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PRESERVING TRIBAL HERITAGE, PROTECTING TRIBAL PRIDE: THE VDVK – LED SUSTAINABLE LIVELIHOOD BENEFACTION OF THE PVTG BIRHORS BY THE PMJANMAN SCHEME

Dr. Tanuka Chatterjee

RESEARCH ARTICLE

Author Details:
Assistant Professor, Department of English and MEL, University of Lucknow, Lucknow, U.P., India

Corresponding Author:
Dr. Tanuka Chatterjee

Abstract

The contemporary geo–political climate of unbridled technological expansion has invisibilised the crucial import of intergenerational indigenous practice – based knowledge system. These indigenous communities are at the forefront of the contemporary climate emergency, an insidiously jeopardized futurity they never contributed to. The pertinence of sustainability to tribal development is crucial in its potential to address contemporary challenges while building on existing strengths and capabilities. The flagship scheme Pradhan Mantri Janjati Adivasi Nyaya Maha Abhiyan (PMJANMAN) was launched on Nov. 15, 2023 as an infrastructure – driven saturation drive through 11 critical interventions conceptualized by the inter – ministerial convergences of 9 line ministries, in order to accord sustainability to the Particularly Vulnerable Tribal Groups (PVTGs) of India. The distribution of PVTGs across India reflects a complex interplay of historical, geographical, and socio-economic factors that have shaped their current status. The PVTG Birhor tribal community of forest – dwelling human populations have been found to reside primarily in the Purulia district of West Bengal, Koderma and Ramgarh districts in Jharkhand, Mayurbhanj, Sambalpur, Sundergarh, Keonjhar and Dhenkanal districts of Odisha, Jashpur, Surguja, Raigarh and Korba districts of Chhattisgarh in India. Rampant deforestation drives based on extractive exploitative practices, precipitous loss of forest cover and dwindling availability of forest – based natural resources have exposed the Birhors to both critically vulnerable livelihoods and deprivation of tribal heritage. While constituting a small fraction of the overall tribal population, these communities exhibit distinct vulnerabilities that demand focused attention. The study is based on secondary data analysis using peer – reviewed journals, government reports and recent scholarly literature. A thematic and analytical approach has been adopted to examine how an inter – ministerial coordination and infrastructural support implementation of the PMJANMAN scheme through the Van Dhan Vikas Kendras (VDVKs) has been conceptualized to promote the Birhor peoples, particularly the women, as self – sustaining grassroots tribal entrepreneurs, in order to arrest distress migration and restore tribal pride. The VDVK Self Help Groups (SHGs) integrate the forms and contours of the fragile tribal ecosystem of knowledge traditions of the Birhors into modern market – optimized micro –entrepreneurial developmental initiatives, by which the said Birhors can present a concerted ecological resistance against a precarious global climate futurity. The outcome indicators of the study highlights how the Birhors' participation in the capacity building training programmes by the SHGs has discernibly mobilized the grassroots – level stakeholder engagement in tribal governance and preserved tribal cultural heritage.

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Introduction

The Birhor tribal community of forest – dwelling human populations have been found to reside primarily in the Purulia district of West Bengal, Hazaribagh, Ranchi, Koderma, Singhbhum and Ramgarh districts in Jharkhand, Mayurbhanj, Sambalpur, Sundergarh, Keonjhar and Dhenkanal districts of Odisha, Jashpur, Surguja, Raigarh and Korba districts of Chhattisgarh in India. Across the Simlipal National Park area, Mayurbhanj, Deogarh and Sambalpur districts in Odisha, the Birhors (primarily known as Mankirdia in Odisha, due to their earlier survival habits of hunting and consuming monkeys), exhibit a degree of dependence upon the forest – based produce in their traditional dwellings. Their concentration in specific states such as Odisha, Madhya

Pradesh, Chhattisgarh, and Jharkhand underscores the regional dimensions of their marginalization, with forested, hilly, and remote terrains contributing to their limited access to healthcare, sanitation, education, livelihood opportunities, electrification facilities and communication systems. The variety of cultural practices, languages, and traditional knowledge systems across PVTGs further highlights the heterogeneity within this category, making normative policy interventions grossly insufficient. Climate change adaptation, livelihood security, biodiversity conservation, planned afforestation, accessible healthcare and the achievement of sustainable development goals – all the aforesaid travails of the contemporaneous generation require governmental interventions that are sentient to the community needs and priorities of vulnerable groups. The linkages between sustainability and empowerment are particularly significant, as sustainable practices are grounded in local contexts, which provide the foundation for economic, social, political, and cultural empowerment at the grassroots level. The reinforcing of mainstream familiarity with the traditional knowledge systems, institutional empowerment of service delivery needs, and appropriate adoption of technologies are the key factors which can emphatically saturate 20,000 PVTG villages with basic infrastructural amenities. Such sustainability approaches can embolden the PVTGs to have more prescient control over their development trajectories while nurturing their distinctive cultural heritage and ecological stewardship roles.

Drawing upon the pre – existing government development schemes – such as Forest Rights Act (FRA, 2006), Tribal entrepreneurship and value addition of minor forest produce by Pradhan Mantri Janjatiya Vikas Mission (PMVJM, 2020), Habitat and livelihood infrastructural overhaul of tribal populations by Development of Particularly Vulnerable Tribal Groups (PVTGs) Scheme (launched on April 1, 2015), PM-JANMAN (Pradhan Mantri Janjati Adivasi Nyaya Maha Abhiyan) was approved by the Union Cabinet on November 15, 2023 (on Janjatiya Gaurav Diwas). With an aim to simultaneously effect culturally sensitive yet locally adapted sustainable development strategies as well as maintain ecological preservation of the cultural essence of the PVTGs, PM – JANMAN scheme was launched by the Ministry of Tribal Affairs as a focused governmental effort to reach, impact and saturate 7 lakhs PVTG families from 22,000 PVTG hamlets within 200 districts under 75geographically isolated PVTG habitats across 18 states and 01 Union Territory of India. The cross – sectoral scheme was launched in order to address multi-sectoral gaping deficits in the PVTG populations. The inter – ministerial coordination and convergence of the mission incorporates 11 critical interventions, to be implemented by 9 line ministries, aiming to saturate sectoral vulnerabilities amongst PVTG households by targeted interventions such as safe housing (*pucca*), piped water supply and community water supply of clean drinking water; improved access to education (particularly vocational training, skill upgradation and income – based opportunities) and construction of hostels; health and nutrition, with particular respect to setting up of Mobile Medical Units (MMUs), Multi – Purpose Centers (MPCs), Anganwadi facilities and Van Dhan Vikas Kendra (VDVKs); sustainable livelihood development; road transport facilities; mobile and telecom connectivity; solar lighting of streets and solar off – grid system and the energizing of all non – electrified PVTG households. The cross – sectoral scheme aims at sustaining meaningful tribal participation throughout its implementation timeline of 36 months.

Conceptual Background

The contemporary march towards the sedentarization of the Birhors has deprived them of their indigenous socio – cultural milieu, accompanied by a livelihood overhaul. Unhindered extractive practices, mining leases and expansion of industrial modernization has rendered their socio – economic status as critically endangered. In this backdrop, the persistent dependence of the semi – nomadic hunter – gatherer Birhor (people of the forest) tribal group on forest resources, particularly the Siali creeper (*Bauhinia vahlii*; currently accepted taxonomic name *Phaneravahlii*) for their primary sustenance is well documented. The creeper plays a vital role in promoting sustainable living amongst the Birhor populations, by preserving their indigenous knowledge base. The Siali creeper is variously known as Chitor to Birhor populations in Purulia district of West Bengal and as Mahul to the Birhor forest dwellers in Chattisgarh and Madhya Pradesh. The varied household utility items purposed from the stem of the Siali creeper necessitate the protection of the Birhors' rights to access the conventional natural resources of the forests.The rope – making process, albeit a labour – intensive operation, persists as an inextricable part of tangible cultural heritage of the Birhors. These ropes are used extensively by the Birhors for hunting, hanging forest honey and fashioning herding cordage for tethering animals. The ropes owe their tensile strength to the fibres from the stem of Siali creepers, which are meticulously separated by hand – rolling the dried fibres, which are progressively softened by cleaning, twisted, braided and overlapped into two thin rolls by tying the fine knots of the fibre threads together. The ingenuity of this culturally rich livelihood practice rests in the use of the *dhara*. The *dhara* is a manual mechanical aid used during the rope – making process, which compress the loose fibre strands of the creeper stem into a tautly woven layered rolling of fibre strands in order to be braided into strong ropes for tethering and other allied utility crafts (Tiwary, 2011). The creeper is utilized intensively by the local communities for barjao (rope for drawing water), jaunli (rope used during harvest), pagha (halter for cattle), panda chhati (halter for buffalo), chhelipagha (halter for goat) and personalized use of sikka (sling). The sikka is a localised hand – woven suspended apparatus designed to protect food items and household utility utensils from spoilage by hanging them from the ceiling of the Birhors' traditional leaf – and – branch thatched huts. All of these products are prepared out of the siali bark of the siali creeper, which are then sold in the local weekly markets. Apart from the afore – mentioned activities, Birhors prepare small basket (Tupa) out of siali creeper, which are used for oil pressing in a traditional manner. The leaves of the Siali creepers are used extensively by the Birhor Mankirdia as a major NTFP (Non timber forest product) in the form of biodegradable leaf cutlery across many districts of Odisha and Chattisgarh. The cultural significance of the creeper lies in the stitching of the Siali leaves into plates and cups, which are widely used across local community feasts, weddings and festivals. The local artisanal usage of the bast fibres of the stem of the sunn hemp (*Crotalaria juncea*) persists as a domain expertise for the Mankidia tribal populations in districts of Odisha. The mechanical strength of the

fibres aid in their pliant durability, when they are purposed into fishing nets for catching monkeys, ropes and composite materials for various fibre craft products. The extractive fibres from the leaves of the clump – forming Sabai grass (*Eulaliopsisbinata*) found growing abundantly in tropical deciduous forests aid in the preparation of varied utility furniture items and lifestyle products of the traditional forest dwellers such as storage baskets, ropes, doormats, table mats, cots, tables, chairs, flower vases, bags and other items used for household decorative purposes. Varied ethnomedicinal usages of the dried seeds and fruits rinds of the Harad (*Terminalia chebula*) and Baheda(*Terminalia bellirica*) treeshave historically been extracted by the Birhors residing in Gumla, Koderma and East Singhbhum districts of Jharkhand and Jashpur as well as Korba districts of Chhattisgarh for detoxification of their digestive, dermatological and respiratory ailments.

Literature Review

Existing literature on Particularly Vulnerable Tribal Groups (PVTGs) in India provides substantial evidence on persistent socio-economic deprivation, livelihood insecurity, health vulnerability, and uneven policy outcomes, particularly among communities such as the Birhors. Dhiraj Ghosh and Dipankar Chatterjee (2024) in "Birhor Society and Culture: A Study on Particularly Vulnerable Tribal Groups of Jharkhand, India" explore the segmented social structure of the geographically dispersed Birhor populations in Jharkhand, as they are faced with an increasing threat of current sweep of globalization and penetration of global market forces. The article empirically documents the orally transmitted socio – cultural practices followed by the Birhors, who anthropologists understand to be a vanishing tribe. Rumki Bose (2016), in "Changing Lives of Birhors in Purulia: A Socio – Economic Observation in Twenty – first Century", presents a foundational account of livelihood transitions, showing that despite exposure to development initiatives, Birhor households continue to rely heavily on traditional forest-based occupations, subsistence economy and informal wage labour. The study highlights how policy interventions often fail to generate sustainable income pathways due to weak local integration and limited community participation. Livelihood vulnerability is further examined by H. C. Behera et al. (2022) in "Participatory Livelihood Vulnerability Assessment of Forest Dwellers: A Study of Fifteen Tribes and Particularly Vulnerable Tribal Groups in the Eastern Indian Region". Using a participatory framework, the authors demonstrate that forest dependence continues to function as a coping mechanism during economic stress, yet environmental uncertainty, governance gaps, and inadequate infrastructure restrict diversification into stable non-farm livelihoods. Gross regional disparities between states such as Jharkhand and Odisha are also emphasized; the concentration of Birhor households in PVTG hamlets are more assimilable in the Koderma and Ramgarh districts of Jharkhand than in the blocks under Mayurbhanj, Sambalpur and Sundergarh districts of Odisha. Health and nutrition challenges are examined in depth by Arundhati Das et al. (2024) in "Malnutrition and Anemia among PVTGs of Odisha, India: Needs for Context – Specific Intervention". The study reports high prevalence of undernutrition and anemia amongst children and women of reproductive age, attributing these outcomes to limited healthcare access, reliance on informal health care, high maternal mortality rates, geographic isolation, poverty, dietary habits and socio-cultural taboos to service utilization. Recent policy directions have also been analyzed by Abhishek Upendra Joshi and Juhi Mangesh Raut (2024) in "Pradhan MantriJanjati Adivasi Nyaya MahaAbhiyan (PM-JANMAN): An Endeavor to Reach the Unreached for Improving Healthcare of Tribals in India". While the scheme adopts a comprehensive approach toward ameliorating healthcare health services infrastructure for tribals, the authors note governance bottlenecks and contextual gaps that may constrain effective implementation. Joshi et al argue that the key provisions of the Scheme – such as housing, lifestyle, education status, roads and connectivity, basic livelihoods and healthcare access – would provide concerted governmental support to the empathic provision of restorative dignity of the 22,000 PVTG tribal habitats over two hundred districts in India. Sohel Firdos (2005) in "Forest Degradation, Changing Workforce Structure and Population Re – distribution: The Case of Birhors in Jharkhand" analyses the spatio - temporal changes in the workforce structure of the Birhor populations across Hazaribagh, Singhbhum and Ranchi districts of Jharkhand. Such an analysis further attempts to assess the reasons behind the population redistribution within the districts of Jharkhand. Firdos provides empirical evidence that such a redistribution may be primarily due to the phenomena of distress migration and introduced instability in the traditional economy of the Birhors due to the rapid decline of forest cover and forest – based economies. The afore – mentioned review of literature reveals persistent vulnerabilities alongside partial policy progress, highlighting the need for context-sensitive, participatory, and sustainability-oriented interventions, forming the conceptual basis for the present study.

Research Gap

An account of the existing studies on the PVTG Birhor tribal group highlights the socio – economic poverty indicators and livelihood insecurities of the Birhors. Despite these insights, these studies have left a critical gap in understanding the nature of rapid rural transformative development from forest – dependent existence to livelihood integration into modern market economies. Recent literature on the PM – JANMAN scheme have categorically discussed its implementation structures from a policy and welfare perspective (Ministry of Tribal Affairs, 2023). However, limited scholarly attention has been paid to the examination of progressively modernized livelihoods of the Birhors through micro – level livelihood interventions by modern market linkages facilitated by the operational guidelines of the PM – JANMAN scheme. Therefore, the present study attempts to fill this gap by evaluating the enduring sustainability benefits of market – optimized infrastructural support by the Van Dhan Vikas Kendras (VDVKs), envisioned under Pradhan Mantri Janjatiya Vikas Mission (PMJVM) and closely aligned with the PMJANMAN scheme, in the systematic distribution of the Birhors' forest – based utility crafts (Ministry of Tribal Affairs, 2024).

Methodology

The present study is based on a secondary data analysis compiled from Ministry of Tribal Affairs publications, government reports, policy documents, peer – reviewed journal articles and recent scholarly literature related to PVTGs, tribal livelihoods and the PM – JANMAN scheme. A thematic and descriptive analytical approach has been adopted to examine the significance of the plant – based indigenous natural fiber crafts to the Birhor tribe, both as a means of perpetuating the richness of the tangible cultural heritage of the Birhors and from a diversified income generation perspective in the context of livelihood studies. Relevant scholarly literature was systematically reviewed to analyze the contribution of PM – JANMAN scheme to the assuaging of livelihood vulnerabilities of the Birhors through future policy interventions in form of micro – processing units of enterprise development of both Minor Forest Produce (MFP) and Non – Timber Forest Produce (NTFP).

Analysis and Discussion

The livelihood of the Birhors are fraught with fragility – some key socio - economic challenges include their geographical remoteness, forest – based livelihood, minimal human capital, lack of sustainable and diversified income generating activities, outmigration, skill deficiencies, limited access to viable markets, restricted access to reliable irrigation and inadequacy of community – level entrepreneurial planning. The Birhor populations are getting distributed as a result of the dismantling of their traditionally structured economic activities, in the wake of unmitigated loss of forest cover. Targeted intervention of effective policymaking is insufficient in providing life – sustaining nutrition to the 13 PVTGs in Odisha, which also represents 9.7 % of the country's tribal population (Ministry of Tribal Affairs, 2023). The empirical evidence in recent studies posit that the loss of forest cover leads to the loss of bondage between the dispersed settlements within a PVTG hamlet; this loss usually leads to an alienation from land as well (Firdos, 2005). Rampant deforestation, modernized market demands and diminishing access to natural resources have compelled the utilization of synthetic plastic fibers from cement sacks as alternate raw material for rope – making, thereby facilitating a transformation of the subsistence system of livelihoods across settlements in Palamu, Singhbhum, Giridih, Garhwa, Lohardaga, Hazaribag, Gumla and Ranchi districts of Jharkhand (Ekka and Ekka, 2017). Modernization of the manufacturing process has proved to be severely detrimental to the autochthonous unstructured handicrafts and fiber crafts of the Birhors. The domestic markets of suchhandicrafts, utility crafts and natural fibre craft products are precarious at best; however, the remunerative potential of the indirect informal trades facilitated by exploitative middlemen have become increasingly unpredictable in livelihood contexts of the Birhors. The transformative endeavor of the PM – JANMAN scheme has significantly contributed to the amelioration of the vicissitudes of the livelihood vulnerabilities of the PVTG Birhor community across all four states of their primary dispersal. The scheme, in infrastructural coordination with PMJVM, has initiated a participatory, bottom – up approach in providing sustainable livelihoods to the highly vulnerable Birhor populations, by the establishment of 500 Van Dhan Vikas Kendras (VDVKs) across major clusters of Birhor settlements. The VDVK infrastructure acts as a community – level service delivery campaign, by facilitating the Birhors' direct access to crucial social welfare frameworks (NIESBUD, 2025). One crucial feature of the said VDVK is the establishment of the Van Dhan Self – Help Groups (VDSHGs), which serves as the implementation unit of micro – processing, optimized production and strategic marketing activities of the VDVKs. The scheme provides for the establishment of 5 – 15 self – help groups (SHGs) in a single VDVK, where each SHG accommodates 10 – 20 skilled entrepreneurial trainers (Ministry of Tribal Affairs, 2024). The SHG trainers promote extensive community and stakeholder engagement by preparing the Birhor peoples (particularly, the Birhor women) as tribal entrepreneurs. Further, such SHGs provide capacity building training programmes to the PVTG peoples, which aid in the diversification of their production portfolio through the adoption of climate resilient technologies and practices. By eliminating the exploitative practices of the middlemen, the VDVKs play a driving role in ensuring community governance and local leadership. As a result, disparate tribal clusters have been transformed into self – sustaining self – reliant venues of micro – enterprises through the entrepreneurship awareness creation of mainstream market valuation of their hand – woven utility crafts of the Birhors. Apart from the market optimization guidance of their utility crafts, the SHG trainers further motivate the Birhors to tap into the vast reserves of their indigenous knowledge bases of forest – sourced products – both MFP and non – timber based utility crafts – as well as the ethnomedicinal usages of various herbs and trees, all of which aid in the regeneration of the said forest resources (Sendha and Mohanta, 2025). The committed pruning, cleaning and guarding of the Siali leaves and the bark of the creeper perpetuates the practice of active stewardship by the Birhors, by which they are able to promote the crucial regeneration of the beneficial properties of the leaves, creepers and stems. This conjunctural form of accountability sustains the Birhors' vast repository of traditional knowledge bases.

Findings and Implications

The significance of the VDVKs in the grassroots mobilization of market – driven sustainability Birhor tribal entrepreneurship can be estimated by the outcome indicators of the operational efficacy of these self – sustaining units. In Jharkhand, the Jehengutuwa PVTG VDVK is a prominent cluster in the Jehengutuwa village from Serka Gram Panchayat (Bishunpur Block in Gumla District), the primary MFP activities which have been aided by the VDVK is the purposing of Tamarind (*Tamarindus indica*), Saal (*Shorea robusta*) seeds and leaf and rope making tailored for commercial purposes. The number of Birhor beneficiaries have been estimated at 125 (NIESBUD, 2025). In the Beti PVTG VDVK in Beti village from Narma Gram Panchayat (Bishunpur Block, Gumla District), the estimated number of Birhor beneficiaries stands at 95, with the critical interventions of PM – JANMAN VDVKs benefitting the business streamlining of Mahua (*Madhuca Longifolia*), Chirounji (*Buchanania lanzan*) seeds and Kusum (*Schleichera oleosa*) leaves. Smt. Chuku Birhor is widely considered to be the one of

the first women in this tribal enterprise node to have advocated for women – led entrepreneurial model of training (NIESBUD, 2025).In the Kujam PVTG VDVK cluster in Kujam village from Gurdari Gram Panchayat (Bishnupur Block, Gumla District), the saal seeds and leaves are used as MFP and the number of beneficiaries stands at 174 (NIESBUD, 2025). In the Dhusra PVTG VDVK cluster in Dhusra village from Kherua Gram Panchayat (Patamda Block, East Singhbhum district), the PM – JANMAN VDVK – led mainstream market integration of Birhor tribal artisans of bamboo crafts have aided a total of 97 beneficiaries (NIESBUD, 2025). In both the Bareda PVTG VDVK and Nimdih PVTG VDVK clusters in the Bareda and Burudih villages under Bareda Gram Panchayat (Nimdih Block in Saraikela Kharsawan district), the VDVK – led commercialization of various utility crafts from Saal seeds, Saal leaves and bamboo crafts have benefitted a total of 66 tribal members (NIESBUD, 2025). In the Saneitangar PVTG VDVK cluster in Saneitangar village from Dirgaon Gram Panchayat (Ghaghra block, Gumla district) the product optimization of Mahua flowers, saal seeds and leaves and Chirounji has benefitted a total of 151 members (NIESBUD, 2025). In Chhattisgarh, the major Sanna PVTG VDVK cluster catering to villages like Gadakona, Kamarima, Babutoli, Ambadipa, Kadamtoli, Chhirodih, Sardhapath and Mahnai under Bagicha Block in Jashpur District facilitates mainstream market links to the Birhors for the commercialized sale of MFP like Mahua flowers, Tamarind and Chironji seeds. This cluster serves a total of 327 Birhor entrepreneurial beneficiaries (NIESBUD, 2025). In the prominent Sitkalo Kharranagar PVTG VDVK cluster catering to some villages like Bankeshbama, Bansdhobhi, Chikanipani, Losangi, Ramla and Labji under Udaipur Block in Surguja district helps integrate the Birhor tribal artisans into the local trade markets. A total of 180 beneficiaries have been found working on Mahul flowers, Mahul leaf, Saal seeds, millet grain crops like the kodo (*Paspalum scrobiculatum*) and the usage of medicinal herbs like Shatavari (*Asparagus racemosus*) roots and Safed Musli (*Chlorophytum borivilianum*) (NIESBUD, 2025). In Odisha, the Durdura PVTG VDVK in Durdura village and Sialinai PVTG VDVK in Sialinai village from Jashipur block in Mayurbhanj district are major clusters that have seen Birhor tribal members being actively engaged in integrating their MFP like Karanjia (*Pongamia pinnata*), Sal seeds and the medicinal herb Neem (*Azadirachta indica*) as a form of traditional healthcare. The Birhor beneficiary list stands at 57 (NIESBUD, 2025). The VDVK – led standardized production of household utility crafts from Sabai grass, Sal Leaves, Siali creeper leaves and bark, karanjia and Neem has benefitted around 92 tribal members from the Khejuri VDVK in Khejuri village, Podagard VDVK in Podagard village and Matiagarh VDVK in Matiagarh village (Jhansipur block) as well as Shiva Shakti VDVK in Gangasole village (Sulipada block) (NIESBUD, 2025). The Landamunda VDVK in Landamunda village (Lehunipada block, Sundergarh district) is popular due to the Birhors' traditional ethnomedicinal Ayurvedic use of the portions of Harad and Baheda wild fruit across a wide spectrum of gastrointestinal, respiratory and dermatological usages. In addition to the wild fruits, the Tamarind and the Sal seeds also are marketed as NTFP, directly benefitting a total of 50 tribal entrepreneurs (NIESBUD, 2025). In Keonjhar, the Gupteshwar VDVK in Talabaruda village and the Kalapat VDVK in Talachampai village of Banspal block has directly benefitted more than 300 tribal entrepreneurs in making their usage of karanjia seeds, wild honey and bamboo crafts commercially viable through their SHGs (NIESBUD, 2025).

Conclusion

The unchecked loss of global biodiversity and ecosystem – sustaining expansive forest cover has deleteriously impacted a significant bank of plant – based indigenous ethnobotanical knowledge systems of the Birhors. The transformative intervention of the PM – JANMAN scheme has introduced a trajectory of grassroots level participatory change in the livelihood patterns of the Birhor populations. This policy formulation driving facilitation of primary community and stakeholder engagement has rearranged the disparate nature of the Birhor settlement into planned clusters, which serves to preserve their culturally sensitive use of forest – based ethnomedicinal knowledge streams. The PMJANMAN scheme combats such multidimensional vulnerabilities through the component of value – addition to their livelihood support, streamlining of their produce with economic modernization and risk – reduction infrastructural VDVK – led implementation of sustainability – centered frameworks of long – term inclusive development.

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