

Documentation of Traditional
Knowledge Systems of various
Tribes in India

LIVELIHOOD KNOWLEDGE OF TRIBALS



A Study Report on:

LIVELIHOOD KNOWLEDGE OF TRIBALS

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**Documentation of Traditional
Knowledge Systems of various Tribes
in India**

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Study Report:

Livelihood Knowledge of Tribals

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1. Introduction

What is Livelihood Knowledge?

The skills, resources (including financial and social resources), and activities necessary for a living are collectively called livelihoods. Some widely accepted definitions of livelihood are:

Robert Chambers and Gordon Conway (1992) – 'the capabilities (including both material and social resources) and activities required for a means of living.'

Sandra Wallman (2010) – 'Livelihood should include all the productive tasks such as finding or making shelter, transacting money, and preparing food to be put on table or for exchange in the market place. It is an umbrella term that includes the entire gamut of people and resources and what people do with them. Livelihood essentially revolves around people, their resources such as land, crops, seeds, labour, knowledge, cattle, money, social relationships, and so on.'

Livelihood knowledge of tribals refers to a knowledge bank of the livelihoods undertaken by tribal communities and their evolution over the years. It encompasses various aspects related to nature, land, ecology, and sustainability concerning the contemporary times of a global climate crisis. But these resources are interlinked to the issues and problems of access and changing political, economic, and socio-cultural circumstances.

2. Significance of Livelihood Knowledge of the Tribals

Livelihoods are an essential component of human existence. A society must have means of support for their households, even during economic downturns and crises, to exist. For populations to be stable and prosper economically, livelihoods must be sustainable; in turn, economic growth opens up prospects for a greater range of professions. There is a need for human, social, economic, financial, physical, and natural capital for livelihoods to be sustainable. Thus, an understanding of livelihood is necessary as it clarifies some important issues about the role and importance of resources held as common property in tribals.

Almost 90% of the tribal population of the country lives in rural areas, and over 66% of the total population works in the primary sector (Census, 2011). Thus, tribals heavily depend on agriculture as cultivators or as agricultural labourers. Trends show that tribal people are increasingly moving from cultivators to agricultural labourers reflecting their loss of resources and independence. Consequently, tribal livelihoods, owing to their dependence on agriculture, are regularly affected by natural disasters and disease outbreaks, leading to partial or complete loss of livelihoods.

Studying the livelihood systems of the tribals gives us insights into the lifestyles of the tribal communities. To conserve these practices equates to conserving the tribes and their heritage. These tribes follow systems and customs which form their culture, reflecting their relationship with the Earth and the various natural resources. Moreover, studying these practices will help us develop programs to make these systems more sustainable through interventions in upskilling and diversification. Further, the tribals live close to nature and spend a considerable time interacting with its resources. It has been noticed that these people know how to live in harmony with nature.

Thus, studying these livelihood practices can aid our knowledge bank with traditional practices, which can bring forth ground-breaking practices during ecological crises. These ethnic and indigenous people have played a vital role in the conservation of environmental management and development process as they possess traditional knowledge, which has been helpful in eco-restoration.

Efforts taken for its furtherance

The discourse on tribal movements and issues of tribal livelihood revolves around securing their well-defined rights on land and forest resources. Due to the absence of employment opportunities in the agriculture sector, young people belonging to tribal communities find themselves at a crossroads. There has been a movement of tribal people from tribal to urban centres, possibly in search of livelihood and educational opportunities, only to be employed in the informal sector. The impact of and changing perspectives regarding development also pushes the government towards promoting and protecting natural resources-based livelihood.

There is a solid need to sensitize and train the tribal folks through adequate extension in education, skills, and financial support for the holistic development of tribals in our country. The government has to work towards supporting the livelihood systems and diversification to disperse its dependence on the agricultural sector for the tribal households and natural resources. Brief details of the schemes presently being implemented for the development of the Scheduled Tribes in the country are given below:

1. **Tribal Sub Plan (TSP) funds:** Tribal Sub-Plan came into existence in 1974-75 as a strategy to channel/monitor the flow of outlays and benefits from the general sector schemes relating to education, agriculture, irrigation, roads, employment generation, skill development, etc., to areas having tribal concentration. Apart from the Ministry of Tribal Affairs, 41 Central Ministries / Departments are mandated to earmark a percentage of their schemes' total budget allocation. State governments are supposed to earmark TSP funds in proportion to the respective state's ST population (Census, 2011). The Scheduled Tribe Component Management Information System (STCMIS) portal monitors the funds allocated/released under the schemes.

2. **Grants-in-aid under Article 275(1) of the Constitution:** Grants are released to 26 states having ST populace for raising their level of administration and welfare. It is a Special Area Programme meaning they are undertaken to deal with the specific problems of these areas. Funds are released depending on the felt need to bridge the gap in infrastructure activities in education, skill development, livelihood, etc.

3. **Special Central Assistance to Tribal Sub-Scheme (SCA to TSS):** 100% grants are provided to the State Governments for education, health, sanitation, livelihood, skill development, Vocational Training Centers, minor infrastructure, etc.

4. **Development of Particularly Vulnerable Tribal Groups (PVTGs):** The scheme covers 75 identified PVTGs in 18 States and the UT of Andaman & Nicobar Islands for activities like education, housing, land distribution, land development, agricultural development, animal

husbandry, construction of link roads, installation of non-conventional sources of energy for lighting purpose, social security or any other innovative activity meant for the comprehensive socio-economic development of PVTGs.

6. Minimum Support Price (MSP) & Development of Value Chain for MFP: The Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP scheme was introduced by the Ministry of Tribal Affairs in 2013 to ensure remunerative and relatively stable price environment for the farmers and manage their community forest resources in a sustainable, equitable, democratic and transparent manner.

7. National/State Scheduled Tribes Finance and Development Corporations (NSTFDC/STFDCS): National Scheduled Tribes Finance and Development Corporation (NSTFDC) is an apex organization set up exclusively for the economic development of Scheduled Tribes. The Corporation promotes the economic activities of STs by providing financial assistance at concessional interest rates.

8. Capacity building: In addition, various other schemes are in place to train the people in industrial training, horticulture, sericulture, animal husbandry, and beekeeping, with assistance to set up the systems by providing the necessary resources such as the provision of minor irrigation and development of agricultural land..

3. Key Aspects of Tribal Livelihood

3.1 Land

The land is the most important natural and valuable asset for the tribals as they derive their sustenance, social status, economic and social equality, and permanent place of abode, work, and living. Consequently, they also have significant emotional attachments to their lands and maintain a distinctive spiritual relationship with their traditionally owned land. The Forest Rights Act 2006 is a critical law that protects the customs, usage, forms, practices, and ceremonies appropriate to forest dwellers' traditional practices.

3.2 Ecology—Tribals as Social Ecologists

Forest dwellers live in tandem with nature and have played a significant role in its conservation since the beginning of civilization. Plants are used for horticultural agriculture and provide a source of wild edible food. Some indigenous breeds conserved by them are used in agricultural improvement programs to increase productivity and incorporate traits for increasing resistance against different pests and diseases. Many of the plants preserved by ethnic groups are used as antidotes for snake and scorpion bites and stings, as well as by traditional healers to set bone fractures, treat wounds or arthritis, abort, and treat menstrual problems, among other things. Tribal people preserve plants on abandoned sites of shifting agriculture and in sacred groves.

3.3 NTFP and non-agricultural work

Non-timber forest products (NTFPs) are useful substances, materials, or commodities obtained from forests that do not require the harvesting of trees. These include fruits, nuts, fungi, fibers, medicinal and ornamental plants, mosses, dyes, resins, gums, fuel-wood, charcoal, leaves as fodder, poles for local construction, honey, syrup, fish, and game, as well as other animal products. NTFPs are widely viewed as crucial for sustainable forest use, providing benefits for local communities and broader societies and offering a necessary means for development, especially in drylands. It has had positive effects on the economy by generating employment and income. However, this extraction of NTFP resources has to be monitored and governed to establish it as a sustainable livelihood system.

3.4 Sustainability during Global Warming

Indigenous people are at the forefront of climate adaptation and change. Because of their close reliance on and connection to the natural environment for their way of life, they are susceptible to the effects of climate change. Nevertheless, their indigenous knowledge, and profound connection to their land and environment, which have been passed down over countless years, have remarkable resilience and ingenuity. The adverse effects of climate change on ethnic groups, such as changes in or extinctions of important cultural species, land erosion, melting glaciers, and flooding, require the support of larger organizations to tackle them with financing and technical resources.

4. Tribes and their Livelihood

4.1 Gonds

4.1.1 Agriculture and Cattle raising

The majority of the Gond tribes of Chattisgarh depend on agriculture and cattle raising for their livelihood. The life of an individual Gond and the whole community is sustained almost entirely by the tillage of the soil. The nature of Gond culture can be understood best when seen against the background of agricultural activities. It is best to understand the entirety of Gond culture by placing it in the context of agricultural activity. The Gonds are plow cultivators whose farming methods are fundamentally the same as traditional farming practiced by peasants in plain regions.

The Muria, Bisonhorn Maria, and Hill Maria are three significant Gond tribes residing in the Bastar region's highlands in southern Chhattisgarh. The last group still primarily uses ancient tools of hoes and digging sticks rather than plows in agriculture and follows slash-and-burn (jhum) cultivation on hill slopes. Rapid population development has increased strain on limited land resources, a severe issue.

4.1.2 Artists

Additionally, the Gonds are excellent artists who run various modest companies selling artefacts, handicrafts, and miniature paintings. Compared to other tribal groups, the community has higher levels of education, and many Gonds are working in the service sector, including government employment and business.

4.2 Khasis

The symbiotic relationship between the Khasis and nature has been appropriately defined by a Khasi author H. O Mawrie in the following words – 'U Khasi u im bad ka mariang, bad ka mariang ka im bad u' (Mawrie, 1983), which means – A Khasi lives with nature and nature lives with him. The land is one of the most valuable natural resources to the Khasi, as it is to most tribal communities. The Khasis have a close relationship with the land, which they refer to as "Ri," and it permeates all areas of their socioeconomic existence. Land to the Khasis is a 'gift of nature that belongs to the community; therefore, access to land not only ensures economic security for the individual but control over it symbolizes territorial integrity for the community as a whole (Nongbri, 2003). Even though modernism impacts the Khasi people's lives, they have not abandoned their traditional beliefs and practices and still uphold them with great pride. They also think destroying the natural world could destroy the bonds linking the divine and nature.

4.2.1 Agriculture

81% of the Meghalaya's overall population depends on agriculture. Similarly, cultivation has been their primary source of livelihood for its tribal population as well. This is mainly undertaken by the male population through shifting cultivation, in addition to charcoal making, and wage-labour during the lean period



Shad Nongkrem is the most important festival of the Khasi tribe. It is a five day festival held in the beginning of November to offer thanksgiving for a good harvest. (Image Source: India Tours)

4.2.2 NTFP

The Khasis rely heavily on the forest as a source of food and income because it serves as their beloved home, place of worship, and storehouse for essentials, including food, water, fodder, and firewood. The many forest elements inspire a profound sense of awe and respect in the Khasis as they are believed to be causes of life and death. The Khasi rural women go out into the forests daily to cut firewood, pick fruits and vegetables, broom grass, dry and prepare them, and then return home at the end of the day carrying large bundles. All year, wild banana trees, cane, bamboos, edible and inedible mushrooms, different kinds of tubers and succours, etc., cover the steep gorges and hillside slopes.

They set up stalls in urban areas to sell tender bamboo shoots and other foraged fruits and vegetables. The Khasi women and children gather the wild broom grass, which is then wrapped into bundles of broomsticks sold locally or exported outside the state. Some non-timber forest products (NTFPs) harvested from the Khasi Hills forest, like cinnamon, sandalwood, pepper, fruits, plants, and herbs, have remarkably high economic and medical worth in the close-by urban markets.

4.2.3 Weaving

Meghalaya has traditionally been a master at weaving with cane or cloth. Weaving is an ancient tribal craft in Meghalaya used to pass on culture and traditional values to future generations. It boasts various handwoven textiles, each with unique qualities representing the state and its talented weavers. The embroidery is traditionally done on a handspun and handwoven Eri silk shawl, with the pattern generated by counting the warp threads. This embroidered style serves as a physical representation of Meghalaya's ancient trade routes and an assertion of regional cultural identity. There are many distinctive costumes and articles of clothing to choose from in Meghalaya, including wrappers and shawls, waistcloths and bodices, girdles, scarves, skirts, aprons, and lungis. Patterns in clothing are created by combining different coloured warp and weft threads.

4.2.4. Bamboo and Cane Handicraft

The state has a long history of artistic and artisan production. The most popular arts in this state are cane and bamboo handicrafts and woodcarving, as the state produces a large amount of wood. The artists weave cane mats, winnowing fans, hats, umbrellas, stools, and baskets. "Tlieng," a distinctive cane mat made by the Khasi tribe, is incredibly durable. Additionally, they are renowned for making kitchen knives, utensils, and even weapons. Sleeping mats, baskets, rain ponchos, lamps, end tables, sofa sets, trays, winnowing fans, containers, and dried flower arrangements are all made of bamboo and cane. In the East Khasi Hill villages, bamboo sticks and pineapple fibers produce fishing nets, bags, and handbags. The outstanding cane bridges that span the fast-moving stream are evidence of the craftsmanship of the locals.

4.2.5 Woodcarving and Jewellery

Wood is used to craft valuable and aesthetic products with attention to detail. Inspiration can be found in both nature and daily life. Wood carving has a long history in the Garo Hills. Bazaars in Shillong provide a market for decorative products from the East Khasi Hills that are sought-after souvenirs. The tribal jewelry made in Meghalaya and the gemstone jewelry represents originality and skill. Some of the famous ornaments created in Meghalaya include "Kynjri Ksiar," "Paila," and "Rigitok." These are a part of the Khasi tribe's traditional costumes.

With increasing level of education and standards of living, the tribals youths now have ventured into the other professional fields of professional career as well, with many in the tertiary sector.

4.3 Seharias

The Seharia or Sahariya tribe resides in the Baran district on the south-eastern borders of Rajasthan and Morena, Sheopur, Bhind, Gwalior, Datia, Shivpuri, Vidisha, and Guna districts of Madhya Pradesh, and it is one of the most backward and marginalized tribes in the nation. Their economy is from hand to mouth. Already situated in unfavourable conditions, the community has struggled to maintain its way of life as the market and resource base are changing with climate change. Deprived of education, health care, and economic possibilities for decades, this community was forced to accept bonded labour as means to live. Urgent measures should be made targeting the overall development of the tribe through allotment of arable land, financial assistance to construct permanent houses, and setting up educational institutions to target the uneducated population and for the protection of their cultural heritage.

4.3.1 Agriculture

Cultivation and agricultural labour are the primary sources of livelihood for the Seharias. Some are settled cultivators, while others practice shifting cultivation. The main cereal crops grown are wheat, pearl millet, and maize, and the main pulses grown are gram and aarhar. Agriculture is largely rain-dependent as irrigation is unavailable on most of the land. The main sources of irrigation are wells and rivulets, which are seasonal. Others are landless labourers who were earlier bonded labourers. The Government of Madhya Pradesh has given agricultural land on lease to some of them. However, most of the tribal people are still working in the agricultural fields of the adjoining districts, where they seasonally migrate during the sowing and harvesting seasons of crops. They also hunt and fish.

4.3.2 Forest Produce

Seharias heavily depend on forests for their livelihoods. Selling firewood is one of the leading secondary sources of income for them. They collect forest products such as tendu leaf, gum, herbs, honeybee, and Khair wood. The Seharias are expert woodsmen and exceptionally skilled in making catechu from Khair trees which are later sold in the market.

The community is also involved in stone mining and making handicrafts that exhibit their cultural manifestation.

4.3.3 Landless Labourers

Many landless labourers work in the forest, in road construction, and on farms. Bonded labour is undoubtedly an illegal and inhuman practice that strips the Sahariyas of their fundamental rights of dignity and liberty. However, they have been forced to depend on this practice. Hali is the regional name of the practice of bonded labour prevalent in the Bastar. Insecure livelihood strategies and failed policies directly contribute to keeping the practice of hali alive. Therefore, an attempt to stem the practice should ensure sustainable, pragmatic alternative livelihood options for the community.

4.4 Shompens

The Shompens are one of the least studied Vulnerable Tribal Groups in the world. They reside in the dense tropical rainforest of the Great Nicobar Island of Andaman and Nicobar Islands. The exact population of Shompen is unknown to date. Shompens are one of the aboriginal inhabitants of Great Nicobar Island, who probably migrated from Malaysian regions hundreds of years ago and later got mixed with Nicobarese tribes. The population's entire economic life rotates around their habitat, and the forest assumes an all-important dimension. They are semi-nomads, and their primary sources of livelihood are hunting, gathering fishing, and horticultural activities. Hunting and arboriculture are complementary to each other, while fishing and apiculture are supplementary activities in their diversified subsistence economy. A significant portion of our knowledge of the community is based on the narratives of the Great Nicobere tribe, their close neighbours, and reports by early travellers, scholars, and made-up tales based on folktales told by locals who arrived on the island at various points during the previous century.

4.4.1 Hunting and Gathering

Animal meat makes up a large portion of the Shompen diet. Some of the creatures that Shompens hunt include pigs, crocodiles, monkeys, monitor lizards, megapod and other birds, and snakes. The Shompens depend heavily on pigs as their main source of meat because it is the only large game available in Great Nicobar. Dogs are trained specifically for hunting. Only adult pigs are speared while hunting, and the piglets are brought home alive, treated for wounds with their herbal remedies, and reared. Hunting, dissecting and cooking of this major hunt is the job of men (Chaudhari, 2005). Hunting for monkeys, crocodiles, and monitor lizards is a rare occurrence. The Megapod bird and its eggs are also eaten by them. In case of plants, the edible parts of most of the plants are gathered from the forest where these grow in the wild. Only a few of the plants are grown by the Shompens themselves.

4.4.2 Arboriculture

The cultivation of trees and plants is known as arboriculture. Screw Pine, Taro, Banana, Chili, Lemon, Betel, Betel Nut, Tapioca, and Coconut are all grown by Shompens. The only significant plantation crop is screw pine (scientific name: Pandanus), a primary food source for the Shompens. They are planted on the fertile plateaus along the stream valleys. Varieties of pandanus fruits, maturing in different seasons, ensure Shompens get food from this source around the year (Chaudhari, 2005). Each group of Shompens has several pandanus plantations located within its boundaries, ensuring that they will never run out of pandanus. The men gather the pandanus fruits from the plantation while the women prepare them to cook food. Taro (Colocasia, its scientific name) is grown on hilltops by removing the jungle and building a garden with palisades. Chilies, lemons, and tobacco are grown in small gardens near the settlements. Tobacco is grown with the utmost care, and on occasion, a thatched cover is placed over them to shade the seedlings from the sun. The Shompens also grow betel nut plantations along the stream valley side. The coastal Nicobarese tribe depends heavily on coconuts, and the Shompens groups that interact with them grow a few coconut plants in their camps.

4.4.3 Fishing

The Shompens usually fish in streams and creeks with fresh and brackish waters. Spears are a standard fishing tool. The Shompens use their inland outrigger canoes to go fishing. They primarily fish for prawns, crabs, and different kinds of freshwater and brackishwater fish. A wooden multiheaded spear is used to catch prawns.

4.4.4 Apiculture

Honey is crucial as a supplementary food source and a trading commodity. In a way, the Shompens support the forest's bee population. The bees need a suitable location where they may establish their hives that are well protected from the rain, ideally in the hollow tree trunks. In this situation, the Shompens play a crucial role in aiding the bees. They use the blunt edge of the machete to locate such hollow trees while going through the forest. Then they cut a hole in the hollow trunk and keep it as it is. The bees may eventually find this tree and establish their hives there. After a few weeks, the Shompens may return to gather honey. If a Shompen desires to claim the personal right over the honey, he would mark the hollow tree he located, and other Shompens would not harvest the honey from such identified trees on seeing the marking.

4.4.5 Barter Economy

Shompens were never wholly isolated despite being a part of the Great Nicobar Island's deep forest. From the beginning, they had a working relationship with the Nicobarese people who lived in Great Nicobar. The Shompens would visit the Nicobarese with their commodities and exchange them with their required items, i.e., tobacco, machete, and cloth in person (Ghatak, 2009).

4.5 Jenu Kuruba

The Jenu Kuruba tribes are one of Karnataka's most vulnerable tribal communities, classified as a PVTGs in 2006. "Jenu" means honey, and "kuruba" means caste in the Kannada language. Therefore, as their name implies, the Jenu Kuruba tribes specialize in collecting honey. They have historically lived as nomadic food-gatherers who engage in shifting farming. With government assistance, they live in larger hamlets more lately. Agriculture is one of their secondary occupations, and they use a traditional bamboo spear tool for scratching the ground instead of ploughing to prepare the field.

By keeping the settlement as a center they work within a radius of ten kilometres inside the forest and return. They demark the forest by naming the places after certain events, peculiar trees and geographical qualities. Their work depends highly upon the location of honey combs. They can locate the direction and the probable size of a honeycomb just by watching the movement of honey bees. They understand that if the honey bees are coming together, bees are going back after collecting honey and if going separately it seems the honeybees are going to collect honey. (Pradeep et al., 2016).

he tribes are mindful of what they take from and return to the forest. They do not store anything and only gather what they need for the day; when they harvest edible roots, they gather only the required amount and leave the rest behind.

They practice shifting cultivations between the trees. They avoid removing vegetation to make room for huts, fires, etc. Bamboo that is nearly dried out is utilized for the huts. For sustenance, only small creatures like rats and squirrels are hunted. Even then, they will not kill a small rat they catch because they believe it has not lived its life to the fullest and should instead be released.

5. Role of Women in Tribal Livelihood and their stake in Climate Change

Because of the differences in their positions, responsibilities, and resources, men and women generally have different livelihood demands. Gendering of tasks is based on many other sociocultural factors and socialisation, rather than on natural or biological differences between women and men (Krishna, 2004). The assumption that women's jobs are less physically demanding than men's undermines the critical role women play in household duties and economic activities that directly support household income, in contrast to males' who handle the more labour-intensive management responsibilities.

Tribal women are among the weakest and poorest of the poor, making them the most vulnerable section of society in terms of social, economic, and environmental insecurity. As a unique combination of matters relating to climate policy and impacts, no other community of society faces this particular collection of traits. While acknowledging the impact these conditions have on tribal men, attention must be paid to the additional challenges women confront that further marginalize them. The reason we need to focus resources on women climate leaders goes beyond the simple reality that they are the group most affected by climate change.

1. Tribal women have acquired a wealth of knowledge and skills through their traditional responsibilities as guardians of the land and water. They possess unique and valuable traditional ecological wisdom due to their deep ties to the Earth and climate. This has the potential to make a significant impact on resilience building, greenhouse gas emission reduction, and environmental protection at the global scale. Their traditional expertise offers organic agriculture, waste management, and energy solutions.

2. It was found that including women in management and decision-making results in significantly more extensive improvements in forest conditions and conservation. According to a study conducted in India, organizations with a high percentage of women in leadership positions had higher rates of regeneration and canopy development, even in smaller and more damaged forests. Additionally, women oversee replanting and conservation initiatives that stop forest degradation, boost carbon sequestration, and save biodiversity. They also maintain native seed banks and nurseries. For example, Vandana Shiva founded Navadanya, one of the earliest communal seed banks for sharing, preserving, and breeding native crop species, with currently 150 community seed banks spread over 22 states in the country.

3. In the past, women's contributions to a family's subsistence and survival have been viewed as secondary. They include tasks like carrying water, getting firewood, washing clothes, and

gathering twigs, edible plants, and roots from the jungles around the village. Women are stuck in their current economic situation due to a lack of political representation, financial resources, educational opportunities, and resources. Although agriculture is the most common source of work for women in developing regions, only 20% of landholders are women, and their property accumulation is much smaller than those of their male counterparts (FAO, 2010) culture often overpowers the law, even in nations with social reforms.

6. Conclusion

Tribal economies are intricately intertwined with forest forests and natural resources; a significant portion of their income comes from dependence on nature-related pursuits. However, what is distinctive about tribes in India is their poor socio-economic condition. Studies have also shown that as a tribal household becomes economically marginalized, its dependence on forests and communal property resources rises. Further, when poverty rises, women's roles in maintaining the survival of households grow more vital as they take on increasing responsibility for providing resources from forests and common lands. From an economic standpoint, the forest economy is essential to indigenous households' techniques for generating income. Indian tribes face further challenges due to existing discrimination and their traditional lifestyle, making them excluded communities. They are excluded from national and local decision-making processes, and large organizations are in charge of the ecological systems on which they depend.

Development and conservation of the tribes mean developing programs that keep the tribals at the centre of such initiatives. Their dependence on forests and natural resources has to be balanced for sustainable livelihoods and the conservation of natural resources. Such communities should be appointed in positions where they can voice their perspectives and share their knowledge.

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