

Dissertation report



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A Study on Non-Timber Forest Products (NTFP) for rural women. in Dhemar Kheda block, katni, State Madhya Pradesh

Dissertation report

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DECLARATION BY STUDENT

I declare that this dissertation titled A Study on **Non-timbre forest products** for supporting rural Women in livelihood is a genuine record of my original research work. I declare that it has not been submitted to any other University or Institution for the award of any degree or diploma. The information obtained from the published or unpublished works of others is duly acknowledged in the text.

Anil Karma

Name of the Student

Date.....

CERTIFICATE

It is certified that the dissertation titled A Study on **Non-timber Forest Product** for supporting rural Women in Livelihood a record of the research work done by Anil Karma in partial fulfillment of the requirements for the award of MBA (Development Management) degree from IIHMR University, Jaipur under my guidance and supervision and his approach towards research studies has been honest, scientific, and analytical.

Faculty Guide

Dr. Kajal Sitlani

IIHMR University, Jaipur

Date

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ABBREVIATIONS

- 1. NRLM – National Rural Livelihood Mission**
- 2. VO – Village Organization**
- 3. CLF - Cluster Level Federation**
- 4. VDC – Village Development Committee**
- 5. SHG – Self-help group**
- 6. GPCM – Gram panchayat community mobiliser**
- 7. NGOs – Non-Government Organization**
- 8. FRA _ Forest Right Act**
- 9. GP – Gram panchayat**
- 10.VDP – village development plan**
- 11. FSC _ Forest Security Comity**
- 12.PRI – Panchayati raj institution**
- 13.FRC – Forest Right Comity**
- 14.GPDM - Gram Panchayat Development Plan**
- 15.PRA – participatory rural appraisal**
- 16.NTFP – Non-Timber Forest Product**
- 17. NRM– Natural Resource Management**
- 18. SC - Schedule Caste**
- 19.ST – Schedule Tribal**
- 20.PVTG – primitive Vulnerable tribal groups.**

Abstract

India is such a country whose 70% population resides in villages. Non-timber forest products have an important role for the livelihood of communities living in rural and tribal areas. Non-timber forest products are resources obtained from forests in addition to timber, such as fruits, flowers, leaves, gum, lac, medicinal plants, mushrooms, vegetables, etc. Rural And it was seen in the tribal area that NTFP plays an important role in increasing the livelihood of women in rural and tribal areas. Because there is a lot of employment problem in tribal areas. The male class migrates in search of work. But women take care of the family at home and run the family. Therefore, for women, NTFP plays a very important role in managing their livelihood. Most women do the work of collecting NTFP like Mahua, Tendu leaves, Mahroi leaves, lac, Mahua seeds, Amla, Karanj, Jamun, etc. This family keeps some medicines, fruits, and vegetables for their own consumption. And some sell to moneylenders in the local markets. Because of this which they get a very low price for the products they get from NTFP. Not getting the right price and not knowing the right market, not having a godown arrangement to stock the raw material is their important problem. in this paper, a review work has been carried out to enlighten the women's role in NTFP in Dhimar kheda block district, katani, Madhya Pradesh.

The objective of the study

- To ascertain seasonality and economic contribution of NTFP in rural livelihood for small and marginal farmers
- To analyse problems associated with the collection and marketing of NTFP.
- To explore strategies for enhancing the contribution of NTFP in ensuring food and livelihood security.

Methodology

Dhimar Kheda block of Katni district was selected for the research study. belongs to the state of Madhya Pradesh. According to secondary statistics, 34% is made up of Scheduled Tribes (ST). A sample of 50 respondents was obtained. by randomly selecting 20% from each of the four tribes present in Dhimar Kheda Block – Gonds, Kols, Baigas, and Bhumias. based on the study. Draws on fieldwork and primary and secondary sources of qualitative and quantitative data. Photographs, case studies, structured and unstructured interviews, household surveys and Photographs were used as the primary data collection methods. Secondary data was gathered and evaluated including information from NGO's and CSO's reports, books, magazines, and newspapers Data from government agencies and online sources.

Chapter 1

Introduction –

The NTFP an imperative part in the socio – economic, cultural, and livelihoods of forest-dependent tribe people s by provided that substance profits , services, energy nutrition foods , folder medicine ,and a wide range of supplies and ecosystem facilities in India . NTFP (Non-Timber Forest Products) refers to all biological resources derived from natural forests for human and animal use that are not timber. Plant tissue with consumptive and trade value includes fibre, construction material, medicinal, edible leaves, roots, flowers, fruit, seed, nuts, honey, resin, glue, lac, and so on They provide employment opportunities and the possibility for money.

Before the [National Forest Policy \(NFP\) of 1988](#), NTFPs were usually referred to as Minor Forest Products (MFP), which were mostly composed of Kendu leaves (Bidi Patta) and a few other products. The non-economic value of NTFP for forest dwellers is more significant than its commercial worth because a considerable portion of

these items don't reach the market and are instead primarily consumed locally with no value addition. NTFPs play an important role in the livelihood strategies of many forest-dependent tribal households. NTFPs are defined as "biological resources of plant and animal origin, brought from natural forests, man-made plantations, wild lands, farms, trees outside forests and domesticated" ([FAO 1995](#); [Wong Jenny. 2000](#); Marshall et al. NTFPs are a component of tribal peoples' sociocultural identity since they primarily uphold a symbolic connection to the forest and the products derived from it. More specifically, tribal members depend heavily on NTFP when agricultural harvests are unpredictable for both food security during seasonal shortages as well as for household medicine and income needs.



Organization profile

Manav Jeevan Vikas samiti is a social non-Government organization, formed in the years 2000. The organization has been effectively working for the past 22 years being conscious of its objectives and tirelessly working for the underprivileged in rural areas. The alternative livelihood in Village Entrepreneurship, it was launched in 2013, providing training to women of weaker section widows and socially oppressed in different trades like bookbinding sewingg cutting tailoring knitting toy making painting leather work pickle making food preservation of jam and jelly for their economic development formation to district likeness with livelihood promotion and income generation total women. To provide, market, trade, and training in and for procedures generated that the village and at the rural level, especially handicrafts and non-Timber Forest products. To promote the importance of forestry forests and forest products in rural poverty alleviation for national growth. By or capacity-building building training programs for its office staff, field workers, the underprivileged rural communities and promoting organic farming and generating sustainable livelihood for them, the institution made ea sustained effort to mainstream the common man. The organization's major work domains include livelihood, Education, Natural farming, FRA, health, Environment, conservation, women leadership, advocacy, and more.

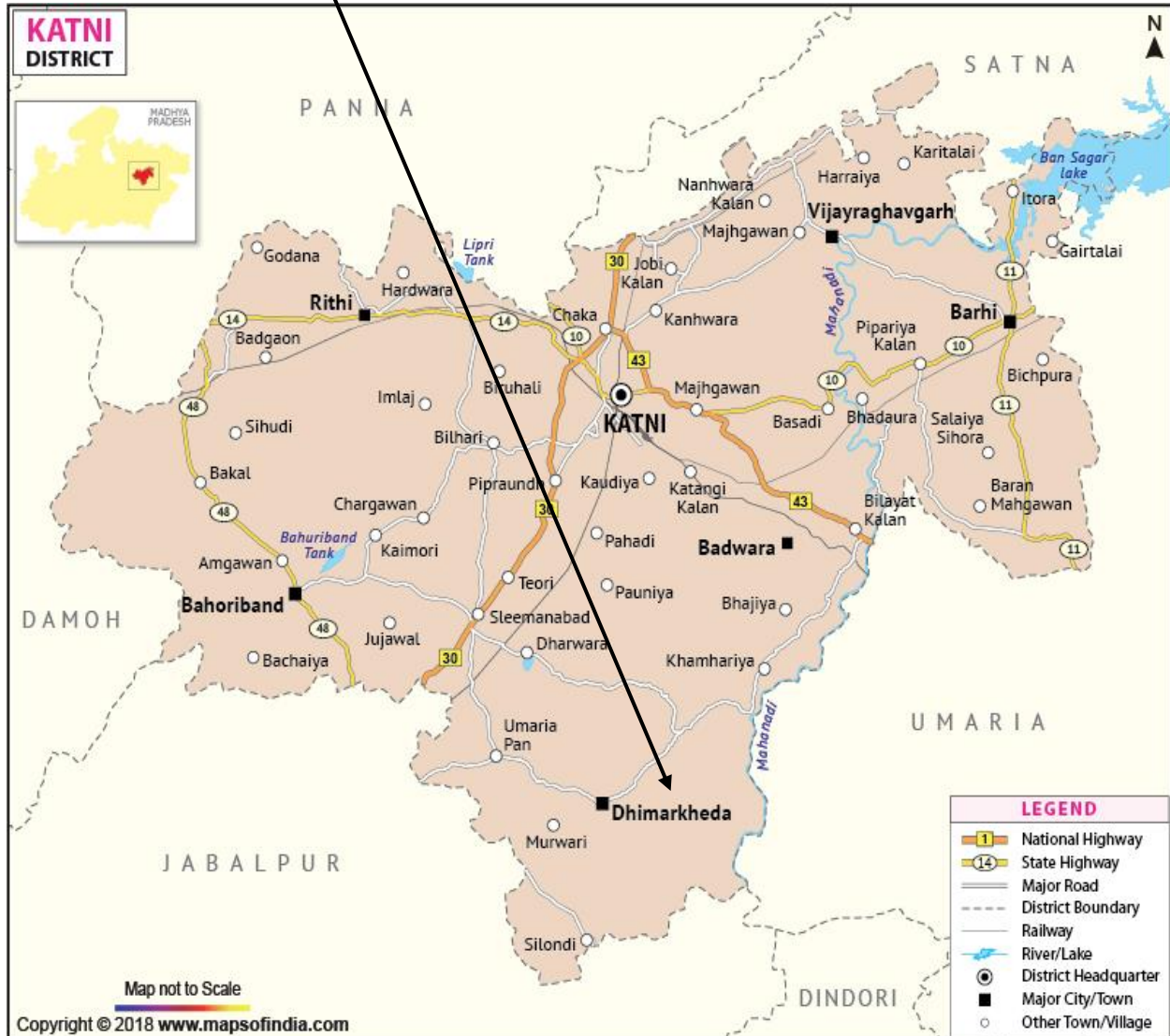


- Strive to protect the livelihood, prosperity, rights, and honor of the forest dwellers.
- Promote efforts to make a healthy and pollution free environment.
- To make farming profitable, adopt organic methods and plantation promote.

- To develop science, education, literature, and fine arts.
- Strive for the creation of the environment according to the all -round development of children.
- To pave the way for peace and non- violence.
- To provide just and fair rights to the displaced.
- To promote education, knowledge, and science to promote respect and rights of women.
- To work for social welfare by doing constructive work and awakening public consciousness against injustice and exploitation

Study Area

Brief Introduction about Dhemarkheda, Block katni district



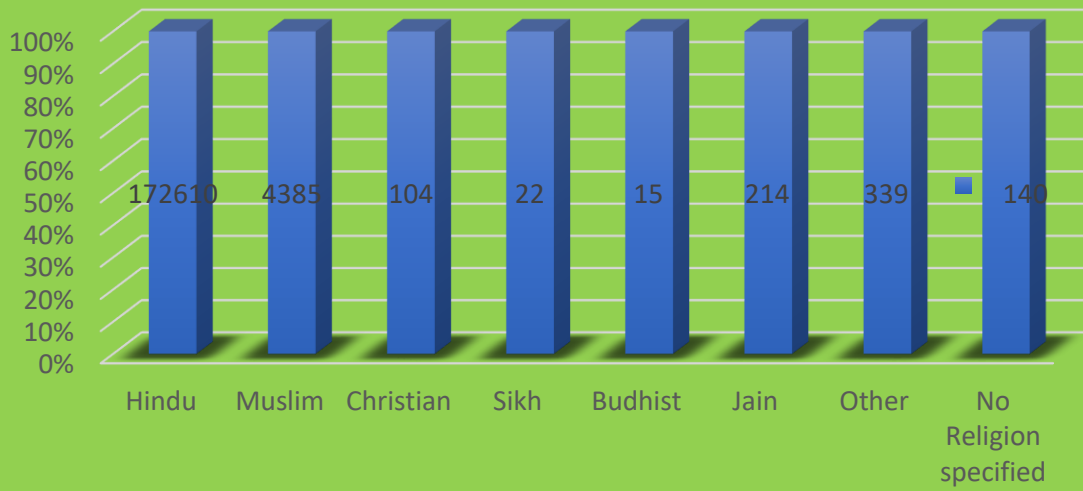
Village	Population 2011	Male	Female	Household
Aamajhal	806	428	378	182
Kudra	875	455	423	187
Mahuda	588	299	289	126
Salaiya	719	538	264	274
Bhalwara	509	240	269	97
Kokodabra	144	68	76	30
Devari Marwadi	1338	670	668	130
Mer	-	-	-	-
Pahurwa	2888	1482	1406	325
Atariya	478	250	228	112
Hardua	259	127	132	59
Kodo	282	142	140	66
Sarra	219	110	109	40
Pipariya	209	111	98	42
Sarai	1034	516	518	267
Bijori	27	16	11	8
Bhamka	509	265	244	145
Parsel	3270	1682	1588	772
Jamun chuaa	310	143	167	68
Mahgawan	1521	787	734	358
Daigwa	744	407	337	191
Diyagard	501	263	238	116
Dadar sihudi	813	411	402	219
Chhahar	481	244	237	102
Umarpani	378	195	183	89
Bandh	949	483	466	211
Tilman	773	408	365	191
Saragpur	962	494	468	222
Khandwara	826	428	398	185
Jhakajhor	270	140	130	55

There is total 201 villages in Dhemar kheda block, out of which Manav Jeevan Vikas Samiti is working in 30 villages. The above population table is according to the list. Showing male, female and household information in the final census of 2011,Katni District.

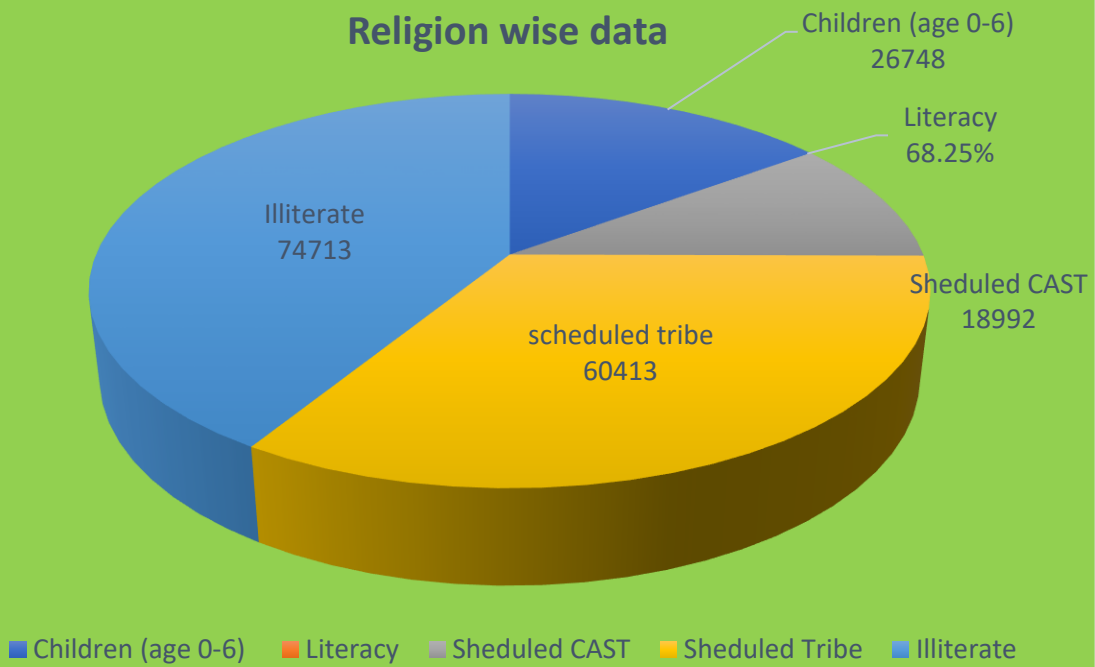
The work of Manav Jeevan Vikas Samiti is going on under these Gram Panchayats

Block	Panchayat	Village
Dhemar kheda	Bandh	3
Dhemar kheda	Dadar sihudi	3
Dhemar kheda	Devri Marwari	3
Dhemar kheda	Khandwara	3
Dhemar kheda	Aamajhal	3
Dhemar kheda	Mahgva	3
Dhemar kheda	Katariya	3
Dhemar kheda	Atariya	3
Dhemar kheda	Bhamka	4
Dhemar kheda	Jhinana pipariya	2

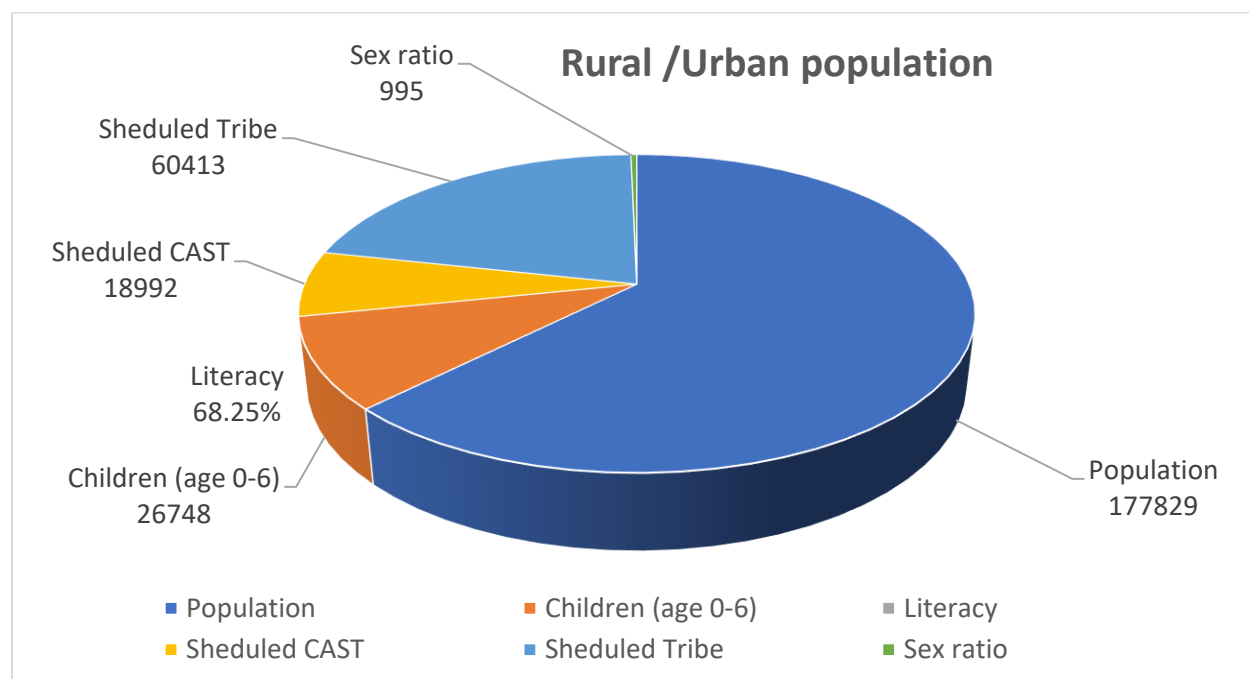
Religion wise Data



Religion wise data



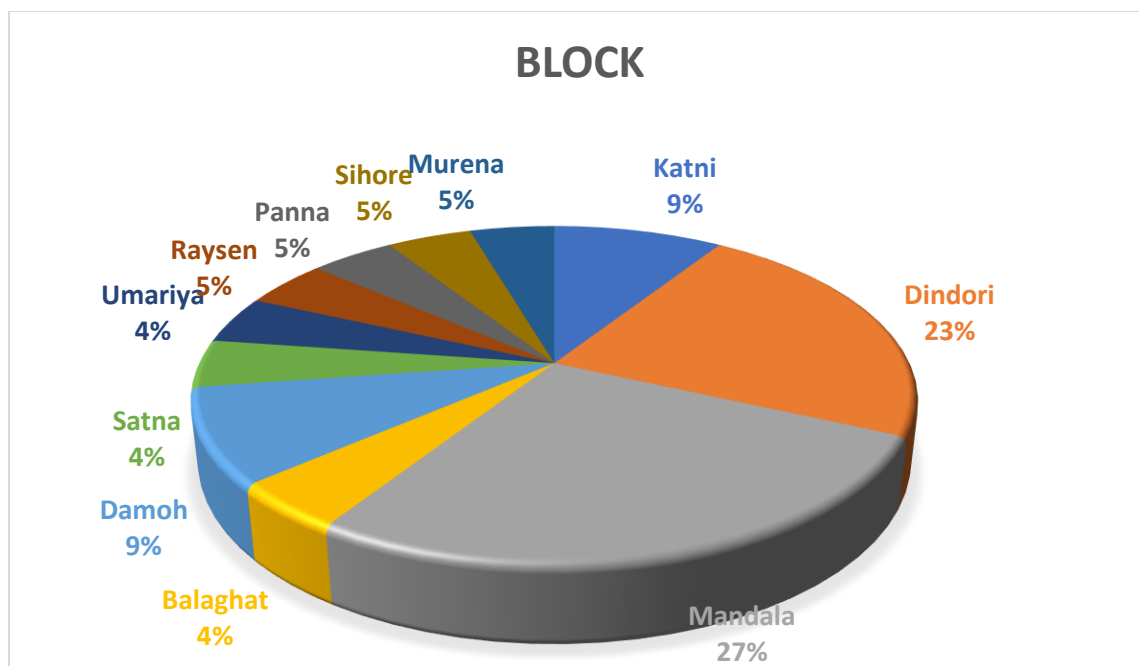
Urban / Rural Population – Dhimar kheda Block



According to Census 2011, there are total 0 families under Dhimar kheda Tehsil living in urban areas while 0 families are living within Rural areas. Thus around 0% of the total population of Dhimar kheda Tehsil lives in Urban areas while 100% lives in Rural areas. The population of children (0 - 6 years) in urban regions is 0 while that in regions is 26,748.

MJVS Alternative non- timber forest producea livelihood ithe n village

S no	District	Block	Number of village
1	Katni	2	151
2	Dindori	5	600
3	Mandala	6	720
4	Balaghat	1	60
5	Damoh	2	80
6	Satna	1	1
7	Umariya	1	5
8	Raysen	1	3
9	Panna	1	20
10	Sihore	1	10
11	Murena	1	3



Dhimar kheda Block

According to the 2011 census, the total population of Dhimar Kheda Tehsil of Katni district is 177829. Out of these 90943 are male. And females are 86886. The Average Sex Ratio of Dhimar Kheda Tehsil is 955. The total literacy rate of Dhimar Kheda Tehsil is 68.25%. The total population of the scheduled caste in Dhimar Kheda tehsil is 10.7% while the total population of scheduled tribe is 34%. In Dhimar Kheda tehsil Gond, Kol, Baiga, Bhumiya etc. tribes are found. Out of which the largest population is of Gond community, The main means of livelihood of all these communities is agriculture and animal husbandry. all these tribes are marginal farmers. This community still does its farming in the traditional way. This community cultivates Kodo, Kutki, Arhar, Dhan, Tilli, Paddy in Kharif season. And in Rabi season they cultivate wheat, gram, linseed. Along with this, this community also does animal husbandry, in which goat, indigenous cow, poultry are the main ones. Apart from this, all these communities are heavily dependent on forests. 70% of the livelihood of these communities is forest, in which special women get livelihood from more non-timber forest produce.

The tribal communities here ensure their livelihood from the flowers and leaves of trees like mahua, sal, bamboo, mahroi, tendu, dhawda, safflower, lac, amla, mango, pickle, etc., which are mostly collected. Women do it: During the survey, it was also found that women between the age of 25 to 60 years do this work more. The rate of female illiteracy is very high in all these tribal communities. The supply of NTFP to tribal people is decreasing due to the degradation of forest land s brought on by unrestricted grazing illegal logging , and improper application of forest rules . along with being labor intensive jobs are seasonal and subsistence-based. even

though agriculture is the basis , gathering Non -Timber Forest product (NTFP s) is necessary for the livelihoods basket .

Community-wise general information of Dhimar Kheda Block

Gond

Gond is the major tribal community found in India. It is one of the largest community found in India and second largest tribe in Madhya Pradesh. The Gond tribe is also known for its costumes and culture. The most famous deity in the Gond tribe is Bada Dev, which is worshiped by the people of the Gond community. The Gond community is still maintaining its orthodox culture. The Gond community mostly prefers to speak Gondi, Hindi, and their local dialect according to the village. There were many famous kings of the Gond community, in which the main ones were Rani Durgavati, Rani Kamlavati, Bulandshahi etc.

Lifestyle of the Gond tribe The main occupation of the people of the Gond tribe is agriculture. And at the same time these people also do animal husbandry. People of Gond tribe do traditional farming, in which the main crops are Kodo, Kutki. The Gond community is more dependent on natural resources. In which this community is more dependent on water, forest and land, forests. Because they get livelihood from forests. So that he can take care of his family. This tribe is mainly from Madhya Pradesh. Telangana, Odisha, Bihar, Bengal , Chattisgarh

Bega

Bega tribe is one of the very backward tribes of Madhya Pradesh PVTG. comes under the category of Apart from Madhya Pradesh, this community is also found in Chhattisgarh state. In Madhya Pradesh, it is mainly found in Mandla, Umaria, Dindori, Jabalpur, Katni districts. Narotiya bharotiya is its sub-tribe. The Bega tribe people get tattooing done on their hands and feet. Which is the identity of their culture, the people of Bega tribe still believe more in witchcraft. The main occupation of the people of Bega tribe is agriculture. Due to less land, they live in forests. and earn their livelihood from the forests only.

Kol

Kol tribe is the third largest scheduled tribe of Madhya Pradesh. In Madhya Pradesh, more than 10 lakh population of Kol tribe is mainly found in Rewa, Satna, Shahdol, Sidhi, Panna and Singrauli districts. Apart from Madhya Pradesh, Kol tribe is also found in other states including Uttar Pradesh, Bihar, Jharkhand, Assam, West Bengal, and Chhattisgarh. The Kol tribe earns its livelihood mainly through forest produce collection, agriculture, and labor.

Panchayat of Kol tribe is called Gohiya and Maiyari. The head of the Panchayat is called Gotiya. The decisions taken in the Panchayat are valid for all. Kol tribe has patriarchal society.

Bhumiya

Bhumiya tribe is very backward tribe of Madhya Pradesh, which comes under PVTG, the level of education of this community is quite backward. Houses are made of mud, on which there is a roof of tile, it is more dependent on forests.

Chapter 2

Review of literature –

Literature in “Sustaining the non - timber forest products (NTFP) based rural livelihoods of tribal in katni, Madhyapradesh Issues and Challenges” Here is the review of book. NTFPs, according to this literature review, contribute to enhancing rural livelihoods and provide income for households. In India's tribal communities, NTFPs are extremely important. Forests and tribal culture have a close relationship. The forest has shaped tribal cultures' social, economic, religious, political, and cultural institutions, and tribals and the forest landscape have an emotional bond. NTFPs are also useful in times of drought and other extreme weather. NTFPs, in fact, could bring about an economic revolution in the lives of indigenous people, according to the National Commission on Agriculture. Tribal people who are socially and economically disadvantaged rely on NTFPs for roughly 20% to 40% of their annual income. Through NTFP-based self-employment, the forest resources are essential to the rural people's ability to support themselves. NTFPs include sal leaf, lac, fuel wood, fodder, neem toothbrush, mahua flower, chironji, mango, mahua seed, tamarind, ber, jamun, Dhawda goand, sajad goand, babul goand, Mahroi Leave, bamboo corn, kachnar flower, koinar tender leaf, kusum seed, chiraita, toont, tendu fruit, tendu leave and jackfruit, and are essential to daily activities and traditional lifestyles. Mahua, tendu leaves, and lac are examples of NTFPs that produce a good source of income without needing a lot of capital. The promotion of scientific NTFP planting could enhance the villagers' ability to generate money from this source. Additionally, NTFPs give many households a way to generate income, either as a primary source of income or as a means of supplementing other forms of subsistence. High economic value and substantial employment are produced by NTFPs. The NTFPs have garnered interest on a global scale as more people realise they may meet crucial community requirements for better rural livelihoods. Because Madhya Pradesh is a state with forests, the bulk of its residents rely on the forests for their whole existence and means of subsistence. Forestry operations and the use of forests. The primary activities

involved in earning a living from the forest are gathering, processing, and using or selling, and some seasonal subsistence farming in the forest edge areas, of varied NTFPs throughout the year. The bulk of individuals go to the community forest to collect NTFPs. The Tribals use a variety of sources to supplement their food and money needs. NTFP collecting, employment, agriculture, livestock keeping, and services and related pursuits. In the gathering of NTFPs, every tribe home participates. In terms of labour contribution, collecting NTFPs ranks as the most significant activity. Almost all of the year is devoted to hiring for NTFPs collecting. The most frequent pursuits are gathering of fuel wood, honey, Mahua, Amla, Satawar root, Dori, mushroom, Kusum, Sal leaves, green vegetables, and bamboo. Selling honey, mahua, fuel wood, sal leaves, bamboo, Mahroi Leaves, Dhavda Goand herb etc. is a source of revenue for low-income households. In this study, around 80% of the participants agreed that training was necessary for processing and marketing NTFPs. Respondents recommend planting more trees as the forest area is being dwindled and increasing.

Chapter 3

Methodology

Dhimar Kheda block of Katni district was selected for the research study. belongs to the state of Madhya Pradesh. According to secondary statistics, 34% is made up of Scheduled Tribes (ST). A sample of 50 respondents was obtained. by randomly selecting 20% from each of the four tribes present in Dhimar Kheda Block – Gonds, Kols, Baigas, and Bhumias. based on the study. Draws on fieldwork and primary and secondary sources of qualitative and quantitative data. Photographs, case studies, structured and unstructured interviews, household surveys and Photographs were used as the primary data collection methods. Secondary data was gathered and evaluated including information from NGO's and CSO's reports, books, magazines, and newspapers Data from government agencies and online sources.

Research Question

- To understand the contribution the NTFPs in ensuring women s food and livelihood security.
- To study the seasonality and economics of NTFPs collection.
- To explore strategies for enhancing the contribution of NTPFs in food and livelihood security.

The objective of the study

- To ascertain seasonality and economic contribution of NTFP in rural livelihood for small and marginal farmers
- To analyse problems associated with the collection and marketing of NTFP.
- To explore strategies for enhancing the contribution of NTFP in ensuring food and livelihood security.

Chapter 4

4.1 Study Result and Discussion

Tribal communities in the study area –

A study was done on Dhimar Kheda block NTFP which comes under the Katni district of Madhya Pradesh. The distance from Dhimar Kheda block to Katni district is 70 km and the distance of villages from here to Katni is between 90 to 100 kms. It was found in the study In Dhimar Kheda, 34% of the population belongs to the tribal community. Major Gond, Kol, Bega, and Bhumiya tribes are found in the Dhimar Kheda block, here most of the Gond tribe is. The area here is very backward in terms of education, health employment, the education level of women in rural areas is very low, 46% of women are illiterate, it was found through the study that due to lack of education, tribal women are engaged in NTFP with household chores. Due to lack of employment and being small farmers, most of the tribal families conduct their livelihood from NTFP. Dhimar Kheda block, Umaria, is surrounded by Jabalpur district. The tribal community of Dhimar Kheda block does traditional farming. Here the main crops are paddy, wheat, gram, kodo, kutki, and arhar.

4.2 NTFP Available in Study Area

Since many centuries ago, the tribal community is associated with NTFP. Due to this NTFP has played an important role in the life of tribal communities. Everyone in The family has a separate NTFP income. Only a small number of the many NTFPs that households receive Add significantly

to their total income. Lac, Sal leaf, Mahua flower, Dori, Tendu leaf, Fruit, mahroi leaf Neem seed, Jamun seed, Amla anus and There are Satawar NTFPs which can be found in the study area. Males and females collect NTFP for themselves Source of livelihood during seasonal collection.

Table.2. Details of NTFP in Study area

S.NO	NTFP Name	Collected part as	Period of availability	Method of collection	NTFP collected by
1	Mahua	Fower	Mar/April	Picking of flowers from ground	Male/ Female
2	Mahua Toli	seeds	Jun	Picking of fruits from ground	Male/ Female
3	Tendu	Leaf	May	Plucking of leaves	Male/ Female
4	Jamun	Fruit	jun	Picking of fruits from ground	Male/ Female
5	Mahroi	Leaf	Sep / feb	Plucking of leaves	Female
6	Aawla	seeds	Nov/Dec	Picking of fruits from ground	Male/ Female
7	Aachar gutli	seeds	May	Picking of fruits from ground	Female
8	Lac	Resins in stems	Jan/july	cutting from branches	Female
9	dried satawar root	Root	oct/nov	collecting from forest	Female
10	Neem	seeds	May/jun	Picking of fruits from ground	Female
11	Karanj	seeds	May	Picking of fruits from ground	Female
12	Baheda	seeds	May	Picking of fruits from ground	Female

The forests depend on the collection of the tribal community of Sarangpur, Kodo, Diyagarh, Kokodabra, Bhalwara villages of the Dhimar Kheda block of the forest frontier area. Non-timber forest produces for domestic use as well as for commercial purposes. the most widely.

The NTFP collected is lac including branches and twigs (known as 'Dantan'). Sal, Karanj and Neem twigs are used as a 'chewing stick' for cleaning and brushing teeth. Another important one is NTFP Tendu is an important NTFP whose leaves are used for beedi work in these villages which goes on throughout the year. Tendu fruits are also very tasty, which ripen in the month of May, and are used by the tribal community in their food. And what is left is sold in the markets around him and it has a high market value. It is mostly found under the canopy of sal trees. high economic value NTFP lac. Instead of collecting lac, farmers are cultivating lac in their own trees. traditionally farmers were engaged in lac collection method but now lac farmers are doing farming with the scientific method. The collection of Mahroi leaves, Mahua flowers and fruit-string is also an important NTFP for the tribal people.

4.3 Seasonality of NTFP in study area

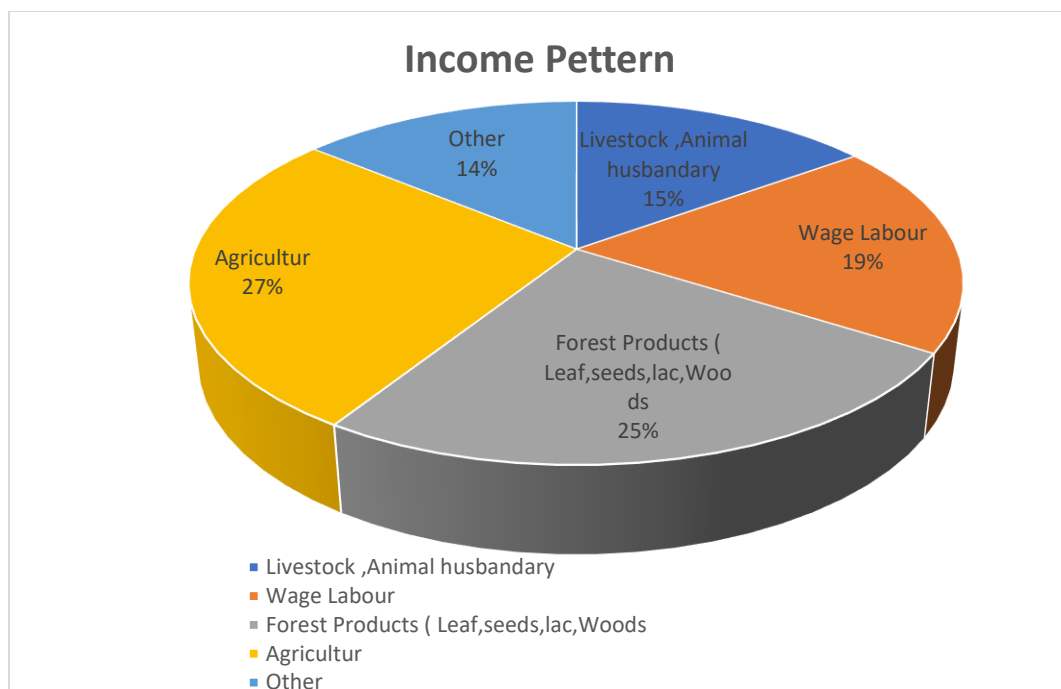
The seasonal abundance of the NTFPs changes, and the gathering of these NTFPs varies with the local population's seasonal employment. Thus, compared to other seasons, the monsoon harvest of NTFPs is significantly lower. Except for firewood, Mahua, Tandu Achar, and lac trade, all the major NTFPs are currently available for about 2-3 months at a time. The summer, spring, and autumn seasons see a significant influx of NTFPs in the sample villages, whereas the availability of NTFPs is lowest during the rainy season. Because all villagers—men and women—are working in agriculture during the wet season and the difficulty of collecting and storing NTFPs, there are less NTFPs available. There is a chance to extend the NTFP trading window to get a better price during the slow season. The middleman is not paying farmers a fair price. They are having a lot of difficulties getting a reasonable price. The introduction of aggregation and local value-addition strategies can aid NTFPs collectors in obtaining higher prices because they are not participating in the collective sale of NTFPs in the village.

Seasonality of NTFP in Study Area

S. No	NTFP Name	Jan	Feb	Mar	April	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
1	Mahua Flower												
2	Tendu Leaf												
3	Lac												
4	dried satawar root												
5	Mahua Toli												
6	Jamun												
7	Mahroi Leaf												
8	Aawla												
9	Aachar gutli												
10	Karanj												
11	Neem												
12	Baheda												

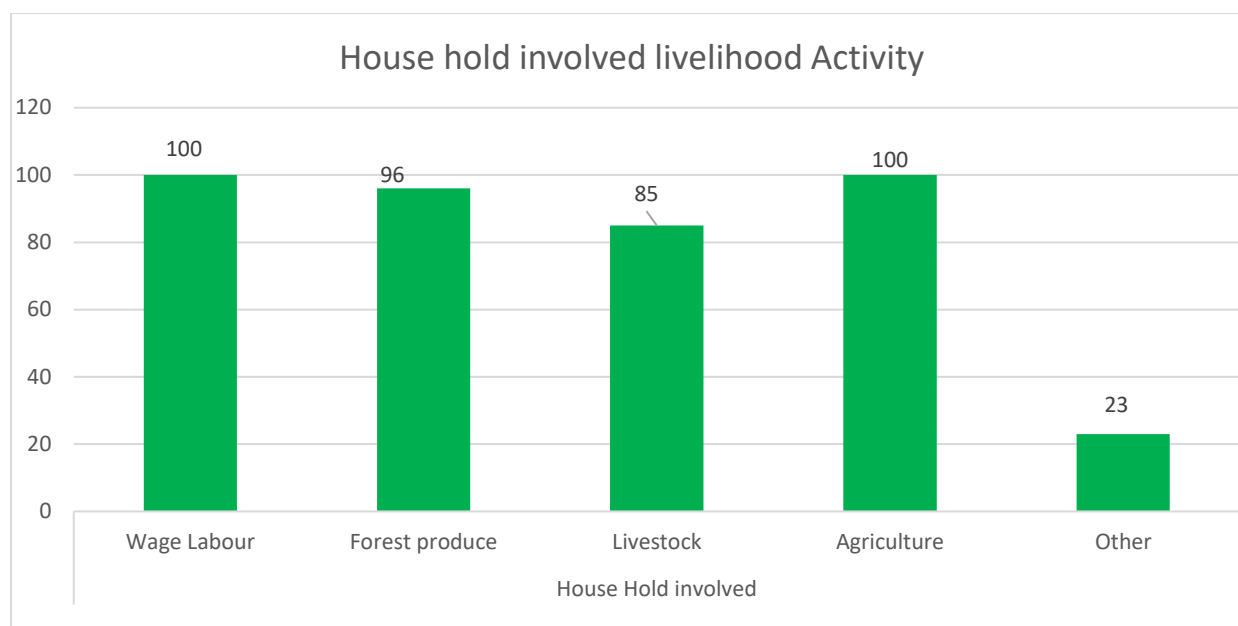
4.4 Contribution of NTFP in Tribal Households –

The tribal groups of Dhemar Kheda Block obtain their food and economic needs through the gathering of non-timber forest products, employment, agriculture, livestock rearing, and services, as well as related activities. According to the field survey, we found that all tribal families are involved in the collection of NTFPs as well as agriculture. Additionally, 19% of surveyed households are engaged in wage labor and 15 % of households evolved in livestock rearing, 27% in Agriculture, and 25% of families are dependent on NTFP.



As an income-generating activity agriculture contributes 27% of total income where NTFP plays a secondary source of income and contributes 25%, Wage Labouré 19%, livestock 15%, and other activities 14% contribute of total income.

Household involved				
Wage Labour	Forest produce	Livestock	Agriculture	Other
48	46	41	48	11
100	96	85	100	23

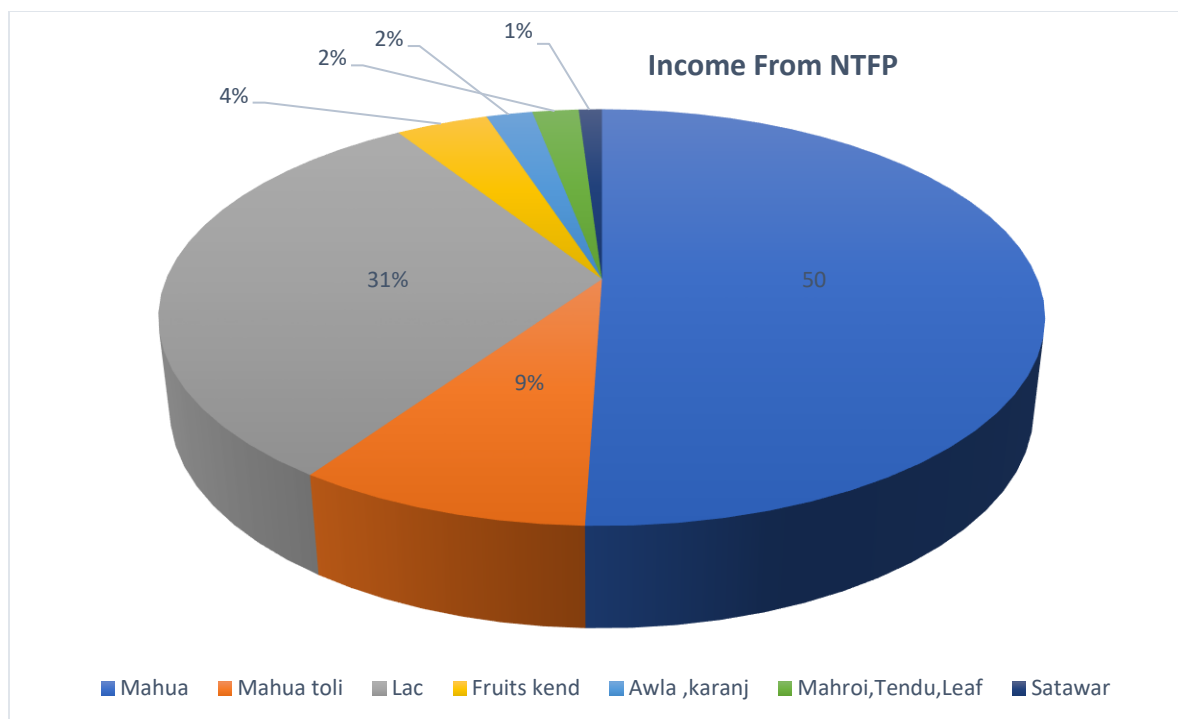


Compared to wage labor, NTFP collection, livestock husbandry, and other activities, agriculture generates an average of 20620 Rupees per household, which is relatively greater income. The next significant alternative source of income in the research area, after wage labor is non-timber forest products. The average income per household from NTFP is 18515 Rupees, with the next three sources of income being wage labor (15315 Rupees), livestock (9421 Rupees), and other sources (MGNRGS, horticulture, and business). Without a doubt, it can be claimed that NTFPs are essential to villager sustenance and cash revenue.

4.5 NTFP-based income composition -

NTFPs provide viable livelihood assistance for subsistence, cash income, and safety net among the tribes. The NTFP revenues differ between tribal households. Only a small number of the many NTFPs that households get significantly add to their overall income. According to the report, Mahua is crucial to the income from NTFPs. It was discovered that Mahua (50 percent) supplied the most to the NTFPs' monetary revenue, followed by Lac (31%), Mahua Dori (9 percent), Kend fruits (4 percent), 2 percent from Mahroi, Tendu Leaf 1 percent, Satwar and 2% Awla, karanj, behda, seeds .

NTFP-based income composition -



Composition of NTFP in Income and employment

Name of NTFP	Kg/Unit	Annual collection	Household consumption	Qty	Rat	Amount	Season	employment generation per Household Day/Anum
Lac	Kg	519	0	420	7000	259500	Jan/July	15
Mahroi Leaf	Bundl e	99	35	161	410	8200	Sep Feb	
Mahua Flower	kg	1216	145	166	105	420000	Mar/Apr il	20
Mahua toli	kg	1962	77	188	720	75400	Jun/July	15

Tandu Leaf	Gaddi	10000	500	100	300	30000	May/Jun	10
Satawar	kg	43	0	43	1600	17200	Oct/nov	10
Aachar seeds	kg	400	5	400	190	4000	Apr/May	15
Jamun	kg	73	13	60	280	2400	Jun/July	15
Awla	kg	50	5	45	250	2500	Oct/nov	10
Neem	kg	43	5	38	300	2150	Jun	8

The 4.5 Table provides information on the sample communities' NTFPs-based self-employment livelihood generating. Statistics on household production of income and employment from key NTFPs, as well as data on the household collection, consumption, and sales of these NTFPs, were included in the table. The data shows that among the households in the area that were examined, Lac had the highest annual income (259500), followed by Mahua flower (420000), Tendu Leaf (30000), Awla(2500), Mahua Dori (75400), Achar Seed (4000), Kend fruit (33500), Jamun (2400), Satwar (17200), and Mahroi leaf (8200)Neem 2150. The study also reveals that the tribal community is heavily dependent on NTFP. Because with non-timber forest products, along with improving his livelihood, he has started doing sustainable agriculture and organic agriculture in health, migration, agriculture. The tribal community is also dependent on NTFP for organic farming. Because most of the organic medicines are made from the leaves and roots of trees. In which neem leaves, custard apple leaves, karanj, besaram, dhatura, and many bitter leaves are easily found in the forests. From which especially tribal women also work to make organic medicines. Due to this the cost of agriculture has also reduced. There has also been a lot of improvement in health.

4.6- Problems in the collection of NTFP-

I had Collect information about the collection problems of NTFPs through household surveys and Focus group discussions with SHGs members. They collect individual NTFPs product, so they are facing different problems in collecting NTFP.

Most of the tribal population collects NTFPs individually. They are not involved in the collective collection. There are various reasons behind this like they are traditionally doing individual collection. Group collection is not in their habit, and they are unaware of the benefits of collective collection.

As most of the NTFP is collected by women farmers, climbing on trees, and plucking NTFPs is the Major problem among them. There is also a fear of falling during plucking NTFPs.

Competition among villagers for collecting NTFPs is a challenge too. Everybody thinks they will go first and collect more.

Since they are the ones who are most directly impacted, the Naxalite activity in the interior is a major issue for the primary collectors.

Lack of technical expertise in NTFP collection among collectors. At the level of the primary collector, the main concerns are related to technical expertise in processing, storage, market knowledge, value addition, involvement in the value chain, and government policies, rules, and regulations.

Poor storage facilities result in low-quality products and low returns.

The majority of NTFPs are transported out of the villages in their raw state, and villager involvement in value-addition processes like drying, grading, packaging, or accurate weighing is little to nonexistent.

Most of the NTFP collection timing is early morning or night like the Mahua collection, Mahua toli, etc. Holding a light and going to collect NTFPs in the early morning and night is the biggest challenge for them.

Fear of Wild animals like lions and Wild bear is also a problem for NTFPs Collectors

4.7 -The problem in marketing of NTFP

Most of the respondents pointed out that they were facing the problem of low and fluctuating market prices of NTFPs.

- The lack of availability of timely market information about NTFPs and the lack of good road connectivity of villages with markets is also a challenge for villagers.
- Compared to the woodland area, there aren't as many marketplaces as possible for NTFPs. In other locations, the traders control nearly all the NTFPs.
- Some middlemen and brokers purchase NTFP products at incredibly low prices without disclosing the correct pricing to the public. Additionally, the merchant or middleman measures the product incorrectly. Farmers suffer a loss because of this process.
- Lack of education is also a major problem of the tribal community of this area, due to which they could not make licenses.
- The distance of the market from the area where NTFP is produced is very high, due to which the transportation cost of the collected products is also high, which is the main problem of this area.
- The families whom do NTFP work do not even have a place to keep the mall collected in their homes, due to which they sell their mall to the contractors at a low price.

- Primary collectors have a limited level of awareness about sustainable collecting practices and marketing. There are no institutions in the hamlet that practice collective marketing. They will earn a nice living by marketing together through an institution.

Conclusion -

The tribal population living in and around the forest of Dhimar Kheda block heavily depends on NTFP for both their subsistence needs and a major source of income. Forest and tribal culture are close and inextricably linked. The social, Economic, Religious, Political and Cultural Structures of Tribal Civilizations were significantly shaped by the forests, and there is a strong emotional bond between the tribal People and Forest Environment. Lac, Mahua, karanj, gum Rugra, Sal, mahroi Kend, Satwar, Jamun etc are NTFPs found in this village. The communities found in the villages of Dhimar Kheda Block are Gond, Kol, Bega, and Bhumiya. this community NTFP for his sustenance. are living in the interior parts of the forests depending on NTFP plays an important role in the lives of the tribal population for decades. An NTFP income varies from house to house Of the many NTFPs that households receive, only a small number add significantly to their overall Income. Males and females collect NTFPs for their source of livelihood during seasonality. Collection. Most of the tribal population is collecting NTFP individually. they are not Included in the collective collection. There are many reasons behind this as they are traditionally personal collections. group gathering is not in their habit, and they are unaware of it Benefits of collective collection There is no such institution in the village which is engaged in it. Mass Marketing. Marketing collectively through the organization will provide them with a good Income. There is also a need for change at the policy level. there should be some government scheme for the collection and marketing of forest produce especially for tribal communities in remote areas.

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