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# Women's land access disparity affects livelihoods and children's education of the tribal people

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**Abstract**--The ability of women to enhance their well-being is determined by their access to land. The study analysis focuses on the findings of a pilot survey on how women's land access disparities affect livelihoods and children's education of tribal people in the Bodoland Territorial Region of Assam, India. It targeted 384 households from three tribal groups: Bodo, Rabha, and Garo. The landholdings in the area are 71.86 percent marginal and 11.46 percent of the tribal people are landless. Women are rarely able to own land. Men possessed 64.32 percent of the land, compared to women's 4.68 percent. Women are typically *de facto* heads of households in the Bodoland region. The denial of equal land access to women obstructs the benefit of society as a whole in livelihoods, children are particularly suffered. Agriculture is the main source of earnings in rural areas, provides a livelihood of the tribal population. Enhancing women's access to land can considerably impact poverty reduction, not least by contributing to enhanced household food security.

**Keywords**---land access, livelihood, women, tribal, household, education.

**Introduction**

The belief that we do not own the land but rather that the land owns us is vital to tribal people. Tribal people's spirit and identity are inextricably linked to the land. They feel a sense of belonging and a connection to their land. As a result, the land has to regenerate important capabilities for tribe survival and well-being. Tribal people rely on the land to provide them with food, fibre, firewood, and energy

necessary for their livelihood. It provides a livelihood for the tribal people who live there and an economic process for remote settlements, which improves the residents' quality of life (Sivaji, 2009; Singh & Quli, 2011; Sarmah & Arunachalam, 2011; Islam et al., 2014). The land is a major source of livelihood. Almost all rural livelihoods are dependent on access to land. Effective land access and protection is required for the livelihood process (Pyakuryal, 2011; Hall, 2011; Batterbury et al., 2015; Brahma & Mushahary, 2021, 2022). Land access benefits households directly dependent on the land for their livelihood in any capacity (Tumushabe & Tatwangire, 2017). Survival is a major issue for tribals that have continually denied them the right to exist. They have worked hard for a long time to get and keep access to this essential resource, which is an integral part of their identity as separate cultures and communities. They have traditionally relied on agriculture as their main source of revenue (Stavenhagen, 2006).

Land access refers to the many methods people can acquire access to or utilise land. The capacity to do so successfully is crucial to the well-being of marginalised people. The ability to get access to and use land is referred to as "land access." It reflects the commonly held idea that land access refers to the process through which individuals or groups get the right to inhabit and use land (Raihan et al., 2009; Liswanti et al., 2012; Alden Wily, 2003; Quan, 2006; Mearns, 1999). Specifically, land-related issues are mentioned in five of the United Nations' 17 Sustainable Development Goals, and UN-Habitat's Global Land Tools Network considers that everyone should have access to land (Home, 2021). So, ensuring access to land for the poor is necessary (Deininger, 2009). Land access is a fundamental component of poor (Cotula et al., 2006) people's (especially tribal) ability to provide for their households.

Rahman and Westley (2001) state that the majority of the poor must have access to and acquire essential assets, including land. Randrianarisoa and Minten (2001) it means or makes sense that land access can significantly contribute to society's poor well-being and Hichaambwa and Jayne (2014) increase in small and marginal access to land can potentially reduce the poverty of rural households. Enhancing land access for the most land deprived rural families appears to be a promising strategy to reduce inequality (Jayne et al., 2008).

Women's capacity to improve their well-being is affected by their ability to obtain land (Lyimo-Macha & Mdoe, 2002). Gender equality in land access is essential for decreasing poverty and enhancing rural livelihoods. Despite progress toward identifying women as landowners in their own right or as joint spousal land holdings, women continue to face substantial obstacles due to their primary role as food insurers and overall responsibility for family upkeep and society's reproductive capability. Gender remains a very effective but mainly untapped and overlooked cross-cutting issue in analysing livelihood diversification or natural resource access (Ellis & Allison, 2004; Quan, 2006). In this approach, land access is necessary for food production and income generation, and women are the basis for socio-economic advancement (Odini, 2014). Focusing on rural poverty reduction will obscure the full extent of women's social exclusion from land ownership, whether via inheritance and state land transfer or through the markets (Agarwal, 1995).

Women confront prejudice on a regular basis in formal, informal, and traditional land systems. For example, they usually obtain land through males and have only subordinate prerogative. Gender disparities in land access and secure land rights are unjust and impact fundamental human needs. Having stable land rights is both an incentive and a need for women's livelihoods. Women-headed households, who make up a substantial portion of the rural population, can benefit significantly from the security, dignity, and income-earning opportunities that secure ownership of even a small plot of land can provide (Netwok, 2008, Finan et al., 2005). While women as heads of households might engage in promising activities, land availability limits their activities in rural areas (Aka, 2007).

In rural areas of the Bodoland region, as they do in many other parts of India, women have fewer landholdings than men in rural households. As a result, it is necessary to concentrate on gender issues in rural livelihoods as a beginning point for prioritising gender inequities in society's development opportunities. There are a variety of forms of discrimination in land access for marginalised people in the region who face societal barriers. In tribal communities, for example, women and men work together to raise grain to sustain their families, maintain the environment, and strengthen their communities' adaptability. On the other hand, women are usually refused land titles and are forced to rely on men. Women's rural land ownership and livelihoods face several obstacles. These risks are significantly greater for tribal poor people than for wealthy people, and there are far more male-headed households than female-headed ones. In terms of efficacy, women are frequently the sole or *de facto* heads of households in the region. Women may have the option of cultivating a parcel of land for household requirements. However, they are frequently denied even basic access to this resource, which the family head keeps to the greatest degree feasible. Allowing them to own their land is projected to boost agricultural production and improve their children's livelihoods and educational possibilities.

The tribals face the most challenging livelihood. The tribals are impoverished and rely only on land to sustain them. Rural tribal households must also be given special consideration. Because land is the tribals' major source of income and their only tangible possession, they are effectively tied to it. Land access offers fulfilment, dignity, identity, and the capacity to secure land usage and promote educational opportunities for their children. The survey focus to analyse how the women's land access disparities have affected the livelihoods and children's education of tribal people in the Bodoland Territorial Region of Assam, India.

### **Literature Review**

Studies on land access and livelihoods have been undertaken in several nations in relevant areas. Land use and affordability and how society's services are to be applied are at the heart of pointed land claims. It is possible to organise the landless and homeless through legislative and other legal means, impose essential duties on the state, provide safeguards for the landless, and open up and make the decision-making process more accessible. It looked at land access, agricultural output, and collective action to see when and how the government could distribute rural land. The study focuses on lessons learned from current policy, law, and practice to enhance and protect disadvantaged people's access to

rural land (Almeida & Wassel, 2016; Bandeira & Sumpsi, 2011; Budlender, 1992; De Janvry et al., 2001; Cotula et al., 2006; Geiser et al., 2011; Melis et al., 2006; Mearns, 1999; Brahma & Mushahary, 2022).

It focuses on those who are more intensely engaged in relying on land-based resources for a livelihood. It reflects the rising recognition that disadvantaged people need land access for a sustainable rural livelihood. It emphasises the need for policies that make land more accessible to individuals from different walks of society (Chambers & Conway, 1992; FAO, 2002; Bernstein et al., 1992; Network, 2008; Raihan et al., 2009; Rutten et al., 2010; Rao, 2017; Patnaik, 2009; Kumar et al., 2005; Reddy et al., 2020; Simon, 2016; Ellis, 1998, 1999). Then there is the issue of looking at the tribals' contentious land rights and land-use policies. Nonetheless, they have frequently harmed them by taking their lands and other resources on which their livelihoods were dependent until the causes that led to their soldering process were uncovered. To avert it, remedial action is taken. Furthermore, like in the past, new projects will continue to ignore their culture and lives (Wahi & Bhatia, 2018; Purushothaman, 2005; Aufschnaiter, 2008; Fernandes et al., 2009; 2012; Bordoloi, 1986, 1999; Banerjee, 2011; Vandekerckhove, 2011; Hanstad et al., 2008; Marchang, 2018; Padhi & Panigrahi, 2011).

It must work to reduce inequality against women regarding land, housing, and land ownership Deininger (2009). In the developing world, women in rural regions experience pervasive discrimination in laws, attitudes, and practices, resulting in severe disparities in their ability to access, control, own, and use land, as well as restricted participation in land administration decision-making at all levels (Daley et al., 2013). Despite having legal ownership rights to property, women may lack practical control over it. For example, they cannot select how to utilise the land or lease, mortgage, or sell the land or the goods produced on it (Mearns, 1999). In rural areas, even though most land and natural resource laws are gender-neutral or exclude sex or gender discrimination in the land, they are rarely implemented (Cotula et al., 2006). While emphasising the lack of effective individual property rights held by women, no thorough examination of the barriers to land access for India's socially disadvantaged people exists. Women's land access compared to men is the focus of the equal and empowering viewpoints, rather than their unrestricted access to land. Increased relative access to land for women will aid them in gaining negotiating leverage and the ability to challenge male dominance both at home and in society (Agarwal, 1994, 1995).

### **Application of Approach**

Is it conceivable to integrate or capture the capability approach to well-being and changes in the value of natural resources that is land, tribal livelihoods, and education in the Bodoland region? The viewpoint is much different from one that promotes a sense of nature. For tribal people who appreciate natural resources such as land, "real or effective opportunity," as Amartya Sen defines it, and "skills and personality traits or dignity," as Martha Nussbaum defines it, are all aspects of capabilities. However, whether or not these could be applied to livelihood strategies and education in the capability approach remains determined.

The capability approach's central premise is that, rather than focusing on resources or people's mental states, assessments of a person's well-being or quality of life, as well as judgments about equality or justice, or the level of development of a community or country, should concentrate on the effective opportunities that people have to live the lives they have reason to value (Sen, 1980, 1985, 1987, 1992, 1999; Nussbaum, 2000, 2003, 2006).

The capability approach encompasses a broad framework for monitoring and evaluating individual well-being, social structures, policy formation, and social change activities. It may be used to examine a variety of characteristics of people's well-being, including inequality, poverty, individual well-being, and group average well-being. It may also be used as a framework for creating and assessing policies, ranging from welfare state design in rich nations to government and non-governmental organisation development initiatives in developing countries, as an alternative assessment instrument for social cost-benefit analysis (Fukuda-Parr, 2003; Fukuda-Parr & Kumar, 2003; Robeyns, 2003, 2005, 2006).

### **Material and Methods**

The Bodoland Territorial Region of Assam (Kokrajhar, Chirang, Baksa, and Udalguri) was the survey area. The geographical boundaries are between 26°7'12"N and 26°47'50"N latitude and 89°47'40"E and 92°18'30"E longitude of the northwestern region of India. According to the 2011 Census Report of India, there were 215,672 households, including 4,560 (2.12 percent) urban and 211,112 (97.88 percent) rural households.

The pilot study focused on the rural households of three different resident communities of Bodo, Rabha, and Garo rural tribals. Random sampling was used to find respondents for this study. The data was gathered from 384 (three hundred and eighty-four) respondent households throughout the four areas investigated. The survey was collected from 48 households for Bodos, 28 households for Rabhas, and 20 households for Garo respondents, from each randomly selected tribal community, for a total of  $48+28+20 = 96$  (Selected Tribal Communities Respondent Households = Total) from one district. For the whole four districts, that is,  $4 \times 96 = 384$  (Districts x Respondent Households = Total). The survey is based on quantitative and qualitative data. It aimed for a margin of sampling error of less than 5 percent and a 95 percent confidence level.

### **Results and Discussion**

The survey was conducted from August 2020 to December 2021. During data collection, the same questionnaires were applied to all. A representative of the head of the household was questioned at each household.

### **The Landholding and landless Size**

According to 2011 Socio-Economic and Caste Census, Assam has total 1,817,129 landless households, accounting for 32 percent of all landless households in India. According to the Assam landless report, Kokrajhar district has 27 percent of landless households, Chirang district has 28 percent, Baksa district has 29

percent, and Udalguri district has 32 percent. People who do not have any land entitlements or ownership but can nevertheless maintain themselves and their households are referred to as landless households. As a result, the landless are among society's poorest members. There is a fierce and evidence-based debate on tribals' rural land access and livelihoods in the Bodoland region. Inheritance rights, socio-economic systems, and the history of settlements and land ownership transfers all impact the size and availability of plot holdings in the Bodoland region, all of which influence the size and availability of tribal peoples' holdings.

In the area, marginal landholdings represent 71.86 percent of the total respondents, small landholdings account for 9.65 percent, semi-medium holdings for 4.16 percent, medium holdings for 2.61 percent, and large holdings for 0.26 percent. The study's landless category includes the remaining 11.46 percent of tribals who do not possess land (no land "Patta" or "Daag"). If tribals do not own land, they are deprived of the most basic requirement of rural livelihoods. Landless individuals experience social hardship, poor health, illiteracy, and a high child mortality rate, which affects education because they have little or no access to finance, marketing outlets, or other services. The harsh reality of their lives is insecurity. Local governments must transfer land to the landless, including communal grazing land or forest land, to reduce rural tribal landlessness. According to the findings of the study, the proportion of small and marginal landholdings has been increasing due to increased population and immigration. Because of the rise in smallholders, which has resulted in a significant increase in marginal holdings of less than one hectare of land, most tribal and rural households are urged to explore social reproduction mechanisms other than farming their lands. Landless individuals have no actual access to land. Rural regions in Bodoland are home to nearly all of the rural poor. Low-income households are almost always landless or near-landless, relying on agricultural land for their livelihood.

### **Owns the plot or parcel of land**

The notion of 'ownership' can be challenging to grasp, especially in the Bodoland region, where it is frequently misunderstood. The respondents were asked to regard whom they regarded as landowners to assess actual landholdings. Whereas the plurality of the respondents describes their land as owned by private individuals, ownership differs amongst spouses and wives, joint ownership, land owned by nomination, land registration in progress, and finally, tribal people who do not have a 'patta' or 'daag' number (table 1.1).

Table 1.1: Who owns the land where your family currently resides?

Type of land owned	Bodo (%)	Rabha (%)	Garó (%)	Total (%)
Individual owned by men	125 (65.104**)	70 (62.5)	52 (65.00)	247 (64.322**)
Individual owned by women	9 (4.687*)	6 (5.357**)	3 (3.75)	18 (4.687*)
Joint owned by couples	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)

Land owned by nomination	2 (1.041**)	2 (1.785**)	2 (2.5)	2 (1.562*)
Land registration under process	37 (19.270**)	19 (16.964**)	13 (16.25)	69 (17.968**)
Owned without patta and daag number	19 (9.895**)	15 (13.392**)	10 (12.5)	44 (11.458**)
Total	192 (100)	112 (100)	80 (100)	384 (100)

Source: Pilot survey

The purpose of the study was to investigate women excluded from owning land. Men owned 64.32 percent of the land, compared to women's 4.68 percent. The tribe respondents agreed that land holdings in the women were not unanimous in their opinion. Allowing them to own land is expected to increase agricultural productivity and improve their children's economic and educational opportunities. The tribal people living without holding land 'Patta and Daag numbers' in which they also have to live on forest land were reported at 11.45 percent, and land owned by nomination was reported at 1.56 percent. More than 17.96 percent of the land in the registration process was reported to be significant. Among the four districts, it had the most evenly distributed population. Most tribal members say that the land was handled or held by their parents or other household relatives when it comes to land ownership. Women are frequently the sole or de facto heads of households in the region in terms of effectiveness. Allowing them to utilise land is expected to increase agricultural productivity and improve their children's economic and educational opportunities.

### **Category of Land and Livelihoods Items**

The open fields or village lands almost surround the tribal villages of the Bodoland Territorial Region. Locals in the study region (Bodoland region) have traditionally categorised their lands by land category to understand them better. These categories of land are mainly called - forest area/patch land, water body land, grazing land, residential land, homestead land, kitchen garden land, and croplands- such as seeding bed land, autumn paddy field, winter paddy field, and bao paddy field, which are all examples of different types of land.

A family's needs in maintaining day-to-day existence, such as food, shelter, clothes, education, and health care, are determined mainly by the degree of income and resources available within the family. Household resources reflect the status of society well. This is especially true concerning rural women's employment because women have always been involved in productive activities. When women engage in market-based activities, it is mainly due to economic need rather than occupational choice. From the standpoint of occupation, it is not suitable for the women of the four districts of the Bodoland Territorial Region. Women's wages are often lower than men's wages for the same employment. Because it is classified as domestic labour, much of a woman's work is unpaid, even for market use. Also, women have a significant role in the economy. Tribal women have always been active in various economic occupations and contributed to their household lives (table 1.2).

Table 1.2: Category of land and items grown on land

Category of land		Items grown
Forest area/patch land		forest land, national parks, wildlife sanctuaries, social forestry, firewoods, construction materials, medicinal plants, fruits, habitat (wild animals and birds), others
Water body land		man-made ponds, natural water wetlands, natural ponds, streams, rivers, waste channels, providing fishing, edible plant, baths, cleaning cloths, utensils or tools, seeds and wood soaking, Irrigating, natural drinking for the cattles
Grazing land		mostly used for the domesticated livestock, arid with limited water retention capabilities
Residential land		specific plants- coconut, neem, banana, bamboo, betel nut, betel leaf, and fruit trees, others
Homestead land		multi-purpose utility- firewood, medicinal plants, ornamental spices, betel nut, betel leaf, coconut, mango, orange, jackfruit, guava, papaya, citrus fruits, blackberry, permanent forest trees, others
Kitchen garden land		covers vegetables- potatoes, tomato plants, chilies, cabbages, pumpkins, gourds, squash, brinjal, cauliflowers, vegetable leaves, onions, ginger, turmeric, coriander leaves, other vegetables and edible crops- maize
Croplands	Seeding bed	prepared year-round during April and May, unused during off-season, some grow vegetables for household use in the 'Rabi' season
	Autumn paddy field	cropping 'Ahu' rice March, April, and May, using both beaming and grafting processes, cropinpg again 'Ranjit', 'Sadhu', 'Aijong', others in June, July, and August, hybrid rice, during the winter utilised to grow mustard and pulses
	Winter paddy field	indigenous rice- 'Ranjit', 'Sadhu', 'Baradur', 'Aijong', 'Sali', others in May, June, July, and August year-round, grow hybrid rice
	Bao paddy field	bao rice- cropping in April through the first of December, these land fields are cultivated

Source: Pilot survey

For their daily needs and use, as well as for economic gain, the majority of tribal women support agricultural activities with their husbands or family members in the cultivation of mustard seeds, tobacco, jute, vegetables such as cabbage, potato, cucumber, cauliflower, gourd, green leaves, spices, chilly, onion, ginger, garlic, ladyfinger, and others. Castor plants are grown for the production of Endi (local language) cocoons, which are used in home industries such as spinning and weaving, particularly by women. The Bodo women have used their handlooms to weave several sorts of cotton cloth, both for personal use and trade. However, it is only recently that these Bodo women's handloom handicrafts have attracted the attention of outside markets, providing them with a new source of income. However, in the Bodoland region, these women's actions are insufficient, and their families and society are ignorant of them. In an earlier study by Brahma

(2018), the majority of women, 86.83 percent, consider that their families and society do not appreciate their non-economic domestic labour. On the other hand, 12 percent of women participants agree that their family and society acknowledge their domestic labour. In comparison, 01.16 percent of respondents claim they have no comment or no idea. They are not getting any major land access in the region.

### **Correlation of women livelihoods and children's Education**

To realise one's full human potential, society must grow fairly and justly while also supporting national advancement and offering high-quality educational opportunities to all students. Education is merely one of the most effective means of attaining inclusion, economic and social mobility, and equality. There are a number of strategies that may be used to improve the interaction between the family and the school, both directly and indirectly. The major decision-making role of parents improves their children's safety and future interests. True, no parent can be left behind to pursue a child's greater educational accomplishment (Brahma, 2020). However, increasing the self-reliance and livelihoods of parents is crucial for children's participation in education. Parents who provide effective guidance discover the capacity to pursue their children's interests, aptitudes, desires, and objectives. True success is transformed by the correct timing and a strong direction. The success story of women's involvement in children's higher education persuasion is still standing. As a result, women in the Bodoland region should have equal access to land, just as men do, to increase their livelihood capability, particularly in tribal groups.

*Snoop with Empath:* If the children face difficulties or frustration, women should be there for them in their needy time and always show a positive posture to care for the child in a critical situation as a better friend. To strengthen their attitude, they should find alternative paths of disappointment in life, which could be the right guidance for the next preparation.

*Active support:* Eager excitement does not last every day. It applies to children who show disinterest in learning processes. In this situation, women should play an active, supportive role to remind them of the value of students' lives and schooling, which is why it's necessary.

*Sustain of Student Performance:* Although it is merely a fun fact, we frequently suggest "Do as I say, not as I Do" for various purposes. Encouragement always brings a positive influence on a broader sense of participation experience. We cannot be perfect all the time in learning to make improvements, trying to understand how, trying better next time, showing how to identify the error, and impressing the real world.

*Fortification through Facilitation:* The students' capacity can be explicitly enhanced through facilitation and encouragement. Unlearning is also part of learning, so facilitation is the alternative option of inspiration within proper use.

When parents face challenging economic circumstances, they may feel overwhelmed by the amount of responsibility they have for their children's care and the time it takes to assist them. As a result, people frequently fall behind on

their commitments and lack the financial resources to meet their basic demands. In general, economic status refers to the difference in income or wealth between parents and children, considering the family's size and location. Children who grow up in a more challenging environment perform poorly in school. It implies that children are less likely to have positive social interactions with their parents. The vast majority of tribal people is unemployed and uneducated and relies on daily income in the study area. In comparison to other places in the community, parental economic status is a consideration that is comparatively low in the village regions of Assam. Children's performances can be excellent in certain circumstances, but they cannot give enough assistance due to a lack of financial resources. However, economic variables are not the only ones that influence children's educational performance; other factors also play a role.

### **Conclusion**

To deal with land challenges in diverse ways, consider how land access and livelihoods are crucial in numerous sectors. Land ownership revolves around land usage, cost, and how society's services will be implemented. Through legislative and other legal measures, it is possible to organise the landless and homeless, impose fundamental obligations on the state, offer protection for the landless, and open up and make the decision-making process more accessible. It looked at how and when the government might allocate rural land by looking at land access, agricultural productivity, and collective action.

Landless individuals live or work on land where they are not legally protected. In rural communities, landless individuals are frequently impoverished, belonging to the poorer sections of society and receiving modest earnings. They are vulnerable to seasonal unemployment because they are required to undertake various duties or responsibilities for low compensation. Landless individuals have no genuine access to land. The rural Bodoland region is home to nearly all of the worlds impoverished. Low-income households are largely landless or near-landless. While being landless is one of the most important characteristics of rural poverty, it is not a one-size-fits-all solution. Tribes have been struggling for existence by giving away everyone's labourers to the others, whether outside or on farms, in a move tied to the uncertain future of life. Poverty among rural tribals in the Bodoland region is not decreasing, although rural poverty has multiple fundamental reasons, all of which are intertwined with the land.

As a result, the poorest tribal individuals in society are those who do not own land. There is a considerable, evidence-based discussion in the Bodoland region about tribals' access to agricultural land and livelihoods. Landless people in rural areas are frequently unable to participate in farming and agriculture. Individuals would have to overcome tremendous obstacles to improve their economic circumstances. Because of the surge in smallholders in the Bodoland region, which has resulted in a considerable increase in marginal holdings of less than one hectare of land, most tribal and rural households are being urged to look for social reproduction options other than cultivating their lands. Tribal people prefer a multitude of sources of income to supplement their livelihoods. The land is very important to the tribal people of the Bodoland region. Households with larger landholdings are less likely to diversify their sources of income than those with

smaller and marginal landholdings. Households with less land diversify their income more, as depending just on small plots of land for survival is inadequate. The pattern of livelihood diversification is influenced by household size, family type, education, and land ownership. The tribal community's life in rural Bodoland is not entirely reliant on a single source of revenue. These individuals are more likely to use a variety of earnings to deal with uncertainty and risks.

Land access can be based on the principles of an adapted sustainable livelihoods framework that has the significant prospect of enhancing livelihood sustainability for vulnerable sections of tribal societies. But in the areas where marginal landholding and landlessness are at their highest, their livelihood circumstances are impacted. However, adopting alternative initiatives in tribal communities to diversify livelihoods is challenging. It requires a comprehensive search of stakeholders' interests, requirements, and the relevant objectives of the situation. On the other hand, landholding inequality is a component of the tribal people's socio-economic, psychological, communicative, and social factors attached to us. In the Bodoland region, the local government can develop policies to make the most efficient use of the workforce by creating alternate employment prospects for a sustainable livelihood while considering the area's unique circumstances. It expresses a requirement; living necessitates many assets, and obtaining them necessitates several actions. It focuses on those who rely on land-based resources to live in greater numbers. It represents a growing understanding that tribal people require access to land to live a sustainable rural life. It emphasises the importance of measures that increase access to land for individuals from all walks of life. It is also connected to investigating the tribes' complicated land-use and land-rights concerns. Nonetheless, people seize their lands and other resources essential to their livelihoods until the causes of their oppression are discovered. Remedial action is necessary to avoid it. New initiatives will also need to maintain their traditions and sources of livelihood.

Enhancing women's access to land can considerably impact poverty reduction, not least by contributing to enhanced household food security. Access to land can assist the poor achieve home security and improving earnings in societies where agriculture is the major source of income or livelihood. By enhancing and improving access to land and adequate research and training facilities, working to improve access to local, regional, and international markets, growth, and positive irrigation initiatives, enabling the process of manufacturing crops, incentivizing the production of livestock, and reducing the lack of land ability to use, the strategies can be used to reduce rural poverty and increase tribal peoples' livelihood opportunities. When women are denied equal access and ownership of land, as the same measure of protection as men, it obstructs the social benefit of the entire, children in particular suffer. When women have equal rights to access, issues are decreased, environments are better, and household living arrangements are improved. As a result, women's land access, rights to use, control, and own land must be protected.

There are not enough substantial land access options or strong grass-roots feelings to get people involved in solving tribal women's land access challenges. As a natural result, a number of perplexing pragmatic concerns have arisen, such as how to develop fair and successful interactions with the state without being

pressured into implementing policies that do not meet women's standards and risk exacerbating land access imbalances.

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