has to make adequate

provisions for these plantations on the hill slopes and hill tops to wean the tribals away from shifting cultivation as a loss run programme.

In order to make double crop cultivation, the villagers in the bank of Balimela reservoir requested for provision of pump sets to irrigate the lands nearer to the reservoir.

Cash crop cultivation, like Ginger, Chilly, Tobacco and Tomato are well accepted where as the proposals for leaf plate making, rearing of buffaloes and installation of Gobar Gas plant are resented.

Many of the inhabitants of hills sub-area and cut-off sub-area came forward with the view that a P.H.C. should come up through the Governments efforts in a central village, so that they can avail the benefit at the time of their need.

The teacher absenteeism in schools, to the villagers, is the main obstacle for educating their children. In many places, villagers came forward with a proposal to post a teacher who can stay in the village and teach the students regularly.

The absence of communication facilities was pointed out as one of their major problems by many a villagers. They needed better communication facilities for marketing their surplus produce and to purchase their common necessities easily from the nearby market. Another interesting point raised by them in one of the study villages was that they needed narrow roads instead of wide ones apprehending the syphoning of their material resources, derived from the existing natural resources, by outsiders through truck loads.

CHAPTER-V

MODEL FOR SUSTAINABLE DEVELOPMENT

INVENTORY OF RESOURCES AND RESOURCE UTILISATION

Land Resource

The Didayi Development Project area is endowed with vast natural resources, like land, water and forest. However, the extent of low land available for cultivation is very much limited. Except in the plains villages, the entire project area is covered up with hilly terrain lands. The study conducted by COATS reveals that only 832.80 acres of low land is owned by 384 households. Out of this only 76 households in the cut-off area and 79 households in the hill area own 205.55 acres and 179.50 acres of low land, respectively. Again 455.75 acres of low land i.e. 54.73 percent of the total low land in the project area is owned by 229 households inhabited in the plains villages. The extent of up land owned by 601 i.e. 44.75 percent of the total households is 1362.40 acres. A major part of these up lands is owned by the inhabitants of the cut-off area and hill area villages. Further, 220 households in the cut-off area own 540.40 acres of up land and 252 households in the hills area own 554.00 acres of up land. A major part of these uplands are undulating in nature having 10 degree to 20-degree slope and covered up with stones here and there.

The R.O.R. abstract made available to the investigators at Chitrokonda Tahasil Office for 30 villages in the project area reveals that 6320 acres of Government land is available. A study made by the Ministry of Works and Housing, Govt. of India, 1974 reveals that the percentage of areas potential for extension of cultivation is only 661 hectares i.e. 11.59 % in Kudumulugumma block. Thus, the percentage of areas potential for extension of cultivation of land under fallow land and cultivable waste in the project area is very much limited.

On the other hand, 97.64 percent of the people of the Project area are dependent on cultivation and a major part of the income i.e. 36.67 percent is derived from agriculture. Due to scarcity of plains land and absence of viable employment

opportunity, 759 households are forced to follow the pernicious practice of shifting cultivation.

The existence of a number of hills at a higher altitude of 2000' to 3000' altitude offer enough scope for extensive plantations of fruit bearing trees as well as other trees having economic value. In addition, the agro-climatic conditions of these hill ranges offer a large scope for cultivation of cash crops, like vegetables, spices and the like. The slopy highlands having 10⁰ to 20⁰ slope is unsuitable for crop cultivation. As these lands are unbounded they lead to soil erosion and become unsuitable for cultivation after raising two to three crops.

During the rainy season when the water level rises on both the banks of Balimela reservoir rich alluvial soil deposits are made. The banks of the reservoir offer very good scope for cultivation of tobacco, vegetable and other cash crops. There are a large number of natural springs with perennial flow in the project area.

Forest Resources

It has already been pointed out earlier that the economy of the local tribals is largely forest based. Forests provide them their prime necessities such as food, fuel, materials to build their houses, edible leaves nourishing roots, wild game and fish. Forest supports not only the Didayi's but also their cattle and lives stock population, with fodder, shady shelter and water. Besides, they collect a number of minor forest produce for their own consumption as well as for sale in the nearby weekly markets. Bamboos, fivers and leaves are utilised in cottage crafts like basketry, rope, making and roof thatching.

There is approximately 5000 Hectres of reserved land known as Kundakamberu reserved land in the cut-off area, around 2000 hectares of protected reserve forest known as Balimela P.R.F. in the Hill area and approximately 1000 hectares of unreserved land in the plains area villages.

A number of medicinal plants and herbs are available in the forest.

Water Resources

In addition to a large number of perennial streams in the hilly and mountainous region, the Balimela reservoir covers deep water body of around 1000 Sq. Kms. The water provides ample opportunities for pisci-culture.

Human Resources

It has been already pointed out earlier that the Didayi are very mild, docile, law abiding and disciplined and receptive people. They have learnt from their experience to exploit natural resources to maintain their livelihood. However, without formal education, they lack the knowledge and skill of scientific use of land, forest and water resources.

Health facilities are almost absent in the project area. They suffer from a number of diseases and normally depend upon the local medicine man known as 'Disari'. Educational opportunities provided in the area are not adequate. Teacher absenteeism have made almost all the schools non-functional. Due to large-scale illiteracy in the project area the general level of awareness is very low as a result of which they are exploited by middlemen/ businessmen in the weekly markets while exchanging or selling their produce.

RESOURCES MOBILISATION

Natural resources, material resources and human resources need to be properly mobilised for the socio-economic development of the Didayi. Since the inception of the Micro-project, the Government has concentrated on an integrated approach-mainly having two broad components. The 1st component is family oriented core programme for economic development and the 2nd one is infrastructure development and social services support.

The family oriented core programme of economic development consisted of supply of agricultural implements, seeds, fertilisers and pesticides for the development of agriculture sector. Supply of fruit tree of different variety was the main thrust given for horticulture development. Supply of bullocks, goatery unit, poultry unit etc., were made for the development of animal husbandry sector in the area. Supply of boats and nets aimed at fishery development.

An examination of distribution of these benefits among the beneficiaries reveals that they were not fairly distributed in all villages. Plain area villagers have derived more benefit than villagers of cut-off area. The beneficiaries of the hill villages in inaccessible area have received lesser benefit.

Similar is the case with infrastructure development and social service support. For example, check dams and diversion weirs have been provided in plain area villages, like oringi, purunagumma, Nilapari and Muduliguda whereas in the Cut-off area and Hill area villages only Jantry and Bayapada have been provided with such facilities. This way of implementation of programme may be justified by the D.D.A. on the ground that they have done it on a systematic and phased manner. But it has created a sense of dis-satisfaction and discontentment among the inhabitants of the hill area and cut-off area villages where such facilities were not provided.

The participation of the people in any such programmes will yield more benefits of such utilisation of resources. Hence, before implementation of any programme in

future, resources may be mobilised in a more systematic and equitable manner rather than on an adhoc basis.

While planning for resource mobilisation, emphasis may be paid on few programmes on an extensive basis to a larger number of villages. This way of dealing with the problem will create better awareness on the programme of resources utilisation. For example, agricultural implements have been distributed in three to four phases i.e. during 1987-88, 1989-90, 1990-91. After proper identification of needy beneficiaries in the 'Palli Sabha' such assistance can be given in one year. Similarly, while providing infrastructure development, there need to be a more or less equal distribution of the benefit to all the three sub-area. The fair distribution of limited material resource will ensure better participation of the people as a whole, by minimising discontentment arising out of sub-area disparity.

The financial resources provided by the Government varied between Rs. 4.75 lakhs during 1986-87 to Rs. 24.00 Lakhs during 1987-88. The financial resource flow should take into account the need of the people, the preparedness of the project authorities to implement such programmes and existence of adequate staff to shoulder such burden of implementation. It was found that the post of welfare extension officer is vacant in the project since February 1997. The vacancy of such an important post in the project has caused a lot of dislocation in the implementation of the programme.

THE CHALLENGE AND THE RESPONSE

The Micro Projects have been constituted around the country in primitive tribal pockets, with the main objective of around development of the tribe on a sustainable basis. The micro projects are expected to continue for a definite period of time till the socio economic and skill development of the people is enhanced to such an extent when they will no more need any external agency to work for their upliftment. This does not mean that a micro project will function for an indefinite period of time. The project officials may agree to bear this in mind and to earmark their limited resources in such a

way that peoples participation is ensured at all phases i.e. formulation, implementation and evaluation of projects to enable them to face future challenges.

There is need to create awareness among the beneficiaries of the project that in case of the dis-continuance of the micro project, they must be prepared to perpetuate their attempts to maintain the status quo and go ahead for bettering their lifestyle.

The world is fast changing on accounts of globalisation and liberlisation of trade policies. Promotion of efficiency in all fields is one of the prime necessities to face the new market competition. The Didayi must be made aware of this aspect in simple and intelligible terms. The concept of patent right may be explained to them so that they will be wiser to protect the valuable medicinal plants in the forests of their own area.

The Didayi shall be made aware of the future challenges and respond accordingly.

PEOPLE'S SUSTAINABLE DEVELOPMENT

The Didayi (erstwhile, Gntare) constituting an ethno-cultural group with the constitutional status of a Scheduled Tribe and subsequently identified as a Primitive Tribal Group having small population represents a simple society with rich cultural heritage. Over a period of six decades (1941-2001-02) their aveage decinnial population growth is estimated at (+) 6.81% which is far below the standard decinnial growth rate. The concentration of population in the most active and dynamic age group (15-59 years) shows 56.16% of the total population as per 2001-02 survey. The literacy rate is extremely low, i.e. 12.56% for males and 3.36% for females and total comes to 7.89% only. A single Didayi household consists of 4.36 members on an average in the study area. The per household and per capita monthly income are estimated at Rs. 884.86 and Rs. 202.95, respectively. The per household and per capita monthly expenditure come to Rs. 836.54 and Rs. 191.87, respectively. Therefore, on an average the per household and per capita monthly income surplus may be estimated at Rs. 48.32 and Rs. 11.08, respectively. They earn the maximum annual income from the economic pursuit of forest collection, the per household and per capita income being Rs. 2888.20

and Rs. 662.16, respectively. It is followed by the income derived from the practice of shifting cultivation with Rs. 1669.53 and Rs. 382.76 as per household and per capita income, respectively. It is further followed by the income from the Upland (Dongar) cultivation with Rs. 1319.63 and Rs. 302.55 as per household and per capita income, respectively. Next comes the income from the settled low land cultivation with per household and per capita income of Rs. 1188.19 and Rs. 272.41, respectively. Out of the total expenditure more than a half i.e. 54.78 per cent goes towards food and only 1.06 per cent for medicine and less than one per cent for education. Roughly 70.00% of the Didayi households are below poverty line, applying the norm of per capita monthly expenditure of Rs.250/-.

With the preliminary observation, as stated above, on the Didayi people we may proceed for their sustainable development. We need to combine natural resources, material resources derived out of the former and human resources for the socio-economic development of the community in its ecological setting, or in other words, the development in situ (see chart-1). As per professor W.A. Lewis, the resources put limit on the amount and the type of development and states, "They usually have to begin with and concentrate on the development of locally available natural resources as an initial condition for lifting local levels of living" (quoted in Devi, Laxmi (eds), (2), 1996 : 360). Further, Devi states, ". . . natural resources are passive by nature and as such are incapable of initiating economic growth. This passivity of natural resources necessitates their exploitation and use by scientific techniques and human effort" (Ibid, (2) 996: 360-361). For the attainment of sustainability in the development process, an integrated planning would ensure the optimum use of resources, strike a balance between under - utilisation and over - utilisation and the conservation of renewable resources. The external development inputs, in cash and/or kind, for a community cannot be guaranteed for all times to come. The people have to stand on their own promote self dignity, free themselves from servitude and enhance their quality of life, simulataneously enriching the quality of environment (both physical and socio - cultural) through the only apparatus available with them i.e. culture (see Fig-1). In the context of development the human resource is considered both a means and an end. Since the

Didayi cannot be kept separated from other humans and the nation at large, their human resource is likely to change. The socio structural and techno economic changes around their micro-world will require up gradation of skills and abilities to faster coping mechanisms for future living for themselves and their descendants.

The Didayi Attitude towards Development

Attitude of the Didayi towards development was studied through an attitude test battery (see Appendix- III) administered over a sample of 87 heads of household. The test battery consisting of four parts sought to ascertain the attitudes of the respondents towards the ongoing programmes of D.D.A as well as the government in bringing personal development and development of the community as a whole.

Table - 5.1 showing the response of beneficiaries on development programme under taken by the D.D.A. in different villages.

Table 5.1
Showing the response of beneficiaries on Developmental programmes
undertaken by the D.D..A in different villages. (N - 87)

| Name of schemes/ programmes | Percentage of Response |
|---------------------------------------|------------------------|
| 1. Supply of house building materials | 62.07 |
| 2. Supply of agricultural implements | 58.62 |
| 3. Supply of plough and bullocks | 56.32 |
| 4. Supply of seedlings | 26.44 |
| 5. Supply of household utensils | 26.44 |
| 6. Supply of nets and boats | 5.75 |
| 7. Supply of seeds | 52.87 |
| 8. Construction/ repair of road | 45.98 |
| 9. Construction of M.I.P | 20.69 |
| 10. Installation of Tube - well | 28.74 |

The maximum number of respondents supported the implementation of scheme in serial No. 1, followed by serial No. 2, 3 and 7.

The distribution of respondents on the basis of assistance their families have received from the D.D.A. can be seen from the table 5.2

Table - 5.2
Distribution of Respondents by Assistance Received from the D.D.A.

| Name of the Programme | % of Respondents benefited |
|----------------------------|----------------------------|
| 1. Agricultural Implements | 74.71 |
| 2. Bullocks | 49.43 |
| 3. Tiles for roofing | 26.44 |
| 4. Seeds | 81.61 |
| 5. Seedlings | 6.90 |
| 6. Nets and Boats | 16.09 |

The above table shows that the majority of the Didayi interviewed have received seeds (81.61%) followed by agricultural implements (74.71%)

It was learnt that some materials are provided by the D.D.A. free of cost whereas some other at subsidised rates. 28.69% of respondents have reported to have paid 10% of the cost for the materials, whereas 79.31% of the beneficiaries reported to have received them free of cost.

Majority (63.23%) of the respondents expressed that the officials from D.D.A. paid regular visits to their village.

The opinion of the Didayi on the impact of various developmental activities, launched by the government on different aspects of their life is presented in the following table - 5.3.

Table - 5.3

Impact of Development programmes on Different Aspects.

N=87

| Aspects of Development | Percentage of Response | | |
|------------------------------|------------------------|-------|-----------|
| | Yes | No | Uncertain |
| 1. Children's Education | 63.22 | 36.78 | ----- |
| 2. Medical/Health facilities | 57.47 | 42.53 | ----- |
| 3. Roads | 74.71 | 25.29 | ----- |
| 4. Electricity | 20.69 | 79.31 | ----- |
| 5. Drinking Water | 66.67 | 33.33 | ----- |
| 6. Anganwadi | 68.97 | 25.29 | 5.75 |
| 7. Marketing | 12.64 | 86.21 | 1.15 |
| 8. Savings Facilities | 45.98 | 49.42 | 4.60 |
| 9. Loan Facilities | 57.47 | 37.93 | 4.60 |
| 10. Communication | 10.34 | 85.06 | 4.60 |
| 11. Irrigation | 36.78 | 59.77 | 3.45 |
| 12. Soil Conservation | 1.15 | 31.03 | 67.82 |

It can be seen from the above table that government programmes launched from time to time have shown positive response in the fields of road facilities (74.71%), drinking water facilities (66.67%), Anganwadi (68.97%), children's education(63.22%), medical/health facilities (57.47%) and loan facilities (57.47%). The result of table further indicates that government programmes have failed to provide adequate marketing, communication, electricity and irrigation facilities.

The following table 5.4 presents the attitude of respondents pertaining to their value-orientations.

Table - 5.4
Showing the attitudes towards value-orientations.

N-87

| Value-Orientations | Response (In percentage) | | |
|--|--------------------------|-------|-----------|
| | Yes | No | Uncertain |
| 1. Children need to know our traditional customs and manners | 90.80 | 2.30 | 6.90 |
| 2.Children should learn new facts and new customs | 90.80 | 1.15 | 8.05 |
| 3. Hard labour is only the key to success | 65.52 | ----- | 34.48 |
| 4. Blessings of God is only the Key to success | 71.26 | 11.50 | 17.24 |
| 5. Our old lifestyle was good and we should retain it. | 57.47 | 16.09 | 26.44 |
| 6. We cannot live better unless we accept new ideas | 86.21 | --- | 13.79 |

The results of the above table show that majority of the respondents have shown a balanced attitude towards their tradition (90.80%) and change (90.80%).

The question in Serial Nos. 4 indicate their adherence to traditional values relating to their core-culture i.e. religious beliefs in God and positive response in this regard (71.26%) surpasses the mundanity of life in stating about the hard labour (65.52%) in Serail No. 3. In response to serial No. 5 & 6, there is more tilt towards change (86.21%) than the retention of traditions (57.47%).

Keeping in view the above considerations and people's prioritisation in selecting development inputs which would positively contribute for their overall development and also side by side ensure people's participation at all phases, an empirical model has been designed from the present study. The model is an operational designs or rather a field model and not an ideal theoretical construct. It needs experimentation at different stages of operationalisation and suitable modifications, if any, would help in the emergence of a better one with generalisations for its application in development efforts for such other similar ethno-cultural groups.

Further Development Inputs

We may hereunder state the development inputs as has been envisaged by the Didayi people themselves in broadly 3 sub-areas or thrust areas identified through the present study, such as the plains, the hills and the cut-off sub-areas.

Plains Sub-Area

1. Education:

Since the literacy and educational status is very low among the Didayi in this area, people have laid emphasis on priority basis for the promotion of literacy and education through provision of necessary infrastructural and personnel components. As in the past lack of school buildings and teacher absenteeism stood on the way of educational development, they have come forward to participate in the construction of school buildings in their locality and provide necessary support for teacher's accomodation in their village.

2. Health, Nutrition and Sanitation

In addition to the existing ethnomedicinal practices among them they need the help of modern medicines for the prevention and cure of various diseases. They need atleast an additional Primary Health Centre at Oringi the nodal village of this Sub-area. In the context of medical pluralism, there is need for the promotion of tribal medicine, by way of extending support for the growth of herbaria of tribal medicinal plants and herbs. The aged, expectant mothers in their pre-natal and post-natal stages and children require nutritional diets. They require good houses to live safe and sanitary toilets to prevent some infectious diseases.

3. Safe drinking water

They need safe drinking water supply, as water collected from hill streams is not free from contaminations. The tube wells, often defunct, do not provide potable water as it contains some minerals.

4. Communication and electrification

They have clearly realised that the inadequacy of roads stands on the way of their socio-economic development. They need roads for transportation of men and materials to weekly market places and nearby urban centres. They require street lighting at the initial stage with supply of electricity in their villages.

5. Cultural centre

In each village they need a cultural centre in the shape of a community hall to provide facilities for the promotion of their histrionic talents through dance, song, performing art etc. such a community hall will also provide space for community meetings, accommodation of guests, storing of musical instruments etc.

6. Forests

They need afforestation through social-forestry programme with joint forest management for its optimum utilisation coupled with its conservation for future generation. They realise the ill-effects of podu ravaged hill slopes and agree to go for terracing in order to prevent soil-erosion by adopting suitable measures.

7. Horticulture

In the context of horticulture, they have already experienced with growing of fruits, vegetables and cash crops and they need massive plantation in podu ravaged areas so that their food stock is supplemented with additional income generation opportunities. They agree to take care of such plantations, which are not only beneficial for the present generation, but also for the generations to come. They also agree to participate actively in raising plants and vegetable seedlings if a nursery is set up in their area. They need to promote the backyard cultivation, as it is felt lucrative economic pursuit for them.

8. Agriculture and soil conservation

They need the upgradation of their land resource which includes low land, up-land and shifting land, by the provision of agricultural implements, plough bullock, improved variety of seeds, fertilisers and pesticides, irrigation facilities and soil conservation measures etc.

9. Animal husbandry

They need supply of bullocks, diary farming, goatery units and poultry units to supplement their income.

10. Co-operation and marketing

They need establishment of cooperative societies at the village level involving primary producers and it will go a long way in promoting the marketing nexus.

11. Handicrafts and Cottage Industry

They need training for developing various handicrafts and cottage industries, such as bamboo craft, wood craft, mat making, brooms making, food crafts and semi processing of other consumable goods, provided they are assisted to run such units with funding.

12. Service sector

In the service sector, they have shown interests in such services as tailoring, cycle repairing, hair cutting etc.

Cut-Off Sub-Area

The cut-off sub-area of the Didayi people pose similar felt needs as their counterparts in the plains sub-area in the sectors, such as education, health, nutrition and sanitation, safe drinking water, cultural centre, forest, horticulture and agriculture, soil conservation, cooperative and marketing, handicrafts and cottage industry and service sector. In cases of communication and electrification and fishing and pisciculture, the Didayi people of cut-off sub-area have posed their needs which may be treated as unique and area-specific.

1. Communication and Electrification

They need road from Jantry to Ambilibeda, connected by a bridge and then from Ambilibeda to Oringi by ghat road as Oringi village is connected by road with Kudumulugumma, the headquarters of the block and the D.D.A. as well. Thereafter, electrification of remote villages may be taken up.

2. Fishing and Pisciculture :

They need more boats and nets, especially for young and able bodies male youths who intend to earn their livelihood through fishing in the reservoir. They have also shown interests for pisciculture through demonstration and necessary training.

Hills Sub-Area

In the hills sub-area, the Didayi have come up with similar felt needs as expressed by their counterparts in the plains sub-area and the unique area-specific need is discussed below:

1. Animal Husbandry

In addition to supply of bullocks, goaterly units and poultry unit, they need piggery units as they had originally domesticated pigs since the recent past.

AN EMPIRICAL MODEL

The general objective in building an empirical model or a field model, in the present study, is to attain the goal of sustainable development among the Didayi people in general and the Didayi women in particular, in consonance with their felt needs by ensuring people's participation in the development process (ref. Figure-2)

The specific objectives of the model may be stated as follows:

1. To take up such schemes/programmes which have in built elements for ensuring people's participation as has been envisaged in their own perceptions of and approaches to development.
2. To provide administrative and technical support in implementing such schemes and programmes which are considered by themselves as culturally sustainable, eco-friendly and based primarily upon available as well as exploitable resources-material, human and epistemological.

The basic tenets of the model for providing development inputs are based on the following assumptions:

Assumptions

- I. The Didayi people living in uniethnic or multiethnic villages are not secluded, isolated and encysted in absolute terms; rather they show interactions with the neighbouring ethno-cultural groups because of living together for generations.
- II. In the multiethnic, multilevel and multi dimensional interactions, the Didayi's in their micro region develop co-operation, mutual inter dependence and harmony, rather than conflict, mutual distrust and contradictions, despite differences among the neighbouring ethno cultural groups, for crises management through peaceful co-existence.
- III. The Didayi's have their own perception of and approach to development, based on epistemological considerations. Although illiterate and uneducated, they have their indigenous skills, knowledge, ethical judgements and value orientations which enable them to discriminate between the right and the wrong to exercise choice for the best out of the available alternatives, and to better the existing life style which they have inherited from the historically created designs for living.
- IV. The Didayi's have during the post independence period experienced the planned development intervention, especially since a decade and a half through the Didayi Development Agency (DDA) and also through block development effort.
- V. The literacy and education in their community are having an alarmingly low status.
- VI. Despite masculine dominance in a patriarchal society like their's, the status of the Didayi women is not low. They play their vital role not only in the hearth and home but also in out door income generating activities. Given opportunity, they will with their perseverance and potentiality, participate better in the development process than their male counterparts.
- VII. The Didayi's possess basic knowledge regarding locally available and exploitable resources, their consumption and protection; but lack technical and scientific knowledge which they intend to get from outside experts for capacity building and utilisation.

- VIII. The Didayi's have their own basics regarding prioritisation of development efforts, based on primary needs and cultural responses and the realisation of imperatives.
- IX. Like other simple tribal communities with limited aspirations they have no appreciation for such development inputs which envisage prolonged gestation period. They prefer such a scheme, which assumes them benefits within a reasonably short period, and this is because of their economic organisation.

The model logistic may be briefly discussed below:

Prior to starting a scheme/programme for implementation among the people it is necessary to collect the basic data which would enable the development practitioner in doing the preparatory phase of work.

The intended beneficiaries are to be sensitised by building awareness to enable them to understand all relevant facts connected with a scheme unambiguously.

The operationalisation of schemes/ programmes would require the involvement of Government organisation (G.O) and for Non-Government Organisation(NGO).

The implementation of any scheme would require the explicit pronouncement of a time frame, without which the goal attainment strategy is jeopardised.

The most vital aspect is funding which is synchronous with the starting of the scheme.

Further, the model logistics include broadly three operational phases, such as the Preparatory, Participatory and supervisory.

The Preparatory phase would proceed for beneficiary identification basing on the basic data already collected. The next step, i.e. potentiality assessment would examine

the potentiality of the beneficiary identified for the scheme. Further, the feasibility assessment would indicate the suitability, congeniality and viability of implementing the scheme.

The participatory phase would go for the demonstration of various aspects of the scheme and provide the technical expertise necessary for the scheme. Further a scheme may require training for capacity building in order to implement it. The starting of scheme with funding and necessary material provision would be undertaken with people's participation.

The supervisory phase would involve both the beneficiaries and development practitioners jointly for concurrent evaluation or monitoring for identifying the bottlenecks or shortcomings in the way of the implementation of the scheme; and follow up action would be taken for the eradication of the defects. Finally, the evaluation (ex-post) which would be taken up after the completion of scheme would also be a joint venture (cf Gengaje and Setty, 1992:545-571 and Mahapatra, 1986-87:1-23.)

As an overview of the present chapter, it is apt to state that keeping in view the theoretical frame and juxtaposing the methodological perspective with it, there was need to verify the propositions of the study by way of empirical observations to arrive at the findings to tell us whether such propositions hold good. In the words of Pelot, "Theoretical systems are the general sources for researchable propositions (hypotheses), and it can be argued that every hypothesis (and the concepts of which it is composed) is derived from some sort of theoretical system, even when the person presenting the hypothesis is unable to state the nature of his theoretical assumptions" (1970:12) The structural inquiry of the present study includes four hypotheses, each pinpointing its own dimension and uniqueness. In consonance with the tenet of each hypothesis facts were presented before the informants lucidly, unambiguously and in a simple style, so as to be intelligible to them. As a prelude to Focus Group Discussions, hypotheses were explained repeatedly in order to collect their responses and assess their validity and reliability. Such Focus Group Discussions were conducted in a

number of villages in all the three sub-areas of the Didayi habitations, so that the findings were subject to comparison and verification. Moreover, the tenability of such hypotheses was verified by the investigators through personal interviews with the informants. The outcome of these exercises showed that there was no disagreement or dissonance in the responses of informants regarding the hypotheses and thus, they may be regarded as tenable. Further, after the completion of fieldwork the investigators of all categories met and discussed about their basic findings, encounters and experiences and merits and shortcomings before proceeding for report writing and the entire process connected with the study could be streamlined. After the interaction among the investigators it was possible to understand certain events, occurrences and phenomena in the field situation in their right perspective. The investigations conducted by employment of the techniques of Focus Group Discussion and personal interview were replicated or recycled in other villages in order to evolve and locate consistencies to proceed for generalisation.

To conclude it may be reiterated that sustainability is yet to be achieved in the Didayi development process and hence the present exercise.

CHAPTER - VI

SUMMARY, CONCLUDING OBSERVATIONS AND RECOMMENDATIONS

SUMMARY AND CONCLUDING OBSERVATIONS

The Development

Development is to be holistic in its approach, and it must include economic and social aspects simultaneously. Therefore, it is a multi dimensional process. All developmental activities must be framed keeping in mind the cultural fabrics of the particular society.

Ours is a multi-ethnic and multi lingual country which has been experiencing social, cultural and economic changes over time. The complexity of directed socio-economic changes, during half a century planned development, in rural India in general and tribal communities in particular has now been documented. The tribal villages, which were traditionally uniethnic, homogeneous and simple are facing the challenges of differentiation and disharmony in social, economic, religious and political spheres consequent of these development efforts. It is only because of high incident of poverty, illiteracy, ignorance and indigenous type of employment, the tribal communities deserve special development measures for enhancement of their quality of life.

It must be honestly admitted that the five decades of tribal development intervention, through various plans and schemes, has brought out socio-economic transformation in the tribal micro world, although the achievements are not in consonance with the aspirations. It has opened avenues for further efforts in order to attain sustainability in the field of development, so that the tribal people became self

reliant, free from exploitation, and enrich their quality of life vis-à-vis the enrichment of the quality of environment.

Participatory Development

Now, the time has come to rethink human development through active participation of the people. It was found that a top-down approach in development planning could not deliver the desired goods. Hence, it was rightly thought that implementation of development programmes cannot realise their targets without peoples' participation at all levels, i.e. programme formulation, implementation, and evaluation.

Especially, in the field of tribal development, the pertinent question arises as to how peoples' participation in the development process could be ensured. The problems encountered here are, that the tribal world is relatively isolated, and encapsulated and tribal people are relatively shy, inward looking and less modernised. If properly thought and done, the participatory development will certainly bridge the hiatus between the intended tribal beneficiaries and the development practitioners by ensuring mutual confidence among them.

Sustainable Development

While coming to sustainable Development, it is to be emphasised that immediate needs of the present population is to be fulfilled without hampering the requirements of the future generations as well as safeguarding the ecology and environment as such through the development process. While ensuring compatibility between ecology and economy a striking balance is maintained between mankind as consumer and natural system as producer. More precisely, the sustainable development processes are to continue in such a way that the socio economic order is maintained and long term carrying capacity of the land in the region is assured. Since human beings are the

cause and consequences of development, sustainability is the prime need in the socio economic development process.

The Present Study : "The Didayi"

The present study is undertaken on the "Didayi", a primitive Tribal Group of Malkangiri District of Orissa. Its primary aim is to build a field model to ensure peoples' participatioin for sustainable development. A micro-project named the Didayi Development Agency (DDA) has been functioning with its headquarter at Kudumulugumma, the Block Headquarters, since 1986-87. The DDA includes a total number of 39 villages mainly inhabited by the Didayi people. Out of theses 6 villages are located in the foot hills, mostly in plain sub-area, 18 villages in the hills or mountainous areas and the rest 15 villages in the cut-off areas of Chitrokonda reservoir consequent upon the construction of Balimela Hydro-Electricity Project.

The plains Didayis are comparatively more advanced than their counterparts in the hills and cut-off areas because of their culture contact that accessability and in-road of modernisation process. The plains Didayis have now accepted settled agriculture, whereas the hills and cut-off area Didayis are in the pre agricultural stage mainly pursuing shifting cultivation; food gathering and hunting. Fishing has also become a subsidiary occupation among the Didayis living in cut-off areas of chitrokonda reservoir.

But, on the whole, because of their pre-agricultural level of economy and technology, low level of literacy, and declining or near stagnat population, they have been rightly identified as one of the Primitive Tribal Groups (PTGs) as per the Government of India criteria.

Although, the Didayis have already experienced planned development intervention for a period of one and a half decade; the programmes launched and the investments made for the purpose of their development have not yielded the desired result i.e. the benefits in real terms have not reached the Didayi people.

The Main Objective

The main objective of this study is to evolve an appropriate mechanism to arrest differential flow of development opportunities and promote accrual of benefits to the poorest of the poor Didayi, so that the basic survival is assured. One word of caution that is to be kept in mind here is that, inspite of their low techno-economic base they possess the repository of traditional knowledge and the cultural apparatus, and unless the development approach is compatible with their culture, attempts towards the attainment of sustainability will prove to be futile.

The Didayi Culture : The Human values

The Didayi are peace-loving, hospitable, rational and gentle. They are also innovative, indogenous, industrious and sincere. They maintain inter-ethnic amity among themselves. It is quite natural to observe that like many other tribals their value orientations have under gone transformation due to various factors such as modernisation, peasantisation, monetisation of economy, introduction of schooling, literacy intervention, implementation of development schemes and programmes etc. They need to develop their coping mechanism for better integration with the changing environment both physical and human and it would require capacity building through training.

The Didayis are, no doubt, marginalised, due to lack of education, and literacy, but they are not less knowledgeable in life situations and about the micro-world around them. They are also able to forecast, foresee and visualise, if not far, the near future and take care of life sustenance for human beings, animals and plants.

The Didayi women folk play a vital role not only in the household sphere but also assume responsibility in supplementing household income. They have liberty and freedom in the social life. The marriage for a woman cannot be performed without her

consent. Their men folk take their (womens') advice while taking any socio-political responsibility in their society. Their latent leadership quality has been manifested in the assumption of roles under panchayati raj institutions and they have become reasonably vocal to express their ideas for betterment of the community as a whole. The Didayi women to be brief, are hard working, sincere and capable of shouldering responsibilities and given appropriate scope they would participate actively and equally as their male counterparts.

Health Management

So far as the health management is concerned, the Didayi still cling to their indigenous ethnomedicinal practices often coupled with magical performances with the help of their own medicinemen. It is not a fact that they are not aware of modern medical facilities but it is not available in their proximity and their income does not allow them to go for it. However, the multipurpose village level workers (MPWs) are distributing medicines among ailing persons for very common ailments. At times chances of cure are rare as there is no health check up, proper diagnosis and follow up action.

The Didayi Economy

The Didayi economy is mainly based on agriculture and forest collections including food gathering. In the plains area the Didayi households, which are in possession of low lying land, practise settled cultivation as their primary occupation and in addition, they grow seasonal vegetable and tobacco in their kitchen gardens. In the Cut-off area, the Didayis practise shifting cultivation and in addition, they pursue food gathering and fishing. In the hill area, the Didayi practise shifting cultivation and pursue minor forest collections and foodgathering for their livelihood. The hunting as an economic pursuit has become rare due to depletion of forests. Currently they are utilising boats and nets for fishing in the reservoir and selling fish in the local markets to

earn their living. There is a future for pisciculture in this area. Further, there is need for boosting animal husbandry practices as they possess the indigenous skills for rearing and caring animals. The near-by natural forests and grass land provide a positive opportunity in this field. The development of diary project will take time in the Didayi area as they do not milk their cows. Like other tribal people, the Didayi lack entrepreneurial skill and motive of capital formation. All these need careful probing at the field level.

The Political Organisation

The Didayis traditional political organisation was very simple and useful in the maintenance of their internal and external affairs. They were never law-less. The headman of the village, the Naik, was considered as the secular chief of the village and was assisted by the chalan, the messenger. The inroad of Panchayati Raj system recently has given rise to the emergence of new leaders, elected representatives instead of hereditary ones and the traditional politico-jural organisation is fast weaning. However, the traditional village Panchayats still carry weightage in Didayi areas.,

The Religion

The Didayi are polytheists, believers in a number of deities - benevolent, malevolent and ambivalent. They worship the sun as the supreme deity, the earth goddess, forest deity and a host of gods and goddesses for their blessings. The deities are appeased with offerings and sacrifices on specific occasions. They also worship ancestral cults. The palasi is the sacerdotal chief of the Didayi community.

The Social Organisation

The Didayi society is divided into a number of clans and lineages under the unilineal principle. The clans are totemistic, and besides other functions, play a vital role

in regulating marriage in their community. The Didayis are partriarchal, partrilineal and patrilocal. They have various ways of acquiring mates, but the marriage by negotiation appears to be prestigious and significant. After marriage, the married couple generally, lives in a separate house. The kinship plays a vital role not only in their social life but also in economic life promoting mutual help and cooperation in various economic pursuits. There is prevalence of re-marriage of widows/ Widowers, and divorced of course with social approval.

Focus Group Discussions

After eliciting informations on society, economy, culture and planned development experience among the Didayi, it was felt necessary to organise Focus Group Discussion units and employment of other tools to elicit relevant data regarding people's prioritization for achievement of development goal. The study is, therefore, intended to analyse intensively as to how peoples' participatiion would be available in launching various development schemes and programmes for them. The documentation of such facts would provide clues towards developing models for ensuring peoples' participation for a suitable development.

The Hypotheses

Form the discussions made above, the followign hypotheses have emerged to be tested form the informations collected in the field.

1. No development is possible, if it is not culturally sustainable.
2. No development is possible, if it is not eco-friendly.
3. No development is possible, if it is not based on locally available and explorable resources.
4. No development is possible, if it does not ensure people's (women included participation).

Objectives

The principal objectives of the study are to (a) explore and establish empirical models to ensure active participation of the people (women included) in their own development, (b) to make optimum use of locally available resources, human as well as material, and (c) to find out such models which will be ecofriendly and fit into locally available resources (material human as well as epistemological)

The Research Design

The research design is based on the principle of ethnographic case study which include observation, interview, documentary analysis and use of informants to study the cultural characteristics of subjects. Further, socio-cultural analysis in studying different variables under study e.g. income and savings, enrolment and dropouts at primary stage, women's participation, family planning, protection of natural environment etc. sets the study apart from case study.

The Didayi - a primitive tribal group of Malkangiri district constitutes the case or focus of the present study. The study area inhabited by the Didayi has been categorised into three distinct sub-areas i.e (a) the plains sub-area, the inhabitants of which are mainly settled cultivators, (b) the hills sub-area which is characterised by rugged and mountainous terrains and (c) the cut-off sub-area the villages have been sub-merged in the Chitrokonda reservoir of Balimela Dam Project.

The socio-economic status of the inhabitants of these sub-areas varies due to a number of factors, e.g. communication, agricultural practices, availability of resources, exposure to modern methods of cultivation and cultural contact with other communities' etc.

Data Collection: Methodology

The basic information was collected in respect of the universe through a comprehensive household survey schedule. Further, detailed information in respect of six villages i.e. two villages from each sub-area were collected, using multiple data gathering devices, to make an indepth analysis of the issues concerning people's participation and development of the target group. Purpose based sampling technique was followed in the selection of the villages.

The key informants for the sample study consisted of (a) the members of SHGs (b) beneficiaries of different poverty alleviation programmes (c) members of NGOs, (d) field functionaries of the micro project (e) other govt. officials involved in the implementation of developmental schemes. (f) heads of the families (g) opinion leaders at village level (h) members of women organisations and (h) above all the villagers.

The household survey schedule enquired about details of every household spread over 39 Didayi villages regarding family occupation, income and expenditure, savings, family size, age and sex wise literacy and marital status, health and sanitation, movable and immovable property etc.

An attitude test battery schedule was also served to study the attitude of respondents towards various welfare activities being implemented by the DDA and effectiveness of the project etc.

Interviews, both individual and group were conducted with different categories of informants so as to explore facts pertaining to participation of women in economic activities, benefits of ongoing developmental programmes, people's perception of development etc. A semi structured interview schedule was also served to explore the facts pertaining to implementation of various development programmes.

The Focus Group Discussion (FGD) provided the base for intimate interaction with the people in order to explore their perception, attitude, aspiration, success and failure, planning for the future.

In addition to all these, secondary sources of data and informations were collected from DDA office, Tahasil office, RI office, Forest Department etc. Research reports, journals, census hand books and still photographs etc. were also used for preparing the report.

The data were collected through field work by a team consisting of the Principal Investigator, one Co-Investigator, one Research Associates, four Associate Investigators, and as many as twelve Field Investigators. They visited the field, stayed there, established rapport and came in contact with the people for collection of relevant data in the field situation. The duration of field works in the sub-area e.g. the plains, the hills and the cut-off areas) were five days, twenty days and one month, respectively.

The data so collected were processed and analysed after putting to qualitative techniques as well as simple quantitative techniques and percentage.

Demography

The population of the Didayi tribe is 5727 in 2001-02 as per the detailed household survey conducted by COATS, Koraput. The population was only 1661 as per the 1941 census, which increased to 1978 in 1961, 1971 in 1981 and 4460 in 1991. The decennial growth rate of the Didayi population does not show uniform positive growth trend. Between 1941 to 1961 census periods, the growth rate maintained an increasing (+) 9.5 percent and from 1961 to 1971 it was (+) 9.4%. But this growth rate decreased (-) 8.9% in the decade 1971-81. Again in the next decade i.e. 1981-91, it has a sharp increase of (+) 126.3% a favourable trend. The field survey conducted by COATS, Koraput could find a total population of the Didayi as 5727 in 2001-02 and the decennial growth rate being (+) 28.4%.

The age composition of the Didayi shows that 41.02% of them are in the age group 0-14 years, 56.16% in the age group 15-59 years and rest 2.82% in the age group 60 and above. (Survey by COATS, Koraput)

The sex-ratio among the Didayis also showed some peculiarities in various censuses. The female populations outnumbered the male in 1961, whereas they were nearly 5% less than their male counterparts in 1971 census. The females again outnumbered males in 1981. The same trend is found in 2001-02 survey conducted by COATS, Koraput.

Literacy

The literacy rate which was 2.73% in 1961 decreased to 0.79% in 1971 and subsequently increased to 3.19% in 1981. As per the survey 2001-02, there is an increasing trend in literacy (7.89% in general which consists of 3.61% females and 12.56% of males). This shows that the literacy rate among the Didayi is very low as compared to 16.3% in Malkangiri District (1991) and state average of 48.55% (1991)

Distribution of Population

The population of the Didayi region has been distributed under three sub-areas, i.e. (1) Plains sub-area-6 villages, (2) Hills sub-area-18 villages and (3) cut-off sub-area-15 villages, a total of 39 villages in all. There are 326 Didayi households in the plains sub-area with a total population of 1306 in 296 households.

The Didayi Culture

The tribal culture is cognated to their economics, and hence, the economic system of the tribals can be understood in the purview of cultural factors. The

implementation of various development schemes in tribal areas without taking into account the cultural background of a particular tribe, have mostly resulted in failure, and hence, frustration. The case of the Didayi tribe is no exception to it. It is, therefore, necessary to understand the socio-economic organisations and cultural background of the Didayi while suggesting/implementing any alternative strategy for their sustainable development. A detailed discussion of the Didayi culture has been made in Chapter-III of this report and a brief analysis of it has also been given earlier in the present chapter.

To be brief, the Didayi social organisation consists of a number of classes and there is perfect solidarity and co-operation among the class members. The family is the primary social institution and the unit of production and consumption. It is normally nuclear and monogamous in nature.

There is division of labour between sexes and ages among the Didayi. Certain activities like fetching of firewood and water, keeping houses clean, cooking and collecting certain roots and fibres are entrusted to women. Man plough the field, cut trees bushes for shifting cultivation, cut bamboos and timber and go for hunting. Children help their parents in agricultural operations and food gathering. Aged women and girls watch the house and take care of babies.

Boys and girls exercise their choice in selecting their mates only with condition that they must not choose any one from their own clan. There were various forms of marriage prevalent among them, but out of this the negotiation marriage is prestigious but cost effective because of the payment of bride price observance of rituals and arrangement of feasts. The widow/ widower remarriage and junior levitation are permitted.

The Didayi community has accorded its women an elevated position and granted a good deal of freedom. They play a very important role in socio-economic life of Didayi community and shoulder a lot of household responsibilities.

Economic Life of the Didayi

The Didayi economy mostly cluster round the hills and forest and its two important founding pillars are cultivation and forest collection. Their cultivation is mostly forest based, in the sense that they practise shifting cultivation in the hills and forests for their living. The Didayi living in the low lying areas and the plains adopt settled cultivation and mostly raise paddy. In the podu fields they grow minor millets like ragi, suan, jawar, and kandul etc. They also grow cash crops like niger in the Dongar lands.

Shifting cultivation is a very labour intensive type of agricultural practice. From the survey it is now evident that the value of yield per acre of shifting land is lower than that of the settled land i.e. it is Rs. 1291.49 per acre as against Rs. 2279.10 in settled land. Even the low lying dongar land and garden land in hill area show better productivity (i.e. Rs. 1622.74 and Rs. 2093.97 respectively per acre) than that of the shifting land. On the otherhand, plough cultivation is gaining popularly among the Didayis living in the plains sub-area, although these people have not totally abandoned their podu cultivation. Most of them still practise shifting cultivation in the nearby hill slopes along with plough cultivation. But the yield under plough cultivation is generally more than that of shifting and dongar cultivation. Those who live in the cut-off area they are found to adopt shifting, dongar and settled cultivation simultaneously. Here also the average yield per acre in settled cultivation is more (Rs. 1182.82) than that of Dongar land (Rs. 1165.25) and shifting land (Rs. 1007.48).

Food gathering and food collection

Although agriculture is the main occupation of the Didayi is food gathering and collection of minor forest produce (MFP) constitute an important and supplementary source of livelihood. They collect edible fruits plants, leaves and roots in various seasons. Palm wine is drawn and used as a favourable drink by the Didayi. They collect tamarind, kendu leaves, fuel wood, bamboo, thatching grass, Siali leaves and ropes, etc

from the nearby forests. The field survey in these villages shows that an average of 27.35% of income of the Didayi comes from forest collection and food gathering taken together.

Hunting has now become a past time for the Didayi due to depletion of forests and also imposition of regulations in recent times. Now only occasionally they go for hunting and they also take part in annual ceremonial huntings.

Those Didayis who are now living in cut-off areas have to some extent adopted fishing as a supplementary source of living. The Didayi Development Agency (DDA) at Kudumulugumma has been encouraging them by supplying boats and nets for the purpose. These people get only about 2% of their total income from fishing.

Animal Husbandry

The Didayis are found to keep various animals like pigs, cattle, goats, sheep etc. Some of them also rear hens, cocks and gees. But majority of the Didayis neither milch their cows nor drink milk. The cattle are reared by them for ploughing and to use as meat occasionally. They are also used as a part of bride price during marriage. The nearby green forests and grass land can support the livestock animals in the areas. The contribution of livestock to the total annual income of the Didayi comes to be 11.83%.

Almost all Didayi households have kept fowl, which is of considerable economic importance to them. They sometimes exchange or sold fowls in the weekly markets. Fowls are also used for sacrificial purposes.

The Didayis, mostly the landless ones, engage themselves as both agricultural and non-agricultural labourers for wages. Wage labour has contributed 17.24% of their annual income.

Level of Income

The Didayis get the highest proportion of their total annual income (36.87%) from agriculture. Next to it in importance come forest collections including food gathering (27.35%). Hence agriculture and forest activities taken together have contributed as high as 64.22% of the total income of the Didayi on an average of Rs. 3893.26 per annum per family has come from agriculture followed by forest produce collection of Rs. 2888.20. Next in importance rank wage earning which contributes 17.24% and livestock (11.83%). Other sources of livelihood like fishing, business and services are of minor importance of the Didayis.

The Productive Factors

In economic analysis land, labour, capital and organisation constitute the factors of production. The available land in the Didayi region may be classified under four broad heads i.e. (a) shifting or Podu land (b) Dongar (hill slope dry), (c) settled (low lying paddy) land and (d) Homestead (Including garden) land. There are forests on the hills adjacent to the villages which includes reserved, protected and unreserved categories. The Didayis exploit these resources both for cultivation and forest collection.

The Didayi mostly engage their family labour in productive activities including cultivation and occasionally hired labour. Co-operative and exchange labour are also marked features in their socio-economic life. There is division of labour between sexes in agricultural and forest activities.

In a subsistence type of economy of the Didayi there is little scope for saving out of surplus income and hence capital formation. The capital formation is at the rudimentary stage.

They have their own plough bullocks and some indigenous tools to be used in agriculture. Now the DDA has started to supply agricultural inputs like plough, spade, crowbar, sickle, and seeds. Again nets and boats are supplied to the Didayi people for fishing who live in cut-off area and on the bank of river and reservoir.

The Didayi economy basically being a self-sufficient one is at the subsistence level. Organisation of economic activities centre round the family, the basic unit of production and consumption. Profit motive in economic enterprises is rarely found among them. The production decision is mainly taken by the family members and the decision of the head of the family is final.

Consumption Expenditure

The average annual expenditure of a Didayi family comes to Rs.10038.28; its monthly expenditure being Rs. 836.45, as estimated through the survey made during 2001-02. Out of the total expenditure a major share goes to food (54.78%). Next in the importance come fuel (10%). A little above 6% of their total expenditure is made on clothing and almost the same amount is spent on house building and repairing etc. In the consumption of tobacco, (3.72%) and in drinking (2.26%) combinedly they spend about 6% of their total expenditure. About 4.57% of their total expenditure is made on festivals.

An analysis of Income and Expenditure

From an analysis of income and expenditure of the Didayi it is found that they maintain a subsistence economy, which is self sufficient in nature. The average annual income and expenditure nicely balance with each other with a marginal surplus of income (Rs. 520.69) over expenditure. Only 18 households (1.37%) have incurred some loans amounting to Rs. 77775.00.

On the basis of an average monthly expenditure of Rs. 250.00 per month per individual (now the yard stick to select BPL households) about 70% of the Didayis are found to remain below the poverty line.

Exchange and Distribution

With limited wants to be fulfilled by a small number of Didayi people and abundance of forests, forest land and natural resources, they could lead a self sufficient economy, though at the subsistence level. They derived most of their requirements from their surrounding land, hills forests.

There was the provision of the direct exchange of goods animals and services among themselves. They were buying tools and implements mainly from the neighbouring weekly markets, the tools, which they could not produce by themselves.

In course of time changes have taken place. The Didayi have left wearing their traditional bark clothes. Now cotton and synthetic clothes have been bartered. Ornaments have been bought in exchange of chillies, salt, grains, pulses, oilseeds, etc. Cash payments to buy dresses, iron implements, pots and cattle are comparatively recent happenings. Gradually money has become the medium of exchange among the Didayi.

In addition, there are extra-economic exchanges in their community by way of gifts and presentations.

The crops produced in the fields and the items collected from forests are mostly meant for self-consumption at the family level and a small portion of it is meant for exchange in the market. Land areas are mostly self-owned. Labour used in agricultural and forest operations are mostly family labour. Only in case of hired labour wages are paid. There is also system of exchange labour among them, when loans are incurred for purchase of agricultural implements plough bullocks etc. and for other purposes, interest is to be paid.

Political Life

An analysis of the political life of the Didayi has already been made in foregoing paragraphs and more elaborately in introduction and Third Chapter. Out of all the regional political organisations, the traditional panchayat or the village council is old and very powerful socio-political organisation. Its functions embrace all corporate activities in social, political, economic and religious spheres of the village. The council functions through its office bearers particularly the headman (Naik) and his assistant, the Chalan and Palasi. All adult male heads of the family are its members.

The statutory Panchayats have already gained confidence of the people and the old system and new system are complementary to each other.

Religious Life

The religious life of the Didayi centres round the worship of Sun God and Mother Earth. Their pantheon includes several Gods and Goddesses. The Deities are propitiated at regular intervals through a series of religious ceremonies throughout the year. On the occasion of these ceremonies sacrifices of animals is common. These ceremonies are celebrated with dancing, singing and drinking continuously for several days.

Socialisation

Socialisation is a process by which an individual acquires values, ethos and skills essential to live in a society meaningfully. A number of social organisations or agencies, e.g. home, school, peer group, cult, temple, shrine, and church, state, print, media, radio, T.V. etc. are involved in it.

In the process of socialisation, the family and the immediate social environment and social institutions like youth dormitories, play important roles. Schools system being in a very bad shape in the Didayi area, majority of the boys and girls at school going age are exposed to their families and other social organisations. They acquire basic life skills through informal verbal instructions and observations. Their behavioural patterns and attitudes are to a great extent is guided by youth dormitories, still functioning in the Didayi villages.

Education

The Didayi are educationally very backward. Out of the 39 inhabited Didayi villages surveyed, it was found that 19 of them donot have even a primary school, moreover out of the 20 primary schools existing in these areas, eight are single teacher schools and four are without buildings. It was complained by the villagers that the teachers mostly remain absent from school. Hence, it is not surprising to see that the rate of literacy among the Didayi is as low as 7.89% (i.e. 12.56% males and 3.36% females). Another most interesting thing to note here is that the dropout among the Didayi children at primary stage is as high as 90.31% (i.e. it is 87.27% for boys and 94.19% for girls)

Health and Sanitation

Although the Didayi men and women are mostly found to be well built with slim body; still most of them suffer from diseases like Malaria, hookworms, dysentery, and conjunctivities. They have still faith in supernatural beings for cure diseases. The sorroundings of the house and village are not kept clean. They mainly use water from the stream that flows within the village boundary.

After working of the DDA, multipurpose workers have been imparted with training and are supplied with some medicines to treat the patients. Medical centres being situated at very long distances from the villages, the villagers face a lot of troubles to avail medical treatment from qualified medical staff.

Value Orientations

One can find mutual love and cooperation among the Didayi. They are more receptive and openminded people; so also frank and honest. Their tolerance helps in conflict resolutions in a reasonable way. They have self-confidence and they do not consider themselves inferior to any one. They give much importance and prominence to their women counterparts. A woman is the virtual power both inside and outside home.

There are many such growth positive traits in the Didayi value orientation, which can be properly utilised while implementing schemes for their development.

Epistemological Issues

Although the Didayis are mostly illiterate, they possess working knowledge about their environment. They have their own indigenous skills, inherited from their forefathers which they timely utilise to sustain their life cycle.

When the children grow up, they acquire knowledge regarding physical cleanness, food gathering, and cultivation and hunting etc. and also other behavioural patterns through socialisation and verbal instructions. Their oral literature is very rich in folklore, folktale, myths, songs, riddles and proverbs.

Planned Development Intervention

The development efforts made by the block authorities was negligible till the end of the fourth plan period. Only 5 hectares of land in the Kudumulugumma block was irrigated and only three service cooperative societies were existing in the block during 1970-71. The communication facilities were also extremely inadequate. As against 7 kms and 4kms of road length for 100 square miles for the state and the district respectively, it was as low as 0.27 kms in the project area. The facilities for providing health services were extremely poor. The educational opportunities created in the block were equally poor. The literacy rate of the Didayi declined from 2.72 per cent in 1961 census to 0.78 per cent in 1971 census due to non-availability and non-functioning of schools in the block.

Educaitonal Institution

After the 5th plan period the following socio-economic infrastructure have been created in the Didayi Development Project area. One residential girls High School at purunagumma , one UGME school at Nakamamudi, 16 primary schools and three more primary schools with hostel have been established by the government for the educational development of the project area.

Health facilities & veterinary services

There is only one PHC at Kudumulugumma block headquarters and two A.N.M. centres in the project area. The veterinary dispensary at Kudumulugumma and a L.I. centre at Jantry are the only service centres to look after the domesticated animal.

Co-Operative Institutions

The LAMPS at Kudumulugumma is the only centre to meet the credit cum marketing requirements in the block. Due to the absence of sub-centres, it is not able to provide any effective role in providing services in the project area.

Indira Awas Yojana (IAY)

Sixtyeight poor households have been provided with housing facilities under IAY by the block authorities as a measure of poverty alleviation programme.

Self-Help Groups (SHGs)

In order to empower the women by enabling them to generate income, thirtythree Self Help Groups have been formed in 21 Didayi villages during the period from June 2000 to september 2000. Only 3 out of the 33 SHGs have received incentive grant of Rs. 10000/- recently.

Communication

Only five villages in the project are namely Oringi, Muduliguda, Purunagumma, Chelipadar and Nilapari are approachable by Jeep. The fifteen villages situated in the cut-off area located across river Machkund are negotiable by boat/ Launch. The Hills sub-area villages and the villages on the cut-off sub-area are approached by foot only.

Didayi Development Agency efforts

The Didayi Development Agency was created in August 1986. Initially it was decided by the project governing body to cover up only seven villages. In 1989-90, ten more Didayi villages were included and it is understood that during 1993-94 all Didayi villages were covered up under the development programme.

Important programmes Implemented

Supply of agricultural implements, like spade, pick-axe, crowbar and M.B. plough; introduction and popularisation of improved and high yielding varieties of crops, introduction of cash crops in the back yard of their houses and gradual introduction and supply of chemical fertilisers and pesticides are the important programmes implemented by DDA for the development of agriculture sector among the Didayis.

Grafted mango, pineapple, banana suckers, lemon, popeya, coconut and pamogranate were planted in the backyard of the households as well as in the suitable sites to provide a continuous source of income and sustainable development to the beneficiaries.

Check dams, diversion weirs and water harvesting structures have been constructed to provide irrigation facilities and to check soil erosion in limited number of villages. The hilly terrains and the large number of streams in each and every village provide enough opportunities for construction of water harvesting structures, check dams and diversion weirs.

A number of Didayis living close to both the banks of reservoir are expert in fishing. The D.D.A. has provided boats and nets to around 100 beneficiaries.

More than 100 beneficiaries have been provided with a pair of bullock @ one bullock per beneficiary in most of the cases, However, the Didayis need more of bullock to meet with their necessity. Goatery units, poultry units and sheep units have also been supplied to the Didayis.

Thirtytwo tube wells have been provided in the project area to meet with the requirement of drinking water village paths and link roads have been constructed in few Didayi villages.

Health checks up programmes have been organised by D.D.A. in the Didayi villages with the cooperation of local medical officers. Medicines have been supplied. However, the absence of sub-centres of P.H.C. in the cut-off and hills sub-areas is creating health problems to day also.

Adult education centres, T.L.C. programmes have been organised. But education programmes in the project area have not come up to expectation mainly due to teacher absenteeism in the schools run by education and H.T.W. departments.

Ongoing Development Process

The D.D.A. is providing input assistance of different kinds of cereals, pulses and oil seeds. Efforts have also been made for promotion of ginger and groundnut cultivation.

Twenty more beneficiaries falling below poverty line have been provided with nets & boats during the last year. During the last year Didayis from different areas have been selected as Health workers and have been imparted with training. These workers have been provided with medicines to meet exigencies in their area.

As goatery scheme has become successful in the project area more funds have been allotted for the purpose during the current year.

Tiles to roof the houses have been provided to the needy Didayis. During the current year 15 beneficiaries selected in the Palli Sabha will be provided by 12 G.C.I sheet each.

Case study of 51 households on poverty alleviation programme

A case study of 51 households on poverty alleviation programme revealed that

- a) Out of the sample of 51 beneficiary households 41 were assisted through block and the rest 10 through D.D.A
- b) Majority of beneficiaries (62.75%) has been assisted in the form of cash. The amount of assistance vary between Rs. 5000/- and Rs. 22000/-.
- c) Maximum numbers of the beneficiaries were selected through the Palli Sabha.
- d) Most of the beneficiaries have reported that they had undertaken the schemes out of their own interest.
- e) As high as 84.35% of the beneficiaries reported that they did never spent any money to get the scheme sanctioned in their favour.

Didayi Perceptions of Development

The Didayi are very simple, mild, docile, law abiding, sincere and receptive people. It is because of their cultural appartus that they eke out their livelihood inspite of ecological, geographical and other odds.

Agriculture is their primary source of livelihood. Scarcity of plain lands and valley lands and absence of other economically viable alternative sources of livelihood force them to take up shifting cultivation practices.

Next to agriculture, which provides them 36.6% of their total income, 27.70% of their income is derived from collection and sale of minor forest produces. Most of the Didayi households work as a daily wage earner at least for 30 to 40 days in a year. Survey of COATS in 2001-02 reveals that 86.67% of the households depend on wage earning.

The Didayis on both side of the reservoir banks with the help of boats and nets. The basket making skill of Didayi is also encouraging.

Most of them are illiterates and due to lack of outside exposure, their awareness is very much limited.

The intervention of Didayi Development Agency has brought considerable change in their perception of development. They have now started feeling the need of agricultural implements, seeds, fertilisers & pesticides. The animal husbandry support provided by D.D.A. has also helped to some extent for improvement in their standard of living.

The Didayi perception of development is now quite favourable for the D.D.A. authorities to inject further development inputs. They now further need better housing facilities, a little education for their children, essential medical services facilities in their own area.

The formation of 33 Self Help Groups in 21 villages with 494 ladies have laid the foundation for the empowerment of women.

Inventory of Resources

The Didayi Development Project area is endowed with abundant natural resources like land, water and forest. However, the extent of low land available for cultivation is very much limited. The study conducted by COATS reveals that there are 832.80 acres of low land, 1362.40 acres of households are forced to follow the pernicious practice of shifting cultivation.

The existence of a number of hills at a higher altitude offer enough scope for extensive plantation of fruit bearing trees and tree having economic value. After the rainy season, the banks of the reservoir offer very good scope for cultivation of tobacco and other cash crops.

There are a large number of natural springs with perennial flow in the project areas.

There is approximately 5000 hectares of reserved land known as Kondakamberu reserved land in the cut-off area, around 2000 hectares of protected reserve forest known as Balimela P.R.F. in the hill area and approximately 1000 hectares of unreserved land in the plain area villages.

In addition to large number of perennial streams in the hilly and mountainous region, the Balimela reservoir covers deep water body of 1000 sq. Kms. Providing ample opportunities of pisci-culture.

The Didayis have learnt from their experience to exploit natural resources to maintain their livelihood. However, without formal education, they lack the knowledge and the skill of scientific use of land forest and water resources. Health facilities and educational opportunities provided in the area are not adequate. Due to large scale illiteracy in the project area the general level of awareness is very low as a result of which they are exploited by middleman/ businessmen in the weekly markets while exchanging or selling their produce.

Mobilisation of Resources

Natural resources, material resources and human resources need to be properly mobilised for the socio-economic development of the Didayi. Since the inception of the micro project, the government has concentrated on an integrated approach. Mainly having two broad components. The 1st component is family oriented programme for economic development and the 2nd one is infrastructure development and social services export. Agricultural implements, seeds, fertilisers and pesticides were supplied for the development of agriculture. Fruit trees were supplied for the development of horticulture. Bullocks, goatery units, poultry units etc., were made for the development of animal husbandry sector in the area boats and nets were supplied for fishery development.

An examination of the distribution of these benefits among the beneficiaries reveal that they were not fairly distributed in all village. Similar is the case with infrastructure development and social service support. This has created a sense of discontentment among the inhabitants of the hill area and cut-off area villages.

Before implementation of any programme in future, resources may be mobilised in a more systematic and equi-table manner rather than an on adhoc basis while planning for resource mobilisation emphasis may be paid on few programmes man extensive basis to a larger number of villages. Similarly, while providing infrastructure development, there need to be a more or less equal distribution of benefit to all the three sub-areas.

The Challenge And The Response

The micro projects are expected to continue for a definite period of time till the socio-economic and skill developmetn of the people is enhanced to such an extent when they will no more need any external agency to work for them. The project officials may agree to bear this in mind and implement the programmes accordingly ensuring people's participation at each step.

People's Sustainable Development:

The Didayis were identified as a primitive tribal group having small population represents a simple society with rich cultural heritage. Over a period of six decades (1941-2001-02) their average decennial population growth is estimated at +6.81% which is far below the standard decinnial growth rate. Among them the most active age group (15-59 years) is 56.16% of the total population. Theie literacy rate in 7.89% for the total population, 12.56% for males and 3.36% for females. The per household and per capital monthly income are estimated at Rs. 884.86 and Rs. 202.95, respectively. The corresponding expenditure come to Rs. 836.95 and Rs. 191.87, respectively. Thus, the

corresponding saving are estimated at Rs. 48.32 and 11.08 respectively. The per household and per capita income are highest from forest collection, followed by the income derived from shifting cultivation. Out of the total expenditure more than a half, i.e. 54.78 per cent goes towards food only 1.06 per cent for medicine and less than 1% for education. Around 70% Didayi households are below poverty line, applying the norms of per capita monthly expenditure of Rs. 250/-.

Sustainable development is possible by prudent combination of natural resources, material resources derived there from and human resources. As external development inputs is at least for a temporary period the people have to stand on their own. The socio-structural and techno economic changes around their micro-world will require upgradation of skills and abilities to foster coping mechanisms for future living for themselves and their descendants.

The Didayi Attitude Towards Development

A study of responses of beneficiaries in different programmes undertaken by the DDA in different villages reveal that maximum number of respondents supported the implementation of supply of house building materials, agricultural implements plough and bullocks and supply of seeds. As regards the assistance received from D.D.A, the responses of beneficiaries revealed that more than 74% of them have received agricultural implements of them have received agricultural implements and seeds, majority of them expressed that the officials from DDA paid regular visits to their village.

A study of the attitude towards value orientation among the beneficiaries revealed that majority of the respondents has shown a balanced attitude towards their tradition (90.80%) and change (90.80%). As regards the question whether hard labour or blessing of god is the key to success, positive response is visible relating to adherence to their core culture i.e. religious beliefs (71.26%) and 65.52% responded for hard labour is the only key to success as large as 86.21% of the respondents supported for acceptance of new ideas.

Development Inputs Needed

Keeping in view the above considerations and people's prioritisation in selecting development inputs which will facilitate their participation, an empirical model has been designed which of course will need suitable modification in the field. Development inputs have been recommended for three sub-areas, which will ensure sustainable development.

PLAINS SUB-AREA

1. Education

Since the literacy and educational status is very low among the Didayi in this area, people have laid emphasis on priority basis for the promotion of literacy and education through provision of necessary infrastructural and personnel components. As in the past lack of school buildings and teacher absenteeism stood on the way of educational development, they have come forward to participate in the construction of school buildings in their locality and provide necessary support for teacher's accommodation in their village.

2. Health, Nutrition and Sanitation

In addition to the existing ethnomedicinal practices among them they need the help of modern medicines for the prevention and cure of various diseases. They need at least an additional Primary Health Centre at Oringi the nodal village of this Sub-area. In the context of medical pluralism, there is need for the promotion of tribal medicine, by way of extending support for the growth of herbaria of tribal medicinal plants and herbs. The aged, expectant mothers in their pre-natal and post-natal stages and children require nutritional diets. They require good houses to live safe and sanitary toilets to prevent some infectious diseases.

3. Safe drinking water

They need safe drinking water supply as water collected from hill streams is not free from contaminations. The tube wells, often defunct, do not provide potable water as it contains some minerals.

4. Communication and electrification

They have clearly realised that the inadequacy of roads stands on the way of their socio-economic development. They need roads for transportation of men and materials to weekly market places and nearby urban centres. They require street lighting at the initial stage with supply of electricity in their villages.

5. Cultural centre

In each village they need a cultural centre in the shape of a community hall to provide facilities for the promotion of their histrionic talents through dance, song, performing art etc. such a community hall will also provide space for community meetings, accommodation of guests, storing of musical instruments etc.

6. Forests

They need afforestation through social-forestry programme with joint forest management for its optimum utilisation coupled with its conservation for future generation. They realise the ill-effects of podu ravaged hill slopes and agree to go for terracing in order to prevent soil-erosion by adopting suitable measures.

7. Horticulture

In the context of horticulture, they have already experienced with growing of fruits, vegetables and cash crops and they need massive plantation in podu ravaged areas so that their food stock is supplemented with additional income generation opportunities. They agree to take care of such plantations, which are not only beneficial for the present generation, but also for the generations to come. They also agree to participate actively in raising plants and vegetable seedlings if a nursery is set up in their area. They need to promote the backyard cultivation, as it is felt lucrative economic pursuit for them.

8. Agriculture and soil conservation

They need the upgradation of their land resource which includes low land, up-land and shifting land, by the provision of agricultural implements, plough bullock, improved variety of seeds, fertilisers and pesticides, irrigation facilities and soil conservation measures etc.

9. Animal husbandry

They need supply of bullocks, dairy farming, goatery units and poultry units to supplement their income.

10. Co-operation and marketing

They need establishment of cooperative societies at the village level involving primary producers and it will go a long way in promoting the marketing nexus.

11. Handicrafts and Cottage Industry

They need training for developing various handicrafts and cottage industries, such as bamboo craft, wood craft, mat making, brooms making, food crafts and semi processing of other consumable goods, provided they are assisted to run such units with funding.

12. Service sector

In the service sector, they have shown interests in such services as tailoring, cycle repairing, hair cutting etc.

CUT-OFF SUB-AREA

The cut-off sub-area of the Didayi people pose similar felt needs as their counterparts in the plains sub-area in the sectors, such as education, health, nutrition and sanitation, safe drinking water, cultural centre, forest, horticulture and agriculture, soil conservation, cooperative and marketing, handicrafts and cottage industry and service sector. In cases of communication and electrification and fishing and pisciculture, the Didayi people of cut-off sub-area have posed their needs which may be treated as unique and area-specific.

1. Communication and Electrification

They need road from Jantry to Ambilibeda, connected by a bridge and then from Ambilibeda to Oringi by ghat road as Oringi village is connected by road with Kudumulugumma, the headquarters of the block and the D.D.A. as well. Thereafter, electrification of remote villages may be taken up.

2 Fishing and Pisciculture

They need more boats and nets, especially for young and able bodies male youths who intend to earn their livelihood through fishing in the reservoir. They have also shown interests for pisciculture through demonstration and necessary training.

HILLS SUB-AREA

In the hills sub-area, the Didayi have come up with similar felt needs as expressed by their counterparts in the plains sub-area and the unique area-specific need is discussed below:

1. Animal Husbandry

In addition to supply of bullocks, goatery units and poultry unit, they need piggery units as they had originally domesticated pigs since the recent past.

RECOMMENDATIONS

1 Education

- I. The Continuing Education Programme of the National Literacy Mission should be implemented intensively in the D.D.A. villages. In order to curb the massive backlog of illiteracy among the Didayi in general and the women of the community in particular.
- II. There should be mini - Anganwadi centres in each Didayi village, except the nodal villages where Anganwadies are functioning, to strengthen the pre-school education component in order to make the children school ready.
- III. The D.P.E.P, which has now been sanctioned for the Malkangiri district should take care of the Primary school facilities with all its necessary components to cater to the need of schooling. The chronic teacher absenteeism needs priority attention. This sensitive aspect has to be attended to with all sincerity of efforts so that the teaching - learning situation is invigorated among the Didayis.
- IV. The Educational Guarantee Scheme (EGS) as the latest input should cover all the Didayi villages.
- V. Provision of residential, infrastructural and teacher components, for promoting Upper Primary and Secondary education should be done urgently by pooling the resources of S.C. and S.T. Development Department and School and Mass Education Department.

2. Health, Nutrition and Sanitation

- I. There is need for motivating the tribal medicinemen to continue with their existing ethnomedicinal practices and gradually eschew the magico - religious components. There should be provision for the growth of herbaria for plantation of medicinal plants and herbs, at least one in each nodal village.

- II. There should be additional primary health centres and mobile health units, keeping in view the geo-physical location of villages.
- III. There should be provision for supply of nutritional diet to the aged, expectant mothers in their pre and postnatal stages and children.
- IV. Provision for housing under various schemes should be in accordance with the tribal value orientations with sanitary toilets and good ventilation.
- V. In the Didayi situation, there should be schemes for family welfare rather than family planning for at least a decade. In view of high incidence of the Infant Mortality Rate, the expectant mothers should be given nutritional diet, medicine, medical check, up etc. The children should also be immunized properly, not simply through pulse polio. Since they constitute a tribal community with very small population, vasectomy/ tubectomy should not be insisted upon for at least a decade

3. Safe Drinking Water

- I. Safe drinking water should be made available through deep tube wells and also pipe water supply taking advantages of gradient particularly in the hilly villages. There is necessity for evolving sustainable designs.

4. Communication and Electrification

- I. Construction of road as per local design and needs may be taken up to minimise the inaccessibility of Didayi villages.
- II. There should be special efforts for construction of a road with bridge for connecting the cut-off area with the D.D.A head quarters.
- III. Provision of electricity in the outreach habitations may be taken up either through RE schemes or alternative energy route.

5. Cultural centre

The DDA should make provision for a cultural centre in each village.

6. Forests

- I. The Forest Department should take up all measures for the optimum utilisation of forest resources and their conservation for future.
- II. The Sloping Agricultural Land Technology (SALT) with its three phases, SALT-I, SALT-II and SALT-III should be taken up in the Didayi area as it is eco-friendly and cultural specific ensuring people's participation.

7. Horticulture

The existing horticultural practices should be rejuvenated with necessary inputs as the same is eco-friendly, culture - specific containing the in-built process to ensure participation of the people.

8. Agriculture and Soil Conservation

The Didayi love to promote agriculture as manifested in the low lands, up-lands and hill slopes. There should be all out efforts for the promotion of the primary sector activities with special reference to soil conservation, irrigation, upgradation of skills and material inputs.

9. Animal Husbandry

The existing cattle population is quite good. The bullock for ploughing and the cow for diary purposes are to be bred and taken care of instead getting any hybrid variety from outside.

10. Cooperation and marketing

The Cooperative Department should take steps for the establishment cooperative societies at the village for the promotion of marketing nexus. The Multi-purpose Cooperative Societies will extremely useful to meet their different needs under one umbrella.

11. Handicrafts and Cottage Industries

The above sector should create avenues for the promotion of various handicrafts and cottage industries, which would help the Didayi in general, and the womenfolk in particular. After the introduction of SHGs, women's propensity to save (both in cash and kind) and desire for taking up handicrafts and cottage industries related activities, such as broom making, semi-processing of tamarind, resin, dry fish etc. may be started at the initial stage. Other women-related trades would require women's capacity building through demonstration and training. With their existing marketing abilities they will develop gradually their entrepreneurial skill, provided facilities are created.

12. Service Sector

The DDA should create facilities for the promotion of such services as tailoring, cycle - repairing, hair - cutting etc. In the beginning, they require at least two sewing machines in each village and these are to be handled by the women folk after receiving training.

13. Fishing and Pisci-Culture

The existing practice of fishing among the Didayi living by the sides of the Balimela reservoir should be buttressed by implementing improved schemes/ programmes for pisci-culture, by the concerned Department and organising cooperatives.

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"In Search of a Strategy to build a Field Model to ensure People's Participation for Sustainable Development: Case Study of the Didayi"

(A Primitive Tribal Group of Malkangiri District of Orissa)

Sponsored by : The Planning Commission, Government of India

HOUSEHOLD SURVEY**1. Identification:**

Name of the Village/ Hamlet :

G.P.

Block

District

Date of data Collection

2. Household Information

- a. Name of the Head of the family :
- b. Caste/Sub-caste :
- c. Clan :
- d. Religion :
- e. Profession/ Trade :
- f. Monthly Earnings :
- g. Monthly Savings :
- h. Mother tongue :

I. Family Particulars

| Sl. No | Name (in order of age group, eldest to youngest) | Age | Relationship with head of the household | Profession | Sex | Educational status | Marital status | Remarks |
|--------|--|-----|---|------------|-----|--------------------|----------------|---------|
| 1 | | | | | | | | |
| 2 | | | | | | | | |
| 3 | | | | | | | | |
| 4 | | | | | | | | |
| 5 | | | | | | | | |
| 6 | | | | | | | | |
| 7 | | | | | | | | |
| 8 | | | | | | | | |

3. Condition of the House/Sanitation

- a. Number of rooms
- b. Number of rooms having windows
- c. Purpose for which rooms are being used

| Room No.1 | Room No.2 | Room No.3 | Room No.4 | Room No.5 |
|-----------|-----------|-----------|-----------|-----------|
| | | | | |

- d. Plinth Area of the house in square feet
- e. Is there any provision for drainage of waste water ?
- f. Is there any separate shed for domestic animals ?
- g. Opinion about the cleanliness of the house : (good/manageable/bad)
Please put a () mark in appropriate place

4. Drinking Water Facilities

| Source | Own/Provided by Govt./ Neighbours | Distance from the hosue | Quality of the water (Satisfactory/ Unsatisfactory)) |
|-----------|-----------------------------------|-------------------------|--|
| Tube well | | | |
| Well | | | |
| Stream | | | |
| River | | | |
| Tank | | | |
| Any other | | | |

5. Health/Family Welfare regarding

- a. To whom you generally approach for treatment in case of illness ?
(Dissari/ health worker/ Doctor/ Any other)
- b. Whom do you approach for treatment of different type of diseases ?
Specify
- c. Has any body in your family adopted family planning measures ?
(Male/ Female/ Nobody) put mark in appropriate place.
- d. Generally from what type of diseases the members of your family suffer ?
(Write in order of frequency of attack of the diseases)
 - 1.
 - 2.
 - 3.

6. a) Information about cultivation (Late one year)

| Type of land | Area (approx in acre) | Approximate expenditure in cultivation | Name of the crops grown with quantity | Value Rs. | Net Profit Rs. |
|------------------------------|-----------------------|--|---------------------------------------|-----------|----------------|
| Settled Land | | | | | |
| Dongar (upland) | | | | | |
| Shifting Land | | | | | |
| Garden or Horticultural Land | | | | | |
| Any other | | | | | |

b. Type of implements used in the cultivation.

1. 2. 3. 4. 5.

c. Manure/Fertilisers used in agricultural land :
(Manure/ Chemical fertiliser/ Both)

7. Collection of Forest Produce and its use (last one year)

| Name of the Forest produce collected | Season | Self use | | For sale | | To whom sold | |
|--------------------------------------|--------|----------|-------|----------|-------|--------------------|-----------------------|
| | | Qty | value | Qty | Value | Govt. Organisation | Businessmen / Traders |
| Mahua Flower | | | | | | | |
| Mahua Seed(Tola) | | | | | | | |
| Sal seed | | | | | | | |
| Tamarind | | | | | | | |
| Jhuna | | | | | | | |
| Fire wood | | | | | | | |
| Char coal | | | | | | | |
| Wood for agricultural purpose | | | | | | | |
| Bamboo | | | | | | | |
| Thatching grass (piri) | | | | | | | |
| Siali Leaves | | | | | | | |
| Any other | | | | | | | |

8. Hunting (Last one year)

| Name of the animal/ Bird | Season | Quantity | Use | Is it related with any festival (if so name it) |
|--------------------------|--------|----------|-----|---|
| | | | | |

9. Animal Wealth (present Status)

| Name of the Domestic Animals/ birds | Quantity | Self use | | For sale | |
|-------------------------------------|----------|----------|-------|----------|-------|
| | | Qty | value | Qty | Value |
| Bullocks | | | | | |
| Cows | | | | | |
| Buffalows | | | | | |
| Goats | | | | | |
| Sheep | | | | | |
| Pigs | | | | | |
| Hen | | | | | |
| Ducks | | | | | |

10. Type of goods collected from domestic animals/ birds (Milk, Curd, Ghee, eggs etc.) If sold, how much money you have received during the last one year.

11. Poverty Eradication/ Economic Benefit programme

| Name of the Beneficiary | Name of the Scheme | Purpose for which received | Received in what form | | Qty/ Value | Project cost | | Present Status | Remarks |
|-------------------------|--------------------|----------------------------|-----------------------|------|------------|--------------|---------|----------------|---------|
| | | | Cash | Kind | | Loan | Subsidy | | |
| | | | | | | | | | |

12. If any family member is engaged in business/ Trade

| Name of the family member | Name of the business | Profit during the last one year | Present status | |
|---------------------------|----------------------|---------------------------------|----------------|-----|
| | | | good | bad |
| | | | | |

13. Movable and Immovable Properties

| Type of Asset | Amount/ Qty | How acquired | Value in Rs. |
|-------------------------|-------------|--------------|--------------|
| Agricultural Land | | | |
| Homestead Land | | | |
| Agricultural Implements | | | |
| Bullock Cart | | | |
| House | | | |
| Animal Wealth | | | |
| Ornaments | | | |
| Utensils | | | |
| Furnitures | | | |
| Saving | | | |

14. Loans

| Source of Loan | Purpose of Loan | Amount of capital borrowed | Interest rate | Total | Amount repaid |
|-------------------------|-----------------|----------------------------|---------------|-------|---------------|
| Government Organisation | | | | | |
| Bank | | | | | |
| Cooperative Society | | | | | |
| Money Lender | | | | | |
| Any other | | | | | |

15. Income from wage labour

| Type of work | No. of Days worked | | | | Total wages | Remarks |
|--|--------------------|--------|------------|-------|-------------|---------|
| | Male | Female | Child Lab. | Total | | |
| a) Agricultural Labour | | | | | | |
| b) Construction work (road, Canal, House etc.) | | | | | | |
| c) Plantation | | | | | | |
| d) Service | | | | | | |
| e) Others | | | | | | |

16. Annual Income

| | |
|--|--|
| a) Income from Agricultural products | |
| b) Income from animal wealth | |
| c) Earning from wage labour | |
| d) Value of Minor Forest Produce collected | |
| e) Hunting/ Fishing | |
| f) Service | |
| g) Trade/ Business | |
| h) Loan | |
| i) Others | |
| Total Income | |

17. House hold expenditure

| Type of expenditure | Details/ Quantity | Amount (Rs.) |
|-------------------------------|-------------------|--------------|
| Food | | |
| Dress | | |
| Fire wood/ Fuel | | |
| Kerosene | | |
| Medicine | | |
| Festivals | | |
| Agricultural Implements | | |
| Marriage Expenses | | |
| Birth/ death | | |
| House construction/ Repair | | |
| Match Box | | |
| Drinking/ Wine | | |
| Other Intoxicants | | |
| Cycle/ Radio/ Watch etc. | | |
| Others | | |
| Total expenditure | | |

06. Have you received the benefits without any payment or have you paid any amount for that ?
07. Has any officer of that organisation visited your village ? Yes/No
08. If yes, what does he do after coming to your village ?
09. Do the officer(s) discuss about your problems in a meeting of the villagers ? Yes/No
10. If yes, then what are the subject matter of discussion ?
11. Have you been benefited by various activities undertaken by the organisation?
- a. yes
 - b. To some extent
 - c. Sufficiently
 - d. Never
12. What more activities, according to you, that should be undertaken by the organisation for your benefit ?
- a.
 - b.
 - c.
 - d.
13. Besides the Didayi Development Agency, what are the other organisations by whom you have been benefited?
- a.
 - b.
 - c.
 - d.

14. If yes, what type of benefits you have received ?

| Name of the Agency/ Organisation | Name of the benefits received | Amount of the help Cash/Kind | Amount of loan | Subsidy | Present status of the scheme. |
|-------------------------------------|----------------------------------|------------------------------------|-------------------|---------|----------------------------------|
| | | | | | |
| | | | | | |
| | | | | | |

B. Specific Information (General)

Please indicate the nature of development works that have been undertaken by various plans/ schemes of the Government in your village.

| Various types of Development | | Opinion | | |
|------------------------------|--|---------|----|--------------|
| i. | Childrens' Education | Yes | No | Not definite |
| ii. | Medical facilities | Yes | No | Not definite |
| iii. | Road and communication | Yes | No | Not definite |
| iv. | Electricity | Yes | No | Not definite |
| v | Drinking water | Yes | No | Not definite |
| vi | Anganwadi | Yes | No | Not definite |
| vii. | Marketing | Yes | No | Not definite |
| viii. | Savings of surplus income (postal/ Bank etc) | Yes | No | Not definite |
| ix. | Facilities of availing loans | Yes | No | Not definite |
| x. | Vehicles/ Transportation | Yes | No | Not definite |
| xi. | Irrigation | Yes | No | Not definite |
| xii. | Soil Conservation | Yes | No | Not definite |
| xiii | Any other | Yes | No | Not definite |

C. Specific Information (Individual)

Please indicate the type of benefits that you (or your family) have received from the Government other than the DDA and whether you have been really benefited or not?

| Name of the scheme | Opinion | | |
|--------------------|---------|----|--------------|
| a. | Yes | No | Not definite |
| b. | Yes | No | Not definite |
| c. | Yes | No | Not definite |
| d. | Yes | No | Not definite |

D. Value based Information's

| Types of value based information's | Opinion | | |
|--|---------|----|--------------|
| 01. Do you think that your children should be educated about the traditions and customs, and way of life etc. which have been prevailing since long. | Yes | No | Not definite |
| 02. Children should be educated about modern ideas and new ways of life. | Yes | No | Not definite |
| 03. Hard work is the only key of success | Yes | No | Not definite |
| 04. Success lies only on the blessings of the God or Almighty | Yes | No | Not definite |
| 05. Our old/ traditional way of life was good, so let us stick to it | Yes | No | Not definite |
| 06. We can not live better if we donot accept new innovative ideas | Yes | No | Not definite |

- d) Literacy Centre
- e) Male/ Female Dormitory
- f) Health Centre (ANM Centre/ P.H.C.)
- g) Cooperative Store/ Fair Price Shop
- h) Temple/ Church/ Masjid
- i) Panchayat Office
- j) Village drama/ dance party
- k) Others (Specify)

3. Other facilities available in the village.

- a) No. of tube wells
- b) No. of Wells
- c) Electricity connection
- d) Village Road connecting to the main Road
(Tar Road, Kuchha Road; Walking Path)
- e) Common Drainage System

- | | | |
|-----|---|--|
| 4. | Where from water for daily use is brought by majority of villagers | Well/ Tube-Well/ River/ Stream/ Pond |
| 05. | Where does majority of the cattle population take their bath | Well/ Tube-Well/ River/ Stream/ Pond |
| 06. | Your opinion on the village sanitation | Good/ Managable/ Bad |
| 07. | Distance of P.H.C from the village | |
| 08. | In case of minor ailments whose services are required/ sought for by the majority for the villagers | Village Dissari/ ANM/ heath worker/ Govt. Hospital Any other institution. |

SECTION - B

- | | | |
|-----|---|-------------------------|
| 01. | What are the different types of cultivation followed in the village | Shifting/ Settled/ Both |
|-----|---|-------------------------|

02. Main crops produced in the village

Write the names of the any four major crops in order of priority (Quantity produced)

- 1)
- 2)
- 3)
- 4)

03. Name the three main forest produces available in the village

- 1)
- 2)
- 3)
- 4)
- 5)

04. Main domestic animals reared in the village
(Name three animals in order of their number)

- 1)
- 2)
- 3)
- 4)

05. Important Poverty Eradication Programme implemented/ being implemented in the village.

(Write the names of two/ three programmes on the basis of the number of beneficiaries benefited)

- 1)
- 2)
- 3)

06. Name 3/4 main occupation in which majority of villagers are engaged.
(Example : Cultivation, Animal Husbandry, Collection of Forest Produce,
Fishing Business etc.)
- 1)
 - 2)
 - 3)
07. Name 3/4 main habits of the village people
(Example : Drinking, smoking, Dancing etc.)
- 1)
 - 2)
 - 3)
08. Name of the professional voluntary Agency working in the village.
09. How the quarrels, litigation's, misunderstanding etc. in the village are generally settled ?
10. Where does the Grame Sabha (Village meeting take place ? How many times the village meeting is conducted ? in a Year _____ in a month _____
11. Main festivals observed in the village
1. Name of the Festivals
 2. When and how these are observed

Full name of the Investigator
Signature with Date

Proceedings of the Focus Group Discussion - 1

The main objective of the present study is to design a suitable strategy of development of 'Didayi' tribe situated in three different sub-areas with different geo-physical and ecological conditions. Therefore, the problem of research is designed to explore and establish empirical models to ensure active participation of the people (including women) in their own development where optimum use of locally available resources human as well as natural, shall be made. In order to make this model operational, adequate care has to be taken to ensure cultural as well as geographical sustainability in eco-friendly situation and fit into the locally available resources.

In view of the above objective focus group discussions (FGDs), were conducted in study villages.

Village : Dhakadpadar

Date : 25.11.2001

Time : 4 P.M

Participants: 26 Adult males, 6 Ladies and 15 Children.

Moderator: Dr P.C.Mohapatro

Rapporteur : Dr. N.N.Pradhan

Facilitator: Sri K.C.Meher

Issues Discussed:

- Income and Saving
- Enrolment and dropout at Primary stage
- Common Diseases and their methods of prevention
- Family planning
- Protection of Natural Environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economy.
- Women's Participation
- Plantation of Economic species
- Benefits of poverty Alleviation Programme
- Occupation and Occupational Hazards.
- Economic needs and Demands
- Other related matters and additional information.

Common Views/Issues

1. There is interest in saving in terms of cash as well as kind to meet the future contingencies.
2. Quality of Primary education is poor. The teacher appointed rarely comes to school. Teacher absenteeism has almost made the school non-functional.
3. Majorities have faith in the allopathic medicine supplied by the government through a Health Worker. However, they still have confidence on the Disari (the indigenous medicine man) Scabies, Malaria Fever, diarrhoea, Stomach troubles are the common ailments.
4. Villages are aware of the family planning measures. However, only nine males in the village adopted it. The male vasectomy is preferred instead of female tubectomy.
5. Watershed project/ water harvesting structure like one at Jantry would help development of agriculture of the inhabitants. There is demand for training on terracing and terrace cultivation.
6. The villagers are aware of the evil effects of shifting cultivation, but practise them due to scarcity cultivable low lands to do settled cultivation. During the discussion the villagers took interest to follow scientific methods of shifting cultivation so as to reduce soil erosion in the sloppy lands. They opined that provisions of alternative employment opportunities may refrain them from such practice.
7. The minor forest produce like fuel wood, wood for making plough share and house construction, different types edible roots, leaves and fruits honey etc., are mostly used for their own consumption and are rarely sold in the market.
8. There is a great demand for supply of diesel motor pumps for lift irrigation.
9. Women play equally important role in doing economic activities. This is in addition to their regular household chores including cooking, fetching water for drinking and caring babies. The women are found to occupy an important status in the family discussion making process.
10. A great interest has been shown by the inhabitants for plantation of economic species like Mango, Cashew, Kusum, Guava, Lichu, Coconut, Limon, Pomogranate, Tamarind etc. Hence the Didayi Development Authority has to make adequate provision for these plantations.

11. During the last ten years only four persons have received housing facilities under Indira Awas Yojana, only three have received boat and net, four persons have received tile to roofing their houses, four persons have received each a pair of bullock and ten families have received seeds for cultivation.
12. Every households possesses kitchen garden with mostly hybrid varieties of popeya and Banana plants supplied by the Didayi Development Agency (DDA)
13. Cash crop cultivation which includes ginger chilly, potato, tobacco, are well accepted whereas the proposals for leaf-plate making, rearing of buffaloes, installation of Gobar Gas plant are resented.
14. As the school is not properly functioning a pre-school centre may be established with the provision of mid-day meal. A local educated boy may be entrusted to impart education at the pre-school stage. The Anganwadi worker may be entrusted with the responsibility of supply of the mid-day meal to pupils.
15. Two SHG groups have been promoted in the village consisting of 12 to 14 tribal women. These SHG groups have not received any funds so far from the Block authorities.
16. Boat and net are to be provided to the deserving person's form the village to enable to improve their economic conditions through fishing.
17. The villagers took interest in the provision of subsidiary/alternative employment opportunities, which can be sustained, one villagers came forward with the proposal of supply of sewing machine to one or two persons in each village in the cut-off area.
18. Most of the villagers look clean, cheerful and helathy.
19. Evinced resentment in milking cows.
20. The govt. officers have shown little interest for their development. The Sarpanch has collected ROR of land from Khillo and Khilla of the village with a promise to provide bullock since the last two years. But they have neither received back the ROR, nor the bullocks so far. Similarly, D. khillo, A. Khillo and K. Muduli were selected to receive housing facility under Indira Awas Yojana. But they have been asked to get cement and G. C.I. Sheets from the Block office at their own cost.
21. The Proposal for diary farming, goat-rearing poultry farming are well accepted by the people.

Proceedings of the Focus Group Discussion - 2

Village : Orapadar

Date : 24.11.2001

Time : 6.30 P.M

Participants : 35 Adult males plus 10 primar plus 10 primary school children

Moderator : Dr P.C.Mohapatro

Rapporteur: Dr. N.N.Pradhan

Facilitator: Sri K.C.Meher

Issues Discussed:

- Income and Saving
- Enrolment and dropout at Primary stage
- Common Diseases and their methods of prevention
- Family planning
- Protection of Natural Environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economy.
- Women's Participation
- Plantation of Economic species
- Benefits of poverty Alleviation Programme
- Occupation and Occupational Hazards.
- Economic needs and Demands
- Other related matters and additional information.

Common Views/Issues

1. There is interest in savings in terms of cash as wll as kind to meet the future eventually.

2. Interested in Education of their wards. Teacher absenteeism, however, results in low attendance of children in Primary School. Only 13-14 children out of approximately 60-70 children aged 6-11 years attend Primary School.
3. Quality of Primary Education is poor. Children promoted to class-III count numbers up to 20 and put their signature with much difficulty. The children who are interested to study beyond class - III are sent to the residential schools.
4. Many people have learnt to put their signatures through adult literacy programme. These peoples, however are not able to read or write simple Oriya.
5. Majorities have faith in medicine supplied by Government through mobile unit. They too respected Disari (the village medicine man). Scabies and Malaria fevers are the common disease.
6. Awareness of modern family planning measures. As low as 9-10 males have adopted them. Male vasectomy is preferred.
7. The average family size is four (i.e two numbers of children per couple) which is not encouraging. The reason behind having a large family size results in the high Infant Mortality Rate. (IMR).
8. The villagers look clean, cheerful and healthy. Many participants are found to joke and or laugh with open mind during the discussion.
9. They are aware of the negative impact of shifting cultivation, but practice them out of necessity. Alternative provisions, therefore, may refrain them from such practice.
10. The non -timber forest produce, such as leaf, fuel, bamboo etc. are used for households purposes. In other words these are not collected to sale in the market to earn money.
11. Watershed Project, like the one at 'Jantari', would help in agricultural development of the inhabitants. There is demand fo training on terracing and terrace cultivation.
12. Women take equal part in economic activities with their male counterparts. This is in addition to their regular households' chores including cooking and caring of babies. Therefore, the women occupy a prestigious position in the family.
13. The Proposals for economic activities, like duckling ginger cultivation, Potato cultivation, fishery, cow rearing are well accepted, whereas the proposals for leaf plate making, rearing of buffaloes, installation of Gobar Gas Plant are resented.

14. The welfare measures being implemented by the government of Andhra Pradesh in nearby villages of Andhra Pradesh are better as compared to those in their village.
15. Interested in listening to and accepting suggestions pertaining to agricultural activities. Majorities of the villagers have planted varieties of fruit-bearing trees including Mango, Coconut etc., supplied by the Didayi Development Agency.
16. Every household possesses kitchen garden with mostly hybrid varieties of Popeya and Banana plants supplied by the Didayi Development Agency (DDA).
17. Evinced resentment in Milking Cows.
18. Govt. Officers are partial in implementing development in the village. The nearby villages have been benefited more as compared to theirs.
19. The assistance of Government in terms of bullock would enhance the economic status of the people most. Many families hire bullocks, mostly from their neighbours the Bondos @ Rs. 300/- to Rs. 400/- per bullock per year and it is not cost effective.
20. Government Officers have little interest in the development of Tribal people. Four persons, namely Sadar Muduly, Gopa Muduli, Pandu Muduli, and Lacha Bisoyi had applied for bullock loan by submitting their record of right about five years back. But they have neither been provided with bullocks nor been returned with their record of rights so far. The solar light systems and two out of three tube wells in the village are defunct since long. The concerned officials do not bother.
21. There is high demand for supply of Motor Pumps for lift irrigation.
22. Majorities of the villagers have enjoyed the benefits of different poverty alleviation programmes being implemented through block and DDA. Some households have enjoyed even more than one or two benefits.
23. The boys marry between 16 and 20 years of age and girls between 13 and 17 years.

Proceedings of the Focus Group Discussion - 3

Village : Dabuguda

Date : 26.11.2001

Time : 4 P.M

Participants : 22 Adult males, 8 Adult Females

Moderator : Dr P.C.Mohapatro

Rapporteur : Dr. N.N.Pradhan

Facilitator : Sri K.C.Meher

Issues Discussed:

- Income and Saving
- Enrolment and dropout at Primary stage
- Common Diseases and their methods of prevention
- Family planning
- Protection of National Environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economy.
- Women's Participation
- Plantation of Economic species
- Benefits of poverty Alleviation Programme
- Occupation and Occupational Hazards.
- Economic needs and Demands
- Other related matters and additional information.

Common Views/Issues

1. There is interest in saving both in terms of kind as well as cash to meet with the future needs/ contingencies.

2. The educational opportunity provided is not adequate. There is a primary school building. But the teacher posted has not come to the school for the last two months. Teachers' absenteeism at present is the main factor of loss of interest on the part of children to attend schools regularly.
3. Majority, have faith in the allopathic medicines supplied by the Government through a health worker for common ailments. However, they still go to the Disari. (their traditional for medicineman) for medical aid. Hospital or Primary Health Centre is visited only when the Disari fails to cure them. Scabies, diarrhoea, Malaria, fever, stomach troubles are the common disease in their locality.
4. All of them came with the view that a P.H.C. should come up through the Government efforts either at Jantry or Totaguda to serve the villages and habitants in the cut-off area.
5. Villagers are aware of the family planning method. But they wait for a male child to be born. Male vasectomy is preferred and only six males have undergone vasectomy operation.
6. The villagers are aware of the evil effects of shifting cultivation, but they practise it due to scarcity of lands and due to non-availability of alternative employment opportunities. During the course of discussion when they were explained about the indigenous practices followed in parts of NEFA and Nagaland (i.e placing of the cut-off tree trunks across the slope to reduce soil erosion and to form a rudimentary terrace) they accepted our suggestion very much. They requested for a demonstration of the process in one or two villages, so that they can follow the practice in future in a better way.
7. Non-timber forest produces, like fuelwood, wood for making plough share and constructing/repairing house, a variety of edible roots, leaves and fruits exclusive used for their own consumption and are rarely sold in the market.
8. Women play a very important role in performing out door economic activities. This is in addition to their regular household chores including cooking, fetching water from the tube well and caring babies. The women are found to occupy an important status in the family also in the decision making process.

9. After the establishment of DDA authorities almost all the cultivators have received agricultural implements, Paddy, Ragi, Maize, and Suan seeds, vegetable seeds oil seeds. Coconut sapling and cashew saplings have been provided to few households. Some of them have received housing facilities under the Indira Awas Yojana, boat and net, a pair of bullock and tiles to roof their houses.
10. An intensive programme of agricultural development is the need for the hour. The DDA authorities should provide a pair of bullock to each cultivator who do not have it, provide cereal pulses, oil and vegetable seeds in such quantities as each cultivator needs for taking up cultivation.
11. Watershed projects water harvesting structures diversion weirs would facilitate development of agriculture of the inhabitants. There is also a great demand for training on terracing and terraced cultivation in the hill slopes. They also agree to provide community labour for the preparation of terraced plots.
12. Boat and net need to be provided to the deserving persons from amongst the villagers to improve their economic standard through fishing. They are also eager to go for pisciculture, provided infrastructure facilities are created and training is made available for the Didayi youths.
13. A keen interest has been shown by the villagers for plantation of economic species, like Mango, Cashew, Tamarind, Lichu, Lemon, Coconut Guava, Pomegranate etc. The success of lemon plantation done by DDA in certain villages of the cut-off area and hilly area has provided impetus for plantation.
14. Every household possesses kitchen garden with mostly by hybrid varieties of popeya and banana plants supplied by the Didayi Development Agency.
15. The proposals for cow and goat rearing and poultry farming are well accepted by the people.
16. Cash crop cultivation, like ginger, chilly, potato, tobacco, popeya, banana and vegetable cultivation are well accepted whereas the proposals for leaf plate making, rearing of buffaloes, installation of Gobar Gas Plant are not accepted. However, once such a plant is introduced on governmental efforts and the benefit of the plant will be experienced by the villagers, it will create interest of the villagers, so that they will come up in future without external aid.

17. Almost all the villagers' evinied resentment in milking cows. The villagers apprehended milking of cows would affect the health of the calves. However, when explained about the use of milk for the healthy growth of their own children, a few of them accepted the proposal.
18. Most of the villagers look clean cheerful and healthy villagers were found to take hot water bath in the evening every day after the days work. The male, female and children were found to take hot water bath in the evening and even the babies were usually busy on account of economic activities.
19. Villagers in the cut-off area are in large demand for water pumps for lift irrigation. In the absence of electric power they are prepared to use the diesel sets for watering their lands. This will facilitate them to go for a second crop during the winter.

Proceedings of the Focus Group Discussion-4

Village : Jantari

Date : 20.11.2001

Time : 7.00 P.M

Participants : 40 Adult males

Moderator : Dr. N. Pradhan

Rapporteur : Sri. K.C. Meher

Facilitator : Dr. P.C. Mohapatro

Issues Discussed:

- Income and Saving pattern
- Enrolment and dropout at Primary stage
- Common Diseases and their methods of prevention
- Family planning
- Protection of Natural Environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economic in implications.
- Women's Participation
- Plantation of Economic species
- Benefits of poverty Alleviation Programme
- Occupation and Occupational Hazards.
- Economic needs and Demands
- Other related matters and additional information.

Common Views/Issues

1. People are interested in saving both in term of cash and kind for the unseen future. But lack of surplus of foods and lack of other alternative source of income bring them to the old subsistence living or living from hand to mouth. On the other hand investment of inputs on agriculture is much more than their output. Most of the people are hiring bullock from the Bonda neighbour at high cost. Traditional types of

cultivation also give them low level of output. Stored seeds of last year, which are affected by fungi and give them low level of production. In addition, their traditional habit of consumption of country liquor and smoking renders than spend thrift.

2. People in general are interested in education. Parents whole-heartily participated in this issue. They expressed that the "teacher absenteeism" is the main cause of low attendance in school. Simultaneously they require a girl school with hostel facility (Girl Sevashram) in the region.
3. For all kinds of common diseases, they need the help of Disari or village medicineman, who gives some medicinal plants, roots etc. for treatment and in exchange of that he collect cash and kinds (cloth, paddy, suan etc.) People have also developed faith the government supplied medicines. They are using Govt. medicines supplied through mobile health worker. Malaria, Stomach pain, Headache, Knee pain etc. are the common diseases. The villagers requested for the establishment of a Primary Health Centre with a permanent doctor either at Jantary or at Totaguda.
4. The average family size of the people is comparatively larger. Most of the people have four/ five children, which is a issue against the health and economic development. Early marriage is common practice of these people. Generally the boys marry at the age between 15 to 20 years and girls marry between 13 to 18 years. Preference of large family size is one of the reasons of the high infant mortality rate (IMR). The people are aware of the family planning programme and some women have adopted tubectomy not form the Orissa Govt. but from the Andhra Govt. as the incentive provided by the A.P. Govt. is higher then that in the Orissa Govt.
5. All festivals are related to their social life and their relation with forest eco-system. Both males and females participate in different festivals. They perform different festivals i.e. before they start cultivation perform puja on land, before using new fruits they first offer that to their local deities. During Chaita Parab they go for hunting and at night perform dance together in the open-air platform.
6. Forest is the source of their livelihood. All their economic and social implication deals with the forest and its products. Almost throughout the day, they spent in the forest

for different purposes i.e. collecting fire wood, fruits, bamboo, leaves, roots etc. They used these forest products for their own purpose and not for commercial purpose. Most of the villagers have a little knowledge or awareness about deforestation and its effects on their children. They are practising shifting cultivation only due to necessity, as they have no other alternative source of income for earning livelihood.

7. Poultry farming, Dairy farming and making of leaf plates are welcome by the villagers, especially women folk. In addition to their domestic chores of cooking and caring of babies, they participate in all other activities i.e. cultivation, collecting fruits, fire wood, bamboo etc. with their male counterparts. Women occupy a dignified position in the society, which is also reflected at the time of marriage. Bridegroom pays in terms of cash or kind to the parents of bride to marry her.
8. About the development programmes/ schemes, the govt. officers have little interest for the development of tribal people. They are not informing them about the different programmes of the government in general and tribal benefit programmes in particular. The Didayi Development Agency (DDA) and Block have intervened some of the villages and supplied fruits bearing trees in kitchen garden. I.e. hybrid papaya and banana plants. In spite of prime demand for bullock or bullock loan they have not been supplied by the government till now. As a result they are hiring bullocks from the Bondo neighbours in exchange paying Rs. 300/- to Rs. 400/- per annum and some additional charges, and it is very expensive.
9. Most of the villagers are active in the cultivation and they are seeking suggestions and accepting different views for the development of their agriculture. They are more enthusiastic in the plantation of fruit bearing trees i.e. Mango, Coconut and Cashew etc. Some of the trees are also supplied by the Didayi Development Agency (DDA). They placed the irrigation problems and require Govt. help to supply Pump sets for this purpose, so that adjacent to reservoir areas can be cultivated. There is also demand for training facilities on the modern methods of rich cultivation.
10. Economic needs/ demands of these people are very limited. They live simple life, and their first priority goes to food, shelter and clothing, But we have marked some changes in the younger generation, they have developed attraction for the modern cloths and modern style of living i.e. purchasing a radio or tape recorder, watch etc.

They are not only ready to accept this new type of cloth or instrument but also more widely accept the new occupation i.e fishing, cultivation of modern fruits and vegetable which have much demand in the markets.

11. Drinking water facility is almost nil in these villages. Govt. has supplied 2 tube-wells in this village but they are out of order since last 3 to 4 months and even the water of these tube well are not potable. So they purely depend on hill stream water for all purposes i.e. dinking, bathing, animal bathing etc. and it is available roughly half a kilometer away from their village.

12. Problems of transportation and communication are the key issues of these people. There are only two motor lunches supplied by the Orissa Government for the people of the whole region and these lunches are frequently getting out of order. There is absence adequate communication facility to have contact with district headquarters, except by tracking mountainous range, which is very difficult and dangerous.

Proceedings of the Focus Group Discussion-5

Village : Badankhiguda

Date : 20.01.2002

Time : 6.30 P.M

Participants : 27 Male Adults, 9 children (7 Women listening to the Discussion from short distance)

Moderator : Sri K.C.Meher

Rapporteur : Dr. K.K.Behera

Issues Discussed:

- Income and Savings
- Enrolment and dropout at Primary stage
- Common Diseases and their methods of prevention and cure
- Family planning
- Protection of Natural Environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economy.
- Women's Participation
- Plantation of economic species
- Benefits of poverty Alleviation Programmes
- Occupation and Occupational hazards.
- Economic needs and Demands
- Other related matters and additional information.

Common Views/Issues

1. Source of income is only from sale of agricultural or minor forest produce. The income is so less that it fails to meet their basic needs. Temporary surplus income, if any, is hoard up in the house only. Institutional saving practice is nil.

2. Primary occupation of all the villages is agriculture. The related hazards consists of problems of hill slope farming, wild animals eating away and damaging the standing crops, lack of bullocks and the scarcity of sufficient farming land.
3. Hunting, which was once an important activity, has been sizeably reduced due to lack of game animals on account large scale deforestation. However, hunting of forest cock is popular among the young people.
4. The economic demand is not much. They just need a pair of bullocks each, seed and agricultural implements. And when they do not have anything to eat, they may be provided with food for work.
5. Development through poverty alleviation programme is not noticeable. The assistance available from the Didayi Development Agency (DDA) was very limited. They have not heard of IRDP,ERRP,PMRY, etc. However some people admitted that they had worked in food for work Programme once in the past.
6. Demand for old age pension was raised. No body in the village was getting such assistance.
7. Minimum infrastructural support they need is tubewell and a road connecting the plains area. The existing tube well is insufficient to meet the requirement of the entire village.
8. They are not very conscious about their environment and its protection. Felling of trees are rampant and wide spread for "Podu Cultivation". Rapid soil erosion is common.
9. Forest produce includes roots, stem, leaves and fruits of a number of plants, most of which enter into their daily dietary menu. Surplus items, if any, are taken to weekly market for sale.
10. Participant's major grievance was on schooling of their children. The village "Gyan Mandir" runs with a teacher who does not come to the school. The children have interest to learn. There was a feeling that with a perpetual teacher their children will be able to read and write.
11. Two children of their village are reading in Mudulipada School.
12. The adults are not able to read or write.

13. Malaria and cold related fever, joint pains are common in the area. People have strong belief on Disari, a village medicineman. He is always contacted first for treatment of any disease. In case of failure, medical help is sought for.
14. A family on an average has four children. There after they adopt their traditional measure for birth control. Use of the root of a plant (given by the Disari) was shown as a measure of family planning. Only two men admitted to have undergone family planning operation.
15. Drinking of liquor is too much. This has disturbed their economic base.
16. In course of discussion they told that no top level official, either from Block or DDA had visited their village.
17. In spite of all the hardships in the village they do not want to go beyond their ancestral home to any other place even if they are provided with better house, farm land and other income generation opportunities.
18. They have fair idea about the market price of their usable products.
19. Women are considered as better partners. They do maximum labour for their household management. On financial and other matters, their opinions are honoured in the decision making process.
20. Pre-marital physical relationship among young boys and girls may be tolerated, but not the post marital adultery.
21. Hills area Didayis have rare matrimonial relationship with the plains area Didayi who are under-estimated by the plains area Didayis in terms of socio-economic status.

Proceedings of the Focus Group Discussion-6

Village : Oringi

Date : 25.12.2001

Time : 4.30 P.M

Participants : 50 persons (males and females) including members of two women SHGs.

Moderator : Prof. K.K.Mohanty

Rapporteur : Dr. N. N. Pradhan.

Issues Discussed:

- Income and Saving
- Enrolment and dropout at Primary stage
- Common Diseases and their methods of prevention
- Family planning
- Protection of National Environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economy.
- Women's Participation
- Plantation of Economic species
- Benefits of poverty Alleviation Programme
- Occupation and Occupational Hazards.
- Economic needs and Demands
- Other related matters and additional information.

Common Views/Issues

1. People have concern for future and therefore, go for savings in terms of cash in the bank at Kudumulugumma.
2. Children are not attending schools regularly because of teacher absenteeism. Teachers coming from far off places do not stay in the village. People are committed

to send their children if the teachers stay in the village and become regular in running the school.

3. The common diseases among the villagers are scabies, malaria and cold fever. The nearest medical facility is available at Kudumulugumma i.e. three Kms. a way from the village.
4. There is no practice of shifting cultivation. There is ofcourse little scope for it. People are aware of the environmental implications of shifting cultivation being practised in the hilly area.
5. The village is surrounded by trees, like mango, tamarind, kendu, sal, bija etc. Fruit bearing trees like coconut, guava, mango, jackfruit, banana, popeya, tamarind etc. are found in large numbers within the village. There is greenary in and around the village.
6. People collect minor forest produces, like pitkanda, Cherkanda, Badapitkanda.
7. Three women S.H.Gs formed by the D.D.A. and OSCARD are there in the village since 1997. These S.H.G.s are almost defunct by now. The members are not paying their monthly contributions regularly, but the amount collected so far is lying in the bank account.
8. Women are coworkers of their male counterparts in the agricultural field. The women, however, are shy as compared to men before the outsiders.
9. Majority of the households have received financial assistance from D.D.A. as well as Block for land development and purchase of bullocks, seeds, plough etc.
10. Didayi Development Agency (D.D.A.) at Kudumuluguma supplies hybrid variety seeds, like ground-nuts, paddy, blackgram, green gram at subsidised price. The same agency, however, does not provide fertilizers. There is demand for fertilizer.
11. People have ever tried cultivation of turmeric, ginger and cashew. They however, are interested to try them on experimental basis consequent upon the success of ground-nut cultivation since last three years. They need demonstration by the experts in the line.
12. Irrigation is the major deterrant on the way of agricultural development. However, there is scope for water harvesting structure and weir dam as well as M.I.P. at Tentulimunda and Ambabeda.

13. There are three M.I.Ps out of which one is defunct. People raise cash crops, like ground-nuts, tomato, brinjal, onion etc. in addition to paddy. There is , however, no scope for double crop because of water scarcity.
14. The villagers observe festivals like Pandu Sankranti, Nandi Parab, Chait Parab, Osa Parab (Nuakhia) etc. Besides, they worship Nisani Hundi (village God) every month offering eggs and cow milk. The Bhirubhairo installed near the village is a very famous goddess of the area. A big festival is arranged once a year at the seat of goddess, Bhirubhairo to which people from far-off places attend and sacrifice goats, cocks, coconut etc. to propitiate her for blessings.

Proceedings of the Focus Group Discussion-7

Village : Bayapada

Date : 14.12.2002

Time : 6.30 P.M

Participants : 12 adult males and 5 children

Moderator : Dr. P.C. Mohapatra

Rapporteur : Dr. N. N. Pradhan.

Facilitator : Dr. J. Samal

Issues Discussed:

- Income and Saving
- Enrolment and dropout at Primary stage
- Common Diseases and their methods of prevention
- Family planning
- Protection of National Environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economy.
- Women's Participation
- Plantation of Economic species
- Benefits of poverty Alleviation Programme
- Occupation and Occupational Hazards.
- Economic needs and Demands
- Other related matters and additional information.

Common Views/Issues

1. A number of households are living hand to mouth. But every household takes interest in saving in terms of cash as well as in kind to meet with the future contingencies.
2. Teacher absenteeism is the root cause of failure of the primary education system. The teacher appointed stays at Kudumulugumma and rarely comes to the school.
3. The Anganawadi workers do not attend the centre regularly. Sometimes uncooked food materials are distributed among the children for a week. Thus, the pre-school centre is almost defunct in the village.

4. Villagers are aware of the family planning measures. However, every one of the household wait for a male child to be born. The male vasectomy instead of female tubectomy is preferred in the village.
5. They have two check dam in their village for irrigation and soil conservation purposes. They need diversion weirs and mini watershed projects to expand irrigation facilities in the village.
6. The villagers are very much conscious about the pernicious practice of shifting cultivation. But they cannot abandon the practice due to their necessities of producing food articles. The Naik opined that provision of suitable employment opportunities may wean them away from this practice.
7. The minor forest produce like fuel wood, wood for construction of houses and making ploughs, different types of edible roots, leaves and fruits etc. are mostly used for their own consumption and are seldom sold in the market.
8. Cash crop cultivation, which includes ginger, chilly, tobaccos are well accepted in the village.
9. Each and every household possesses kitchen garden mostly with hybrid varieties of papaya, Banana, Chilly, Jack fruits etc. supplied by the Didayi Development Authorities.
10. The inhabitants have shown interest in the plantation economic species, like mango, cashew, kusum, guava, litchu, coconut, lemon, pomegranate, tamarind etc. They are not satisfied with the number of plants supplied by the D.D.A.
11. The villagers have received tiles for roofing their house, agricultural implements, seeds and bullock from the D.D.A.
12. Many of them have received the benefits of different poverty alleviation programme implemented through the D.D.A and the Block.
13. They still have confidence on the Disari (the indigenous medicine man) though they have started using allopathic medicine supplied by the government through a multipurpose health worker.
14. Women play a very important role in doing economic activities. This is in addition to their regular household chores including cooking fetching water for drinking, caring for the babies and looking after the domestic animals.

Proceedings of the Focus Group Discussion-8

Village : Karkaguda

Date : 21.01.2002

Time : 6.00 P.M

Participants : 15 males and 5 Female

Moderator : Dr. Jagabandhu Samal

Rapporteur : Dr. N. N. Pradhan.

Facilitator : Dr. P.C.Mohapatro

Issues Discussed:

- Income and Saving
- State of Education
- Enrolment and dropout at Primary stage
- Common Diseases and their treatment
- Family planning
- Protection of Natural environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economic implication.
- Women's Participation
- Benefits of poverty Alleviation Programme
- Economic needs and Demands
- Plantation of Economic species
- Occupation and Occupational Hazards.
- Other related matters and additional information.

Common Views/Issues

1. Participants in discussion expressed that they had interest to save interms of kind and cash to meet their future requirements/categories, but many of them have no real capacity to do so due to their very subsistence level of living.

2. There is no school in the village, even though it is a village consisting of 41 households. The nearest Primary School is at about a distance of 8 to 10 Kms away. No body in the village is literate. However some 5/6 could write their names, which they had learnt by their own efforts while going outside the village. They want that a primary school should be established in their village.
3. There is a multi purpose health worker in village. He has been provided with tablets like Chloroquine, Lariago, and some other tablets for use of diarrhoea common cold and fever etc. However they still depend upon village Disari (their traditional medicine man) for treatment. They generally suffer from diarrhoea, malaria, fever, stomach troubles, etc., are the common diseases they suffer from.
4. Most of them are aware of family planning methods. Only about 10 male persons have undergone the operation of vasectomy. They generally wait for a male child to be born. They do not consider that more children are burden to them.
5. Villages expressed the view that lack of communication facility is the most important problem. The nearest hata (weekly market) Jabaghat is about 15 Kms from the village and the Panchayat headquarters has Nakamarnudi is still far away. It took a whole days time to go to Panchayat head quarters to receive rations on BPL cards and kerosene etc. Hence, most of them do not avail such facilities, though 32 households have been provided with BPL cards. They preferred to get rice, Kerosene etc., from Somanathpur Gram Panchayat which is about 10 Kms distance, but they do not get facilities there, as their village comes under another Gram Panchayat. To reach any of these places one has to cross very difficulty hill paths by foot only.
6. Almost all the households in the villages practice shifting cultivation on the nearby hills. When they were told about the evil effects of shifting cultivation like depletion of forest, soil erosion, etc., they admitted it, and told that they have no other alternatives to it. Hence, it is inferred that until suitable alternative sources of living is available, it is impossible to near away them from shifting cultivation. One thing they admitted that the proceeds from the shifting cultivation was just sufficient to maintain themselves for a year if weather condition remained normal and no other natural calamities occur and crops are free from the damages by wild animals and birds.

7. Majority of them knows that Didayi Development Agency is functioning at Kudumulugumma. They have admitted that the Agency is helping them in providing agriculture implements, seeds, etc. Whatever help they have so far, they have received personally after going to Kudumulugumma. They confessed that no officer so far personally visited their village.
8. The Non Timber forest produces and items of food collection from hills and forests are mostly meant for self consumption; and rarely these are sold in the market. But they have ample confidence on the nature, i.e. Forest on which they fall back upon almost every day for their very survival. One lady participant of the Group told, we know "Dongar Dian and Karadikhia" which means, "We move on the hills and in the forests and eat the roots and fruits etc., form it that is our life style".
9. Women in the Didayi Society has an important place, both in economic and social fields, they admitted. Households management, transactions, treatment of guests, etc. are the responsibility of the Didayi women. In-addition to it cooking, cleaning, caring of children and old persons are also their responsibilities. They extend helping hands to their male counterparts in outdoor economic pursuits in the fields and forests.
10. There is a well with tube well fittings in the village, which is not functioning properly. With much of pumping whatever water comes out, it is found to be unfit for drinking purpose, as a smell of iron content is there and water is not clean at all. So the villager, as usual, are solely depending upon the water of the flowing hill stream found inside the village.
11. They demand - (a) Good road, (b) a tank, (c) a School with building and (d) a Anganwadi Centre, immediately.
12. Villages showed keen interest for plan of fruit bearing trees like mango, Jackfruit, popeya, guava, lemon and also tobacco. They admitted that the DDA is showing interest for horticultural development in their area, but it has not been quite successful till to day. If proper guidance is given they are ready to go for cash crops like ginger, chilly, potato, tobacco, banana etc.

13. It is against the Didayi culture to milk the cows. Like many other tribal groups, they think that the milk of the cow is solely meant for the calf. It seems with spread of education and extension activities, they will accept the idea of commercial use of milk and also consumption by them for better health of their children and of themselves.
14. They admitted that the food and fodder available in the forest were sufficient to rear animals like cattle goat, sheep, etc. They are rearing pigs since time immemorial. Similarly, every household has reared poultry, which helps them for exchange of goods in weekly markets, in ceremonial offering and in festivals and feasts.
15. Last, but not the least, the Didayi people of this village are found to be friendly, co-operative and hospitable in nature.

COUNCIL OF ANALYTICAL TRIBAL STUDIES (COATS), KORAPUT

"In Search of a Strategy to build a Field Model to ensure People's Participation for Sustainable Development: Case Study of the Didayi"

(A Primitive Tribal Group of Malkangiri District of Orissa)

Sponsored by : The Planning Commission, Government of India

A comparative study between the Traditional Panchayat and Moder panchayat systems)

IDENTIFICATION

01. Name of the informer:

Age :

Sex :

Name of the village/Hamlet :

Block : Kudumulugumma

District : Malkangiri

02. Name of the person reporting

Age:

Sex :

Status:

03. Is the Traditional panchayat System (Which was functioning before in your village functioning now a days ?

If yes, what are the offices/ posts existing ?

(viz. Nayak, Pujari, Jani, Barik, etc.)

A.

B.

C.

D.

04. (a) How many times do the traditional panchayat meetings at the village level sit in a year ?

b) What are the matters/ problems discussed in these meetings ?

A.

B.

C.

D.

05. Please give an account of the matters/ problems discussed in the Traditional Panchayat meetings in your village during the last one year (viz. Land Problems/ marriage related/ Litigation and quarrels / observance of Festivals/ village development works/ any other)

| Name of the Problem | No. of times | Result |
|---------------------|--------------|--------|
| a) | | |
| b) | | |
| c) | | |
| d) | | |

06. Please indicate the posts for which elections were conducted to the Panchayat (modern) in your village/ area during the last panchayat election.

| Post | Number of post | No. of contestants |
|---------------|----------------|--------------------|
| Sarapanch | | |
| Ward Members | | |
| Samiti Member | | |
| Any other | | |

07. How many voters of your village did cast their votes in the last panchayat (modern) election ?

| Total Number of voters | Number of voters did Cast their votes | Percentage |
|------------------------|---------------------------------------|------------|
| | | |

08. Please give an account of the matters/ problems that have been brought before the panchayat (modern) meetings for consideration in your village.

| Type of problem | total Number | Result |
|-----------------|--------------|--------|
| a) | | |
| b) | | |
| c) | | |
| d) | | |
| e) | | |

09. Do the views/ opinions of the functionaries of the Traditional Panchayats (viz. village Naik, Disari, Pujari, Barik and other important persons) are taken into account in the modern village panchayat meetings ? if yes, then on which subjects ?
- | | | |
|----|--------------------------------------|---------|
| a) | Identification of poor beneficiaries | Yes/ No |
| b) | Forest protection/ Conservation | Yes/ No |
| c) | Management and functioning of school | Yes/ No |
| d) | Health services | Yes/ No |
| e) | Anganwadi | Yes/ No |
| f) | Drinking water | Yes/ No |
| g) | Road and Communication | Yes/ No |
10. To which organisation do large number of people prefer to go for justice if any quarrels/ misunderstanding or litigation arise among the households/ people in the village. ?
- | | | |
|----|--------------------------------|--------|
| a) | Modern Panchayat | () |
| b) | Traditional at (old) panchayat | () |
| c) | Police/ courts etc. | () |
11. The decision of which organisation is generally given more weightage or respect in case of quarrels among families, marriage and related problems, litigation's etc. ?
- | | | |
|----|--|--------|
| a) | Traditional (old) panchayat at village level | () |
| b) | Modern panchayat | () |
| c) | Police / Courts etc. | () |
| d) | Any other, if so, please specify | |
12. Do you fee (or face) any difficulty or problem in the functioning of the modern panchayat ? Please give specific views
- -
 -
 -

13. Do you think that the value or importance of the traditional panchayat is being undermined or degraded after functioning of the modern panchayats ?

Yes/ No

If yes, in which respect ?

a)

b)

c)

14. Do you feel that the level of indiscipline has gone up (on account of party politics) in your village with the holding of elections to the modern panchayats?

Yes/No

If yes, the on what accounts ?

a)

b)

15. Has "Palli Sabha" meetings been held in your village ? Yes/No

16. If yes, what type of problems are being discussed in these meetings?

a)

b)

c)

17. Have you heard about the conduct of "Grama Sabha" meetings in your panchayat ? Yes/No

Signature of the Investigator

APPENDIX - XV

INTERVENTIONS OF ACTIVITIES/ SCHEMES FOR SOCIO-ECONOMIC DEVELOPMENT OF THE DIDAYI PEOPLE BASED ON PEOPLE'S FELT NEEDS AS RECOMMENDED BY COATS.

As the Didayi, a numerically small primitive tribal group living in a small and contiguous area, represent a cohesive social group, they would prefer to have community organisation such as a grain - gola to meet the exigencies of food scarcity in each village and a community centre to have meetings, recreational activities for boosting their histrionic talents, games and sports activities, education/ literacy endeavours, community based religious festivities, storage of common assets of the village, etc. The management of such common institutions shall rest with the people themselves. It is noticed during the study that inspite of their craze for individual property rights, they have realised that the benefits which, would accrue out of such common endeavour would have sustainability and provide them enormous scope for standing on their own, even if, in course of time, pumping of money through development efforts is stopped. This is certainly a growth-positive cultural trait found among the Didayi. Further, a revolving fund for each village created out of contribution of at least 10 percent of benefits received by them under different schemes/ programmes would render help to the needy households while facing difficulties. This would reduce dependence on the moneylenders and exploitation thereof. Thus, each village would march towards self-sufficiency and the Didayi people as a whole would become self-reliant. Such common endeavours, some of which have not been tried earlier require immediate attention. Further, in the context of human resource development, capacity building activities have been neglected so far. The training component for up-gradation of skills is essential in such fields as agriculture, horticulture, soil conservation animal husbandry, forestry, poultry semi processing of minor forest produce, pisciculture, food-processing, etc. The same is in case of decision-making, management of community-based organisations/ institution and the like. There shall be follow up action to invigourate the existing SHGs in order to boost the confidence of women folk and to encourage establishment of required additional number of SHGs in each village by creating awareness through Government/ N.G.O efforts.

DEVELOPMENT OF AGRICULTURE

Agriculture is the mainstay of the Didayi economy. As per the survey conducted by the Council of Analytical Tribal Studies (COATS), Koraput during 2001-2002, 96.85% of Didayi households (1273 out of 1313 households) depend either on settled cultivation or on shifting cultivation or on both. They were using old and out dated agricultural implements, traditional varieties of seeds and following primitive methods of cultivation before the establishment of D.D.A in 1986. It was rightly decided by DDA to give top most priority for improvement and development of agricultural practices though the achievement are limited. The important programmes/ schemes which may be implemented for development of this primary sector in the project area are as follows:

I. Supply of Bullocks

The DDA authorities have provided a pair of Bullocks to needy Didayi households @ one bullock per household. In other words, a pair of bullocks have been supplied to two Didayi households. This practice has created two main problems. After the death of one of the bullocks of any one beneficiary, both the households face the problem of cultivation of their land. This practice has also created discontentment among the other cultivators who have not been provided with bullocks by the DDA.

The available records from DDA reveals that bullocks have been supplied only to 90 beneficiaries during the period from 1992-93 to 1995-96. The survey conducted by COATS revealed that out of 985 cultivating households of settled land, only 601 households own 1256 bullocks and ten households own 24 buffalo's. 374 cultivating households do not have any cattle population and many of them are hiring a pair of bullock from their neighbours at a cost of Rs. 700/- to rs. 800/- per annum.

All these 374 households who do not own any cattle population need to be provided with a pair of bullocks. Among these households having bullocks, around 100 households need a pair of bullocks to replace their old ones which are not fit to be used

for cultivation, as they have not yet become economically strong enough to purchase the same. In addition, out of 533 landless households 20% i.e. 106 households need to be supplied with a pair of bullocks and a cart to enable them to use them on hire basis on other's farms or transportation purposes where communication facilities are available. Thus, there is the need for supply of total number of 580 pairs of bullocks in the Didayi village.

It may be relevant to point out that According to clause (b-2) of section 2, of Orissa government Land settlement Act, 1962, a Land less person means any person, the total extent of whose lands excluding homestead together with lands held by all the members of the family who are living with him in common mess is less than one standard acre and whose total annual income, together with all members of the family who are living with him in common mess does not exceed rupees three thousand and six hundred. The application of this definition in the study area will increase the landless households from 533 to 1253.

All the assets including livestock population provided to Didayi households need to be properly covered by insurance with a one-time premium at the time of supply so as to cover the risk of losses on account of pre-mature death or theft of assets including animals. Unless the assets created or acquired are maintained properly, sustainability in the development niche would be a myth than reality.

II. Supply of Agricultural implements :

Agricultural implements, like spade pick-axe, crowbar and M.B. Plough (an improved type of hand driven plough) have been provided by the DDA to the Didayi households to acquaint them with these tools and to raise their productive efficiency. Between the period 1987-88 and 1995-96 agricultural implements have been provided on three instalments. The survey made by COATS revealed that only 792 households have been covered under the programme in a piecemeal manner. None of the beneficiaries have been provided with a full set of agricultural implements. Adequate

provisions have to be made for supply of these implements to all the needy Didayi households. At least 521 sets of agricultural implements need to be supplied to the households who have never received them.

In order to initiate comparatively new and improved production technology, provision may be made for supply of hand operated power tillers in all the three pockets of the area. Young cultivators need to be provided with proper training facilities to handle and take care of these hand operated power tillers. Past experiences has shown that this has succeeded in the Kutia Kondha Development Agency, Belghar, Phulbani district in the state and hence can be initiated in the Didayi area.

III. Introduction of High-yielding varieties of seeds and cash crops

It has been found that introduction and popularization of high-yielding varieties of seeds and cash crops have yielded better return per unit area and per unit labour in place of low-yielding traditional crops in Didayi area. The popularisation of high-yielding varieties of seeds i.e. cereals, like paddy, maize & Ragi, pulses like arhar, green-gram (mung) & black gram (Biri), oil seeds like mustard, niger and groundnut and other vegetables like chilly, soybean, lady's finger, pumpkin, water melon, cocumber, bitter gourd in the area have proved successful. Efforts need to be made to use newer varieties of high-yielding seeds which are better suited to the agro-climate conditions of the area for higher return per unit area and labour through intensive demonstration. Steps may be taken to motivate the tribal farmers of the area for taking of new methods.

IV. Backyard Kitchen garden

Most of the Didayi households are in the habit of maintaining a kitchen garden at the backyard of their houses. They usually grow tobacco, mustard, some root and tuber crops. The DDA has taken advantage of this practice and have introduced cultivation of chilly, ginger, turmeric and vegetables like Brinjal, Lady's finger, potato, tomato, onion etc. It has been found during the survey that chilly, ginger, and vegetable production

both in the backyard and in the nearby lands around the villages have been successful. The per acre average yield of backyard kitchen garden is found to be the highest in the Didayi area (i.e. Rs. 2027.00 as against Rs. 1873.00 in case of settled cultivation)

Supply of improved variety of seeds and saplings suited to the agro-climatic conditions have to be ensured to intensify this programme to all the Didayi households.

V. Chemical Fertilisers and Pesticides

Gradual and systematic introduction and supply of chemical fertilizers and pesticides have been made by DDA to ensure more and assured return in cultivation. Simultaneously, the farmers have been encouraged by DDA to continue compost manuring in a more scientific way. However, the efforts made by the DDA was found to be very much limited in these directions. During the year 1991-92, 114 qtls. Of Syamala, 40 Qtls. Of DAP and 165 Qtls. Of Urea were distributed to 357, 185 and 335 beneficiaries respectively. During the year 1992-93 and 1993-94 pesticides like Demicran, Endotaf, Bavisthin, Dethen 45 were distributed to farmers in limited quantities.

Provisions have to be made for expansion of these programmes to more and more households. Compost manuring in a scientific way has also to be expanded to all the villages by providing them encouragement by way of subsidy for digging pits.

VI. Horticulture

Development of horticulture in the backyard Kitchen garden of the households, in suitable high lands and podu-ravaged areas, besides reducing the evil effects of soil erosion can provide a continuous source of income and sustainable development of the beneficiaries. The efforts made by the DDA in case of backyard plantation has led to positive results in case of banana, lemon and popeya plantations. The success story is very much limited in the Hills sub-area and cut-off sub-area villages. Cashew plantation,

which is a profitable type of cultivation, is still to pick up in the area. Grafted mango, coconut, guava, lemon salap, jack fruit and tamarind plantation need to be properly encouraged both in the backyard and other suitable lands in the area. Mango and coconut plantations have been made in few villages in the area. The Guava, lemon and the coconut plantations taken up in plains sub-area by few households have started yielding fruits and now the demand for these seedling have increased.

There are 1814.50 acres of shifting land and 1362.40 acres of Dongar land in the project area, which are put under cultivation during the year 2001-2002. If we include the shifting land, which were not cultivated and were put to rest in the podu - cycle/fallow period, the total land under shifting cultivation will be around 5000 acres. Out of 1362.40 acres of Dongar land around 500 acres are sloppy land with small stones all over the field. Plantation of fruit bearing threes can be taken up on the lands between 10 degree to 30 degree slope and beyond 30 degree slope some fast growing species like Acasia, Chakunda etc. can be planted in podu ravaged lands which can maintain the ecology of the ara.

VII. Checking the evil-effects of shifting cultivation

The villagers are aware of the evil effects of shifting cultivation, but they practice it due to scarcity of plain lands and absence of alternative means of livelihood. In order to check the evil effects of shifting cultivation primarily washing away of topsoil through soil erosion, stone terracing methods may be encouraged by engaging the beneficiaries under the "food for work" programme. Simultaneously, plantation of economic species other than fruit bearing trees may be taken up on the land beyond 30 degree slope and fruit-bearing trees may be planted on the land below 30 degree slope. This is another version of the Sloping Agricultural Land Technology (SALT, Phase-I, II & III) or agro forestry method which will be suitable for the project area. Cultivation of cereals and pulses can be under taken till the fruit bearing trees bear fruits and the shade of the plants will not hamper the crops to grow. After this period, the cultivators can get a greater amount of income from the sale and use of fruits. This can gradually wean the

Didayis away from the shifting cultivation practices without affecting their livelihood. The land below 30-degree slope can be recorded in the name of the beneficiaries as has been done in case of Kashipur area of Rayagada district in Orissa. This will provide further incentive to the cultivators to give up shifting cultivation.

VIII. Land Reclamation

The Dongar lands (High lands) of the Hills sub-area and cut-off sub-area are sloppy with 20 degree to 40-degree slope. More than 50 percent of land in the Hills sub-area and 25 percent of the land in cut-of sub-area are sloppy. In addition, the Dongar lands of Hills sub-area covered with small stones all over the land. These lands need to be properly reclaimed and developed. There are around 1000 acres of land, which need to be reclaimed.

IX. Irrigation facilities and soil conservation Measures

As the lands in the project area are very much undulating and a number of hill streams are there in almost all the villages, mini-watershed can be initiated in each of the sub-areas in suitable places, for assured irrigation facilities and prevention of soil erosion. The check dams, water harvesting structures and diversion weirs provided in few villages have become old and need renovation. To start with at least ten mini-watershed projects can be constructed in the area with the provision of irrigation channels to provide assured irrigation facilities.

An earth dam between the two hillocks i.e. between Gojia Dangar and Jiramali (about 500 meters length) can be constructed at muduliguda to reserve the water coming from the hill streams during the rainy season. This minor irrigation project, besides helping to control soil erosion and flood can help to irrigate the lands of three villages i.e. muduliguda, oringi and puruna gumma.

A guard wall of about half a kilometer need also to be constructed to protect oringi village from flood water. The water from the hill streams and the rain water coming from the mountains creates a threat to the villages and the standing crops are destroyed. The construction of a guard wall will help to protect the village, the cultivable lands and will act like a water harvesting structure.

X. Provision of Diesel pump with accessories

The lands of the villages situated on the banks of Balimela reservoirs can be irrigated with the help of diesel pumps till electrification facilities are provided in the area. A diesel pump of 5 h.p. to 10 h.p. Depending up on the size of households in the villages can be provided to enable the cultivators to irrigate their lands by lifting water from the reservoir. The people are willing to bear the running cost of these diesel pumps. During the focus group discussions conducted in orapadar, Totaguda, Jantry, Dhakad Padar in cut-off sub-area villages the villagers showed a lot of interest for supply of diesel pumps to irrigate their lands.

XI. Pisci Culture

The vast stretch of water surface on Balimela reservoir offers plenty of scope for fishing with the help of boats and nets. A number o Didayi villagers living close to both sides of the banks of reservoir have become expert in fishing. During the period from 1993-94 to 1995-96, only 30 units of Boats and nets were provided to 60 beneficiaries of cut off area. Few villagers on the hills-sub-area close to the reservoir are interested to avail the benefit of fishing. There is the need for providing at least 100 sets of nets and boats to 200 beneficiaries @ one unit per two households, as has been the practice with the DDA.

XII. Drinking water facilities

Thirty two tube wells have been provided in the Didayi inhabited villages in the DDA area to cater to the need of drinking water i.e. seven tube wells in the plains sub-area villages, eleven in the hills sub-area villages, and fourteen tube wells in the cut-off sub-area village. The number of tube wells provided is not adequate to meet with their requirement. Calculated @ of one tube well for 20 households there is the need for providing 40 additional tube wells in the DDA area. In addition, 10 out of 32 tube-wells are not functioning properly as there is no provision for maintenance of tube wells. A mechanic needs to be appointed at least for a period of three years in the DDA area for timely maintenance of these tube wells. In the meantime the educated Didayi youths may be trained for maintenance and upkeep of these tube wells in order to take care of the tube-wells after a period of three years.

Further, where favourable gradient is naturally available, sump for storage, preservation/purification of water can be made and water can be supplied to villages with pipeline and taps. They have already succeeded in 3 village, such as Jantry, Disariguda and Dabuguda in the cut-off area. Such facilities may be extended to Damodarbeda in the Hill sub-area orapadar and Taberu in the cut-off sub-area and Oringi, chilipadar and Tikarapara (A) in plains area villages.

XIII. Communication facilities

Absence of communication facilities in the cut-off sub-area and Hills sub-area is one of the biggest problem the Didayi's face. Only once or twice in a week they attend the nearby weekly markets to dispose off their surplus produce and purchase their necessities. In order to over come this problem a jeepable tar-felting road from oringi village in the plains sub-area to Bayapada i.e the central village in the Hills sub-are will provide a vital link road. The minimum requirement of roads, bridges, culverts and causeways has been listed out at Appendix-XV -1 & XV-2 to ensure the link among other villages. A link between the cut-off sub-area with Hills sub-are villages can be

ensured through construction of a bridge on the reservoir to connect Jantry village in the cut-off sub-area with Amblibeda village on the hills.

XIV. Cooperation and Marketing

LAMPS at Kudumulugumma block headquarters is the only cooperative institution established to meet with the credit cum marketing requirements of the Didayi project area. Due to absence of Sub-centres in the inaccessible pockets, it is not able to play an effective role in providing these services in the project area. Hence, it is necessary to establish two sub-centres i.e. one on the hills sub-area and another in the cut-off sub-area to enable the LAMPS at Kudumulugumma to play an effective role.

XV. Indira Awas Yojana (I.A.Y)

Only sixty-eight poor Didayi households have been provided with housing facilities under Indira Awas Yojana by the block authorities as a measure of poverty alleviation programme. However, it has been calculated on the basis of the Survey by COATS, 2001-02 that 70 percent of the households are living below the poverty line. Hence, at least 460(i.e. 50%) of the households out of 919 households living below the poverty line who have no suitable dwellings may be provided with dwelling houses under the IAY programme with in a period of five years.

XVI. Self Help Groups (SHGs)

As a measure to empower the women by enabling them to generate income, thirty-three SHGs have been formed in 21 Didayi villages with in a record time i.e. between June, 2000 to September 2000. The members in these SHGs vary from 11 to 20 and there are 494 women members. An interview with some of the these members revealed that they have planned to start business in the collection of tamarind, brooms, supply of K.Oil and other necessities to make the SHGs viable. However, only three out of 33 SHGs have received incentive grant of Rs. 10,000/- each. At least 60 SHGs can

be formed in the 39 Didayi villages to empower the women through effective participation in income generating activities.

XVII. Health Services

In the absence of Medical services in the Didayi area they continue to depend upon the traditional medicineman. Due to the lack of Additional P.H.C. in the cut-off and Hills sub-areas the inhabitants of these areas are facing a lot of health problems. In order to provide them health services in the vicinity of their villages at least four additional PHCs, four ANM centres and a mobile Health Service facility need to be provided in the area. In the cut-off sub-area a motor lunch has to be provided with all emergency treatment facilities with medical personnel made available there.

The existing Health workers in all the three sub-areas require further training for capacity building to cater to the needs of the ailing villagers. The medicines for common ailments, such as fever (including Malaria), Diarrhoea, Headache, cold and cough etc. are supplied at present, through the health workers. But they need more medicines for treatment of gastrointestinal disorders skin diseases etc. Hence, provisions have to be made for supply of these medicines to meet with the needs of the area.

XVIII. Electrification

There is no provision of electricity in the cut-off sub-area and hills sub-area. Electricity line has been taken up to Oringi village in the plains sub-area. This line can be extended up to Bayapada village in the Hills sub-area which is only 4 kms away from oringi village. Once the Bayapada village will be connected with electricity line, the villages located on both the sides of Bayapada can be provided with electric lines. Bayapda village on the hills sub-area is at a distance of 15 kms from Amblibeda which is on the side of Balimela reservior in the hills sub-area. The electric line can be takne to jantry village in the cut-off area from Amblibeda. Provision of electricity has to be taken

up on priority basis to provide lift irrigation facilities to the villages situated on both the sides of the reservoir at the minimum cost.

XIX. Handicrafts and Cottage industries

Promotion of handicrafts and cottage industries in the Didayi area can open viable employment opportunities to both the men and women folk. Bamboo craft and woodcraft, rope making, broom-making, semi processing of tamarind, resin, dry fish etc. may be started at the initial stage. After the introduction of SHGs, women's propensity to save has increased and many of the office bearers like presidents and secretaries of SHGs have started taking keen interest to develop their talents in different trade activities. If women's capacity building can be enhanced through demonstration and training at this stage, the SHGs can become viable trading units as well as centres of cottage and handicrafts industries.

Eleven households in the cut-off sub-area and 13 households in the plains sub-area are presently engaged in Bamboo craft. They are making mats, baskets, fish catching instruments, winnowing baskets and storage baskets out of bamboo available in their area and sell them in the weekly market. These households earn an income of Rs. 8000/- to Rs. 12000/- per capita per annum from this bamboo craft trade which is only a subsidiary income source. This area can be properly developed through training and capacity building.

XX. Animal Husbandry

As the Didayi's like other neighbouring tribes generally do not milk their cows, the supply of diary unit may not help them at present for their economic development. This may be tried at a later stage with proper education and motivation. Smaller animals like goat, sheep, pig and birds like hen, will besides providing portion for their food will meet their requirement of festivals and their daily necessities which they can purchase by sale of these animals and birds in the markets.

It has been found in the field that goatry units supplied by the DDA has proved to be successful. At present 669 households possess 1577 goats and bucks.

Out of the 533 landless households only 50 households have been provided with two goats each and a Buck for then households. Hence, 483 households need to be provided with goatery units consisting of 5 goats and a buck. The local variety of goats which can easily be maintained by them need to be supplied. The hybrid bucks available in the neighbouring Andhra Pradesh can be supplied to improve the quality of goats. The Didayi area is rich in forest and grazing fields which is suitable for rearing of smaller animal units. Pigs are the domestic animals only in limited villages of hills Sub-area. Piggery units may be supplied only in those villages where the people are experienced with the rearing of pigs.

Poultry units are common in the Didayi villages. 886 households possess 2650 hen and cock. The DDA has provided improved variety of cock in every village. Poultry units have not been provided as yet. Poultry units consisting of 10 hens and a cock can be supplied to 300 landless and marginal farmers who will go a long way to improve their standard of living.

XXI. Establishment of Revolving fund

A revolving Fund can be created in every village to come to the aid of households at the time of their need. This fund can be created through the contributions made by the villagers. Initially any villager who receives some benefit as a beneficiary under any programme/ scheme from the DDA/ block authorities/ NGOs would contribute ten per cent of the value of the benefit received to the Revolving fund. The percentage of contributioin can be progressively raised from 10% to 50% gradually as the paying capacity of the beneficiary increases. In the Didayi area as all the households of village are beneficiaries under one scheme or the other, all the heads of the households will become members of such revolving fund.

In the DDA area this proposition can be easily implemented as the DDA authorities are collecting 10 per cent of the value of the benefit given to the beneficiary in terms of cash. This system has been introduced after taking a decision in the governing body meeting of DDA in 1977 to distribute the limited resources available with DDA to the beneficiaries who actually need them. In other words, each beneficiary will receive the benefits as much as he really needs only if he has to pay a part of the price of the benefit. This system can be replaced with the creation of a Revolving fund.

As in the case of SHGs the DDA/ DRDA can provide an incentive grant of Rs. 10,000/- after the creation of a revolving fund. The fund can be deposited in a bank in the name of Revolving fund of a particular village. The traditional Naik/ headman of a village and the elected ward member of the panchayat or a selected educated youth in the village meeting, in the absence of a ward member in a village can be the president and secretary of the fund respectively who will jointly operate the account of the fund.

The establishment of such a fund can come to the help of any villager at his difficult times in the shape of a loan at a lower rate of interest. Grant of a loan to a villager can be decided by the villagers themselves in a village meeting taking into account the need of a borrower. An educated villager may be asked to maintain the account on payment of a monthly honorarium to be met out of the interest money.

The establishment of such a fund and entrusting the day to day management of the fund to the villagers themselves will be utmost importance to the villagers from the point of view of sustainable development. This will help the villagers to be free from the exploitations from various quarters.

XXII. Grain Banks

Tribals usually borrow in terms of cash and kind at the time of their needs from the money leanders, village mahajans and businessmen and get exploited in a number

of ways. To save the tribals from the clutches of the money lenders and traders, the establishment of grain banks will play an important role.

A grain bank can be established in every village in the Didayi Development Project area. All the heads of the Didayi households in a village can become members of the grain bank by contributing a share either in the form of grain or cash. The DDA will take up the responsibility of construction of the building to house the grain bank and will provide an incentive grant of Rs. 20,000/- after the grain bank is established in a village through collection of contribution from each household.

Any member can take a loan in the form of grain to meet with his consumption needs or seed purpose to meet with his cultivation needs at the rate of 25 percent interest to be returned after harvesting of crops in case of a cultivator or within a period of six months in case of a landless labourer.

The traditional Nayak and the elected ward member or elected villager in the absence of an elected ward member in a village can become president and secretary of the grain bank respectively. Another three members can be elected from the village in a village meeting to form an executive committee to perform the management functions of a grain bank.

In Orissa State such a scheme known as graingola was introduced in the year 1951-52. But the system did not work and died a natural death due to lack of participation of the people in the management of graingola. However, grain banks established by Agramee, a leading NGO working in the Kashipur area of Rayagada district has proved successful.

The establishment of grain banks in every village, where people's participation can be ensured in their management will act as another stepping stone for sustainable development.

XXIII. Village community centre complex

Every village needs a community centre complex to meet with a variety of needs of the community. The villagers need such a complex to house community organisations such as Grain Bank, Revolving fund, education and literacy endeavours, community-based religious festivities, storage of common assets of the village, to have meetings, recreational activities and the like. Instead of constructing separate buildings for each of these community organisation, efforts can be made to provide a community centre complex to accommodate all such community organisations including a primary school, Anganawadi centre. ANM centre etc. In the community centre complex, there should be a provision for separate room to house a girl's dormitory. The Boys can accommodate themselves in the room meant for their recreational activities.

Each community centre complex should be provided with a radio set cum tap recorder, one Durry, one steel Almirah, one steel table wth five plastic chairs, reference books for primary passed out students, photograph of some national leaders, Kerosene lantern and one covered bucket and few glasses. The provisiono all these will attract the villagers to spend their evening in the community centre and expose them to various information of the world.

The management of such common institutions shall rest with the people themselves. The benefits which would accrue of such common endeavours would have sustainability and would provide the villagers enermous scope for standing on their own leg.

Education

1. Family plays a vital role in the process of socialisation during childhood. A Didayi child at his school going age, assists his parents in their occupation as well as in harvesting, caring for younger siblings and other household chores.
2. The process of socialisation, during adolescence and youth is regulated by youth dormitory (Dhangda/ Dhangdi Basa). It is not only a sleeping room for the youths, but also provides facilities for acquiring life skills through training, recreation, learning and the living together boosts mutual help, cooperation; and exchange of skills, knowledge and ideas.
3. The rate of drop-out among the Didayi children in the elementary schooling stage is too high (90.31%). It is 87.27% in case of boys and 94.19% in case of girls.
4. Majority of the Didayi children do not have access to primary education. Out of 39 Didayi inhabited vilalges of Malakngiri district 21 villages do not have Primary schools within the habitation nor within a distance of One Kilometer (see table 3.8). The distance of the nearest schools in such villages vary between 2 to 12 kms.
5. As many as 7 out of 18 primary schools of the Didayi inhabited village, are single teacher schools.
6. Four out of 18 Primary Schools of the Didayi inhabited village do not have school buildings. Further, 02 out of 15 primary school building of the area need minor or major repair.
7. The percentage of literacy among the Didayi is as low as 7.89%. It is 12.5% among the males and 3.36% among the females. As many as 14 out of 39 Didayi inhabited villages are found to be Zero literacy villages.

Implications for sustainable Development

For their sustainable development, education, which is the key input has to be given top-priroity attention.

- i. Provision of community centres, in every village, will fulfil the requirement of youth dormitories.
- ii. School timing and vacation be made liberal in view of local rituals and festivals.
- iii. In order to make the school environment congenial and bridge the gap between home environment and school environment, the school building should be attractive, with spacious compus, which can accommodae playground, orchard, and a backyard.
- iv. Establishment of new primary schools, alternative schooling centres and sevashrams.
- v. Appointment of additional teachers in single-teacher schools.
- vi. Repair of school buildings - minor or major.
- vii. Establishement of literacy centres/ chetana kendras for illiterate adults.

Suggested inputs

1. The proposed community centres in the villages with more than 100 population are mentioned below.

| <u>Hills sub-area</u> | <u>Plains sub-area</u> | <u>cut-off sub-area</u> |
|-----------------------|------------------------|-------------------------|
| Bayapada | Tikarapada(A) | Dabuguda |
| Bedankhiguda | Muduliguda(A) | |
| Tikarapada(B) | Chelipadar | |
| Niringjhola | | |
| Khajuriguda | | |
| Karkaguda | | |
| Damodarabeda | | |

Further community centres in the following uniethnic Didayi villages with population below 100 may also be constructed so as to serve multiple purposes; e.g. Adult Litracry centre, alternative schooling centre, place of recreation, meeting etc.

| Hills sub-area | Plains sub-area | cut-off sub-area |
|----------------|-----------------|------------------|
| Suripoda | Chelipadar | Totaguda |
| Bataguda | | Maribeda |
| Anguriguda | | Disariguda |
| Muduliguda(B) | | Arlingpada |
| Burulibandh | | Nadimanjori |
| Bamaring | | Kantamanjari |
| | | Sanyasiguda |

2. The Primary school buildings of the following villages need immediate repair and maintenance.

| | |
|--------------|--------------|
| Minor repair | Major repair |
| Purunagumma | Damodarabeda |

3. Additional teacher (one to each school) may be provided to the following seven single teacher primary schools

| | |
|--------------|-------------|
| Bayapada | Dabuguda |
| Bedankiguda | Jantry |
| Damodarabeda | Sanyasiguda |

4. New primary school may be opened in the following three vilalges

Ghisingbeda (Hills sub-area)
 Dhakapadar (Cut off sub-area)
 Tikarpada(A) (Plains sub-area)

5. Residential facilities may be provided at jantry (cut-off area) to cater to the need of the following nearby school less villages.

| | |
|-------------|--------------|
| Maribeda | Kantamanjari |
| Disariguda | Arlingpada |
| Nadimanjari | Ramaguda |
| Bhojaguda | |

6. Residential facilities may be provided at Bayapada primary school to cater to the need of the following nearby school less villages in the Hills sub-area.

Bataguda

Anguruguda

Suripada

Muduliguda(B)

7. Residential facilities may be provided at Nilapari Primary school to cater to the need of the following nearby schoolless habitatioin
Bamaring
Burulubandh
8. All the 39 villages may be covered under Adult literacy Programme during continuing education (C.E) phase through mopping up operation in view of low rate of literacy in 25 villages and zero literacy in as many as 14 villages.
9. In order to prevent teacher absenteeism moderate residential quarters may be provided in the school campus for teachers.
10. As its is an inaccessible area (facilities of communication, Health facility, higher education, absence of electricity etc) a teacher may be assured that he would be posted to a place of his choice if he continuously work there for a period of sex years.
11. Selected sub-inspector of schools be posted in the area for better supervision.
12. As per the National Education Policy, 1986 (as amended in 1992) local persons with lower educational qualification may be recruited for primary schools. These teachers will be given in service training from time to time so, that their deficiency due to lower qualifications could be done away with. While recruiting dedication and commitment of persons to serve the people for promotion of their education shall be the primary objective.

In course of fieldwork among the Didayi for the present study it was also revealed that there are as many as 50 persons (both males and females) specially in the plains and cut-off sub-areas for the above purpose. But in the hill sub-area in the absence of such educated persons, candidates from the plains and cut-off sub-areas who are willing for the work may be appointed for the purpose.

The above mentioned arrangement will eradicate teacher absenteeism in the Didayi area.

Infrastructural facilities to be created

Construction of Roads

| Sl. No | Name of the Road | Length in Kms |
|--------|--|---------------|
| 01 | Jantry to Kantamanjari via Maribeda and Nadimanjari villages | 10 |
| 02 | Ghisingbeda to Amblibeda village | 4 |
| 03 | Khajuriguda to Tikarpada(B) | 3 |
| 04 | Khajuriguda to Naringjhola | 3 |
| 05 | Bayapada to oringi village (mountainous track) | 4 |
| 06 | Somnathpur to Karkaguda | 7 |
| 07 | Tikarpada(B) to Amblibeda | 3 |
| 08 | Chelipadar to Tikarpada(A) | 4 |
| 09 | Domodarbeda to Karkaguda via- Burlubandha and Bamaring | 15 |

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APPENDIX-XV-II**Infrastructural facilities to be created Bridges, culverts and causeways.**

| Sl. No | Name of the Road | Type of infrastructure | Nos. |
|--------|--|------------------------|------|
| 01 | Jantry to Kantamanjari | Bridge | 1 |
| | | Culverts | 2 |
| | | Causeways | 1 |
| 02 | Bayapada to Damodarbeda | Submersible bridge | 1 |
| | | Culverts | 4 |
| 03 | Khajuriguda to Tikarpada (B) | Cause ways | 1 |
| 04 | Tikarpad(A) to Chelipadar | Cause ways | 2 |
| 05 | Ghisingbeda to Amplibeda | Submersible bridge | 2 |
| 06 | Sanyasiguda to Totaguda | Submersible Bridge | 2 |
| 07 | Jantry to Amplibeda | Bridge | 1 |
| 08 | Damodarbeda to Karkaguda via Bamaring & Burlubandh | Cause ways | 6 |

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APPENDEX-XV-III**Infrastructural facilities to be provided****M.I.P, GUARD-WALL AND DIESEL PUMPS**

| Sl.No | Name of the project | Description of the work |
|-------|--|--|
| 01 | Muduliguda M.I.P Earth Dam | An earth dam of 10' breadth and 15' height between two mountains i.e. Gojia danger & Jira mali |
| 02 | Oringi Guard wall to Protect oringi village | A guard wall of about half a kilometer |
| 03 | Renovation of a old pond at oringi village | |
| 04 | Diesel pump at Jantry, Orapadar, Totaguda & Dabuguda | 10 H.P. each with accessories and a shed for keeping motor |

Survey by COATS, 2001-2002

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16. Shri Kranti Kumar Patnaik , M.A
17. Shri Rama Krushna Choudhury, B.Com
18. Shri Mangaraj Mohapatro, B.A
19. Shri Amulya Sekhar Bagh, B.A
20. Shri Dipti Ranjan Barik, (A) B.A. (Hons)
21. Shri Dipti Ranjan Barik, (B) B.A. (Hons)
22. Shri Kedar Nath Dey, B.A. (Hons)
23. Shri Bishnu Chetty, M.A
24. Shri Lambodar Gouda, B.A

COUNCIL OF ANALYTICAL TRIBAL STUDIES (COATS), KORAPUT

"In Search of a Strategy to build a Field Model to ensure People's Participation for Sustainable Development: Case Study of the Didayi"

(A Primitive Tribal Group of Malkangiri District of Orissa)

Sponsored by : The Planning Commission, Government of India

HOUSEHOLD SURVEY

18. Identification:

Name of the Village/ Hamlet : G.P.

Block District

Date of data Collection

19. Household Information

i. Name of the Head of the family :

j. Caste/Sub-caste :

k. Clan :

l. Religion :

m. Profession/ Trade :

n. Monthly Earnings :

o. Monthly Savings :

p. Mother tongue :

II. Family Particulars

| Sl. No | Name (in order of age group, eldest to youngest) | Age | Relationship with head of the household | Profession | Sex | Educational status | Marital status | Remarks |
|--------|--|-----|---|------------|-----|--------------------|----------------|---------|
| 1 | | | | | | | | |
| 2 | | | | | | | | |
| 3 | | | | | | | | |
| 4 | | | | | | | | |
| 5 | | | | | | | | |
| 6 | | | | | | | | |
| 7 | | | | | | | | |
| 8 | | | | | | | | |
| 9 | | | | | | | | |

20. Condition of the House/Sanitation

- h. Number of rooms
- i. Number of rooms having windows
- j. Purpose for which rooms are being used

| Room No.1 | Room No.2 | Room No.3 | Room No.4 | Room No.5 |
|-----------|-----------|-----------|-----------|-----------|
| | | | | |

- k. Plinth Area of the house in square feet
- l. Is there any provision for drainage of waste water ?
- m. Is there any separate shed for domestic animals ?
- n. Opinion about the cleanliness of the house : (good/manageable/bad)
Please put a () mark in appropriate place

21. Drinking Water Facilities

| Source | Own/Provided by Govt./ Neighbours | Distance from the house | Quality of the water (Satisfactory/ Unsatisfactory)) |
|-----------|-----------------------------------|-------------------------|--|
| Tube well | | | |
| Well | | | |
| Stream | | | |
| River | | | |
| Tank | | | |

| | | | |
|-----------|--|--|--|
| Any other | | | |
|-----------|--|--|--|

22. Health/Family Welfare regarding

- e. To whom you generally approach for treatment in case of illness ?
(Dissari/ health worker/ Doctor/ Any other)
- f. Whom do you approach for treatment of different type of diseases ?
Specify
- g. Has any body in your family adopted family planning measures ?
(Male/ Female/ Nobody) put mark in appropriate place.
- h. Generally from what type of diseases the members of your family suffer ?
(Write in order of frequency of attack of the diseases)
 - 1.
 - 2.
 - 3.

23. a) Information about cultivation (Late one year)

| Type of land | Area (approx in acre) | Approximate expenditure in cultivation | Name of the crops grown with quantity | Value Rs. | Net Profit Rs. |
|------------------------------|-----------------------|--|---------------------------------------|-----------|----------------|
| Settled Land | | | | | |
| Dongar (upland) | | | | | |
| Shifting Land | | | | | |
| Garden or Horticultural Land | | | | | |
| Any other | | | | | |

- d. Type of implements used in the cultivation.
 - 1.
 - 2.
 - 3.
 - 4.
 - 5.
- e. Manure/Fertilisers used in agricultural land :
(Manure/ Chemical fertiliser/ Both)

24. Collection of Forest Produce and its use (last one year)

| Name of the Forest produce collected | Season | Self use | | For sale | | To whom sold | |
|--------------------------------------|--------|----------|-------|----------|-------|--------------------|-----------------------|
| | | Qty | value | Qty | Value | Govt. Organisation | Businessmen / Traders |
| | | | | | | | |

| | | | | | | | |
|-------------------------------|--|--|--|--|--|--|--|
| Mahua Flower | | | | | | | |
| Mahua Seed(Tola) | | | | | | | |
| Sal seed | | | | | | | |
| Tamarind | | | | | | | |
| Jhuna | | | | | | | |
| Fire wood | | | | | | | |
| Char coal | | | | | | | |
| Wood for agricultural purpose | | | | | | | |
| Bamboo | | | | | | | |
| Thatching grass (piri) | | | | | | | |
| Siali Leaves | | | | | | | |
| Any other | | | | | | | |

25. Hunting (Last one year)

| Name of the animal/ Bird | Season | Quantity | Use | Is it related with any festival (if so name it) |
|--------------------------|--------|----------|-----|---|
| | | | | |

26. Animal Wealth (present Status)

| Name of the Domestic Animals/ birds | Quantity | Self use | | For sale | |
|-------------------------------------|----------|----------|-------|----------|-------|
| | | Qty | value | Qty | Value |
| Bullocks | | | | | |
| Cows | | | | | |
| Buffalows | | | | | |
| Goats | | | | | |
| Sheep | | | | | |
| Pigs | | | | | |
| Hen | | | | | |
| Ducks | | | | | |

27. Type of goods collected from domestic animals/ birds (Milk, Curd, Ghee, eggs etc.) If sold, how much money you have received during the last one year.

28. Poverty Eradication/ Economic Benefit programme

| Name of the | Name of the | Purpose for which | Received in what form | Qty / y | Project cost | Pr es en Re |
|-------------|-------------|-------------------|-----------------------|---------|--------------|-------------|
| | | | | | | |

| | | | | | | | | | |
|--------------------|---------------|--------------------|------|------|--|------|---------|--|--|
| of the Beneficiary | of the Scheme | for which received | Cash | Kind | | Loan | Subsidy | | |
| | | | | | | | | | |

29. If any family member is engaged in business/ Trade

| Name of the family member | Name of the business | Profit during the last one year | Present status | |
|---------------------------|----------------------|---------------------------------|----------------|-----|
| | | | good | bad |
| | | | | |

30. Movable and Immovable Properties

| Type of Asset | Amount/ Qty | How acquired | Value in Rs. |
|-------------------------|-------------|--------------|--------------|
| Agricultural Land | | | |
| Homesteaded Land | | | |
| Agricultural Implements | | | |
| Bullock Cart | | | |
| House | | | |
| Animal Wealth | | | |
| Ornaments | | | |
| Utensils | | | |
| Furnitures | | | |
| Saving | | | |

31. Loans

| Source of Loan | Purpose of Loan | Amount of capital borrowed | Interest rate | Total | Amount repaid |
|-------------------------|-----------------|----------------------------|---------------|-------|---------------|
| Government Organisation | | | | | |
| Bank | | | | | |
| Cooperative Society | | | | | |
| Money Lender | | | | | |
| Any other | | | | | |

32. Income from wage labour

| Type of work | No. of Days worked | | | | Total wages | Remarks |
|--|--------------------|--------|------------|-------|-------------|---------|
| | Male | Female | Child Lab. | Total | | |
| a) Agricultural Labour | | | | | | |
| b) Construction work (road, Canal, House etc.) | | | | | | |
| c) Plantation | | | | | | |
| d) Service | | | | | | |
| e) Others | | | | | | |

33. Annual Income

| | |
|--|--|
| a) Income from Agricultural products | |
| b) Income from animal wealth | |
| c) Earning from wage labour | |
| d) Value of Minor Forest Produce collected | |
| e) Hunting/ Fishing | |
| f) Service | |
| g) Trade/ Business | |
| h) Loan | |
| i) Others | |
| Total Income | |

34. House hold expenditure

| Type of expenditure | Details/ Quantity | Amount (Rs.) |
|-------------------------|-------------------|--------------|
| Food | | |
| Dress | | |
| Fire wood/ Fuel | | |
| Kerosene | | |
| Medicine | | |
| Festivals | | |
| Agricultural Implements | | |
| Marriage Expenses | | |

| | | |
|-------------------------------|--|--|
| Birth/ death | | |
| House construction/ Repair | | |
| Match Box | | |
| Drinking/ Wine | | |
| Other Intoxicants | | |
| Cycle/ Radio/ Watch etc. | | |
| Others | | |
| Total expenditure | | |

Appendix - III

COUNCIL OF ANALYTICAL TRIBAL STUDIES (COATS), KORAPUT

"In Search of a Strategy to build a Field Model to ensure People's Participation for Sustainable Development : Case Study of the Didayi"

15. Have you received the benefits without any payment or have you paid any amount for that ?
16. Has any officer of that organisation visited your village ? Yes/No
17. If yes, what does he do after coming to your village ?
18. Do the officer(s) discuss about your problems in a meeting of the villagers ? Yes/No
19. If yes, then what are the subject matter of discussion ?
20. Have you been benefited by various activities undertaken by the organisation?
 - e. yes
 - f. To some extent
 - g. Sufficiently
 - h. Never
21. What more activities, according to you, that should be undertaken by the organisation for your benefit ?
 - a.
 - b.
 - c.
 - d.
22. Besides the Didayi Development Agency, what are the other organisations by whom you have been benefited?
 - a.
 - b.
 - c.
 - d.

23. If yes, what type of benefits you have received ?

| Name of the Agency/ Organisation | Name of the benefits received | Amount of the help Cash/Kind | Amount of loan | Subsidy | Present status of the scheme. |
|----------------------------------|-------------------------------|------------------------------|----------------|---------|-------------------------------|
| | | | | | |
| | | | | | |
| | | | | | |

F. Specific Information (General)

Please indicate the nature of development works that have been undertaken by various plans/ schemes of the Government in your village.

| Various types of Development | | Opinion | | |
|------------------------------|--|---------|----|--------------|
| i. | Childrens' Education | Yes | No | Not definite |
| ii. | Medical facilities | Yes | No | Not definite |
| iii. | Road and communication | Yes | No | Not definite |
| iv. | Electricity | Yes | No | Not definite |
| v | Drinking water | Yes | No | Not definite |
| vi | Anganwadi | Yes | No | Not definite |
| vii. | Marketing | Yes | No | Not definite |
| viii. | Savings of surplus income (postal/ Bank etc) | Yes | No | Not definite |
| ix. | Facilities of availing loans | Yes | No | Not definite |
| x. | Vehicles/ Transportation | Yes | No | Not definite |
| xi. | Irrigation | Yes | No | Not definite |
| xii. | Soil Conservation | Yes | No | Not definite |
| xiii | Any other | Yes | No | Not definite |

G. Specific Information (Individual)

Please indicate the type of benefits that you (or your family) have received from the Government other than the DDA and whether you have been really benefited or not?

| Name of the scheme | Opinion | | |
|--------------------|---------|----|--------------|
| | Yes | No | Not definite |
| a. | Yes | No | Not definite |
| b. | Yes | No | Not definite |
| c. | Yes | No | Not definite |
| d. | Yes | No | Not definite |

H. Value based Information's

| Types of value based information's | Opinion | | |
|--|---------|----|--------------|
| | Yes | No | Not definite |
| 03. Do you think that your children should be educated about the traditions and customs, and way of life etc. which have been prevailing since long. | Yes | No | Not definite |
| 04. Children should be educated about modern ideas and new ways of life. | Yes | No | Not definite |
| 03. Hard work is the only key of success | Yes | No | Not definite |
| 04. Success lies only on the blessings of the God or Almighty | Yes | No | Not definite |
| 07. Our old/ traditional way of life was good, so let us stick to it | Yes | No | Not definite |
| 08. We can not live better if we donot accept new innovative ideas | Yes | No | Not definite |

| | | |
|-------|----------|--|
| North | a. b. | |
| South | a. b. | |

5. Various Institutions functioning in the village (Put mark in the appropriate place)

- l) Schools (Primary /M.E./ High School)
- m) Club House
- n) Anganabadi Centre
- o) Literacy Centre
- p) Male/ Female Dormitory
- q) Health Centre (ANM Centre/ P.H.C.)
- r) Cooperative Store/ Fair Price Shop
- s) Temple/ Church/ Masjid
- t) Panchayat Office
- u) Village drama/ dance party
- v) Others (Specify)

6. Other facilities available in the village.

- f) No. of tube wells
- g) No. of Wells
- h) Electricity connection
- i) Village Road connecting to the main Road
(Tar Road, Kuchha Road; Walking Path)
- j) Common Drainage System

- | | | |
|-----|--|--------------------------------------|
| 7. | Where from water for daily use is brought by majority of villagers | Well/ Tube-Well/ River/ Stream/ Pond |
| 19. | Where does majority of the cattle population take their bath | Well/ Tube-Well/ River/ Stream/ Pond |
| 06. | Your opinion on the village sanitation | Good/ Managable/ Bad |
| 07. | Distance of P.H.C from the village | |
| 11. | In case of minor ailments whose services | Village Dissari/ ANM/ heath |

are required/ sought for by the majority
for the villagers

worker/ Govt. Hospital
Any other institution.

SECTION - B

12. What are the different types of cultivation
followed in the village

Shifting/ Settled/ Both

13. Main crops produced in the village

Write the names of the any four major crops in order of priority (Quantity
produced)

- 1)
- 2)
- 3)
- 4)

14. Name the three main forest produces available in the village

- 1)
- 2)
- 3)
- 4)
- 5)

15. Main domestic animals reared in the village
(Name three animals in order of their number)

- 1)
- 2)
- 3)
- 4)

16. Important Poverty Eradication Programme implemented/ being implemented in
the village.
(Write the names of two/ three programmes on the basis of the number of
beneficiaries benefited)

- 1)

2)

3)

17. Name 3/4 main occupation in which majority of villagers are engaged.
(Example : Cultivation, Animal Husbandry, Collection of Forest Produce,
Fishing Business etc.)

1)

2)

3)

18. Name 3/4 main habits of the village people
(Example : Drinking, smoking, Dancing etc.)

1)

2)

3)

19. Name of the professional voluntary Agency working in the village.

20. How the quarrels, litigation's, misunderstanding etc. in the village are generally settled ?

21. Where does the Grame Sabha (Village meeting take place ? How many times the village meeting is conducted ? in a Year _____ in a month _____

22. Main festivals observed in the village

3. Name of the Festivals

4. When and how these are observed

Full name of the Investigator
Signature with Date

- | Date | Amount / Kind |
|------|---|
| 1. | |
| 2. | |
| 3. | |
| 32. | Source of Assistance: |
| 33. | Date of undertaking the activity: |
| 34. | Present Status (Extent of success/ failure): |
| 35. | Reasons of success/ failure: |
| 36. | Basis of your selection as a beneficiary: |
| 37. | Whether you were interested to undertake the scheme ? |
| 38. | If yes state the reasons : |
| 39. | If no what made you to accept the scheme : |
| 40. | Total amount of money / kind received : |
| | c) Loan Component |
| | d) Subsidy component |
| 21. | Have you spend some money to obtain this scheme ? |

Appendix - VI

Proceedings of the Focus Group Discussion - 1

The main objective of the present study is to design a suitable strategy of development of 'Didayi' tribe situated in three different sub-areas with different geographical and ecological conditions. Therefore, the problem of research is designed to explore and establish empirical models to ensure active participation of the people (including women) in their own development where optimum use of locally available resources human as well as natural, shall be made. In order to make this model operational, adequate care has to be taken to ensure cultural as well as geographical sustainability in eco-friendly situation and fit into the locally available resources.

In view of the above objective focus group discussions (FGDs), were conducted in study villages.

Village : Dhakadpadar

Date : 25.11.2001

Time : 4 P.M

Participants: 26 Adult males, 6 Ladies and 15 Children.

Moderator: Dr P.C.Mohapatro

Rapporteur : Dr. N.N.Pradhan

Facilitator: Sri K.C.Meher

Issues Discussed:

- Income and Saving
- Enrolment and dropout at Primary stage
- Common Diseases and their methods of prevention
- Family planning
- Protection of Natural Environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economy.
- Women's Participation
- Plantation of Economic species
- Benefits of poverty Alleviation Programme
- Occupation and Occupational Hazards.
- Economic needs and Demands
- Other related matters and additional information.

Common Views/Issues

22. There is interest in saving in terms of cash as well as kind to meet the future contingencies.

23. Quality of Primary education is poor. The teacher appointed rarely comes to school. Teacher absenteeism has almost made the school non-functional.

24. Majorities have faith in the allopathic medicine supplied by the government through a Health Worker. However, they still have confidence on the Disari (the indigenous

medicine man) Scabies, Malaria Fever, diarrhoea, Stomach troubles are the common ailments.

25. Villages are aware of the family planning measures. However, only nine males in the village adopted it. The male vasectomy is preferred instead of female tubectomy.
26. Watershed project/ water harvesting structure like one at Jantry would help development of agriculture of the inhabitants. There is demand for training on terracing and terrace cultivation.
27. The villagers are aware of the evil effects of shifting cultivation, but practise them due to scarcity cultivable low lands to do settled cultivation. During the discussion the villagers took interest to follow scientific methods of shifting cultivation so as to reduce soil erosion in the sloppy lands. They opined that provisions of alternative employment opportunities may refrain them from such practice.
28. The minor forest produce like fuel wood, wood for making plough share and house construction, different types edible roots, leaves and fruits honey etc., are mostly used for their own consumption and are rarely sold in the market.
29. There is a great demand for supply of diesel motor pumps for lift irrigation.
30. Women play equally important role in doing economic activities. This is in addition to their regular household chores including cooking, fetching water for drinking and caring babies. The women are found to occupy an important status in the family discussion making process.
31. A great interest has been shown by the inhabitants for plantation of economic species like Mango, Cashew, Kusum, Guava, Lichu, Coconut, Limon, Pomogranate, Tamarind etc. Hence the Didayi Development Authority has to make adequate provision for these plantations.
32. During the last ten years only four persons have received housing facilities under Indira Awas Yojana, only three have received boat and net, four persons have received tile to roofing their houses, four persons have received each a pair of bullock and ten families have received seeds for cultivation.
33. Every households possesses kitchen garden with mostly hybrid varieties of popeya and Banana plants supplied by the Didayi Development Agency (DDA)

34. Cash crop cultivation which includes ginger chilly, potato, tobacco, are well accepted whereas the proposals for leaf-plate making, rearing of buffaloes, installation of Gobar Gas plant are resented.
35. As the school is not properly functioning a pre-school centre may be established with the provision of mid-day meal. A local educated boy may be entrusted to impart education at the pre-school stage. The Anganwadi worker may be entrusted with the responsibility of supply of the mid-day meal to pupils.
36. Two SHG groups have been promoted in the village consisting of 12 to 14 tribal women. These SHG groups have not received any funds so far from the Block authorities.
37. Boat and net are to be provided to the deserving person's from the village to enable to improve their economic conditions through fishing.
38. The villagers took interest in the provision of subsidiary/alternative employment opportunities, which can be sustained, one villagers came forward with the proposal of supply of sewing machine to one or two persons in each village in the cut-off area.
39. Most of the villagers look clean, cheerful and helathy.
40. Evinced resentment in milking cows.
41. The govt. officers have shown little interest for their development. The Sarpanch has collected ROR of land from Khillo and Khilla of the village with a promise to provide bullock since the last two years. But they have neither received back the ROR, nor the bullocks so far. Similarly, D. khillo, A. Khillo and K. Muduli were selected to receive housing facility under Indira Awas Yojana. But they have been asked to get cement and G. C.I. Sheets from the Block office at their own cost.
42. The Proposal for diary farming, goat-rearing poultry farming are well accepted by the people.

Appendix - VII

Proceedings of the Focus Group Discussion - 2

Village : Orapadar

Date : 24.11.2001

Time : 6.30 P.M

Participants : 35 Adult males plus 10 primar plus 10 primary school children

Moderator : Dr P.C.Mohapatro

Rapporteur: Dr. N.N.Pradhan

Facilitator: Sri K.C.Meher

Issues Discussed:

- Income and Saving
- Enrolment and dropout at Primary stage
- Common Diseases and their methods of prevention
- Family planning
- Protection of Natural Environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economy.
- Women's Participation
- Plantation of Economic species
- Benefits of poverty Alleviation Programme
- Occupation and Occupational Hazards.
- Economic needs and Demands
- Other related matters and additional information.

Common Views/Issues

24. There is interest in savings in terms of cash as well as kind to meet the future eventually.

25. Interested in Education of their wards. Teacher absenteeism, however, results in low attendance of children in Primary School. Only 13-14 children out of approximately 60-70 children aged 6-11 years attend Primary School.

26. Quality of Primary Education is poor. Children promoted to class-III count numbers up to 20 and put their signature with much difficulty. The children who are interested to study beyond class - III are sent to the residential schools.
27. Many people have learnt to put their signatures through adult literacy programme. These peoples, however are not able to read or write simple Oriya.
28. Majorities have faith in medicine supplied by Government through mobile unit. They too respected Disari (the village medicine man). Scabies and Malaria fevers are the common disease.
29. Awareness of modern family planning measures. As low as 9-10 males have adopted them. Male vasectomy is preferred.
30. The average family size is four (i.e two numbers of children per couple) which is not encouraging. The reason behind having a large family size results in the high Infant Mortality Rate. (IMR).
31. The villagers look clean, cheerful and healthy. Many participants are found to joke and or laugh with open mind during the discussion.
32. They are aware of the negative impact of shifting cultivation, but practice them out of necessity. Alternative provisions, therefore, may refrain them from such practice.
33. The non -timber forest produce, such as leaf, fuel, bamboo etc. are used for households purposes. In other words these are not collected to sale in the market to earn money.
34. Watershed Project, like the one at 'Jantari', would help in agricultural development of the inhabitants. There is demand fo training on terracing and terrace cultivation.
35. Women take equal part in economic activities with their male counterparts. This is in addition to their regular households' chores including cooking and caring of babies. Therefore, the women occupy a prestigious position in the family.
36. The Proposals for economic activities, like duckling ginger cultivation, Potato cultivation, fishery, cow rearing are well accepted, whereas the proposals for leaf plate making, rearing of buffaloes, installation of Gobar Gas Plant are resented.
37. The welfare measures being implemented by the government of Andhra Pradesh in nearby villages of Andhra Pradesh are better as compared to those in their village.

38. Interested in listening to and accepting suggestions pertaining to agricultural activities. Majorities of the villagers have planted varieties of fruit-bearing trees including Mango, Coconut etc., supplied by the Didayi Development Agency.
39. Every household possesses kitchen garden with mostly hybrid varieties of Popeya and Banana plants supplied by the Didayi Development Agency (DDA).
40. Evinced resentment in Milking Cows.
41. Govt. Officers are partial in implementing development in the village. The nearby villages have been benefited more as compared to theirs.
42. The assistance of Government in terms of bullock would enhance the economic status of the people most. Many families hire bullocks, mostly from their neighbours the Bondos @ Rs. 300/- to Rs. 400/- per bullock per year and it is not cost effective.
43. Government Officers have little interest in the development of Tribal people. Four persons, namely Sadar Muduly, Gopa Muduli, Pandu Muduli, and Lacha Bisoyi had applied for bullock loan by submitting their record of right about five years back. But they have neither been provided with bullocks nor been returned with their record of rights so far. The solar light systems and two out of three tube wells in the village are defunct since long. The concerned officials do not bother.
44. There is high demand for supply of Motor Pumps for lift irrigation.
45. Majorities of the villagers have enjoyed the benefits of different poverty alleviation programmes being implemented through block and DDA. Some households have enjoyed even more than one or two benefits.
46. The boys marry between 16 and 20 years of age and girls between 13 and 17 years.

Village : Dabuguda

Date : 26.11.2001

Time : 4 P.M

Participants : 22 Adult males, 8 Adult Females

Moderator : Dr P.C.Mohapatro

Rapporteur : Dr. N.N.Pradhan

Facilitator : Sri K.C.Meher

Issues Discussed:

- Income and Saving
- Enrolment and dropout at Primary stage
- Common Diseases and their methods of prevention
- Family planning
- Protection of National Environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economy.
- Women's Participation
- Plantation of Economic species
- Benefits of poverty Alleviation Programme
- Occupation and Occupational Hazards.
- Economic needs and Demands
- Other related matters and additional information.

Common Views/Issues

20. There is interest in saving both in terms of kind as well as cash to meet with the future needs/ contingencies.

21. The educational opportunity provided is not adequate. There is a primary school building. But the teacher posted has not come to the school for the last two months. Teachers' absenteeism at present is the main factor of loss of interest on the part of children to attend schools regularly.

22. Majority, have faith in the allopathic medicines supplied by the Government through a health worker for common ailments. However, they still go to the Disari. (their traditional for medicineman) for medical aid. Hospital or Primary Health Centre is

visited only when the Disari fails to cure them. Scabies, diarrhoea, Malaria, fever, stomach troubles are the common disease in their locality.

23. All of them came with the view that a P.H.C. should come up through the Government efforts either at Jantry or Totaguda to serve the villages and habitants in the cut-off area.
24. Villagers are aware of the family planning method. But they wait for a male child to be born. Male vasectomy is preferred and only six males have undergone vasectomy operation.
25. The villagers are aware of the evil effects of shifting cultivation, but they practise it due to scarcity of lands and due to non-availability of alternative employment opportunities. During the course of discussion when they were explained about the indigenous practices followed in parts of NEFA and Nagaland (i.e. placing of the cut-off tree trunks across the slope to reduce soil erosion and to form a rudimentary terrace) they accepted our suggestion very much. They requested for a demonstration of the process in one or two villages, so that they can follow the practice in future in a better way.
26. Non-timber forest produces, like fuelwood, wood for making plough share and constructing/repairing house, a variety of edible roots, leaves and fruits exclusively used for their own consumption and are rarely sold in the market.
27. Women play a very important role in performing outdoor economic activities. This is in addition to their regular household chores including cooking, fetching water from the tube well and caring babies. The women are found to occupy an important status in the family also in the decision making process.
28. After the establishment of DDA authorities almost all the cultivators have received agricultural implements, Paddy, Ragi, Maize, and Suan seeds, vegetable seeds, oil seeds. Coconut sapling and cashew saplings have been provided to few households. Some of them have received housing facilities under the Indira Awas Yojana, boat and net, a pair of bullock and tiles to roof their houses.
29. An intensive programme of agricultural development is the need for the hour. The DDA authorities should provide a pair of bullock to each cultivator who do not have

it, provide cereal pulses, oil and vegetable seeds in such quantities as each cultivator needs for taking up cultivation.

30. Watershed projects water harvesting structures diversion weirs would facilitates development of agriculture of the inhabitants. There is also a great demand for training on terracing and terraced cultivation in the hill slopes. They also agree to provide community labour for the preparation of terraced plots.
31. Boat and net need to be provided to the deserving persons from amongst the villagers to improve their economic standard through fishing. They are also eager to go for pisciculture, provided infrastructure facilities are created and training is made available for the Didayi youths.
32. A keen interest has been shown by the villagers for plantation of economic species, like Mango, Cashew, Tamarind, Lichu, Lemon, Coconut Guava, Pomegranate etc. The success of lemon plantation done by DDA in certain villages of the cut-off area and hilly area has provided impetus for plantation.
33. Every household possesses kitchen garden with mostly by hybrid varieties of popeya and banana plants supplied by the Didayi Development Agency.
34. The proposals for cow and goat rearing and poultry farming are well accepted by the people.
35. Cash crop cultivation, like ginger, chilly, potato, tobacco, popeya, banana and vegetable cultivation are well accepted whereas the proposals for leaf plate making, rearing of buffaloes, installation of Gobar Gas Plant are not accepted. However, once such a plant is introduced on governmental efforts and the benefit of the plant will be experienced by the villagers, it will create interest of the villagers, so that they will come up in future without external aid.
36. Almost all the villagers' evinced resentment in milking cows. The villagers apprehended milking of cows would affect the health of the calves. However, when explained about the use of milk for the healthy growth of their own children, a few of them accepted the proposal.
37. Most of the villagers look clean cheerful and healthy villagers were found to take hot water bath in the evening every day after the days work. The male, female and

children were found to take hot water bath in the evening and even the babies were usually busy on account of economic activities.

38. Villagers in the cut-off area are in large demand for water pumps for lift irrigation. In the absence of electric power they are prepared to use the diesel sets for watering their lands. This will facilitate them to go for a second crop during the winter.

Appendix - IX

Proceedings of the Focus Group Discussion-4

Village : Jantari

Date : 20.11.2001

Time : 7.00 P.M

Participants : 40 Adult males

Moderator : Dr. N. Pradhan

Rapporteur : Sri. K.C. Meher

Facilitator : Dr. P.C. Mohapatro

Issues Discussed:

- Income and Saving pattern
- Enrolment and dropout at Primary stage
- Common Diseases and their methods of prevention
- Family planning
- Protection of Natural Environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economic in implications.
- Women's Participation
- Plantation of Economic species
- Benefits of poverty Alleviation Programme
- Occupation and Occupational Hazards.
- Economic needs and Demands
- Other related matters and additional information.

Common Views/Issues

13. People are interested in saving both in term of cash and kind for the unseen future. But lack of surplus of foods and lack of other alternative source of income bring them to the old subsistence living or living from hand to mouth. On the other hand investment of inputs on agriculture is much more than their output. Most of the people are hiring bullock from the Bonda neighbour at high cost. Traditional types of cultivation also give them low level of output. Stored seeds of last year, which are affected by fungi and give them low level of production. In addition, their traditional habit of consumption of country liquor and smoking renders than spend thrift.
14. People in general are interested in education. Parents whole-heartily participated in this issue. They expressed that the "teacher absenteeism" is the main cause of low attendance in school. Simultaneously they require a girl school with hostel facility (Girl Sevashram) in the region.
15. For all kinds of common diseases, they need the help of Disari or village medicineman, who gives some medicinal plants, roots etc. for treatment and in exchange of that he collect cash and kinds (cloth, paddy, suan etc.) People have also developed faith the government supplied medicines. They are using Govt. medicines supplied through mobile health worker. Malaria, Stomach pain, Headache, Knee pain etc. are the common diseases. The villagers requested for the establishment of a Primary Health Centre with a permanent doctor either at Jantary or at Totaguda.
16. The average family size of the people is comparatively larger. Most of the people have four/ five children, which is a issue against the health and economic development. Early marriage is common practice of these people. Generally the boys marry at the age between 15 to 20 years and girls marry between 13 to 18 years. Preference of large family size is one of the reasons of the high infant morality rate (IMR). The people are aware of the family planning programme and some women have adopted tubectomy not form the Orissa Govt. but from the Andhra Govt. as the incentive provided by the A.P. Govt. is higher then that in the Orissa Govt.
17. All festivals are related to their social life and their relation with forest eco-system. Both males and females participate in different festivals. They perform different

festivals i.e. before they start cultivation perform puja on land, before using new fruits they first offer that to their local deities. During Chaita Parab they go for hunting and at night perform dance together in the open-air platform.

18. Forest is the source of their livelihood. All their economic and social implication deals with the forest and its products. Almost throughout the day, they spent in the forest for different purposes i.e. collecting fire wood, fruits, bamboo, leaves, roots etc. They used these forest products for their own purpose and not for commercial purpose. Most of the villagers have a little knowledge or awareness about deforestation and its effects on their children. They are practising shifting cultivation only due to necessity, as they have no other alternative source of income for earning livelihood.
19. Poultry farming, Dairy farming and making of leaf plates are welcome by the villagers, especially women folk. In addition to their domestic chores of cooking and caring of babies, they participate in all other activities i.e. cultivation, collecting fruits, fire wood, bamboo etc. with their male counter parts. Women occupy a dignified position in the society, which is also reflected at the time of marriage. Bridegroom pays in terms of cash or kind to the parents of bride to marry her.
20. About the development programmes/ schemes, the govt. officers have little interest for the development of tribal people. They are not informing them about the different programmes of the government in general and tribal benefit programmes in particular. The Didayi Development Agency (DDA) and Block have intervened some of the villages and supplied fruits bearing trees in kitchen garden. I.e. hybrid popeya and banana plants. In spite of prime demand for bullock or bullock loan they have not been supplied by the government till now. As a result they are hiring bullocks from the Bondo neighbours in exchange paying Rs. 300/- to Rs. 400/- per annum and some additional charges, and it is very expensive.
21. Most of the villagers are active in the cultivation and they are seeking suggestions and accepting different views for the development of their agriculture. They are more enthusiastic in the plantation of fruit bearing trees i.e. Mango, Coconut and Cashew etc. Some of the trees are also supplied by the Didayi Development Agency (DDA). They placed the irrigation problems and require Govt. help to supply Pump sets for

this purpose, so that adjacent to reservoir areas can be cultivated. There is also demand for training facilities on the modern methods of rich cultivation.

22. Economic needs/ demands of these people are very limited. They live simple life, and their first priority goes to food, shelter and clothing, But we have marked some changes in the younger generation, they have developed attraction for the modern cloths and modern style of living i.e. purchasing a radio or tape recorder, watch etc. They are not only ready to accept this new type of cloth or instrument but also more widely accept the new occupation i.e fishing, cultivation of modern fruits and vegetable which have much demand in the markets.

23. Drinking water facility is almost nil in these villages. Govt. has supplied 2 tube-wells in this village but they are out of order since last 3 to 4 months and even the water of these tube well are not potable. So they purely depend on hill stream water for all purposes i.e. dinking, bathing, animal bathing etc. and it is available roughly half a kilometer away from their village.

24. Problems of transportation and communication are the key issues of these people. There are only two motor lunches supplied by the Orissa Government for the people of the whole region and these lunches are frequently getting out of order. There is absence adequate communication facility to have contact with district headquarters, except by tracking mountainous range, which is very difficult and dangerous.

Appendix - X

Proceedings of the Focus Group Discussion-5

Village : Badankhiguda

Date : 20.01.2002

Time : 6.30 P.M

Participants : 27 Male Adults, 9 children (7 Women listening to the Discussion from short distance)

Moderator : Sri K.C.Meher

Rapporteur : Dr. K.K.Behera

Issues Discussed:

- Income and Savings
- Enrolment and dropout at Primary stage
- Common Diseases and their methods of prevention and cure
- Family planning
- Protection of Natural Environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economy.
- Women's Participation
- Plantation of economic species

- Benefits of poverty Alleviation Programmes
- Occupation and Occupational hazards.
- Economic needs and Demands
- Other related matters and additional information.

Common Views/Issues

22. Source of income is only from sale of agricultural or minor forest produce. The income is so less that it fails to meet their basic needs. Temporary surplus income, if any, is hoard up in the house only. Institutional saving practice is nil.
23. Primary occupation of all the villages is agriculture. The related hazards consists of problems of hill slope farming, wild animals eating away and damaging the standing crops, lack of bullocks and the scarcity of sufficient farming land.
24. Hunting, which was once an important activity, has been sizeably reduced due to lack of game animals on account large scale deforestation. However, hunting of forest cock is popular among the young people.
25. The economic demand is not much. They just need a pair of bullocks each, seed and agricultural implements. And when they do not have anything to eat, they may be provided with food for work.
26. Development through poverty alleviation programme is not noticeable. The assistance available from the Didayi Development Agency (DDA) was very limited. They have not heard of IRDP,ERRP,PMRY, etc. However some people admitted that they had worked in food for work Programme once in the past.
27. Demand for old age pension was raised. No body in the village was getting such assistance.
28. Minimum infrastructural support they need is tubewell and a road connecting the plains area. The existing tube well is insufficient to meet the requirement of the entire village.
29. They are not very conscious about their environment and its protection. Felling of trees are rampant and wide spread for "Podu Cultivation". Rapid soil erosion is common.

30. Forest produce includes roots, stem, leaves and fruits of a number of plants, most of which enter into their daily dietary menu. Surplus items, if any, are taken to weekly market for sale.
31. Participant's major grievance was on schooling of their children. The village "Gyan Mandir" runs with a teacher who does not come to the school. The children have interest to learn. There was a feeling that with a perpetual teacher their children will be able to read and write.
32. Two children of their village are reading in Mudulipada School.
33. The adults are not able to read or write.
34. Malaria and cold related fever, joint pains are common in the area. People have strong belief on Disari, a village medicineman. He is always contacted first for treatment of any disease. In case of failure, medical help is sought for.

35. A family on an average has four children. There after they adopt their traditional measure for birth control. Use of the root of a plant (given by the Disari) was shown as a measure of family planning. Only two men admitted to have undergone family planning operation.
36. Drinking of liquor is too much. This has disturbed their economic base.
37. In course of discussion they told that no top level official, either from Block or DDA had visited their village.
38. In spite of all the hardships in the village they do not want to go beyond their ancestral home to any other place even if they are provided with better house, farm land and other income generation opportunities.
39. They have fair idea about the market price of their usable products.
40. Women are considered as better partners. They do maximum labour for their household management. On financial and other matters, their opinions are honoured in the decision making process.

41. Pre-marital physical relationship among young boys and girls may be tolerated, but not the post marital adultery.
42. Hills area Didayis have rare matrimonial relationship with the plains area Didayi who are under-estimated by the plains area Didayis in terms of socio-economic status.

Appendix - XI

Proceedings of the Focus Group Discussion-6

Village : Oringi

Date : 25.12.2001

Time : 4.30 P.M

Participants : 50 persons (males and females) including members of two women SHGs.

Moderator : Prof. K.K.Mohanty

Rapporteur : Dr. N. N. Pradhan.

Issues Discussed:

- Income and Saving
- Enrolment and dropout at Primary stage
- Common Diseases and their methods of prevention
- Family planning
- Protection of National Environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economy.
- Women's Participation
- Plantation of Economic species
- Benefits of poverty Alleviation Programme
- Occupation and Occupational Hazards.
- Economic needs and Demands
- Other related matters and additional information.

Common Views/Issues

15. People have concern for future and therefore, go for savings in terms of cash in the bank at Kudumulugumma.
16. Children are not attending schools regularly because of teacher absenteeism. Teachers coming from far off places do not stay in the village. People are committed to send their children if the teachers stay in the village and become regular in running the school.
17. The common diseases among the villagers are scabies, malaria and cold fever. The nearest medical facility is available at Kudumulugumma i.e. three Kms. a way from the village.
18. There is no practice of shifting cultivation. There is ofcourse little scope for it. People are aware of the environmental implications of shifting cultivation being practised in the hilly area.
19. The village is surrounded by trees, like mango, tamarind, kendu, sal, bija etc. Fruit bearing trees like coconut, guava, mango, jackfruit, banana, popeya, tamarind etc. are found in large numbers within the village. There is greenary in and around the village.

20. People collect minor forest produces, like pitkanda, Cherkanda, Badapitkanda.
21. Three women S.H.Gs formed by the D.D.A. and OSCARD are there in the village since 1997. These S.H.G.s are almost defunct by now. The members are not paying their monthly contributions regularly, but the amount collected so far is lying in the bank account.
22. Women are coworkers of their male counterparts in the agricultural field. The women, however, are shy as compared to men before the outsiders.
23. Majority of the households have received financial assistance from D.D.A. as well as Block for land development and purchase of bullocks, seeds, plough etc.
24. Didayi Development Agency (D.D.A.) at Kudumuluguma supplies hybrid variety seeds, like ground-nuts, paddy, blackgram, green gram at subsidised price. The same agency, however, does not provide fertilizers. There is demand for fertilizer.
25. People have ever tried cultivation of turmeric, ginger and cashew. They however, are interested to try them on experimental basis consequent upon the success of ground-nut cultivation since last three years. They need demonstration by the experts in the line.
26. Irrigation is the major deterrant on the way of agricultural development. However, there is scope for water harvesting structure and weir dam as well as M.I.P. at Tentulimunda and Ambabeda.
27. There are three M.I.Ps out of which one is defunct. People raise cash crops, like ground-nuts, tomato, brinjal, onion etc. in addition to paddy. There is , however, no scope for double crop because of water scarcity.
28. The villagers observe festivals like Pandu Sankranti, Nandi Parab, Chait Parab, Osa Parab (Nuakhia) etc. Besides, they worship Nisani Hundi (village God) every month offering eggs and cow milk. The Bhirubhairo installed near the village is a very famous goddess of the area. A big festival is arranged once a year at the seat of goddess, Bhirubhairo to which people from far-off places attend and sacrifice goats, cocks, coconut etc. to propitiate her for blessings.

Proceedings of the Focus Group Discussion-7

Appendix - XII

Village : Bayapada

Date : 14.12.2002

Time : 6.30 P.M

Participants : 12 adult males and 5 children

Moderator : Dr. P.C. Mohapatra

Rapporteur : Dr. N. N. Pradhan.

Facilitator : Dr. J. Samal

Issues Discussed:

- Income and Saving
- Enrolment and dropout at Primary stage
- Common Diseases and their methods of prevention
- Family planning
- Protection of National Environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economy.
- Women's Participation
- Plantation of Economic species
- Benefits of poverty Alleviation Programme
- Occupation and Occupational Hazards.
- Economic needs and Demands
- Other related matters and additional information.

Common Views/Issues

15. A number of households are living hand to mouth. But every household takes interest in saving in terms of cash as well as in kind to meet with the future contingencies.

16. Teacher absenteeism is the root cause of failure of the primary education system. The teacher appointed stays at Kudumulugumma and rarely comes to the school.

17. The Anganawadi workers do not attend the centre regularly. Sometimes uncooked food materials are distributed among the children for a week. Thus, the pre-school centre is almost defunct in the village.

18. Villagers are aware of the family planning measures. However, every one of the household wait for a male child to be born. The male vasectomy instead of female tubectomy is preferred in the village.

19. They have two check dams in their village for irrigation and soil conservation purposes. They need diversion weirs and mini watershed projects to expand irrigation facilities in the village.
20. The villagers are very much conscious about the pernicious practice of shifting cultivation. But they cannot abandon the practice due to their necessities of producing food articles. The Naik opined that provision of suitable employment opportunities may wean them away from this practice.
21. The minor forest produce like fuel wood, wood for construction of houses and making ploughs, different types of edible roots, leaves and fruits etc. are mostly used for their own consumption and are seldom sold in the market.
22. Cash crop cultivation, which includes ginger, chilly, tobaccos are well accepted in the village.
23. Each and every household possesses kitchen garden mostly with hybrid varieties of papaya, Banana, Chilly, Jack fruits etc. supplied by the Didayi Development Authorities.
24. The inhabitants have shown interest in the plantation economic species, like mango, cashew, kusum, guava, litchi, coconut, lemon, pomegranate, tamarind etc. They are not satisfied with the number of plants supplied by the D.D.A.
25. The villagers have received tiles for roofing their houses, agricultural implements, seeds and bullock from the D.D.A.
26. Many of them have received the benefits of different poverty alleviation programmes implemented through the D.D.A and the Block.
27. They still have confidence on the Disari (the indigenous medicine man) though they have started using allopathic medicine supplied by the government through a multipurpose health worker.
28. Women play a very important role in doing economic activities. This is in addition to their regular household chores including cooking fetching water for drinking, caring for the babies and looking after the domestic animals.

Appendix - XIII

Proceedings of the Focus Group Discussion-8

Village : Karkaguda

Date : 21.01.2002

Time : 6.00 P.M

Participants : 15 males and 5 Female

Moderator : Dr. Jagabandhu Samal

Rapporteur : Dr. N. N. Pradhan.

Facilitator : Dr. P.C.Mohapatro

Issues Discussed:

- Income and Saving
- State of Education
- Enrolment and dropout at Primary stage
- Common Diseases and their treatment
- Family planning
- Protection of Natural environment, including Soil, Forest and Wild Animals.
- Forest Produce and their economic implication.
- Women's Participation
- Benefits of poverty Alleviation Programme
- Economic needs and Demands
- Plantation of Economic species
- Occupation and Occupational Hazards.
- Other related matters and additional information.

Common Views/Issues

18. Participants in discussion expressed that they had interest to save interms of kind and cash to meet their future requirements/categories, but many of them have no real capacity to do so due to their very subsistence level of living.

19. There is no school in the village, even though it is a village consisting of 41 hosueholds. The nearest Primary School is at about a distance of 8 to 10 Kms away. No body in the village is literate. However some 5/6 could write their names, which they had learnt by their own efforts while going outside the village. They want that a primary school should be established in their village.

20. There is a multi purpose health worker in village. He has been provided with tablets like Chloroquine, Lariago, and some other tablets for use of diarrhoea common cold

and fever etc. However they still depend upon village Disari (their traditional medicine man) for treatment. They generally suffer from diarrhoea, malaria, fever, stomach troubles, etc., are the common diseases they suffer from.

21. Most of them are aware of family planning methods. Only about 10 male persons have undergone the operation of vasectomy. They generally wait for a male child to be born. They do not consider that more children are burden to them.
22. Villages expressed the view that lack of communication facility is the most important problem. The nearest hata (weekly market) Jabaghat is about 15 Kms from the village and the Panchayat headquarters has Nakamarnudi is still far away. It took a whole days time to go to Panchayat head quarters to receive rations on BPL cards and kerosene etc. Hence, most of them do not avail such facilities, though 32 households have been provided with BPL cards. They preferred to get rice, Kerosene etc., from Somanathpur Gram Panchayat which is about 10 Kms distance, but they do not get facilities there, as their village comes under another Gram Panchayat. To reach any of these places one has to cross very difficulty hill paths by foot only.
23. Almost all the households in the villages practice shifting cultivation on the nearby hills. When they were told about the evil effects of shifting cultivation like depletion of forest, soil erosion, etc., they admitted it, and told that they have no other alternatives to it. Hence, it is inferred that until suitable alternative sources of living is available, it is impossible to near away them from shifting cultivation. One thing they admitted that the proceeds from the shifting cultivation was just sufficient to maintain themselves for a year if weather condition remained normal and no other natural calamities occur and crops are free from the damages by wild animals and birds.
24. Majority of them knows that Didayi Development Agency is functioning at Kudumulugumma. They have admitted that the Agency is helping them in providing agriculture implements, seeds, etc. Whatever help they have so far, they have received personally after going to Kudumulugumma. They confessed that no officer so far personally visited their village.
25. The Non Timber forest produces and items of food collection from hills and forests are mostly meant for self consumption; and rarely these are sold in the market. But

they have ample confidence on the nature, i.e. Forest on which they fall back upon almost every day for their very survival. One lady participant of the Group told, we know "Dongar Dian and Karadikhia" which means, "We move on the hills and in the forests and eat the roots and fruits etc., form it that is our life style".

26. Women in the Didayi Society has an important place, both in economic and social fields, they admitted. Households management, transactions, treatment of guests, etc. are the responsibility of the Didayi women. In-addition to it cooking, cleaning, caring of children and old persons are also their responsibilities. They extend helping hands to their male counterparts in outdoor economic pursuits in the fields and forests.
27. There is a well with tube well fittings in the village, which is not functioning properly. With much of pumping whatever water comes out, it is found to be unfit for drinking purpose, as a smell of iron content is there and water is not clean at all. So the villager, as usual, are solely depending upon the water of the flowing hill stream found inside the village.
28. They demand - (a) Good road, (b) a tank, (c) a School with building and (d) a Anganwadi Centre, immediately.
29. Villages showed keen interest for plan of fruit bearing trees like mango, Jackfruit, popeya, guava, lemon and also tobacco. They admitted that the DDA is showing interest for horticultural development in their area, but it has not been quite successful till to day. If proper guidance is given they are ready to go for cash crops like ginger, chilly, potato, tobacco, banana etc.
30. It is against the Didayi culture to milk the cows. Like many other tribal groups, they think that the milk of the cow is solely meant for the calf. It seems with spread of education and extension activities, they will accept the idea of commercial use of milk and also consumption by them for better health of their children and of themselves.
31. They admitted that the food and fodder available in the forest were sufficient to rear animals like cattle goat, sheep, etc. They are rearing pigs since time immemorial. Similarly, every household has reared poultry, which helps them for exchange of goods in weekly markets, in ceremonial offering and in festivals and feasts.

32. Last, but not the least, the Didayi people of this village are found to be friendly, co-operative and hospitable in nature.

Appendix - XIV

COUNCIL OF ANALYTICAL TRIBAL STUDIES (COATS), KORAPUT

"In Search of a Strategy to build a Field Model to ensure People's Participation for Sustainable Development: Case Study of the Didayi"

(A Primitive Tribal Group of Malkangiri District of Orissa)

Sponsored by : The Planning Commission, Government of India

A comparative study between the Traditional Panchayat and Moder panchayat systems)

IDENTIFICATION

04. Name of the informer:

Age :

Sex :

Name of the village/Hamlet :

Block : Kudumulugumma

District : Malkangiri

05. Name of the person reporting

Age:

Sex :

Status:

06. Is the Traditional panchayat System (Which was functioning before in your village functioning now a days ?

If yes, what are the offices/ posts existing ?

(viz. Nayak, Pujari, Jani, Barik, etc.)

A.

B.

C.

D.

04. (a) How many times do the traditional panchayat meetings at the village level sit in a year ?

c) What are the matters/ problems discussed in these meetings ?

- A.
- B.
- C.
- D.

05. Please give an account of the matters/ problems discussed in the Traditional Panchayat meetings in your village during the last one year (viz. Land Problems/ marriage related/ Litigation and quarrels / observance of Festivals/ village development works/ any other)

| Name of the Problem | No. of times | Result |
|---------------------|--------------|--------|
|---------------------|--------------|--------|

- a)
- b)
- c)
- d)

20. Please indicate the posts for which elections were conducted to the Panchayat (modern) in your village/ area during the last panchayat election.

| Post | Number of post | No. of contestants |
|------|----------------|--------------------|
|------|----------------|--------------------|

Sarapanch

Ward Members

Samiti Member

Any other

21. How many voters of your village did cast their votes in the last panchayat (modern) election ?

| Total Number of voters | Number of voters did Cast their votes | Percentage |
|------------------------|---------------------------------------|------------|
|------------------------|---------------------------------------|------------|

22. Please give an account of the matters/ problems that have been brought before the panchayat (modern) meetings for consideration in your village.

| Type of problem | total Number | Result |
|-----------------|--------------|--------|
|-----------------|--------------|--------|

- a)
- b)
- c)
- d)
- e)

23. Do the views/ opinions of the functionaries of the Traditional Panchayats (viz. village Naik, Disari, Pujari, Barik and other important persons) are taken into account in the modern village panchayat meetings ? if yes, then on which subjects ?

- | | |
|---|---------|
| a) Identification of poor beneficiaries | Yes/ No |
| b) Forest protection/ Conservation | Yes/ No |
| c) Management and functioning of school | Yes/ No |
| d) Health services | Yes/ No |
| e) Anganwadi | Yes/ No |
| f) Drinking water | Yes/ No |
| g) Road and Communication | Yes/ No |

24. To which organisation do large number of people prefer to go for justice if any quarrels/ misunderstanding or litigation arise among the households/ people in the village. ?

- | | |
|-----------------------------------|-----|
| a) Modern Panchayat | () |
| b) Traditional at (old) panchayat | () |
| c) Police/ courts etc. | () |

25. The decision of which organisation is generally given more weightage or respect in case of quarrels among families, marriage and related problems, litigation's etc. ?

- | | |
|---|-----|
| a) Traditional (old) panchayat at village level | () |
|---|-----|

- b) Modern panchayat ()
- c) Police / Courts etc. ()
- d) Any other, if so, please specify

26. Do you fee (or face) any difficulty or problem in the functioning of the modern panchayat ? Please give specific views

- a)
- b)
- c)
- d)

27. Do you think that the value or importance of the traditional panchayat is being undermined or degraded after functioning of the modern panchayats ?

Yes/ No

If yes, in which respect ?

- a)
- b)
- c)

28. Do you feel that the level of indicipline has gone up (on account of party politics) in your village with the holding of elections to the modern panchayats?

Yes/No

If yes, the on what accounts ?

- a)
- b)

15. Has "Palli Sabha" meetings been held in your village ? Yes/No

33. If yes, what type of problems are being discussed in these meetings?

- a)
- b)
- c)

34. Have you heard about the conduct of "Grama Sabha" meetings in your panchayat ? Yes/No

Signature of the Investigator

APPENDIX - XV

INTERVENTIONS OF ACTIVITEIS/ SCHEMES FOR SOCIO-ECONOMIC DEVELOPMENT OF THE DIDAYI PEOPLE BASED ON PEOPLE'S FELT NEEDS AS RECOMMENDED BY COATS.

As the Didayi, a numerically small primitive tribal group living in a small and contiguous area, represent a cohesive social group, they would prefer to have community organisation such as a grain - gola to meet the exigencies of food scarcity in each village and a communiyt centre to have meetings, recreational activiteis for boosting their histrionic talents, games and sports activities, education/ literacy endeavours, communy based religions festivites, storage of common assets of the village, etc. the management of such common institutions shall rest with the people themselves. It is noticed during the study that inspite of their craze for individual property rights, they have realised that the benefits which, would accrue out of such common endeavour would have sustainability and provide them enormous scope for standing on their own, even if, in course of time, pumping of money through

development efforts is stopped. This is certainly a growth-positive cultural trait found among the Didayi. Further, a revolving fund for each village created out of contribution of at least 10 percent of benefits received by them under different schemes/ programmes would render help to the needy households while facing difficulties. This would reduce dependence on the moneylenders and exploitation thereof. Thus, each village would march towards self-sufficiency and the Didayi people as a whole would become self-reliant. Such common endeavours some of which have not been tried earlier require immediate attention. Further, in the context of human resource development, capacity building activities have been neglected so far. The training component for up-gradation of skills is essential in such fields as agriculture, horticulture, soil conservation animal husbandary, forestry, poultry semi processing of minor forest produce, pisciculture, food-processing, etc. the same is in case of decision-making, management of community-based organisations/ institution and the like. There shall be follow up action to invigorate the existing SHGs in order to boost the confidence of women folk and to encourage establishment of required additional number of SHGs in each village by creating awareness through Government/ N.G.O efforts.

DEVELOPMENT OF AGRICULTURE

Agriculture is the mainstay of the Didayi economy. As per the survey conducted by the Council of Analytical Tribal Studies (COATS) Koraput during 2001-2002, 96.85% of Didayi households (1273 out of 1313 households) depend either on settled cultivation or on shifting cultivation or on both. They were using old and out dated agricultural implements, traditional varieties of seeds and following primitive methods of cultivation before the establishment of D.D.A to give top most priority for improvement and development of agricultural practices though the achievement are limited. The important programmes/ schemes which may be implemented for development of this primary sector in the project area are as follows :

II. Supply of Bullocks

The DDA authorities have provided a pair of Bullocks to needy Didayi households @ one bullock per household. In other words, a pair of bullocks have been supplied to two Didayi households. This practice has created two main problems. After the death of one of the bullocks of any one beneficiary, both the households face the problem of cultivation of their land. This practice has also created discontentment among the other cultivators who have not been provided with bullocks by the DDA.

The available records from DDA reveals that bullocks have been supplied only to 90 beneficiaries during the period from 1992-93 to 1995-96. The survey conducted by COATS revealed that out of 985 cultivating households of settled land, only 601 households own 1256 bullocks and ten households own 24 buffalo's. 375 cultivating households do not have any cattle population and many of them are hiring a pair of bullock from their neighbours at a cost of Rs. 700/- to rs. 800/- per annum.

All these 374 households who do not own any cattle population need to be provided with a pair of bullocks. Among these households having bullocks, around 100 households need a pair of bullocks to replace their old ones which are not fit to be used for cultivation, as they have not yet become economically strong enough to purchase the same. In addition, out of 533 landless households 20% i.e. 106 households need to be supplied with a pair of bullocks and a cart to enable them to use them on hire basis on other's farms or transportation purposes where communication facilities are available. Thus, there is the need for supply of total number of 580 pairs of bullocks in the Didayi village.

All the assets including livestock population provided to Didayi households need to be properly covered by insurance with a one-time premium at the time of supply so as to cover the risk of losses on account of pre-mature death or theft of assets including animals. Unless the assets created or acquired are maintained properly, sustainability in the development niche would be a myth than reality.

II. Supply of Agricultural implements :

Agricultural implements, like spade pick-axe, crowbar and M.B. Plough (an improved type of hand driven plough) have been provided by the DDA to the Didayi households to acquaint them with these tools and to raise their productive efficiency. Between the period 1987-88 and 1995-96 agricultural implements have been provided on three instaments. The survey made by COATS revealed that only 792 households have been covered under the progrmme in a piecemeal manner. None of the beneficiaries have been provided with a full set of agricultural implements. Adequate provisions have to be made for supply of these implements to all the needy didayi households. At least 521 sets of agricultural implements need to be supplied to the households who have never received them.

In order to initiate comparatively new and improved production technology, provision may be made for supply of hand operated power tillers in all the three pockets of the area. Young cultivators need to be provided with proper training facilities to handle and take care of these hands operated power tillers. Past experiences has shown that this has succeeded in the Kutia Kondha Development Agency, Belghar, Phulbani district in the state and hence can be initiated in the Didayi area.

III. Introduction of High-yielding varieties of seeds and cash crops

It has been found that introduction and popularization of high-yielding varieties of seeds and cash crops have yielded better return per unit area and per unit labour in place of low-yielding traditional crops in Didayi area. The popularisatiion of high-yielding varieties of seeds i.e. cereals, like paddy, maze & Ragi, pulses like arhar, gree-gram (mung) & black gram (Biri) oil seeds like mustard, niger and groundnut and other vegetables like chilly, soybean, lady's finger, pumpkin, water melon, cocumber, bitter gourd in the area have proved successful. Efforts need to be made to use newer varieties of high-yielding seeds which are better suited to the agro-climate conditions of the area for higher return per unit area nd labour through intensive demonstration. Steps may be taken to motivate the tribal farmers of the ara for taking of new methods.

XXII. Backy and Kitchen garden

Most of the Didayi households are in the habit of maintaining a kitchen garden at the backyard of their houses. They usually grow tobacco, mustard, some root and tuber crops. The DDA has taken advantages of this practice and have introduced cultivation of chilly, ginger, turmeric and vegetables, like Brinjal, Lady's finger, potato, tomato, onion etc. It has been found during the survey that chilly, ginger, and vegetable production both in the backyard and in the nearby lands around the villages have been successful. The per acre average yield of backyard kitchen garden is found to be the highest in the Didayi area (i.e. Rs. 2027.00 as against Rs. 1873.00 inc ase of settled cultivation)

Supply o improved variety of seeds and saplings suited to the agro-climatic conditions have to be ensured to intensify this programme to all the Didayi households.

XXIII. Chemical Fertilisers and Pesticides

Gradual and systematic introduction and supply of chemical fertilizers and pesticides have been made by DDA to ensure more and assured return in cultivation. Simultaneously, the farmers have been encouraged by DDA to continue compost manuring in a more scientific way. However, the efforts made by the Dda was found to be very much limited in tehse directions. During the year 1991-92, 114 qtls. Of Syamala, 40 Qtls. Of DAP and 165 Qtls. Of urea were distributed to 357, 185 and 335 beneficiaries respectively. During the year 1992-93 and 1993-94 pesticides like demicran, endotaf, Bavisthin, Dethen 45 were distributed to farmers in limited quantities.

Provisions have to be made or expansion of these programmes to more and more households. Compost manuring in a scientific way have also to be expanded to all the villages by providing them encouragement by way of subsidy for digging pits.

XXIV. Horticulture

Development of horticulture in the backyard Kitchen garden o the households, in suitable high lands and podu-ravaged areas, besides reducing the evil effects of soil erosion can provide a continuo source of income and sustainable development of the beneficiaries. The efforts made by the DDA in case of backyard plantation has led to positive results in case of banana, lemon and popeya plantations. The success story is very much limited in the Hills sub-area and cut-off sub-area villages. Cashew plantation, which is a profitable type of cultivation, is still to pick up in the area. Grafted mango, coconut, guava, lemon salap, jack fruit and tamarind plantation need to be properly encouraged both in the backyard and other suitable lands in the area. Mango and coconut plantations have been made in few villages in the area. The Guava, lemon and the coconut plantations taken up in plains sub-area by few households have started yielding fruits and now the demand for these seedling have increased.

There are 1814.50 acres of shifting land and 1362.40 acres of Dongar land in the project area, which are put under cultivation during the year 2001-2002. If we include the shifting land, which were not cultivated and were put to rest in the podu - cycle/ fallow period, the total land under shifting cultivation will be around 5000 acres. Out of 1362.40 acres of Dongar alnd around 500 acres the sloppy land with small stones all over the field. Plantation of fruit bearing threes can be taken up on the lands between 10 degree to 30 degree slope and beyond 30 degree slope some fast growing species like Aoasia, Chakunda etc. can be planted in podu ravaged lands which can maintain the ecology of the ara.

XXV. Checking the evil-effects of shifting cultivation

The villagers are aware of the evil effects of shifting cultivation, but they practice it due to scarcity of plain lands and absence of alternative means of livelihood. In order to check the evil effects of shifting cultivation primarily washing away of top-soil through soil erosion, stone terracing methods may be encouraged by engaging the beneficiaries

under the "food for work" programme. Simultaneously, plantation of economic species other than fruit bearing trees may be taken up on the land beyond 30 degree slope and fruit-bearing trees may be planted on the land below 30 degree slope. This is another version of the sloping Agricultural land Technology (SALT, Phase-I, II & III) or agro forestry method which will be suitable for the project area. Cultivation of cereals and pulse can be under taken till the fruit bearing trees bear fruits and the shade of the plants will not hamper the crops to grow. After this period, the cultivators can get a greater amount of income from the sale and use of fruits. This can gradually wean the Didayis away from the shifting cultivation practices without affecting their livelihood. The land below 30-degree slope can be recorded in the name of the beneficiaries as has been done in case of Kashipur area of Rayagada district in Orissa. This will provide further incentive to the cultivators to give up shifting cultivation.

XXVI. Land Reclamation

The Dongar lands (High lands) of the Hills sub-area and cut-off sub-area are sloppy with 20 degree to 40-degree slope. More than 50 percent of land in the Hills sub-area and 25 percent of the land in cut-of sub-area are sloppy. In addition, the Dongar lands of Hills sub-area covered with small stones all voer the land. These lands need to be properly reclaimed and developed. There are around 1000 acres of land, which need to be reclaimed.

XXVII. Irrigation facilities and soil conservation Measures

As the lands in the project area are very much undulating and a number of hill streams are there in almost all the villages, mini-watershed can be initiated in each of the sub-areas in suitable places, for assured irrigation facilities and prevention of soil erosion. The check dams, water harvesting structures and diversion wires provided in few villages have become old and need renovation. To start with at least ten mini-watershed projects can be constructed in the area with the provision of irrigation channels to provide assured irrigation facilities.

An earth dam between the two hillocks i.e. between Gojia Dangar and Jiramali (about 500 meters length) can be constructed at muduliguda to reserve the water coming from the hill streams and rain. This minor irrigation project, besides helping to control soil erosion and flood can help to irrigate the lands of three villages i.e. muduliguda, oringi and puruna gumma.

A guard wall fo about half a kilimeter need also to be constructed to protect oringi village from flood water. The water from the hill streams and the rain water coming from the mountains creates a threat to the villages and the standing crops are destroyed. The construction fo a guard wall will help to protect the village, the cultivable lands and will act like a water harvesting structure.

Supply of Deisel pumps with necessary accessories at Jantry, Orapadar, Totaguda, Dabuguda, Taber, Kantamanjari, Nadi manjari, villages in the cut-off area and Amblibeda village in the hills sub-area will help the villagers to avail the benefit of lift irrigation from the balimela water reservoir.

XXVIII. Provision of Diesel pump with accessories

The lands of the villages situated on the banks of Balimela reservoirs can be irrigated with the help of diesel pumps. Tll electrification facilities are provided iin the area, a diesel pump of 5 h.p. to 10 h.p. Depending up on the size of households in the villages can be provided to enable the cultivators to irrigate their lands by lifting water from the reservoir. The people are willing to bear the running cost of these diesel pumps. During the focus group discussion conducted in orapadar, Totaguda, Jantry, Dhakad Padar in cut-off sub-area villages showed a lot of interest for supply of diesel pumps irrigates their lands.

XXIX. Pisci Culture

The vast stretch of water surface on Balimela reservoir offers plenty of scope for fishing with the help of boats and nets. A number of Didayi villagers living close to both sides of the banks of reservoir have become expert in fishing. During the period from 1993-94 to 1995-96, only 30 units of Boats and nets were provided to 60 beneficiaries of cut off area. Few villagers on the hills-sub-area close to the reservoir are interested to avail the benefit of fishing. There is the need for providing at least 100 sets of nets and boats, as has been the practice with the DDA.

XXX. Drinking water facilities

Thirty two tube wells have been provided in the Didayi inhabited villages in the DDA area to cater to the need of drinking water i.e. seven tube wells in the plains sub-area villages, eleven in the hill sub-area villages, and fourteen tube wells in the cut-off sub-area village. The numbers of tube wells provided are not adequate to meet with their requirement. Calculated @ of one tube well for 20 households there is the need for providing 40 additional tube wells in the DDA area. In addition, 10 out of 32 tube-wells are not functioning properly as there is no provision for maintenance of tube wells. A mechanic needs to be appointed at least for a period of three years in the DDA area for timely maintenance of these tube wells. In the meantime the educated Didayi youths may be trained for maintenance and upkeep of these tube wells in order to take care of the tube-wells after a period of three years.

Further, where favourable gradient is naturally available, sump for storage, preservation/ purification of water can be made and water can be supplied to villages with pipeline and taps. They have already succeeded in 3 village, such as Jantry, Disariguda and Dabuguda in the cut-off area. Such facilities may be extended to Damodarbeda in the Hill sub-area and orapadar and Taberu in the cut-off area and Oringi, chilipadar and Tikarapara (A) in plains area villages.

XXXI. Communication facilities

Absence of communication facilities in the cut-off sub-area and Hills sub-area is one of the biggest problem the Didayi's face. Only once or twice in a week they attend the nearby weekly markets to dispose off their surplus produce and purchase their necessities. In order to over come this problem a jeepable tar-felting road from oringi village in the plains sub-area to Bayapada i.e the central village in the Hills sub-are will provide a vital link road. The minimum requirement of roads, bridges, culverts and causeways has been listed out at Appendix-XIV -6 to ensure the link among other villages. A link between the cut-off sub-area with Hills sub-are villages can be ensured through construction of a bridge on the reservoir to connect Jantry village in the cut-off sub-area with Amblibeda village on the hills.

XXXII. Cooperation and Marketing

LAMPS at Kudumulugumma block headquarters is the only cooperative institution established to meet with the credit cum marketing requirements of the Didayi project area. Due to absence of Sub-centres in the inaccessible pockets, it is not able to play an effective role in providing these services in the project area. Hence, it is necessary to establish two sub-centres i.e. one on the hill villages and another in the cut-off sub-area to enable the LAMPS at Kudumulugumma to play an effective role.

XXXIII. Indira Awas Yojana (I.A.Y)

Only sixty-eight poor Didayi households have been provided with housing facilities under Indira Awas Yojana by the block authorities as a measure of poverty alleviation programme. However, it has been calculated on the basis of the Survey by COATS, 2001-02 that 70 percent of the households are living below the poverty line. Hence, at least 460(i.e. 50%) of the households out of 919 households living below the poverty line and have no suitable dwellings may be provided with dwelling houses under the IAY programme with in a period of five years.

XXXIV. Self Help Groups (SHGs)

As a measure to empower the women by enabling them to generate income, thirty-three SHGs have been formed in 21 Didayi villages within a record time i.e. between June, 2000 to September 2000. The members in these SHGs vary from 11 to 20 and there are 494 women members. An interview with some of these members revealed that they have planned to start business in the collection of tamarind, brooms, supply of K.Oil and other necessities to make the SHGs viable. However, only three out of 33 SHGs have received incentive grant of Rs. 10,000/- each. At least 60 SHGs can be formed in the 39 Didayi villages to empower the women through effective participation in income generating activities.

XXXV. Health Services

In the absence of Medical services in the Didayi area they continue to depend upon the traditional medical services in the Didayi area they continue to depend upon the traditional medicineman. Due to the lack of Additional P.H.C. in the cut-off and Hills sub-areas the inhabitants of these areas are facing a lot of health problems. In order to provide them health services in the vicinity of their villages at least four additional PHCs, four ANM centres and a mobile Health Service facility need to be provided in the area. In the cut-off sub-area a motor lunch has to be provided with all emergency treatment facilities with medical personnel made available there.

The existing Health workers in all the three sub-areas require further training for capacity building to cater to the needs of the ailing villages. The medicines for common ailments, such as fever (including Malaria), Diarrhea, Headache, cold and cough etc. are supplied at present, through the health workers. But they need more medicines for treatment of gastrointestinal disorders skin diseases etc. Hence, provisions have to be made for supply of these medicines to meet with the needs of the area.

XXXVI. Electrification

There is no provision of electricity in the cut-off sub-area and hills sub-area. Electricity line has been taken up to Oringi village in the plains sub-area. This line can be extended up to Bayapada village in the Hills sub-area which is only 4 kms away from Oringi village. Once the Bayapada village will be connected with electricity line, the village located on both the sides of Bayapada can be provided with electric line. Bayapada village on the hills sub-area is at a distance of 15 kms from Amblibeda which is on the side of Balimela reservoir in the hills sub-area. The electric line can be taken to Jantry village in the cut-off area from Amblibeda. Provision of electricity has to be taken up on priority basis to provide lift irrigation facilities to the villages situated on both the sides of the reservoir at the minimum cost.

XXXVII. Handicrafts and Cottage industries

Promotion of handicrafts and cottage industries in the Didayi area can open viable employment opportunities to both the men and women folk. Bamboo craft and wood craft rope making broom-making, semi processing of tamarind, resin, dried fish etc. may be started at the initial stage. After the introduction of SHGs, women's propensity to save has increased and many of the office bearers like presidents and secretaries of SHGs have started showing keen interest to develop their talents in different trade activities. If women's capacity building can be enhanced through demonstration and training at this stage, the SHGs can become viable trading units as well as centres of cottage and handicrafts industries.

Eleven households in the cut-off sub-area and 13 households in the plains sub-area are presently engaged in Bamboo craft. They are making mats, baskets, fish catching instruments, winnowing baskets out of bamboo available in their area and sell them in the weekly market. These households earn an income of Rs. 8000/- to Rs. 12000/- per capita per annum from this bamboo craft trade which is only a subsidiary area can be properly developed through training and capacity building.

XXXVIII. Animal Husbandry

As the Didayi's like other neighbouring tribes generally do not milk their cows,, the supply of diary unit may not help them at preseten for their economic development. This may betried at a later stage with proper education and motivation. Smaller animals like goat, sheep, pig and birds like hen, will besides providing protion for their food will meet their reauirement of festivals and their daily necessities which they can purchase by sale of these animals and birds in the markets.

It has been found in the field that goatry units supplied by the DDA has proved to be successful. At present 669 households possess 1577 goats and bucks.

Out of the 328 landless households only 50 households have been provided with two goats each and a Buck for then households. Hence, 278 households need to be provided with goatery units consisting of 5 goats and a buck. The local variety of goats which can easily be maintained by them need to be supplied. The hybrid bucks available in the neighbouring Andhra Pradesh can be supplied to improve the quality of goats. The Didayi are is rich in forest and gracing fields which is suitable for rearing of smaller animal units. Pigs are the domestic animals only in limited villages of hill area. Piggery units may be supplied only in those villages where the people are experienced with the rearing of pigs.

Poultry units are common in the Didayi villages. 886 households possess 2650 hen and cock. The DDA has provided improved variety of cock in every village. Poultry units have not been provided as yet. Poultry units consisting of 10 hens and a cock can be supplied to 300 landless and marginal farmers which will go a great way to improve their standard of living.

XXXIX. Establishment of Revolving fund

A revolving Fund can be created in every village to come to the aid of households at the time of their need. This fund can be created through the contributions

made by the villagers. Initially any villager who receives some benefit as a beneficiary under any programme/ scheme from the DDA/ block authorities/ NGOs would contribute ten per cent of the value of the benefit received to the Revolving fund. The percentage of contribution can be progressively raised from 10% to 50% gradually as the paying capacity of the beneficiary increases. In the Didayi area as all the households of village and beneficiaries under one scheme or the other, all the heads of the households will become members of such revolving fund.

In the DDA area this proposition can be easily implemented as the DDA authorities are collecting 10 per cent of the value of the benefit given to the beneficiary in terms of cash. This system has been introduced after taking a decision in the governing body meeting of Dda in 1977 to distribute the limited resources available with DDA to the beneficiaries who actually need them. In other words, each beneficiary will receive the benefits as much as he really needs only if he has to pay a part of the price of the benefit. This system can be replaced with the creation of a Revolving fund.

As in the case of SHGs the DDA/ DRDA can provide an incentive grant of Rs. 10,000/- after the creation of a revolving fund. The fund can be deposited in a bank in the name of Revolving fund of the particular village. The traditional Naik/ headman of a village and the elected ward member of the scheduled area panchayat or a selected educated youth in the village meeting in the absence of a ward member in a village can be the president and secretary of the fund respectively who will jointly operate the account of the fund.

The establishment of such a fund can come to the help of any villager at his difficult times in the shape of a loan at a lower rate of interest. Grant of a loan to a villager can be decided by the villagers themselves in a village meeting taking into account the need of a borrower. An educated villager may be asked to maintain the account on payment of a monthly honorarium to be met out of the interest money.

The establishment of such a fund and entrusting the day to management of the fund to the villagers themselves will be utmost importance to the villagers from the point of view of sustainable development. This will help the villagers to be free from the exploitation by various agencies.

XXIV. Grain Banks

Tribals usually borrow in terms of cash and kind at the time of their needs from the money lenders, village mahajans and businessmen and get exploited in a number of ways. To save the tribals from the clutches of the money lenders and trades, the establishment of grain banks will play an important role.

A grain bank can be established in every village in the Didayi Development Project area. All the heads of the Didayi households in village can become members of the grain bank by contributing a share either in the form of grain or cash. The DDA will take up the responsibility of construction of the building to house the grain bank and will provide an incentive grant of Rs. 20,000/- after the grain bank is established in a village through collection of contribution from each household.

Any member can take a loan in the form of grain to meet with his consumption needs or seed purpose to meet with his cultivation needs at the rate of 25 percent interest to be returned after harvesting of crops in case of a cultivator or within a period of six months in case of a landless labourer.

The traditional Nayak and the elected ward member or elected villager in the absence of an elected ward member in a village can become president and secretary of the grain bank respectively. Another three members can be elected from the village to perform the management functions of a grain bank.

In Orissa state such a scheme known as grainela was introduced in the year 1951-52. But the system did not work and died a natural death due to lack of

participation of the people in the management of graingola. However, grain banks established by agramee, a leading NGO working the Kashipur area of Rayagada district has proved successful.

The establishment of grain banks in every village, where people's participation can be ensured in their management will act as another stepping stone for sustainable development.

XXV. Village community centre complex

Every village needs a community centre complex to meet with a variety of needs of the community. The villagers need such a complex to house community organisation such as grain Bank, Revolving fund, education and literacy endeavours, community-based religious festivities, storage of common assets of the village, to have meetings, recreational activities and the like. Instead of constructing separate buildings for each of these community organisation, efforts can be made to provide a community centre complex to accommodate all such community organisation including a primary school, Anganawadi centre. ANM centre etc. In the community centre complex, there should be a provision for separate room to house a girls dormitory. The Boys can accommodate themselves in any one of the rooms which is used as a classroom/ meeting place of the villagers as their youth dormitory.

Each community centre complex should be provided with a radio set cum tap recorder, one Durry, one steel Almirah, one steel table with five plastic chairs, reference books for primary passed out students, photograph of some national leaders, Kerosin lantern and one covered bucket and few glasses. The provision will attract the villagers to spend their evening in the community centre and expose them to information of the word.

The management of such common institutions shall rest with the people themselves. The benefits which would accrue of such common endeavours would have

sustainability and would provide the villagers enormous scope for standing on their own leg.

Education

8. Family plays a vital role in the process of socialization during childhood. A Didayi child at his school going age, assist his parents in their occupation as well as harvesting, caring younger siblings and other household charges.
9. The process of socialisation, during adolescence and youth is regulated by youth dormitory (Dhangda/ Dhangdi Basa). It is not only a sleeping room for the youths, but also provides facilities for acquiring life skills through training, recreation, learning and the living together boosts mutual help, cooperation; and exchange of skills, knowledge and ideas.
10. The rate of drop-out among the Didayi children in the elementary schooling stage is too high (90.31%). It is 87.27% in case of boys and 94.19% in case of girls.
11. Majority of the Didayi children do not have access to primary education. Out of 39 Didayi inhabited villages of Malakngiri district 21 villages do not have Primary schools within the habitation or within a distance of One Kilometer (see table 3.8). The distance of the nearest schools in such villages vary between 2 to 12 kms.
12. As many as 7 out of 18 primary schools of the Didayi inhabited village, are single teacher schools.
13. Four out of 19 Primary Schools of the Didayi inhabited village do not have schools building. Further, 02 out of 15 primary school building of the area need minor or major repair.
14. The percentage of literacy among the Didayi is as low as 7.89%. It is 12.5% among the males and 3.36% among the females. As many as 14 out of 39 Didayi inhabited villages are found to be Zero literacy villages.

Implications for sustainable Development

For their sustainable development, education, which is the key input has to be given top-primary attention.

- viii. Provision of community centres, at least in nodal villages, will fulfil the requirement of youth dormitories.
- ix. School timing and vacation be made liberal in view of local rituals and festivals.
- x. In order to make the school environment congenial and bridge the gap between home environment and school environment, the school building should be attractive, accommodating playground, orchard, backyard with spacious campus.
- xi. Establishment of new primary schools, alternative schooling centres and sevashrams.
- xii. Appointment of additional teachers in single-teacher schools.
- xiii. Repair of school buildings - minor or major.
- xiv. Establishment of literacy centres/ chetana kendras for illiterate adults.

Suggested inputs

The proposed community centres in the villages with more than 100 population are mentioned below.

| <u>Hills sub-area</u> | <u>Plains sub-area</u> | <u>cut-off sub-area</u> |
|-----------------------|------------------------|-------------------------|
| Bayapada | Tikarapada(A) | Dabuguda |
| Bedankhiguda | Muduliguda(A) | |
| Tikarapada(B) | Chelipadar | |
| Niringjhola | | |
| Khajuriguda | | |
| Karkaguda | | |
| Damodarabeda | | |

Further community centres in the following uniethric Didayi villages with population below 100 may also be constructed so as to serve multiple purposes; e.g. Adult Litracy centre, alternative schooling centre, place of recreation, meeting etc.

| <u>Hills sub-area</u> | <u>Plains sub-area</u> | <u>cut-off sub-area</u> |
|-----------------------|------------------------|-------------------------|
| Suripoda | Chelipadar | Totaguda |
| Bataguda | | Maribeda |
| Anguriguda | | Disariguda |
| Muduliguda(B) | | Arlingipada |
| Burulibandh | | Nadimanjori |
| Bamaring | | Kantamanjari |
| | | Sanyasiguda |

35. The Primary school buildings of the following villages need immediate repair and maintenance.

Minor

Major

Purunagumma

Damodarabeda

36. Additional teacher (one to each school) may be provided to the following seven single teacher primary schools

Gangapda

Dabuguda

Bedankiguda

Jantry

Damodarabeda

Sayasiguda

Totaguda

37. New primary school may be opened in the following three vilalges

Ghisingbeda (Hills sub-area)

Dhakapadar (Cut off sub-area)

Tikarpada(A) (Plains sub-area)

38. Residential facilities may be provided at jantry (cut-off area) to cater to the need of the following nearby school less villages.

| | |
|-------------|--------------|
| Maribeda | Kantamanjari |
| Disariguda | Arlingpada |
| Nadimanjari | Ramaguda |
| Bhojaguda | |

39. Residential facilities may be provided at Bayapada primary school to cater to the need of the following nearby school less villages in the Hills sub-area.

| | |
|----------|---------------|
| Bataguda | Anguruguda |
| Suripada | Muduliguda(B) |

40. Residential facilities may be provided at Nilapari Primary school to cater to the need of the following nearby schoolless habitatioin

Bamaring
Burulubandh

41. All the 39 villages may be covered under Adult literacy Programme during continuing education (C.E) phase through mopping up operation in view of low rate of literacy in 25 villages and zero literacy in as many as 14 villages.

- i. In order to prevent teacher absenteeism moderate residential quarters may be provided in the school campus for teachers.
- ii. As its is an inaccessible area (facilities of communication, Health facility, higher education, absence of electricity etc) a teacher may be assured that he would be posted to a place of his choice if he continuously work there for a period of sex years.
- iii. Selected sub-inspectors schools be posted in the area for better supervision.
- iv. As per the National Education Policy, 1986 (as amended in 1992) lower educational qualification may be recruited for primary schools. These

teachers will be given in service training from time to time so, that their deficiency due to lower qualifications could be done away with. While recruiting dedication and commitment of persons to serve the people for promotion of their education shall be the primary objective.

In course of fieldwork among the Didayi for the present study it was also revealed that there as many as 50 persons (both males and females) specially in the plains and cut-off sub-areas for the above purpose. But in the hill sub-area in the absence of such educated persons, candidates from the plains and cut-off sub-areas who are willing for the work may be appointed for the purpose.

The above mentioned arrangement will eradicate teacher absenteeism in the Didayi area.

APPENDIX -XV-I

Infrastructural facilities to be created

Construction of Roads

| Sl. No | Name of the Road | Length in Kms |
|--------|--|---------------|
| 01 | Jantry to Kantamanjari via Maribeda and Nadimanjari villages | 10 |
| 02 | Ghisingbeda to Amblibeda village | 4 |
| 03 | Khajuriguda to Tikarpada(B) | 3 |
| 04 | Khajuriguda to Naringjhola | 3 |

| | | |
|----|--|----|
| 05 | Bayapada to oringi village (mountainous track) | 4 |
| 06 | Somnathpur to Karkaguda | 7 |
| 07 | Tikarpada(B) to Amblibeda | 3 |
| 08 | Chelipadar to Tikarpada(A) | 4 |
| 09 | Domodarbeda to Karkaguda via- Burlubandha and Bamaring | 15 |

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APPENDIX -XV-II

Infrastructural facilities to be created Bridges, culverts and causeways.

| Sl. No | Name of the Road | Type of infrastructure | Nos. |
|--------|-------------------------|------------------------|------|
| 01 | Jantry to Kantamanjari | Bridge | 1 |
| | | Culverts | 2 |
| | | Causeways | 1 |
| 02 | Bayapada to Damodarbeda | Submersible bridge | 1 |
| | | Culverts | 4 |

| | | | |
|----|--|--------------------|---|
| 03 | Khajuriguda to Tikarpada (B) | Cause ways | 1 |
| 04 | Tikarpad(A) to Chelipadar | Cause ways | 2 |
| 05 | Ghisingbeda to Amblibeda | Submersible bridge | 2 |
| 06 | Sanyasiguda to Totaguda | Submersible Bridge | 2 |
| 07 | Jantry to Amblibeda | Bridge | 1 |
| 08 | Damodarbeda to Karkaguda via Bamaring & Burlubandh | Cause ways | 6 |

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APPENDEX-XV-III

Infrastructural facilities to be provided

M.I.P, GUARD-WALL AND DIESEL PUMPS

| Sl.No | Name of the project | Description of the work |
|-------|--|--|
| 01 | Muduliguda M.I.P Earth Dam | An earth dam of 10' breadth and 15' height between two mountains i.e. Gojia danger & Jira mali |
| 02 | Oringi Guard wall to Protect oringi village | A guard wall of about half a kilometer |
| 03 | Renovation of a old pond at oringi village | |
| 04 | Diesel pump at Jantry, Orapadar, Totaguda & Dabuguda | 10 H.P. each with accessories and a shed for keeping motor |

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