CHAPTER IV

THE BENEFICIARIES
The Beneficiaries: -

The Integrated Tribal Development Project introduced in a particular area involves a large number of people who are expected to derive benefit from the schemes associated with it. The success or failure of I.T.D.P. depends not only on the policy makers and administration but also on the beneficiaries as well. Its socio-political and administrative implications can be appreciated to a great extent if one will have back-ground knowledge about the beneficiaries. An attempt, therefore, has been made in this chapter to highlight their tribe, religion, family size, age-group, educational standard, occupation, income, power position and political affiliation and awareness.

It would be desirable to critically examine all these aspects so as to comprehend the comprehensiveness of the various schemes besides having a thorough acquaintance with the socio-economic and political profiles of the beneficiaries.

4.1. Tribe: -

The beneficiaries selected for the present study belong to nine tribes namely, Kisan, Gond, Munda, Kondh, Oraon, Kharla, Koya, Bhuyan and Savar. The details about the tribe of beneficiaries under different schemes have been presented in Table-1 and it has been shown in Chart-I.
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of tribes</th>
<th>Number of Beneficiaries in Different Schemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Land Reclamation</td>
<td>Land Development</td>
</tr>
<tr>
<td>1</td>
<td>Kisan</td>
<td>22 (92%)</td>
</tr>
<tr>
<td>2</td>
<td>Gond</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>Munda</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>Kondh</td>
<td>-</td>
</tr>
<tr>
<td>5</td>
<td>Oran</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>Kharis</td>
<td>2 (8%)</td>
</tr>
<tr>
<td>7</td>
<td>Bhuyan</td>
<td>-</td>
</tr>
<tr>
<td>8</td>
<td>Koya</td>
<td>-</td>
</tr>
<tr>
<td>9</td>
<td>Savar</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>24</td>
</tr>
</tbody>
</table>
Chart I
GRAPH SHOWING THE BENEFICIARIES BELONGING TO DIFFERENT TRIBES.

- KISHAN 110
- KHIRA 8
- GOND 71
- MUNDA 35
- OROAN 8
- BHUYAN 1
- KANDHA 20
- KOYA 2
- SHAVAR 1
Table-1 shows that 84.20% beneficiaries belong to 3 tribes only i.e. Kisan, Gond and Munda and the remaining 15.80% belong to other six tribes. From the first group (i.e. 84.20% beneficiary group) more than 50% are from Kisan tribe and the ratio between the beneficiaries from the remaining two tribes, Gond and Munda, is 2:1. In the second group (i.e. 15.80% beneficiaries group) 50% beneficiaries are from Kandha tribe and the rest 50% are from other five tribes.

The table also shows that most of the beneficiaries under five schemes namely, Land Reclamation, Crop Demonstration, Input Assistance, Goat-Rearing and Poultry farming are from Kisan tribe, whereas in only one scheme, i.e. dug-well, most of the beneficiaries are from gond tribe. In the remaining three schemes namely, Land Development, Bee-keeping and Horticulture no such trend is visible.

The table further reveals that each of the four tribes namely, Kandh, Koya, Bhuyan and Savar, unlike the Kisan has taken assistance from one scheme each out of the nine schemes.

The beneficiaries from Kandha tribe have taken assistance from Horticulture scheme, Bhuyan from Input Assistance, Koya and Savar from bee-keeping. The beneficiaries from the remaining four tribes, i.e. Gond, Munda, Gora and Kharla have taken assistance from 8, 6, 4 and 3 schemes respectively. From this it appears that tribes other than Kisan are yet to be motivated to take assistance from various schemes.
Table-I also highlights that under Bee-keeping scheme the beneficiaries from 7 tribes have taken assistance where as Land Development, Dug-well, Horticulture and Goat-rearing schemes have attracted beneficiaries from 4 tribes. In case of Poultry-Farming, Input Assistance and Crop Demonstration only 3 tribes have availed of the benefit but Land-Reclamation is utilised by two tribes only. This shows that Bee-keeping Scheme is more popular among the beneficiaries of most of the tribes and Land Reclamation the least. The popularity of the one or the other scheme may be due to the ease and convenience of the trade in comparison to other schemes in operation.

Thus, it is clear from the table that most of the beneficiaries in five schemes are from Kisan, Gond, Munda and Kandh tribe. In comparison to other schemes Bee-keeping is more popular among most of the tribes. It may be worthwhile here to have an idea about each of the tribes which comprise our sample.

4.2.1. Kisan :-

The Kisan tribe of Orissa inhabits mostly in Sambalpur and Sundargarh district. In Kuchinda I.T.D.P. area the population of Kisan tribe is more than the other tribes. They do not have compact area of their own but live in multi-caste and multtribal villages. They live with caste Hindus
in the same village. Although not served by Brahmin, Washerman or barbers, yet they have been integrated with the local Oriya society and at the same time maintain their own social customs.

Socio-Economic Life of Kisans:

They are the settled agriculturists and depend largely upon agriculture. They also supplement their income by collection of roots and timbers and by means of wage-earning. Some of them follow carpentry and laying of bricks and tiles.

A very few among the Kisans possess comparatively more land and they employ labourers for transplanting and weeding. Majority of the tribals are without lands and earn their livelihood on wages. Well-to-do farmers among them keep regular servants on annual payment in cash or kind. This system is called "Guti". The term means daily wage-earner for agriculture works. The above term does not imply bonded labour system. Kisans grow vegetables abundantly and use it for their own consumption as well as for sale in the market.

Some of them are fond of rearing goat. Domestic animals like goat and birds (cock and hen) are used in religious

sacrifices. Native liquor called "Kusna" is prepared by them and it is extensively used at the time of religious ceremonies and other festive occasions. Excessive use of intoxication brings about a harmful result to the tribe. Illegal transfer of immovable property is caused due to the excessive use of drinks. It ultimately results in losing their lands and then reducing them to utter poverty.

Houses of this tribe are not very high and thatched with country tiles called "Khapper" and in some places houses are thatched with straw or a kind of locally available grass. They use only one gate for entrance and exist. Inside the campus they build residential rooms as well as cow-shed and small rooms. Women have adopted the clothing pattern of Oriya women and now they are using long saree. Except ploughing the field they do all other works like weeding and reaping crops.

The tribals go to market to purchase salt, oil, clothes, ornaments and other daily necessaries of life. Now-a-days they go to market to sell vegetables like brinjal, Ladies-finger, Cucumber and piper which they produce in their gardens. They are gradually leading towards commercialisation of their crops.

The Kisans live in nuclear families in which in each family a husband and wife and their un-married children reside. After a son is married he forms a separate family of his own and consequently he is separated from his original family. The social life of Kisans is marked with significance
for its corporate body of living. They have the strong sense of mutuality and cooperation. All the elders occasionally meet together and discuss their problems relating to social and religious affairs.

They do not take food (Rice, Curry etc.) in the houses of other castes, save their own. Of course nowadays the men are taking meals in the houses of higher castes but the women do not take.

The Kisans have a territorial unit where a number of villagers federate themselves once a year in a fixed place on the bank of a river or stream in a particular ghat. The ceremony is called "Ganga Ceremony" in which the bereaved families of the year throw the pots containing the effigies or bones of the dead persons of the year. The man called for to propitiate during the ceremony is called "Panigiri". For each Ghat there is particular Panigiri whose function is to readmit the ex-communicated persons into the society.

The Kisans observe elaborate caste meetings, the chief aim being to bring about a reformation in their society. Presently the educated Kisans have given much importance in organising "Kisan Jati Sabha" so as to wipe out blind superstition, to introduce refined customs and practices.

2. Ibid.
and to evolve methods of improving economic conditions. Above all, the reformation attempts are carried on to instill consciousness among the Kisans.

All the members of the tribe are united through a dialect which all of them speak. The other uniting factor is "Kisan Jatra" which takes place in the month of January (The last 5 days of "Paush"). "Kisan Jatra" is observed on different days in different villages. On the Jatra day their Deity is worshiped and all of them, boys and girls, men and women dance together throughout the night by singing songs in their dialect. On such occasion all of them take liquor and are heavily intoxicated.

4.2. (ii) Gond

The Gonds are the largest tribal group in India[^1]. The original home of the gond tribe is thought to have been in Southern India and from there they have been spreaded to Bihar, Orissa and Madhya Pradesh. They are mainly concentrated in the Madhya Pradesh area formerly known as Gondwana. In Orissa Gonds can be broadly divided into two groups. Those found in Kalahandi, Phulbani and Korsput are characterised with their distinct dress and culture. The other groups are cultured and have now attained the stage of development. This tribe is also classified under two divisions. One is Rajgond who forms the aristocracy and the other Dhur or Dust gonds who are the common people.

The Raj Gond may be taken to be the descendants of Gond landed proprietary. Brahmins take water from them. Many Rajgonds wear the sacred thread like the Brahmins. The main occupation of this tribe is cultivation and their subsidiary occupation is petty business, service, and labour. Unlike the Kisans they have been served by Brahmin, Washerman and barber. They speak Oriya and do not have a dialect of their own.

4.2.(iii) Munda:

Munda tribes were the early settlers of Chhota Nagpur in the state of Bihar. From there they have migrated to Orissa and Madhya Pradesh. In Orissa most of the people of this tribe are to be found in the districts of Mayurbhanj, Sundargarh and Sambalpur. Munda is a Sanskrit word and means head man. The Mundas are primitive cultivators. Their staple crop is rice but as secondary crops they grow other grains, millets and pulses. But due to excessive drinking, heavy expenditure for social celebrations, religious feast and for the appeasement of evil spirits, they have to part with their lands. Now most of the people of this tribe do not possess land. They are hard working people. They earn their livelihood by working as labourers.
4.2. (iv) **Kondh** :-

Kondh is the largest tribe in Orissa and they are largely concentrated in the districts of Phulbani, Koraput and Kalahandi. But they are also found in the districts of Ganjam, Bolangir, Puri and Sambalpur. In Sambalpur district most of the Kondh tribes are concentrated in Deogarh and Kuchinda sub-division. In Kuchinda I.T.D.P. area most of the people belonging to Kondh tribe are to be found in Jamankira Block. Before independence they were living on the top of the hills and dense forest. They were collecting roots and fruits from the Jungle. But now-a-days they have come down to the plain area and become the settled agriculturists.

Language of Kondh is "Kui" but in some parts the enlightened Kondhs have adopted Oriya. The cultured people of this tribe have gradually adopted Hindu deities in their religious worship. They are mainly agriculturists; forest collection and daily wages form part of their subsidiary occupation.

4.2. (v) **Oroman** :-

Oroman constitutes one of the major tribes of Orissa and are mainly found concentrated in Sambalpur and

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2. Ibid.
Sundargarh districts. They are believed to have been originated from the South from where they have migrated to Chhotnagpur and then to Orissa. All of them use a common dialect called "Sadri".

They worship Dharma Debta (Sun God), Mohadev, Chandi etc. and observe a number of festivals. Festivals are observed with dance and merrymaking with excessive use of alcoholic drinks. Now-a-days most of the Oraon of I.T.D.P. area have adopted Christianity.

Settled cultivation is their main occupation. Many of them are engaged in rural crafts like tile-making, Brick-moulding and carpentry.

4.2.(vi) Kharias:

Racially, culturally and linguistically the Kharias can be classed under the Munda group and they are chiefly found in the districts of Mayurbhanj, Sundargarh and Sambalpur. They are broadly divided into three groups like (1) Pahari Kharia (who are dwelling on hills) (2) Dhalki Khada (3) Budh Kharia (who are living on plains). Pahari Kharia mainly depend upon fruits gathering and forest collection, whereas the other two groups are settled agriculturists. But mostly they depend upon wage earning. Now the cultured Kharias

2. Ibid.
3. Ibid.
mostly have adopted Oriya as their mother tongue. They speak Kharia dialect which is considered to be a section of Munda language.

4.2.(vii) **The Koyas**:–

The Koyas inhabit in Andhra Pradesh, Madhya Pradesh and Orissa. They are divided into five classes depending on the economic, social and religious functions they perform. In addition to their tribal deities they also worship Hindu Gods and goddesses. The Koyas subsist on shifting cultivation and forest labour. They make baskets with bamboos and weave mats with fibre. They are courageous people.

4.2.(viii) **Bhuyan**:–

The Bhuyan is one of the important tribes in Orissa. They are found in different cultural stages of primitive Pauri Bhuyan of Keonjhar, Bonai and Pallahara. They speak Oriya language. They are divided into a number of divisions like Dash Bhuyan, Rajadi Bhuyan and Praja Bhuyan. They have no clan organisation but village unity is found among them.

Bhuyans are generally owners of land and they are mainly cultivators. They worship the deities like Gai Sivi

(Village Goddess), Dharna (Sun God) and Basumati (Earth Goddess)\(^1\). Some section of the Bhuyans are economically and educationally very backward.

4.2. (ix) **Savaras:**

The Savaras are a large tribe inhabiting the Andhra Pradesh Agency area and the district of Koraput and Ganjam in Orissa. They have ancient associations with Hindu traditions through Savari. Valmik's Ramayan describes how Rama and Lakshmmana in the course of their search for Sita met the aged ascetic Savari who offered fruits to them and showed them her hermitage.

There are several social divisions among the Savaras such as Lembä, Lanjia, Jadu, Mana etc. There are also certain occupational groups among them who are magicians, basket makers and collectors of forest produce. The Savaras of Sambalpur district live principally in the open country and have adopted the usages and language of their Oriya neighbours.

4.3. **Religion:**

In the socio-cultural setting of India, which is highly diverse and complex, religion plays a very significant role. Communities belonging to various ethnic groups, such as religious, linguistic and castes etc have different psychological frames of mind. Naturally their attitudes and reactions to

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and acceptance or rejection of any development scheme varies. Hence it was thought necessary to collect information on the religious affiliations of the beneficiaries and their correlation between religious affiliations and attitudes towards I.T.D.P. schemes.

**TABLE - 2 : SHOWING THE RELIGION OF THE TRIBAL BENEFICIARIES UNDER DIFFERENT SCHEMES**

<table>
<thead>
<tr>
<th>Name of the Religion</th>
<th>Number of Beneficiaries in Different Schemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>L.R</td>
</tr>
<tr>
<td>Hindu</td>
<td>2</td>
</tr>
<tr>
<td>Christian</td>
<td>2</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>24</td>
</tr>
</tbody>
</table>

*L.R = Land Reclamation, L.D = Land Development, C.D = Crop Demonstration, DW = Dug-well, I.A = Input Assistance, GR = Goat-Rearing, P = Poultry, BK = Bee-keeping, HC = Horticulture*

It is clear from Table-2 that the Hindu beneficiaries have positively reacted to and taken assistance from all the schemes but the Christians have been quite choosy in this regard. Out of the total beneficiaries adopted for this study, 243 (95%) belong to Hindu religion and the rest 13 (5%) are Christians. From the data it is found that the Hindu beneficiaries
have taken assistance from all the schemes whereas the Christian beneficiaries have taken assistance only from 6 schemes. They have not taken assistance from Land Development, Crop-Demonstration and Input Assistance schemes. Among Christian about 50% of the beneficiaries have taken assistance from one scheme i.e. Dug-well, and the rest 50% from 4 schemes.

It seems that because of their greater attachment to land the Hindu beneficiaries eagerly accept all the schemes, more particularly the schemes which are related to development of land and cultivation on the other hand the Christian beneficiaries possibly due to their commercial frame of mind positively react to short-term schemes like Poultry-Farming, Goat-Rearing etc.

4.4. Family size of the Beneficiaries:

The structure of the family plays an important role in helping its members to take decision on any issue whether it is related to the acceptance of loan, subsidy or any new scheme for the benefit of the family.

In order to have an idea whether the family size of the beneficiaries is having any relation with the schemes of I.T.D.P. an attempt has been made to classify the beneficiaries into three categories on the basis of their family size. These categories are (i) Small (1 to 4 members); (ii) Medium (5 to 8 members); (iii) Large (9 and above). The details of the family size of the beneficiaries under different schemes have been given in Table-3.
Table-3 shows that 51.95% beneficiaries are from small-size family, 44.15% from medium-size family and only 3.90% from large-size family. This indicates that most of the beneficiaries are from small-size family and the least from large-size family.

The table also presents that in five schemes i.e. Input Assistance, Goat-Rearing, Poultry-farming, Bee-keeping and Horticulture most of the beneficiaries are from small-size family. This points out that the above mentioned five schemes are comparatively more popular among the beneficiaries of small-size family whereas the other four schemes are popular among the...
beneficiaries of medium-size family. The table also shows that no beneficiary from large-size family has taken assistance from three schemes i.e. Land-Development, Goat-Rearing and Horticulture.

Thus the analysis shows that most of the beneficiaries are from small-size family and least from large-size families. It is also clear that most of the beneficiaries from small-size family do not take much interest in Land-Reclamation, Land Development, Crop-Demonstration and Dug-well schemes whereas most of the beneficiaries from medium-size family do not take interest in the other five schemes namely, Input Assistance, Goat-rearing, Poultry-farming, Bee-keeping and Horticulture. This may be due to the fact that the small-size families are more interested to schemes other than Land-Improvement whereas medium-size family take varieties of schemes into their hands.

4.5. Age-Group of the Beneficiaries:

The physical and mental condition of a person, by and large, depends on his age. It determines his outlook towards things, issues and problems with which he comes in contact.

With a view to understand the relation between a particular scheme and the age-group of beneficiaries an attempt has been made here to classify all the beneficiaries under
different schemes on the basis of their age-groups. For this purpose the tribal beneficiaries under study have been brought under four categories of age-groups, 20 to 35 years (Young), 36 to 50 years (Middle Aged), 51 to 65 (Old) and above 65 years (very old). The details of the age group of the beneficiaries under different schemes are shown in Table-4.

**Table - 4 : Showing the Age Group of the Tribal Beneficiaries Under Different Schemes**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Number of Beneficiaries in Different Schemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>LR</td>
</tr>
<tr>
<td>20 Yrs. to 35 Yrs. (Young)</td>
<td>2</td>
</tr>
<tr>
<td>36 Yrs. to 50 Yrs. (Middle)</td>
<td>10</td>
</tr>
<tr>
<td>51 Yrs. to 65 Yrs. (Old)</td>
<td>3</td>
</tr>
<tr>
<td>Above 65 Yrs. (Very old)</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>24</td>
</tr>
</tbody>
</table>

The age particulars in Table-4 shows that 80.47% of the beneficiaries are in the age of 20-50 yrs. and the remaining 19.53% are in the age group of above 50 years. Most
of the beneficiaries in Poultry-fanning and Horticulture schemes are from the age of 20-35 years whereas most of the beneficiaries in Land Development, Crop-Demonstration and Bee-keeping are 36-50 years age-group. The table also reveals that the beneficiaries above 65 years age have taken assistance from only four schemes i.e. Dug-well, Input Assistance, Poultry and Bee-keeping.

Thus it is clear that most of the beneficiaries are either young or middle aged group. Poultry-fanning and Horticulture are comparatively more popular among young beneficiaries whereas Land Development, Crop-Demonstration and Bee-keeping are liked by the middle aged group. Though old beneficiaries have been found associated with all schemes very old beneficiaries have confined their interest to schemes namely, Dug-well, Input Assistance, Poultry-farming and Bee-keeping.

4.6. Educational Standard:

Education enables a man to read books, magazines, newspapers and thereby acquire knowledge. This knowledge can mould their character, develop outlook and enable them to understand the problems of life. Thus education plays an important role in the life of the people of a country.

In order to study the educational standard of the tribal people in Kuchinda ITDP area. The tribal beneficiaries
have been classified into five categories. These categories are (i) Illiterate (ii) Primary Standard (Class 1 to V) (iii) M.E. Standard (Class VI to VII) (iv) Matric Standard (Class VIII to X) (v) College Standard (above Class X). The educational standard of the beneficiaries under different schemes has been shown in Table-5 and Chart-II.

### Table - 5: Showing the Educational Standard of the Beneficiaries Under Different Schemes

<table>
<thead>
<tr>
<th>Educational Standard</th>
<th>Number of Beneficiaries in Different Schemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>LR</td>
</tr>
<tr>
<td>Illiterate</td>
<td>21</td>
</tr>
<tr>
<td>Primary</td>
<td>3</td>
</tr>
<tr>
<td>M.E.</td>
<td>-</td>
</tr>
<tr>
<td>Matric</td>
<td>-</td>
</tr>
<tr>
<td>College</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>24</td>
</tr>
</tbody>
</table>

Table-5 shows that 65% beneficiaries are illiterate, 26% are having education up to primary standard, 6% up to M.E. standard, the remaining 3% up to matric standard and none is above matric standard. This reveals that most of the beneficiaries are illiterate.
Chart II

('BAR-CHART SHOWING EDUCATIONAL STANDARDS')

<table>
<thead>
<tr>
<th>Y</th>
<th>X</th>
</tr>
</thead>
<tbody>
<tr>
<td>170</td>
<td></td>
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<tr>
<td>160</td>
<td></td>
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<td>150</td>
<td></td>
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<td>140</td>
<td></td>
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<td>130</td>
<td></td>
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<td>120</td>
<td></td>
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<td>110</td>
<td></td>
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<tr>
<td>100</td>
<td></td>
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<td>90</td>
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<td></td>
</tr>
<tr>
<td>20</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
</tr>
</tbody>
</table>

- ILLITERATE = 166
- PRIMARY(I-V) = 67
- M.E. (VI-VII) = 15
- MATRIC (VIII-XI) = 8
- XII & ABOVE = NIL
The table also shows that in two schemes i.e. Input Assistance and Poultry-farming most of the beneficiaries are having education up to primary standard, whereas in the remaining seven schemes most of the beneficiaries are illiterate. This clearly shows that except two schemes, Input Assistance and Poultry-farming all other schemes of I.T.D.P. have little relation with the literacy of the beneficiaries. The beneficiaries having education up to primary standard have taken assistance from all the nine schemes in operation. Among illiterate beneficiaries none of them has taken assistance from Input Assistance. Those beneficiaries who are having education above primary standard, none of them has taken assistance from four schemes i.e. Land Reclamation, Land Development, Crop-Demonstration and Bee-keeping. This clearly shows that these schemes are not popular among them.

Thus it is clear that most of the beneficiaries are illiterate. Except Input Assistance and Poultry-farming all other schemes have no relation with the literacy of the beneficiaries. Among illiterate beneficiaries only one scheme i.e. Input Assistance is not popular whereas among the beneficiaries having education above primary standard four schemes i.e. Land Reclamation, Land Development, Crop-Demonstration and Bee-keeping are not popular.

4.7. (i) Occupation :-

The occupation of a person plays an important role in shaping his attitude and outlook towards the object,
issues and problems with which he is coming in contact. It also gives indication to his economic condition and orient him towards the adoption of any scheme for his development.

In order to have an idea as to which scheme of I.T.D.P. is attracting comparatively more people, the beneficiaries under different schemes are classified on the basis of their main occupations. The details of the main occupations of the beneficiaries under different schemes are given in Table - 6(A).

**TABLE - 6(A) : SHOWING THE MAIN OCCUPATION OF THE BENEFICIARIES UNDER DIFFERENT SCHEMES**

<table>
<thead>
<tr>
<th>Main Occupation</th>
<th>Number of Beneficiaries in Different Schemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>LR</td>
</tr>
<tr>
<td>Cultivation</td>
<td>23</td>
</tr>
<tr>
<td>Goti</td>
<td>1</td>
</tr>
<tr>
<td>Service</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL</td>
<td>24</td>
</tr>
</tbody>
</table>

The table shows that the main occupation of 91.41%, 6.64%, 1.95% of the beneficiaries is cultivation, Goti and service respectively. The table also indicates that in
in all the schemes the main occupation of most of the beneficiaries is cultivation. The beneficiaries working as cultivators have taken assistance from all the schemes whereas those whose main occupation is Goti or Service have taken assistance only from four and two schemes respectively. The data shows that service holders have taken assistance from Dug-well and Poultry-farming and most of the Gotis from Bee-keeping. Thus it appears that among Gotis, Bee-keeping, among service holders Poultry-farming and Dug-well and among cultivators, all the schemes are common. It is obvious that the Gotis cannot take assistance from other schemes such as Land Reclamation, Input Assistance etc. because firstly they do not possess an economically viable amount of land for cultivation and secondly they depend for their subsistence on sale of labour. Since the service holders have a comparatively more progressive mentality, they are attracted towards the modern scheme of poultry-farming and Dug-well.

4.7. (ii) **Subsidiary Occupation:**

The details of the subsidiary occupation of the beneficiaries under different schemes are available in Table-6(B).
The table reveals that the subsidiary occupation of 72.66%, 12.11%, and 2.73% (0.78% + 1.95%) of the beneficiaries is wage labour, gardening and cultivation and self-employment schemes (in the form of selling something or doing some work) respectively. This shows that the subsidiary occupation of most of the beneficiaries is wage labour and of least self employment. It is interesting to note from the table
that the beneficiaries whose subsidiary occupation is wage-labour have taken assistance from all the nine schemes. However, the beneficiaries who are having gardening and cultivation and self-employment as their subsidiary occupation, have taken assistance only from five and four schemes respectively. And 12.50% of the beneficiaries have no subsidiary occupation.

4.8. **Income**

The income of an individual is largely linked with his occupation. Since more than 90% of the beneficiaries are engaged in cultivation, their economic condition is not very sound. Inspite of it, and with a view to know the trend with regard to the linkages of different income groups with different schemes of I.T.D.P. all the beneficiaries under different schemes have been classified into four categories on the basis of the annual income: (i) Below Rs.1,000/- (ii) Rs.1,000/- and above but below Rs.2,500/- (iii) Rs.2,500/- or above but below Rs.5,000/- (iv) Rs.5,000/- or above. An idea about this can be gathered from Table-7.
Table - 7: Showing the Income Groups of the Beneficiaries Under Different Schemes

<table>
<thead>
<tr>
<th>Income Groups</th>
<th>LR</th>
<th>LD</th>
<th>CD</th>
<th>DW</th>
<th>IA</th>
<th>GR</th>
<th>P</th>
<th>EK</th>
<th>HC</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below Rs. 1,000/-</td>
<td>4</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>15</td>
</tr>
<tr>
<td>Rs. 1,000/- and above</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>169</td>
</tr>
<tr>
<td>but below Rs. 2,500/-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rs. 2,500/- above but</td>
<td>2</td>
<td>2</td>
<td>9</td>
<td>16</td>
<td>8</td>
<td>8</td>
<td>10</td>
<td>-</td>
<td>6</td>
<td>61</td>
</tr>
<tr>
<td>below Rs. 5,000/-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rs. 5,000/- or above</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>4</td>
<td>-</td>
<td>2</td>
<td>1</td>
<td>-</td>
<td>11</td>
</tr>
<tr>
<td>TOTAL</td>
<td>24</td>
<td>20</td>
<td>28</td>
<td>38</td>
<td>24</td>
<td>26</td>
<td>24</td>
<td>31</td>
<td>41</td>
<td>256</td>
</tr>
</tbody>
</table>

Table-7 shows that 66% of the beneficiaries are from income group ranging between Rs. 1,000 - Rs. 2,500/-. Only 5.9% and 4.2% beneficiaries are from the lowest and highest income groups respectively. The remaining 23.9% are from the income group ranging from Rs. 2,500 - Rs. 5,000/-. This clearly indicates that most of the beneficiaries are from the income
The table also reveals that most of the beneficiaries in eight schemes and the smallest number of beneficiaries in one scheme i.e. Input Assistance are from this particular group. The beneficiaries of this income group have taken assistance from all the schemes whereas the beneficiaries from the lowest and highest income groups have taken assistance only from six and five schemes respectively. From amongst the beneficiaries of the income group ranging between Rs. 1,000 - Rs. 2,500/- none has taken assistance from Bee-keeping scheme. This shows that in comparison to the beneficiaries from lowest and highest income groups, the beneficiaries from middle income groups have taken assistance from almost all the schemes.

4.9. Land Holding:

The beneficiaries derive their income from both main as well as subsidiary occupations. The sources of their income lie in the village or outside. An idea about the sources of their income locally available may be had by knowing the size of land holdings of the beneficiaries under study. The land holdings of the beneficiaries have been brought under four categories on the basis of acre of land they occupy, namely, (i) Below one acre (ii) One acre above but below two acres (iii) Two acres and more but below 5 acres (iv) Five acres and above. This has been shown in Table-8.
Table 8: Showing the Size of Land Holding Beneficiaries under Different Schemes

<table>
<thead>
<tr>
<th>Size of Land Holding</th>
<th>Name of the Beneficiaries in Different Schemes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>LR  LD  CD  DW  IA  GR  P  BK  HC  Total</td>
</tr>
<tr>
<td>Below One Acre</td>
<td>1     -    -   -    -   -    1    -   2 (0.74%)</td>
</tr>
<tr>
<td>One to 5 Acres</td>
<td>22    18   28   27   14   24   20   29   40   222 (86.52%)</td>
</tr>
<tr>
<td>Above 5 Acres</td>
<td>1     2    -     11   10   2     4    1    1    32 (12.74%)</td>
</tr>
</tbody>
</table>

Table 8 shows that only 2 (0.74%) of the beneficiaries have below one acre of land, 222 (86.52%) of them are in possession of 1 to 5 acres of land and 32 (12.74%) of the beneficiaries have land above 5 acres.

The highest number of beneficiaries having land above 1 acre and below 5 acres belong to Horticulture Scheme and the lowest number is from Input Assistance Scheme. The highest number of beneficiaries having land above 5 acres belong to Dug-Well Scheme and the lowest is from Land Reclamation, Bee-keeping and Horticulture schemes. Thus most of the beneficiaries under different schemes have land which is below 5 acres but above one acre of land. No beneficiary is landless.
4.10. **Power-Position**

In the tribal community the social status of an individual is also linked, to some extent, with his association to power position.

The association of an individual with power position may be assigned by knowing his status in his community and village Panchayat. It can also be assessed by knowing his association with a prominent person. If a member of a tribal family is holding a post, whether higher or lower, either in the central or State government or in Semi-Government organisation, he is considered to be a prominent man in the tribal society and all the family members of the prominent man become proud of him and enjoy a bit higher social status in their community. This prominent person may be a member of his family or relative or a friend. With a view to understand the linkages between the power position of the beneficiaries and the schemes under I.T.D.P., an attempt is made here to highlight on the power position of the beneficiaries under different schemes.

Out of 256 beneficiaries only 5 (2%) opined that they had occupied power position in their community. Likewise when they were asked about their power position in the village Panchayat, only 7 (3%) beneficiaries answered that they were having it. With regard to association of beneficiaries with any prominent man, only six beneficiaries told that they had
this type of association and the rest informed that they did not have. Out of these six beneficiaries, four were having prominent men in their family and the rest two had relatives who were prominent persons.

This clearly indicates that in all the nine schemes, most of the beneficiaries do not have any power position in their community and also in their village Panchayat. Further it is clear that most of the beneficiaries do not have any association with any prominent person. This points out that the power position of the beneficiaries has no significant relation with any particular scheme of I.T.D.P. It means most of the beneficiaries have got assistance from various schemes without any influence of their own.

4.11. Political Affiliation and Awareness:

It is generally believed that the political affiliation and political awareness of an individual put him in advantageous position and such a person gets favour from different sources. Those who are devoid of it do not have such advantages. The political affiliation of a person may be known by his relation with any political party either in the form of his membership with it or from his sympathetic attitudes towards it. Political awareness includes the knowledge about the day to day happenings in the field of politics and reaction towards these issues.
In order to have an idea about the political affiliation and political awareness of the beneficiaries and its linkages with various schemes of I.T.D.P. some data was collected from the field. The data shows that out of 256 beneficiaries only 8(3%) were the members of political parties and the rest 97% did not belong to any political party. From this it is aptly clear that in all the schemes most of the beneficiaries are not having membership of any political party.

However the beneficiaries who were party members expressed that they were members of Congress(I) party. When they were asked whether they had sympathy for any party; out of 248 such beneficiaries, only 21(8%) replied that they had sympathy for political parties and the rest 227(92%) expressed that they did not have sympathy for any political party. This indicates that most of the beneficiaries do not have sympathy towards any political party. The beneficiaries having sympathy towards any political party were asked to tell to which political party they had sympathy, in response to this, all of them told that they had sympathy for Congress(I) party.

From the discussion it comes to light that in all the schemes most of the beneficiaries are neither having membership of any political party nor have sympathy towards any political party. Those who are either members or sympathisers of political parties belong to Congress(I) party.
Besides political affiliation, political awareness of an individual is advantageous to him. So the beneficiaries were asked to tell whether they had any interest in knowing the political happenings in the country or not?

In this connection out of 256 beneficiaries only 3(1%) said that they had some interest in knowing the political happenings in the country and the remaining 253(99%) replied that they did not have any such interest. This clearly indicates that in all the schemes almost all the beneficiaries do not have any interest in knowing the political happenings in the country. This reveals that by and large the tribal beneficiaries do not bother at all about the political activities in the country.

Thus the analysis shows that there is no significant relationship between the political affiliation and awareness of the beneficiaries and the schemes under I.T.D.P.

The analysis of the data related to the tribe, religion, family size, age-group, educational standard, occupation, income, power-position and political affiliation and awareness of the beneficiaries under different schemes of I.T.D.P. provides an idea about the socio-economic and political background of the beneficiaries and its relation to different schemes.

The analysis shows that most of the beneficiaries are from Kisan, Gond, Munda and Kandha tribe. The beneficiaries from Kisan tribe only have taken assistance from all the schemes.
Among all the schemes bee-keeping is more popular in most of the tribes.

Most of the beneficiaries are Hindu and they have taken assistance from all the schemes. Most of the beneficiaries are from small-size family. Most of the beneficiaries from this group take less interest in land-reclamation, Land Development, Crop-Demonstration and Dug-Well schemes whereas most of the beneficiaries from medium size family take much interest in these schemes. The beneficiaries from large-size family take no interest in Land Development, Goat-rearing and Horticulture schemes.

Most of the beneficiaries are from young and middle age-group. Among young beneficiaries poultry-farming and Horticulture schemes are more popular whereas among middle-aged beneficiaries Land Development, Crop-Demonstration and Bee-keeping are more popular.

Most of the beneficiaries are illiterate and in all the schemes except input assistance and Poultry-farming, most of the beneficiaries are from this group itself. Input Assistance scheme is not at all popular among the illiterate beneficiaries. The beneficiaries having education up-to primary standard have taken assistance from all the schemes whereas those having education above this standard have taken assistance only from five schemes viz. Dug-Well, Input-Assistance, Goat-rearing, Poultry and Horticulture Schemes.
The main occupation of most of the beneficiaries is cultivation, among Gots, Bee-keeping, among service holders, Poultry-Farming and Dug-Well and among cultivators all the schemes are popular. The subsidiary occupation of most of the beneficiaries is wage-labour and the beneficiaries of this group have taken assistance from all the schemes.

Most of the beneficiaries are from the income group ranging between Rs. 1,000/- to Rs. 2,500/-. Most of the beneficiaries in eight schemes and the smallest number in the ninth scheme are from this group itself. Only the beneficiaries from middle-income groups have taken assistance from all the schemes.

Most of the beneficiaries own land between 1-5 Acres. Most of the beneficiaries in all the schemes are from this category. And only the beneficiaries of this category have taken assistance from all the schemes.

In all the schemes most of the beneficiaries neither have any power position in their own community nor in the village Panchayat.

They also do not have association with any prominent person. This points out that power position of the beneficiaries has no significant relation with any particular scheme of I.T.D.P.

Most of the beneficiaries in all the schemes are neither having membership of any political party nor have sympathy towards any political party. They also do not have
any interest in knowing the political happenings in the
country. This shows that there is no significant relation­
ship between the political affiliation and awareness of the
beneficiaries with the schemes of I.T.D.P.

Thus in brief, the above findings show that
most of the beneficiaries are from Kisan tribe, Hindu religion,
Young age group and lower-middle income group. They are
illiterate. Their main occupation is cultivation. They own
land between 1-5 acres. They do not have any power position.
They have no affiliation with any political party. They also
do not take interest in knowing the political happenings in the
country.

With this background knowledge of the socio-
economic and political condition of the beneficiaries it will
be worthwhile to examine the schemes adopted by the beneficiaries
in the next Chapter.