1.1 INTRODUCTION

Human resource plays a very important role in the regional development; in this context study of human resource development of tribals is important. The subject human resource development is a new one and is of topical interest and increasing importance. The scheduled tribe is important component of Indian cultural and civilization, they are one of the early settlers (Adivasis); aboriginals of India (adimjati) live in forests (vanvasi) or in hilly and mountainous areas. The tribal societies relationship with territory, cultural to production are homogenous, whatever the mode of production is homogenous, whether it is hunting, gathering or ‘primitive’ agricultural activity. There is no conspicuous separation of social categories on the basis of their different position in the social status. Human resource development of tribals is concerned with educational, health and economic development.

The term tribe has evolved from a Latin root, the ‘tribuz’ an English term which meant three divisions into which the Romans were grouped. The concise oxford dictionary defines tribe: as a group of (esp. primitive) families or communities, linked by social, economic, religious or blood ties and usually having a common culture and dialect and recognized leader or any similar natural or political division.

Traditionally, the term ‘tribe’ has been used for those groups of human beings, whose place of residence is situated in remote areas like hills, forest, sea coasts and islands; and whose style of life is quite different from the present day civilized men. Local indigenous people residing in these places of the world are termed as tribe or tribal, to distinguish them from other people of the world. Like other societies, tribal society is also not static, rather is quite dynamic. The rate of
change in tribal society is very slow. That is why they have been backward and poor in comparison to other people (Mohanty, 2006).

The term ‘tribe’ is very complex to define. However, it is attempted to define by considering different point of views. The constitution of Indian Union (Article 366) has defined the scheduled tribe as such tribes or tribal communities or parts or groups within such tribes or tribal communities as or deemed under article 342 to be scheduled tribe for the purpose of constitution.

Constitution order 1950 declared 212 tribes located in the then states as ‘scheduled tribes.’ It is pertinent to point out that no single criterion has been adopted to distinguish tribal from the non-tribal population.

According to Majumdar (1958) a tribe is a social group with a territorial affiliation, endogenous, without specialization of functions, ruled by tribal officers, hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes or castes but without caste stigma, following tribal beliefs and customs, illiberal of naturalization of ideas from alien source; and above all, conscious of homogeneity of ethnic and territorial integration.

Ghurye (1963) in his work regarding the scheduled tribe pointed out that religion, occupation or racial features are not sufficient criteria to distinguish tribals from non-tribals. Some of common features of tribal people are as follows:

1) Scheduled tribe live away from civilized world in the most in accessible parts of both forests and hills having very under developed means of transportation routes, e.g. tribals in Vehgi, Bardi, Surgas, Bijaligavhan, Pimpalkhuta and in many other villages in Dhule and Nandurbar districts of Maharashtra.

2) They belong either to one of the races or stocks such as Negritos, Australoids or Mongoloids.
3) They speak tribal dialect but in Maharashtra they mostly speak Marathi language.

4) They profess primitive religion known as animism in which the worship of ghosts and sprits is the most important element. So they follow primitive occupation such as gleaning (use full remnants of crops after harvesting), hunting or gathering of forest produce.

5) They are mostly carnivorous (flesh or meat eaters). They have nomadic habits and love drink and dance.

On the basis of above characteristics, a tribal is defined as a group of people who are the inhabitants of inaccessible forest in hilly and remote areas belong to the oldest racial groups, speak a common dialect, profess a primitive religion, follow primitive occupation, having nomadic habits, love for drink and dance and are endogamous professional social organization different from the neighboring people. They are also called as ‘Adivasi’, ‘Adi’ means original and ‘vasi’ means inhabitant, that means original inhabitant.

Tribe as a course of socio-cultural entity at a definite historical stage of development. It is a single, endogamous community, with a cultural and psychological make up going back into a distinct historical past (Bardhan, 1973).

The tribe is a social group of simple kind, the members of which speaks a common dialect, have a single government, act together for common purposes, and have a common name, a contiguous territory, a relatively uniform or way of life and a tradition of common descent (Krishnan, 1985).

The word ‘tribe’ in the Indian context however, conveys a sense of meaning that evades clarity. Generally, it refers to state of tribalism which is ethnic (ethnically defined) as well as political (revealing their definitional status as scheduled tribes). The tribes as a category
perceived on the basis of a classical tribal paradigm and the scheduled tribes of the modern Indian state (Ahmad, 1999, p. 112 and 113.).

The Encyclopaedia Britannica defined the ‘tribe’ that in ancient Greece and Rome, any of a group of political and demographic subdivisions of the population. In Greece the groups divided into tribes and were distinct by location, dialect and tradition and they included the Ionians, Dorrians and Aetolians. In Africa, each tribe was named after a local, for example, the Demes developed out of tribal system. In Rome the tribes formed 3 (later 4 and still later 35) original divisions of Roman citizens, these were the basic of military levels property tax, census taking and voting units in political assemblies (Encyclopaedia Britannica, 2005).

The Oxford dictionary defined the term ‘tribe’ a group of people of the same race and with the same customs, language, religion, etc living in a particular area and often led by a chief.

A very few and rare tribes (e.g. Jarwa tribes in Andaman and Nicobar islands) have been living in the forest, hilly or mountainous tracts, which are aloof, inaccessible and not having any kind of contact with the modern civilized world and are not dependent for any thing on the modern/civilized community of the world, in fact, they are self-contained and self-controlled communities or societies in their own tribal world (Ramotra, 2010).

**OBJECTIVES**

1. To study the geographical setup of study area.
2. To analyze the growth and distribution of tribal population in Dhule and Nandurbar districts of Maharashtra.
3. To assess the literacy acquisition, male-female disparity among the scheduled tribes and between the STs and the non-STs.
4. To examine the levels of educational attainment and enrolment ratio of tribals.
5. To look into the occupational structure of tribals and their land holding status in study area.
6. To comprehend the living conditions of tribals measuring on indices of housing condition, household amenities, sources of drinking water and household assets.
7. To examine the health and poverty status of tribal population in study area.
8. To measure the human resource development of tribals in the study area.
9. To make the suggestions and solutions to tribal problems identified in the study area.

STUDY AREA

The area undertaken for the present study is Dhule and Nandurbar districts, located in the northern part of Maharashtra having high concentration of tribal population that lies between 22° 47’ and 22° 06’ North latitude and 73° 47’ and 75° 11’ East longitude. Dhule and Nandurbar were formerly known as West Khandesh region. It is surrounded by Madhya Pradesh state to its north, Jalgaon district to its east, Nashik district to its south and Gujarat state to its west. Dhule district was bifurcated on 1st July 1998 into two separate districts, now known as Dhule and Nandurbar. The district Dhule is having an area of 8061 km which is further divided into four tahsils such as Sakri, Sindhkhede, Shirpur and Dhule. Nandurbar district occupies an area of 5055 km and comprises 6 tahsils such as Akkalkuwa, Akrani, Talode, Shahade, Nandurbar and Nawapur.

DATABASE AND METHODOLOGY

In order to meet these objectives the study is mainly based on both primary and secondary sources of data. Primary data, which have been collected by conducting the intensive fieldwork in the selected fifteen tribal villages in Dhule and Nandurbar districts of Maharashtra. Near about 705 houses were surveyed out of these fifteen villages which
constituted about 24.93 per cent of the total households. It has helped us to understand the human resource development of tribals in Dhule and Nandurbar districts. However, secondary data has also been used for looking into their distribution pattern, growth rate, literacy status, occupational structure and overall tribal development at tahsil level in Dhule and Nandurbar districts of Maharashtra, mainly collected from the census of India 1991 and 2001.

Systematic sampling technique was applied for the collection of primary data, every third or fourth house was considered. The selection of the villages was based on the proportion of the tribal population. Mostly the villages, which were entirely tribal population, were selected for the field survey for generating the primary data.

Percentage of tribal population to the total population in the tahsil or village is computed. Literacy is computed for the population above 6. To measure the male-female disparity in literacy, Sopher’s Disparity Index modified by Kundu and Rao (1983) has been employed:

\[
Ds = \log \left( \frac{X_2}{X_1} \right) + \log \left( \frac{100 - X_1}{100 - X_2} \right) \quad \text{(I)}
\]

Kundu and Rao’s modified disparity index formula, as follows:

\[
Ds = \log \left( \frac{X_2}{X_1} \right) + \log \left( \frac{200 - X_1}{200 - X_2} \right) \quad \text{(II)}
\]

In the present study X2 is considered for male and non-tribal, and X1 for female and tribal literacy rates. The lacuna in David Sophar’s model is that it can not handle both ‘Zero’ and 100, whereas in Kundu’s model if there is 100 per cent literacy it can handle but ‘Zero’ will not be. Moreover his index satisfies all the axioms. Therefore, Kundu’s model is naturally preferable.

Levels of educational attainments of primary (4th standard), lower secondary (7th standard), S.S.C. and higher secondary out of total population above 6 have been calculated.

Occupational structure is measured in terms of proportion of workers in primary, secondary and tertiary sectors to the total main workers for 1991 for which data were available. For 2001, data for all
sectors were not available; therefore, the proportion of workers in agricultural and non-agricultural sectors of economy has been computed to comprehend it by doing comparative analysis.

At village level the occupational structure is computed as cultivators, agricultural labourers, forest labourers, teachers, peons and clerks and their proportions to the total workers as per our survey in 2007-09.

For example:

\[
\text{Total Workers in Primary Sector} \\
\text{% of Workers in Primary Sector} = \frac{\text{Total Workers in Primary Sector}}{\text{Total Main Workers}} \times 100
\]

\[
\text{Total Workers in Secondary Sector} \\
\text{% of Workers in Secondary Sector} = \frac{\text{Total Workers in Secondary Sector}}{\text{Total Main Workers}} \times 100
\]

\[
\text{Total Workers in Tertiary Sector} \\
\text{% of Workers in Tertiary Sector} = \frac{\text{Total Workers in Tertiary Sector}}{\text{Total Main Workers}} \times 100
\]

Poverty index is measured on the basis of per capita income. In our case the poverty has been defined as the family members of the household whose per capita income was 5000 or below and such households were considered below poverty line, and whose income was above 5000 per annum were considered above poverty line. The government considers a family of four persons. The standard income is above Rs 20,000 for such a family of four persons. The family is considered above poverty line when the income is above 20,000 per annum and if it is below 20,000 then the household is below poverty line. In order to avoid the confusion and to bring clarity and perfectness in measurement of poverty, it is better to consider the per capita income that is below Rs 5000 for below poverty line and above Rs 5000 for above poverty line. This is what we have adopted the method in measuring the poverty line.
Proportion of households having bathroom, latrine, electricity, etc. of the total households is calculated. Percentage of zopari, kucha, semi-pucca and pucca houses have also been calculated for each village.

Calorie intake for children (0-6) and total tribal population have also been computed. Body Mass Index (BMI) has also been measured with the help of following formula:

\[
\text{BMI} = \frac{\text{Body Weight in Kg}}{\text{Height in metre}^2}
\]

To measure the human resource development of tribals both at tahsil and village levels in comparison to the non-tribals to the extent it was possible depending upon with availability of data to comprehend their status of development. At tahsil level the availability of data for measuring their development is limited as per the indicators like, literacy, female literacy, percentage of urban population, work participation rate (WPR), percentage of workers in non-agricultural sectors and sex ratio both for tribals and non-tribal population. These are the indices to insight into their development but beyond that data problems are there. But to understand the ground reality of tribals only the human resource development is computed based on the primary data collected from 15 sample villages in the study area in 2007-09. The indicators for development at village level are as follows: literacy rate, female literacy rate, educational attainment, and enrollment ratio, household condition: pucca and RCC, electrified houses, telephone, fuel used for cooking (Gobar gas/LPG) possession of TV, sufficient intake of food, proportion of people above poverty line (APL), BMI (Body Mass Index with normal weight) and land holding.

For the construction of composite indexes both at tahsil and village levels the values of different indicators if added directly may affect overall development index. Therefore, before aggregating the values of the indicators the biasness or scale effect has been removed by applying the method of normalization. For normalization the technique division by
mean of the observations for each indicators suggested by Kundu (1980) has been slightly modified here. Since we have constructed the composite index of development of population at tahsil level, that means we are making comparative analysis between these two communities to comprehend the differentials in their overall development.

Therefore, we have taken the mean of the means of tribal and non-tribal well-being indicators e.g. mean of tribal literacy and non-tribal literacy are taken together and mean of their means has been computed as a common denominator of both tribal and non-tribal literacy rates. Similarly, the same is applied to other indicators, so as to construct the composite indexes which are comparable for analysis purpose. This is what the modification we have made to Prof. Kundu’s method of normalization. The observation for each indicator has been divided by their common mean values without effecting their relative position of tahsil or village in the series. This transformation does not disturb dispersion of the variables since the co-efficient of variation of the original series retained as a standard deviation or the co-efficient of variation of the transformed series. Thus the obtained normalized values for the component indicators have been added together to give rise to component scores of development for each tahsil or sample village. Thereafter they are put into ascending or descending order to assign the ranks according to their position to decide upon the development status of each tahsil and villages (Kundu, 1980).
TABLE 1.1
DHULE AND NANDURBAR DISTRICTS
SURVEYED TRIBAL POPULATION AND HOUSEHOLDS TO
TOTAL IN SAMPLE VILLAGES, 2007-09

<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Name of Village</th>
<th>Name of Tahsil</th>
<th>Name of District</th>
<th>Total Households</th>
<th>Surveyed Households</th>
<th>Total Population</th>
<th>Surveyed Population</th>
<th>% of Surveyed Households to Total Households</th>
<th>% of Surveyed Population to Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Vehgi</td>
<td>Akkalkuwa</td>
<td>Nandurbar</td>
<td>123</td>
<td>14</td>
<td>659</td>
<td>88</td>
<td>11.38</td>
<td>13.35</td>
</tr>
<tr>
<td>2</td>
<td>Bijaligavhan</td>
<td>Akkalkuwa</td>
<td>Nandurbar</td>
<td>127</td>
<td>27</td>
<td>686</td>
<td>183</td>
<td>21.26</td>
<td>26.68</td>
</tr>
<tr>
<td>3</td>
<td>Bardi</td>
<td>Akkalkuwa</td>
<td>Nandurbar</td>
<td>203</td>
<td>107</td>
<td>1318</td>
<td>628</td>
<td>52.71</td>
<td>47.65</td>
</tr>
<tr>
<td>4</td>
<td>Surgas</td>
<td>Akkalkuwa</td>
<td>Nandurbar</td>
<td>73</td>
<td>51</td>
<td>429</td>
<td>324</td>
<td>69.86</td>
<td>75.52</td>
</tr>
<tr>
<td>5</td>
<td>Pimpalkhuta</td>
<td>Akkalkuwa</td>
<td>Nandurbar</td>
<td>230</td>
<td>64</td>
<td>1284</td>
<td>393</td>
<td>28.26</td>
<td>30.61</td>
</tr>
<tr>
<td>6</td>
<td>Umbaripada</td>
<td>Sakari</td>
<td>Dhule</td>
<td>284</td>
<td>56</td>
<td>1299</td>
<td>302</td>
<td>19.71</td>
<td>23.24</td>
</tr>
<tr>
<td>7</td>
<td>Dhaner</td>
<td>Sakari</td>
<td>Dhule</td>
<td>295</td>
<td>58</td>
<td>1398</td>
<td>279</td>
<td>19.66</td>
<td>19.95</td>
</tr>
<tr>
<td>8</td>
<td>Amlh</td>
<td>Sakari</td>
<td>Dhule</td>
<td>420</td>
<td>19</td>
<td>2140</td>
<td>100</td>
<td>4.52</td>
<td>4.67</td>
</tr>
<tr>
<td>9</td>
<td>Navagaon</td>
<td>Sakari</td>
<td>Dhule</td>
<td>58</td>
<td>20</td>
<td>235</td>
<td>112</td>
<td>34.48</td>
<td>47.65</td>
</tr>
<tr>
<td>10</td>
<td>Raikot</td>
<td>Sakari</td>
<td>Dhule</td>
<td>58</td>
<td>48</td>
<td>235</td>
<td>235</td>
<td>82.75</td>
<td>100</td>
</tr>
<tr>
<td>11</td>
<td>Bardipada</td>
<td>Sakari</td>
<td>Dhule</td>
<td>150</td>
<td>65</td>
<td>840</td>
<td>331</td>
<td>37.33</td>
<td>39.40</td>
</tr>
<tr>
<td>12</td>
<td>Boratipada</td>
<td>Sakari</td>
<td>Dhule</td>
<td>229</td>
<td>21</td>
<td>876</td>
<td>89</td>
<td>9.17</td>
<td>10.15</td>
</tr>
<tr>
<td>13</td>
<td>Kondaibari</td>
<td>Sakari</td>
<td>Dhule</td>
<td>284</td>
<td>44</td>
<td>1474</td>
<td>222</td>
<td>15.49</td>
<td>15.06</td>
</tr>
<tr>
<td>14</td>
<td>Torankudi</td>
<td>Sakari</td>
<td>Dhule</td>
<td>320</td>
<td>40</td>
<td>1624</td>
<td>199</td>
<td>12.50</td>
<td>12.25</td>
</tr>
<tr>
<td>15</td>
<td>Lagadwal</td>
<td>Sakari</td>
<td>Dhule</td>
<td>238</td>
<td>71</td>
<td>993</td>
<td>377</td>
<td>29.83</td>
<td>37.96</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
<td><strong>3092</strong></td>
<td><strong>705</strong></td>
<td><strong>15490</strong></td>
<td><strong>3862</strong></td>
<td><strong>22.80</strong></td>
<td><strong>24.93</strong></td>
</tr>
</tbody>
</table>

Source: Fieldwork, 2007-09

REVIEW OF LITERATURE

For understanding any aspect very explicitly and to know the gaps left out in the studies conducted in the past, it is very essential to have a brief review of the earlier studies in that specific area.

DISTRIBUTION AND GROWTH OF TRIBAL POPULATION

Most of the studies undertaken so far are with respect to the distribution of tribal population. In this regard, Rao (1955) examined tribal studies in India, Majumdar (1958) studied ‘races and cultures of India’. Bose (1971) conducted study on ‘Tribal Life in India, Banerjee
LITERACY AND EDUCATIONAL STATUS

Ahmad (1982) examined the inter district inequalities in the literacy of tribal population of Bihar. Kundu and Rao (1983) made a comparative study of the nature and pattern of inequality in literacy among different segments of population at state level. Ahmad and Nuna (1986) studied inter-regional disparity in literacy (1971) in Maharashtra. According to them, the inequitable development of literacy among the scheduled castes, scheduled tribes and non-scheduled tribes/castes populations on the one hand and among the male-female and rural-urban components of these populations on the other and raised a number of issues. Aggarwal and Murlidhar (1986) studied disparity in literacy between scheduled caste and non-scheduled caste populations in Maharashtra and concluded disparities become more and sharper as one moved from the urban to rural areas; within the rural areas, to rural female and within the rural female to rural scheduled caste females. Ramotra (1990) has studied some aspects of tribal literacy in Maharashtra- with geographical perspective. Devi (1996) studied district-wise disparity in literacy of Orissa at three points of time, (i.e. 1971, 1981 and 1991). Studies the disparity in education that exited within districts. Mohapatra and Bighnaraj (2004) made an analysis of the disparity in literacy, its various ramifications as concerned with the gender divide and the tribal/non-tribal aspects of the educational status of people, reflected in their productivity and earning potential as well as the levels of welfare and socio-economic status achieved on the basis of educational attainment. They examined the literacy situation in the state focusing on the structural and spatial disparities in literacy in the north-eastern state of Meghalaya adopting development blocks as the unit of study. Rao and Rambabu (2004) have analysed the primary data on inter-tribe variation in literacy levels in Srikakulam district. Murthy and Rao
also have analyzed primary data on dropout in primary education among tribals in Viziangaram district. Barthwal and Tripti (2006) have studied the relationship between adult literacy and human development.

**OCCUPATIONAL STRUCTURE AND LAND HOLDING STATUS**

Gosal (1960) has studied the occupational structure of India’s rural population with regional perspective. Ekta (1976) attempted a study of the occupational structure and the levels of economic diversification in the tribal villages of Chotanagapur. Hassan (1978) evaluated the nature of the agricultural economy of the Santals of Bihar who were having problems of primitive agricultural techniques. Patel (1982) listed the agro-economic problems faced by the Indian tribes in the wake of diffusion of new agricultural technology and the transformation of their traditional agrarian relations. Samanta (1982) noticed that a considerable number of “Jhum” farmers have switched over to modern settled cultivation, particularly in Tripura. Srivastava (1977) discussed the regional variations in the types of shifting cultivation as practiced by the tribes in different parts of India. Mitra (1978) discussed the general problems of the tribal groups of West Bengal. Bose (1977) analysed the problems of the tribes of eastern India. The study makes a particular reference to the economic mode of life of these tribes and its variety found in the region. Rao (1981) explored the nature of the processes of ecological adaptation among the jalaris of coastal Andhra Pradesh, whose economy is crucially dependent on fishing. Kohli and Kothari (1996) studied occupational structure of population in Rajasthan with spatial perspective. Mohanty (2001) studied land distribution among the scheduled castes and tribes. Rao, Deshingkar and Farrington (2006) discussed the land alienation in Andhra Pradesh process, impacts and policy concerns.
HOUSING CONDITION AND HOUSEHOLD ASSETS


HEALTH AND POVERTY STATUS

HUMAN RESOURCE DEVELOPMENT


LIMITATIONS OF THE STUDY

The study is based on both the primary and secondary sources of data for the analysis of human resource development of tribals in the study area. At the tahsil level for educational and health status of tribals’ data are not available.

The concept of human development is broader than what can be captured in the Human Poverty Index (HPI), gender development index (GDI), Employment Index (EI) etc. To comprehend the tribal social and economic development data at village is not available except their population and households but it can only done by generating the primary data.

SELECTION OF INDICATORS

In order to measure, the human resource development, at tehsil and village level, and to avoid the limitations of UNDP method and to make it more acceptable and comprehensive, human development index (HDI) would be constructed by considering multiple dimensions of human development. Six indicators are used for the construction of human development index (HDI). There are as literacy, female literacy, percentage of urban population, work participation rate (WPR), percentage of workers in non-agricultural sectors and sex ratio both for
tribals and non-tribal. But to understand the ground reality of tribals, their human resource development is computed based on the primary data collected from 15 sample villages in the study area in 2007-09. The indicators of development at village level are as follows: literacy rate, female literacy rate, educational attainment and enrollment ratio, household condition. Pucca and RCC, electrified houses, telephone, fuel used for cooking (Gobar gas or LPG), possession of TV, sufficient intake of food, proportion of people above poverty line (APL), BMI (Body Mass Index with normal weight) and land holding.

ORGANIZATION OF THE STUDY

The present study has dealt with the human resource development of tribals in Dhule and Nandurbar districts of Maharashtra: a geographical analysis organized into nine chapters.

Chapter first deals with introduction, objectives of the study, study area, database and methodology, limitations of the study area and review of literature are presented in this chapter.

Chapter second is mainly related to geographical setup and demographical characteristics of study area. The Geographical setup deal with, location of study area, physiographical divisions, geological structure, drainage pattern, climatic conditions, soils types, minerals and forest types are studied and demographic characteristics, population, growth, density of population, sex ratio, literacy rate occupational structure and transportation facility are also studied in this chapter.

Chapter third is mainly focused on tribal population, growth rate tribal and non-tribal, distribution of tribal and non-tribal population in the study area during 1981-2001 are also studied in this chapter.

Fourth chapter deals with literacy and educational status of tribal population in study area. In this chapter mainly focus on tribal literacy, male-female disparity and disparity between tribal and non-
tribal in tahsil level. Primary data generated by conducting intensive fieldwork in 2007-09, tribal literacy, male-female disparity are also studied based on the primary data. Levels of educational attainment of tribal population, primary, middle primary, secondary, higher secondary, graduation and post-graduation, enrolment ratio and drop out rate have also been studied in this chapter.

Fifth chapter examines the occupational structure and status of landholding of tribals in the study area. In this chapter attempt is made to look into work force that workers in agricultural sector—cultivators and agricultural labourers based on census data, 1991-2001. Primary, secondary and tertiary sectors of economy studied with 1991 census data. The primary data generated by conducting intensive field surveys in about 15 villages in the study area during 2007-09 so as to bring out the hidden ground realities of tribals, village level workers in agricultural sector, cultivators, agricultural labourers and non-agricultural sector and village level landholding patterns are also studied in this chapter.

Chapter six shows that housing conditions, household amenities and household assets are examined in detailed of tribal households in sample villages. This chapter is mainly based on primary data collected with intensive fieldwork.

Chapter seven is mainly related to tribal health and poverty condition. In this chapter detailed study on 0-6 population calori intake, overall calori intake in terms of sufficient food and insufficient food, body mass index (BMI), Poverty in terms of below poverty line (BPL) and above poverty line (APL) are studied.

Chapter eight is mainly related to human resource development. In this chapter at tahsil level studied tribal human resource development and non-tribal human resource development. At the village level 20 indicators are selected for human development index.
Nine chapters are mainly related to conclusion and suggestions for further development of tribal population in Dhule and Nandurbar districts of Maharashtra.

REFERENCES


