CHAPTER - VI

SOCIAL IMPLICATION
It has been discussed in Chapter V that the working of the various individual beneficiary schemes in Kuchinda I.T.D.P. area have improved, to some extent, the economic conditions of the beneficiaries in general. The improvement in their economic condition has brought about changes in their relationship with other people of the society. The attitude of the officials, responsible for executing these schemes for the beneficiaries, have also been altered. The operation of community schemes have conferred services and utilities to all sections of the people, both tribal and non-tribal.

These overall relationship which are the outcome of the working of the schemes have been analysed in this chapter. At the outset an attempt has been made to distinguish between "impact" and "implication" so as to clarify and justify the title of this chapter.

The ordinary meaning of implication is "entanglement" or "involvement". Thus social implication would mean involvement of people belonging to different social groups in the I.T.D.P. area with the working of the schemes and their relationship with the beneficiaries who directly are benefited by it. Therefore implication should not be confused with impact. Impact refers to the direct benefit derived by the
beneficiaries from the different schemes in the I.T.D.P. area. But the connotation of implication is wider than impact. It covers the overall relationship of the beneficiaries with other members of the society.

6.1. **Relationship of beneficiaries with Non-beneficiaries**

It is the general psychology of man that one becomes jealous of another who gets much benefit without any work. For example the dug-well scheme provides 50% subsidy to the tribal beneficiary. Thus when (₹ 4,000.00) four thousand rupees is sanctioned for digging a well he gets ₹ 2,000.00 from the government as a subsidy and he has to repay only ₹ 2,000.00. This monetary benefit creates heart-burning among the tribal and non-tribal people who are not eligible to enjoy these benefits.

The tribals who are eligible to get benefit from certain schemes may sometimes be reluctant to undertake it. It is at this stage that a rich non-tribal comes to picture. He persuades the tribal by giving him some allurement like paddy or liquor whereby he parts with the benefit in favour of the rich non-tribal, though informally.

While making field study it was disclosed by some of the beneficiaries of crop demonstration scheme belonging to the Guchhara village of Guchhara Panchyat in Kuchinda Block that they had allowed the rich people to reap the fruits of the demonstration from their land in lieu of some amount of paddy and liquor. The seeds, manures, pesticides which were sanctioned in favour of
the tribal beneficiary were being used by rich non-tribal people. Thus the rich non-tribals have developed a new tactic of pleasing the tribals and derive the benefit through them. This is a refined policy of exploitation adopted by the rich-people towards the tribals.

Some tribal beneficiaries work as "Guti" under rich non-tribal or rich tribal who are called as "Shahukar" or master. With the advent of I.T.D.P. schemes in Kuchinda subdivision the relationship between the "Shahukar" and "Guti" master and servant has undergone a change. Prior to it the behaviour of the master or "Shahukar" towards his servants (Guti) was quite unpleasant and was based on authoritarianism. But in order to derive some benefit from the government the "Shahukars" need the help of their tribal servants. For this they had to develop sympathetic attitude towards them by changing their previous behaviour.

All the beneficiaries of Bee-keeping scheme under study belonged to Salebhad Panchyat in Kuchinda Block. From informal discussion and the data collected, it was revealed that most of the beneficiaries of bee-keeping scheme were working as "Guti" and they had handed over the bee-boxes to their masters or shahukars who were really enjoying the true benefit of the schemes. The beneficiaries were satisfied only with the little economic gain in the shape of some quantity of paddy, money etc. which they had received from their masters. Thus the crude behaviour of the
'Shahukars' towards their 'Guti' had undergone a change. They had not been subjected to harassment or illtreatment at the hands of their master.

Most of the people of I.T.D.P. area who were not connected with the beneficiaries in any way were also getting some benefit from the working of community schemes like roads and bridges, health centres, ponds, tube-wells, irrigation projects and tribal schools etc. in the rural areas.

In course of informal talk with some of the beneficiaries of Land Reclamation and Land Development scheme of village Solbaga in Kessibahal Panchayat and Gurla in Baurslaga Panchayat of Bamra Block it was revealed that due to utter poverty some of the beneficiaries had to give their land to the rich non-tribal in lieu of some amount of paddy and money.

After having informal discussion with some of the beneficiaries of village Lundrudhi and Tamura of Salebhadi Panchayat in Kuchinda Block two things could be known. Firstly it was revealed that due to utter poverty some beneficiaries of goat-rearing scheme had sold their goats to non-tribal people. When they were asked about their goat by the officials of Veterinary Department they cheated them by giving the information that some of their goats were dead by taking *Amari* (hypomia) leaf and others were killed by wild animal in the forest. Secondly one or two beneficiaries got the benefit of the scheme by showing the goats of another non-tribal to the veterinary assistant surgeon saying that it was purchased from him. Thereafter the
assistant surgeon would issue a certificate which would enable
him to get 50% subsidy amounting to Rs. 200.00 from the ITDP
office. Generally each beneficiary of goat-rearing scheme was
given Rs. 400.00 for purchasing goats.

It was revealed by some of the tribal benefi-
ciaries of Poultry scheme belonging to village Arjundhi and
Laidaguna of Telitilimal Panchayat in Kuchinda Block that some
rich non-tribals had given the beneficiaries money to drink and
gave them their cocks to get it exchanged from the office of the
Veterinary Assistant surgeon Kuchinda. It was further stated
that one beneficiary while returning to the village with the
cock met a contractor on the way and gave it to him. The money
he got from the contractor was spent on drinking liquor on the
way before reaching home.

Sometimes a poor non-tribal may play some
mischief with the officials responsible for selecting the
list of beneficiaries and get his name enlisted in the beneficiary
list of a particular scheme. While undertaking field study of
Land Reclamation Scheme in Lepeikan, a village in Dumemunda
Panchayat of Jsmankira Block, one beneficiary said that he
belonged to "Goud" caste which is not included in the scheduled
list. But in the official list available at the I.T.D.P. office
his name was found included in the tribal beneficiary list. In
course of informal discussion with that man, it was revealed
that he did not play any mischief in this regard. He was poor
and looked innocent. The officials responsible for selecting
such list have committed the mistake of enlisting him in the list of beneficiaries meant for the tribal.

The tribal educational institutions not only provide education to the tribal boys and girls but also to the children of other communities living in the area. Of course the students of higher castes do not get the special facilities which are provided to the scheduled castes and scheduled tribes. But nevertheless these educational institutions prepare future citizens who will bring about social cohesion between the upper and lower class people in the area.

During the first three years of the working of the I.T.D.P. new road communication had been undertaken in the rural areas. The growth of communication system in rural areas is responsible for bringing about exchange of ideas, views and outlook among the people of rural and semi-urban areas.

Construction of minor irrigation projects, installation of lift irrigation points provision of drinking water facilities through tube wells and ponds are meant for all sections of the people, both tribal and non-tribal. It is only in these spheres that the people other than the tribals get direct benefit from the schemes. Thus the working of the schemes have involved all categories of people, tribal and non-tribal. The officials responsible for executing the various schemes have become the friend, philosopher and guide of the tribal beneficiaries.
The people of tribal area are always afraid of the officials and do not want to keep relationship with them. But the introduction of the various schemes in tribal areas necessitate the officials to keep close contact with the people. Each scheme has a fixed target of number of beneficiaries for a particular year. The officials responsible for executing the schemes are directed by the government to persuade the people to accept the scheme so that the target fixed be achieved; otherwise they are liable for punishment. Thus, instead of the people running to the officials for enjoying certain benefits from one scheme or the other, the officials were found going to interior villages and persuading the people to adopt the schemes introduced for their benefit.

While in undertaking field study it was stated that the I.T.D.P. personnel and the official of Soil Conservation Department had been to Lepeikani, a village under Dumemunda Panchayat of Jamankira Block, many a times inorder to persuade the people to undertake Land Reclamation Scheme. When the people were fully convinced that they were not required to repay any amount as initially the scheme was based on 100% subsidy, then only they could adopt this scheme. It was told by some of the beneficiaries of Land Reclamation Scheme of Lepeikani village that they had made a petition to the S.D.O., Cum-Project Administra-tor that they would not accept the scheme if they were asked to repay the loan sanctioned.

This indicates that the attitude of the officials towards the tribal people have undergone change.
From the discussion in the chapter it is aptly clear that the ITDP has not only entangled the tribal beneficiaries but also the society as a whole. The officers involve themselves in persuading the tribals to take assistance from any scheme of the ITDP. The non-tribals have also shown their involvement in the working and implementation of ITDP so that they may also enjoy, along with the tribals, the benefits of the community schemes. The landlords and the shahukars have been found taking interest in various schemes of the ITDP so that they may reap the benefit of ITDP through their tribal servants. The leaders, the contractors and a large number of other people have also shown their interest towards the ITDP so that they may be benefitted in one way or the other by the implementation of the schemes. Thus the interest shown in the working of the schemes of ITDP by the people of different walks of life of society clearly highlights the social implication of the ITDP.

The social implication is also intimately connected with political activities as man can never remain aloof of politics. Therefore in the next chapter an attempt has been made to focus on the political implication.