

Tribal livelihoodsin south-western part of Odisha: A challenge to prosperity

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ABSTRACT

“Among the sixty-two tribal communities, the south-west tribal are considered most of the primitive tribal groups. They were for homicidal tendencies, habitat is popularly known as tribal hill, besides this, agreement of socio-cultural and geo-physical affiliation. Interesting features of Kond, Gond, Gadaba, paraja, Bonda, didayi ,soura etc. of south-west tribes are enjoying freedom within the family as well as in their society . Even in the field of marriage they are separated from the other part of tribes. Only these part of tribal social organization presence of dormitory organization. Among them the most important of independent forms of marriage the cross-cousin marriage, which broadly widespread among the tribal of the south-western part of Odisha.”

KEYWORDS: *Indigenous, Customs, Judicial, Humor, Hereditary, Panchayat Raj, God And Goddess, Sprit, Malevolent, Notorious, Mission .*

INTRODUCTION

The religious functionaries or spirituals need kutia, Bonda, Kondh, Gond, Saura, Didayi, Langia-Saura, Dangaria Kond, Lodha, Juang and Banjara etc. Tribals of South-west Odisha include Disari the medicine man. Disari religious head enjoys as very high status. His post is hereditary. He is remunerated. The village Disari and other villagers are sending massage for time and date of celebration of various ceremony, marriage, occasion and other activities so on. The tribes of south-west Odisha observe various festivals in different season of the year. All these are related to their socio-economic kinds. Ceremony Bhat khuani (first food eating) all such occasions are made enjoy. The very important festivals celebrated “Chait Parab” by them.

Review of literature- Many works have down regarding the tribe insouth-westpart of odishaand many foreign and Indian scholars have different findings and discuss with different ideology. But some scholars like Dalton,

RISLEY, Thurston, Russell and Hiralal have left behind a few pages about the south-west tribe in their works. Much of their writing has reproduced over and over again. This research will show a unique thought from the past research.

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Hypothesis- The article mainly discuss with both primary and secondary data. Because their superstitions, beliefs and practices have made than well known to the world outside and it is changing gradually day to day life. I have collected the data from every tribal part of Odisha and compare with the south-western part of Odisha. also compared with tribal and non-tribal area. As such, it depends on both primary and secondary data.

FINDINGS :

South-west tribal of Odisha society culture, life style is more difference from the other part of tribal people. Their magic-religious life, artistic talents and cultivation skills, indigenous cultural identity with ethics, values, morals, customs and traditions is Indian culture identity. That is unique inter personal relations. It gives governed for their status. Their indigenous customs are related to general life. The conception and customs are transfer to generation.

DISCUSSION :

Being tradition south-west tribes each village acts as an independent of justice. Village association has both at the village and inter-village. This indigenous village panchayat head named as "Naik". He is the most powerful. He is to deviants for maintenance of peace among them. The Naik, he enjoys high prestige and enough power. Naik is not for generation to generation carry, it is very short time 2/3 year. Naik is selected by the villagers. Naik holds his terms of office for a period. For his good work, he can be extended one more term. Gana (gram rakhi) is giving massage for all, he is belonging from SC community it is called village DARBAR In India or other part of Odisha tribal areas.

Independent and carefree attitude of south-west Odisha's tribe. Every community prefers individuals to act their behavioral activities. The indigenous custom of judicial organizations has to regulate them. All system of south-west tribal of Odisha are losing control to community. Now, in a panchayat raj, there are new leadership has grown up. it disintegrated and disrupts the tradition.

The social organization of the south-west tribal of Odisha is self-sufficient for identity. Family forms of their association; they have patrilineal and patriarchal in nature. The senior male member is the powerful for every decision. But tribal woman is not power to exercise customary right in rituals activities.

It observed very influence for their society and importance economic growth and various domestic activities. They think as a asset for their life price is paid to family. The tribal society is totally centralized in women centric. The women are more powerful than the male. But in the field of village, leadership by type Jani or Majhi is effective. After independence the panchayat raj instituting have accepted it their style.

The tribes believe in May gods and goddess who are worshiped by different ritual functionaries in different months in different ritual occasions. The different ritual functionaries who offer worship to different deities reside in this original village. The functionaries who are connected with the worship to the god and goddess like- Disar, Pujari, Jani, Jhankar etc.

Problem focus by tribes is deep rooted diminution of productive of swidden. The govt. of Odisha imposed to shifting cultivation as well as hunting. It is opposed to their forest economy. Exploitation by some merchants group of people, the tribe have experienced with all the evils from many years. They have a simple, shy and peace-loving folk culture and indigenous traditions.

The rapid grow of the Modern administrative set-up and political situation of the country and their exposure to the external modern world have influenced to the tribal way life example: abolition of intermediary systems has got the tribal free from the clutches of the oppressive feudal lords and their immoral sub ordinates. This has good help to the modern world from their political organization.

Tribal of south-western Odisha is very artistic people. Artistic skills are revaluated wall-painting cloth, bamboo design, mad plate etc. and their dance and music also very interesting. All they have cultivate the art of dancing and singing. It is spontaneous and natural habit. one can find of humor, Romance and melody in their songs easily. All tribal communities of south-west Odisha man and women jumble up, while dancing. The colorful costumes are wearing while dancing. They used many types of instruments like Dhap, Mandal, Ghumra, Wooden instruments etc. they observed various domestic ceremony for example: - Rites de passage during pregnancy child birth (they believed in duma) seclusion and aborting (Use traditional medicine) Khoda-Damna, Name giving ceremony (BY Dhashan or Jani) Kanabura (Women when get Maturity) Purification rites (Dadi Ejumina) etc. is unique ceremony of them.

The traditional methods of treatment among communities of south-west tribes are same with other parts of Odisha tribe also believe in same type of treatments and gerbil medicines. But they use different herbal medicines among their communities overall we can divided into two type of methods such as magic religious treatments and herbal wood and leaf medicines.

The spirits supernatural agencies are village deities, ancestral spirits hunting deities, agricultural spirits household malevolent spirits cause to disease and danger evil spirits like; - ghosts of people who met with unnatural death.

The image of the supernatural entities is fluid and vague, thus one cannot find the portrait of their gods and witch diagnosed by Jani, Disari, Gurumai of Bajuni, Beju and Baid. South –West tribe of Odisha is mainly five causes of Diseases.

1. Worth of Gods and Goddesses.
2. Sprit intrusion.
3. Sorcery
4. Evil eye
5. Breach of norm of taboo.

In order to improve basic services and facilities in tribal villagers with significant tribes, it has been decided to alter the scheme so that an integrated tribal village development program can be executed in an outcome-oriented and time –bound way. Accordingly revamped as “ Pradhan mantra adidarsh Gram Yojana. (PMAAGY)” to be implemented during the year 2021-222 to 2025-26. This is the only schemes for specific tribal village.

- i. The odisha millets mission (OMM) as a tailored response, nurturing this intricate relationship between millets and tribal cultures, preserving tradition while paving a path for sustainable development.
- ii. Mukhya Mantri Janajati Jeevika Mission.
- iii. Odisha Tribal Empowerment and live hoods program plus.(OTELP)
- iv. PVTG Empowerment and livelihoods improvement program (PELIP)
- v. PVTG nutritional improvement program (PMIP)

EDUCATION AND SKILL DEVELOPMENT:

- i. The problem of education stands as a beacon of hope , offering pathways to break the chains of poverty and empower marginalized communities. The urban Education program “Anwasha” spearheaded by the Government a pointing endeavor in providing quality education to scheduled tribe.
- ii. Multilingual education takes center stage through SAMHATI, spotlighting innovative curriculum designs and language pedagogy.
- iii. The forest rights act, 2006 stands as a season of hope for forest dealing scheduled Tribes and other traditional forest dialers.
- iv. Another transformative scheme the pradhan mantra adi Adarsh Gram yojana (PMAAGY). It aims to transform villages with significant tribal population into model villages.

Above mention all policies and schemes are acting in the level of Government life but in ground level is not actually running even tribal. They do not know about of such schemes . it need to aware them.

Which they will be followed same easily OMM Schemes and PMAAG policies are exercising other schemes and polities are in comma state. South-West Tribal of Odisha is more PVTGS Area. Govt. should announce package special for the area.

Currently, the Central Government has a project plan to provide flood protection in the forest areas. But the implementation has been stopped till date. The Central Government in October 25/1980, when Forest Conservation has done and the tribal who were in possession of the land were protesting for the provision of land. It was unsuccessful.

A bill in this regard was introduced by the Government of India in Lok Sabha 2005. Its name is Schedule Tribe (Re-organization of Forest Rights) Bill; the bill includes how to help tribal living in forest areas if they are displaced. There is a proposal to provide a maximum of two and a half acres of land per tribal family. But that has not been implemented yet. During elections, political parties sometimes promise this to the tribal. But no action is taken.

They earn money by selling of minor forest product. The yield of this crop is not sufficient. Their agricultural activities include various stages of festivals such as sowing

seeds, sowing seedlings, planting rice plants, getting pregnant with rice flowers, harvesting rice and many more. South-western part of Odisha's tribal family is a communal family. Even if it is just for food and drink, they need money for their daily needs, housing, etc. In the areas near Malkangiri district, Koraput district, Niamgiri, Perumunji, Lanjarh areas in Kalahandi district. In these areas' tribal included in the Karlapat sanctuary of Kalahandi, Minajhola, Gumma, Chatikona range of Rayagada district, Laxmpur, Balda Cave m Deomali range of Koraput district, Chitrakunda of Malkangiri district pulses like- Kolath, Maandia, Baajra, Kaandul, Katting, Beerli, Jhudung are mainly produced.

Under the influence of modernity, they have adopted rice as their staple food, but it is not sufficient. They selling products in the market at a low price, but when others bring some from them to the market, it is sold at double the price. As a result, the tribe are getting less profit in the form of money, while the traders and middlemen are getting more money.

Therefore, the government should make arrangements for business. So that, they can get actual profit from their products like-Rice, Maandia, Gurji are their main food. The Mandia Rani festival is celebrated. It is also celebrated by other groups and caste in south-western Odisha. In modern term is the Nuakhai festival. It was started by the tribal firstly, there is no doubt about it. Earlier they did not pay attention to food and dress. But after coming in contact with the people of the modern era, they have led a new life. Due to the impact of this modernity, their expenses have increased. But on the other hand, their income is not that much.

However, the agricultural system has improved with their indigenous technology. They do not get agricultural schemes properly from the government. They have been collecting forest produce and growing some vegetables for their household expenses. Due to this vegetable farming, the economy has improved very slowly.

In addition, although they are unfamiliar with modern farming methods, they are using their own equipment and collecting food using various techniques. Now, with the improvement of their life, the form of money is being affected in many ways. For this, some people have learned to work as daily wage labourer to earn money, there is a shortage of money because they have no income, they only get money from the things collected from the forest and from the pulses. Their expenses are more than their income.

As a result, that is why they are still the same as they were before. In this way, the negative impact is inevitable in any region; the lifestyle of this area's tribe is regulated by the natural structure and environmental conditions. In Kalahandi, Koraput, Malkangiri and Rayagada' approximately 50 percent of the land is mountainous. Of this, half of the land is not suitable for agriculture.

In the plains, the farmers improve their economic misery to some extent by producing Rabi crops. The land of the tribal Sarvaswa groups is unsuitable for agriculture. They mainly depend on the forest for 8/9 months of the year. The Mahul tree, the Turnip tree and Salap tree are identified as their specific personal assets. They get some money from the alcohol prepared from it. One makes a living by making mehu and rice wine all year round. Similarly, alcohol is prepared from the salap tree. One makes 5/6 months from the money earned by making alcohol from the salap tree.

When the salap tree dies, it is cut down, the seeds are taken out, dried and rolled into a mat and made into cakes and cakes. During the rainy season, they take out many types of roots, dry that in the sun, roll them in a mat, make cakes and eat that. Similarly, mango takua and kaslakanda are also the means of their economy.

The Rayagada tribal of Lanjarh earn money by harvesting mangoes, bananas, oranges, plantains, turmeric, mustard etc. They burn the forest and harvest the first year's harvest of kandul, seed, beeri etc. in the second year mustard, kangu, kasla and in the third year, when the land becomes fertile, they harvest paddy. In this way, the production of the tribal, fruits and hunting etc. continues. Traders or merchants go to the houses of the tribal to buy forest products at a low price and sell them at a higher price in the plains. Therefore, the economic pressure on their livelihood is particularly high.

During the British rule, missionary doctors used to provide medicine for diseases in tribal areas and free of cost. The tribal of this land faced still drink water suffering. There are no tube wells or ponds. Due to contaminated drinking water and food, various deadly diseases are spreading. For this, various steps were taken, and the tribal around that hill have started observing fasts from there. Since they are not allowed to go there, when doctors are denied, they believe in Gunigaredi Mannatantra Dai, Chiriguni etc. and observe fasts from government medical treatment. Although efforts were

made to provide modern treatment to these tribal, it has not been possible.

CONCLUSION :

Child mortality, malaria, cholera, worms, and obesity are particularly common among the tribal of Kalahandi and undivided koraput. Therefore, a hospital should be established in the place where they are settled and it is only right to provide medicine free of cost. Their population is decreasing compared to other castes. Research has shown that the government has made arrangements for them in agriculture, cooperative animal husbandry, education, industry. Irrigation, women and they have provided education system and road construction system for children. But none of them have been implemented yet. If all those systems are implemented, their education and economic livelihood will be improved.

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