CHAPTER - I
INTRODUCTION

1.1. FUTUROLOGY AN INTERDISCIPLINARY SUBJECT

Futurology defines itself as a discipline of infinite curiosity about the probable future needs/problems. O.Flechtheim, the German sociologist in the year 1943, first coined the term “Futurology”. The term “Futurology” which comes from the Latin futurum for “future” and Greek logos for study – is both accurate and inaccurate. It is accurate because a futurist seeks the answers to an enormous variety of questions about human problems and welfare. The question ranges from when and how the problems and welfare. The question ranges from when and how the problems will arise to, how and why the social, environmental and technological problems of human beings is also inaccurate for according to this definition futurology appears to encompass a whole catalogue of disciplines: anthropology, sociology, psychology, political science, economics, commerce, management, history, biology, medicine, engineering technology and perhaps even the humanistic disciplines of philosophy and literature. Needless to say, many disciplines concerned with humans would not be happy to be regarded as sub-branches of futurology. (After all, most of them have been separate disciplines and each one considers its own jurisdiction to be somewhat distinctive). There must, then, be
something unique about futurology – a reason for its having retained a separate discipline and for its having retained a separate identity over the approximately fifty years since it’s beginning.

A society must optimize the utilization of resources in order to get the best possible benefits in terms of survival and development. Futurology provides tools for doing so. If there were no future, man would have invented it. For man, past is supposed to provide accumulated learning, the present is only momentary but the future is an extrapolation.

\section*{a. The Meaning and Scope of Futurology}

Futurology is explained differently in different countries. In the USA it is known as ‘Futurism’, in the USSR it is popularly known as ‘Prognostics’, in France as ‘Futuribles’, in Western Europe it is interpreted as ‘Future Research’ and in India it is interpreted as ‘Futures Studies’ or ‘Futurology’ (T.S.Naidu 1996).

Some futurists think the main objective of futurology is to construct a global framework keeping in view the needs of the world and determining desirable changes in this direction to make our lives more satisfying and fulfilling. Futurology is a science of tomorrow, which can be utilised as a tool for planning and development.
So far we have described futurology as being broader in scope, both historically and geographically and more holistic in approach than other disciplines concerned with probable prediction. But this statement again implies that futurology is the all-inclusive of human science.

A Futurist is primarily a planner, an insightful seeker of ‘alternative models’ for society. His planning depends upon the welfare of the future and his philosophy is man-centered philosophy. This concern with typical characteristics of a problem is perhaps the most distinguishing feature of futurology.

b. Social and Economic Futures

Social and Economic futures are primarily concerned with obtaining a preview of societal parameters, characteristics and achievements in future. It seeks to predict the extent, or rate of change, in Economic characteristics, parameters, mobility over different future periods, in association with social impact assessment. The Economic parameters and characteristics of social futures are composed of specific social systems such as economic, political, social, cultural, religious, and others.

c. Meaning and Scope of Social Forecasting

Social forecasting can be defined as a method for predicting the probable needs/problems of the population in the given society/social system (Alvin
Toffler, 1991) at different times in the future. (T.S. Naidu, 1996) defined futurology as the studies of the future – in order to predict, control and shape the future for human benefit. Here ‘benefit’ is referred to as a search for new ideas and new images, to build a better society.

d. Types of Social Forecasting

Normative forecasting is basically concerned with the determination of needs of the future of the societies in order to satisfy the projected national, social, cultural, economic, rural, urban, industrial and political requirements. The needs and goals are identified and the planning required to achieve these goals are deduced. Normative forecasting starts from a relatively long-term future, and works back to an intermediate term future, in terms of present thinking.

Exploratory forecasting is based on the fact that there is a definite relationship between the past, present and future and that breaks through are made possible by deliberate and sustained application of efforts and resources. It is essentially concerned with forecasting the rate of diffusion and societal changes likely to be at different periods of time in the future. It takes into account present trend(s) and momentum for this purpose. The Five Year Plans, the Integrated Rural Development Programmes (IRDP), the Integrated Tribal Development Programmes (ITDP) etc., are examples of deliberately engineered societal breakthroughs at prescribed times.
1.2. TRIBAL ECONOMY: AN INTRODUCTION

Understanding the vulnerable communities, in terms of their economic deprivation and social backwardness within the Indian social structure has been the focus of many scholarly studies with an inter-disciplinary perspective. A closer look at internal economic differentiation and social stratification of a particular vulnerable group assumes significance, primarily from the point of its responsiveness to state welfare measures, as well as of assessing the impact of capitalist incursions into their indigenous economies, which arguably affects different sections differently.

1.3. TRIBAL SITUATION IN INDIA

The term “Tribe” has been derived from its Latin root ‘tribes’, which means “a social group”. The Oxford Dictionary explains tribe as “a groups of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor” (Fuchs, 1997). The Tribes in India have been described in different ways by colonial administrators dealing with census matters and by anthropologists.

The Scheduled Tribes (B. Chaudhari, 1992) of India are the aboriginal or indigenous people or the vulnerable groups of the country. They represent the oldest ethnological groups of our national population referred to as Adivasis or original
inhabitants. Their origin has been traced to such races as the Proto-Austroloids who one time are believed to have practically covered the whole of India. It is believed that India derived its name Bharat from the mighty Bharat tribe.

The Government of India identified the tribes based on the following characteristics of their behaviour, viz., i) primitive way of living, ii) habitation in remote and less easily accessible area, and iii) nomadic habits (M.L. Patel, 1994). At one level, a tribe is like any other community. At another level, the tribes are communities with distinctive traits (R.C. Varma, 1995). According to the Census of India's 1991 survey report, they have identified 573 tribal communities in India. They are enumerated at 6,77,58,380 persons constituting 8.01 per cent of Schedule Tribal population to the country's total population of 84,63,02,688.

The geographical distribution of tribal concentration in India can be broadly divided into the following seven regions:

1. Central-Southern Tribal Region (Dandakaranya Region),
2. Central-Northern Tribal Region (Hazaribagh-Maikal Region),
3. Western Tribal Region (Aravalli-Sahyadri Region),
4. North-Eastern Tribal Region,
5. North-Western Tribal Region,
6. Southern Tribal Pockets, and

7. The Oceanic Groups.

Each region has some specific features, traits, social value systems, cultural fabrics and way of life. A detailed regional study is necessary because it can provide the base for guiding the process of change in such a way that it may be in consonance with the development of the tribal communities. The areas of tribal concentration in India are shown in the map.

Their diversity during the pre-colonial days is reflected in their peculiar geographical locations, dense concentration in hills and forests, and the different occupational categories such as food gathering, hunting, shifting cultivation, settled cultivation, and urban oriented occupations. Nonetheless, most of the tribes in the country are in a state of transition. The 'People of India Project' authority, on examination of the nature of social formation and process of interaction derives that the extent of sharing of traits between tribal and non-tribal communities at the national level is as high as 96.13 per cent. In the four regions of high tribal concentration, namely, the east, northeast, central and southern India, the sharing of traits with non-tribes is as much as 35.27, 88.35, 86.52 and 89.17 per cent respectively.
1.4. **Primitive Tribes**

The Shilu Ao Committee constituted by the Planning Commission in 1969 for reviewing the tribal situation had observed that a large number of tribal communities continued to be extremely stage. It was emphasized that these communities needed special attention. As a part of Tribal Sub-Plan strategy, 75 tribal groups have been identified as the primitive tribes in 14 states and one Union Territory. The main criteria adopted for identification of such tribes are:

(i) Pre-agricultural level of technology

(ii) Very low level of literacy, and

(iii) Stagnant or declining population.

As these tribes are in a very poor state of economy, a separate Special Central Assistance is provided to the States for their development. The Special Central Assistance is supplementary to the State Plan resources and it has to be utilized for family beneficiary income generating programmes. These allocation of funds were made sanction since the 5th Five Year Plan for these Primitive Tribes.

The tribal setting is quite complex and it is a challenging task for the policy makers, planners and administrators to tackle the problem of tribal development in the country. So, the tribal situation warrants a different development perspective. It
is with this premise; the Indian constitution has provided special measures and safeguards for the benefit of the tribal people.

1.5. CONSTITUTIONAL PROVISION FOR ECONOMIC DEVELOPMENT

The strategy of development has been drawn up combining the twin elements of protection and development. Under Article 342 of the Constitution of India, certain tribes have been specified as Scheduled Tribes. In pursuance of the constitutional provisions contained in Articles 16(4) and 335, reservation in service has been provided for Scheduled Tribes. As a result of the implementation of the reservation policy, there has been considerable increase in the representation of Scheduled Tribe employees in all Departments of Government of India (1965).

Provisions relating to economic development of Scheduled Tribes are mainly contained in Articles 275 (1) and 339 (2). Briefly, it may be stated that in Article 275 (1), the first provision envisages, provision for grants in aid for meeting the cost of tribal schemes as may be undertaken by a State with the approval of the Union Government for the purpose of promoting the welfare of its Scheduled Tribes. As per the provision, the grant is to be made against such specific schemes as are necessary for the welfare of Scheduled Tribes and are undertaken with the prior approval of the Union Government (W.G. Archer, 1990)
Despite a plethora of legislative measures, special safeguards and other development efforts, denial of tribal rights in sharing land and forest wealth, reversion from peasantry class to labour, large scale displacement, increasing inequalities and poverty, degraded social status causing tribal tensions, loss of identity and lack of confidence have emerged as baffling problems for the tribals as well as policy makers. The present situation demands a revival of existing development strategies and a new orientation to the perspectives of tribal development (M.L. Patel, 1994).

1.6. FACTS OF TRIBAL PROBLEMS

The problems of tribes of India can broadly be classified into the following categories:

i) Socio-Cultural problems,

ii) Political-Constitutional problems,

iii) Economic problems, and

iv) Protection of tribals from exploitation (B.D. Sharma, 1980).

The socio-cultural problems are mainly related to social contacts, and many times followed by culture shock and depletion of traditional values of tribals. Ultimately, these may lead to the identification of crisis causing unrest. Invaders
from inside the country had mainly one motivating force for associating with the tribes. It was to utilize the economic gains in terms of forest produce, agricultural produce or even possession of cultivable lands and mines, ores, etc. Cross culture was the outcome of the permanent settlement of the outsiders. Education, especially informal education, however, compelled tribal workers to spatial mobility. This was responsible for over exposures of alien culture, and therefore, the so-called progressive tribals suffered depletion of their rich cultural heritage. For political resurgence, some constitutional measurers were undertaken by the Union Government to provide rights through Fifth Schedule for the tribals. A number of seats have been reserved in the Lok Sabha as per the Constitution. But this sort of attempt to place the tribals in the main stream of political resurgence, before raising their social outlook and creating required amount of social change, should promote the interest of tribal elites who were off-shoots of former rulers. While framing the Indian Constitution, the error committed was that the reservation for Scheduled Tribes was granted to all sections of tribes; regardless of their levels of education, income and social status which created the difference between them. This led to the poor tribes becoming poorer, and the rich tribes becoming richer. Following the principle of reservation in employment, the affluent section of Scheduled Tribes too could grab the higher posts. De-reservation of the progressive sector of Scheduled Tribes could not be followed due to political pressure.
Economic problems of the tribals should have first attracted the attention of the government after obtaining freedom, but age-old isolation policy of tribals continued to more tribal development. Keeping the tribals isolated in remote geographical setting, as stipulated by the government, did more harm rather than any good. Even the culture compulsion and existing social framework of the tribals went against their economic development. Subsidy to tribal beneficiaries under various programmes was supposed to act as important stimuli to induce capital formation in disguise, but perhaps ideas and concepts of development traveled to the tribal areas much later than that of supply of agricultural inputs and equipments. This added to several cases of adoption gaps of new technology, namely, in farming, cattle keeping or even in health and nutrition programmes which aimed at raising the production and quality of life respectively followed by boosting up of per capita income. Savings from out of family income, either for promoting capital formation or even to meet out necessities on rainy days, are no issues for their consideration. All these are deep-rooted in their economic profile of very limited wants and very limited aspirations. They lead a simple life and adopt simple modes of direct production of essential food items.

Due to interaction with the outer world of greedy people, whose very action is income/profit oriented, the tribals also have the growing needs of money to pay off obligation of government dues. Therefore, the moneylenders were the first with
whose contact the tribals came to get loans. With this the problem of land alienation was started. Following malafide procedure, documents were prepared by the moneylenders in their own interest and tribals gradually lost their lands to them. Hence, all the above said problems of the tribal have resulted in migration.

Conceptually, migration is a phenomenon antidote to fixity or permanence. It is loaded with the sense of mobility from one place to another. In the context of tribal migration, the concept denotes non-exposure and traditionalism. Self-sustainability is a feature of stability in contrast to stagnation, which is loaded with staleness. The situation, when migration is a common feature of the tribal society, implies that their old age stability has been disturbed, followed by loss of their socio-economic equilibrium. Self-sufficiency has been the common core of tribal economy. This allowed them to survive with their limited wants and nature’s bounties, by using direct mode of production, in labour intensive and capital light economic system. Basically, there are two dimensions of migration of the tribals, viz., spatial migration and occupational migration.

For diversification of tribal economy, these two migrations are essentially required. With the onset of changes in its specific features through education, specialization, new technology and modern occupations, tribal society is no longer considered a tribal society. It is described as having become a caste society, peasant society or socially differentiated society as the case may be. The tribes are viewed
as being absorbed into the larger society, in the process of losing total identity. At present, in economic literature, tribes are studied against the backdrop of the processes at work in those societies.

1.7. DEVELOPMENT OF TRIBALS SINCE 1947

The right to develop, while maintaining the cultural identity of the ethnic groups, has been recognised by United Nations Commission way back in 1982 (B.S. Mullick, 1993). Developments invokes mobilization of natural resources, augmentation of trained manpower, capital and technical know-how and their utilization for the attainment of constantly rising national goals, higher living standards and change over form a traditional to a modern society (Ozay Mehmet, 1978). In the field of social justice, the development plan of India has two major components. The first is to improve the living standards of the weaker sections of the community. The second is the reduction of inequalities in the asset distribution and prevention of concentrations of economic wealth in the hands of a few. Though there has been some improvement in the economic well being of the poor due to several poverty alleviation programmes, the fact is that more than forty per cent of the people still remain below the poverty line even after five decades of planning.

India’s development strategy and economic policy since independence were guided by the objectives of accelerating growth of output and employment, but with social justice and equity. Though there were differences in emphasis in the
objectives of different plans, the long-term objective of planning in India can be summarized as follows:

i) a sizable increase in national income,

ii) to create sufficient employment opportunities,

iii) to remove poverty and reduce inequality,

iv) to attain self-reliance, and

v) changing traditional economy into a modern one (Shrivastava, 1996).

The central objective of tribal development has been their socio-economic progress, with a view to integrate them with the mainstream on a footing of equality, while maintaining their culture autonomy to the largest extent possible. Various planned efforts have been made since independence for economic development of the tribals. The first attempt was made in 1954 when 43 special multi-purpose development projects, each with an additional outlay of Rs.27 lakhs for five years, were started to supplement the community development programmes, which aimed at a comprehensive development of rural areas. The situation was reviewed in 1956 by Elwin Committee, which recommended a cautious approach in the introduction of multiplicity of schemes in tribal areas. On review, a less intensive model of tribal development blocks substituted the projects in 1957. The norm for a tribal
development block was confined to an area of 150 to 200 sq. miles and population of about 25,000. The blocks were supposed to work for tribal population under intensive development programme. They were to concentrate on the following four main activities, viz., economic development, education, health and communication.

The Scheduled Areas and Scheduled Tribes Commission, generally called Dhebar Commission (Dhebar, 1960-61) subjected the tribal development programme to comprehensive review. The Commission noted that the pace of development in tribal areas was slow. The recommendation of Dhebar Commission was implemented in the Third Five-Year Plan (1966-69). Covering 40 per cent of total tribal population from 500 blocks all over India. During the Fourth Five Year Plan, six tribal development agencies were started as pilot schemes in various states. In the Fourth Five Year Plan, about 44 crores were allotted to these agencies. The allocations were in addition to the normal outlays. The tribal situation was again reviewed on the eve of the Fifth Five-Year Plan by a task force on 'Development of Tribal Areas', constituted by the Planning Commission. A tribal sub-plan strategy was evolved in 1974-75. The planning in India has set itself the following tasks to the tribal population to make them live in a modern way:

i) to build a two-way communication between the tribal communities and their neighbours in the overall framework of national integration, and
ii) to protect the resource base and cultural apparatus of the tribal population, so that it can serve as a basis for collective efforts for meeting modern challenges.

While preparing the tribal sub-plan aiming at area development with special focus on tribal families, a thorough review of tribal problems was made, with attention to the following:

i) identification and demarcation of areas of tribal concentration,

ii) identification of socio-cultural barriers and promotion of change in development,

iii) assessment of potentialities, special problems and needs of tribal areas,

iv) assessment of the resources available for sub-plan,

v) formulation of sectoral programmes, and

vi) devising suitable administrative set up.

The main components of tribal sub-plan strategy are Integrated Tribal Development Projects (ITDP), Modified Area Development Approach (MADA) and Pockets and Primitive Tribal Group Projects (PPTP). For implementation of Tribal sub-plan strategy, 191 Integrated Tribal Development Projects have been carved in
all the States and Union Territories. The tribal sub-plan is being financed through the resources drawn from the following.

i) flow of funds from State plan outlays,

ii) sectoral outlays in the Union Ministries for tribal areas,

iii) special union assistance allocation for tribal areas, and

iv) institutional finance, mainly from banks.

The quantum of the outlays in the State Plan for the purpose is aimed at, keeping in view, the following during the Seventh Five Year Plan:

i) the total population,

ii) the geographical area,

iii) the comparative level of development, and

iv) the state of social services.

Total financial outlays for tribal sub-plan and tribal areas from Fifth Five Year Plan to Ninth Five Year Plan are as follows:
From the table 1.1, it would appear that after introduction of sub-plan strategy there has been substantial increase in flow of funds to tribal sub-plan areas. From the Eight Five Year Plan onwards, the aim of tribal plan was at micro level planning, and for this purpose the process of participatory development was started.

**Table: 1.1. Financial Outlay for Tribal Sub-plan**

<table>
<thead>
<tr>
<th>Five Year Plan</th>
<th>Outlay (Amount)</th>
<th>Outlay (amount)</th>
<th>Outlay (Amount)</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Plan</td>
<td>1,953.45</td>
<td>19.93</td>
<td>1.02</td>
</tr>
<tr>
<td>Second Plan</td>
<td>4,665.22</td>
<td>42.92</td>
<td>0.92</td>
</tr>
<tr>
<td>Third Plan</td>
<td>8,564.40</td>
<td>50.53</td>
<td>0.59</td>
</tr>
<tr>
<td>Fourth Plan</td>
<td>1,500.00</td>
<td>75.00</td>
<td>0.50</td>
</tr>
<tr>
<td>Fifth Plan</td>
<td>36,269.10</td>
<td>1,182.00</td>
<td>3.01</td>
</tr>
<tr>
<td>Sixth Plan</td>
<td>10,934.94</td>
<td>5,500.00</td>
<td>5.03</td>
</tr>
<tr>
<td>Seventh Plan</td>
<td>1,80,102.92</td>
<td>10,500.00</td>
<td>5.83</td>
</tr>
<tr>
<td>Eighth Plan</td>
<td>1,89,881.75</td>
<td>11,241.00</td>
<td>5.92</td>
</tr>
<tr>
<td>Ninth Plan</td>
<td>2,27,106.59</td>
<td>13,422.00</td>
<td>5.91</td>
</tr>
</tbody>
</table>


*Note: One Crores is equal to 10 million.*

A participatory planning process is an essential pre-condition for ensuring equity as well as accelerating the rate of growth of the country as stated in the Ninth Five-Year Plan. The principal task of the Ninth Five-Year Plan was to usher in a
new era of people oriented planning, in which not only the governments at the union and the State, but the people at large, particularly the poor, can fully participate. The Ninth Five-Year Plan identified human development as its main focus, and it also focused on provision of basic minimum services, etc., with the objective of empowerment of socially disadvantageous groups such as Scheduled Castes and Scheduled Tribes as agents of socio-economic change and development.

To monitor the developmental activities of tribal development, the newly created Ministry of Tribal Affairs at Union Government at Ministry of Adi-Dravida and Tribal Welfare at State Government have been entrusted with the onerous task of looking after the development of Scheduled Tribes in India. Each Ministry and Department is a nodal Ministry or Department, concerning its sector.

While the poverty alleviation programmes of tribals have been strengthened in successive years, the multiplicity of programmes, being viewed as separate programmes in them, resulted in a lack of proper social intermediation. To rectify the situation, the Government of India has decided to restructure the self-employment programmes. A new programme known as “Swarna Jayanthi Gram Swarozgar Yojana” has been launched in April, 1999. This is a holistic programme covering all aspects of self-employment, such as, organization of the poor into self-help groups, training, credit, technology, infrastructure and marketing. The
Government of India and the respective State Government are funding in the ratio of 75:25 for this programme.

Non-Governmental organizations or voluntary organizations working in tribal areas are of good help in furthering tribal welfare and development. At present, in most of the places in India, particularly in Tamil Nadu, the type of important activities taken up by the voluntary organizations in tribal are: establishment of balwadis and crèches, tailoring and craft centres, functional literacy centers and nutritional programmes.

I.8. TRIBAL UNREST

The gap between the targets and physical achievements of various tribal development schemes is widening beyond control. The tribal feels that he is blackmailed in the name of welfare. The achievements are generally assessed in terms of financial investment rather the goods delivered. The wide publicity given to the tribal welfare schemes has aroused their aspirations, and its failure to deliver the expected results creates social tension. The social tensions in tribal areas are also due to depletion of natural resources, regressive forest policy, poverty, inequality, religion based welfare, atrocities against Scheduled Tribes and cultural lag. The reasons for their discontentment may be broadly divided into seven following categories. (R.C. Verma, 1995)
i) inadequate implementation of constitutional safeguards,

ii) denial of participation of tribals in development process,

iii) lack of accountability,

iv) lack of tribal leadership,

v) land alienation and displacement without adequate rehabilitation,

vi) exploitation in forestry and other economic activities, and

vii) inequality between primitive tribal groups and progressive tribal groups.

Hence, there is a need for careful review of the situation. Measures for the economic upliftment should be formulated keeping in view their needs.

1.9. TRIBAL SITUATION IN INDIA

The table 1.2 shows that the total population from 439.24 million in 1961 to 846.30 million in the year 1991. The ST populations have increase from 29.88 million in 1961 to 67.76 million in 1991. The ST population from the year 6.80 percent of the total population of India in 1961 has increased to 8.80 percent of the total population in 1991. The index number of the total population has increased from 100 in 1961 to 192.67 in 1991. The index number of ST population has increased
from 100 in 1961 to 226.77 in 1991. The above data reveals that there has been a sharp increase in the population when compared to ST population.

Table: 1.2 Growth of Tribal Population in India, 1961-1991

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Total Year</th>
<th>ST Popp.</th>
<th>% of ST Popp.</th>
<th>Index No. of growth</th>
<th>Index No. of growth</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1961</td>
<td>439.24</td>
<td>29.88</td>
<td>6.80</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>1971</td>
<td>548.16</td>
<td>38.02</td>
<td>6.94</td>
<td>124.80</td>
</tr>
<tr>
<td>3</td>
<td>1981</td>
<td>665.29</td>
<td>51.63</td>
<td>7.76</td>
<td>151.46</td>
</tr>
<tr>
<td>4</td>
<td>1991</td>
<td>846.30</td>
<td>67.76</td>
<td>8.08</td>
<td>192.67</td>
</tr>
</tbody>
</table>

**Source:**

The table 1.3 shows the male and female ST population in India in 1971 to 1991. According to the 1971 census male accounts for 50.45 per cent and female accounts for 49.55 per cent to the total ST population in India. In 1981 census male accounts for 50.44 per cent and female accounts for 49.56 per cent. But during 1991 male population accounts for 50.71 per cent and female accounts for 49.29 per cent. The clearly shows that even the total ST population increase to minor level there is no much difference between the male and female percentage growth of tribal population.
Table: 1.3 Male and Female Scheduled Tribes Population in India 1971 to 1991

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Year</th>
<th>Total Popn.</th>
<th>Male Popn.</th>
<th>% of Male to the total Popn.</th>
<th>Female Popn.</th>
<th>% of Female to the total Popn.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1971</td>
<td>38.02</td>
<td>19.18</td>
<td>50.45</td>
<td>18.84</td>
<td>49.55</td>
</tr>
<tr>
<td>2.</td>
<td>1981</td>
<td>51.63</td>
<td>26.04</td>
<td>50.44</td>
<td>25.59</td>
<td>49.56</td>
</tr>
<tr>
<td>3.</td>
<td>1991</td>
<td>67.76</td>
<td>34.36</td>
<td>50.71</td>
<td>33.40</td>
<td>49.29</td>
</tr>
</tbody>
</table>

1.10. Tribal Situation in Tamil Nadu

The Scheduled Tribe population in Tamil Nadu is 5.75 lakhs. They are widely dispersed in 21 districts. The tribal areas of Tamil Nadu can be broadly divided into two major geographical dimensions, viz., the eastern coastal line, and the mountainous regions of the north and west. The average elevation of the Eastern Ghats is 2,000 ft and the highest peak is 6,000 ft. This range is not continuous in Tamil Nadu. The important hill ranges of Tamil Nadu are the Jawadhi hills and Yelagiri hills of North Arcot district, the Kalrayan hills of South Arcot, the Pachamalai, Kollimalai and Yercadu ranges of Salem, the Anamalai of Coimbatore, the Sitteri hills of Dharmapuri, the Palani hills of Madurai, and the Nilgiris hills.

There are 33 Scheduled Tribes in Tamil Nadu. Considerable ambiguity exists in regard to ethnic identity of these Scheduled Tribes. For instance, there is confusion regarding identity between Kurumbas and Kurumans, Malasar and Mahamalasar and Maduvan/Mudugar and Muthuvan in the government list of 33
tribes. Besides, there are six endogamous groups, which go with the suffix Kurumba. A clear distinction between these groups was not consistently maintained in the enumeration in different censuses, making the data non-comparable for some of these groups. Hence, correct identification of tribes is still a gray area in research.

The Table 1.4 compares the picture of district-wise tribal population in the State of Tamil Nadu in 1981 and 1991. As per 1981 Census counts, Scheduled Tribes had strength of 5.20 lakhs in Tamil Nadu. They constituted 1.07 per cent of the population of the State. A large majority of Scheduled Tribe people lives in hitherto inaccessible hilly areas and only a few are living in the plain areas. These Scheduled Tribes are widely dispersed over 16 districts in the State. During 1991, some of the districts were bifurcated and trifurcated for the purpose of better administration. Hence, the number of districts where tribals are found increased from 16 to 21. The tribal population increased from 5.20 lakhs in 1981 to 5.75 lakhs in 1991, i.e., by 10.6 per cent.
### Table: 1.4. District Wise Tribal Population in Tamil Nadu

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Chengalpet</td>
<td>46,050</td>
<td>1.27</td>
<td>57,705</td>
<td>1.24</td>
</tr>
<tr>
<td>2</td>
<td>Coimbatore</td>
<td>22,359</td>
<td>0.73</td>
<td>26,313</td>
<td>0.75</td>
</tr>
<tr>
<td>3</td>
<td>Dharmapur</td>
<td>46,074</td>
<td>2.31</td>
<td>47,600</td>
<td>1.96</td>
</tr>
<tr>
<td>4</td>
<td>Dindigul</td>
<td>-</td>
<td>-</td>
<td>9,507</td>
<td>0.54</td>
</tr>
<tr>
<td>5</td>
<td>Erode</td>
<td>15,191</td>
<td>0.73</td>
<td>1,92,358</td>
<td>0.83</td>
</tr>
<tr>
<td>6</td>
<td>Kanyakumaran</td>
<td>658</td>
<td>0.45</td>
<td>5,281</td>
<td>0.33</td>
</tr>
<tr>
<td>7</td>
<td>Madras</td>
<td>5,373</td>
<td>0.16</td>
<td>8,067</td>
<td>0.21</td>
</tr>
<tr>
<td>8</td>
<td>Madurai</td>
<td>13,646</td>
<td>0.3</td>
<td>12,764</td>
<td>0.37</td>
</tr>
<tr>
<td>9</td>
<td>Nilgiris</td>
<td>20,874</td>
<td>3.31</td>
<td>25,071</td>
<td>3.53</td>
</tr>
<tr>
<td>10</td>
<td>North Arcot</td>
<td>93,690</td>
<td>2.12</td>
<td>49,936</td>
<td>1.65</td>
</tr>
<tr>
<td>11</td>
<td>P.M. Thevar</td>
<td>-</td>
<td>-</td>
<td>1,186</td>
<td>0.11</td>
</tr>
<tr>
<td>12</td>
<td>Pudukkottai</td>
<td>1,516</td>
<td>0.13</td>
<td>796</td>
<td>0.06</td>
</tr>
<tr>
<td>13</td>
<td>Ramanathapuram</td>
<td>6,617</td>
<td>0.2</td>
<td>1,602</td>
<td>0.14</td>
</tr>
<tr>
<td>14</td>
<td>Salem</td>
<td>1,22,444</td>
<td>3.56</td>
<td>1,35,984</td>
<td>3.49</td>
</tr>
<tr>
<td>15</td>
<td>South Arcot</td>
<td>53,775</td>
<td>1.28</td>
<td>58,053</td>
<td>1.93</td>
</tr>
<tr>
<td>16</td>
<td>Thanjavur</td>
<td>6,012</td>
<td>0.15</td>
<td>9,969</td>
<td>0.22</td>
</tr>
<tr>
<td>17</td>
<td>Thiruvannamalai</td>
<td>-</td>
<td>-</td>
<td>62,924</td>
<td>3.04</td>
</tr>
<tr>
<td>18</td>
<td>Thiruchirappalli</td>
<td>48,294</td>
<td>1.34</td>
<td>28,139</td>
<td>0.68</td>
</tr>
<tr>
<td>19</td>
<td>Thirunelveli</td>
<td>11,954</td>
<td>0.33</td>
<td>9,007</td>
<td>0.26</td>
</tr>
<tr>
<td>20</td>
<td>Tuticorin</td>
<td>-</td>
<td>-</td>
<td>3,203</td>
<td>0.22</td>
</tr>
<tr>
<td>21</td>
<td>Virudunagar</td>
<td>-</td>
<td>-</td>
<td>2,974</td>
<td>0.19</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,20,226</strong></td>
<td><strong>1.07</strong></td>
<td></td>
<td><strong>5,75,339</strong></td>
<td><strong>1.05</strong></td>
</tr>
</tbody>
</table>

**Note**: The percentage is to the total population of the State.

**Source**: Census of India, 1991.
1.11. THE TRIBAL SITUATION IN NILGIRI DISTRICT OF TAMIL NADU

The Nilgiris is the least populated district in Tamil Nadu with 7,04,827 (1991 Census). The Badagas, Todas, Kotas, Kurumbas, Irulas and Paniyas mainly share the Nilgiri hills. The Toda, Kota and Kurumba tribes are living only in Nilgiris district of Tamil Nadu in India (District Handbook 1991). They constitute the dominant tribal group among different tribal groups in this district. This district is having the maximum concentration of tribal population among the different districts of Tamil Nadu. According to 1991 census, the total tribal population in Nilgiri district is 25,071, which constitute nearly 3.56 per cent to the Nilgiri district population.

1.12. STATEMENT OF THE PROBLEMS

Traditionally most of the tribal communities in India are agriculturist. After hunting and cattle-farming, agriculture was the third occupation which was followed and presently, with very little of hunting and decline in cattle-farming, agriculture is the main source of livelihood. But many tribals still practice primitive agriculture, by this art of traditional method of cultivation they are facing many problems in following the modern methods of agriculture. Though the development schemes have implemented, the benefits either do not reach the tribals in remote areas or do not reach in time. Similarly as tribals are not accustomed to save and their per capita
income is low, the hardships facing are more severe than faced by other rural populations.

In spite of massive tribal development programmes having been launched by the government, the tribes in Nilgiri district persist a large number of problems. They face problems like economic exploitation, social and cultural exploitation, tribal unemployment, land alienation, problem of education etc.

Since, many of these tribes inhabited in the interior forest on hilly areas they were exploited by the outsiders, money-lenders and the buyers who exchange various commodities that they produce from the land and the forest collections. Most of the tribes borrow money from the private money-lenders who charge a high rate of interest by which they were indebted. If they could not repay their debt, they were forced to repay their borrowing by their cultivable products or the forest collection, and further they were pulled below the poverty line. Since the tribes were isolated from the mainstream of life, the vendors who enter into the tribal villages sell their products at the highest cost and purchase the forest collection for cheap rate and the tribes were economically exploited.

Tribal women/girls are victims for the social and cultural exploitation and gender harassments. Tribal culture is misconceived. Their traditional dress and free behaviour is wrongly conceived. The outsiders such as contractors, truck drivers, tourist's, social workers etc., belittle their culture and consider it cheap and vulnerable. Girls are lured or enticed and fall victim to allurements. In some areas
damages to the honesty and integrity of tribal men and women is challenged by money so that they were prepared to run after the money and ready to earn it by any means. Bad things are extended more easily and effectively by the agents/outsiders than the healthy ones. The dowry is replacing bride-price, and country liquor is replacing traditional toddy with increasing consumption as against the moderate one during the past. These negative fallouts of developments are doing irreparable damages to the rich and classical tribal culture.

Earlier days the tribal economy was self-supporting subsistence economy, they were satisfy with their meager wants by hunting, food-gathering, minor forest produce, primitive cultivation etc. With the development, the rights on forest were reduced, the dependency on the forest was also reduced and they were forced to work as wage earners to earn for their livelihood. Even in some cases they have to work as bonded labour. A few in the primitive areas reverted to shifting cultivation while some left the forest habitat and shifted to urban areas in search of jobs and became slum-dwellers facing all the miseries and agonies of the urban poor.

The average cultivable land-holdings among the tribals have decreased partly because the non-tribals and unscrupulous money-lenders have grabbed some of their land and made them as landless or labourers on their lands. Apart from this a vast acreage of land are barren and un-irrigated and therefore the cultivator were not interested to cultivate their land. The tribals use the modern method of cultivation at a minimum level and therefore the land output was very poor. Illiteracy and
ignorance are the main hurdles in the tribal development. The tribes are of the mentality that their children's are asset to their family and they are to support their parent's income by engaging them as child labourers. Therefore, they were not educated, even the children's are not interest to go to school. Because of these social and economic problems the majority of tribes in the Nilgiri hills still remain economically backward and undeveloped.

1.13. The Need and Scope of the Study

There have been a number of attempts to examine the socio-economic conditions of the tribal population of India, where as efforts to integrate the multifaceted aspects of tribal life and to derive economic feasibilities from them are very less. While most of the studies have been concentrated on the life styles, behavioural patterns and social structure of the tribal people, and few studies are available on their education, economy, health etc. A large number of studies are available, having conducted particularly after independence, to assess whether the conditions of tribal societies of India have changed or not, while some of the studies are concentrated on their traditional economy, land, agriculture, employment and asset conditions of the tribes. Some studies have focused on the effects of the tribal development programmes like Integrated Tribal Development Programme (ITDP), Integrated Rural Development Programme (IRDP) on the tribal societies, and implementation and evaluation of such programmes. Commissions, committees and legislations have played an important role in the life of tribals. Some studies deal these aspects to some extent, whereas there are comparatively few studies, which examine the socio-
economic conditions, living conditions, poverty level, and inequalities of different tribal groups.

The existence of socio-economic inequalities in underdeveloped economies is abysmal. These inequalities are mainly due to low rate of development, which is influenced by economic as well as non-economic factors. The latter leads to the inequalities in the distribution of asset, income and consumption and hence causes variations in the standard of living of different sections of society. One such section of society is tribal society. The present study aims to work out the extent of relative as well as absolute inequalities in the tribal economy of the Nilgiris district of Tamilnadu. The tribal development programmes were implemented in this area. A new work ethic, development ethos and set of value systems forged to spearhead, energize and mobilize society for management of socio-economic transformation at the grass root level.

Grass root level comprises of villages and individuals. Hence, if one refers to planning at grass root level, it is development for within (DFW). Development from within has already been advocated as survival strategy. Development from within is the nature of capillary, a 'Trickle-up'. Trickle-up effect depends upon the levels of living of the people of the area. Hence, this kind of study will unfold the socio-economic status of selected tribes who are largely at the grass root level. The results of this study will go a long way in analyzing the socio-economic condition of
tribals, identifying the causes for their backwardness and formulating suitable policies for their upliftment.

Based on the above preamble an attempt has been made to study the "Level of Economic conditions" of the four primitive tribes namely Toda, Kota, Irula and Paniya of the Nilgiri Hills of Tamilnadu with the following objectives:

1.14. OBJECTIVES OF THE STUDY

The overall objectives of the study is to analyse the socio-economic and the level of living conditions of the four primitive tribes namely Toda, Kota, Irula and Paniya of the Nilgiri Hills of Tamilnadu. The specific objectives are:

1. To study the socio-economic conditions of the four tribes.

2. To analyse the pattern of income, expenditure and its extent of inequalities.

3. To analyse the level of asset holdings by tribe-wise and its inequalities.

4. To measure the extent of the poverty level.

5. To suggest the suitable strategies for the development of the socio-economic conditions of the four Primitive Tribes.
1.15. AREA OF THE STUDY

The study was conducted in the Nilgiri Hills of Tamilnadu. The Nilgiris is situated in the Northwestern corner of Tamil Nadu in Southern India. Tamilnadu is bounded in the North by the State of Karnataka and in the West and Southwest by the State of Kerala.

1.16. METHODOLOGY

1.16.1. Sampling Design

The tribes chosen for the study are the primitive tribes of the Nilgiri Hills in Tamil Nadu. The following table shows the sample villages, households and the population size of the selected primitive tribes in the study area. The data were collected in 51 tribal villages, constituting 710 households. In total 3702 tribal populations were covered for the present study.

Table: 1.5. Sample Villages and Households of the Selected Primitive Tribes chosen for the Study from the Study area

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Occupation</th>
<th>Villages</th>
<th>Households</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kota</td>
<td>Horticulturist</td>
<td>4</td>
<td>120</td>
<td>580</td>
</tr>
<tr>
<td>2.</td>
<td>Toda</td>
<td>Pastoralist</td>
<td>19</td>
<td>110</td>
<td>493</td>
</tr>
<tr>
<td>3.</td>
<td>Paniya</td>
<td>Food gatherers and labourers</td>
<td>15</td>
<td>230</td>
<td>1065</td>
</tr>
<tr>
<td>4.</td>
<td>Irula</td>
<td>Food gatherers</td>
<td>13</td>
<td>250</td>
<td>934</td>
</tr>
<tr>
<td></td>
<td>All Tribes</td>
<td></td>
<td>51</td>
<td>710</td>
<td>3072</td>
</tr>
</tbody>
</table>
1.16.2. Tools and Techniques used for analysis

In the present study multi-stage stratified random sampling methods becomes essential when a sufficient number of rare units are to be identified in as sample, so the researcher had adopted the above said sampling method.

The tradition of fieldwork has strongly influenced the content of the present study. The researcher followed several research tools in collection of data such as participant observation, interview, and open questionnaire methods. Further, the researcher's familiarity with the language of the field area facilitated in establishing good rapport with the subjects in obtaining necessary information.

1.16.3. Collection of Data

The data collection for the study starts with the pilot survey and the fieldwork was carried out for the whole year of 2000. The data collected for the study first proceeds with the base line survey of the area under study, with the interview schedules as the tool for the study. First hand information on the demographic, educational background, socio-cultural aspects, health seeking behaviours and nutritional study were assessed.

The relevant secondary source data collected from various libraries and from the Tribal Research Centre, Ooty are also used in the study.
1.16.4. Method of Analysis

Some general remarks about the analytical procedures used in this study are present here. The purpose of analysis is primarily to assess the socio-economic condition, inequality and poverty vis-à-vis internal stratification of the selected tribes. Therefore, the researcher's main task was to bring out stratification, as it existed in terms of social and economic endowments. In doing so, important differences were identified within the tribes. The analysis put forth in this study was based on micro level data obtained from the household survey.

1.16.4.1. Unit of Analysis

There are two principal units of analysis that tend to be used for estimating the poverty, levels of living and income distribution, viz., (i) per household and ii) per capita. In this study, both these units were used and compared. The first method ranked individuals according to selected variable at household levels and based on one observation per entire household. The second method ranked individuals according to selected variables in terms of per capita based on one observation per each person in the household. The difference between the measures was the number of observations per household used in constructing the distribution of the variable. The distribution based on all household members gave a better reflection of the degree of inequality across the entire population, as the family size was usually not constant across income levels, which tended to be inversely correlated with income.
1.16.4.2. Percentage of Analysis

Percentage analysis and tabular presentation were used to study and compare the socio-economic conditions of the four primitive tribes. The value of assets, income and consumption expenditure were converted into per household / capita unit to arrive at more appropriate and meaningful result.

The differences in the family size, age and sex among the households were taken care of when consumption unit and income criterion was used for poverty analysis. A comparison could be made to know the extent of inequalities and poverty, using per capita income and per household unit criteria. The class intervals were formed on the basis of quartile and percentile.

1.16.4.3. Coefficient of Variance

Coefficient variation analysis was employed to study about the consistence of the percentage and ratio analysis.

The coefficient of variation is an relative measure of dispersion. This measure developed by Karl Pearson is the most commonly used measure of relative variation. It is used in such problems where we want to compare the variability of two or more than two group. That group for which the coefficient of variation is greater is said to be more variable or less consistent, or less homogeneous. On the other hand, the series for which coefficient of variation is less is said to be less
variable or more consistent, more homogeneous. Coefficient of variation is denoted by C.V. and is obtained as follows (S.P. Gupta, 2000)

\[
\text{Coefficient of variation or C.V.} = \frac{\sigma}{\bar{x}} \times 100
\]

\[
\sigma = \text{standard deviation}
\]

\[
\bar{x} = \text{mean of the variable}
\]

1.16.4.4. Lorenz Curve

Lorenz curve was employed to portray graphically the pattern of distribution of assets, income and consumption expenditure of sample households. The method devised by (Dr. Max O. Lorenz 1905) expresses graphically the size of distribution of variables express in terms of percentage. The choice of the Lorenz Curve over the other measures of inequality was due to the fact that it does not depend on any assumption about distribution and is more convenient to compute. The greater advantage of Lorenz Curve comparisons is that one can say something on comparative levels of social welfare without specifying anything particular about the exact welfare functions.

1.16.4.5. Gini Ratio

There are several inequality indices which attempt to measure the divergence between the Lorenz Curve for a given income distribution and the line of
perfect equality. The best known and most widely used among these is the Gini coefficient. The Gini concentration ratio quantifies the extent of inequality. (C. Gini 1999)

Gini ratio, which is derived from Lorenz Curve, is the proportion of total area between the Lorenz Curve and the diagonal line of equality and to the total area under diagonal. Hence,

\[
\text{Gini Ratio} = \frac{\text{Area between the Lorenz curve and diagonal}}{\text{Area under the diagonal}}
\]

In this study, the Gini coefficient was calculated based on:

\[
G = 1 + \frac{2}{n} \sum_{i=1}^{n} \left( \frac{n + 1 - 1}{n^2 \bar{x}} \right) x
\]

Where,

\[
\begin{align*}
\text{n} & = \text{Population size} \\
\bar{x} & = \text{Mean of variables like asset or income or consumption} \\
x_i & = \text{Asset, income or consumption of the household}
\end{align*}
\]

The Gini coefficient varies between the limits of 0 (perfect equality) and 1 (perfect inequality) and the greater the departure of the Lorenz Curve from the diagonal, the larger the value of Gini coefficient. It was used to measure the
inequality of various occupational categories of the four primitive tribes with respect to asset, income and consumption.

1.16.5. MEASUREMENT OF POVERTY

Measuring the poverty permits an overview of poverty that goes beyond individual experiences. It presents an aggregate view of poverty at a point of time or over a substantial period of time. It enables a government, or the international community, to set itself yardsticks for judging actions. Comparison of the magnitude and severity of poverty can provide direct evidence of an economy's progress in raising the levels of living of selected sample population. The measures of poverty proposed in the economic literature fall broadly into two categories, viz., (i) there are measures that try to catch the extent of inequalities in some objective sense, usually employing some statistical measures of relative variations of income, and (ii) there are indices that try to measure inequalities in terms of some normative measures, notion of social welfare so that a high degree of inequality corresponds to a lower level of social welfare for a given total of income (Sharma, K.C, 1994).

In any study on poverty, there are certain choices to be made. They are crucial because the estimate of poverty depends on the set of these choices. There are about half-a-dozen such crucial choices. Some of them are poverty line, composition of price and poverty measurement index. The poverty measurement should examine the degree or extent, the intensity and incidence of poverty.
Several criteria advanced as being desirable ones for a poverty measure to satisfy are: focus, symmetry, monotonicity, weak transfer, transfer, transfer-sensitivity, sub-group consistency and decomposability. From the past studies (N.C. Kakwani 1980, Foster, J 1984, Grilli, E., 1994) it is clear that not all poverty indices satisfy all these properties. The measurement of poverty is thus attended by problems of pluralism-necessitating choice among competing contenders-logical inconsistency and ambiguity of interpretation. There can be no prior assumption as to freedom from confusion in this field of enquiry, but the area of confusion can be narrowed down with some clarity of thought regarding purpose and context.

Hence, in this study, both traditional and recent techniques were used for analyzing the poverty indices and to estimate the poverty level of the four primitive tribes in the Nilgiris district of Tamilnadu. They are:

i) Head count Ratio (Chaubey, 1996), (Poverty-Incidence ratio)

ii) Poverty Gap Ratio (Hemming, R, Clark, S, 1981), (Poverty-Intensity ratio)

iii) Sen's Index (A.K. Sen 1976) (Poverty-Deprivation Index)
1.16.5.1. **Head count Ratio (H)**

The Head Count Ratio is the proportion of population in poverty, and is given by

\[ H = \frac{q}{n} \]

Where,

- \( q \) = number of poor persons
- \( n \) = total population

Head Count Ratio clearly measures the incidence of poverty in a population. But it does not satisfy the monotonocity and transfer axiom. According to the monotonocity axiom, given other things, a reduction in income of a person below the poverty line must increase poverty. The head count measure gives the same incidence of poverty as long as income changes do not cut across the poverty line. The transfer axiom states that, given other things, a transfer of income from rich to the poor must reduce the poverty but head count measure does not consider this change.

1.16.5.2. **Poverty Gap Ratio (I)**

Poverty Gap ratio measures the proportionate shortfall of the average income of the poor from the poverty line. The larger the magnitude of the proportionate income gap the greater the intensity of poverty.
\[
I = 1 - \frac{\bar{Y}}{Z}
\]

Where:

\[\bar{Y} = \text{Average income}\]
\[Z = \text{Poverty line}\]

A seemingly mild requirement for a poverty index is that it should satisfy the focus axiom, which requires the poverty measure to be insensitive (other things equal) to an increase in the income of non-poor persons. A second desirable property is that, other things being equal, a reduction in a poor person's income should increase the value of the poverty measure. This is called the monotonicity axiom. A third desirable property is the transfer axiom. This axiom demands that, other things being equal, a transfer of income from a poor person to a rich person should raise the value of the poverty index. A weakened version of this axiom, the weak transfer axiom would require that a regressive transfer of the type just described should increase the value of poverty index, provided the beneficiary of the transfer continues to remain poor after the transfer. It is easy to see that both head count ratio and poverty gap ratio satisfy the focus axiom. The head count ratio isolates both monotonicity and weak transfer. According to Sen, both should have some role in the index of poverty. But H and I together are not sufficiently informative either, as
neither gives adequate information on the exact income distribution among the poor
(P.K. Chaubey 1996)

1.16.5.3. Sen's Index ($P_s$)

Sen (1976) though in some general tradition, presented a somewhat different
formulation of the poverty measure ($P_s$) for a large number of the poor, as given
below:

$$ P_s = H[R+(1-R)G] $$

Where

$H = \text{Head count ratio}$

$R = \text{Poverty gap ratio}$

$G = \text{Gini ratio of the income distribution of poor}$

Sen's poverty index lies between 0 to 1. If $p = 0$, this index reveals that
everyone has an income greater than $Z$, i.e., poverty line and if $p = 1$ everyone has
an income less than $Z$, i.e., poverty line. In practice, $P_s$ will never take these two
extreme values. But Sen's (1976) measure and its variants that rely on rank-order
weighting fail to satisfy the basic condition that an increase in sub-group poverty
must increase total poverty.
1.17. LIMITATIONS

The present study was conducted in the Nilgiri district of Tamilnadu with particular reference to the four primitive tribes namely Toda, Kota, Irula and Paniya.

It also suffers from the following limitations:

1. Out of six primitive tribes in Nilgiri district a majority of four primitive tribes were selected and the primary data were collected. Hence, comparison between other two tribes in terms of levels of living, extent of inequalities, etc., was not attempted.

2. The study analyses the levels of living and inequalities among the four primitives of Nilgiri district. The topography, climatic conditions, cropping pattern, occupations, sources and levels of income, customs and traditions are different in different tribal areas of Tamilnadu state. Hence, the results of this study can be generalized to the other parts of the tribal areas in Tamilnadu, keeping in mind the differences in the above conditions.

3. Accessibility and getting reliable data are the important problems. The use of the definitions of earlier studies of other regions in this region is difficult, as the tribals under study are located in hilly and forest regions. Keeping in mind the above problem, the study is undertaken by
adopting operational definitions for concepts and terms used in the study.

4. The researcher utilized the tabular analysis and statistical tools to arrive at meaningful and socially relevant conclusions. The limitations of these tools are applicable to this study also.

1.18. ORGANISATION OF THE STUDY

The organisation of the study gives the outline of contents of the chapters. This study is presented with eight chapters.

The first chapter focuses on the subject of futurology, the tribal situation in India, Tamilnadu and in Nilgiri Hills, statement of the problem, objectives of the present study and methodology, sample design and the plan of the study.

The second chapter deals with the review the literature of various past studies related to poverty, inequality etc. The definitions of various concepts used in the study are also given in this chapter.

The third chapter deals with the topography, flora and fauna, the economic and political condition of the study areas in Nilgiri hills were presented. The profile of the four Primitive Tribes taken for study was highlighted in this chapter.
The chapter four throws lights on the Demographic structure, standard of education, and socio-economic conditions of the sample households of the four tribes.

In chapter five an attempt is made to study about the Health and Nutritional condition of the four primitive tribes.

The chapter six examines the magnitude and distribution of the income, consumption and asset, its inequalities among the sample household's of the four tribes.

The chapter seven explores the dimension of the poverty level based on the income of the tribes.

The eighth chapter summarizes the implications of the findings of the present study were presented with suitable strategies for the economic growth and development of the four primitive tribes of the Nilgiri hills.