

Original Research Article

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## Socio-Economic Profile of Tribals: A Comparative Study of Wadi Adopters and Non-Adopters

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### ABSTRACT

#### Keywords

Education, Livelihood, Socio-economic, Tribal, WADI

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The study was conducted following the *Ex Post Facto* research design in Champua Subdivision of Keonjhar district Odisha taking the WADI adopting and WADI non-adopting tribal people for the comparison of their socio-economic profile. The information obtained from the tribals who have adopted WADI Project was very much encouraging. For most of the variables the WADI adopters stand in a higher position as compare to the non-adopter ones. Hence, effort should be taken by the Government for the promotion of more such programmes for the livelihood development of the tribal population in the country.

### Introduction

We are well aware of the fact that the existence of Tribal population is very much unique in Indian society. According to the Census data 2011 the tribal population constitutes 8.6 per cent of the country's total population and 11.3 per cent of the total rural population. This significant population remains very close to the nature which can be explored and utilized for the economic betterment for the nation but, their

contribution to the national GDP will be at stake if we neglect their livelihood potential in the economy. Considering their capabilities to strengthen the national economy The Dhojar Commission in 1961 and the task force on Development of Tribal Areas constituted in 1972 suggested that the ecological, occupational and social preceptors of the tribal population should be properly assessed for formulation of a policy and its implementation so that a steady flow of benefits could be assured to the tribal people.

The Dupe committee in 1972 tried to define a new strategy for tribal development and suggested that the problem of tribal development should be defined at the national level and national efforts required for tackling it, worked out. It also suggested an integrated area development approach in consonance with the genius and aspirations of the tribal people.

WADI project, which is nothing but development of land close to the tribal population with the participation of the tribal people in that locality for agro-horti-forestry, with soil and water conservation measures for their livelihood development. First experimental implementation of the project was done by Manibhai Desai, the founder of BAIF in some villages of Valsad districts of South Gujarat in 1982. Wider objective of WADI project is to stabilize the livelihood of participating tribal communities through reduction of poverty. In Odisha this project is executed through ITDA (Integrated Tribal Development Agency) under FADP (Focused Area Development Programme). The present study was an attempt to analyse the differences in the socio-economic profile of WADI adopters and non-adopters.

### **Materials and Methods**

The study was conducted in Champua Subdivision of Keonjhar District, one of the tribal dominated Districts of Odisha. Following the Ex Post Facto Research design Champua Subdivision of Keonjhar district was selected purposively among 3 Subdivisions of the district namely Champua, Anandpur, and Sadar (Keonjhar). All the three blocks of Champua Subdivision namely Champua, Joda, Jhumpura were taken as sample area for study. Out of all the tribal villages two WADI adopted villages of each block were selected randomly. Similarly two WADI non adopted villages from each block were selected randomly. From each village 10 respondents

were selected randomly and a total of 120 respondents were selected from the 3 blocks of the Subdivision. A pre tested interview schedule was developed for the data collection and later the data was analysed applying appropriate statistical tools.

### **Result decision**

#### **AGE**

Results from the Table 1 reveals that among the WADI adopted tribal population, majority (46.7%) of the respondent were middle aged followed by 33.3 percent old aged group, while 20 percent belonged to younger age group. On the other hand, in case of the WADI non-adopters, majority (66.7%) of the respondent were from middle age group followed by 25 percent young age group while only 8.3 percent belonged to old age group.

The findings of the study indicates that majority numbers of respondents were middle aged group both in case of WADI adopting tribal group and WADI non-adopting tribal people. This might be due to the fact that middle age group people are more active for their livelihood activities and experienced with different vocations.

#### **Gender**

Results from the Table 2 reveals that form WADI adopting tribal people majority (83.3%) of the respondent were male and 16.7 percent were female. In other hand, for WADI non-adopting tribals majority (95%) of the respondent were male and only 5 percent were female,

The percent of women respondent are more in case of WADI adopters in comparison to the non-WADI adopters. This is because the female of WADI adopting tribal people are more active than the other group.

**Family size**

The Table 3 shows that among the WADI adopters majority (53.3%) of the tribals had medium sized family following by 30 percent big sized families whereas 16.7 percent family had small size family. On the other hand among the WADI non-adopters majority (58.3%) of the tribals had big sized family following by 36.7 percent medium sized families whereas only 5 percent family had small size family. Medium family and big family were due to presence of joint families. Again more medium sized family was due to tribal traditional mind.

The percent of small families and medium families is more in case of WADI adopting respondents because of their advanced way of thinking. The small number of members in the family has a profound effect on the happiness and prosperity of the family.

**Family type**

The data compiled in the Table 4 indicated that in WADI adopters out of 60 respondents 88.3 percent had nuclear type of family, whereas only 15.8 percent belonged to joint family type. On the other hands WADI non-adopters out of 60 respondents 80 percent had nuclear type of family, whereas only 20 percent belonged to joint family type. Due to demographic pressure and social conflict, majority of the joint families have been converted in to nuclear families. The brothers after marriage prefer to have their own family instead of living under joint family system.

Findings suggest that there is change in mind of tribal people because they developed favorable attitude towards nuclear family system due to pressure of work load on both the groups.

**Table.1** Distribution of tribal people according to age

Category	WADI Adopters		WADI non-adopters	
	Frequency	Percentage	Frequency	Percentage
<b>Young up to (30yr)</b>	12	20	15	25
<b>Middle aged (31-50)</b>	28	46.7	40	66.7
<b>Old (&gt;50)</b>	20	33.3	5	8.3
<b>Total</b>	<b>60</b>	<b>100</b>	<b>60</b>	<b>100</b>

**Table.2** Distribution of tribal people according to gender

Category	WADI Adopters		WADI non-adopters	
	Frequency	Percentage	Frequency	Percentage
<b>Male</b>	50	83.3	57	95
<b>Female</b>	10	16.7	3	5
<b>Total</b>	<b>60</b>	<b>100</b>	<b>60</b>	<b>100</b>

**Table.3** Distribution of tribal people according to family size

Category	WADI adopters		WADI non-adopters	
	Frequency	Percentage	Frequency	Percentage
<b>Small (up to 5)</b>	10	16.7	3	5
<b>Medium (6-8)</b>	32	53.3	22	36.7
<b>Big (&gt;8)</b>	18	30	35	58.3
<b>Total</b>	<b>60</b>	<b>100</b>	<b>60</b>	<b>100</b>

**Table.4** Distribution of tribal population according to family type

Category	WADI adopters		WADI non-adopters	
	Frequency	Percentage	Frequency	Percentage
<b>Nuclear</b>	53	88.3	48	80
<b>Joint</b>	7	11.7	12	20
<b>Total</b>	<b>60</b>	<b>100</b>	<b>60</b>	<b>100</b>

**Table.5** Distribution of tribal people according to their type of house

Category	WADI adopters		WADI non-adopters	
	Frequency	Percentage	Frequency	Percentage
<b>Kucha</b>	23	38.3	30	50
<b>Semi Pucca</b>	27	45	22	36.7
<b>Pucca</b>	10	26.7	8	13.3
<b>Total</b>	<b>60</b>	<b>100</b>	<b>60</b>	<b>100</b>

**Table.6** Educational level of the tribal people

Category	WADI adopters		WADI non-adopters	
	Frequency	Percentage	Frequency	Percentage
<b>Illiterate</b>	20	33.3	32	53.3
<b>Can read and write only</b>	8	13.3	18	30
<b>Primary</b>	22	36.7	7	11.7
<b>Secondary</b>	10	16.7	3	5
<b>Total</b>	<b>60</b>	<b>100</b>	<b>60</b>	<b>100</b>

**Type of house**

The table 5 depicted the type of house owned by the respondents in the study area. It was observed from WADI adopters that most (45%) of the tribal people possessed Semi Pucca house followed by 38.3 percent kucha

house whereas 26.7 percent of the tribal households possessed Pucca house. While in case of WADI non-adopters that most (50%) of the tribal households possessed Kucha house followed by 36.7 percent semi Pucca house whereas only 13.3 percent of the tribal people possessed Pucca house.

Again, most of the tribal people live in semi-pucca house in case of the WADI adopter tribal people. The percent of respondent live in pucca house is also more in WADI adopting villages than the other group. It indicates that the social status of the WADI adopting tribal people is better than those who did not adopt it.

### **Level of education**

Form the table 6 it is clear that from the WADI adopting tribal people most (36.7%) were having primary education followed by 33.3 percent illiterate, 16.7 percent were secondary educated and 13.3 percent can read and write only. But from the WADI non-adopting tribal people most (53.3%) were illiterate followed by 30 percent can read and write only, 11.7 percent were primary educated and only 5 percent were having secondary education. None of the respondents not educated higher than the secondary level.

The total percent of literacy among WADI adopting tribal people in the study area were higher i.e. 66.7 percent than the WADI non adopting tribal people counted 46.7 percent. Again more number of tribal people from WADI adopters had completed the primary and secondary education was than the other group. Hence, it is concluded that the education level of the former group is higher than the later group.

In conclusion, socio-economic profile like gender participation, family type, family size, type of house, and level of education of the tribal respondent who have adopted WADI project for their livelihood development

shows a better trend in comparison to the tribal people who have not adopted the project. WADI project has successfully developed socioeconomic status of tribal people in the study area. Hence, Government should encourage more such project in the tribal dominated areas and also emphasize the promotion and proliferation of WADI in other tribal dominated district of our country.

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