

Kalpana Singh

MILLETS AS FUTURE FOOD: EMPOWERING RURAL AND TRIBAL WOMEN

Abstract

The potential socioeconomic impact of millet production on women in India is significant. Millets have played a crucial role in Indian diets since the time of the Indus Valley civilization, but in recent years, they have been unfairly stigmatized due to changing lifestyles. However, there is a growing recognition of the value of millets, especially in relation to climate change mitigation, sustainable development, and offering alternative livelihoods for rural and tribal women. The United Nations has designated 2023 as the "International Millet Year," acknowledging the vital role of India in this global initiative. India's agricultural sector is essential for the livelihoods of a large portion of the population, particularly the 82 per cent of small and marginal farmers, with 48 per cent being women. Rural and tribal women, who are integral to the agricultural workforce, encounter significant challenges, including labor-intensive work and the responsibility of caring for their families. The feminization of agriculture, as a result of male migration to urban areas, underscores the importance of supporting women in agricultural activities. Given India's diverse climates, there is enormous potential for millet production to contribute to the economic empowerment and social well-being of rural and tribal women. This study aims to comprehensively analyze the various dimensions of the lives of rural and tribal women, with a specific focus on how millets can serve as a "miracle food" for these communities and contribute to sustainable development. Ultimately, this research seeks to provide a comprehensive understanding of millet production and its potential benefits for women in rural and tribal areas.

Keywords: *Tribal, Rural, Women, Millet, Empowerment, Sustainable*

Introduction

The use of millets can serve as an opportunity for small-scale and marginal farmers to increase their income. Historically, agricultural reforms have prioritized crops that generate profit, leading to a monoculture and heavy use of chemicals. While the Green Revolution made India self-sufficient in food production, it resulted in income inequality and the decline of land quality due to excessive chemical use. This has led to the emergence of new diseases and

KALPANA SINGH, Senior Research Fellow, Department of Sociology, Dayanand Brajendra Swarup P.G. College, Kanpur

health issues, particularly among the younger population. The shift towards fast food and unhealthy eating habits has further exacerbated these health concerns. Additionally, modernization has weakened the immune system through the consumption of refined sugar, flour, alcohol, and fat.

Furthermore, these unhealthy practices have spread from urban to rural and tribal areas, leading to negative consequences, particularly for women. The feminization of agriculture has resulted in a triple burden for women, impacting their health and overall well-being.

This study draws upon several theoretical backgrounds to inform its research and analysis.

1. **Gender Theory:** The study is informed by gender theory, exploring the role and status of women in rural and tribal communities, particularly in the context of agriculture and food production. It delves into the challenges and opportunities faced by rural and tribal women, emphasizing their empowerment through the promotion of millets as a sustainable food source.
2. **Agricultural Sociology:** The research is grounded in agricultural sociology, focusing on the social, economic, and environmental aspects of agricultural practices, especially as they relate to small and marginal farmers, rural livelihoods, and sustainable development. It considers the implications of agricultural policies and practices on rural and tribal women.
3. **Sustainable Development Theory:** The study delves into the principles of sustainable development theory, emphasizing the utilization of millets as a catalyst for economic empowerment and social advancement among rural and tribal women. It analyzes the convergence of agricultural methodologies, food security, and the promotion of women's autonomy through the lens of sustainable development.
4. **Intersectionality:** The research adopts an intersectional perspective, acknowledging the interconnected nature of gender, class, and ethnicity in shaping the experiences of rural and tribal women in the context of agriculture. It explores how multiple dimensions of identity intersect to influence women's roles in agricultural labor and food production.

By drawing on these theoretical backgrounds, the study provides a comprehensive analysis of the multifaceted implications of promoting millets as a "Miracle Food" for the empowerment of rural and tribal women, particularly in the Indian context.

This research focuses on how millets can bring about positive changes in the lives of women in rural and tribal areas, as well as indirectly benefit

urban women. The goal is to explore the existing conditions and propose inclusive development strategies in the upcoming sections.

METHODOLOGY

The research paper is primarily reliant on secondary data sources, drawing from a wide range of government reports from national and international organizations as well as various government bodies. In addition, it incorporates data from the NFHS-5 survey reports, regional studies, and agriculture-specific publications, with a particular focus on millet production. The aim of the paper is to examine the intersection of millets, the opportunities they present, and the role of women in this context. The data has been thoroughly analyzed to explore these interconnected themes.

REVIEW OF LITERATURE

The following study delves into the resurgence of millet-based farming systems as a response to food production challenges stemming from climate variability. Specifically, the study centers on the cultivation of finger millet in Odisha's Koraput district, a staple food for local tribal communities. Over the course of two years, the study examined the impact of different crop varieties and agronomic practices on finger millet production. The findings demonstrated that the adoption of the recommended cultivation package, featuring the improved variety 'GPU-67' and recommended agronomic practices, resulted in increased grain yield, profitability, and reduced labor requirements compared to traditional farming methods. Moreover, the study highlighted the improved household consumption of finger millet over time (Pradhan, Panda, & Bhavani, 2019). The study delves into the decreasing cultivation of minor millets in India in spite of their intrinsic advantages, including genetic diversity, adaptability to challenging growing conditions, and high nutritional content. It cites a United Nations global initiative centered on action research with the goal of improving the conservation and utilization of minor millets in India to bolster economic viability, nutritional well-being, and empowerment, particularly among women. The research underscores the need to integrate species such as finger millet, little millet, foxtail millet, and barnyard millet to enhance various aspects of livelihood (Padulosi et al., 2015). Additionally, the study emphasizes the significance of millets as a crop, highlighting their advantages for human and animal consumption, as well as their environmental sustainability. It mentions the Odisha Millet Mission, a program designed to promote millet farming to improve tribal livelihoods. The program has contributed to increased production, consumption, and processing of millet, as well as improved employment and livelihood among tribal communities in the Koraput district. It also suggests that the government should ensure that tribal people comprehend and benefit from such programs to further enhance their livelihood opportunities (Sahoo, Rana, & Samantray, 2024). The study

incorporates gender analysis throughout the agricultural value chain, with a specific focus on the roles of men and women, their resource access, and value addition opportunities. It emphasizes the challenges and contributions of women in finger millet-based value chains in Tamil Nadu, Karnataka, and Odisha. The study proposes several strategies to enhance women's participation in the value chain, including the formation of women's clusters, establishment of millet-processing facilities, and the creation of forward and backward linkages (Jeeva et al., 2019). In conclusion, millets, ancient crops with high nutritional value and low agricultural requirements, are experiencing a resurgence due to health concerns associated with wheat and rice consumption. This resurgence presents abundant entrepreneurial opportunities in millet processing and value addition, offering potential for promoting rural livelihoods (Chakraborty & Chakraborty, 2021).

MILLETS

Millets are named as – “Shri Ann”. In Hindi it is called “*Mota Anaj*”. Collective group of small seeds of annual grasses that are grown as grain crops. In India millets are majorly categorized into two parts (Based on size) namely: -

Major Millets: Sorghum (Jowar), Pearl Millet (Bajra), Finger Millet (Mandua/Ragi)

Minor Millets: Foxtail Millet (Kakum), Kodo Millet (Kodon), Barnyard Millet (Sanwa), Little Millet (Kutki/Shavan), Proso Millet (Chenna/Barri)

Pseudo Millets: Amaranth (Ramdana/ Rajgira), Buckwheat (Kutku)

India has a vast history of using millet in our diet since the Indus Valley Civilization. Millet has also found its place in Kalidasa's legendary literary masterpiece “Abhijana Shakuntalam” for some ritual practices, Purandara Dasa's ‘Ragi thandeera’ (in Kannada), Kautilya's ‘Arthashastra’, in Mughal King Jahangir's favourite food too. Millet is found across the length and breadth of countries, with a vast diversity of preparing it, to celebrating it. But slowly it disappeared from our plate, diet, vision, taste and finally from the kitchen.

HISTORY OF AGRICULTURAL DEVELOPMENT IN INDIA

The development of agriculture in India has been shaped by various historical and ideological factors. During the pre-colonial era, India's agricultural practices were aligned with local needs, but the influence of the East India Company led to a shift towards meeting the demands of colonial powers, particularly England. This Eurocentric approach continued after India gained independence, with conflicting ideologies regarding development. The first five-year plan focused on the primary sector, while the second plan

emphasized rapid industrialization, reflecting a capitalist outlook.

The introduction of the green revolution, led by Norman Borlaug and M.S. Swaminathan, brought about significant changes in agricultural practices through the introduction of high-yielding seeds, which increased food production and self-sufficiency. However, this also led to the widespread adoption of capitalist farming and mono-crop culture, which has resulted in negative outcomes over time. As we continue to navigate the challenges of feeding a growing population, it's important to consider the long-term implications of our agricultural practices.

MILLET IN CONTEMPORARY TIME

The decline in the consumption of millets in India can be attributed to several factors, including the prioritization of cash crops and the advent of capitalist farming. Additionally, the Green Revolution's emphasis on increasing production of rice and wheat to address food scarcity further marginalized traditional millet varieties and healthy eating habits.

Amidst these changes, there has been a noticeable shift in consumer preferences for diverse flavors, particularly post-pandemic. Geographical considerations, such as weather patterns, soil types, and irrigation infrastructure, play a crucial role in agricultural and farming practices.

From a geographical perspective, millets are resilient crops that can thrive in a variety of climates and require minimal water. They are also resistant to pests and necessitate fewer fertilizers. Furthermore, millets are environmentally sustainable and can withstand the adverse effects of climate change, making them an ideal source of income for small-scale and marginalized farmers in rural and tribal areas.

India's ranking of 111th out of 121 countries on the Global Hunger Index underscores the severity of its food insecurity. This index evaluates undernourishment, child stunting, child wasting, and child mortality. Consequently, it becomes evident that dietary patterns should be tailored to specific geographical regions and individual needs.

Despite the diverse production of millets across India, globalization, cultural exchange, and lifestyle changes have led to a homogenization of dietary preferences, often prioritizing taste over health. This is reflected in the rise of lifestyle diseases globally.

Millets are a rich source of nutrients, providing essential dietary components such as carbohydrates, protein, fats, and various vitamins and minerals. They are also gluten-free, catering to individuals with gluten allergies. However, compared to other food items with longer shelf lives, millets have a shorter shelf life, making the practical integration of millets into modern lifestyles a challenge.

In addressing these shifts in consumption patterns, it is essential to consider healthy alternatives that align with contemporary living requirements.

Major millet producers' states in India:

Rajasthan (27 per cent), Maharashtra (15 per cent), Uttar Pradesh (14 per cent), Karnataka (13 per cent), Madhya Pradesh (8 per cent), Haryana (7 per cent), Gujarat (7 per cent), Tamil Nadu (4 per cent), Andhra Pradesh (2 per cent), Others (2 per cent).

Major Millet production (India):

Bajra (60 per cent), Jowar (27 per cent), Ragi (11 per cent), Others (2 per cent)

Millet Production in the World:

India (19 per cent), United States of America (11 per cent), Nigeria (9 per cent), China (7 per cent), Ethiopia (7 per cent), Niger (6 per cent), Mexico (5 per cent), Mali (4 per cent), Sudan (4 per cent), Brazil (3 per cent), other countries (25 per cent).

The widespread availability of ready-to-eat (RTE) and ready-to-cook (RTC) millet products in urban markets can significantly impact urban lifestyles. RTE millet products, such as biscuits, papad, snacks, chips, pani-poori, noodles, and laddoo, as well as RTC products like idli mix, millet khichdi, upma, and pizza, have already made an appearance in the market but are limited in distribution. Spreading awareness about these products is crucial.

Changing people's eating habits and providing comprehensive knowledge about the usage of millets in daily diet, including their health benefits, proper cooking methods, and ideal consumption timings according to the seasons, is essential. Proper categorization of millet production into the stages of production, processing, transportation, storage, and marketing is necessary, with a focus on creating opportunities for women from rural and tribal areas in each stage.

India faces an annual food wastage of approximately fifty kilograms per person, with contributing factors including irresponsible eating behavior and a lack of cold storage facilities. Millets, in particular, have short shelf lives, ranging from two to three months for Bajra to just fifteen days for Ragi, necessitating the establishment of cold storage chains for storage, transport, and distribution. This presents an opportunity to address food wastage at the local level and create earning opportunities through the expansion of cold storage facilities.

The COVID-19 pandemic has emphasized the concept of "Work from Home (WFH)" across economic activities. Empowering women who are unable to leave their homes due to domestic responsibilities to work from home can

address unemployment and contribute to economic empowerment. Economic freedom is essential for overall freedom, and enabling women to earn money from home is a significant step in this direction.

RURAL AND TRIBAL WOMEN

The concept of a tribe is characterized by a network of families with a shared name and language, residing in a common territory, and typically not practicing endogamy. According to the Oxford Dictionary, a tribe represents a community that acknowledges the leadership of a chief during a primitive or less advanced stage of development, often tracing their lineage back to a common ancestor. In contemporary society, the line between tribal and rural communities is becoming less distinct, with no absolute boundary in terms of lifestyle, eating habits, and leisure activities. However, specific territory and livelihood remain distinguishing factors of tribes. The Ministry of Tribal Affairs recognizes traits such as distinctive culture, geographical isolation, shyness from the general population, and backwardness as key features of tribal communities.

Tribal lands have been gradually encroached upon for national development projects, leading to displacement. The resource-rich lands inhabited by tribal communities are essential for industrial development, resulting in their dislocation. This process originated in the colonial era and has persisted into post-independent India, driven by the demands of the capitalist economy.

The lives of tribal communities are uprooted by displacement, bringing them into contact with the rest of society. In the early years of independence, there were debates on the integration of tribals into the mainstream. Various viewpoints, such as isolation for preservation of uniqueness and complete integration with the mainstream, were discussed. A middle path, termed “Tribal Panchasheel,” was proposed by Pt. Jawaharlal Nehru, emphasizing selective integration.

The increased visibility of tribal communities and their voices through various forms of communication has led to greater awareness. However, substantial efforts are still required to translate this awareness into tangible improvements for them.

Women in tribal communities experience similar challenges irrespective of social categorizations. They bear a “triple responsibility” encompassing reproductive, productive, and community management roles. With increased migration, female labor dominates agriculture, yet social security remains inadequate. While government plans provide some relief, much more needs to be done to alleviate their hardships.

Five key indicators significantly affect women in tribal communities:

education, employment, health, political representation, and food security. Addressing these factors is crucial for improving the lives of tribal women.

Let's see the population of tribal and rural women in major millet-producing states in India:

Table 1.1 Rural and Tribal Population

State	Tribal Population	Rural Population	Multi-dimensionally Poor	Female Worker Population Ratio (Female WPR)
Rajasthan	8.90 %	75.13 %	15.31 %	37.6
Maharashtra	10.10 %	54.78 %	7.81 %	37.7
Uttar Pradesh	0.6 %	77.73 %	22.93 %	17.2
Karnataka	4.1 %	61.43 %	7.58 %	31.7
Madhya Pradesh	14.70 %	72.37 %	20.63 %	37.2
Haryana	-	34.88 %	7.07 %	14.7
Gujarat	8.60 %	57.40 %	11.66 %	30.7
Tamil Nadu	1.1 %	51.60 %	2.20 %	38.3
Andhra Pradesh	8.60 %	66.64 %	6.06 %	37.6
India	8.6 %	65 %	18.7 %	28.7

SUSTAINABLE DEVELOPMENT GOALS AND WOMEN

The current literacy rate for women is 65.46%, with an even lower rate of 49.35% among tribal females. This disparity is influenced by factors such as poverty, lack of parental engagement, and language barriers between teachers and students. Additionally, limitations in educational infrastructure and services in certain locations play a significant role in hindering access to education. To address these issues, women in rural and tribal areas require not only basic education but also digital literacy, including skills for utilizing e-commerce and internet banking platforms.

Rural and tribal women face limited employment opportunities due to lower levels of education and inadequate skills. This is exacerbated by factors such as land ownership limitations and occupational categories specific to tribal communities, which restrict their ability to explore alternative livelihoods. As a result, there is a need for skill development and diversified economic opportunities tailored to these communities.

The health status of women in rural and tribal areas is concerning, with high percentages of women experiencing low BMI, anemia, and hypertension. Contributing factors include limited health infrastructure, poor nutrition, and gender-based inequities, such as unequal access to food within families. Addressing these health challenges requires targeted interventions and improved access to healthcare services in these regions.

Efforts to promote gender equality have seen progress, particularly through the reservation of one-third of Panchayat seats for women. However, challenges remain in ensuring effective representation for tribal women and addressing the disparities in the implementation of welfare schemes. Overcoming these challenges requires action to mitigate bureaucratic hurdles, improve communication, and raise awareness about the rights and opportunities available to women in rural and tribal areas.

The interconnected nature of the Sustainable Development Goals (SDGs) is evident in the intersecting issues of responsible consumption and production, reduced inequalities, and good health and well-being. Addressing these complex challenges requires a holistic approach that integrates efforts across different SDG goals, from grassroots initiatives to broader systemic changes.

MILLET MARKET AND ASSOCIATED OPPORTUNITIES

The millet market is projected to grow from \$9.9 billion in 2020 to \$14.14 billion in 2028, with Asia and Africa being the biggest producers and consumers. In 2021, global millet exports reached \$470 million, with India exporting millets worth \$75.46 million in 2022-23. There is a need to enhance value-added millet products and improve their availability through local vendors, supermarkets, and eCommerce platforms. Currently, the share of millet exports is minimal, but efforts by major companies like Mayoora Foods, Navan Foods, LLC, Sydlar India Pvt. Ltd., and Nestle S.A. are underway.

The challenge lies in making millet products more accessible and affordable, from snacks to ready-to-eat and ready-to-cook categories. Moreover, millet cultivation can address agricultural waste and provide fodder for animal husbandry, offering economic benefits to rural and tribal populations. To promote millet consumption, efforts should include integrating traditional and modern cooking methods, increasing availability in schools, workplaces, and malls, and offering affordable millet products. Additionally, initiatives focusing on animal husbandry and agricultural bioproducts can provide employment opportunities for women in rural areas.

It is essential to leverage government programs and policies targeting rural women empowerment and inclusive agricultural development. Addressing the challenges of rural migration and feminization of agriculture is crucial to achieving India's economic goals and UN Millennium Development Goals. Furthermore, the establishment of dedicated research institutes, such as the National Research Centre for Women in Agriculture in Bhubaneswar, Odisha, underscores the commitment to advancing women's roles in agriculture.

It's important to highlight several key government programs aimed at supporting the empowerment and well-being of women and vulnerable communities in remote areas. These programs include the Prime Minister's

Employment Generation Program (PMEGP), Beti Bachao Beti Padhao (BBBP), Deen Dayal Upadhyay Grameen Kaushalya Yojana (DDUGKY), Mahila Shakti Kendras (MSK), National Rural Livelihoods Mission (NRLM), Pradhan Mantri MUDRA Yojana (PMMY), Mahila Kisan Sashaktikaran Pariyojana (MKSP), Jal Jeevan Mission, Integrated Child Development Services (ICDS), POSHAN Abhiyan, Pradhan Mantri Matru Vandana Yojana (PMMVY), Tribal Sub Plan, Tribal Cooperative Marketing Development Federation of India (TRIFED), Ujjwala, Swadhar Greh, Working Women Hostel, and many more.

In addition to these programs, it's crucial to emphasize the significance of Articles 14-16, Article 46, 330, and 332, as well as the support for Particularly Vulnerable Tribal Groups (PVTGs). While these initiatives are essential, it is imperative to ensure continuous evaluation, strong support, and widespread awareness of these programs. It is also vital to have public officials at the grassroots level who are sensitive to local culture, language, and needs. Furthermore, involving the public in the policy development process is essential for the successful implementation of these programs.

WOMEN IN MILLETS (SUCCESS STORIES)

1. Anjamma Nadimidoddi, a 63-year-old Dalit farmer from Gangwar village in Sanga Reddy district, has garnered international acclaim through her inclusion in the UN Food and Agriculture Organization's (FAO) global case studies. Anjamma is a staunch proponent of achieving self-sufficiency in food, seed production, and cultivation.
2. Dr. Sharmila Oswal, known as the 'Proud daughter of the soil' and 'The Millet Mom', is an agro-water diplomat from MIT Harvard. She is also the founder of the NGO "Green Energy Foundation". Dr. Oswal has been actively involved in India's Millet Mission, promoting the benefits of regenerative crops and working towards a sustainable future.
3. Lahari Bai, a member of the Baiga Tribe in the Dindori district of Madhya Pradesh, has established a small millet seed bank in her house. She recently represented her community as a millet brand ambassador in the G20 Agriculture Working Group Meeting, bringing attention to the importance of millet farming and consumption.
4. Shauravi Malik and Meghana Narayan are the co-founders of Slurrp Farm (Wholesome Foods), which was established in 2015 in New Delhi. Their initiative focuses on promoting nutritious and sustainable food options.
5. Sanjeeta KK founded OGMO Foods in 2018 in Chennai. The name 'OGMO' stands for the organic move, reflecting her commitment to providing organic food options to consumers.
6. Krishna Kantthawala, hailing from a traditional Gujarati business

family, is the founder of Smart Eleven, a Pune-based start-up that specializes in millet-based food products. His venture aims to popularize millets as a healthy food choice.

7. Shilpi Bhandari, a chartered accountant by profession, founded Boutique Foods with the goal of reintroducing millets to households across India. Her initiative focuses on creating awareness about the nutritional and environmental benefits of incorporating millets into the diet.
8. The list of individuals contributing to the promotion and cultivation of millets in India goes on, showcasing the widespread interest and efforts in this area.

COMMUNITIES IN MILLETS

In 1963, farmers from Gahat and Skrang initiated a biodiversity assessment experiment focusing on rice varieties. Currently, they have amassed over 2,000 rice accessions and are particularly interested in developing varieties with enhanced pest and disease tolerance in response to climate change. Moreover, there is a growing interest in establishing a community-managed seed bank to address seed storage concerns (King, Kumar & Padulosi, 2015). The revitalization of the Burlang Yatra, an Indigenous community seed festival in Odisha, India, not only serves as a platform for building relationships and promoting adaptation and responsibility but also offers valuable insights into community self-organization within a marginalized context (Saxena, 2020). In India, the National Food Security Mission has been actively promoting millet crops to bolster food security and sovereignty. The resurgence of millet cultivation in Nagaland and Odisha has been community-driven, particularly involving women, with the aim of creating new markets and empowering women as producers and processors. Qualitative research indicates that women play a significant role in millet cultivation and processing, although they bear disproportionate work burdens without equivalent financial gains (Bedamatta & Talukdar, 2023).

CONCLUSION

The history of millet stretches back through the ages, having been a staple in remote areas in its traditional form for centuries. With the advancement of medical technology, our life expectancy has seen a remarkable increase from 35.21 years in the 1950s to 70.42 years in 2023, marking a significant achievement. The data released in the National Family Health Survey – 5 provides encouraging insights into the empowerment of women across various indicators, including home-based production and increased accessibility to the nearest centers for women. It is essential to carefully categorize the entire process, favoring a flexible work process over rigid time divisions seen in today's automated factories. The social security measures implemented by the government for women have undeniably made a positive

impact, though it is important to recognize that women are not a homogenous category, particularly when considering rural and tribal women.

Women residing in rural areas, including those within tribal communities, often bear the weight of their societies, whether it be through their labor on farms, in forests, and within homes. With the world's largest population and an average age of 29 years, there is an opportunity to harness the demographic dividend by investing in human resources. Millets represent just one of the many viable options available, yet they hold significant promise. The efforts of the Indian government culminated in the celebration of 2018 as the "National Year of Millets" and 2023 as the "International Millet Year," signaling a commitment to highlighting the importance of this crop.

An empowered woman is key to creating an empowered society. Research has suggested that financially independent women tend to exhibit increased vigilance towards their children's health and education, and as their income rises, they focus on improving their standard of living. For too long, women from rural and tribal areas have been overlooked, and there remains a stark contrast between those who have left to pursue education and employment opportunities and those who remain behind due to various limiting factors. The resulting impact has often been inferior for those who have not been able to leave these areas.

It is crucial to bridge the gap between urban and rural, allowing this distinction to remain rooted in geography rather than becoming a source of stigma. Choices, not compulsion, should define the living circumstances of those within rural and tribal areas. Our focus should center on providing quality resources and opportunities to these communities, fostering a sense of unity and inclusivity within the nation.

References

Arun, J.V. and A. Premkumar.

Land Holdings of Tribal Women: Evidence from Agricultural Census.

Bedamatta, R. and Talukdar, T.R.

2023. State, Civil Society, and Women's Labour Use in the Millet Ecosystem: Gender Transformative or Exploitative?.

Chakraborty, S.K. and Chakraborty, S.

2021. "Rural entrepreneurship development in millet processing", *Millets and Millet Technology*, pp. 345-361.

Empowering Rural Women.

2022. *Kurukshetra*, 50.

Hasnain, N.

2022. *Tribal India*. Delhi: Palaka Prakashan.

Jeeva, J.C., K. Joshi, A. Singh and B.C. Behera.

2019. "Engendering finger millet-based value chains for livelihood and nutritional security of women in agriculture", *Current Science*, 116(11), pp.1893-1896.

King, E.I.O., N. Kumar and S. Padulosi.

2015. "India: community seed banks and empowering tribal communities in the Kolli Hills", in *Community Seed Banks*, Routledge, pp. 106-112.

Kumari, P., A. Thakur, N. K. Sankhyan and U. Singh.

2023. "Millet production and consumption in India and their nutritional aspects", *Just Agriculture*, 3(5), 46.

Kumar, R., and I. Priyadarshini (Eds.).

2023. *The Role of Women in Cultivating Sustainable Societies Through Millets*. IGI Global.

Millet.

2023. *Yojana*, 44.

Naresh, G.

2014. "Work participation of tribal women in India: A development perspective", *ISOR J. Human. Soc. Sci*, 19(12), pp.35-38.

Padulosi, S., B. Mal, O.I King. and E. Gotor.

2015. "Minor millets as a central element for sustainably enhanced incomes, empowerment, and nutrition in rural India", *Sustainability*, 7(7), pp.8904-8933.

Pradhan, A., A.K Panda and R.V. Bhavani.

2019. "Finger millet in tribal farming systems contributes to increased availability of nutritious food at household level: Insights from India", *Agricultural Research*, 8(4), pp. 540-547.

Priyadarshini, P., and P. C. Abhilash.

2019. "Promoting tribal communities and indigenous knowledge as potential solutions for the sustainable development of India", *Environmental Development*, 32, 100459.

Saxena, L.P.

2020. "Community self-organisation from a social-ecological perspective: 'Burlang Yatra' and revival of millets in Odisha (India)", *Sustainability*, 12(5), p. 1867.

Sahoo, M., K. Rana and P.K. Samantray.

2024. "Millet Farming and Tribal Livelihood: An Analysis of Odisha Millet Mission in Koraput District, Odisha, India", in *The Role of Women in Cultivating Sustainable Societies Through Millets*, pp. 128-142.

Singh, R. K., A. Kumar, A. Singh and P. Singhal.

2020. "Evidence that cultural food practices of Adi women in Arunachal Pradesh, India, improve social-ecological resilience: insights for Sustainable Development Goals", *Ecological Processes*, 9(1), pp. 1-19.

Thamminaina, A., P. Kanungo and S. Mohanty.

2020. "Barriers, opportunities, and enablers to educate girls from Particularly Vulnerable Tribal Groups (PVTGs): A systematic review of literature", *Children and Youth Services Review*, 118, 105350.

Thomas, S. T., E. T. Thomas, M. McLean and T. T. Titus.

2021. "Paving the way to achieving the United Nations sustainable development goals for women from indigenous communities: Lessons from Attappady, India", *Discover Sustainability*, 2, pp.1-15.

Tribals in India.

2022. *Yojana*, Vol 62.

Vidyarthi, L. P., and B. K. Rai.

1985. *The Tribal Culture of India*. New Delhi: Concept Publishing Company.

<https://iuaes2023delhi.org/panelabstractsdetail.aspx?vrd=431>

RECEIVED: 25TH OCT 2023

REVISED: 05TH APRIL 2024

ACCEPTED: 20TH APRIL 2024



This document was created with the Win2PDF "print to PDF" printer available at <http://www.win2pdf.com>

This version of Win2PDF 10 is for evaluation and non-commercial use only.

This page will not be added after purchasing Win2PDF.

<http://www.win2pdf.com/purchase/>