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Cover Photo: PDM 20, PCM 2 students doing PRA exercise with the community during PALM Lab.

SPECTRUM

Colours of Development



Editorial Desk,

These issue articles are written by the students from the batch of Programme in Development Management (PDM) – 20 and Programme in Community health Management (PCM) – 2. This issue mainly covers the students field segments and lab segments experience. From case studies, articles, success stories, etc viz Agriculture, village level water crisis, how a teacher helps her students, culture of a tribal community. Likewise, this issue brings various dimensions of development and stories from various parts of the country. Additionally, this issue has book review, photo story and poem of the students which they have done during their field segments.

Hope this issue is informative and interesting to our readers!

Student Editorial Committee

Water and Village – A look into Kirangakottai Village

Pranay Pangul, PDM 20

“When the well’s dry, we know the worth of water.” - Mr. Benjamin Franklin

This is the quote that come to my mind when me and my friends visited Kirangakottai Village for our PALM lab. Kirangakottai village is located in Singampunari block of Sivaganga district. In Tamil Nadu, rainfall is the main source of water depending on the monsoon and that also varies drastically each year due to the climate change phenomenon. Every day, the extraction of sub surface water is increasing and also the status of surface water bodies especially traditional water bodies like irrigation tank systems are degrading. The demand also both for domestic and irrigation purposes are exponentially increasing.

As we have started our PALM exercises, first we did resource map, with the help of villagers in the community hall as shown below. From that, it is inferred that village and its surrounding places have traditional water bodies of about 27 irrigation tanks and 7 Ooranies (drinking water ponds) which are



Resource map of the village

used for agriculture and drinking water respectively. These irrigation tanks also connected with Vaigai River system to get water.

During our transact walk, it is found that most of the water bodies are in good condition, few are having unwanted tress, weeds. Due to less and irregular rainfall pattern over the past 10 years, the tanks and ponds are in dried condition. Below is the image of one of the Oorani, which is in very good condition but it is without water.



One of the dried Ooranies in the village

During pairwise ranking exercise, the villagers concluded that water is a major issue in that village.

Pairwise Ranking tool:

Rank	1	2	3	4	5
Particular					
Wild animal (1)		2	1	4	5
Water (2)			2	2	2
Thief (3)				4	5
Migration (4)					4
Stray Animal (5)					

They are only mentioning the rainfall as the main cause for this water scarcity problem. Few have mentioned that deforestation has only led to this increased water scarcity problem. Blockages, shrubs growth in the channels of the irrigation tank creates problem in brining water to the tanks from the Vaigai system.

Agriculture

This village is one of the fertile villages in the district where crops such as Paddy, Groundnut, Banana, Coconut, Grams and Sugarcane grown in large area. Total Agriculture land in the village is 633.96 hectares (rainfed- 238 hectares, tank irrigated – 293 hectares, well irrigated – 75 hectare). In 2018-2019, the agriculture land is reduced to 205 hectares. Many people are migrating to Madurai, Chennai, Trichy, Coimbatore and even foreign countries also in search of employment.

From 2012, the villagers stopped the paddy cultivation because of water scarcity. And they have also reduced from two time cropping to one time cropping during rainy season. They are doing groundnut, gram cultivation. People who are having livestock are entirely dependent on it for income during non-rainy period. There are around 18 open wells but there was no way to recharge them and only 3 wells have water. According to villagers the ground water level in monsoon season is about 600 to 700 feet and in summer season, it goes nearly to 1200 feet. The village has 4 hand pumps, which are also mostly dry.

Domestic Purpose

They use water from tanks in the villages for domestic purposes. They don't have tapped water supply. So they have to carry water from the tanks daily and walk nearly 20 min on an average to get water. Mostly women are

carrying the water. This increases the drudgery of women. Few families men are also carrying the water. Government provide water storage tank for the bathing to some of the places in the village.

Drinking water status

Villages have 5 small water tanks inside the village which is filled with bore well water and used for drinking purposes. Villagers buy drinking water from Singampunari block. They buy 12-liter water at Rs. 15. They have RO system installed in the village by one person, who is selling water for 30 Rs per can (30 lit). They don't have any other piped water scheme also.

Farmers have mentioned that government must provide a separate drinking water overhead tank connected to some water scheme for continuous supply of drinking water. And many have encouraged the idea of planting more trees in the water bodies and villages to increase the green cover of the village, which will ultimately increase the chance of more rainfall. They have also told to provide subsidy from the government for drip irrigation systems, etc. And in discussion, few have also suggested to improve other livelihood options like livestock rearing, etc. and also to plant less water consuming crops.

Case Study

Parents are the enemy! A teacher's struggle!?

Akshay Banasode, PDM 20

"Education is the milk of tigris ! Who will drink, he can't stay without roaring!"

- Dr B R Ambedkar

I want to share a story of a teacher who continuously struggle to get the kids to school instead of alcohol. This is a situation in Renukanagar colony of Golegaon village, Khuldabad block, Aurangabad district of Maharashtra state. In this village, a specific part of community is making alcohol as part of their livelihood. Both Tribal and non-tribal community people are living there. Non tribal people are sending the children to schools Golegaon school which is 1.5 km from Renukanagar because there are separate 1st to 8th standard Z. P. School which provides good quality education and good result. The education of the children from the tribal community is the major problem here. If we ask the children about Mathematics, they may not know, but they will know how to make alcohol. They are growing up by seeing alcohol in their houses. They don't have any dreams about their future.

Mrs. Mangala Patil was posted in this village school. She was shocked to see the status of children and education of the village. There supposed to be 2 teachers teaching since children are not attending school, there are no teachers. And also, the school is located outside village surrounded by farm.



Mrs Mangala Patil with her students

Mangala Patil took this as a challenge. First, she just observed the whole village and understood about them, then she slowly went to home by home and call the students for the school. But to her surprise, the parents who are supposed to care for their children education, didn't care at all. They didn't care and didn't pay respect towards her. Few parents were also drunk most of the time. That's when she realized; parents are the enemy of their children education. They are the main reason for this condition of the children in the village. But she didn't give up. With her constant and continuous work, now 18 students are coming to the school. She is mainly teaching Mathematics and English. Since she is only teacher, she is trying her best to keep the classes interesting and engage the students.

Day by day, there is change in students attitude also they are also becoming more confident and they are practicing cleanliness not only in classroom but in their home also. They are getting mid-day meal daily. Another challenge she is facing that she didn't get her salary from last six months due to some management issues. Even though, she informed to village head and other respected officers, she didn't get any positive response from them. Amidst all these challenges, while interacting with her she said that she is happy to see the children to get interested to study and her common saying in the class is,

“Don’t do what your parents are doing but read well, go to job and help the poor”

And when I asked about what she is planning to do after her retirement, with a smile she replied that she will work in some social welfare organization and help those in need.

I felt very motivated to see her passion and interest in working with the kids amidst all the challenges. There is need to increase awareness among parents who are not supporting to their children for basic education. Education is one of the essential requirements for human-making and nation building.

As Amartya Sen stated, *“Unless the capabilities among human beings are adequately addressed and deprivations faced by marginalized groups are overcome, development cannot take place”*.

Even though government has provided reservation for SC/ST community in educational institutions, there is not much expected improvement in that regard. It is clear that first the basic and quality education must be provided to these marginalized communities all over India to bring real change in the country.

Experience Sharing

Experiencing the Cultures of Bhils Tribal Community in Banswara, Rajasthan

Amit Kumar, PCM 2

India is a country which has diverse culture, traditions and values. Even village to village it is different and unique. In my Field work segment, I had the opportunity to study the Bhils Tribal Community in Rajasthan. This village name is Chhapra comes under the newly formed panchayat Charakni and block Gangar Talai. Before 2017, Ganga Talai comes under Bagidora Block of Banswara, Rajasthan. 76% population of Banswara District belongs to Tribal Community and in this village 100% population are Tribal community.

Bhil is the largest tribal community in our country founded majorly in central and West India like Gujarat, Maharashtra, Rajasthan and Madhya Pradesh. Bhils belong to the race of the pre-Aryans. They use to speak Bhili Language but in Rajasthan they used to speak Vagri language which is one of the slangs of Bhili language. The name 'Bhil' is derived from the word 'Villu or Billu'. According to the Dravidian language, It is known as Bow. The name Bhil is also mentioned in the great epics 'Mahabharata' and 'Ramayana'. The Bhil women offered 'ber' to Lord Rama, when he was wandering through the jungles of Dhandaka, searching Sita.



Mangarh Dham

When I visited Mangarh Dham Fort, I came to know that Bhil tribe also played a key role in freedom struggle of our country. That fort is built as a memorial for the 1500 Bhil tribal community massacred by the British in 1913. It is located in Kushal Garh Block, approximately 5 km from this Chhapra village. There is statue of 'Govind Guru', one of the freedom fighter.



Govind Guru statue

Matri and Khatri – Gods

They follow Hindu religion and worshipping Hindu Gods. But mainly, they worship their forefather or ancestors. The male forefather is called 'Matri' and female is called 'Khatri'. When any death happens in the village, according to the choice of the family, they either bury or burn them. They do 13 day continuous rituals, offering prayers to the dead. At the end of the year, for all the persons died that year, they all do a ritual, which is unique to this village. They all gather together, go to Udaiyapur and buy headstone with the dead person's name, birth date and death date. Then they will keep the stone in common place little far from residential area with green or white triangular flag. They replace that flag on the death anniversary every year.

Before burying the stone, they do Pooja and 'kirtan' – celebration with music, local folklore songs, drums and few other instruments. They do this celebration for two whole days in their homes. They invite all villagers, relative and friends to participate in their celebration and from that day onwards they accept that dead person as their God for male called Matri and for female called Khatri. They will spend huge money also ranging from 50,000 to 1,00,000. Even few people take loans from money lenders and finance companies. It is their pride and status symbol among the villagers.



Headstones at the common place with their names and dates of birth and death

Marriage Ceremony

This is another important an auspicious ceremony in their tradition. Mostly, from my observation, they are doing arranged marriage only. And few child marriages also. The marriage age for the male is from 16 to 22 year and for girls 15 to 21 years. For the boys, mostly they wait till 12th std. either he fails or pass it doesn't matter and for the girl if she goes to school, they wait upto for 12th otherwise they will marry them at the age of 15-16 yr also. They have to find bride or groom in the family whose Gothra (Sub caste/clan) didn't match. They are not seeing any horoscope only Gothra. The interesting tradition here is their dowry system. Here, the

groom has to give dowry to bride family. How much dowry to be payed is decided by bride side family, their relatives and neighbour village elder members. On an average it ranges from 1 lakh in cash with 1-2 kg jewellery (mostly silver). The way of dowry collection ceremony is also interesting. It is called as 'Nautra'. They have to conduct programme in their home and invite all relatives, friends and village persons. Each invited members have to give money to the groom for their marriage. These collected moneys have to give to the bride side what they have demanded if these money is less what the bride side is demanded. Then the marriage will not happen. Its duty of the Groom side to arrange the money. Few have sold their lands also to give the money. Both sides together will conduct the marriage ceremony together. Overall, the total marriage expenditure is approximately 2 lakhs to 3 lakhs which is more than their annual earnings.

'Jai Guru' greeting

From children to elder person, either men or woman, when they meet for first time in a day or at any special occasion or by any stranger and relative they greet each other by folding hand (like namaskara pointing towards the opposite person) and other person will hold the opposite person hand within their hand and chant "Jai Guru".

Bahat (Pure Vegetarian)

The main food here is Maize and vegetables. 20% of the families in this village are vegetarian. In village, the people who are vegetarians are regarded little superior to those who eat non vegetarian food. The vegetarian people are called as 'Bahat'. And important thing to notice is that, they put some green and red triangular flags before their houses.



Vegetarian houses with flags.

India stands for its culture diversities and the saying of 'Unity in diversity'. It was very interesting to study the Chhapra village and its various dimensions especially their cultural dimensions. It's our duty to preserve these knowledge and their histories in their own way, not destroy it, in the name of development.

Case Study

Story of a widow

Tirupathi Poosala, PCM 2



Madavi with her family

This is a case of a Widow named, 'Mahdevi' living in Dharmanagar slum of Vishakapatnam, Andra Pradesh, who I had interviewed during my Field work segment. She is from East Godavari district, Thuni town, belonging to SC community. She led a normal life under her parents Mr. Rajal Nagabhushanam and Mrs. Jogurathnam. She didn't have any hardships growing up. Her father was in railways working as gate controller. She didn't go to school. She has a younger sister and brother. After she got married also she didn't have much problem. She have 3 kids N. Puroharika (9 years), Ernima (7 years) and Srinivasa Rohan (6 years). Her life was going peaceful. She got married in the year of 2010 with N. Sai Kumar, who belongs to Dharmanagar area. His father was also retired Railway employee. Her husband was car driver for some private taxi company and earning a daily wage of Rs. 300. He was also addicted to alcohol. She was going to work in Railway canteen and earning a monthly salary of Rs. 7,500. Her husband didn't force or do any domestic violence due to his alcohol addiction.

Before two years, as usual, he got drunk, tried to cross the road and he got into an accident. He was admitted into hospital in serious condition. For this treatment, she got loan up to 3 lakhs from money lenders. Unfortunately, within couple of days, he passed away. This turned her life upside down. She suddenly became the sole bread-winner of the family, with three kids, one mother-in-law and with 3 lakhs debt.

The remaining of her income is going for the diabetes medical expenses of her mother-in-law and the interest of her debt. She have only two small houses belonging to her husband. She decided to sell one of her house to clear her debts. She is not getting any support from her family, since they are

also struggling. She also mentioned that the sanitation in her slum is very bad. Outside her home, big drainage is going which is breeding ground for mosquitoes. Because of that, her kids got affected malaria disease two time in past year. She also wants her children to get good education, so she is thinking of sending them to private school. And she told like 'They are my future, without them, I would have also gone with my husband. I am living for them only.' She does everything in her capacity to fulfil their dreams.

Income Details:

Particulars	Income
Salary	7500
Widow pension for her	2250
Widow pension for her mother-in-law	2250
Total	12,000

Expenditure Details:

Particulars	Expenses
Auto charge	1000
Grocery and rice bag	2000
Current bill	300
Vegetables	1500
Non-veg (weekly)	400
Children (daily expenses)	300
LPG Gas	1000
Cable bill	300
Extra	500
Total	7,300

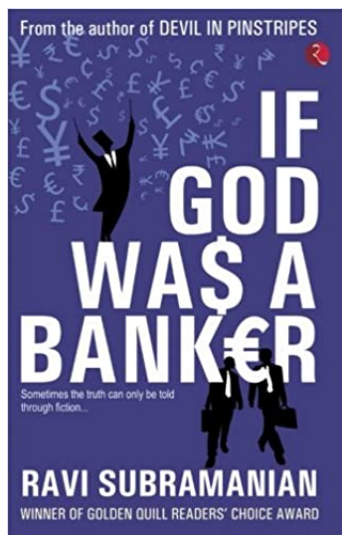
I was also really inspired to see her will power and selflessness to work for her family amidst all the challenges in her life. There are around more than 40 million widows in India, struggling very much severe condition. Especially old age people who are more vulnerable and children doesn't want to care for them. It is one of the alarming social issue increasing in India. Still in many villages, a social stigma is attached with the widows,

stopping them from leading a normal life or to go for remarriage. Social security for these people needs to be addressed by the state and central government. And also we need better awareness among people to come out of those stigmas and help the widows to lead a quality life like others in the society.

Book Review

“If God was a Banker – Written by Ravi Subramanian”

Gulshan Bhatt, PDM 20



“If God was a Banker” book has written by Ravi Subramaniam in 2007, who is alumnus of IIM Bangalore. I heard about this book from my elder brother so I got an interest to read this book. It is a story of a bank, called “New York International Bank”, and two people, who eventually become the country heads for retail banking. One person Sandeep who belong to a middle-class family, had suffered a lot to complete his 12th standard but latter he got scholarship in college. He completed his study. He is aggressive character. The other one is Swami, who was also alumnus of

IIM. He belongs to a Brahman family and he was a virtuous. Sundeep believes in hard work without caring about the method and focussing only on result but Swamy gives more importance to quality and time of the work. Sundeep wanted to marry Kalpana but she falls for simple and honest Swami and Swami got married to her. Both did their level best to earn name in Indian banking system even they got good name but both had different method of working.

I was inspired by the explanation of the word CHILD-

C-Commitment,
H-Honest,
I-Integrity,
L-Leadership,
D-Determination.

The book ends with a message that whatever we do, we should be honest, ethical in our work and try to improve our self. I feel connected with the character Swamy. I could picture my mother ideals in Swamy. She raised me and my brother on her own with no support of my father. I always admired her hard work, honesty and I try to work as hard as her. One of the reasons for me joining the academy is also I want to serve to those who struggle like my family. And as the book also shows, in life money is not a matter, leading an honest life is important. I will try my best to be honest and do hard work from small assignments in academy now to serving the community in future.

Life is not as sweet as sugarcane

Mahadev Shinde, PDM 20

Sugar industry is the second largest Argo based industry in India. India shares 15% of the world total sugar production. In India, nearly 80% of the sugarcane harvesting and transport workers are seasonal migrant workers. According to the Economic Survey of Maharashtra (2016–17), the state has 34% of the total sugar factories in India. Maharashtra was on the top contributing 33.5% of the total sugar production in India during 2015–16. After sowing the rabbi crops, village in Maharashtra are faced with several seasonal unemployment. Most of the small farmer migrate to the other districts of Satara, Pune, and Aurangabad in search of livelihood opportunity in sugar factories. Livelihood systems are fractured and over 5-6 lakhs people migrate annually to work in the sugarcane cutting industry. The Beed district in Marathwada is the most drought prone area. It is one of the India's backward districts. This article discuss about the livelihood of the sugarcane workers in the Sapkalwadi village, Beed, Maharashtra. Sugarcane is main crop in Sapkalwadi village. Farmers take this for 12-month crop cultivation in their land and sold to nearby sugarcane factory. Farmers are locally called as "Nagri" which means sugarcane workers.

During the field visit, I had the opportunity to visit few sugarcane cutting workers family. Initially they were hesitant to interact with me but over the time and frequent interactions, they started to get acquainted with me.



Interaction with the sugarcane workers

The interactions with them helped me to understand the hardships they faced as the sugarcane labors, their health and economic difficulties. They shared the problems such as health issues, education, food security and safe drinking water. They are staying in open place in a temporary huts made of sticks and plastic sheets.

The seasonal migration in the Beed district follows a system called 'Koyata' system. The system works based on a payment made in advance to their family as a working unit comprising a husband, wife and one/two child given work on a rate basis. Wages are piece rated and paid by the ton of the cane collected. The advances to the family are given before the season begins. Advance effectively ties the certain number of families to particular factories, employers, mukadam (Intermediate). The work for the men are to cut the cane, clean the stalks of leaves, while the women arrange the cane in row and make bundles (moli) that can be loaded. Sometimes women also helps in cutting the canes. One of the family, I interacted took a loan from a contractor previous year (2018) of Rs 1 lakh. They didn't do enough work so they came this year (2019) also to complete their work. They receive the amount during the agricultural

season; they are using this amount for agriculture, marriage, repayment to money lenders, family events or for alcohol consumption. Many families are utilising the money given unproductively and lavishly. They are facing many issues especially related to health, that also mainly women. One such case is discussed below.

Case of Mrs Savita Mane

I interacted with Mrs Savita Mane, who is 40 years now and married into sugarcane cutting family. She is from Beed, for work they came to Indapur district. She is a hard worker. It was very sad for me to hear her story which had a big impact on me. She was working even during her first pregnancy.



Savita Mane in field with her kids

One day, while loading the sugar canes, she fell. She was three months pregnant during that time and it affected her pregnancy. But she had given birth to the first child. Her family continued to work there. After giving birth to three children, she went through hysterectomy. This costed her entire life savings. But the post-operation also, she had lot of infections and problems due to the lack of proper health care and sanitation. This has created an unbearable situation for her and she constantly visits her doctor, which costed her, Rs 1000 each time. While coming for work, they also bring their children also. They also shared that it is not safe to leave their children, especially girl children

in home. Due to this, these children miss their education and sometimes, they will become wage labourer. There was no compensation given by the owners for the accidental injuries, death of worker/bullock.

They face lot of ill-health issues like back pain, skin irritation, wounds, etc for which they have to pay from their income which delays their repayment of loans quickly. And also due to unsafe drinking water and unhygienic activities, their health problems increase more. She has also shared that there is no will among the local or state government to improve the livelihood activities in the rural areas. She shared other common problems faced by the seasonal migrant women like back pain, joint pain, blood pressure, depression, lung disses, heart disses kind of health issues women faced. Due to lack of water, frequency crop failure, and low return from agriculture in their area, they have to continuously migrate and face this distressed situation

Conclusion

After seeing their situation, I could able to see the poverty in a very different way. It will take lot of work and will to change their situation. Reforms like Organizing the unorganized, facilitating mainstream linkage, social security, providing proper education and awareness, ensuring health and sanitation, entitlements are the priority areas to work with this migrant population. Building opportunities to promote institutions and intervention in their native places, creating legitimate space for the people institutions in establishing linkages with factory and sugarcane cutters in order to improve their wages, awareness on their rights, ensuring entitlements and services are the areas for them to have better and healthy standard of living, especially to the women and children.

Experience Sharing

JATRE - 25 Day Celebration

Uma D, PDM 20

In this article, I am sharing about one of the interesting local culture I found during my field segments. I went to Nandihalli village which is located in Gulbarga district of Karnataka. The village is celebrating the local festival called "Kalalingeshwara Jatre", which is celebrated for 25 days in the April month.



Kalalingeshwara Temple

Kalalingeshwara Temple

The history behind this festival is that, around the year 1970s, The village was suffering huge drought. So the village head and key persons of the village have sit together, discuss and finally decided to pray to Kalalingeshwara God Jatre as a solution. They also decided to build one cart for the God. They have gone to different places collected woods and stones and in after 11 years of work, finally they have built the cart for the God. They have also doing Ratha during the celebration. In the year of 2010-11, they have built one Dasoha Hall for the devotees to have the festival food. They have strong belief that the celebrating

this festival helps them to keep the drought and other evils away from their village.

They celebrate this festival as a grand celebration and for all the villagers, it is very important to celebrate it. For 25 days, there will be different Poojas and devotes from nearby villages will come and pray. For 25 days, food also will be provided to the devotees. They have also planned specific varieties of food to be distributed every day. For this expenditure, they collect the common fund from the villagers of maximum 5000 per household. The contribution varies from each household based on their economic condition. But each household will definitely contribute because of their strong belief on the God and the festival.

They will also spend money within their family on an average of Rs.10,000. They buy new clothes,prepare special food for 25 days, etc. Some people borrow money also for this spending purpose. They didn't worry about anything but very happy to spend this much money. The food preparing for the festival bhakri and varieties of Palya, Rice and Sambar, Groundnut Holige, Karidantu and Toor dal Holige etc. All caste people celebrate this festival. But I felt bad when I learned that they are strictly following the SC/ST people not to enter the temple. And they also strongly believe in this and don't demand or go inside the temple. Even after so much development and education in the country, it is very sad to see this condition.



Someone's Sin - Someone's Boon

K. Vijayarajan, PDM 20

Navakodi Sithar Temple, Kodiakarai, Vedharanyam (located on the sea shore of Bay of Bengal) is one of the holy places where people come to do the last rite rituals, to remove their sins and other holy rituals will take place in January month of every year on Ammavasi (no moon day). All the clothes and other items, they leave it as garbage in the sea itself. There are few people, who collect these dresses, clean it, rework and then sell at road side shops. They sell a saree at a minimum price of Rs. 100. But most of the clothes left at sea as garbage only. From Ganga to many rivers, ponds and sea are becoming a dustbin for the ritual wastages. Government must make proper arrangements for these ritual practises and collection of these wastages to protect our pristine and holy water bodies

Vegaipatty Village – A look into Health and Education Dimension

Ajith Kumar K, PCM 02 & Ananya Muskan, PDM 20

This article discusses about the health dimension of the Vengaipatty village, Sivagangai district, Tamil Nadu. This study is carried out during the PALM II (Participatory Learning Methods) Lab segment. This village have 2375 population and the sex ratio is 1022:1000. Primary occupation of the village is agriculture. Most of the land in the village are rain fed land. Rest of the villagers are engaged in livestock rearing and few people are migrating to other places like Tiruppur, Chennai, Madurai and out of country. The PRA tools were used to study the health-related issues and gaps of the village.

Health Dimension – Ajith Kumar K

Based on the trend analysis tool, it is found that the home delivery was widely prevalent in the 90s but it was also due to lack of hospital infrastructure. At present, home delivery is reduced to greater extent almost null due to increased health services.



PRA – Trend Analysis Tool

Based on the mobility map, people are going to Singampunari and Piranmalai PHC or hospital which are 4 km away from this village. Medical shops are also located at Singampunari and Piranmalai towns. Many people are preferring Siddha medicine. Main reason for their preference is that they are not having any side effects. The village have four Anganwadi and Sub-primary Health Center. Seasonal health calendar exercise was done to assess the disease pattern of the village and which months they are getting affected more. The people are facing health problems like virus fever, cold cough and rarely Chickenpox, Dengu and Malaria diseases. People have shared that they have more illness during the rainy seasons and temperature is an important factor. During April, May and July, when temperature is high, it is found that there are more chicken pox cases and November to February colder and fever cases were observed in the village.

Pairwise ranking

Pairwise ranking is done with the community to identify the problems faced by them. There are totally eight major problems like Common toilet, Sports teacher, Hospital, Animal Health, School, Toilet, Bus, Playground and Dog. Three key problem ranked by the community are lack of Hospital, sports teacher and school toilet and third one is animal health. Hospital was ranked first since they have to go to Singampunari or Piranmalai PHC which is 4 km away from this village. Second was sports teacher and school toilet. School have toilet but there is no proper water supply connection and not in hygienic condition. Livestock health was the next major problem. People have shared that this is due to the lack of good fodder. They have added that there is less cultivation of paddy nowadays, which also led to the less fodder condition in the village.

	1	2	3	4	5	6	7	8	R
1	**	1	3	4	5	6	7	8	
2		**	3	2	2	2	2	2	2
3			**	3	3	6	3	3	1
4				**	5	6	4	4	3
5					**	5	5	5	2
6						**	6	6	
7							**	8	
8								**	

1 - Common toilet, 2 - Sports teacher, 3 – Hospital, 4 - Animal Health, 5 - School Toilet, 6 – Bus, 7 - Play ground, 8 – Dog and R – Rank

Diseases are of two types communicable and non-communicable diseases. Based on the information from Sub-primary health centre, in this village, people are having TB and leprosy, one person was affected by HIV and TB. For that HIV treatment, government is providing medicine. Non-communicable diseases are hypertension and diabetes. Common health diseases are blood pressure, fever, cold and cough. Above 40 years older people are facing body pain and they shared that doing Agriculture labour work is one of the important reasons.

Another important problem is open defecation. Government has constructed a common toilet but people are not using it. And according to them, that is not an issue for them. One of the key cases that we came across during this lab process was that Mrs. Thiraviramamma, an unmarried woman. Her family migrated from Kopalpatti Village, Dindigul district. She is living in a rented house for past 47 years, currently she pays a rent of Rs. 500/month. Three years before she got injured in an accident where her knee and shoulder got injured. She is also affected by Polio. She used to go others house, do some household works and get paid. That time, she could only able to have food for two times a day. Then she got job as Anganwadi helper. For the 14 years, she could able to manage

three meals and her expenses with that salary. She is earning now Rs. 7000 and also, she is getting Rs. 1000 as disabled pension. She spends Rs. 1600 per month as her health expenses.

It was one of important moment in my life to meet her and learn about her situation. It was great learning experience to study about the health aspects of the village and relate with poverty and how it affects the lives of the people.

Education Dimension – Ananya Muskan

In this village, the first primary school was established in the year 1950 named as the Panchayat Union Middle School of Vengaiyapatti. People shared that, approximately 10 to 12 students attended the school and one teacher was posted. In 1955 Anganwadi was established. In 1957, one more teacher joined the school and also mid-day meal scheme was introduced. In 1966, the village had a first college degree in Mechanical Engineering. His name is Mr Subramanian and now he is working in Singampunari. Government have renovated the school building 1995 and presently the school has 5 classrooms along with two toilet facility. Presently there are 143 students in total. 6 teaching staffs working. In 1995, the school expanded up to 8th Standard and also the girls started to attend schools. In 2000, village had its first girl graduate from Thirupathur college. From 2002, the students started for IAS exam and bank exams preparations.

Key Year Events

- 1950 Primary School established
- 1955 Anganwadi Started
- 1957 One more teacher joint
- 1966 First degree Mechanical Engineering
- 1995 8th standard School Started

- 1995 Classroom Build
- 2000 First girl graduate
- 2002 IAS preparation and bank preparation started

According to Timeline PRA tool, the accessibility for education institution is increased over the years and it also found that in the last five years drop out of the student is decreasing. They have a counselling class for students as well as parent to stop the drop outs. They also give awareness about children education. The school has planned for extra curriculum activities like karate class, Sport as well as spoken English class to improve the standard of students.

Challenges

Some problems faced by the teachers in the school as per the Headmaster was high pressure from higher officials for lack of student strength. Students background- Lack of hygiene and sanitation, importance of education and schooling awareness among the children and parents also poverty causing lack of attendance.

People also shared that level of English knowledge among the students is poor since they are studying in Tamil medium so it may affect them during their graduation. Many parents are sending the students to Singamanuri for private schools also. Transport problem is also one the factor for the drop out, increasing bus facility or changing the bus on time can make small changes to reach the school on time. Teachers are coming from long distance like near to Madurai and Sivagangai. So they are forcing to run out of the school at once the school over.

Conclusion

In last two decade, there is noticeable change seen in the education dimension of the village. Many are going to school and women are more

serious about education, etc. In 2000 first girl completed her graduation and now there are more than 50 girls who have completed their graduation. But still access to educational institution is still a challenge for them both teachers to reach the village and also the students to go for higher studies. More awareness needed for both parents and also the students about higher education and how it can help them to improve their life. I felt its all our duty to give proper education to all. Government needs to focus on providing better access for the students to reach their schools or colleges for their education.

Creative Corner

Poem

K. Vijayarajan, PDM 20

கடலோடிய கதை

தொழில்நுட்பத்துடன் நகர வாழ்க்கை
ஒருபக்கம்
இயற்கையோடு கிராமவாழ்க்கை ஒருபக்கம்
இவை அனைத்தும் ஒருசேர மீனவன்
வாழ்க்கை மறுபக்கம்

கரைதொட்டால் தொழிநுட்பத்துடனும்
கடல் தொட்டால் இயற்கையோடும் வாழ்க்கை
பசிக்கு இறைதேடி கடலுக்குள் செல்பவன்
திரும்பாவிட்டால் இவனே இறையாகக்கூடும்

எமன் வீசும் வலை இவனை பிடிக்கும்வரை
இவன் வீசும் வலை நிற்கப்போவதில்லை

ஒருவேளை சோற்றுக்கு ஒடோடி உழைக்கு
மக்கள் மத்தியில், இவன் பலர் தட்டில் மீன்
வில கடலோடி விழுகிறான்

மீன் தேடி எல்லை தாண்டும் இவன் உடல்
அங்கேயே கிடைக்கின்றது, உயிர் மட்டும் எதிர்
நாட்டு தோட்டாவாள் பிரிகிறது

வெறும் தண்ணீரால் நிரம்பியதால்தானோ
கடல் அன்னைக்கு இவன் விடும் கண்ணீர்
தெரியவில்லை, கடல்நீர் உப்பானது இவர்கள்
கண்ணீரால்தானோ

ஓய்வு ஊதியம் இல்லை ஓய்வுக்கான வயது
நிர்ணயம் இல்லை,
நான்கு பேர் தூக்கும்வரை, நான்கு பேரோடு
இவன் கடலில் வலம்வருவான்

This poem is about the life of the fisherman community. Fisherman life is riskier and they earn very less income. They don't have much benefits or any special attention from anyone. They are also facing the problem from other countries during fishing. Even though it is a main occupation for considerable amount of people, their work is very risky and less support from others.

Success Story

Innovative Farmer

Manish Dhakad, PDM 20

This article is about Mr. Jagdish Dhakad, a progressive farmer and a down to earth person, whom I got an opportunity to meet during one of my Field segments. He lives in Khetalpur village, Ratlam District, Madhya Pradesh. In Khetalpur mainly two major caste are there Dhakad and Bhill tribe. Most of the Dhakad have land, engage in farming and livestock activity. Remaining population work as daily wage laborers. Farmers shared during the trend analysis exercise is that the number

of rainy days has reduced to around 40 days in a year.

In that area everyone knows farmer Jagdish ji. Because of his innovative ideas, creativity and proper use of government schemes and subsidies. Many people come to him for his advice. He owns five hectares of land and leases another six hectares of land from the neighboring farmer. This is rainfed area, where water scarcity is increasing day by day. He has a tractor and two jersey cows. He gets 12 liters in which he uses 2 liters for his own consumption and remaining he sells for additional income. He is touch with government officers and avail all the entitlements and subsidies which helped him to succeed.

For past 30 years, he has nearly dug around 20 bore wells, but there is no water availability. This is one of the example for typical Indian villages context, where the ground water level is going down and thereby increasing the water scarcity, especially during summer season. The changes in the number of rainy days have also drastically affected the Indian Agriculture. It was same situation in his village also. But he didn't give up on agriculture. He started to look for innovative ways to improve his productivity.

He has the habit of watching Youtube videos for new ideas in agriculture. Then he came across idea of Farm pond through Youtube. With government subsidy, he started the work of digging the pond in 2017 and completed it six months. Since the soil is more porous and water will be drained quickly, he covered the pond with polythene sheet as shown below.



Farm pond

After the pond completion, he takes additional six hectares of land and cultivates wheat and soyabean crops. He also grows vegetables like Okra, Tomato, Potato, Yawn, Wheat, Garlic, Onion, and Soybean crop. In the summer season, he grows Watermelon and Muskmelon. He also put up drip irrigation for watering these vegetables. He also started doing fishing in the pond. He also installed CCTV camera to monitor the pond and protect it from thief.



Interaction with Mr. Jagdish Dhakad

He daily reads the newspaper as well as watch the DD Kishan channel , youtube channels and also whtasapp groups to get updates about new technology related to agriculture, government schemes, subsidies, etc. He attends Agriculture Fair in Pusa New Delhi and also visits Agriculture university in Madhya Pradesh. And whenever there is any problem-related to agriculture, he calls Kisan call center or he goes to (KVK) Krishi Vigyan Kendra. He also shares in the Watsapp group, if he learns anything new for other farmers.

Many farmers from other villages also visit and interact with him about the agricultural problems and solutions. It was inspiring to interact with him who don't give up at any challenges, achieved success and a role model for nearby farmers.

Experience Sharing

Awareness & Arts

Harish Kursapalli, PDM 20

This article is about sharing my experience during Communication with Community Lab in Kirangikotaai village. This lab experience of two days was designed to learn effective ways of communicating the social issues and bring awareness among the people. It was one of the most unique experience in my life. The journey taught me many things about the issues of the people. The way of thinking of the people in that village and my way of thinking is totally different, which I have known negative, they are not seeing it was negative. It was part of their way of life.



Practicing Traditional dance 'Oyilattam'

In this lab, the given task was to communicate the core problem existing in the village in a different and attractive way. So, we used a traditional folk art of Tamil Nadu such as Skit,

Drama, Paraiattam (Traditional drum which is made of cow skin), puppet show, songs etc. Our main aim was to convey the issues of the villages to the community and brings the awareness among the people about development issues using cultural activities. We were taught and worked with two communication experts from DHAN Foundation communication team. They taught us the folk art of Paraiattam, Oyilattam and also helped with our Skit.

At starting, it was difficult for us to play the drums and very tough to catch the rhythm. The instructors were also in Tamil, that was also little difficult. But as the practice continued, we slowly got the rhythm and played well.



Parai Practice

Then among the many issues, it was decided to have the skit on Open defecation. We worked hard and prepared the script. we started to decide the characters according to the scene and dialogue so whatever we have to speak we gave the character to Tamil persons and remaining characters we divided in which we have to didn't speak among ours. Then, we started the rehearsal

Before the actual event, we have also gone to each home and invited the villagers and explained about our work. At 6 O' clock evening time, We started to do our Parai in

the village common place. Our Parai (drums) sound brought everyone to the common place. We have performed our Skit and dance for the villagers. Villagers were happy to see our performance and also appreciated our works. This lab gave an hands on learning about various means of communication and how we can reach the people through local arts.

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