

# ADIBASI

VOLUME FIFTEEN, 1973-74  
NUMBERS ONE, TWO, THREE AND FOUR  
(COMBINED)

*Published By*

TRIBAL AND HARIJAN RESEARCH-CUM-TRAINING INSTITUTE  
BHUBANESWAR, ORISSA

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Volume Fifteen

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NUMBER ONE, TWO, THREE, FOUR

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*Edited By*

Dr. Kulamoni Mohapatra

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# The Role of Co-operatives in Tribal Development

BHUPINDER SINGH I.A.S.

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A significant place has been assigned to tribal development in the Fifth Five-Year Plan. The two cardinal fronts on which attack is to be mounted are exploitation and economic development.

It is generally conceded that one of the causes of the economic backwardness of the tribal regions has been the protracted process of exploitation. The thin end of the wedge is driven when, initially, credit is made available to a tribal family whose normal economic condition is below subsistence level. The difficulty of a tribal in repayment is taken advantage of by the money-lender in various ways. Land alienation, bonded labour, etc., are the common results. The tribal's pitifully low economic condition has thus been depressed from generation to generation. His limited world-view, absence of skills and enterprise have contributed to a relatively stagnant economic culture, though a few tribals have, of late, been striving, after breaking the shell, to compete and derive benefits of the modern scientific and technological progress. A majority of them still need the protective hand to shield them from rapacious exploiters, viz., the money-lender, the middleman, the trader, the forest contractor and the liquor vendor. Certain legislations prohibiting alienation of tribal land were enacted even by the British Government towards the close of the

last and the beginning of the present century, e. g., the Bengal Tenancy Act, 1885, the Central Provinces Tenancy Act, 1898 and 1920, the Chotanagpur Tenancy Act, 1908, the Central Provinces Land Alienation Act, 1918. After Independence, the following Regulations have been promulgated in this State by the Governor under the powers conferred on him by the Fifth Schedule of the Constitution.

The Orissa Debt Bondage Abolition Regulation, 1948.

The Orissa Scheduled Area Transfer of Immovable Property (by Scheduled Tribes) Regulation, 1956.

The Orissa (Scheduled Areas) Debt Relief Regulation, 1967.

The Orissa (Scheduled Areas) Money Lenders Regulation, 1967.

It is difficult to assess with any degree of certainty to what extent these regulations have protected the tribal from the usurious money-lender or the fleecing middleman and the trader. So far as is known, no over-all study has been made to enable any conclusion to be reached. But, broadly, it may be said that the hold of the economic and social parasites has hardly lessened. There is need for more rigorous enforcement of these measures.

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However, well-intentioned, the protective measures cannot go far enough. While the grip of the parasite has to be weakened and ultimately loosened, the host body has to be properly nursed to withstand the onslaughts of the predator. If the tribal can be made economically strong, he need not approach the money-lender for credit; the other evils that follow in the train of securing credit can be avoided. This is one of the objectives of the sub-Plan framed for the tribal regions of Orissa for the Fifth Plan period. The sub-Plan concentrates on developing tribal capability on the economic front.

A great majority of the tribals are agriculturists, though a small proportion have taken to occupations in mining and industry in some areas. Some have developed skill and aptitude in horticulture, particularly in the Koraput and Ganjam districts. Many of the tribal communities have, through generations, been keeping animals like goats, pigs, poultry and sheep. It appears that, by and large, the basic feature of tribal economy is its low productivity owing principally to original, out-worn and undeveloped techniques and methods. The approach spelt out in the sub-Plan is that the tribal's agriculture, his horticulture and his animal husbandry should be developed and made more productive. Once he realises the benefits accruing, he will himself take to improved technology. There should however, be no attempt at imposition of ideas and methods violently different from his own. In other words, he should be enabled to advance along the line of his own genius.

In the economic field, i.e., agriculture, horticulture, animal husbandry and fishery, a certain quantum of investment is necessary to increase

productivity. Taking the agricultural field, while the crops grown by the tribal may continue to be grown by him (and these appear to have been evolved over many decades, perhaps centuries) better quality inputs and certain new inputs seem to be necessary. For example, in certain areas, bullock power needs to be augmented, while in others improved agricultural implements have to be introduced; the stage of using mechanical means for various agricultural operations does not appear to be in sight for many of the tribal areas. Then, the use of good quality seeds is one of the foremost requisites. The application of fertilisers will be a definite advantage while the fruits of organic and green manuring need to be driven home emphatically. The pest epidemics have to be warded off. These investments need resources which are beyond the means of most of the tribals. There is a school of thought which presses that the inputs should for a year or two be made available to a tribal family totally free. But, the view has prevailed that the State may subsidise their cost to the extent of 50 per cent. It would have been ideal if the tribal put in the balance 50 per cent from his side, since that would make his involvement more effective and fruitful. It is easy to see that, generally speaking, he cannot afford even this. The various schemes in the core economic sectors, therefore, envisage that while 50 per cent subsidy would be given, in case he is not able to contribute the balance 50 per cent he may seek loan assistance from financing institutions. While resources thus become available for operation of the schemes, repayment of the loan component can be made by him out of the sale proceeds of the produce.

Apparently the programme requires an administrative apparatus for the selection of the beneficiary, payment to him of subsidy, advancement of production credit, etc. In reality, the tribal

areas need much more tending and fostering. Against the availability of resources, the developmental agency must supply the inputs in kind. The Development Block has to undertake supply of seeds, fertilisers, pesticides, even agricultural implements and bullocks. Secondly, presuming that a majority of tribals do not possess the financial capability of contributing 50 per cent, and this appears to be a valid presumption, institutional arrangements need to be made for ensuring flow of credit. Thirdly, in the context of operation of the exploitative forces, marketing arrangements need to be made to enable the tribal to derive a reasonable return on his agricultural and minor forest produce. To these three items if a fourth, viz., supply to him at reasonable and controlled price of his consumer necessities like salt, ragi, rice, kerosene, coarse cloth, sugarcane be added, he can be helped further.

The translation of these objectives into reality calls for a well thoughtout suitable machinery. It must have certain qualifications. In the first place, it must be sufficiently responsive and sensitive to the peculiar tribal milieu in terms of needs and psychology. A mechanical, stereotyped and wooden approach will clearly be infructuous. Secondly, a purely Governmental organisation may not help in as much as financial institutions for credit purposes come into picture. On the other hand, involvement of Government machinery will be indispensable for the reason that the State expects no return on development programmes except in terms of peoples' benefit and voluntary organisations of the massive scale required are non-existent. Thirdly, the structure to be evolved should be capable of co-ordination with and integration in the pre-existing State administrative structure. In the latter, the various limbs on the development side as well as the non-development

side (like revenue, law and order) are to be reckoned with. In other words, the agency to be created should get inter-locked into the present administrative system. When all these considerations are placed in juxtaposition with each other, the conflicting imponderables involved come to be appreciated. The agency should make use of the existing Governmental set-up, yet should not be fully Governmental. The financial institutions should fit in. It should have efficiency as well as responsiveness. It should be alive to the specifics of the tribal communities of a given area.

Above all, the involvement of the tribal himself becomes a paramount factor. His representation in the implementing agency is the best guarantee of appreciation by the agency of his needs, psychology and context. At the same time, it is necessary that the agency be guided at least for some time to come; in concrete form, this warrants Governmental representation in the agency.

The Fifth Plan commenced with certain given parameters. The plans for tribal development had to reckon with the existence of Development Blocks—the Community Development Blocks in certain areas and the Tribal Development Blocks in predominantly tribal areas, but, of course, with the same basic organisational pattern of Panchayat Samitis with non-official Chairmen and Sarpanch-Members. Obviously, there was no point in discarding the Blocks and substituting for them a new structure. The Blocks have been made the lowest units of execution of the schemes of the sub-Plan, while at the subdivisional level Integrated Tribal Development Projects have been constituted. The Blocks of the subdivision comprise the ITDP. For each ITDP, Project-level Committees have been constituted. The proposed instrument for the

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rendering of various services in the economic sectors mentioned above has to fit in this administrative hierarchy.

After a good deal of scanning, attention rested on co-operatives. The All-India Rural Credit Survey (1954) had recommended integrated scheme of rural credit, i.e., making available for production as well as consumption adequate credit to the rural population through institutional agencies instead of the money-lender. The scheme envisages close co-operation among the State, State-owned financial institutions, commercial banks and co-operative institutions and agencies. Its main features are—

State partnership, including financial partnership in a programme of processing and marketing on a co-operative basis and for developing storage and warehousing;

State partnership, including financial partnership, for reorganising on a co-operative basis rural economic activities which are of importance to the cultivator such as farming, irrigation, provision of seed and manure, transport, fisheries, milk supply, dairy etc.

An assessment shows that over the years there has been a substantial expansion of co-operative credit inasmuch as—

membership has risen from 4.8 million in 1951-52 to 32 million in 1971-72

the number of co-operative credit societies increased from 1.08 lakhs in 1951-52 to 2.12 lakhs in 1960-61, but came down to 1.57 lakhs due to reorganisation

the percentage of villages covered was 66 in 1960-61 and this rose to 86 in 1971-72

there has been an impressive increase in the amount of loan advanced from Rs. 24.21 crores in 1951-52 to Rs. 613.32 crores in 1971-72

co-operative long-term credit made remarkable progress inasmuch as it increased from Rs. 36 crores in 1951-52 to Rs. 899 crores in 1971-72

The Rural Credit Review Committee has, however, estimated that in spite of the progress in recent years, co-operative credit still does not reach more than one-third of rural households and reaches less than half of cultivator households. The percentage of rural households covered in Orissa is 23, compared to 52 of Tamil Nadu, 49 of Punjab and 45 of Maharashtra. If the percentage of borrowing members to total membership is considered, the picture becomes discouraging being at the national level 40 in 1966-67 if all categories of members are taken into consideration, but only 17.8 if cultivator households are considered separately. The assessment concludes that present situation is much better than that revealed by the All-India Rural Credit Survey in 1954, but the hard core of the problem remains unbroken. The movement has to make contribution to developing productive activity in the countryside and generate economic ferment.

Notwithstanding this record at the national level, the innate vitality of the co-operative movement is undeniable. Perhaps, its promise and potentiality have not been grasped by those by which it is needed most, that

is the backward indigent sections. It seems to have acquired sizeable dimensions among the more advanced communities, as in Maharashtra and Punjab. It can become a powerful tool for tribal development considering the fact that the tribal communities have a marked degree of social cohesion and this is manifest in various communal activities, particularly in Podu and other forms of cultivation.

If we subject the various institutions envisaged in the States sub-Plan to scrutiny, we will come to the conclusion that a co-operative is perhaps the one which has the largest interface area between the people and the sub-Plan. At the State-level, a committee with the Chief Minister as a Chairman and the Minister, T. R. W. as the Vice-Chairman has been constituted. In the Project-level Committee, the M. L. As of the area who will mostly be tribals have been given representation. In the Panchayat Samitis also, tribals are represented. Yet, in these higher-level bodies, the tribal representatives may tend to be elitist. The primary co-operative will be the one institution which will bring into direct contact the functionaries (officials and non-officials) and the people i.e. mostly tribals. If the contact-face turns out to be rough and abrasive, failure of the schemes from the beginning can be anticipated. On the other hand, if the interface produces gentle, wholesome ripples, the success of the plan can be assured. It is in this sense more than any other that the role of the primary co-operative becomes central and pivotal.

In 1971, the Government of India appointed a Committee to study the question of frame-work of Co-operative structure for tribals. The Bawa Committee went into the question in detail and recommended several measures. Basically, they recommended that

a tribal requires a package of services, the main components of which are credit (productive as well as consumption), supply of seeds and other agricultural inputs, marketing of agricultural and minor forest produce and supply of consumer goods. These activities constitute the major area of exploitation of tribals. In their view, a tribal should not be required to approach too many institutions for assistance and the co-operative structure should provide integrated credit and other services at one point. Organisationally, they recommended the creation of Large-sized Multipurpose Societies, LAMPS, to be set up at the Block level, one LAMPS covering a Block and having a number of branches, say at the headquarters of a Grama Panchayat or located at important Hat centres. A LAMPS has to act as a primary and be affiliated to secondary or apex bodies. For example, for credit purposes the LAMPS has to be serviced by the Central Co-operative Bank, for supply of inputs and marketing and agricultural produce to the Regional Co-operative Marketing Society and for marketing of minor forest produce and supply of consumer goods to the Tribal Development Co-operative Society.

Theoretically speaking, it is a good arrangement. The efficacy of LAMPS can be improved with greater accessibility. In other words, if LAMPS can be organised at Hat level instead of at the Block level, the quality of service can be upgraded and the tribal can make use of it with greater facility. If such societies discharge their functions properly, they can give real boost to tribal economy, banish the money-lender and the profiteers. Certain administrative aspects need, however, to be considered seriously.

As mentioned, LAMPS can render more useful service if the societies are located from the point of view of easy

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accessibility to tribals, which means that in a Block instead of one there have to be several, say between 5 to 10 such societies. Such a large number of societies means higher establishment and over-head expenditure making inroads into their viability. Secondly, the requirement of trained personnel guiding and managing such a large number of societies may not be easily met. Alongside this, the need of a wide net-work of supervisory personnel on all fronts, i. e., administrative, banking and technical, arises. It also pre-supposes the existence of a reasonable level of development of infrastructure facilities like roads for transport of goods and services, which may not be true in respect of many tribal areas. Thirdly, it implies a good deal of a co-ordination between LAMPS on the one hand and the secondary and apex institutions on the other. Let us take an example in the field of marketing. The LAMPS may collect perishable minor forest-produce like tamarind or tassar cocoons from the tribals, but if timely arrangements are not made by the Tribal Development Co-operative Society for its lifting, transport and marketing in proper markets, the produce may deteriorate fetching lower returns either to the detriment of the tribal or the co-operative society. Or, in another instance, productive credit may not be advanced in time by the co-operative society to the tribal for purchase of seeds or fertilisers and the cultivation season may be lost upsetting the precarious tribal economy. And, yet in another instance, at the time of funeral or birth in a tribal family, consumption loan may not become available to it driving it into the arms of the money-lender, setting off the vicious circle. It is easy to see how the various links in the system have got to function in unison with each other. Lack of co-ordination and synchronisation in one link can easily upset the chain defeating the basic purpose of the exercise.

Non-availability of inputs just before the Kharif season, non-advancing of credit at the crucial moment and failure in marketing in proper time can be fatal. They will not be interpreted by tribals as mere remediable lapses of an administrative system which is otherwise sound, but as failure of the movement under-mining the confidence which it can otherwise inspire. Hence, it requires its manning by sympathetic, capable and dedicated personnel who can put their heart in the job. This is the biggest challenge.

Apart from the administrative aspects referred, the accounting system needs to be scrutinised closely. If the societies have to be established at the Hat level, as ideally they should be, on the single day or the 2 days of the Hat in a week, the transactions in credit, sale of agricultural inputs and consumer necessities and procurement of the tribal's agriculture and minor forest-produce are likely to be brisk and large necessitating an efficient account-keeping. A LAMPS a Block may pose bigger account-keeping. It will not do to make the system of accounts too complicated; its clarity and simplicity would have to be the desiderata. Many a scheme has foundered on the rock of faulty or messy account-keeping and too much stress cannot be laid on this aspect.

A view has been expressed that while we contemplate an integrated package of services at the primary, i. e., at LAMPS level, the various functions of credit, marketing and supply of consumer necessities should be integrated at the State or at least regional level also. No doubt, this is a logical extension of the primary-level package idea and, if handled properly, can lead to a more compact system at the higher level. In this State, in course of time we might opt in its favour though the State of Rajasthan has adopted it already. For the time being, however,

our present system may have to be continued. We have the Central Co-operative Banks, the Regional Marketing Co-operative Society, the State Co-operative Marketing Society and the Tribal Development Co-operative Society. By and large, these organisations have been rendering useful service. Further, the last-named, i. e., the T. D. C. S. has not grown out of its infancy fully yet and has to be given a fair trial. There is something to be said in favour of allowing the existing institutions to prove their worth. Too many changes in administrative organisations rung too soon do not conduce to their healthy development.

A reference has been made earlier to the participation of tribal in the co-operative movement alongside its guided development. The experience of Tribal Development Blocks comes to mind in this connection. The benefits of programmes meant for tribals were mostly siphoned off by more powerful, affluent non-tribal minority who captured the Panchayat Samitis. Prevention of recurrence of such a situation is necessary. The Board of Directors of LAMPS should have tribal majority and the office-bearers should be tribals. Considering that at this stage they might not be in a position to manage the affairs of the society properly, the thinking is that competent Sub-Assistant Registrars of Co-operative Societies should be placed as Managing Directors of these societies and they should be made financially fully accountable, being vested with a good deal of powers. It is hoped that the objectives of the tribals, participation and guided development of co-operative movement will be achieved thus. Of course, the underlying presumption is that the direction being given is the best conceivable in the given circumstances; any endeavour uninspired by such a notion cannot hope to go far.

A significant point is that the Board of Directors should have constant touch with the lower echelons, i. e., with the branches of LAMPS and at the village level. Unless this happens, the needs and aspirations of the people may not find adequate expression and the gap between the tribals and the co-operative apparatus may widen. There is even the danger that the primary co-operatives may adopt a wooden and fossilised approach to the living problems of the day. In making the co-operatives guided, the quintessence of the co-operative concept is being diluted. But it imposes a bigger obligation for ensuring that there is a lively two-way communication between the village level and the primary co-operative. To build up such a communication, some frame-work needs to be evolved at the village-level, say a small representative body which may be able to communicate to the co-operative authorities through the channel of its representative spokesmen, the expectations, aspirations and the hardships of the village community. Wherever it is possible to organise such representative bodies at the village level, it has to be done. To expect, however, that of the 400 to 500 villages in an ITDP, all or nearly all villages can be galvanised into such bodies may be expecting too much. The objective should, therefore, be that in whatsoever number of such village councils can be constituted, effort should be directed towards it. The co-operative apparatus has to be made into a pulsating and throbbing organisation, adaptable in the service of development of tribals of the area.

That the apprehension that it may not function in that manner may not be altogether unfounded will be apparent from the tasks which are expected to be performed by LAMPS. By definition, this primary is multi-functional. In fact, it is envisaged to be much more than a mere co-opera-

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tive. It will have to become the socio-economic fulcrum from which forces radiate towards raising the economic standard of the people, on the one hand by positive measures like supply of agricultural inputs and daily consumer necessities and on the other hand by combating the influence of anti-social forces like the money-lenders, the traders, the middlemen and a host of parasites of tribal areas. The enormity of the task is explained herewith.

The sub-Plan envisages injection of massive doses of resources in the sub-Plan area, particularly directed towards agricultural development. Supply of inputs occupies a central position in the agricultural plan. The LAMPS will have to handle these inputs. Seeds will have to be obtained by the primary, may be through the District Agriculture Officer or from the Regional Marketing Co-operative Society or from the National Seeds Corporation or from such other agencies as are in a position to supply certified seeds. The basic idea is to saturate the regions with high grade seeds, be they of maize or millets or oil-seeds or pulses or paddy. Similarly, chemical fertilisers may have to be arranged by the primary for the tribal from the Regional Marketing Co-operative Society or any other agency to whom Government may assign the task. The case of insecticides, pesticides and agricultural implements is similar. The supply will have to be made just before the commencement of the Khariff season, which means that from the LAMPS headquarters the stock of fertilisers should reach the villagers before the end of May, which further means that LAMPS should stock these fertilisers in the month of March-April, implying that the suppliers should move the stocks to the LAMPS headquarters well in time. This is a problem of logistic co-ordination sounding simple but not often achieved. The magnitude of financial

transctions for the agricultural inputs may well run into a few lakhs for one LAMPS.

In this context, the financial capability of a tribal farmer has to be assessed. It has to be seen whether presuming that the supply-point of these inputs is within his easy reach, he can buy the inputs. It does not require any array of statistics to prove the point that the tribal farmer is hardly in a position to make purchase of inputs cash down. At this juncture, i.e., before the commencement of Khariff season, which is the main cultivation season, the sub-Plan farmer needs loan in order to be able to afford the inputs. Hence, LAMPS should be in a position to extend to him the loan, the better way of course being that the inputs are supplied in kind on loan basis to the farmer to the extent that subsidy is not available. If, to meet this situation, LAMPS or the secondary R.M.C.S. have to arrange finances from elsewhere say from the Reserve Bank, steps will have to be taken in proper time. Again, a lot of ground-work and co-ordination are involved.

What has been said about production credit applies a fortiori to consumption credit which, of late, has been accepted to be a legitimate function of LAMPS on the recommendation of the Bawa Committee. The main ground on which the recommendation has been accepted is that availability of consumption loan at the proper time will divert the tribal from the money-lender. In fact, in the effort to loosen the grip of the money-lender, making the consumption loan available becomes a critical factor. The primary co-operative which undertakes this task has to do it with sympathy and alacrity, qualities which will have to be acquired.

Then there are two other functions which also will draw the best out of the primary co-operative: procure-

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ment from the tribal of his agriculture and minor forest produce and its sale to enable the tribal farmer obtain a reasonable price; secondly, sale to the tribal from the issue point of the co-operative his basic consumer necessities like salt, kerosene, coarse cloth, ragi, rice, tobacco, sugar, etc., at controlled or reasonable rates. The quantum of transactions in these two fields will undoubtedly be enormous and this alone will become a challenge to the best of talent in the co-operative field.

All in all, the nature and quantum of work before LAMPS is of gigantic proportions and poses a big challenge. The challenge has to be accepted with courage and determination. The movement needs an uncommon brand of men: men of understanding, sympathy and dedication. It is a movement of social reform of social change. Vested interests are strong. In the first instance, the tribal has to be inspired to aspire. Then the co-

operative has to become an effective agent of the social change.

The experiment is being started first in the Bonai Integrated Tribal Development Project area of Sundargarh district. 12 LAMPS are proposed to be established there in the next few months. The existing co-operative societies which are in a healthy condition will be taken over and converted into LAMPS. There are some specialised societies like the Forest Marketing Society which also have been faring well. While converting them into LAMPS, their special bias will be preserved. Other Project areas will be taken up.

The faith reposed in co-operatives may dismay not a few sceptics. But no human endeavour can progress without faith in basic values. Our schemes are based on this optimism and we hope all well wishers of tribal development will encourage them and bless them.

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# Study on the adoption of some Farming Practices in Rajbanshi Community

K. K. DAS

R. K. DAS

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## INTRODUCTION

Since the inception of the Community Development Programme in India, several improved practices have been introduced into the villages. The extent of adoption of farming practices varies from region to region, State to State and even community to community. This variation may be due to certain natural causes, or due to the different characteristics of peasants of different communities. The Rajbanshi community is a wellknown Scheduled Caste in West Bengal. They have certain unique socio-psychological characteristics which influence the introduction of any innovation among them. The major problem for the extension workers is to locate the factors responsible for the adoption of modern farm practices by the farmers. The present investigation has been designed to analyse this problem as it touches the Rajbanshi Community.

## MATERIALS AND METHODS

### Area of study and sampling technique:

The study was conducted in 1968 in the Southern part of the Moyna Block in the Midnapur district of West Bengal constituting five anchals namely, Ismalichak, Pyrachak, Bakeha, Arangkiaran, and Kiarana. Before starting the work the name of the Heads of the families in five Anchals,

had been collected from the offices of the Anchal Panchayat, V. L. W. Camp and the Block Head Office.

### Sampling :

Proportionate stratified random sampling method was adopted for sampling purpose. From all the Anchals, 420 families were selected. The data for the investigation had been collected from the selected Heads of the families through the personal interview technique.

### Improved agricultural practices and the calculation of adoption level :

The following 15 farming practices were chosen for the purpose of the present study.

(1) Use of Ammonium Sulphate, (2) Urea, (3) Super Phosphate, (4) Composting, (5) Line sowing, (6) Improved paddy seeds, (7) Improved jute seeds, (8) Improved wheat seeds, (9) Improved method of cultivation, (10) Plant Protection Chemicals, (11) Seed Drill, (12) Improved Poultry, (13) Artificial Insemination, (14) Irrigation Pump and (15) Seed treatment.

For calculating the adoption index score, the farmers were asked how many improved farming practices they had adopted and for how many years

they were using those innovations. When they mentioned years for which they were using the practices, those years were added up. The years were then divided by the total number of improved farming practices about which answers were sought. Thus, the adoption index was prepared. From this index, the adoption level was framed. The total number of levels were three.

#### Technique of investigation :

The data for the investigation has been collected mainly through the personal interview technique. All the representative heads of the families were mainly interviewed for this purpose.

### RESULTS AND DISCUSSION

The results of the present investigation are being represented under the following sub-heads :

- (i) Adoption level in different Rajbanshi villages.
- (ii) The socio-cultural variables and the adoption level.
- (iii) Association between the variables.

#### (I) Adoption level :

Adoption level varies from village to village, community to community and even among individual farmers. The method of introduction, demonstration of the usefulness of the practices, the financial ability of the farmers to adopt innovations and finally the willingness of the farmers to adopt them, are some of the factors that have influenced the rate and level of adoption.

Table 1 represents the extent of adoption of farming practices in different Rajbanshi villages.

TABLE NO. 1—SHOWING THE EXTENT OF ADOPTION OF IMPROVED FARMING PRACTICES IN RAJBANSHI VILLAGES

Name of the village (1)	Extent of adoption of practices					
	High		Medium		Low	
	No. (2)	P. C. (3)	No. (4)	P. C. (5)	No. (6)	P. C. (7)
Ismalichak ..	17	13.60	20	20.00	83	66.40
Arangkiarana ..	8	9.20	6	6.90	73	83.90
Kiarana ..	5	8.68	7	12.08	46	79.24
Bakeha ..	13	10.92	19	15.94	86	73.24
Pyrachak ..	3	8.12	7	18.93	27	72.95
Total ..	46	11.58	59	14.67	315	73.75

In the table it is seen that the extent of adoption of different improved farming practices are not homogeneous

at all the levels. In case of high adoption, Ismalichak is on the top of others and Pyrachak is right at the bottom

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(13.60% and 8.12% respectively). In case of medium adoption level, Ismalichak is also on the top and Kiarana on the bottom. Low rate of adoption is the highest in Arangkiarana village (83.90%). Thus, the extent of adoption of farming practices in different Rajbanshi villages is different.

### II. The socio-cultural variables and the adoption level :

There is a definite relationship between the adoption of farming practices and the socio-cultural variables

of the Rajbanshi people. In this study 9 variables were considered. The chi-square test was to find out whether there was any association between the adoption level and each of these 9 variables. For calculation of chi-square for each variable, a 3×3 way contingency table was prepared between the level of adoption and the variables concerned. It appears from the foregoing analysis that higher level of income, higher education of the farmers and the possession of large holdings accelerate the rate of acceptance of improved practices in agriculture. The results are shown in Table 2 below :

TABLE 2—SHOWING THE RELATIONSHIP BETWEEN ADOPTION LEVEL AND THE 9 SOCIO-CULTURAL VARIABLES.

Variables	Chi-square value	Degrees freedom	Probability (P)
(1)	(2)	(3)	(4)
Education ..	28.43	4	P less than 0.01
Farming land ..	25.13	4	P less than 0.01
Tenure status ..	15.17	4	P less than 0.01
Annual income ..	7.14	4	0.20 P 0.01
Occupation ..	10.37	4	0.05 P. 0.02
Family ..	18.03	4	P less than 0.01
Socio-economic status ..	18.17	4	P less than 0.01
Extension contact ..	20.45	4	P less than 0.01
Social participation ..	23.70	4	P less than 0.01

In the table (Table 2) it is seen that occupation and income were not significant at 1 per cent level. All the rest were significant beyond 1 per cent level or, in other words, except income

and occupation factors, all others are directly connected with the extent of adoption of farm practices in Rajbanshi community.

For further verification, the correlation co-efficient (r) between each of the 9 variables and the different adoption

levels were calculated. The results are presented in Table 3.

TABLE 3—SHOWING THE CO-EFFICIENT OF CORRELATION BETWEEN DIFFERENT ADOPTION LEVELS OF EACH OF THE 9 VARIABLES

Variables	Co-efficient of correlation (r)
(1)	(2)
Education	0.75**
Farming land	0.63**
Tenure status	0.58**
Annual income	0.40**
Occupation	0.31**
Family	0.54**
Socio-economic status	0.69**
Extension contact	0.63**
Social participation	0.77**

\*\* Significant at 1 per cent level of probability

All the 9 variables give significant values (Table 3) so the general conclusion can be drawn that the level of adoption is determined by the socio-cultural factors like education, social participation, etc.

gressive farmers in a village, the higher will be the adoption of farming practices.

Combined results to Tables 2 and 3 indicate that the more there are pro-

The adoption level of different villages may now be compared. The comparative data are presented in Table 4.

TABLE 4—SHOWING THE RELATIONSHIP BETWEEN ADOPTION LEVEL OF 5 VILLAGES AND THE 9 SOCIO-CULTURAL VARIABLES

Variables	Chi-square values				
	Ismalichak	Arangkirana	Kiarana	Bakeha	Pyrachak
(1)	(2)	(3)	(4)	(5)	(6)
Education ..	37.78**	21.43**	17.43**	47.37**	13.42**
Farming land ..	28.33**	18.90**	28.33**	29.21**	18.28**
Tenure status ..	7.48**	21.47**	14.81**	17.13**	14.72**
Annual income	13.72**	12.13**	19.47**	11.82**	25.17**
Occupation ..	11.73**	8.79	5.23	13.24*	14.22**
Family ..	19.17**	16.14**	17.33**	18.27**	17.38**
Socio-economic status	18.93**	19.23**	14.85**	17.18**	25.43**
Extension contact	27.69**	29.77**	23.49**	24.75**	21.39**
Social participation	24.47**	21.43**	19.12**	28.69**	18.42*

\*\* Significant at 1 per cent level of probability

\* Significant at 5 per cent level of probability

## STUDY ON THE ADOPTION....

In the table it is seen that out of 9 variables 7 were significant at 1 per cent level of probability, 1 at 5 per cent level of probability and the remaining one is very insignificant in Ismalichak village. In Arangkiarana, except occupation, all other factors are significant at 1 per cent and 5 per cent level of probability respectively. In Kiarana village occupation is not

significant at any level of probability. But in Bakeha and Pyrachak all the factors are significant.

For further verification, the coefficient of correlation (r) between each of the 9 variables and the different adoption level in the different Rajbanshi villages were calculated and the results are presented in Table 5.

TABLE 5—SHOWING THE CO-EFFICIENT OR CORRELATION BETWEEN ADOPTION LEVEL IN 5 VILLAGES AND EACH OF THE 5 VARIABLES

Variables (1)	Co-efficient of correlation (r)				
	Ismalichak (2)	Arangkiarana (3)	Kiarana (4)	Bakeha (5)	Pyrachak (6)
Education ..	0.89**	0.62**	0.71**	0.71**	0.85**
Farming land ..	0.43**	0.48**	0.64**	0.49**	0.72**
Tenure status ..	0.47**	0.39**	0.43*	0.27**	0.47**
Annual income ..	0.31**	0.45**	0.48**	0.39*	0.41*
Occupation ..	0.36*	0.41*	0.40*	0.31**	0.39*
Family ..	0.40**	0.49**	0.55**	0.48**	0.65**
Socio-economic status	0.68**	0.57**	0.83**	0.70**	0.54**
Extension contact	0.62**	0.52**	0.70**	0.67**	0.67**
Social participation	0.73**	0.70**	0.80**	0.52**	0.81**

\*\* Significant at 1 per cent level of probability

\* Significant at 5 per cent level of probability.

From the Table 5 it would be seen that all the variables are significant. So it may be said that the factors like education, tenure status, etc., are equally responsible for the rate of adoption of improved farming practices in different Rajbanshi villages.

### CONCLUSION

The main objectives of the study were to see the extent of adoption of improved farming practices and the factors responsible for that. The findings of the study are that (1) the extent of adoption of improved farming prac-

tices in different Rajbanshi villages is heterogeneous in nature (ii) comparatively school educated farmers with membership in joint family, cultivation as main occupation, belonging to medium group on the basis of income, land holding and socio-economic status, exposed to extension activities and having high participation score, generally adopt more farming practices in Rajbanshi community and (iii) different factors like education, family size, etc., have a positive correlation with the rate of adoption of farming practices in different Rajbanshi villages.

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# Australian Aborigines-- Their Affinitie in India and Neighbouring Countries

Dr. P. D. PRASADA RAO

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The ethnic relations as well as the origin and antiquity of the Australian Aborigines are discussed and their physical features are described in the paper.

In interpreting the ethnic relations of the Australian Aborigines two hypotheses are opposed to each other. According to Birdsell and Tindale (1941, 1948, 1950) there exist three major racial groups on the Australian main land and they represent three major phases of migration from Asia: the Thialand, a branch of Oceanic Negrito as the first wave, the Murryian or South-eastern type, an archaic form of the Caucasoid as the second wave, and the Carpentarian or Northern type related to some aboriginal people of India as the last major racial element. They regard the Ainus of Hokkaido as the closest living group to the Murryian stock. On the other hand, abbie's opinion (1951, 1960, 1963) is that there are a wealth of physical data which very strongly suggest that the Aborigines widely dispersed throughtout the continent are practically homogeneous.

Both hypotheses are based on somatological observations of the recent Aborigines whose population and distri-

bution have undergone sufficient change by the influence of western culture and human migrations. It is difficult at present to observe living Aborigines in south-eastern part of the continent where the population density was the highest in original distribution of the Aborigines. Osteological investigation has some advantages in this respect. Though the skeletal materials lack many important genetical traits available only from living subjects they can be expected to retain the condition before the great change of population distribution occurred.

Yamaguchi's studies (1967) on comparative osteological data of the Australian Aborigines and the Ainus of Japan show that there is unfavourable evidence for any relationship between the Ainus and the Australian Aborigines. It is however not entirely lacking in positive evidence such as remarkable resemblance of some skulls, less pronouncedly Australoid in the Aborigines to the older cranial types of the Ainus, existence of geographical cline in the Aboriginal geographical cline in the Aboriginal cranial type, and tendency, if very faint, of the Ainu and the Aboriginal clusters. One of several possible interpretations of this rather contradictory evidence is as follows: "The Australian Abori-

## AUSITRALIAN ABORIGINES—

gines and the Ainus were derived from a generalised upper paleolithic or mesolithic common population in Asia such as represented so far by Wadjak skulls from Java, the Chowkountien (upper cave) remains from North China, the Liu-Kiang skull from South China or the Niah cave skull from Borneo but were diversified later by different population history; long term isolation in Australia as against frequent contacts with Mongoloid populations in North Japan; and specialised into different structures under contrasting physical and cultural environments with differing selective pressures: colder insular climate, more abundant food resources and more sedentary life in North Japan against drier continental climate, more limited natural resources and nomadic unstable existence in Australia" (*ibid*).

### **Physical features of the Aborigines :**

In general, the Aborigines are a slender people. They have long face and head, high narrow shoulders, slim trunk, narrow hips, long thin legs and slender hands and feet.

The face is long (especially in men) with high broad cheek bones. The noses in majority are broad with depressed bridges, wide nostrills with prominent septums. The mouths are wide and lips moderately thick and not rolled out like the Negroes.

The lower jaws are not so heavy among the Aborigines and the chins are of receding type. The facial prognathism is not so common and alveolar prognathism is common.

The trunks are generally slender and shorter compared to Europeans. The chests are typically long, flat and narrow. The Aborigines present, coupled with slender trunk, narrow shoulders and hips and less prominent buttocks—a linear posture, distinctive of the Aborigines of both sexes.

The typical feature of the Australian extremities is that in men they present disproportionately long limbs. The fore-arms and the lower extremity are relatively longer compared to Europeans. The Aborigines in common with other people are having long thin legs like those in Africa and often adopt peculiar resting postures.

### **Origin and antiquity**

It is quite possible that the Aborigines came from Asia. There are physical counter-parts in many of the tribal people of central and southern India and the Veddahs of Ceylon. The relationship is supported by the similarities of hand and finger print patterns (Rao, 1964) and in the incidence of hairy pinna (Abbie and Rao, 1965). Since the Aborigines are good raft and conoe sailors there is no difficulty in tracing their migration through Malaya and across the Indonesian islands. Moreover, along the route there are still people with similar physical characters while antique "Australoid" skulls are not uncommon eg. the Solo—Wedjak group of skulls of central Java can be matched from any collection of the Aboriginal skulls, which supports the above migration route of the Aborigines. It is believed that the final crossing from Indonesia to Australia (a distance of about 400 miles) might have taken place in the late pleistocene period. Many families might have migrated during the summer north-west monsoon every year, bringing with them the dog ("dingo")-of a type common throughout south-east Asia (there is no evidence of an Australian dog before the human invasion).

### **Antiquity**

The archaeological evidence on human occupation of Australia is at present conflicting. The actual skeletal finds so far include only two skulls Talgai skull from Queensland and

Keilor skull in Victoria which are of antiquity, believed to be of Pleistocene age. However, there is much doubt over the actual horizon from which Talgai skull came, while Keilor skull could be from Pleistocene. The earliest possible date for either of them that Macintosh (1965) could discover is 8000-9000 B.C., suggesting thereby that both are probably post-Pleistocene and neither differs much in any essential features from modern Australian skulls.

While the Aborigines certainly came from South-Eastern Asia and have

affinities with the aboriginal people there, they also have some interesting links with Europeans—particularly in blood groupings, uncertainty of pigmentation and ready assimilation into white community. No immediate close relationship can be established but these characters suggest that a remote common origin in central Asia is not ruled out and that the Aborigines are the representatives of such a common ancient ancestor; in that case they could be looked upon as "Proto-Caucasoids" as Abbie pointed out.

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# Study of the Problem of Untouchability

Dr. KULAMONI MOHAPATRA

A. K. MOHANTY

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1. Title of the Report—

Study of the problem of Untouchability.

2. Purpose of study—

(a) To ascertain the effectiveness of legislative measures adopted for the eradication of Untouchability.

(b) To ascertain the extent to which Untouchability is prevalent at present.

3. Methods of Study—

(a) Analysis of documentary data

(b) Collection of field data through unstructured interviews and observation.

4. Field investigation and drafting of preliminary report.

Shri A. K. Mohanty, Research Officer.

5. Supervision, guidance and preparation of the final report.

Dr. K. Mohapatra, Deputy Director, Tribal and Harijan Research-cum-Training Institute, Bhubaneswar.

6. Date of submission of Report—27th August 1974.

Untouchability is one of the most acute problems in India. It is also a problem which is unique to India. It is nowhere found in the same form as it is found in this country. There is no doubt that in every society, all over the world, groups of people maintain social distance from each other. Some times this results in strong antagonism and animosity. The problem of the White and the Negro in the United States, the problems between the labour classes and the Bourgeoisie in various parts of Europe and differences between various ethnic and religious groups such as the Mohammedans and the Jews in West Asia and the Chinese and the Non-Chinese in South-East Asia are certain issues which bear an outward resemblance to caste antagonism, but from a sociological point of view they substantially differ from caste tendencies.

Caste pre-supposes four basic social ingredients. These are—

(1) Hereditary occupation which has a religious sanction behind it,

(2) Hierarchical system wherein groups occupy positions superior or inferior in relation to other groups,

(3) Concept of purity and pollution attached to caste oriented behaviour and

(4) The existence of dominant castes who are instrumental in maintaining the hierarchical caste system.

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A fifth ingredient of caste is the conjunction between ritual and secular power which has lost its direct relevance in the present representative system of Government prevalent in India. This has replaced the traditional feudal system which sustained the political aspects of caste.

It goes without saying that the hierarchical system has a privileged group at the top and a disadvantaged group at the bottom. In case of the caste system the privileged group is represented by the higher castes such as the Brahmin, the various Kshatriya castes and such others who are considered to be near to them. At the bottom are the people who were formerly designated as untouchables and were condemned to a life of servitude, poverty, ignorance and oppression. During the nationalist movement, which gathered momentum during the 20's of this century, under the leadership of Mahatma Gandhi, the problem of the untouchables loomed large in the programme of the independence movement.

During the independence movement and after, two different trends are perceptible in the movement for the upliftment of the condition of the untouchables. The first trend received its inspiration from Mahatma Gandhi and was oriented towards the assimilation of the untouchables in the larger society, through introduction of reforms, persuasion and propagation. The aim here was to get the untouchables accepted by the society to such an extent that they would be cleared of the stigma attached to them, and may maintain their separate identity as any other clean caste group. This method was found as not satisfactory to some of the prominent leaders belonging to the untouchable communities. Prominent among them was Dr. B. R. Ambedkar. Dr. Ambedkar believed in acquiring

legal and punitive sanctions against untouchability. He also claimed special privileges in the sphere of education and economic development and claimed special representation for the untouchables in the legislative and other representative bodies. Prohibition of practices derogatory to the untouchables through special legislation was also put forth as a claim by this section. Both the activities were very much prominent during the nationalist movement and mainly due to the efforts of Mahatma Gandhi the untouchables acquired the dignified designation of "Harijan" (meaning God's people) and many high caste people began to give up the practice of untouchability. In spite of all these, untouchability remained an acute problem and the Harijans suffered from gross disabilities and were denied many basic facilities required for normal human existence such as use of drinking water from common sources, taking up occupations other than those assigned to them by higher castes and participating in the public life of the village at large.

Immediately after independence the attack on the problem of untouchability was taken up in right earnest. Apart from the Constitutional and legislative measures introduced for the abolition of untouchability, large scale measures for their economic and educational upliftment were introduced both by the Governments at the Centre and the States. Untouchability was abolished vide Article 17 of the Constitution of India which reads as follows:—

17. "Untouchability" is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of "untouchability" shall be an offence punishable in accordance with the law.

## STUDY OF THE PROBLEM OF UNTOUCHABILITY

Besides this specific provision of Article 17, the other articles of the part 3 of the Constitution, defining the fundamental rights, gave privileges to the Harijan which they never enjoyed beforehand and prevented their exploitation and oppression by the higher castes. For example, Article 15 prohibited any sort of discrimination on the ground of religion, race, caste, sex or place of birth. Article 16 provides for equality of opportunity in the matter of public employment and this article also made a special provision vide Clause 4 which reads as follows :—

4. "Nothing in this article shall prevent the State from making any provision for the reservation of appointment for posts in favour of any backward classes of citizens which, in the opinion of the State, is not adequately represented in the services under the State".

Article 19 provides for the protection of certain rights regarding freedom of speech, assembly, forming associations, movement throughout the territory of India, residing and settling in any part of the territory of India, acquiring and disposing of property and practising any profession. Article 23 of the Constitution prohibits traffic in human beings and forced labour. Article 25 provides for the freedom of conscience and free profession, practice and propagation of religion. Article 29 provides for the protection of the interest of the minorities. Article 30 provides for the rights of the minority to establish and administer educational institutions.

In Part 4 of the Constitution, under the directive principles of State policy a very important provision has been made vide Article 46 of the Constitution which reads as follows:—

"46. The State shall promote with special care the educational and eco-

nomic interests of the weaker sections of the people, and in particular of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation". Article 330 and 332 provide for reservation of seats for the Scheduled Castes and Scheduled Tribes in the House of the People and in the Legislative Assemblies of the States respectively. Article 335 provides that "the claims of the members of the Scheduled Castes and Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration in the making of appointments to service and posts in connection with the affairs of the Union or of a State".

In accordance with Article 351 of the Constitution the President of India, after consultation with the Governors of the respective States, has been empowered to prepare a modified list of groups of people who are to be designated as Scheduled Castes. In accordance with this provision of the Constitution 427 groups have been declared as Scheduled Tribes and 471 groups have been declared as Scheduled Castes in India. The corresponding number for Orissa is 62 for the Scheduled Tribes and 93 for the Scheduled Castes. The total population of Scheduled Castes according to 1971 Census is 79,995,896 for India and 3,310,850 for Orissa. The Scheduled Castes constitute 14.62 per cent of the total population of the country and 15.09 per cent of the total population of Orissa. Roughly about 4 per cent of the total Scheduled Caste population of India reside in Orissa.

During the last four Plans more than three crores of rupees was spent (up to 1971-72) for the amelioration of the condition of the Scheduled Castes

and for removal of untouchability in Orissa. It is not the purpose of this paper to make an assessment of the economic and the educational development of the Scheduled Castes of Orissa. The aim of this paper is to assess the extent to which untouchability has been eradicated. It is certainly a fact that the efforts of the Government for the educational economic development of the Scheduled Castes have contributed a lot towards eradication of untouchability in the State.

The nature and extent of untouchability prevalent in Orissa is a very complicated social phenomenon which is not susceptible to accurate measurement. In spite of this limitation a two-fold approach has been adopted in this paper to make an assessment of the problem. At the first level, which can be considered as an overview, the effectiveness of the legislative measures has been evaluated, basing on secondary sources. At the second level, which can be considered as a micro view, a study based on close observation of the behaviour of the people has been attempted. It may be admitted outright that this study has not covered an adequate sample so as to give a representative picture of the conditions prevailing in the society. It is only expected that untouchability being a very sensitive field of social activity and its pattern being somewhat uniform throughout the State, the facts presented on the study of the behaviour of a limited section the people would give an indication of the trend of untouchability in Orissa. It must be emphasised here that the study of a larger sample is essential for achieving more accurate results.

### **The Overview**

In conformity with Article 17 of the Constitution the Untouchability (Offences) Act, 1955 was passed in the

Parliament and received the assent of the President on 8-5-1955. Before coming to the provisions of this Act and its effectiveness in eradicating untouchability it would be worthwhile to make a review of the position of legislation prior to this and especially during the pre-independence stage. A series of Acts were passed in the States of Andhra Pradesh, Bombay, Bihar, Orissa, Punjab, Rajasthan, Madras, Travancore-Cochin, Uttar Pradesh and West Bengal. Here only the history of legislation pertaining to the removal of untouchability in Orissa would be traced in brief.

Prior to Government of India's passing the Untouchability (Offences) Act, 1955 the Government of Orissa had enacted two laws: (i) the Orissa Removal of Civil Disabilities Act, 1946 and (2) the Orissa Temple Entry Authorisation Act, 1948. These laws were meant to remove the disabilities of the then untouchables who had previously no legal sanction behind them to counteract their degraded status in the Hindu society. Under rules provided in the Orissa Removal of Civil Disabilities Act, 1946 any body who would not allow the Untouchables free access into the houses of higher caste people, hostels, or to use common wells and other public amenities, was liable to punishment with a fine to the extent of Rs. 50. The Orissa Temple Entry Authorisation Act, 1948, prescribed imprisonment upto six months or fine extending to Rs. 500 or both consecutively for offences in preventing Harijans to enter into temples. The said two Acts proved effective in the sense that they provided a legal basis for asserting the rights of the Harijans. In actual practice they were rendered ineffective as they were non-cognizable and it was very different to punish an offender according to the provisions of these Acts. They were repealed after the Central Act was passed in 1955.

## STUDY OF THE PROBLEM OF UNTOUCHABILITY

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While implementing the provisions made in both the Acts stated in the foregoing paragraph it was always felt that the provisions against discrimination should be made more stringent and the offences should be made cognizable. It was also felt that some administrative measures should be adopted over and above the legal provisions to accelerate the process of eradication of untouchability. Some of the contemplated measures were that the issue of ration cards to proprietors of hotels and of licences should be conditional on their making their establishments accessible to Hindus irrespective of caste or creed. This was occasioned by the representation of a Harijan leader of Berhampur in Ganjam district to the effect that it was not possible to get the law observed unless initiative was taken on behalf of the Government. The Supply and Transport Department did not favour connecting ration cards with social reform and the Health and Local Self-Government Departments thought that licensing of eating houses should be governed by the principle of adopting sanitary measures, rather than social reform. Logically both the view points carried some weight but actually it was an expression of the reluctance of the bureaucracy to reconcile itself with caste reforms. A major defect of these legislations was that they were confined only to the Hindus. There was no scope for the untouchables to assert any claim against the discriminatory practices of the non-Hindus.

During 1952, special letters of Government Orders were issued to the District Magistrates and other local officials in the districts instructing them to pay special attention to the problem and they were also requested to report the difficulties encountered by them in the execution of these orders.

The matter was pursued further during 1953. It was ascertained from the reports of District Magistrates that during 1950, one case was registered in Cuttack district. In 1951, no case came up from any district and in 1952, two cases from Balangir were compromised. On the whole the very small number of cases went to show that those for the benefit of whom these Acts were passed, were still slow to take advantage of them.

As stated earlier the Untouchability Offences Act was passed in 1955 for prevention of untouchability. This Act is very wide in scope and untouchability is treated as a cognizable and compoundable offence under this Act. This Act has also been treated as overriding other laws save otherwise expressly provided in this Act. The main provisions of this Act are as follows:—

Article 3 of the Act provides for punishment for enforcing religious disabilities. Article 4 provides for punishment for enforcing social disabilities. Article 5 provides for punishment for refusing admission to persons to public institutions on the ground of untouchability. Article 6 provides for punishment for refusing the sell of foods or render service on the ground of untouchability. Article 7 provides against any person from exercising any right, on the ground of untouchability to molest or injure another person or to incite persons or class of persons to practise untouchability. Article 8 provides for cancellation or suspension of licences of the persons who would be convicted under this Act. Article 11 provides for enhanced penalty in case of repetition of offences. Article 12 is very important in view of the fact that it goes contrary to the legal convention of presuming the accused to be innocent. According to this article "where any Act constituting an offence under this Act is committed in relation to a

member of the Scheduled Castes as defined in clause (24) of article 366 of the Constitution, the Court shall presume, unless the contrary is proved, that such Act was committed on the ground of untouchability.

In view of the sweeping powers given to the Police and the Court and the heavy penalties prescribed in the untouchability Act, 1955, it would naturally be presumed that it might

have been very effective in preventing untouchability and punishing the offenders. However, it is paradoxical that the cases instituted under this Act are extremely few and the convictions are fewer still. The Commissioner for Scheduled Castes and Scheduled Tribes in his report for 1970-71 has stated that during the two years of 1969 and 1970 the figures stood as follows.

No. of cases challanned	No. of cases ending in conviction	No. of acquittals and dismissals	No of cases ending in compromise
564	98	84	178

From the above account it can be seen that, against the common knowledge that the practice of untouchability is widespread and the reports of murder and other atrocities inflicted upon the Harijans, the number of cases instituted under the Untouchability Offences Act is fantastically low. The situation in Orissa is worse still. In 1971 the number of cases reported was 18, the number of cases ending in compromise was 1 and the number of cases resulting in conviction was nil. In 1972 the number of cases registered was 14, and the number ending in conviction was nil. In 1973 the number of cases registered was 10 and the number of conviction was nil. (These data were obtained from the Inspector-General of Police, Orissa through the statistical cell of the T. & R. W. Department). This indicates that the registering of cases is constantly declining and there had been no conviction during the last three years. It is quite possible that the latter is the cause of the former.

Taking an overview of the situation it can be concluded that the legal instrument for prevention and punishment of offences under untouchability

has been grossly ineffective. On the positive side also the data are very scanty. Macro-statistics on the positive action taken voluntarily to remove the stigma of untouchability is practically non-existent. For example there are only few studies about inter-marriage, intermingling and similar activities which are not adequately representative of the population. They however throw light on the superstructure of untouchability that lies outside the scope of preventive legal action. An insight into this can be gained from the micro study which is presented below.

#### The Micro Views

With a view to describe the behaviouristic pattern of the problem of untouchability a study was conducted in two villages, one situated in the district of Puri and the other in the district of Cuttack. These two villages were selected on non-sample basis. The hypothesis which was required to be tested here was "untouchability exists in all spheres of social behaviour in the coastal districts of Orissa". The hypothesis was merely impressionistic in the sense that it was not supported or suggested by any factual information.

## STUDY OF THE PROBLEM OF UNTOUCHABILITY

The only indicator was that the public activities concerning untouchability were more profusely reported, from these two districts, in the press. There is no doubt that this is not a very reliable indicator. It can however be conceded in its favour that it gave an explorative direction to the otherwise uncharted problem.

The selection of only two villages also needs some explanation. It goes without saying that this sample of only two villages purposively selected, is very very inadequate. But it has been mentioned earlier that it is only an explorative study and can only be justified if further studies, more representative in character, are undertaken in future. The time factor had also to be reckoned with. The Tribal and Harijan Research-cum-Training Institute is now heavily burdened with the conducting of Benchmark Surveys and other similar studies in the tribal areas of Orissa for the implementation of the Fifth Five-Year Plan. As a result the entire organisation has been geared to cope with these activities. The present field investigation to study the problem of untouchability was undertaken by snatching a little time out of the heavy schedule of work of the organisation.

The two villages selected were (1) Narsingpur in the Sadar Subdivision of Cuttack district and (2) Nuapatna in the Bhubaneswar Subdivision of Puri district. The castes residing in these villages are Brahmin, Mali, Gudia, Kandara and Bauri. The last two castes are Scheduled Castes (popularly known as Harijan) and treated as untouchables in their respective villages. The caste structure in these villages with the Brahmins at the top of the caste hierarchy and the untouchables right at the bottom and the existence of some intermediary castes in between, made these villages very much suitable for the study of the

problem of untouchability. The total number of families in these two villages is 67 out of which six are Brahmin, two Mali, one Gudia, two Kandara and fifty-six are Bauri. It can therefore be seen that the majority of the households, i.e., 58 out of 67 or more than 86 per cent are from the untouchable communities. It may therefore be inferentially stated that if untouchability in an acute form was found in these villages, in spite of the majority being Harijan, then certainly it is to be regarded as a very serious problem. The findings presented below support the hypothesis.

### Method of Study

A schedule listing the various manifestations of untouchability in the behaviour of groups and individuals was prepared. It was not the purpose of the study to administer any questionnaire and to take up any statistical analysis afterwards. The method adopted for the present study was observation both participant and non-participant. The Research Officer conducting the study was instructed to observe how the practice of untouchability was actually in operation. Informal conversational type of interviews with the villagers belonging to the Harijans and non-Harijan groups were extensively conducted for eliciting information. It is the aim of the study to present the consensus opinion emerging out of observation and informal questioning. Only in cases, where differences of opinion either between individuals or groups came up during the study, these were to be recorded. However, it was found that such a contingency did not arise. On the other hand it was found that there was intra-community uniformity both in the verbal and actual behaviour as observed in these two villages. (The communities have been classified here into two broad categories of Harijan and non-Harijan)

## Findings

1.1. *Point of enquiry*—Whether a higher caste person considers himself polluted if touched by a Harijan.

1.2. *Finding*—The Harijan people are of the opinion that a person belonging to a higher caste considers himself polluted if touched by a Harijan. This practice of untouchability, in the opinion of the Harijans, is very rigid and treated more as a traditional ritual practice than a type of behaviour based on the secular grounds of health, education and economic status. The non-Harijan castes on the other hand give a totally different version of the process. They maintain that they are reluctant to touch the Harijans because they remain unclean and have many nasty habits such as drinking and eating forbidden food. They are of the opinion that if the Harijans would become clean in their habits and decent in their manners they would not hesitate to touch them. A small minority belonging to the older age group, however, state that the caste status is an inherent human characteristic and no amount of education and economic prosperity would help a low caste to so raise its status as to become touchable.

2.1. *Point of enquiry : Commensality*

2.2. *Finding*—Both the Harijan and non-Harijan castes state that neither Kacha nor Pucca food is ever accepted from a Harijan by a person belonging to a higher caste. It is noteworthy that each caste maintains commensality to be confined within itself but in actual practice it has been observed as follows :—

(a) *Brahmin*—They accept Kachha food from none. Pucca food is accepted from the Gudia and in a few cases from the Mali.

(b) *Mali*—They accept kachha food and pucca food from Brahmin, Pucca food from Gudia.

(c) *Gudia*—They accept Pucca food and Kachha food from Brahmin and Pucca food from Mali.

(d) *Kandra*—They accept Pucca and Kachha food from all the castes except from Bauri from whom they only accept pucca food.

(e) *Bauri*—They accept Pucca and Kachha food from the other non-Harijan castes. They do not accept any type of food from the Kandra.

These observations however are only relevant to the village situation. When a person belonging to any caste goes outside the village he takes his food, both Pucca and Kachha, in any hotel or restaurant without asking about the caste of the persons who cook and serve there. All the castes were unanimous in stating that they would not dine in a hotel or a restaurant which has been specifically designated as a Mohammedan establishment and where prohibited food is being served.

3.1. *Point of enquiry*—Whether bond friendship is prevalent between persons belonging to Harijan and non-Harijan castes.

3.2. *Finding*—Contrary to the expectation it is found that bond friendship is not uncommon between persons belonging to the Harijan and non-Harijan castes. (Bond friendship means entering into formal relationship as friend, by mutual consent, by performing a ritual so as to give a religious sanction to the relationship. Sangato, Maitro, Abhada etc., are some of the terms denoting such friendship. Bond friendship is both inheritable and non-inheritable as a form of relationship). In cases where bond friendship is contracted the non-Harijan partner never takes food with his Harijan counterpart. The bar of untouchability is also never violated.

## STUDY OF THE PROBLEM OF UNTOUCHABILITY

4.1. *Point of enquiry*—Is there any differential treatment at public places?

4.2. In the village Nuapatna there is a tea shop which caters to the needs of the villagers. In this tea shop separate glasses are kept apart for serving tea to the Harijans. After taking tea the Harijans are required to wash these glasses themselves and put them at a secluded place of the tea stall. In case of non-Harijan clients the glasses are washed by the servant of the shop.

It is also observed that in both the villages the Harijans are not allowed to draw water from public wells which are situated in the higher caste wards.

5.1. *Point of enquiry*—Entry into the Temple

5.2. *Finding*—In Narsingpur there is a Siva temple. The Harijan castes are not allowed to enter the temple and offer worship in person. They are allowed to come up only to the entrance gate to offer worship there. Articles touched by the Harijans are not offered by the priest to the deity. During the last five years the Harijans have been allowed to offer fruits, such as coconuts and plantains, through the Brahman priests.

6.1. *Point of Enquiry*—Participation in non traditional activities.

6.2. *Finding*—In the village Narsingpur the Bauri youth have formed a "Akheda Dala". This organisation sometimes gives open air dramatic performances. Both the Harijans and non-Harijans witness these performances. But the 'Akheda Dala' itself is fully composed by the youth belonging to the Bauri caste. No person belonging to any other caste takes part in the drama. Dramas are also staged by the young people of the village as a whole. A few instances were cited when some educated

Harijan boys had taken part in these dramas. The young men of the villages have formed a youth club (Yubak Sangha). Boys belonging to both Harijan and non-Harijan castes are members of this organisation. It was observed that the youth club occasionally organises communal feasts and the performances of various Pujas. During the communal feasts contributions are received from all members of the club. During the feast cooking is done by the non-Harijan members of the club or by a Brahmin is either hired for the purpose or performs his duty on an honorary basis. The Harijan members of the club are never allowed to cook. While taking the food the Harijan and non-Harijan members sit separately from each other. Even this arrangement is considered objectionable by the elderly non-Harijan people of the village. They consider it as a digression from the caste as norms of purity and pollution.

7.1. *Point of enquiry*—Participation in local elected bodies.

7.2. *Finding*—In the village Narsingpur the Panchayat member happens to belong to the Harijan community. He has been elected because Harijans are in a large majority in the concerned electorate. Ordinarily a Panchayat member is considered to be a very influential person in the village. It is ascertained from the non-Harijan castes of the village that they consider the Panchayat member to be a very inferior type of person. He is also regarded as unfit to hold this office. The non-Harijans can not cite any specific instance in support of their view of the Harijan Panchayat member. The prevalent opinion among them is that he is unfit because he is a Harijan and that no amount of education or training would make him fit for his job.

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8.1. *Point of enquiry*—Behaviour pattern in Commercial Activities.

8.2. *Finding*—In the village Narsingpur a Harijan belonging to the Bauri caste has opened a grocery shop. Only the Bauri and the Kandara (both Harijans) make their purchases from this shop. The non-Harijan castes do not purchase any article from this shop. There are two more grocery shops in the village owned by the non-Harijan shopkeepers. Both Harijans and non-Harijans make their purchases from this shop. It is observed that the Harijans do not make any discrimination between the Harijan owned shop and the non-Harijan-owned shop while making their purchases. This indicates that the Harijans do not have a tendency to patronize the shop owned by their own caste people. It is also observed that in each of the non-Harijan shops a larger amount of capital has been invested and they also stock a larger quantity and larger variety of article. This is another reason why the Harijans cannot confine their transactions to the shops owned by their own caste people.

9.1. *Point of enquiry*—Residence

9.2. *Finding*—The Harijans reside in their own wards. There is not a single instance of a person belonging to the Harijan caste who has his residence in a non-Harijan ward. Due to

the growth of population and the shortage of space the physical distance between the Harijan and non-Harijan wards is being progressively shortened.

In spite of this it has been obtained by interviewing the non-Harijans that any attempt of a Harijan to build a house adjacent to theirs or in between two non-Harijan houses would receive very strong resentment and resistance.

### Conclusion

Nine ingredients of untouchability have been enquired into and discussed above. The analysis of each ingredient leads to the conclusion that untouchability is being actively and manifestly practised in the two villages where the study was undertaken. Voluntary effort to eradicate untouchability is entirely lacking in these villages. The Harijans are not keen to improve their caste status or even to remove the stigma of untouchability attached to them. These micro-view conclusions agree with the over-view conclusion that the legislation to eradicate untouchability has not been effective.

### Suggestion

It is suggested that a further study of the problem may be conducted with a larger coverage for making a more authentic appraisal of untouchability.

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# Plants used by the Tribal people in Orissa for Hair and Scalp Preparation

D. C. PAL

DEB KUMAR BANERJEE

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## ABSTRACT

The paper deals with the plants used by the aboriginal tribes such as Kondh and Saora inhabiting the Ganjam, Phulbani and Koraput districts of Orissa, 29 plant species employed by these people for hair and scalp preparations are discussed.

## INTRODUCTION

The history of hair dressing and application of essential oils to the scalp dates back perhaps to 3,500 B. C. The use of essential oils and combs on the scalp are common practice in India. Beautiful hair has been admired in every age. It increases individual attractiveness and personality. Many plants and natural products are used in India to protect the scalp and to ensure the luxuriant growth of hair. This very important activity has not been properly documented. Documentation is especially poor when it concerns the tribal people.

The present paper deals with some plants which are associated with the hair and scalp preparations of the tribal people of Ganjam, Phulbani and Koraput districts of Orissa. The required information has been obtained from Kondh and Saora—who live in the plateau the hills and the forest areas of these districts. The authors studied the plants used by aboriginals

for their food, medicine, shelter and other purposes during their ethnobotanical field work in Orissa. Along with these studies they noted some plants used by Kondh and Saora in hair and scalp preparations.

These people are used to spending long hours in the forests and on the hills in course of their daily round of activities. They have to carry the loads of the collected materials including the daily rations on their heads. Therefore the products of some plants are applied as medicated appliances on scalp for strengthening the skull.

Local names of the plants, which are so employed, vary from place to place. Therefore botanical names are essential for fixing the identity of these plants. In this paper the plants are arranged alphabetically by their botanical names.

For convenience, local names are given. The initial letter of the community which uses the plants are also indicated against each. (K: Kondh; S: Saora; O: Oriya). Short note on the process of use and the habitat of each of the plants are also given.

It is interesting to note that, most of the local names of the plants were given by women and girls of the Kondh and Saora Society of the region. The collection of leaves, fruits, roots, tubers, etc.

which are used for hair and scalp preparations are done mainly by women and girls.

1. *Acacia concinna* DC, (Leguminosae)

'Manakucha' (K); 'Ban-ritha gacha' (S); 'Sikari' (O); A large shrub.

The raw fruits or the powder of the such-dried fruits along with the root powder (Khaskhas' (*Vetiveria zizanioides* Nash) and 'Methi' (*Trigonella foenum graecum* linn.) is used for hair wash. It cures the grayness of the hair and makes it soft.

2. *Adina Cordifolia* Hook f. Brandis (Rubiaceae)

'Katali Guta' (K); 'Keli Kadamba gacha' (S). A beautiful large tree. The soft wood is used for making combs.

3. *Azadirachta indica* A. Juss (Miliaceae)

'Nimba' (K,S,O).

Big tree on the road sides.

The oil extracted from the ripe seeds is massaged on baldhead regrowth of hair.

4. *Bauhinia vahlii* W. & A. (Papilionaceae)

'Sehari' (K, S, O).

A large climber in the forest

The bark of the plant is used as hair belt to stop the long hair from falling on the face when working in the fields.

Jain (1963) has reported the same uses of the plant among the Gond of Madhy Pradesh.

5. *Brassica nigra* (L) Koch (Cruciferae)

'Saroson' (K, S, O)

A large cultivated herb in 'Podu' (shifting cultivation) fields.

The oil from the seeds is applied as essential oil for hair.

It is also used as edible oil.

6. *Caryota urens* Linn. (Palmae)

'Salpa' (K, S, O).

A tall palm

The fibre of the leaf sheath used to decorate the comb for hair dressing.

7. *Cassia occidentalis* Linn. (Leguminosae)

Goru' (K); Kasinda' (S, O).

A small shrub grown on the road side.

It was reported that the paste of the root and matures seeds is applied on the scalp to cure sore.

8. *Cocculus hirsutus* (Linn.) Diels (Menispermaceae)

'Kamana-Mara-dari' (K); 'Musakani' (O).

A climber in the forest

The leaves are crushed in cold water. The water is allowed to remain still for sometime. Then it becomes like curd. The green curdlike extract is applied on scalp for cooling the brain and softening the hair.

9. *Crataeva religiosa* Forst. (Cappariaceae)

'Kamili-marnu' (K); Pit-maiel' (O)

A handsome tree

The light wood is used for making comb. Bressers (1951) has reported the same use of the plant among the Munda and Oraon in Bihar.

## PLANTS USED BY THE..

10. *Curcuma domestica* valetton (Zingiberaceae).  
'Haldi' (K, S, O).  
An annual herb  
  
Sometimes the fresh rhizome is crushed and applied on scalp for hair growth.
11. *Dendrocalamus strictus* Roxb. Nees (Poaceae).  
'Bans' (K, S, O).  
The plant body is cut into fine needles. The needles are tied one after other in a row in between the two pieces of the same about 3-4" long. The pieces are tied with thread. The blunt side of the needles, slightly burnt, and used as comb.
12. *Dioscorea* sp.  
'Titing-Kanda' (L); 'Kanda' (O)  
A climber in forest  
  
The dried powder of the tuber is used for washing the hair.
13. *Embllica Officinalis* Gaertn. (Euphorbiaceae)  
'Anger' (K) 'Amla gacha' (S); 'Amla' (O).  
A tall tree.  
  
The oil from the seed is massaged on scalp to give relief from heat.
14. *Euphorbia thymifolia* Linn. (Euphorbiaceae)  
'Sedi-mara' (K); 'Patra-Siju' (O)  
The whole plant is boiled in "Koranjo" (*Pongamia Pinnata*) oil and applied on scalp for strengthening the skull.  
  
Bressers (1951) has reported that crushed roots of the plant are supplied with carbolic soap for the same purpose.
15. *Fleurya interrupta* Gaud. (Urticaceae).  
'Pita-marai' (K).  
An annual erect herb  
The crushed leaves with water are rubbed on the scalp to stop falling of hair. Bressers (1951) reported that the Oraons of Bihar boil the plant in water and use the water as hair restorer.
16. *Gloriosa Superba* Linn (Liliaceae)  
'Lauri-Kuti' (K); Gangadahana (O).  
A climber with beautiful flowers.  
The dried tuber is powdered and is mixed with 'Koranjo' oil. The mixture is preserved for some time and applied on the scalp to kill the dandruff and lice from the hair.
17. *Hemidesums indicus* (Linn) Schult (Asclepiadaceae)  
'Chiramar' (K); 'Garger' (S); 'Ladugora' (O).  
A slender climber having milky juice.  
The paste of the root is applied on the scale if the skuleborne of baby is not growing properly. As a result of the application of the paste, it is believed that the head becomes strong for carrying loads.
18. *Hibiscus rosa-sinensis* Linn. (Malvaceae)  
'Joba gacha' (K,S,O.)  
A tall shrub with beautiful flowers.  
The young leaves are pasted with "Methi" (*Trigonella foenum-graceum* Linn) in cold water. The mucilage paste is applied for hairwash to stop the falling of hair due to fever and other diseases. It also cures gray hair.

19. *Holarrhena antidysenterica* Wall  
(Apocynaceae)  
'Kurchi' (K,S,O).  
A medium sized tree.  
The wood is used for making comb.  
Jain (1963) has reported the same uses of the plant among the Gond of Madhya Pradesh.
20. *Jatropha curcas* Linn. Euphorbiaceae)  
'Dumajara' (K.)  
A small tree.  
The oil extracted from the seed is applied in diseases of scalp.  
The oil is also use for lamp.
21. *Linum usitatissimum* L.  
(Linaceae)  
'Mandaruup' (K.)  
A cultivated herb in 'Podu' filed.  
The seed is applied as essential oil for hair. It is also put into other domestic uses.
22. *Madhuca indica* J. F. Gmel.  
(Sapotaceae)  
'Mahua' (K.S,O).  
A large tree.  
The flowers are used in hair oil. It is reported that the oil extracted from the seeds is applied for other domestic uses. Jain (1963) said that the wood is used for making comb.
23. *Nicotiana tabacum* Linn.  
(Solanacear)  
'Tamuk' (k, S, O.)  
It is a cultivated plant in 'Podu' field in this area.  
The plant is used for smoking purpose. The dried leaf powder and water of "Hukah" (Habul-babul) are massaged on the scalp to kill lice and dandruff.
24. *Pongamia pinnate* (Linn.) Merr.  
(Papilionaceae)  
'Koranjo' (K, S, O.)  
A tall tree.  
The oil is extracted from the seeds, used as hair oil.  
The oil is massaged to protect the body from cold.
25. *Ricinus communis* Linn.  
(Euphorbiaceae)  
'Banda' (K, S, O.)  
A small tree.  
The oil from the seeds is used as hair oil. It is also used for burning lamp.  
Jain and De (1966) reported that the oil is massaged on head to cure headache.
26. *Sapindus mukorossi* Gaertn.  
(Sapindaceae)  
'Drimandi' (K)  
A long tree generally cultivated. The pulp of the fruit is sometimes used for hair wash.
27. *Sesamum indicum* Linn  
(Pedaliaceae)  
'Adevinu' (K)  
A cultivated plant in "Podu" field.  
The oil from the seeds is used as hair oil for promoting hair growth.

## PLANTS USED BY THE

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28. *Tridax Procumbens* Linn (Compositae).

'Bisal gacha' (K) Bisalya Karani' (O).

A prostrate herb.

The juice of the crushed leaves is applied on the shaved head for better growth of hairs.

29. *Vitax Negundo* Linn. (Verbenaceae)

'Lunguni' (S); 'Benguria' (O).

A small tree.

The boiled water with leaf and bark of the tree is used for washing the sore on the scalp.

### ACKNOWLEDGEMENT

We are grateful to Dr. S. K. Jain, Dy. Director, Botanical Survey of

India for encouragement in these studies. Thanks are due to Shri L. D. Sangle for careful typing of the paper.

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# Report on the Survey of Indebtedness Among the Scheduled Tribes of Parlakhemindi Subdivision in Ganjam District

Dr. KULAMONI MOHAPATRA  
BHAGIRATHI CHOWDHURY

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**PART A**

**OBJECTIVES, DESIGN OF THE SURVEY, ETC.**

**Objectives**

The main objective of the present survey is to collect information on indebtedness among the Scheduled Tribes living in rural area of Parlakhemindi subdivision of Ganjam district with a view to aid and advise the Government for formulation of special schemes to ameliorate their economic condition.

**Design of the Survey**

As the survey was to cover the rural areas of the whole subdivision of Parlakhemindi, it was considered desirable to select a sample that would be representative of the whole area. Each Police Station area in the subdivision was taken as a sampling unit and villages from each such sampling unit were selected by stratified sampling method as described below.

**Selection of Villages**

The villages of each of the Police Station are classified on the basis of their ethnic composition at the out set into three categories, viz., (i) exclusively tribal villages, (ii) villages with mixed population of tribal and non-tribal and (iii) exclusively non-tribal villages. Each of these categories is again subdivided into three sub-categories on the basis of population strength, viz., (a) villages with population within 200, (b) villages with population between 200 and 1,000 and (c) villages having population above 1,000. Thus, in all, the villages were classified into nine categories. The non-tribal villages were excluded as the survey was intended to find out indebtedness among the tribal people of the aforesaid area. With the time and personnel available at our disposal it was also not possible to cover the villages having a mixed population of tribals and non-tribals. Accordingly

mixed villages were not included in the sample. The sample was confined only to the villages with cent per cent tribal population. As there was only one tribal village having population above 1,000 in the whole subdivision, this group was also excluded from the present survey. Thus the remaining two categories of exclusively tribal villages were taken up for sample survey, the coverage being 10 per cent of the villages having population within 200 and 2 per cent of the villages having population between 200 and 1,000. This coverage was adopted to keep the sample population from each category of villages at a par with each other. It was also decided that the total number of villages included for survey from the category of villages having population between 200 and 1,000 would not be less than one, as the number of villages in this category was not adequate enough for sample coverage. In most cases one village from each police station was selected from this category of village even though their number did not justify its inclusion as a whole on the basis of 2 per cent coverage. In all, 57 tribal villages having population within 200 and 7 tribal villages having population between 200 and 1,000 were covered during this survey. The villages were selected on random principle, care being taken to disperse the sample, as widely as possible, over each police station. All the households of the selected villages were covered to assess the villagewise size of indebtedness. This sampling procedure was confirmed by the Bureau of Statistics and was followed as accurately as practicable.

**Time-schedule of Survey**

The survey was conducted in the month of October 1971 and completed

within three weeks, investigation was made simultaneously in all the police stations of the subdivision.

1. Dr. K. Mohapatra, Assistant Director
2. Shri B. Chowdhury, Research Officer
3. Shri J. K. Panda, Junior Research Officer
4. Shri A. K. Mohanty, Junior Research Officer
5. Shri G. B. Sahu, Junior Research Officer
6. Shri S. B. Das, Junior Research Officer
7. Shri P. K. Mohanty, Junior Research Officer
8. Shri R. N. Swain, Junior Research Officer
9. Shri P. Pradhan, Junior Research Officer

The following Junior Investigators assisted the Junior Research Officers in their work:—

- (1) Shri R. N. Purohit
- (2) Shri N. Patra
- (3) Shri A. C. Mallik
- (4) Shri N. K. Sethy
- (5) Shri B. C. Tripathy
- (6) Shri N. Dakua
- (7) Shri S. Das

### Presentation of the Report

This report has been divided into three parts. The objective, design, sampling procedure; time-schedule, staff engaged and other important features of the survey are described in part A. The background data about the area, such as Physiography, distribution of the villages; population (1961) projected population for 1971; Industrial classification of workers and Literacy and

### Staff Engaged

The staff engaged for the survey were as follows:—

- .. Research design, guidance and final drafting of the report.
- .. Supervision, compilation of data and drafting of report.
- .. } Collection and tabulation of data
- .. } Supervision of the work of Investigators
- .. } Collection and tabulation of data
- .. } Supervision of the work of Investigators

education among the population in 1961; Tribal population, Coverage of survey, village, household; population, Age and sex composition of the population; Literacy and Education; Classification of workers on the basis of occupation and land-type and size of land-holding are given in Part B. Part 'C' deals with the pattern of indebtedness in the area. It covers the extent of indebtedness, Type of loan, Volume of loan, Average amount of loan per indebted household, purpose of loan, Sources of credit, Rate of interest, Year and month of incurring loan; Nature of security and mode of payment and finally the conclusion.

### Main features of the survey

(a) Villages—As many as 54.3 per cent of the 1,208 inhabited villages in the subdivision are exclusively tribal villages and in 35.2 per cent of the villages tribal people live with non-tribal communities. Thus the percentage of villages having tribal population comes to 89.5 in the subdivision. The average population of villages is 219.

(b) *Population and household* (Table: 2)—The total number of households and total population of the Parlakhemundi subdivision are 62,497 and 265,102 respectively. The population of the Scheduled Tribes is 138,552 and of Scheduled Castes is 27,727 constituting 52.26 per cent and 10.45 per cent of the total population respectively. The Scheduled Tribes and Scheduled Castes together constitute 62.71 per cent of the total population of the subdivision. The Scheduled Tribe population of all the constituent police-stations, except Parlakhemundi police-station, is above 60 per cent. The percentage of Scheduled Tribes is the highest, i.e. 83.65 in the police-station of Ramagiri. Serango, R. Udaigiri, Mohana and Paralakhemundi police-stations have 75.25 per cent, 72.24 per cent, 63.18 per cent and 17.80 per cent of their population constituted by Scheduled Tribes.

The projected estimate of population of the Parlakhemundi subdivision for 1971 (calculated on the basis of the rate of growth) is 324,433 for the total population and 169,560 for the Scheduled Tribes. Further details are given in Table 3.

(c) *Occupation*—In the whole subdivision about 73.5 per cent of the total number of workers are depending on agriculture and its allied activities according to 1961 census. In the sample villages, which are exclusively tribal villages, the survey reveals the percentage of such workers to be 98.6 in 1971.

### Literacy

The percentage of literacy in the total population in 1961 was 11.6 as compared to 21.3 per cent in the district and 21.7 per cent in the State. In the sample villages the percentage of

literacy among the Scheduled Tribes is 11.1 in 1971 in comparison with 7.3 per cent among the total tribal population in the State and 6 per cent among the tribal population of the district in 1961. This shows a marked improvement over the literacy of 1961, as far as the tribal people are concerned.

### Tribes

The Saora constitute the main bulk of the tribal population of the area. A small number of Khond population is generally found in Mohana police-station areas. In this subdivision we find primitive Lanjia Saora and some what modernised Sudha Saora and Christian Saora.

### Indebtedness

As many as 66.7 per cent of the 1539 households surveyed are indebted. Among the households with settled cultivation 79.1 per cent of the 1,174 households are indebted while households with other occupations are less indebted. It is observed that larger the size of land holding among the cultivating households the higher is the extent of loan among them.

### Type of loan

Major portion of the loan consists of cash (91.4%) and paddy (6.3%). Other types of loan of such as ragi, millets of different varieties is less.

### Average amount of loan

Average amount of total outstanding loan in 1971 at the time of survey, is Rs. 140.00 per indebted households. Among the indebted households having current loan, the average amount of such loan (1971) is Rs. 84.00. Among the households having old loan, the average amount of such loan is Rs. 135.00 per household.

### **Volume of loan**

About 69.7 per cent of the total indebted households have incurred loan amounting to Rs. 100.00 or less each ; 17.9 per cent with loan between Rs. 100.00 and Rs. 200.00. Here the tribals do not bring huge amount of loan.

### **Purpose of loan**

The amount of loan incurred for productive purposes like purchase of draught cattle, purchase and reclamation of land, for seed and seedlings, investment in household industry, etc., is 37.8% of the total loan. Loan for meeting the cost of normal consumption constitutes 23.1 %, and for social and religious ceremonies and treatment of diseases, 23.7%.

### **Source of credit**

The private creditors provide 78.9 per cent of the total loan incurred during 1971 while official agencies advanced 20.4 per cent. Non-tribal creditors have provided 44.3% of the total loan incurred in 1971.

### **Rate of interest**

The major portion (i.e., 50.8%) of the total outstanding loan in 1971 bears interest within 25% per annum,

21.9% with interest between 25% and 50% and 11.8% with interest between 50% and 100% and 6.2% above 100% of interest.

### **Average amount payable towards loan in 1971.**

The average amount payable towards loan (both principal and interest) in 1971 per indebted household is Rs. 170.40 out of which Rs. 128.40 is towards the principal and Rs. 45.00 towards the interest.

### **Year of bringing loan**

About 30% of old outstanding loan was 3 years old and 11% 5 years old. In other words 41% of the outstanding loan has been borrowed within the last three years.

### **Annual cycle of borrowing**

Major portion of the loan is negotiated during the period beginning with the month of March and ending in the month of September.

### **Mode of repayment**

For cash loan the interest is generally paid in kind through a system known as Faida or Katni. For the principal either cash or kind is paid as decided at the time of taking loan.

## **PART B**

### **AREA AND COVERAGE OF SURVEY**

The whole of the rural area of Parlakhemundi Subdivision in Ganjam district comes within the purview of the present survey. The town of Parlakhemundi is the only urban area in the Subdivision and this has been excluded from the present survey. There are five police-stations excluding two, viz., Kasinagar and Labanyagada which have been formed recently. (As facts and figures for these new police-stations are not available in the

census reports of 1961, the names of previous five police-stations have been used in this report as will be seen from the Table No. 1).

### **Physiography**

The subdivision consists of hilly tracts and table land starting from Parlakhemundi in the south and stretching up to the boundary of Balliguda Subdivision of Phulbani district in the north. This is "a continuation

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of the great line of Eastern Ghats and is chiefly formed by two plateau conspicuously featured by some of the highest mountains of the State of Orissa. The northern plateau which lies between the hill ranges of Baliguda in the north and R. Udaygiri in the south, cover 100 sq. miles and contains hills ranging from 2,000 to 4,476 ft. in height. The southern plateau which lies between R. Udaygiri and Parlakhemundi plains is, higher in elevation and contains some of the noted mountains stretching eastwards from the boundary of Andhra Pradesh. The highest hills in this range are Singarju Parbat (4,973 ft., Mahendragiri (4,923 ft.) and Devagiri (4,973 ft.). Northern tropical semi-evergreen forests are found in the Subdivision with sal asan, bija and chandan as the important species. Varieties of wild animals are seen in the forest. From the climatic point of view the area is unhealthy. Large rivers are not found in this area.

### Communication

There is a road from Berhampur through Mohana, R. Udaygiri to Parlakhemundi. The road from Parlakhemundi to Serongo and another road from Parlakhemundi to Gunupur through Kasinagar are the all-weather roads in the Subdivision. Lack of communication is a chronic feature of the area.

### Villages

Table No. 1 will show that there are 1,378 villages in the Subdivision out of which 1,208 are inhabited villages. There are 657 tribal villages (where total population belong to Scheduled Tribes), 445 mixed villages with both tribal and non-tribal population and 106 non-tribal villages. Thus 1,102 (89.5%) out of 1,208 inhabited villages, have got tribal population. At the level of police-stations Ramgiri has

the highest number of tribal villages (i.e., 253) and Parlakhemundi has got the highest number of non-tribal villages (i.e., 72), while Mohana has the highest number of mixed villages i.e., 181.

It may also be seen from the Table No. 1 that the size of tribal villages is generally small. Out of 657 tribal villages, 572 have a population within 200. There are also 207 mixed villages having population within 200. Thus it may be concluded that the size of villages in general is very small and tribals prefer to live in small villages. The average size of population per village in the Subdivision comes to 219.

### Population (1961)

Table No. 2 will show the number and percentage of Scheduled Tribes and Scheduled Castes in different police-stations. Numerically Serango police-station area has got the highest number of tribal population, i.e., 35,718 and is closely followed by Ramgiri with 34,437 persons and Mohana with 32,718 persons. In Ramgiri the tribal population constitutes 83.65 per cent. in Serango 75.25 per cent and in R. Udaygiri 72.24 per cent. Numerically Parlakhemundi police-station area has got the largest population belonging to Scheduled Castes (i.e. 17,497 persons) while in other police-station areas their number is insignificant. All except Parlakhemundi police-station have got more than 75 per cent of their population belonging to Scheduled Tribes and Scheduled Castes. The subdivision as a whole has got 52.26 per cent of its total population as belonging to the tribal communities 10.45 per cent as belonging to the Scheduled Castes. Thus 62.71 per cent of its total population is constituted by the Scheduled population. There are altogether 62,497 households with 265,102 persons in the Subdivision.

## Projected Population

The projected population and projected number of households in different police-stations may be seen from the Table No. 3. The population in 1971 may stand 324,433 in the Subdivision as against 265,102 in 1961. Similarly there may be an increase of 14,171 in the number of households. The tribal population of 1,38,552 (as per 1961 Census) may go up to 169,560 in 1971 with 39,045 households.

## Industrial classification of workers in the subdivision as per Census, 1961.

Table No. 4 will show the industrial classification of the workers, in different police-stations of the subdivision. As many as 109,179 out of 1,49,858 workers in the subdivision depend on agriculture and its allied activities. They constitute 73.5 per cent of the total number of worker. In other economic pursuits their number is negligible.

## Literacy position in the subdivision as per Census, 1961

It may be seen from the Table No. 5 that the percentage of literacy in the subdivision as per the Census, 1961 is 11.6 in compared to 21.3 per cent in Ganjam district and 21.7 per cent in Orissa. Similarly percentage of literacy among the male is only 19.4 while the corresponding figures for the district and the State stand at 35.5 per cent and 34.7 respectively. The literacy percentage for female in the area is 4.0 as against 8.2 for the whole district. Comparatively the people of Parlakhemundi police-station with a percentage of literacy of 14.7 per cent are more educated than those living in other police-station area. Mohana police-station area with 7.9 per cent literacy occupies the lowest position in the area.

## Tribes & Castes

The main bulk of the tribal population the subdivision is constituted by the Saora. Only a small fraction of it belongs to the Kondh community who are found in Mohana police-station area. The Saora of this area are at different stages of cultural development. The non-Christian Langia Saora are the most primitive and the Sudha Saora and the Christian Saora are the most advanced groups. In between them are ranged the other sections of the tribe such as Mane, Jati and Kampu.

The main source of livelihood in the area is cultivation both shifting and settled. This is mainly supplemented by forest collection and hunting. The hill tops and slopes are cleared for shifting cultivation (Bagad). A cleared patch is used for two to three years after which it is given a rest of five or six years. Pulses, millets, beans, turmeric, ginger and oil seeds are grown on this land. Paddy is generally grown in low land. In some places two crops of paddy in a year are grown in low land where water is available during summer. In comparatively plain areas such as Rayagada, the up lands are also available for cultivation. Now vegetables are also grown for cash. Tamarind, Karanja, Mohua, Jack-fruit trees are seen in large number both in and around the villages. The diet of the people is frugal due to shortage of food. The people are fond of meat and fish. They would be able to manage with the rich harvest from the forest clearings if these could be properly guarded against the wild animals, wild plants and creepers. To meet the needs of their religious practices and magico-religious ceremonies the Saora suffer from chronic indebtedness. Saora religion demands continuous profligation of malevolent spirits with offerings of food and other sacrifices. This involves lavish expenditure and diver-

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sion of funds from other items. It leads to heavy indebtedness. The Saora borrows profusely to meet the cost of religious and secular expenses.

The traditional headman of the village is known as Gamang. He is assisted by Mondal, Dal Behera and Buyya (priest). Even after the introduction of statutory Grama Panchayat these functionaries still dominate the village scene.

Conversion to Christianity is in operation in the area for the last half century. It is an agent of change which is altering the traditional society where the number of converted is substantial.

The Sudha (refind) Saora have now stopped buffalo sacrifice. They are anxious to become fullfledged settled cultivators. But their economic condition does not permit them to acquire adequate land. If properly guided and aided they can become good cultivators within a reasonable period.

Among the other castes, there are the Paiko and Pano or Dom. The former are cultivators and the latter are mostly petty-traders. They generally do not live with the Saora in the same village, but prefer separate villages of their own. They have intimate contact with the Saoras in the sphere of economic life. In this area the Pano or Doms are mostly converted Christians.

### Coverage villages :

Table No. 6 will show the total number of tribal villages with different sizes of population and the number of villages covered by the survey from each police-station area. As many as 57 out of 572 villages (i.e., 10 per cent) having population within 200 and 7 out of 84 villages (i. e. 8 per cent) having population between 200 and 1,000 were selected for the survey. Thus, altoge-

ther 64 villages were covered during survey. All the households numbering 1,539 in these villages were studied.

### Number and size of household :

As will be seen from the Table No. 7, 199 households out of 1,539 possess 1 to 2 members each. There are also 912 households with 3 to 5 members each. If these two groups are taken together, there will be 1,111 household which are small in size. The percentage of these households comes to 72 of the total households. The number of medium-size household i. e. households having 6 to 8 members is only 374 and incidence of bigger size of households, being 54 is negligible. Average size of household in the subdivision is 4.5.

### Age and sex composition of the population :

The age and sex-composition of the population covered by the survey is presented in table No. 8. Children within the age of 4 years constitute 15.4 per cent of the total population and the percentage (24.2) of the potential School-going age-group (i. e. 5 to 11 years) is very high. There is a sudden fall in the strength of the next age-group i. e. 12 to 15 years which may be due to high rate of mortality. There are ups and downs in the middle rungs of the age-group ladder. From the group of 46-50 years there is continuous fall in the strength and finally the percentage of people in the age-group of 61 years, and above is 2.4 only. Thus it may be inferred that the people in the area do not live longer. Persons within the range of 12 to 50 years constitute 53.7 per cent of the total population.

### Literacy among the surveyed population :

The survey in the sample villages revealed that the percentage of literacy is 11.1 (1971) in the Subdivision while

the corresponding figures for the State and the District are 7.3 per cent and 6.0 per cent respectively as per 1961 census. At the level of police-stations, the tribals living in Mohana and Parlakhemundi police-station, areas are less educated.

#### **Classification of workers according to different occupation in the surveyed villages :**

Out of the total population of 6,957 there are 3,764 workers (i.e. 54.4 per cent). Among them 1,954 are male and 1,810 female. Among these workers about 62.6 per cent work mainly as settled cultivators, 12.8 per cent as shifting cultivators and 23.2 per cent as daily labourer. Thus, maximum number of workers depend on agriculture and its allied activities.

#### **Land-type and size of land-holding in the sample villages.**

The subdivision is covered with numerous hills and dense forests. As such there is lesser percentage of wet land under cultivation. Besides wet

land and dry land people of this area particularly the Saora, practise shifting cultivation. Thus one can find three major types of land called *Sarban* (wet land suitable for rice cultivation) *Padar* (up-land suitable for grams, millet and oil-seed cultivation) and *Bagad* (land under shifting cultivation). In the present study while classifying the households on the basis of size of land-holding the area under shifting cultivation has not been included. Most of the households whether they own wet land and up-land or not, do shifting cultivation in which draught cattle or plough are not required. Table No. 10 will show that there are 365 out of 1,539 households (i.e. 23.7 per cent) who do not own land. Of the 1,174 land owning households as many as 779 possess land amounting to one hectare or less. Their percentage comes to 50.6. There are 228 households owning land to the extent of 2 to 3 hectares. Number of households possessing more than 3 hectares of land is not significant. The percentage of landless households is comparatively higher in Mohana and Parlakhemundi police-station areas.

### **PART C**

#### **INDEBTEDNESS**

##### **Extent of indebtedness**

In all 1,539 tribal households were contacted to collect information on outstanding loan. Among these households, as many as 1,027 (i. e. 66.7 per cent) had got outstanding loan pending on them at the time of the survey. There are 502 households (i. e. 32.6 per cent) who have incurred loan in the current year (1971). The number of household with old loan is 755 (i. e. 49.0 per cent). The Table No. 11 will shows the police-stationwise number and percentage of households having current and old loan separately. Throughout the whole area the number of households with old outstanding loan is higher than the number of households with current loan. This

shows that the progressive increase of indebted households is slow but the percentage of defaulting debtors is very high and goes on increasing every year.

The extent of indebtedness among the households with different economic pursuits as given in Table No. 12 may now be examined. Among the households with permanent cultivation 929 out of 1,174 households are indebted with both current and old loan. Their percentage is 79. Among them 35.3 per cent have obtained loan during the current year (1971). As many as 671 households (i. e. 57 per cent) have got old loans outstanding with them. The percentage of indebted households is less among the shifting cultivators, wage earners and food gatherers. This

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shows that the households having gainful economic pursuits have incurred more loan than others who have unprofitable occupations.

The extent of indebtedness among the cultivating households with different size of landholding may now be analysed. Table No. 13 will show that the households having small landholding (i. e., within one hectare) are generally the least indebted while households with larger land-holdings are highly indebted. Similarly number of defaulting debtors also higher among these groups.

The association of other factors with the extent of current loan may now be analysed. It is commonly believed that the extent of indebtedness is influenced by a number of socio-cultural factors like occupation, income, education, social status, size of land-holding, habitation, expenditure pattern, etc. In the present study following factors have been taken up for analysis in Table Nos. A-1, A-2 and A-3.

- (a) Location of the households;
- (b) Economic pursuits and
- (c) Size of land-holding (among cultivating households only).

Table No. A-1

TEST OF SIGNIFICANCE OF THE EFFECT OF HABITATION ON EXTENT OF INDEBTEDNESS AMONG THE TRIBAL HOUSEHOLD (VIDE TABAL No. 11).

Sl. No.	Police-station	No. of household surveyed	No. of house hold indebted		Chi-square
			Observed	Expected	
(1)	(2)	(3)	(4)	(5)	(6)
1	Mohana (Portion)	229	31	75	25.81
2	Serango	400	152	13	1,486.23
3	R. Udayagiri	237	84	77	0.64
4	Ramgiri	550	206	179	4.07
5	Parlakhemundi	123	29	40	3.03
	Total	1539	502	384	1,519.78

A statistical association of the two attributes (i) Location of Scheduled Tribe and (ii) high percentage of indebtedness may now be attempted.

Let us frame the null hypothesis as follows :—

There is no significant association between the location of S. T. and high percentage of indebtedness.

The Chi-square test is as follows :—

Calculated value of Chi-square = 1,519.78 with 4 degrees of freedom.

Tabulated value of Chi-square = 7.78 with 4 degrees of freedom at 10 per cent level of significance.

As the calculated value of Chi-square is more than the tabulated value at both the level of significance, the null hypothesis is rejected.

This means there is significant association between the location of S. T. and high percentage of indebtedness.

Table No. A-2

TEST OF SIGNIFICANCE OF THE ASSOCIATION BETWEEN OCCUPATION AND EXTENT OF INDEBTEDNESS AMONG THE TRIBAL HOUSEHOLDS (VIDE TABLE NO. 12)

Sl. No.	Economic pursuit	No. of household surveyed	No. of household indebted		Chi-square
			Observed	Expected	
(1)	(2)	(3)	(4)	(5)	(6)
1	Permanent cultivation ..	1,174	415	383	2.67
2	Shifting cultivations ..	194	74	63	1.92
3	Wage earners ..	151	10	49	31.04
4	Food gathers ..	17	3	6	1.5
	Total ..	1,536	502	501	37.13

A statistical association between the two attributes (i) Economic Pursuit and (ii) high percentage of indebtedness may now be attempted.

Let us frame the null hypothesis as follows :—

Modernity of occupation has no significant association with high percentage of indebtedness.

The Chi-square test is as follows :—

Calculated value of Chi-square = 37.13 with 3 degrees of freedom.

Tabulated value of Chi-square = 4.64 at 20 per cent level of significance.

As the calculated value of Chi-square is more than the tabulated value of both level of significance, the null hypothesis is rejected.

This means modernity of occupation has significant association with high percentage of indebtedness.

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Table No. A-3

TEST OF SIGNIFICANCE OF THE EFFECT OF SIZE OF LANDHOLDING ON EXTENT INDEBTEDNESS  
AMONG THE TRIBAL CULTIVATING HOUSEHOLD ( UNDER TABLE No. 20 )

Sl. No.	Size of land holding	No. of household surveyed	No. of house hold indebted		Chi-Square
			Observed	Expected	
(1)	(2)	(3)	(4)	(5)	(6)
1	Within one hectare ..	779	441	445	0.04
2	Between 1 to 3 hectares ..	228	142	130	1.11
3	Between 3 to 4 hectares ..	102	49	58	1.4
4	Between 4 to 5 hectares ..	32	14	18	0.89
5	Above 5 hectares ..	33	25	19	1.89
	Total ..	1174	671	670	5.33

A statistical association between the two attributes (i) size of land holding and (ii) high percentage of indebtedness may now be attempted.

Let us frame the null hypothesis as follows :—

There is no significant association between the size of land holding and high percentage of indebtedness.

The Chi-squar test is as follows :—

Calculated value of Chi.-Square = 5.33 with 4 degrees of freedom.

Tabulated value of Chi.-Square = 7.78 at 10 percentage level of Significance.

As the calculated value of Chi.-Square is less than the tabulated value at both level of significance, the null hypothesis is accepted.

So there is no significant association between the size of land holding and high percentage of indebtedness.

## **Types of Loan**

In this area, paddy, grains and cash are the main types of loan incurred by the loanees. Table No. 14 will show the quantity of loan of different types incurred during the current and previous years in the area. The cash loan of Rs. 1,31,945.00 constitutes 91.4 per cent of the total loan of Rs. 1,44,292.50 (Loan in kind being converted to cash at its market value) while paddy is 6.3 per cent and others (in kind) 2.3 per cent. Types of loan under the heading 'Others' includes Ragi, Millets of different varieties (Jona & Kosla) Niger and Mustard.

## **Volume of Loan**

The total outstanding loan (both current and old) at the time of survey can be seen from the Table No. 14. It stands at Rs. 1,44,292.50 including paddy and other grains at cash value out of which Rs. 42,482.00 is the current loan and Rs. 1,01,810.50 the old outstanding loan respectively. The amount of current loan constitutes less than one-third of the total amount of loan. Thus the number of households with old outstanding loan is large and accordingly the amount of old loan is higher.

## **Average amount of loan per indebted household**

The average amount of total loan (both current and old) outstanding at the time of survey is Rs. 135.70 per indebted household among the settled cultivators (vide Table No. 15). This includes paddy loan worth Rs. 7.50 and other grains worth Rs. 3.20. Among the shifting cultivators the average loan comes to Rs. 178.60. The wage-earner households have an average loan of Rs. 215.20 and the same figure for the food-gathering households is Rs. 191.80. It is seen that among the shifting cultivators the

number of indebted households is highest but the amount of average loan per indebted household is low. In other groups there are lesser number of indebted households but the average amount of loan per indebted household is higher. Thus it may be concluded that non-cultivating households have incurred larger amounts of loan than the cultivating households.

In respect of current loan (1971) the average amount of loan is very high among the indebted food-gathering households, (Vide Table No. 16). The cultivating households have got an average of Rs. 90.00 while the shifting cultivators with Rs. 52.00 have the lowest average.

From the Table No. 17 it may be seen that a larger amount of old loan is pending with the non-cultivating households with the wage-earners at the top (i. e. Rs. 204.00 as the average amount of loan per indebted household). This shows that non-cultivating households have less paying capacity and economically they are unsound.

## **Average amount of loan among the cultivating households only**

When the average amount of loan among the cultivating households classified on the basis of size of land-holding is analysed it is clear that the household having more land have incurred more loan (Vide Table No. 18). The average total loan per indebted household having land within one hectare is Rs. 112.00. It increases gradually with the increase in the size of land-holding. It stands at Rs. 302.00 per indebted household having land exceeding five Hectares.

As regards current loan (1971) which may be seen from the Table No. 19 same is the case with slight deviation in the average amount of current loan

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from Rs. 68.00 in the first group to Rs. 292.00 in the fourth group after which there is a fall. Similarly in respect of old loan outstanding among these cultivating households there was steady growth from the beginning till third group. After this there is a sudden fall followed by a sudden rise in the last group (Vide Table No. 20). This shows that the households having more land, that is more assets, are more widely indebted.

### Households and volume of loan

Table No. 21 will give the classification of households on the basis of volume of loan incurred. In respect of current, old and total loan maximum number of households have incurred loan amounting to Rs. 100.00 or less. Here their percentage to total indebted households are 78.6, 65.0 and 69.7 in case of current, old and total loan respectively. This is followed by the households having loan between Rs. 100.00 and Rs. 200.00. Their number decreases in the succeeding groups. There are five households having loan above Rs. 1,000.00. Thus it may be concluded that the loanees of this area generally do not incur huge amount of loan.

### Purpose of Loan

Table Nos. 22, 23 and 24 will show the amount and percentage of loan incurred for different purposes. Table No. 22 will provide figures for the total loan (both current and old), Table No. 23 current loan and the Table No. 24 old outstanding loan. It will be seen that huge amount of loan has been brought for purchase, improvement etc. of land and purchase of drought-cattle. These items constitute 31.6 per cent total loan, 35.5 per cent of the current loan and 29.6 per cent of the old outstanding loan. Loan brought for seed and seedling purposes is very small, the percentage of the loan under

this head being 0.3 per cent of the total loan, 0.5 per cent of the current loan and 0.3 per cent of the old loan. Similarly amount of loan incurred for procuring agricultural implements and for payment of taxes is not significant. For payment of wage they have incurred 5.0 per cent of the total loan, 7.1 per cent of the current loan and 4.2 per cent of the old loan. For investment in trade and craft they have incurred small amount of loan. If all these above items are treated as the productive the total amount of loan incurred for this purpose constitutes 37.8 per cent of the total loan, 45.2 per cent of the current loan and 35.0 per cent of the old loan.

Amount of loan incurred for house-building, house repairs, etc., and for purchase of household articles is very insignificant.

23.1 per cent of the total loan, 18.9 per cent of the current loan and 24.7 per cent of the old loan have been incurred for meeting the deficiencies in normal consumption. They have also incurred loan for purchase of dress and ornament to an extent of 4.2 per cent of the total loan, 7.2 per cent of the current loan and 2.9 per cent of the old loan.

Loans are generally incurred on the occasions of religious ceremonies social function such as marriage and death rites and treatment of diseases which consists mainly of traditional magico-religious rites. Under these items the amount of loan stands at 23.7 per cent of the total loan, 20 per cent of the current loan and 25.1 per cent of the old loan. Loans are also incurred to meet the expenses involved in litigation. Similarly for the repayment of old loan they also incur fresh loan. This indicates that loans are mainly incurred for unproductive purposes.

### Sources of credit :

Table Nos. 25, 26 and 27 deal with amount of total loan (both old and current) current loan and old loan respectively classified according to sources. From Table No. 25 it will be seen that maximum amount (i.e. 49.3 per cent of the total loan) has been borrowed from the non-tribal creditors. Next come the tribal creditors with 36.9 per cent who are mostly relatives and friends. Loans obtained from different official sources is insignificant. Total amount obtained from three official sources, viz., Tribal & Rural Welfare Department, other Government agencies other than co-operative societies and official co-operative societies comes to 13.1 per cent of the total loan. Similar is also the case with the current loan (vide Table No. 26) and old Loan (vide Table No. 27). Thus it may be said that 78.9 per cent of the annual requirement of loan in 1971 (vide Table No. 26) has been provided by the local private creditors both tribal and non-tribal.

### Rate of Interest :

Table No. 28 will show that maximum amount i.e. 34.7 per cent of total outstanding loan (both current and old) has been obtained on the condition of paying annual interest ranging from 10 to 25 per cent. For 21.0 per cent of the total outstanding loan, the rate of annual interest varies from 25 per cent to 50 per cent. The outstanding loan within 10 per cent of annual interest comes to 16.1 per cent. The major portion of loan under this category has been obtained from official sources. As much as 10.2 per cent of of the loan is interest free. Loan with interest ranging from 50 per cent to 200 per cent per annum constitutes 16.9 per cent of the total outstanding loan. Loans have been contracted on payment of interest even above 300 per cent. Similarly in case of current loan (in 1971) as given in Table No. 29.

major portion of the loan has been incurred on interest amounting to 10 to 50 per cent per annum. Smaller percentage of loan bears interest between 200 per cent and above.

It is estimated that the total amount expected to be paid towards interest (calculating on the basis of mid-value of class-interval of rate of interest as the expected rate of interest for the loan coming under it) in 1971 is Rs. 48,189.00 for the principal amounting to Rs. 1,44,292.50. Out of this Rs. 12,627.00 will be for the current loan of Rs. 42,482.00 and Rs. 3,55,562.00 towards the old loan amounting to Rs. 1,01,810.00. Thus the average amount of interest to be paid in 1971 towards the total outstanding loan by an indebted household comes to nearly Rs. 45.00 besides Rs. 1,28.40 towards principal. Hence the total obligation towards liquidation of debt in 1971 per indebted household comes to Rs. 173.40. It may also be calculated that the average rate of interest per annum comes to 35 per cent.

### Year and Month of bringing loan :

Table No. 31 shows the amount of total outstanding loan in 1971 on the basis of year in which it has been obtained. Some amount of loan brought before 1959 has been laying unpaid, although the amount is small (i. e. Rs. 9,35.50). Rs. 40,646.00 remained outstanding out of loan incurred in 1959. This is the maximum amount of outstanding loan in any year. The outstanding loan in the previous years slowly decreases from Rs. 10,343.50 in 1968 to Rs. 140.00 in 1959. This indicates that old loans have still remained outstanding and 30 per cent of the old outstanding loan is 3 years old and 11 per cent is 5 years old. Table No. 32 will show the classification of the total outstanding loan in 1971 on the basis of their periodicity according to months in which they have

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been obtained. It is seen that maximum amount has been obtained in March and April when their agricultural season starts and when there is acute food shortage. This is the period when a number of religious ceremonies are also performed. The people have also incurred loan in large quantity during the lean months of June and July for both production and consumption purposes. Loans incurred in January and February are mostly for social and religious functions. In the year 1971 as will be seen from the Table No. 33 maximum amount of loan has been brought in July and August. This is followed by the amount brought in April, May and June.

### Nature of security :

Loans from the private money-lenders have generally not registered for money-lending business, they do not keep any written agreement. In some cases they simply keep a note about the date, amount, rate of interest or *faida* or *Katni* against the name of the loanees. In case of loan from official agencies written documents in the prescribed procedures are adopted. Both creditors and the borrowers are now conscious of mortgaging land for obtaining loan. Only on rare occasions the borrowers offer their land on demand by the creditors towards the accumulated loans. The local creditors know that the tribal people of the area are true to their words in their dealings with them. The local non-tribal creditors in particular also aspire to get the main agricultural and forest products from the tribal by advancing loan.

### Mode of Repayment :

Repayment is done generally during the harvest season or at the expiry of the stipulated period. If a debtor fails to pay both towards principal and

interest, the creditor will only demand the interest. If he fails to pay interest the amount is added to the principal for the next year. In case of cash loan the interest is generally charged as *Faida* or *Katni* (*Faida* or *Katni* means a fixed amount of grain or other material per rupee towards interest). For example a debtor may take loan on condition to pay 2 manas (a mana or measure of rice will be equivalent to 3 kilograms) *Kandula* as *Faida* per rupee. In such case the debtor has to pay *Kandula* at the market rate at the time of harvest for the principal plus the *Faida*. If *Kandula* will be available at one Kilogram per rupee in the market at the time of harvest, the debtor has to pay 3 Kilograms towards principal and *Faida* per rupee. In some cases the interest even the principal are paid back in kind at the prevailing rate in the market. Loan in kind is generally paid back in kind at a fixed rate. There are also instances where cash loan is given on condition of paying back in kind at fixed rate without considering the market rate during the harvest. In case of loan for rendering service (*Khamari*) no interest is charged. In lieu of interest the debtor has to work during the stipulated period on demand from the employer. He cannot work for any other person without permission from his employer. In such cases the *Khamari* also gets slightly lesser amount of wage than a daily labourer gets.

At the time of repayment the debtor has to arrange for the transportation of grains or other materials at his own cost to the doors of the creditor. At the time of bringing loan the debtor generally goes to the creditor's place. In some case the money-lenders occasionally visit different villages and may advance loan and realise the principal and interest. In such cases if the repayment is in kind it is the duty of the debtor to carry the same to the creditor's house.

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## CONCLUSION

The subdivision with high density of tribal population has got a very large number of small tribal villages. Here they are still educationally backward and economically primitive. Small-sized landholding for settled cultivation does not provide them with enough to meet their requirements. They still practise their traditional shifting cultivation. Income which they derive from cultivation is substantially supplemented by forest collection. In the absence of any industrial establishment the scope for wage-earning is limited to the requirement of the local cultivators. Lack of communication followed by lack of suitable marketing

facilities does not create any incentive among them to develop cottage industries.

The tribal people are very highly indebted to non-tribal creditors who extract the major portion of their produce they get from the field and the forest. It is an irony that these exploiters are regarded as friends by the people whom they exploit; such is the strength of traditional relationship. This is also due to the highly personalised nature of the relationship with which the impersonal forces of the Governmental and statutory agencies can hardly compete. An integrated approach to the problem is essentially required to solve the problem.

Table No. 1

CLASSIFICATION OF VILLAGE ON THE BASIS OF THE ETHNIC COMPOSITION AND SIZE OF POPULATION IN DIFFERENT POLICE-STATIONS OF PARLAKHEMUNDI SUBDIVISION AS PER THE CENSUS, 1961.

Sl. No.	Name of the police-station	Total number of villages	No. of inhabited villages	Tribal villages (100% tribal)			Mixed villages with population			Tribal villages with population			Villages without Population		
				within 200 population	Between 200 & 1,000 population	Above 1,000 population	Within 200 population	Between 200 & 1,000 population	Above 1,000 population	Within 200 population	Between 200 & 1,000 population	Above 1,000 population	Within 200 population	Between 200 & 1,000 population	Above 1,000 population
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
1	Mohana (Portion)	..	331	285	87	2	..	89	87	1	181	12	3	..	15
2	Serango	..	313	259	155	36	..	191	34	3	66	1	1	..	2
3	R. Udaygiri	..	210	180	89	5	..	94	30	2	77	9	1	..	10
4	Rangiri	..	326	298	218	34	1	253	18	2	39	5	3	..	8
5	Parlakhemundi	..	198	186	23	7	..	30	57	4	82	11	45	15	71
	Paralakhemundi Subdivision	..	1,378	1,208	572	84	1	657	226	12	445	38	53	15	106

Table No. 2

NUMBER OF HOUSEHOLD AND POPULATION (RURAL) IN DIFFERENT POLICE-STATIONS OF PARLAKHEMUNDI SUBDIVISION AS PER THE CENSUS, 1961

Sl. No.	Name of the police-station	Total number of household	Population		Percentage of			Remarks	
			Total	Scheduled Tribes	Scheduled Tribes to total population	Scheduled castes to total population	Scheduled Tribes and Scheduled Castes to total population		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1	Mohana (Portion)	..	51,089	32,283	6,126	63.18	10.99	75.17	..
2	Serango	..	47,460	35,718	1,701	75.25	3.58	78.83	
3	R. Udayagiri	..	27,116	19,589	911	72.24	3.25	75.59	
4	Ramgiri	..	41,165	34,437	1,492	83.65	3.62	87.27	
5	Parlakhemundi	..	98,272	16,525	1,7497	13.98	17.80	31.78	
	Parlakhemundi Subdivision	62,497	265,102	138,552	27,727	52.26	10.45	62.71	

Table No. 3

PROJECTED NUMBER OF HOUSEHOLD AND POPULATION FOR 1971 IN DIFFERENT  
POLICE-STATIONS OF PARLAKHEMUNDI SUBDIVISION

Sl. No.	Name of the police station	Total number of household (Projected)	Total population (Projected)	Scheduled Tribes		Remarks
				Number of household (Projected)	Population (Projected)	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Mohana (Portion)	14,711	62,523	10,397	39,508	
2	Serango	13,829	58,082	9,503	43,712	
3	R. Udayagiri	7,507	33,185	4,994	23,973	
4	Ramgiri	12,023	50,378	8,966	42,144	
5	Parlakhemundi	28,498	120,265	5,185	20,223	
	Parlakhemundi Subdivision	76,568	324,433	39,045	169,560	

Calculated over the census figures of 1961 at the rate of growth (i. e., 22.38) for the Ganjam district during the decade, 1961—71.

TABLE No. 4

INDUSTRIAL CLASSIFICATION OF WORKERS IN DIFFERENT POLICE STATIONS OF PARLAKHEMUNDI SUBDIVISION AS PER THE CENSUS, 1961.

Sl. No.	Name of the police-station	Total workers		As cultivators		As agricultural labourer		In mining quarrying		As household Industry	
		M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Mohana (Portion)	15,725	23,737	11,876	11,138	516	198	111	111	307	170
2	Serango	14,593	12,094	10,597	8,369	575	1,122	166	100	625	458
3	R. Udayagiri	8,316	6,764	6,173	5,284	494	506	6	5	162	149
4	Ramagiri	12,323	9,048	9,975	6,490	849	1,327	89	50	164	182
5	Parlakhemundi	32,297	24,961	14,183	6,261	6,809	6,392	1,210	531	1,961	638
6	Parlakhemundi subdivision	83,254	66,604	52,804	37,542	9,288	9,545	1,582	797	3,219	1,587

  

Sl. No.	Name of the police station	In manufacturing other than Household Industry		In constitution		In Trade and Commerce		In Transport Storage and Communication		In other services	
		M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
(1)	(2)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
1	Mohana (Portion)	24	16	30	..	378	162	18	1	2,420	1,941
2	Serango	22	16	17	..	637	329	12	..	1,942	1,710
3	R. Udayagiri	..	..	18	..	393	34	15	..	1,055	786
4	Ramagiri	..	24	1	..	94	77	17	..	1,134	898
5	Parlakhemundi	70	78	32	2	590	233	121	..	7,321	10,826
6	Parlakhemundi subdivision	116	134	98	2	2,092	835	183	1	13,872	11,161

Table No. 5

NUMBER AND PERCENTAGE OF LITERATE AND EDUCATED PERSONS IN DIFFERENT POLICE-STATIONS OF  
PARLAKHEMUNDI SUBDIVISION AS PER THE CENSUS, 1961

Sl. No.	Name of the police-station	Population			Number of literate and educated persons			Percentage of literate and educated persons to total population			Remarks
		Total	Male	Female	Total	Male	Female	Total	Male	Female	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Mohana (Portion)	51,089	24,986	26,103	4,042	3,659	383	7.9	14.6	1.4	
2	Serango ..	47,460	23,073	24,385	5,566	4,523	1,043	11.7	19.6	4.2	
3	R. Udaygiri ..	27,116	13,537	13,559	3,382	2,913	469	12.4	21.4	3.4	
4	Ramagiri ..	41,165	20,167	20,998	3,346	2,841	505	8.1	14.0	2.4	
5	Parlakhemundi ..	98,272	48,724	49,548	14,453	11,411	30,42	14.7	23.4	6.1	
6	Parlakhem u n d i subdivision.	265,102	130,507	134,595	30,789	25,347	5,442	11.6	19.4	4.0	

Table No. 6

NUMBER OF VILLAGES COVERED BY THE SURVEY FROM DIFFERENT POLICE-STATIONS OF  
PARLAKHEMUNDI SUBDIVISION

Sl. No.	Name of the polize-station	Number of Tribal Villages surveyed			Number of Tribal Villages			Remarks
		Within 200 population	Between 200 and 1,000 population	Total	Within 200 population	Between 200 and 1,000 population	Total	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Mohana (Portion)	87	2	89	10	1	11	
2	Serango ..	155	36	191	15	2	17	
3	R. Udaygiri ..	89	5	94	9	1	10	
4	Ramagiri ..	218	34	252	20	2	22	
5	Parlakhemundi ..	23	7	30	3	1	4	
	Parlakhem u n d i Subdivision.	572	84	656	57	7	64	

Table No. 7

NUMBER AND SIZE OF HOUSEHOLDS IN THE SURVEYED VILLAGES IN DIFFERENT POLICE-STATIONS OF PARLAKHEMUNDI SUBDIVISION

Sl. No.	Name of the police-station	Total number of household	Number of Household having					Average size of household (member)	Remarks
			1 to 2 members only	3 to 5 members only	6 to 8 members only	9 to 10 members only	Above 10 members		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1	Mohana (Portion)	229	41	155	29	4	..	3.8	
2	Serango	400	53	222	103	14	8	4.6	
3	R. Udaygiri	237	25	128	76	4	4	4.8	
4	Ramagiri	550	57	320	153	15	5	4.7	
5	Parlakhemundi	123	23	87	13	..	..	4.0	
6	Parlakhemundi subdivision	1,539	199	912	374	37	17	4.5	

Table No. 8

NUMBER AND PERCENTAGE OF LITERATE AND EDUCATED PERSONS IN THE SAMPLE VILLAGES

Sl. No.	Name of the police-station	Population			Number of literate and educated persons			Percentage of literate and educated persons to total population		
		Total	Male	Female	Total	Male	Female	Total	Male	Female
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Mohana (portion)	879	453	426	23	16	7	2.6	3.5	1.6
2	Serango	1,858	935	923	114	110	4	6.1	11.7	0.4
3	R. Udaygiri	1,150	583	567	158	144	14	13.7	24.6	2.4
4	Ramagiri	2,580	1,280	1,300	466	407	59	18.0	31.7	4.5
5	Parlakhemundi	490	260	230	10	10	..	2.0	3.8	..
6	Parlakhemundi subdivision	6,957	3,511	3,446	771	687	84	11.1	19.5	2.4

Table No. 9

## OCCUPATIONAL CLASSIFICATION OF WORKERS IN THE SURVEYED VILLAGES OF PARLAKHEMUNDI SUB-DIVISION

Sl. No.	Occupation	Workers			Percentage of workers to total workers	Remarks
		Total	Male	Female		
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Permanent cultivators	2,357	1,198	1,159	62.6	
2	Shifting cultivators	482	246	236	12.8	
3	Daily Labourer	864	476	388	23.2	
4	Contract Labourer	13	13	..	1.4	
5	Food Gatherers	42	17	25		
6	Traders	1	1	..		
7	Serviceholders (Government & Private)	1	1	..		
8	Others	4	2	2		
	Total	3,764	1,954	1,810	100	

Table No. 10

## CLASSIFICATION OF HOUSEHOLDS ON THE BASIS OF SIZE OF LAND-HOLDING

Sl. No.	Name of the Police-station	Total number of land owning Household	Number of Households having land					Remarks
			Within Hect.	Between 2 to 3 Hectares	Between 3 to 4 Hectares	Between 4 to 5 Hectares	Above 5 Hectares	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Mohana (Portion)	162	154	2	5	1	..	
2	Serango	292	159	73	30	12	18	
3	R. Udaygiri	214	133	60	17	..	4	
4	Ramgiri	480	329	85	40	15	11	
5	Parlakhemundi	26	3	8	11	4	..	
6	Parlakhem undi Subdivision.	1,174	779	228	102	32	33	

Table No. 11

NUMBER AND PERCENTAGE OF HOUSEHOLD INDEBTED IN THE SURVEYED VILLAGES OF DIFFERENT POLICE-STATIONS FOR PARLAKHEMUNDI SUB DIVISION

Sl. No	Police station	Total Number of Household surveyed	Total loan		Current loan (1971)		Old Loan (1970) and earlier	
			No. of household indebted	Percentage	No. of household indebted	Percentage	No. of household indebted	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Mohana (Portion)	229	134	58.6	31	13.5	126	55
2	Serango ..	400	295	73.7	152	38.0	202	50.5
3	R. Udaygiri ..	237	141	59.4	84	35.4	86	36.2
4	Ramagiri ..	550	365	66.3	206	37.4	271	49.2
5	Parlakhemundi ..	123	92	74.7	29	23.5	70	56.9
	Parlakhemundi Subdivision.	1,539	1,027	66.7	502	32.6	755	49.0

Table No. 12

NUMBER AND PERCENTAGE OF HOUSEHOLDS INDEBTED IN THE SURVEYED VILLAGES OF PARLAKHEMUNDI SUBDIVISION

Sl. No.	Economics Category	No. of household surveyed	Total Loan		Current Loan 1971		Old Loan (1970) and earlier		Remarks
			Number of household indebted	Percentage of indebted household to total number of household	Number of household indebted	Percentage of indebted household to total number of household	Number of household indebted	Percentage of indebted household to total number of household	
1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1	Households with Permanent cultivation.	1,174	929	79.1	415	35.3	671	57.1	
2	Shifting cultivation ..	194	78	40.2	74	38.1	68	35.0	
3	Wage earning ..	151	16	10.5	10	6.6	13	8.6	
4	Food gathering ..	17	4	23.5	3	17.6	3	17.6	
5	Others ..	3	..	..	..	..	..	..	
	Total ..	1,539	1,027	66.7	502	32.6	755	49.0	

Table No. 13

NUMBER AND PERCENTAGE OF CULTIVATING HOUSEHOLD (ON THE BASIS OF SIZE OF LAND HOLDING INDEBTED)  
IN THE SURVEYED VILLAGES OF PARLAKHEMUNDI SUBDIVISION

Sl. No.	Size of land holding	Number of household surveyed	Total Loan		Current Loan (1971)		Old Loan (1970) earlier		Remarks
			No. of household indebted	Percentage of indebted household to total household	No. of household indebted	Percentage of indebted households to total household	No. of household indebted	Percentage of indebted household to total household	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1	Within one Hectars ..	779	592	76.0	265	34.0	441	56.6	
2	Between 2 to 3 Hectars ..	228	203	89.0	83	36.4	142	62.2	
3	Between 3 to 4 Hectars ..	102	79	77.4	34	33.3	49	48.0	
4	Between 4 to 5 Hectars ..	32	26	81.2	16	50.0	14	43.7	
5	Above 5 Hectars ..	33	29	87.8	17	51.5	25	75.5	
Total ..		1,174	929	79.1	415	35.3	671	57.1	

Table No. 14

TYPE AND QUANTITY OF LOAN IN THE SURVEYED VILLAGES OF PARLAKHEMUNDI SUBDIVISION TOTAL AMOUNT  
OF LOAN Rs. 1,44,292.50

Sl. No.	Type of loan	Amount of current loan	Amount of old loan	Total amount of loan	Total amount of loan (kind being converted to cash)	Percentage to total amount of loan	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Cash ..	Rs. 38,894.00	Rs. 93,051.00	Rs. 1,31,945.00	Ks. 1,31,945.00	91.4	
2	Paddy ..	3,416 Kg.	14,801 Kg.	18,217 Kg.	Ks. 9,108.50	6.3	
3	Others in kind ..	1880 Kg.	1359 Kg.	3239 Kg.	Rs. 3,239.00	2.3	
Total ..					1,44,292.50	100	

Table No. 15

AVERAGE AMOUNT OF LOAN PER INDEBTED HOUSEHOLD WITH DIFFERENT ECONOMIC PURSUITS

(Total Loan)

Sl. No.	Economic Pursuits	No. of household indebted	Amount of cash loan			Amount of paddy loan			Amount of other loan			Total loan	Remarks
			Amount of loan (Rs.)	Average per house-hold (Rs.)	Amount loan (Kg.)	Average Rs.	Amount of loan Kg.	Average Kg.	Amount of loan (Rs.)	Average Rs.			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)		
1	Household with wet cultivation.	929	1,16,153	125.0	14,063	15.0	2,961	3.21	1,26,145	135.70			
2	Households with shifting cultivation.	78	11,909	152.60	3,496	44.8	278	3.6	13,935	178.60			
3	Households with wage earning.	16	3,153	197.0	583	36.4	..	..	3,444.50	215.20			
4	Food gathering households.	4	730	182.50	75	18.6	..	..	767.50	191.80			
5	Households with other economic pursuits.	..	..	..	..	..	..	..	..	..			
	Total	1,027	1,31,945	128.40	18,217	17.7	3,239	3.1	1,44,292.50	140.0			

Table No. 16

AVERAGE AMOUNT OF LOAN PER INDEBTED HOUSEHOLD WITH DIFFERENT ECONOMIC PURSUITS.

(Current Loan)

Sl. No.	Economic Pursuits	No. of household indebted	Amount of cash loan			Amount of paddy loan			Amount of other loan			Total loan	Remarks
			Amount of loan (Rs.)	Average per household (Rs.)	Amount of loan (Kg.)	Average Kg.	Amount of loan (Rs.)	Average Kg.	Amount of loan (Rs.)	Average Kg.			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)		
1	Households with cultivation.	415	34,597	83	2,520	6	1,685	4	37,542-00	90	Rs.		
2	Households with shifting cultivation.	74	3,240	43	821	11	195	2	3,845-50	52	Rs.		
3	Households with wage earning.	10	787	78	..	..	..	..	787-00	78	Rs.		
4	Food gathering household.	3	270	90	75	25	..	..	307-50	102	Rs.		
5	Households with other economic pursuits.	..	..	..	..	..	..	..	..	..	Rs.		
Total		502	38,894	78	3,416	7	1,880	3	42,482-00	84	Rs.		

**Table No. 17**

**AVERAGE AMOUNT OF LOAN PER INDEBTED HOUSEHOLD WITH DIFFERENT ECONOMIC PURSUITS**

(Old Loan)

Sl. No.	Economic pursuits	No. of household indebted	Amount of cash loan		Amount of paddy loan		Amount of other loan		Total loan		Remarks
			Amount of loan (Rs.)	Average per household (Rs.)	Amount of loan (Kg.)	Average (Kg.)	Amount of loan (Kg.)	Average (Kg.)	Amount of loan (Rs.)	Average (Kg.)	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Households with wet cultivation.	671	81,556	121	11,543	17	1,276	2	88,603.50	132	
2	Households with shifting cultivation.	68	8,669	127	2,675	39	83	1	10,089.50	148	
3	Households with wage earning.	13	2,366	179	583	44	..	..	2,657.50	204	
4	Food-gathering households.	3	460	153	..	..	..	..	460.00	153	
5	Households with other economic pursuits.	..	..	..	..	..	..	..	..	..	
	<b>Total</b>	755	93,051	123	14,801	19	1,359	2	1,01,810.50	135	

Table No. 18

AVERAGE AMOUNT OF LOAN AMONG THE INDEBTED HOUSEHOLD HAVING WET-CULTIVATION IN PARLAKHEMINDI SUBDIVISION  
(Total Loan)

Sl. No.	Size of land holding	No. of household indebted	Amount of cash loan			Amount of paddy loan			Amount of other types of loan			Total loan in cash	Remarks
			Amount Rs.	Average Rs.	Amount Kg.	Amount Kg.	Average Kg.	Amount Kg.	Average Kg.	Amount Rs.	Average Rs.		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)		
1	Within one Hectare ..	592	59,450	100	9,970	16	2,391	4	66,826.00	112			
2	Between 2 to 3 Hectares	201	24,521	122	1,702	80	315	1	25,687.00	127			
3	Between 3 to 4 Hectares	74	14,890	200	522	7	200	2	15,351.00	200			
4	4 to 5 Hectares ..	24	6,625	276	249	10	30	1	6,779.50	282			
5	Above 5 Hectares ..	38	10,667	280	1,620	42	25	00.6	11,502.00	302			
	Total ..	929	1,16,153	125	14,063	15	2,961	3	1,26,145.50	135			

Table No. 19

AVERAGE AMOUNT OF LOAN AMONG THE INDEBTED HOUSEHOLD HAVING WET-CULTIVATION IN PARLAKHEMUNDI SUBDIVISION  
(Current Loan—1971)

Sl. No.	Size of land holding	No. of household indebted	Amount of cash loan		Amount of paddy loan		Amount of other types of loan		Total loan in cash		Remarks
			Amount Rs.	Average Rs.	Amount Kg.	Average Kg.	Amount Kg.	Average Kg.	Amount Rs.	Average Rs.	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Within one Hectare ..	265	16,158	60	1,510	6	1,250	4	18,163.00	68	
2	Between 2 to 3 Hectares	83	7,678	92	453	5	200	34	8,104.50	97	
3	Between 3 to 4 Hectares	34	3,856	113	88	2	180	5	4,080.00	120	
4	4 to 5 Hectares ..	16	4,578	286	149	9	30	1	4,682.50	292	
5	Above 5 Hectares ..	17	2,327	136	320	18	25	1	2,512.00	147	
	Total ..	415	34,597	83	2,520	6	1,685	4	37,542.00	90	

**Table No. 20**

**AVERAGE AMOUNT OF LOAN AMONG THE INDEBTED HOUSEHOLD HAVING WET-CULTIVATION IN PARLAKHEMENDI SUBDIVISION  
(Old Loan)**

Sl. No.	Size of land holding	No. of household indebted	Amount of cash loan			Amount of paddy loan			Amount of other types of loan			Total loan in cash	Remarks
			Amount Rs.	Average Rs.	Amount Kg.	Average Kg.	Amount Rs.	Average Kg.	Amount Rs.	Average Kg.	Amount Rs.		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)		
1	Within one Hectare ..	441	43,292	98	8,460	19	1,141	2.5	48,663.00	110			
2	Between 2 to 3 Hectares	142	16,843	118	1,249	80	115	0.8	17,582.00	123			
3	Between 3 to 4 Hectares	49	11,034	225	434	8	20	0.4	11,271.00	230			
4	4 to 5 Hectares ..	14	2,047	146	100	7	..	..	2,097.00	149			
5	Above 5 Hectares ..	25	8,340	333	1,300	52	..	..	8,990.00	359			
	<b>Total</b>	671	81,556	121	11,543	17	1,276	2	88,603.00	132			

Table No. 21

## CLASSIFICATION OF HOUSEHOLD ON THE BASIS OF VOLUME OF LOAN INCURRED

Sl. No.	Amount of loan (Range)	Number and percentage of Households						Remarks
		Total loan		Current loan (1971)		Old loan		
		No. of Household	Percentage to total number of indebted	No. of household	Percentage to total number of indebted	No. of Household	Percentage to total No. of indebted	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Within Rs. 100 ..	716	69.7	395	78.6	491	65.0	
2	Between Rs. 101 & Rs. 200.	184	17.9	74	14.7	148	19.6	
3	Between Rs. 200 & Rs. 300.	68	6.6	21	4.2	63	8.6	
4	Between Rs. 300 & Rs. 400 .	29	2.8	4	0.7	27	3.7	
5	Between Rs. 400 & Rs. 500.	8		4		7		
6	Rs. 500 & Rs. 600	11		2		10		
7	Rs. 600 & Rs. 700.	1		..		1		
8	Rs. 700 & Rs. 800	2	3.0	..	1.8	2	3.1	
9	Rs. 800 & Rs. 900	2		1		1		
10	Rs. 900 & Rs. 1,000.	1		..		1		
11	Rs. 1,000 & above	5		1		4		
Total ..		1,027	100	502	100	755	100	

Table No. 22

## AMOUNT OF LOAN INCURRED FOR DIFFERENT PURPOSES

(Total loan)

Sl. No.	Purpose of loan	Amount of loan				Percentage to total amount of loan	Remarks
		Cash (Rs.)	Paddy (Kg.)	Others (Kg.)	Total (Rs.)		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Purchase, improvement of land. etc.	20,358	1,213	224	21,188.50	14.6	
2	Purchase of draught cattle ..	14,209	753	..	14,585.50	17.0	
3	Seeds and seedlings ..	366	379	..	555.50	0.3	
4	Chemical fertilizers, green manures, etc.	..	..	..	..	..	..
5	Payment of wage ..	7,012	567	25	7,320.50	5.0	
6	Agricultural Implements ..	20	178	103	212.00	0.1	
7	Payment of Taxes ..	122	..	..	122.00	0.1	
8	Investment in Trade, craft, etc.	1,136	..	..	1,136.00	0.7	37.8
9	House building, house repair, etc.	611	..	..	611.00	0.4	
10	Normal consumption ..	25,341	10,848	2,307	33,072.00	23.1	
11	Dress and Ornaments ..	5,894	75	..	5,931.50	4.2	
12	Religious ceremonies ..	13,395	1,868	262	14,591.00	10.2	
13	Social functions ..	12,666	2,136	80	13,814.00	9.6	
14	Treatment of Diseases ..	5,402	200	..	5,563.00	3.9	23.7
15	Purchase of household articles	1,664	..	10	1,674.00	1.1	
16	Litigation ..	5,467	..	96	5,563.00	3.9	
17	Liquidation of old loan ..	5,205	..	132	5,337.00	3.7	
18	Others ..	3,077	..	..	3,077.00	2.1	
Total ..		1,31,945	18,217	3,239	1,44,292.50	100	

Table No. 23

## AMOUNT OF LOAN INCURRED FOR DIFFERENT PURPOSES

(Current loan, 1971)

Sl. No.	Purpose of loan	Amount of loan				Percentage to total amount of loan	Remarks
		Cash (Rs.)	Paddy (Kg.)	Others (Kg.)	Total (Rs.)		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Purchase, improvement etc. of land.	6,341	223	206	6,658.50	15.7	
2	Purchase of draught cattle ..	8,800	105	..	8,852.50	20.8	
3	Seeds and seedlings ..	116	264	..	248.00	0.5	
4	Chemical fertilizers, green manures etc.	..	..	..	..	..	
5	Payment of wage ..	3,002	25	25	3,039.00	7.1	
6	Purchase of Agricultural implements.	20	178	..	109.00	0.2	
7	Payment of Taxes ..	122	..	..	122.00	0.2	
8	Investment in Trade craft etc. ..	320	..	..	320.00	07.7	45.2
9	House building, house repair etc.	..	..	..	..	..	
10	Normal consumption ..	5,819	1,782	1,296	8,006.00	18.9	
11	Dress and Ornaments ..	3,028	..	..	3,028.00	7.2	
12	Religious ceremonies ..	3,088	461	217	3,535.50	8.4	
13	Social functions ..	2,517	278	40	2,696.00	6.4	
14	Treatment of Diseases ..	2,117	100	..	2,167.00	5.2	
15	Purchase of household articles	154	..	..	154.00	0.4	
16	Litigation ..	600	..	96	696.00	1.7	
17	Liquidation of old loan ..	2,080	..	..	2,080.00	4.9	
18	Others ..	770	..	..	770.00	1.9	
	Total ..	38,894	3,416	1,880	42,482.50	100	

Table No. 24

## AMOUNT OF LOAN INCURRED FOR DIFFERENT PURPOSES

(Old Loan, 1970 and Earlier)

Sl. No.	Purpose of loan	Amount of loan				Percentage to total amount of loan	Remarks
		Cash (Rs.)	Paddy (Kg.)	Others (Kg.)	Total (Rs.)		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Purchase, improvement, etc. of land.	14,017	990	18	14,530.00	14.2	
2	Purchase of draught cattle ..	15,409	648	..	15,733.00	15.4	
3	Seeds and seedlings ..	250	115	..	307.50	0.3	
4	Chemical fertilizers, green manures, etc	..	..	..	..	..	
5	Payment of wage ..	4,010	542	..	4,281.00	4.2	
6	Agricultural Implements ..	..	..	103	103.00	0.1	
7	Payment of Taxes ..	..	..	..	..	..	
8	Investment in Trade, craft, etc.	816	..	..	816.00	0.8	300
9	House building, house repair, etc.	611	..	..	611.00	0.6	
10	Normal consumption ..	19,522	9,066	1,011	25,066.00	24.7	
11	Dress and ornaments ..	2,866	75	..	2,903.00	2.9	
12	Religious ceremonies ..	10,307	1,407	45	11,055.50	10.9	
13	Social functions ..	10,149	1,858	40	11,118.00	10.9	
14	Treatment of diseases ..	3,285	100	..	3,335.00	3.3	
15	Purchase of household articles	1,510	..	10	1,520.00	1.5	
16	Litigation ..	4,867	..	..	4,867.00	4.8	
17	Liquidation of old loan ..	3,125	..	132	3,257.00	3.2	
18	Others ..	2,307	..	..	2,307.00	2.2	
	Total ..	93,051	14,801	1,359	1,01,810.00	100	

Table No. 25

SOURCES OF CREDIT AND AMOUNT OF LOAN  
TOTAL LOAN (BOTH CURRENT AND OLD)

Sl. No.	Sources of loan	Amount of loan				Percentage to total loan	Remarks
		Cash	Paddy	Others	Total		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Tribal & Rural Welfare Department.	330	100	..	380.00	0.2	
2	Other Government Agencies other than Co-operative Society.	10,595	..	..	10,595.00	7.6	
3	Co-operative Societies ..	7,580	800	..	8,020.00	5.5	
4	Un-official Co-operative Societies.	430	635	30	777.50	0.5	
5	Tribal Creditors ..	48,328	5,782	2,050	53,269.00	36.9	
6	Non-Tribal Creditors ..	64,682	10,820	1,159	71,251.00	49.3	
7	Other Sources ..	..	..	..	..	..	..
	Total ..	1,31,945	18,217	3,239	1,44,292.50	100	

Table No. 26

SOURCES OF CREDIT AND AMOUNT OF LOAN  
CURRENT LOAN (1971)

Sl. No.	Sources of loan	Amount of loan				Percentage to total loan	Remarks
		Cash	Paddy	Others	Total		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Tribal & Rural Welfare Department.	260	..	..	260.00	0.6	
2	Other Government Agencies other than Co-operative Society.	5,110	..	..	5,110.00	12.1	
3	Co-operative Societies ..	3,273	..	..	3,273.00	7.7	
4	Un-official Co-operative Societies.	70	430	5	290.00	0.7	
5	Tribal Creditors ..	12,857	1,439	1,137	14,713.50	34.6	
6	Non-Tribal Creditors ..	17,324	1,547	738	18,835.50	44.3	
7	Other Sources ..	..	..	..	..	..	..
	Total ..	38,894	3,416	1,880	42,482.00	100.00	

Table No. 27

SOURCES OF CREDIT AND AMOUNT OF LOAN  
(OLD LOAN)

Sl. No.	Sources of loan	Amount of loan				Percentage to total loan	Remarks
		Cash	Paddy	Others	Total		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Tribal & Rural Welfare Department.	70	100	..	120.00	0.1	
2	Other Government Agencies other than Co-operative society.	5,485	..	..	5,485.00	5.6	
3	Co-operative Societies ..	4,307	880	..	4,747.00	4.6	
4	Un-official Co-operative Societies.	360	205	25	487.50	0.5	
5	Tribal Creditors ..	35,471	4,343	913	38,555.50	37.8	
6	Non-Tribal Creditors ..	47,358	9,273	421	52,415.50	51.4	
7	Other Sources ..	..	..	..	..	..	..
	<b>Total</b> ..	<b>93,051</b>	<b>14,801</b>	<b>1,359</b>	<b>1,01,810.50</b>	<b>100.0</b>	

Table No. 28

RATE OF INTEREST AND AMOUNT OF LOAN  
(TOTAL LOAN BOTH OLD AND CURRENT)

Sl. No.	Rate of interest per annum per hundred	Amount of loan				Percentage to total loan	Remarks
		Cash (Rs.)	Paddy (Kg.)	Others (Kg.)	Total (Rs.)		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Within 10 ..	23,168	150	..	23,243.00	16.1	
2	Between 10 and 25 ..	48,956	2,303	..	50,107.50	34.7	
3	Between 25 and 50 ..	22,424	10,903	2,484	30,359.00	21.0	
4	Between 50 and 75 ..	6,757	796	59	7,214.00	4.9	
5	Between 75 and 100 ..	8,055	2,575	177	9,519.00	6.9	
6	Between 100 and 200 ..	6,470	970	429	7,384.00	5.1	
7	Between 200 and 300 ..	1,163	280	25	1,328.00	0.9	
8	Above 300 ..	231	170	..	316.00	0.2	
9	Interest Free ..	14,721	70	65	14,821.00	10.2	
	<b>Total</b> ..	<b>1,31,945</b>	<b>18,217</b>	<b>3,239</b>	<b>1,44,292.50</b>	<b>100</b>	

Table No. 29

## RATE OF INTEREST AND AMOUNT OF LOAN

Current (1971) Loan

Sl. No.	Rate of interest per annum per hundred	Amount of loan				Percentage to total loan	Remarks
		Cash (Rs.)	Paddy (Kg.)	Others (Kg.)	Total (Rs.)		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Within 10 ..	10,465	..	..	10,465.00	24.6	
2	Between 10 and 25 ..	13,354	240	..	13,474.00	31.8	
3	Between 25 and 50 ..	7,439	1,490	1,524	9,708.00	22.8	
4	Between 50 and 75 ..	2,563	356	25	2,766.00	6.6	
5	Between 75 and 100 ..	1,405	925	177	2,044.50	4.8	
6	Between 100 and 200 ..	1,327	375	134	1,648.50	3.8	
7	Between 200 and 300 ..	133	..	..	133.00	0.3	
8	Above 300 ..	66	..	..	66.00	0.1	
9	Interest free ..	2,142	30	20	2,177.00	5.2	
Total ..		38,894	3,416	1,880	42,482.00	100	

Table No. 30

## RATE OF INTEREST AND AMOUNT OF LOAN

(Old Loan)

Sl. No.	Rate of interest per annum per hundred	Amount of loan				Percentage to total loan	Remarks
		Cash (Rs.)	Paddy (Kg.)	Others (Kg.)	Total (Rs.)		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Within 10 ..	12,703	150	..	12,778.00	12.5	
2	Between 10 and 25 ..	356,602	2,063	..	36,623.50	36.4	
3	Between 25 and 50 ..	14,985	9,413	960	20,651.50	20.2	
4	Between 50 and 75 ..	4,194	440	34	4,448.00	4.4	
5	Between 75 and 100 ..	6,650	1,650	..	7,475.00	7.4	
6	Between 100 and 200 ..	5,143	595	295	5,735.50	5.6	
7	Between 200 and 300 ..	1,030	280	25	1,195.00	1.1	
8	Above 300 ..	165	170	..	250.00	0.2	
9	Interest free ..	12,579	40	45	12,644.00	12.4	
Total ..		93,051	..	1,359	1,01,810.50	100	

Table No. 31

CLASSIFICATION OF AMOUNT OF OUTSTANDING LOAN INCLUDING CURRENT LOAN IN PARALAKHEMUNDI  
SUBDIVISION.

Year of Bringing Loan	Quantity of loan				Remarks
	Cash (Rs.)	Paddy (Kg.)	Others (Kg.)	Total including kind con- verted to cash (Rs.)	
(1)	(2)	(3)	(4)	(5)	(6)
1971	38,894	3,416	1,880	42,482.00	
1970	21,844	5,245	453	24,919.50	
1969	38,776	3,336	202	40,646.00	
1968	9,666	1,209	73	10,343.50	
1967	6,298	1,472	198	7,232.00	
1966	5,315	1,473	150	6,201.50	
1965	3,075	501	123	3,448.50	
1964	2,633	300	90	2,873.00	
1963	2,180	870	70	2,685.00	
1962	420	..	..	420.00	
1961	690	80	..	730.00	
1960	1,196	80	..	1,236.00	
1959	140	..	..	140.00	
Prior to 59	818	235	..	935.50	
Total	1,31,945	18,217	3,239	1,44,292.50	

Table No. 32

AMOUNT AND MONTH OF BRINGING LOAN TOTAL LOAN (BOTH CURRENT AND OLD)

Sl. No.	Month	Amount of loan				Remarks
		Cash (Rs.)	Paddy (Kg.)	Others (Kg.)	Total (Rs.)	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	January	..	7,779	1,513	312	8,847.50
2	February	..	11,716	1,341	330	12,716.50
3	March	..	17,586	1,677	470	18,894.50
4	April	..	16,347	2,426	486	18,046.00
5	May	..	12,566	2,696	293	14,207.00
6	June	..	14,019	3,221	378	16,007.00
7	July	..	16,016	2,237	582	17,716.50
8	August	..	12,221	965	214	12,917.50
9	September	..	7,845	368	90	8,119.00
10	October	..	6,686	1,253	84	7,396.50
11	November	..	2,931	20	..	2,941.00
12	December	..	6,233	500	..	6,483.00
Total		..	1,31,945	18,217	3,239	1,44,292.00

Table No. 33

## AMOUNT AND MONTH OF BRINGING LOAN (CURRENT LOAN—1971)

Sl. No.	Month	Amount of loan				Remarks
		Cash (Rs.)	Paddy (Kg.)	Others (Kg.)	Total Rs.	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	January	2,689	160	110	2,879.00	
2	February	2,706	220	55	2,871.00	
3	March	3,391	162	345	2,817.00	
4	April	4,312	468	251	4,797.00	
5	May	4,453	449	105	4,782.50	
6	June	3,754	519	220	4,233.50	
7	July	5,054	523	452	5,767.50	
8	August	5,386	300	196	5,732.00	
9	September	4,289	245	70	4,481.50	
10	October	2,860	370	76	3,121.00	
11	November	..	..	..	..	
12	December	..	..	..	..	
Total		38,894.00	3,416	1,880	42,482.00	

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# Report on the Inaugural Function of the Seminar Series on "The Strategy for Tribal Development" in the Fifth Five-Year Plan

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The Tribal & Harijan Research-cum-Training Institute organized a series of seminars on the theme "Strategy for Tribal Development in the Fifth Five-Year Plan". The inaugural function of the series was held on the 1st March 1975 at 7-45 P.M. at the Institute of Engineers' Building, Bhubaneswar. The series was inaugurated by Shri Akbar Ali Khan, Governor of Orissa. Shri V. S. Matthews, I. A. S., Chief Secretary to Government of Orissa presided over the function. Shri Bhupinder Singh.

I. A. S., Secretary to Government, Tribal & Rural Welfare Department, welcomed the Governor, the President and the Chief Speaker. The Chief Speaker, Professor L. P. Vidyarthi, Professor in Anthropology, Ranchi University, presented a paper on Strategy for Tribal Development in India.

The welcome address, the inaugural address, the paper presented in the seminar and the presidential address are presented in the following pages :—

## WELCOME ADDRESS BY SHRI BHUPINDER SINGH, I.A.S., SECRETARY, TRIBAL & RURAL WELFARE DEPARTMENT GOVERNMENT OF ORISSA

*President Sir, Revered Governor, Professor, Vidyarthi and Friends,*

It is my pleasant duty to welcome you all to this function this evening. One is almost overwhelmed to find such a distinguished gathering.

2. Nearly three decades after Independence, it may be almost trite to recall the controversy of isolationism *versus* assimilation that was current in the pre-Independence days and continued for some time in the post-Independence era. One who has partaken of the flavour of Indian History can easily make the observation that the stream of isolation is alien to Indian culture and thought. Successive invasions of the country either in the human waves or in thought waves led

to the only lasting result, i.e., assimilation. Invading races were absorbed in the Indian main-stream and so were the incoming ideas. No wonder that the doctrine of assimilation gained strength after we shook off the foreign shackles in 1947.

3. Today, in the Fifth Plan period, we are poised for an adventure in tribal development. After the State Plans, special plans have been drawn up to be fitted into them so that the cause of tribal development is promoted and accelerated. As in any other field of human endeavour, in drawing up the plans we came across a number of problems and propositions that have exercised us and have insistently called for solutions. In what important aspects should the approach to question

## REPORT ON THE INAUGURAL.....

of tribal development be different from the approach to the general problem of planning and development? Should we treat the tribals in different light than the rest of the general population? If so, will we not be creating a class psychology, a class complex? Should the tribals be enabled to take several leaps at a time to bring them on par with the rest of the population or should their development be progressed step by step to make it a steady process? In the spirit of the provisions of the Constitution, what should be the extent of protection offered and whether any excessive indulgence would not be self-defeating? Or relatedly, what should be the extent of subsidies offered in various schemes? These and various other questions have often been agitating our minds and we thought that there should be a meeting of mature and learned intellects so that we could proceed to find some rational and well-considered solutions to these problems.

4. This is the genesis of talks which are being inaugurated today. I am glad to say that when we requested eminent social Scientists and Anthropologists in the field, they responded readily. For

SPEECH OF THE GOVERNOR, ORISSA AT THE FIRST  
LECTURE OF THE SERIES "STRATEGY FOR TRIBAL  
DEVELOPMENT" AT THE INSTITUTE OF ENGINEERS'  
BUILDING, BHUBANESWAR ON 1ST MARCH 1975 AT  
7.45 P. M.

*Mr. President, Mr. Vidyarthi and friends,*

I have great pleasure in associating myself this evening with the first lecture of the series "Strategy for Tribal Development". I am glad that an eminent Anthropologist is delivering the first lecture.

2. The realisation that the tribals constitute a weak link in the membership of the Indian family was present

our programme for the ensuing talks. we have on our cards such eminent people in the field like Professor S. C. Dube, Professor Yogendra Singh, Professor Gopal Sarana, Dr. B. K. Roy Burman and several others. We are extremely grateful to Professor L. P. Vidyarthi who has so kindly consented to come all the way from Ranchi to deliver to us the inaugural address this evening.

5. On behalf of the Department, I express my profound thanks to His Excellency the Governor who has so kindly spared his valuable time. When I approached him, his programme for Puri was already made. He has been through a strenuous day at Puri today and has come straight to this function from Puri. This is indicative of his deep interest for the cause of tribal development for which he has a special role in the Constitution.

6. To the President of this evening function, Shri V. S. Matthews, I. A. S., Chief Secretary we owe a deep debt of gratitude. Amidst his multifarious duties, he has never spared himself for any occasion when the cause of tribal development was involved. My thanks are due to him in abundant measure.

even in the pre-independence times. However, the controversy isolation versus assimilation blurred our ideas of the lines on which we should proceed in bringing the tribals at least upto the level of the other members of the family. The framers of the Constitution grasped the reality of backwardness of this section and this is implicit in the various protective provisions enshrined in the basic documents of the land. The State has been enjoined

to promote with special care' the educational and economic interests of particularly the scheduled tribes and to protect them from social injustice and exploitation. In the Chapter on Fundamental Rights, the provision of prohibition of discrimination on grounds of religion, race, caste, sex or place of birth has been tempered with the dictum that nothing shall prevent the State from making any special provision for the socially and educationally backward scheduled tribes. Not resting content with that, in the Fifth Schedule, the Governor has been empowered to make any particular Act of Parliament or of the Legislature of the State inapplicable to a scheduled area. These clearly point to the anxiety for ensuring that the scheduled tribes were adequately fostered and cared for.

3. In the context of such earnestness, it is interesting to look back at the post-independence era, and review the events as they unfolded themselves. One cannot escape the observation in this era that while the Nation marched steadily on the road of planned development, the more affluent and powerful sections of the society reaped the richer harvest. In the result, the economically backward, trailed behind and the disparity between them and the

affluent sections has been growing. We have a moral duty to rectify this state of affairs. Even on practical considerations, the situation needs to be mended as no society can take a leap forward leaving a big mass of stragglers behind. Notwithstanding the difficult financial position, serious effort is being made in different Plans to improve the situation of scheduled tribes.

4. I plead that whatever methods and techniques are found for the purpose of achieving the objective of raising the economic and social status of the tribal, his psychic, cultural and psychological predilections should not be smothered. His culture should be preserved. His music and dance should be encouraged and developed. His song and joy of life are precious gifts which needs to be tended and fostered. This appears to me the main task before those who have been entrusted with the task of evolving strategies for tribal development.

5. I do hope that we evolve strategies through experiments and trials that will suit the genius of the tribals and will enable him to become a useful members of the society. I wish the deliberations every success.

Jai Hind

PAPER ON "STRATEGY FOR TRIBAL DEVELOPMENT IN INDIA" PRESENTED BY DR. L. P. VIDYARTHI PROFESSOR IN ANTHROPOLOGY, RANCHI UNIVERSITY

The tribal people of India live in the forests, hills, plateaus and naturally isolated regions, and are differently termed as Vanyajati (forest-caste), Vanvasi (forest-inhabitants), Pahariya (hillment), Adimjati (primitive castes), Adivasi (original settlers), Jan Jati (folk communities), anusuchit jan jati

(Scheduled Tribes) and several such other names signifying either their ecological or economic or historical or cultural characteristics. Among these nomenclatures the most popular term is Adivasi while the constitutional name for them is Anusuchit Jan jati (Scheduled tribes).

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There are altogether 427 tribal communities all over India. According to the 1971 census, the total strength of the tribal communities comes to 38 million (38,015,162) which constitutes 6.94 per cent of the total Indian population. These tribal communities live in ecologically marginal areas of India and are of different race, language, education, economy and levels of socio-cultural integration (Majumdar, D. N. 1950, Vidyarthi, L. P. and B. K. Rai 1974).

Considering the general features of their (1) eco-system, (2) traditional economy, (3) their supernatural beliefs and practices and (4) recent "impact" these tribes of India may be classified into six cultural types. These are : (1) forest hunting type, (2) Primitive hill-cultivation type, (3) Plain agriculture type, (4) Simple Artisan type, (5) Cattle-herder type, (6) Industrial-urban workers type.

Each type of tribes as discussed elsewhere have developed a distinct style of life which could be best understood in context with nature-man-spirit complex (Vidyarthi, L. P. 1958, 1963). In the present paper, as the author is primarily concerned to recommend "typological approach" instead of "tribe" as a unit of developmental strategy he will briefly refer the distinctive features of the tribes of each categories before he makes certain general recommendations.

### II

1. The forest hunting type—The tribes who live in the forest and are exclusively dependent on forests for their livelihood by practising hunting, gathering, food-collecting etc., fall under this category. They live in huts made of the materials found in the forest. With their primitive technology, limited skill and deep traditional and ritual practices, their entire style of life revolves round forest. Such

tribes, though numerically less, are distributed all over India in different States. Taking their geographical location into consideration, there are Raji, Soka in the Cis-Himalayan region, the Kukis and Section of the Nagas in the North-Eastern Himalayas, and the Birhor, the Hill Kharia, the Korwas, the Juangs, Hill Muria etc., in Middle India. The major concentration of this type of tribe is in South India the Chenchus and Yanadis in Andhra Pradesh, the Kadar and the Mala Pantaram, the Arandars and Kurumba in Kerala, the Puliyans and Kurumba of Tamil Nadu, as well as the Onge, the Jarawas, the Sentinelse the Shompen and the section of Nicobarese of the Andaman and Nicobar Islands.

These and several other little-known and isolated minor and politically inarticulate primitive communities have remained neglected by national and State Government. A time bound scientific efforts are needed to ameliorate the conditions of these primitive communities.

The Ministry of Home Affairs on the recommendation of the Planning Commission has curved out a detailed plans to end poverty, illiteracy and exploitation from among the hunting and gathering tribals. They have taken into full confidence of the social anthropologists and are in the process of curving out integrated plan a research training, implementation and evaluation. The State Government should follow the some line of approach and mobilise all resources and skill to end primitivism and extreme backwardness from their respective states.

2. The primitive hill-cultivation type—As a part of forest economy, certain tribes in India are distinguished by their technique of shifting cultivation. Coupled with food-gathering and hunting, they chiefly subsist on slash and

burn cultivation which has been broadly termed here as primitive hill-cultivation type. Hill-cultivation is a seasonally regulated sequence of procedure designed to open up and bring under cultivation patch of forest lands usually on the hilly regions. In India, such a hill-cultivation goes under a variety of local names; to mention a few Jhum in North-Eastern Himalayan region, Kurwa or Khallu and Bewar in Bihar, Podu and Dahi in Orissa, Penda, and Bewar in Madhya Pradesh and Kondapadhy in Andhra Pradesh.

The practise of hill-cultivation continues to be wide spread in India. Tribals inhabiting the hill forests of Assam, Nagaland, Meghalaya, Arunachal, Manipur, Tripura, Mizoran, in the North-Eastern regions, Orissa, Bihar and Madhya Pradesh in Middle India and Andhra Pradesh in South India are dependent on hill cultivation for their livelihood. Among several tribes practising shifting cultivation mention may be made of the Garo, the Tripuri, the Noatia, the Riang, the Chakomo, the Mogs and the Noga in the North-Eastern Himalayas; the Maler, the Hill Kharia, Korwas and Parahiya of Bihar, the Savaras and Kuthiyakhond in Orissa, the Baiga, the Maria Gonds in Madhya Pradesh, Dhoras and the Nook, the Samanthus and a few Bagatas in Andhra Pradesh and Malekudia in Mysore.

About 2.6 million tribals living in the interior hilly areas practise shifting cultivation. Area covered under this type of cultivation is estimated at 1.35 million acres spread over the different parts of India (Report in 1973:7). According to an earlier estimate, about 3,55,507 tribal families subsisted on shifting cultivation covering an area of 10.8 million hectares of land under shifting cultivation (Report: 1955).

Widely distributed over the country, the practise of primitive hill cultivation is highly varied. In general, however, the hill cultivators follow a pattern of cycle marked by following stages:— 1. Selecting the forest patch, 2. Worshipping and sacrifices, 3. Cutting of the forest tracts, 4. Collection of logs and firewood, 5. Buring the sharus etc. to ashes, 6. Cleaning and finally preparing the land for sowing, 7. Sowing of seeds with the help of digging sticks or hoes, 8. Weeding, 9. Watching and protecting the plants and crops, 10. harvesting and storing, 11. Thrashing, 12. merry-making, 13. Fallowing (Vidyarthi 1963:32-55 Dube 1951:31-36 Elwin, 1950 : 46-47, Jay 1970 : 113-15). In these operations all the members of the family are involved in some way or the other. After completion of one or two cycles on a plot of land, it is left fallow for five to ten years.

The study of shifting cultivation societies in India as well as its long experience of twenty-five years of failure in dealing with such tribes, the Government of India have been compelled to revise their view on the subject of shifting cultivation. The direct involvement of social anthropologists in the matters of policy formulation and their implementation has also been helpful in arriving at scientific line of thinking in the administration. The cumulative effect of all these efforts and involvements find reflected in the policy statement regarding the backward classes in Chapter 13 of the Fifth Five-Year Plan as well as in the recommendation of the Task Force on the development of tribal areas headed by a social anthropologist (the author).

As regards the shifting cultivation societies, the summary of the recommendations are as follows :

1. It is virtually impossible to put a stop to shifting cultivation practice overnight and as such the least could

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be done without any further delay. would be to make the practice of shifting cultivation more productive by introducing better agricultural practices.

2. It is also suggested that growing of trees for commercial purposes such as bamboos and horticulture might be taken up in these areas to enable the tribals to supplement their income.

3. Short-term rotational crops like pulses which requires less irrigation and fertiliser may be introduced in these fields.

4. Also pilot projects for demonstrating better economics of improved shifting cultivation should be undertaken.

5. A special Board would have to be set up for tackling the entire problem of shifting cultivation and promoting research in methods of shifting cultivation, development of horticulture and others.

In the light of these board recommendations made at the national level, the problems of shifting cultivation societies in the different states are being studied by the ecologists, social anthropologists and other experts. In view of the acceptance of positive policy for the development of shifting cultivators and other "extremely backward tribes" as well as the realisation of the roles of the scientists in these affairs, it seems that considerable development may take place among the shifting cultivation societies of India. However, the persistence of primitivism as reflected in the survival of hunting, gathering, nomadic and shifting cultivation societies is of grave concern for the entire civilised world, and deserve to be tackled on urgent and priority basis.

3. Plain agriculture type. The major bulk of tribal population in India (80 per cent) are agriculturists, though they supplement their economy with

hunting, gathering and fishing etc. Tribal agriculture, however, is characterised by unproductive and uneconomic holdings, land alienation indebtedness, lack of credit facilities, lack of irrigational facilities in the undulating terrain as well as use of traditional skill and primitive implements. In general, they raise only one crop during the monsoon, and have to supplement their economy by other type of subsidiary work. Belief in spiritism, their style of life is marked with seasonal and agricultural festivals, ancestor worship, rites de passage, drinks, dance and songs.

The tribals practising such a crude type of agriculture further suffer (1) for want of records for land right, (2) land alienation, (3) problems of indebtedness, (4) lack of irrigation and powers, (5) absence of adequate road and transport, (6) seasonal migration, etc. Education and the general question of modernisation continue to remain stupendous task.

4. The simple Artisan type. A number of tribes, for their livelihood, practise crafts like basket-making (bamboos), tool-making (iron or wood), spinning and wearing metal, etc. With their traditional skill and primitive instruments and with the locally available raw materials in the forest and hills, they make several objects which are needed by the agricultural tribes. In addition, to meeting the requirement of the major tribes, they carry their goods to weekly tribal bazzars either for barter or cash sale. They observe respective craft based rituals and festivals and thus, their traditions are tied with the craft, they practise. While 2.47 per cent of the tribal's working population (1961) were engaged in such craft and household industries, its number is on decrease owing to the inroads of factory-made goods. The tribes like Gujjars (Kashmir) and Kinnauris

(Himachal Pradesh) produce wood products, the Kanjar (U. P.) and the Mahali (Bihar, M. P., Orissa) are engaged in basket-making, the Karmali (middle India) in iron-smithy, the Asur and Agaria (Bihar, M. P.) in iron-smelting, the Chick Baraik (Bihar and M. P.) in cloth-making, etc. A number of tribes of South India, i.e., Irula, Totis, Vitolise are engaged in making bamboo mats and baskets.

The problems of the artisan communities have become more acute owing to the introduction of market economy in the tribal areas. It is proposed that effort should be made to modernise their traditional art and craft, ensure the marketability of their goods and help them to develop their respective crafts by providing subsidies training and raw materials.

5. The pastoral and cattle breeders type. The classic loans of pastoral tribes of India is Nilgiri in South India, where live the Pastoral Toda. The Toda are purely a pastoral tribe and in spite of all efforts to make them agriculturists they continue to cling to pastoralism. In the North-Western Himalayas, Gujjars, the backwards, the Gaddis and Jadhvs are pastoral communities, who roam with their flocks of sheep, and goats and cattle in search of pasture on high altitude. The Bharwad or Maldhari and the Raisipotra of Gujrat and Rabaris of Gujarat and Rajasthan are the cattle-herders of Western India. The Gollas, the Kurubha, the Lambadis are the herders in South India.

These pastoral communities living in different parts of India in different ecological setting have adjusted themselves in different ways. Along with the ecological adjustment, their rituals and festivals also revolve round the animals which are their constant companions.

6. Urban-Industrial worker type. Most of the tribal areas, especially the entire belt of Middle India are rich in

mining and industrial resources which remained unexplored before the British rule. After the First World War and specially after India's independence, the tribal belt of Middle India is in the grip of industrial revolution, and consequent to a rapid urbanisation, in a comparatively short span of time, which may be termed as "industry-based urban explosion".

In the present context the industrial urbanisation in certain tribal belts of Bihar, Orissa, Madhya Pradesh has greatly affected the folk and peasant tribal population. Studies of the socio-cultural implication of industrialisation in the tribal belt of Bihar bring to light the nature and extent of uprooting of tribal villages, industrial nomadism, loss of traditional occupation, land and house, unemployment, keen and unfair competition with the migrants in the labour market, high aspiration and great frustration. All these find reflected in different type of unrest and agitation in industrially dominated tribal areas, (Vidyarthi L. P. 1962, 1972).

While it is not possible or desirable to halt the process of industrialisation, the planners must contemplate built in safeguards for the interest of the scheduled tribes in these areas. Industrial progress must not be allowed to destroy human dignity and worth. Severe measures will have to be contemplated to stop further encroachment on tribal land and exploitation of tribal resources. Steps have to be devised to accelerate the process of smooth transformation.

In addition to the typological approach to the tribal development the Integrated Area Development Approach as envisaged in the Fifth Five-Year Plan must be emphasised. In several States, there are sizeable tribal belts, currently divided into Tribal Development Blocks. These areas need to be carefully administered and developed.

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Here I like to refer to my reports of National Task Force on Development of Tribal Area which I submitted to the Planning Commission as its Chairman, which *recommended the composition of a high power development. Authority for tribal areas in the different States which should have the entire administration of these areas under its full control.* This authority should have sufficient decision-making power, so that important matters are not required to be referred to the State Government. But so far, this objective has not been achieved in the least.

In the light of the simple and unique cultural pattern of the tribals and of tribal areas, it is suggested that the *principle of single line administration should be adopted.* The Area Development Approach envisages an integrated administration under the control of a single administrator at the top in the region. As envisaged in the Fifth Five-Year Plan, the Area Development Commissioner with the help of an *expert on tribal culture* (an anthropologist) as the co-administrator should co-ordinate all the affairs of the region.

Such a tribal region, need to be divided nationally in terms of Macro Moso and Micro zones for launching the development programmes. The problem of effective implementation of development programmes can be best achieved when the size of the districts, is reduced or enlarged into viable units. Such a step is specially needed when the area suffers from communicational bottlenecks of worst type.

In addition to carving out viable administrative units and regions the administrations, as a matter of policy should emphasise the concept of "development" instead of "Welfare". The concept of development will lead to healthy development of the "rural weak" as such. Welfare programmes are linked with the distribution of doles which on the one hand neglect

the integrated growth of the tribal society and also lead to the release of the forces of conflict and tension on inter and intra tribal types.

The multiplicity of schemes launched through different administrative agencies should be avoided as far as possible. In the welfare sector, again, there are Centrally sponsored schemes, State sponsored schemes, and there is a plan to have authority sponsored schemes. Such flow of schemes from diverse sources makes implementation, supervision and evaluation quite difficult. It is pre-requisite for an Area Development Approach to pool together all the available resources and skill to invest them in an integrated development of the region. Such a policy, if accepted, will need drastic changes in the administrative structure of the area.

For the implementation of development schemes a band of dedicated and trained workers are needed. Unfortunately the training programmes for tribal areas have sustained a considerable set back, and perhaps the administrators have taken it for granted that such training are not needed for them and for their subordinates. This is rather an unfortunate assumption. The civil servants, in general, need an intensive training in tribal culture and human relations. I will go to the extent of exploring the possibility of preparing a special cadre of service for tribal areas. As tribal areas lack certain amenities the posting in the interior areas are considered to be the punishment posting. The officers working in tribal areas should be amply compensated and this is possible only by giving them additional incentives and inspiration. Here again, I like to refer to the report of our National Task Force on Personnel Policy of Tribal Area accepted by Planning Commission for implementation.

Of late the anthropologists who are supposed to have a special knowledge about the tribal ethos and culture are very much in demand by the administration at different levels. There is increasing recognition of their skill in the matters of tribal policy and their development. However, their role as social doctor who has to diagnose the disease, write the prescription and follow up the treatment, remain yet to be realised at the State and district levels. As students of tribal culture, the anthropologists have objective, impartial and sympathetic insights

about the tribal culture, as a social analyst, they are supposed to have better perspective of understanding the short term and long term implications of tribal problems in national and international context, but, evidently they do lack the skill of management and administration. It is high time that the administrators as generalists and anthropologists as specialists should come together to compare notes and work in team spirit to attack the twin giants of the tribal areas, i.e., poverty and exploitation.

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### PRESIDENTIAL ADDRESS DELIVERED BY SHRI V. S. MATTHEWS, CHIEF SECRETARY AND DEVELOPMENT COMMISSIONER, GOVERNMENT OF ORISSA

A significant section of our population is constituted by the tribals. In the past four plans a substantial amount of developmental work has been done to improve their condition and to bring them on a par with others. All these developmental activities have certainly produced some results. Exploitation of the tribal by the non-tribal has been curbed to a large extent. Educational institutions have been opened in the tribal areas and their outturn is quite substantial. The economy of the tribal has been strengthened by the improvement of agriculture and the forest. Many other items can also be added up to the list. In spite of all these we can not assert that the tribal people have recovered from the effects of primitivity. The reasons are not far to seek. Tribal problems cannot be confined to a single sector. It touches all the sectors and should engage the attention of all the Departments of the Government. It can no longer be the exclusive charge of the Tribals Welfare Department with its skeleton budget.

The tribal problems do have a speciality of their own. It cannot be gainsaid that like the rest of the population the tribals also require food, clothing, education and medical facilities. The academic discussion which presupposes that these basic needs

might not be required by them, is bound to be infructuous. I am happy to learn that the Tribal Research Institutes have successfully retarded this idea.

The strategy for eradication of poverty is the hallmark of the Fifth Plan and it must be extended to the tribal areas with full vigour. This should not mean that the cultural contours of the problems should be lost sight of. The concrete needs of the tribal people as a whole, as well as those of the specific tribal communities should be worked out in detail. Specific problem areas should be earmarked and the problems should be tackled in an integrated manner. The tribal welfare programmes, in the past, were worked out in a sporadic manner. This should be abandoned in favour of integrated development, the core of which would be constituted by the basic cultural and economic needs of the tribal people.

I propose a hearty vote of thanks to Mr. Ali Akber Khan, Governor of Orissa for kindly consenting to inaugurate today's function. I also congratulate the Tribal & Harijan Research-cum-Training Institute for organizing the present series of seminars on "The strategy of Tribal Development in the Fifth Plan". I wish this venture a success.

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