

**Role of Non Timber Forest Products (NTFP) for supporting rural
Livelihoods in Chandwa block Jharkhand**

Dissertation Submitted to



The IIHMR University, Jaipur

**For the partial fulfillment for the award of the degree of
Master of Business Administration (MBA) in Rural Management by**

ANUPAMA EKKA

Under the Supervision and Guidance of

Prof. Rahul Ghai

Associate Professor and Dean

2022

Acknowledgements

First and foremost, I would like to thank BRLF (Bharat Rural Livelihood Foundation) for providing me with an opportunity to study MBA Rural Management in the most renowned Institution, The IIHMR University, Jaipur, Rajasthan.

I take this opportunity to express my sincere gratitude to all those who have helped me in this completion of this dissertation.

The MBA curriculum given me a unique opportunity to be in association with a good and credible organization Caritas India, Ranchi Jharkhand. I am extremely grateful President Dr. P.R Sodani and IIHMR University, MBA Rural Management for giving me the opportunity to work on the project.

I am extremely grateful to my dissertation guide Prof. **Rahul Ghai** and other faculty members of SDS (School of Development Studies) team for giving me opportunity, constant encouragement, support and guidance in completing this report me.

I would like to pay my sincere thanks to the **Mr. Nikhil Ritesh Sanga, Mr. Eros Kujur, Mrs. Priti Guriya** and Team Members of Caritas India Ranchi, Chandwa, Jharkhand. My heartfelt thanks to all those who have directly or indirectly motivated me to complete this dissertation.

Table of Contents

Acknowledgements.....	2
Contents.....	3
Abbreviations.....	4
Chapter – 1.....	5-6
Introduction	5
Study area.....	6-8
Chapter -2.....	9-10
Review of Literature.....	9-10
Chapter – 3.....	10-12
Methodology.....	10-11
Research question.....	11
Objective of the study.....	11
Chapter – 4.....	12-18
Result and Discussion.....	12-13
4.1 NTFP available in study area.....	13-14
4.2 Seasonality of NTFP in study area.....	14-15
4.3 Contribution of NTFP in tribal Households.....	15-18
4.4 NTFP based income composition.....	18-20
4.5 Problems in collection of NTFPs.....	20-21
4.6 Problems in marketing of NTFPs.....	21-22
Case study.....	22
Conclusion.....	24
Refrence.....	24-25

Acronyms/Abbreviations

NTFP – Non Timber Forest Product

NRM – Natural Resource Management

SHGs – Self Help Group

SC - Schedule Caste

ST – Schedule Tribal

NGOs – Non Government Organization

Chapter - 1

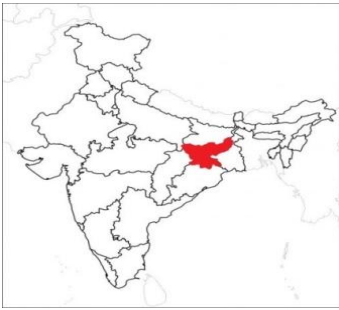
Introduction –

NTFP (Non - Timber Forest Products) refers to all biological materials other than timber extracted from natural forests for human and animal use. It includes plant tissue used for fiber, building material, medicine, edible leaves, roots, flower, fruit, seed, nuts, honey, resin, glue, lac etc. and has both consumptive and exchange value. 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 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 -

Caritas India organization is non-government organization, the word Caritas come from Latin language, which means, **Love in Action**. Caritas India is working in the field of Emergency and Disaster risk reduction, Climate adaptive Agriculture & Sustainable Livelihood, Natural Resource Management, Tribal Development, Child protection & Development, Anti - human trafficking and Community health care with focus on HIV/ AIDS, Malaria, tuberculosis. Caritas India improved rural livelihood through NTFP in Jharkhand. Through various Govt. scheme Caritas India provide Lac and mushroom seeds to help SHGs members and also provide training for them.

Study Area



Jharkhand in the Map of India



Latehar District

Latehar in the map of Jharkhand



Chandwa in the map of Latehar



Sons village in the map of Chandwa

Sos is a medium-sized hamlet with 280 families residing in Chandwa Block of the Latehar district of Jharkhand. According to the Population Census of 2011, there are 1516 people living in the Sos village, 768 of whom are men and 748 women.

The number of children in Sos village between the ages of 0 and 6 is 287, which represents 18.93% of the hamlet's overall population. The Sos village's average Sex Ratio is 974, which is higher than the 948

state average for Jharkhand. According to the census, the Sos' child sex ratio is 1208. greater than the 948 average for Jharkhand.

When compared to Jharkhand, Sos village has a lower literacy rate. When compared to Jharkhand's 66.41 percent literacy rate in 2011, Sos village had a literacy rating of 63.95 percent. In Sos, the literacy rate for men is 75.86%, compared to 51.10% for women. According to the Indian Constitution and the Panchyati Raaj Act, the Sarpanch (Head of Village), an elected village leader, manages the affairs of Sos village.

Factor of Caste The majority of the residents of Sos village belong to Schedule Caste (SC) and Schedule Tribe (ST). In Sos village, Schedule Caste (SC) made up 26.85 percent of the population, while Schedule Tribe (ST) made up 71.97 percent.

The distribution of STs by district reveals that Latehar district has the largest percentage of STs, at 45.54 percent. Sons Village's population is made of 68.98% of Scheduled Tribes (ST), and it is located close to a forest edge.

Oraon, Munda, Parhaiya, Kerwar, and other communities are among the tribes present in this village. These tribal tribes' livelihood patterns are based on forestry, agriculture, livestock, and wage labour, and they are heavily reliant on the natural resource base for existence. Depending on where the tribal settlement is located, various activities contribute differently to the overall food basket. In general, the lowlands experience less of a food shortage than the uplands. Traditional agricultural practises are being impacted, which reduces yields, due to declining soil fertility, rising drought occurrences, and seasonal alterations in rainfall patterns.

The supply of NTFPs to tribal people is decreasing due to the degradation of forestlands 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 Produce (NTFPs) is necessary for the livelihoods basket.

Table 1. Community wise distribution of respondent				
Sl. No.	Community	Total HH in village	No. of Respondent	% of Sample
1	Oraon	150	30	20%
2	Munda	6	2	
3	Kherwar	70	14	
4	Parhaiya	7	2	

Total	233	48	
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Oraon - Members of the Oraon tribe live elsewhere as well as in Jharkhand. The principal source of income for the tribal people of the Oraon in Jharkhand is agriculture. The small group of the Oraon tribe, who chose to seek asylum in northern India, has, nevertheless, been primarily engaged on the thriving tea estates. The Oraon tribe in Jharkhand has adopted Kurukh as their language of choice. The Dravidian family of languages gave rise to this language, which has a lot in common with other modern dialects like Brahui and Malto. The members of the Oraon tribe enjoy living opulent lifestyles as well. The zeal and excitement can be used to gauge this.

Munda -

The Munda tribe is primarily found in the state of Jharkhand. A quarter of the Munda people in Jharkhand practise Christianity. But they have also developed their own faith, called Sarna. Their primary deity is "Sing Bonga," also known as the "Sun God," who they view as sacred celestial bodies like the moon, sun, and planets. The scattered homesteads that make up Munda communities are grouped together on the higher elevations of the land where there is enough room. Although they once engaged in shifting cultivation, the majority of Mundas now engage in permanent wet-rice agriculture.

Kherwar

One of the scheduled tribes of Jharkhand, the Kharwar are situated in the districts of Latehar, Lohardaga, Ranchi, Hazaribagh, Chatra, Daltonganj, and Garhwa. In the Bihar district of Rohtasgarh, one can also find the Kharwar of Jharkhand.

Parhaiya

Mal Paharias are a Dravidian ethnic group that predominately inhabits the Indian states of Jharkhand and West Bengal. They are the indigenous inhabitants of the Santal Parganas region of Jharkhand, which is now known as the Rajmahal Hills. They are classified as a Scheduled Tribe by the West Bengal, Bihar, and Jharkhand governments. They converse in the Dravidian language of Malto as well as the poorly known Indo-Aryan language of Mal Paharia.

One of the most primitive tribal communities in Jharkhand's Santhal Parganas is the Paharia. On all measures of human growth, they are terribly underdeveloped and lagging. Paharias are one of the indigenous people of the Santhal region, however they are in danger of going extinct due to the indifference of previous Jharkhand governments.

Chapter – 2

Review of literature –

Literature in “sustaining the non - timber forest products (NTFP) based rural livelihoods of tribal in Jharkhand: issues and challenges” Here is the review of book.

NTFPs, according to this literature review, contribute to enhance 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, have the ability to 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 tooth brush, mahua flower, chironji, mango, mahua seed, tamarind, ber, jamun, bamboo corn, kachnar flower, koinar tender leaf, kusum seed, chiraita, toont, tendu fruit, and jackfruit, and are essential to daily activities and traditional lifestyles. Mahua, kendu 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 Jharkhand 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, 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.

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Chapter - 3

Methodology

Sansang Panchayat's Sons village was chosen for the study. The population of Jharkhand State is made up of 26.3% Scheduled Tribes (ST), according to secondary statistics.

The biggest percentage of STs, 45.54 percent, is found in the Latehar district according to the distribution of STs by districts. Sons Village is located close to a forest edge, and 68.98% of the entire population are Scheduled Tribes (ST).

By randomly selecting 20% from each of the four tribes present in the village—the Oraon, Munda, and Kherwar—a sample of 48 respondents was obtained. The study is grounded on fieldwork and draws on 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 reports by NGOs and CSOs, books, journals, newspapers, data from government agencies, and online sources.

Research Questions -

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

Objective of the study -

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

Fig. 1. Interaction with tribal community during field survey





Chapter - 4

Result and Discussion

Tribal communities in study area

The village of Latehar, which is located on the Ranchi–Daltonganj road, bears the name of the town of Latehar. The distance from Ranchi, the state capital of Jharkhand, by road is 100 km. Latehar is renowned for its abundance of natural beauty, forest, forest products, and minerals. Latehar, a city in the Palamu area of Jharkhand, is situated there. It is surrounded by the Chhattisgarh State and District Headquarters, Ranchi, Lohardaga, Gumla, Palamu, and Chatra districts. It is mostly a tribal district, with scheduled tribes making up around 45.54 percent of the population. The district covers a total area of 3,622.50 square kilometers.

In terms of its tribal population, Latehar district has a high level of cultural variety. Sons village is home to the Oraon, Munda, Kherwar, and Parhaiya tribal groups. These communities reside in the forested interior and rely on NTFPs for their daily needs. In this village, there are 250 tribal households altogether. According to survey results, this village is home to 150 households from Oraon, 6 families from Munda, 7 families from Parhaiya, and 70 families from Kherwar. On their land, tribal households grew paddy, maize, peanuts, and pulses like urad and rahar.

4.1 - NTFP available in study area –

Since several years ago, NTFP has played a significant part in the life of the tribal inhabitants. Every household has a different NTFP income. Only a small number of the many NTFPs that households get significantly add to their overall income. Lac, Sal Leaf, Mahua Flower, Dori, Chewstick, Fruits, Rugra, and Satwar are NTFPs that can be found in the study region. Males and females gather the NTFPs for their source of livelihood during the seasonal collection.

Table. 2. Details of NTFP in Study area						
Sl. No.	NTFP Name	Botanical Name	Collected part as	Period of availibility	Method of Collection	NTFP collected by
1	Lac	<i>Kerria lacca</i>	Resins in stems	Jan/Feb & June/July	Cutting from branches	Male/Female
2	Sal Leaf	<i>Shorea robusta</i>	Leaf	January-December	Plucking of leaves	Female
3	Sal Seed	<i>Shorea robusta</i>	Seed	May June	Picking of seeds from ground	Male/Female
4	Chewstick (Datun)		Stems	Throught year	cutting stems	Female
5	Mahua	<i>Madhuca indica</i>	Flower	March-April	Picking of flowers from ground	Female
6	Mahua - Dori	<i>Madhuca indica</i>	Seed	June	Pickings of fruits from ground	Female
7	Fruits- kend	<i>Diospyros melanoxylon</i>	Fruit	April-May	Plucking of fruits	Female
8	Rugra-white and Black			June-August	Collecting from ground	Female
9	Medicinal plant- Satawar	<i>Asparagus racimosus</i>	Leaves and branches	Oct-Nov	collecting from forest	Female
10	Jamun	<i>Syzgium cumini</i>	Fruit	June-July	plucking from tree	Male/Female

The tribal communities of forest fringe area in Sons village are dependent on the collection of nontimber forest products for domestic uses as well as commercial purposes. The most widely collected NTFP is the Lac including branches and twig (known as ‘dantan’). Sal, karanj and Neem twig is used as a ‘chew stick’ for cleaning and brushing teeth. Another important NTFP is

Rugra. Rugra is very delicious NTFP and have high market value. The collection timing of Rugra is June to August. It is mostly found under the canopy of Sal tree. High economic value of NTFP is Lac. Instead of collection farmers are cultivating lac in their own trees. Traditionally farmers were engaged in collection method but now farmers are cultivating lac scientific method. The collection of Mahua Flower and Fruit-Dori is also an important NTFP for tribal people.

4.2 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. With the exception of firewood, chewstick (Datun), 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. Due to the fact that 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.

Table. 3. Seasonality of NTFP in Study area

Sl. No.	NTFP Name	Jan	Feb	March	April	May	June	July	Aug	Sept	Oct	Nov	Dec
1	Lac												
2	Sal Leaf												
3	Sal Seed												
4	Chewstick (Datun)												

5	Mahua												
6	Mahua - Dori												
7	Fruits- kend												
8	Rugra-white and Black												
9	Satawar												
10	Jamun												

4.3 - Contribution of NTFP in tribal Households –

The tribal groups of Sons Village 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 field survey we found that all tribal families are involved in collection of NTFPs as well as agriculture. Additionally 19% of surveyed household are engaged in wage labour and 15 % of household evolved in livestock rearing, 27% Agriculture and 25% families are depend on NTFP.

Agriculture	19511.66667
Livestock/ Animal Husbandry	10421.875
Wage Labour	13318.75
Forest Products(Wood, Leaf, Lac, Tasar,)	17476.66667
Others	10315.6

Fig. 2. Sources of income for various livelihood

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

Household involved				
Agriculture	Forest Produce	Livestock	Wage Labour	Others
48	46	41	48	11
100	96	85	100	23

Fig. 3. Household engaged in livelihood

Compared to wage labour, NTFP collection, livestock husbandry, and other activities, agriculture generates an average of 19511 Rupees per household, which is relatively greater income. The next significant alternative source of income in the research area, after wage labour, is non-timber forest products. The average income per household from NTFP is 17476 Rupees, with the next three sources of income being wage labour (13318 Rupees), livestock (10421 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.

4.4 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 rugra, 1 percent chewstick, and Satwar.

Sl.no.	NTFP	Income from NTFP
1	Lac	259500
2	Chewstick (Datun)	6770
3	Mahua	420000
4	Mahua - Dori	75400
5	Fruits- kend	33500
6	Rugra-white and Black	17850
7	Satawar	17200
8	Jamun and Sal Leaf and seed	8660

Fig. 4. NTFP based income composition

Composition of NTFP employment pattern –

Table. 4. Composition of NTFP in income and Employment

Name of NTFP	Unit of measurement	Annual Collection	Hosehold Consumption	Quantity Sale			Season	Emplyement generation per household
				Qty	Rate	Amount		Mandays/anum
Lac	Kg	519	0	519	7000	259500	Jan/July	15
Sal Leaf	Bundle	99	35	161	410	8200	January-December	
Chewstick (Datun)	Bundle	822	145	677	80	6770	Throught year	123
Mahua	Kg	1216	166	1050	15600	420000	March-April	20
Mahua - Dori	Kg	1962	77	1885	720	75400	June	15
Fruits- kend	Kg	1635	100	1675	280	33500	April-May	5
Rugra-white and Black	Kg	75	24	51	3650	17850	June-August	15
Satawar	Kg	43		43	1600	17200	Oct-Nov	10
Jamun	Kg	73	13	60	280	2400	June-July	15
Saal seed	kg	400	50	400	190	4000	May-June	20

Table 4 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 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), Rugra (17850), chewstick (6770), Mahua Dori (75400), Saal Seed (4000), Kend fruit (33500), Jamun (2400), Satwar (17200), and sal leaf (8200).

4.5-Problems in collection of NTFPs –

I had Collect the information about the collection problems of NTFPs through household survey and Focus group discussion from SHGs members. They are collect individual NTFPs product, so they are facing deferent problems for collecting NTFPs.

- Majority of the tribal population collecting NTFPs individually. They are not involved in 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 about the benefits of collective collection.
- As most of the NTFP is collected by women farmers, climbing on trees and plucking NTFPs is biggest problem among them. There is also a fear of falling down 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 Mahua collection, Rugra etc. Holding a light and going to collect NTFPs in early morning and night is major challenge for them.
- Fear of Wild animals like Wild boar and Wild beer is also a problem for NTFPs Collectors.

4.6-Problems in marketing of NTFPs –

- Majority of the respondents pointed out that they were facing the problem of low and fluctuated market price of NTFPs.

- Lack of availability of timely market information about NTFPs and lack of good road connectivity of villages with market is also a challenge for villagers.
- There is limited number of NTFPs markets compared to the forest area. The traders in some places run almost monopoly business in NTFPs. Some Middleman/trader buy the products of the NTFPs at a very low price and they do not inform the general people about the proper rate. Not only this, middleman/trader also does wrong measurement of produce. This process causes a loss to the farmers.
- After collecting the NTFPs when the collectors go to the market to sell, they are to sell at low price in some seasons when NTFPs are more available.
- The distance between the market and production area being high, the carrying cost of collected products is also high which is posing some problems.
- There is not sufficient place to store the collected NTFPs in the houses of the members. So, they are compelled to sell their collection at low price.
- The level of awareness among the primary collectors on sustainable harvesting practices and marketing is very low.
- There is no institution in the village who are engaged in collective marketing. Marketing in collective manner through institution will provide them good income.

Case Study

Manita oraon one of the SHGs members of gulab dal SHGs group in sons village. She is collected the NTFPs product and her family engaged agriculture field. They are 4 family members, she has two daughters. Her husband is also farmer. They are totally depend on agricultural and forest product. Manita is collected the forest product, and selling the market, she has specially collected the mahuwa and mahuwa dori. Her Total income from mahuwa is 15,000, it's very helpful for this lady. In this time she is send her daughters to English medium school, others women's are motivate from manita.





Mahua



Rugra - black



Fruits- kend



Sal Leaf Plate



Jamun



Rugra - White



Mahua collection



Kend leaf



Sal leaf



Mahua Dori



Women farmer collecting lac



Chewstick (Dahun)

Conclusion –

Tribal populations that reside in and near Sons Village's forest rely heavily on NTFPs for both their subsistence needs and a sizable source of income. Forests and tribal culture are closely intertwined. Tribal civilizations' social, economic, religious, political, and cultural structures were significantly shaped by the forest, and there is a strong emotional bond between tribal people and the forest environment.

NTFP found in this village are Lac, Mahua, Rugra, Sal, Kend, Satwar, jamun etc. Tribal communities found in Sons village are Oraon, Munda, Kerwar and Parhaiya. These communities are dwelling in the interior parts of the forests, depending on NTFPs for their subsistence.

NTFP plays vital role in the lives of tribal population since decades. An NTFP income varies from household to household.

Only a small number of the many NTFPs that households get significantly add to their overall income. Males and females gather the NTFPs for their source of livelihood during the seasonal collection. Majority of the tribal population are collecting NTFPs individually. They are not involved in 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 about the benefits of collective collection. There is no institution in the village who are engaged in collective marketing. Marketing in collective manner through institution will provide them good income. There is also need of change in policy level. There should be some government scheme for collection and marketing of forest produce for tribal communities especially in remote areas.

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