

ECOSYSTEM STUDY OF RURAL/TRIBAL KHEDI VILLAGE, MADHYA PRADESH

¹GulshanBhatt, ²S. Rajalakshmi

¹B.Com, The DHAN Academy, ²B.A (History Specialization in Tourism), The DHAN Academy

¹Post Graduation Diploma in Development Management,

¹The DHAN Academy Madurai, Tamil Nadu, India

Abstract: India is being united along with its own diversity in terms of culture, language, food, livelihood and the way of life style. Khedi village is also represents the same diversity in terms of caste, religion and language. This paper attempted to bring out the concept of rural India by including varies dimensions in it mainly on the poverty, livelihood pattern, sanitation, cultural practices, health, education and economical status of the village and this research have also tried to identify the major development issue along with a solution. so here the Khedi village is having the characteristic of tribal and rural context which comes under Divil panchayat of Ratlam district in Madhya Pradesh. Khedi village is having the population of 927 with 160 Household. The Native language is Malawi where Hindi is also spoken here. Coming to livelihood, most of the villagers depends agriculture where the major crop Soybean and wheat while the secondary livelihood of the villagers is dairy since it gives quite income next to the agriculture as an allied activity of farming. The study used more of primary data and random sample survey with targeted population of 60 while the inequality analysis was done with the sample size of 106.

I. INTRODUCTION

India is a country of villages. Village community signifies a group of people in which the people do not take part in a particular interest. On the other hand, they share the basic conditions of a common life. Locality is the physical basis of village community. A group of people forms village community only when it begins to reside in a definite locality. Village communities are small in size. 80% of the Indian villages have less than 1000 population each. There is total 649050 villages in India. Khedi village have the population of tribal as well as rural. It comes under Ratlam district of Madya Pradesh. Khedi village has the population of 927 in 160 households. As all Indian villages, here also Poverty can be found in both villages. The methodologies adopted are collection of secondary data as well as primary data and applied participatory tools like social map, wealth ranking etc. which play an important role to understand and access the village by involving the local community. Coming to the context, both villages is having the characteristic of rural and tribal. So, there is a mixture of context in the study area. The expected outcomes from the study is to have a broad understanding about the village.

- To understand socio-economic status of tribal village, to evolve HDI for village, inequality and 5i-Dimention of poverty for the village,
- To understand traditional pattern of livelihood of local communities,
- The changing pattern of livelihoods and their coping mechanism,
- To assess the ecology of the village, the culture and traditions of village,
- To understand the political system of the village.

II. METHODOLOGY

- ✓ Collection of Secondary data.
- ✓ Sample survey.
- ✓ Focus group discussion.
- ✓ Participatory rural appraisal.

- ✓ Focus group discussion and case studies along with cash flow

III. RESULT AND DISCUSSION

Social dimension

Demography- Khedi is a small village which have total 927 population in 160 households. Among them 33 male and 27 females belong to Aaja community, 232 male and 259 female belongs to Tribal community, 206 male and 180 female belongs to Dhakad community.

Comparison of sex ratio- Khedi village is better in terms of sex ration (1010 female per 1000 male) block, district and state. From here the contribution of female population of the village is high. Although they prefer boy child but they are not practicing female feticide. However, discrimination is found between girl and boy child.

Caste wise population –

In Khedi village there are three castes, Bhils (ST), Dhakad (OBC) and Malawi or Aaja caste (SC). Tribal community have major population in village which overs 53% of total population, Dhakad are 41% and Malawi community is less in number only 6 %.

Infrastructure/ Resources**Water:**

In terms of water village have good facility. Mostly everyone having their own tube well from where villagers are getting water for drinking as well for agriculture, along with this they have one government tube well and one well inside the village.

In 1950 the water level was 100 feet but now it has increased from 300 to 350 feet, it is because of more numbers of tube well inside the village.

Electricity:

Villagers have good power supply for their houses and they have to pay for that but they don't have good facility for agriculture. They get electricity for only 4 hours in a day and the time is not fixed so they have hired one person for giving water to the field, at the rate of 5700 per bigha. Therefore, their input cost is increasing.

Primary school:

Khedi village having one primary school which is situated next to the Anganwadi. It has no boundary. It is Hindi medium school. It is having good facilities like 7 class rooms, big play ground, separate kitchen but there are only 2 teachers to teach students. Now the total number of students is 28 out of them 11 boys and 17 girls. And these all children belong to tribal community because other community people are not at all ready to send their children on that school where tribal community's children are studying. Other communities are sending their children to private school.

Road and Transportation:

The nearest market for both villages is Sailana which is 9 km far from village. The village don't have well connected road from Sailana even they don't have any public transportation facilities. The villagers either go on foot to reach market or use own vehicle. Majority of houses have two wheelers in their house. There is short route from Divil to Sailana but that road is Kuccha road, so hence used only by villagers travelling by walk.

Cultural Dimensions**Local attire-**

Sari: Sari is a traditional attire of India women. Here women wear Chanderi sari which is traditional sari of Madya Pradesh, it got name Chanderi because it made in Chanderi Madya Pradesh. The women of the village wear sari and whenever they go out from house or any other person come to house that time, they cover her head with one side of sari. According to their tradition other men should not see the face of women that's why they cover her face. They are following it as their culture, it called Purdah system. It was never a part of Indian culture; it is a Muslim tradition from very early. This practice started from 7th century. The reason behind to start this practice is that Hindu started this to stop men from harming or teasing women. They believed that through this they can protect their women from any harassment.

Lehenga and Choli: Lehenga and Choli are the most traditional dress in Khedi among the women during any celebration. Odhni is a kind of scarf which covers head and shoulder.

Dhoti: Dhoti is the famous traditional dress for men in Khedi. Dhoti is famous in other places also in India. It is comfortable and best for summer season. Only old man wears Dhoti in village, others wear Dhoti only during festival time. In current trend costume also become one of the determined factors for prestige in the society.

Pant, Pajama and Shirt: Pant and shirt are common wear between 30 to 40 age people. They wear pant shirt because many times have to go Damnod so every time they don't want to go in Dhoti.

Jeans and Shirt: Jeans are a type of Pant. New generation children wear jeans and shirt in the village. it shows the influence of trend mixture of westernized modernization in rural area.

Types of celebrations for different festivals**Janmashtami: -**

Before one day of Janmashtami all villagers together decorate Ram temple. On the same night everyone goes to temple and as per the culture Katha starts by seven Pandits. Then by 12 'o' clock (belief of Krishna's birth time), all Pandit distributes prasad to the villagers. Here all three communities participate together.

After fifteen days of Janmashtami both communities start walking with their Doli from the Ram temple to whole village and after that they go back to same Ram temple but for this festival Dhakad and Aaja have one doli and tribal have another Doli.

Panchami: -

Once in every month villagers celebrate this day. They celebrate Nag Baba Panchami in every Sukl Paksh. On the same day they Ordain Nag Baba, Teja Baba and Berru Baba. They conduct hawan in afternoon, after Hawan pandit distributes sacrament and finally they end the program with Aarti.

Navaratri:

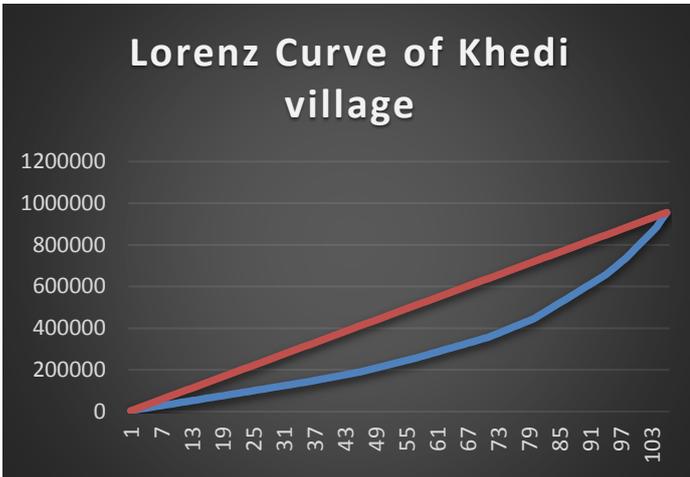
During October month Navaratri that time villager decorates Mata Rani temple. In first day of Navaratri they light one unbroken light for whole Navaratri. And in night they conduct Garaba at 8 'o' clock to 12 'o' clock, during Garaba then pandit distribute prasad to all villagers. In this festival also both communities come together.

Yzay:

This is the local festival of the villages. They conduct this festival for 7 days. First two days they conduct Ramayana in Shiv temple and for next five days they conduct Yazy in Shiv temple. On these seven days they put Corn, Butter, barley (Jau) seed oil etc in fire as an offering to lord Shiva. Till these seven days all villager has dinner in temple only. This festival conducted by Dhakad community.

Economical Dimension –

Here the economical dimension mainly focused on understanding the poverty and the inequality in this village by trying out varies methods and approaches with a community such like concept of '5i' and 5capital and etc. one of the efficient methods that was tried was Lorenz curve. It's an is a curve which helps to measure the inequality in terms of money. Inequality in income is very clear in this Lorenz curve. Most of the persons are earning only Rs4000 and few villagers are earning more than Rs15000. This creates class



inequality among the people. So, it is clearly understood that always income leads to more power.

The poorest 75.24% of the population have 45.74% of total income (Inference- Gini coefficient).

In Khedi village 75% villager have 45% income of total income. It means rest 25% villagers are earning 55% of the total income. It shows a huge gap of income between a poor class family and a rich class family.

Even it is a tribal and rural context but then also inequality is observed between Dhakad and tribal community.

WAGES

There is wages inequality on the basis of the gender. As per mentioned it is clear that female is getting only 150Rs per day but for the same work males are getting 200Rs per day.

In terms of caste villagers are giving more importance to Dhakad community even they are less in numbers but then also Dhakad is dominant caste in the village.

Illiteracy

Here all are farmers and they have more work in field so they are not sending their children for education, only few farmers give importance to education other than no one is ready to send their children for education after 5th class even it is observed that no one children are also not interested to get education so all villagers are following the vicious cycle. In terms of illiteracy only 63% are literate in the village out of which 52% female and 79% male are literate.

III- health

Villagers don't have any health facility inside the village as well as they don't have good road service and transportation service. According to villager they are facing problem for going hospital because hospital is 4 km far from the village and they don't have any Bus service also inside the village even if someone is sick so he cannot use that road because it will be risky for the person. All villagers are going on field from morning to till evening, now a days they are going to plug the flowers from the farm. To increase the growth of the flower they are using chemical on that but next day they are plucking the flower without any gloves so it observed that mostly all villagers having skin disease but they are not considering it as a problem. So, in terms of ill health village don't have a good condition.

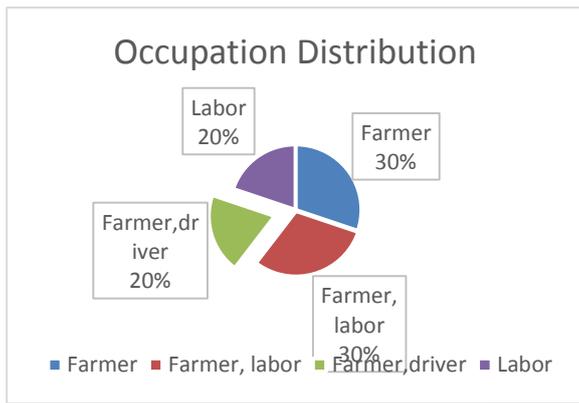
Isolation

The road facility of the village is not at all good so mostly no one is coming there from outside or Ratlam even they are not getting any facility from the Gram Sevak also, so mostly the whole village is isolated from the other places.

Inside the village also isolation observed in terms of caste between Dhakad and tribal.

Impotency

This village having two local festival in which all caste has to participate. So, before the festival villagers arrange a meeting in Shiva temple where they call all villagers for discussion but it has observed that tribal community people are not talking there for any discussion, they just sit there because it is compulsory to come in temple for everyone.



Occupation Distribution

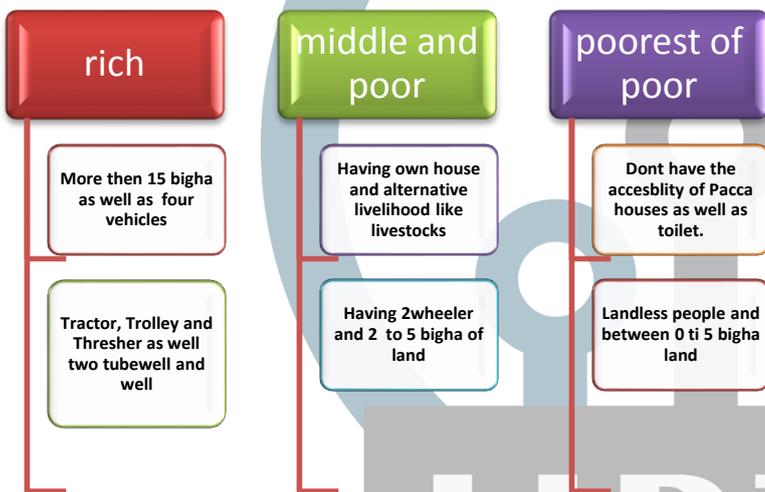
In Khedi village all villagers are farmers and who don't have land or who have less land they both are going for labor in others villagers' field for farming work. The children are also involved in agriculture practice with their parent. Here total 30% labor, 60% farmers and 10% people are tractor driver.

Household Livestock status

In Khedi village mostly all villagers having livestock except those HH who don't have any land. And more HH having cow and buffalo both, and only tribal community is going with goat rearing. 13% HH have only buffalo, 17% HH have cow, 3% have goat, 27% HH have cow as well as buffalo and 40% HH don't have any livestock.

Wealth Ranking

Wealth ranking is being used to classify the poverty status of the HH in the village. who have land 0 to 5 Bigha he is a poor and who have between 6 to 15 that is medium, who have more than 15 Bigha those are rich household in the village. The criteria of the wealth ranking are enlisted below-



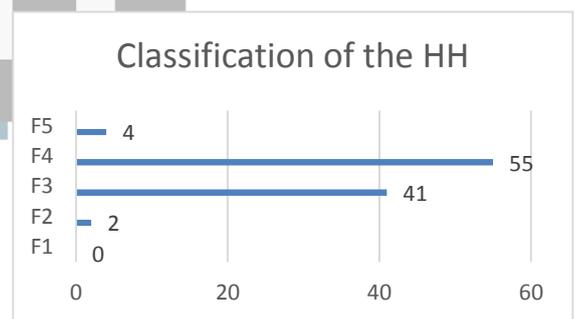
By wealth ranking it found that there are 55% HH belong to poor, 24% belong to middle and 21% belong to rich family. So, the more number of HH belong to only poor class.

Khedi village consist poorer HH around 55% of the total. Only 21% rich and 24% middle HH exist in this village. this classification done with the process of giving house number in social map. In poor category many HH don't have any land and access of Pacca house as well toilet.

Poor are classified in S1, S2 and S3, which means survival, Subsistence and Self-employed. The total S1 HH are 23, total S2 HH are 19 and S3 HH are 16.

- Here,
- F1- Just married (age 22 to 26)
 - F2- Recently married and having small baby (before 4 to 5 years)
 - F3- Couple with school going children (age 30 to 44)
 - F4- Married and kids are also working
 - F5- Old dependent couple.

In Khedi there is total 4 HH are from F5, 55 HH are from F4, 41 HH are from F3 and 2 HH are from F2 category. There is no one from F1 category. So, it is clear that in most of the family children are working with their parents. It also shows their education status.



Human Development Report of Khedi

Khedi is one of the Rural as well as Tribal village of Ratlam district. It is covered by the agricultural land. This village have 927 total population in 160 households. It comes under Dival Panchayat.

Standard of living

Cooking fuel (79%) and firewood (21%): In Khedi village the people who are belong to middle class and rich class they have access of LPG and few S3 class families also have LPG. But poor family don't have LPG, they are still dependent on fuel wood for their cooking buy it from Khokhra which is 8km way from the village.

Access of drinking water: In terms of water village have good facility. Mostly everyone having their own tube well from where villagers are getting water for drinking as well for agriculture, along with this they have one government tube well and one well inside the village. The water level in village is 300 to 350 feet.

Access to electricity: The electricity come to village in 1980. Villagers have good electricity for houses but villagers don't have same facility for their agriculture field. For agricultural field village have another electric connection but there will be current for only 4 hours in one day.

Access of Pucca House: Housing is considered as one of the very basic need of human being. This village cum panchayat has mixed type of houses. only 77% have the access of Pucca house, last year these all family got Rs.120000 for constructing their houses under Pradhan Mantri Awasa Yojana and Rs.12000 for constructing their own from MGNREGA. Other than that, 9 houses are Semi Pucca houses and other all houses all Kucha houses. These families haven't got the amount for constructing the houses but according to Panchayat, they will get the amount in 2020.

Sanitation Facility: The practice of open defecation is strongly followed by villagers till now. Under Pradhan Mantri Swachh Bharat Yojana, 82% family got Rs. 12000 for constructing toilets. And 77% villagers have the toilet in their house but out of these 77% only Dhakad community is using the toilet, tribal community is not using their toilets regularly because they have the habit of open defecation on field only, they don't know the effect of open defecation may be because of lack of awareness among the villagers. Coming to Open defecation, it is one of the traditional and many times discussed concern as well as black spot in this progressive village life. If someone will visit through main road of the village easily anyone can identify the intensity of this problem.

Drainage: This village has no facility of drainage; all water is coming to roads of village and through that road that waste water is going inside their houses.

Production and marketing of Bijli and Hajari

Season	Month	Production per Bigha in a day	Cost per kg	Reason for demand and supply
1	January	45kg (Bijli)	52	Demand because of starting session
2	February	50 kg (Bijli)	42	Increase in quantity
3.	March	70 kg (Bijli)	30	Increase in quantity
4.	April	100 kg (Bijli)	25	Increase in quantity
5.	May	150 kg (Hajari)	20	Less Quantity
6.	July	40 Kg (Hajari)	15	Normal
7.	August	80 kg (Hajari)	12	
8.	September	100 kg (Hajari)	10	

Villagers are cultivating these two types of flower and the price of flowers are flexible, it can be change according to the session. Villagers have the good opportunity for selling the flower in good price and it don't have more expenses for cultivation.

Dairy Marketing

माहिना	दूध की मात्रा (L)	मासिक मूल्य (₹)	खर्च (₹)	लाभ (₹)
मार्च	10	7500	700 + 400	
अप्रैल	10	7500	700 + 400	
मई	10	7500	700 + 400	
जून	10	7500	1100	
जुलाई	8	6000	1100	
अगस्त	8	6000	1100	
सितम्बर	7	5250	1100	
अक्टूबर	6	4500	1100	
नोवम्बर	6	4500	1100	
डिसेम्बर	—	—	1100 + 500 (VETI REWARD)	1600
जनवरी	—	—	1600	
फरवरी	—	—	1600	
कुल		56250	14300	⇒ 41550

Whoever have livestock they are going with Jersey cow and buffalo which is giving milk for 9 months in a year but after 7th month cow decreases the quantity of milk giving. The total profit by one cow or buffalo is approximately Rs 41550.

Dairy Marketing system

There is a Mewa maker in Dival village so, 63% HH give their milk to Mewa maker. 20% HH give their milk to private man but private man give price based on the mewa cooked by that milk. Only 17% give milk to dairy because villager get money from dairy based on the available fat on the milk.

Microfinance system in Khedi

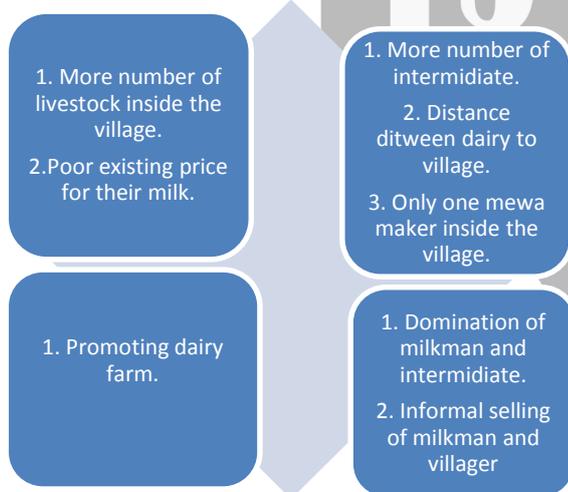
Mostly all poor household take loan from microfinance in high interest but villagers even don't know how much interest they are paying to microfinance.

<u>Khedi and Divel – formal micro finance system of credit flow</u>	
<u>Advantage</u>	<u>Disadvantage</u>
<ul style="list-style-type: none"> • People have the independence of giving money at any time. • Money lending at 2% interest rate. • No need of any monthly meetings. • Individual and collective lending is possible. • No need to go banks • Loan is easily available. 	<ul style="list-style-type: none"> • Only for profit making, no development approach adopted by these institutes. • Poor people physically and mentally forced for timely payment. • Cash is available in limited amount. • Sometime money lending at more than 2%. • Women don't have any knowledge about instalment. • Mostly men get benefit from these institutes, so money drainage is more and it is burden for families in long term. • More fraud cases are witnessed in past by these institutions; they are functioning as microfinance usury.

Cost Benefit Ratio of the crops

Name of the crop	Quantity Per Bigha (Seed)	Expenditure	Name of the crop	Quantity Per Bigha	Income
Pea	25Kg	5000	Pea	20 Quantal	20000
Wheat	25Kg	700	Wheat	14 Quantal	20000
Potato	12Kg	15000	Potato	50Kg	60000
Cabbage	150Gm	4500	Cabbage	25Kg	60000
Garlic	140Kg	8000	Garlic	10 Quantal	150000
Okra	2.5Kg	10000	Okra	15Kg	25000
Gherkin	8Kg	1600	Gherkin	25Kg	5000
Soybean	30Kg	1500	Soybean	4 Quantal	12000
Corn	7Kg	500	Corn	15 Quantal	22000
Cucumber	8Kg	1200	Cucumber	20 Quantal	30000
Total		48000+150000 (Other Expenses like Current, Labor Tractor, Trolley and Thresher) =198000			377000-198000
Profit				377000-198000	179000

SWOT analysis (Strength, Weakness, Opportunity and Threat for Dairy FPO)



Villagers are selling their milk at the price of Rs25 per liter but the price of milk which consumers are getting from shop is Rs43 per liter as known. Villagers are unable to go Ratlam daily because of their work time so they sell their milk to Mewa maker, private milk man where the number of intermediates is increasing as the dairy farmers income is decreasing. Now two Kalajiam group has promoted newly with 24 members out of two group where there is a good social capital which can be used for any other livelihood promotion since the members are involving in same farm livelihood activity such like agriculture and dairy. so there is a great scope for the collective approach like farmer interested group where they can come together to sell their milk which will help them to decrease the input cost and increase the income of member.

*Cash flow***Cash flow of Raju – poorest family**

Income	Amount	Income	Amount
Pension	3600	Electricity	1100
Wager January to April	20000	Festival	15000
Wager May to November	31500	Medical expenses	5000
Wages in December	6000	Food items from PDS	1000
		Food and all	10000
		Loan instalment	1680
		Surplus	27320
Total	61100	Total	61100

Cash flow of Rampratap- Rich class family

Income	Amount	Expenditure	Amount
Monthly income from agriculture (January to April)	60000	Electricity	2500
Monthly income from agriculture (May to August)	35000	Food from PDS	1400
Monthly income from agriculture (September to December)	20000	Festival	25000
Yearly from Tractor, Trolley and Thresher	100000	Medical expenses	10000
Livestock	80000	Food and all	15000
		Agriculture expenses-	
		For seed	12000
		Cultivation	7000
		Fertilizer	10000
		Insecticide	4000
		Weeding	5000
		Other family expenses	15000
		Surplus	163100
Total	27000		106900

CONCLUSION

The village is still in the need of Development. This is the Tribal village so people have the good relationship with each other so it may help to start any program inside the village. Tribal community always welcome any new person, even they treat him like their own family member. Same in rural community also if any new person came to them so they treat him like their family. They have very strong belief on their culture, even women are playing main role in any cultural activity. And the population level will be always very less in these contexts. As all village have their own culture and tradition, Khedi village is also unique in their cultural practice, belief etc. It was a great experience to become the part of their family.

Acknowledgment

This is my pleasure to acknowledge all the community people. I would like to thank all community people who helped me in complete this study successfully. I would like to extend my thanks to Khedi people who supported me to continue my study.

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