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Socioeconomics of Patakot, Chhindwara Madhya Pradesh, India

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A B S T R A C T

The present study mainly focuses on areas of sociological aspect, economic resources, and natural resources in Patakot. The twelve villages economic and social activity are totally depend on nature due to there are no any economic resources exempt plants. The plants product were collected season by season such as Harra, Baheda, Amala, Chirounji, Mahua, Shahad, Aam, Imali and Gums are stored in his house and use as many in market day. In the market day some amounts of plants product get shopkeeper and take required material such as cooking oil, soap, sugar spices and others.

Introduction

Patakot is of great importance because of its geographical and scenic beauty. The Patakot valley is spread over an area of 79 Sq. Km. at an average height of 2750-3250 feet above Mean Sea Level from 22.24 to 22.29 ° North and 78.43 to 78.50 ° east. The valley is located at a distance of 78 km from Chhindwara in the North-West direction and 20 km from Tamia in the North-East Direction. 'Doodhi' river flows in the picturesque valley. There are total 12 villages and 13 hamlets with a total population of 2012 (1017 male and 995 female) in the valley. These villages are located at the distance of 2-3 km each. Main villages of the valley are: Rated, Chintipur, Gujja Dongri, Sahra Pachgol, Harra-ka-Char, Sukhabhand, Dhurni malni, Jhiram, Palani Gaidubba, Ghatlinga, Gudichattri, Gaidubba, Kareyam, Ghana, etc.

Socioeconomics is sometimes used as an umbrella term with different usages. 'Social economics' may refer broadly to the "use of economics in the study of society" (Eatwell *et al.*, 1987). More narrowly, contemporary practice considers behavioral interactions of individuals and groups through social capital and social "markets" (not excluding for example, sorting by marriage) and the formation of social norms (Becker, 1974). In the latter, it studies the relation of economics to social values (Jess Benhabib *et al.*, 2011).

Methodology

The present study is the outcome of exhaustive field and tourist places survey undertaken for the period of one year from December, 2012 to 2013. The survey was

conducted in the Tamia, Bijori and every village of Patakot in each month during market day.

Observation

Green and fine-looking ranges of Satpura encircle the Chhindwara district in Madhya Pradesh. Chhindwara is not only known for oranges, cotton and coal but its natural and scenic beauty also attracts everyone who comes here for the first time. Chhindwara district is separated into four forest zones. In all, Chhindwara is a complete forest district. Patakot is positioned in the Tamia block the district.

Gonds and Bharias are the main inhabitant of this gorge. This horse –shoe shaped valley is surrounded by giant hills and there are several pathways to reach the villages located inside the valley. 'Patakot' name comes from Sanskrit word "Patal" that means very deep. There is a belief that after worshipping 'Lord Shiva', Prince 'Meghnath' had gone to Patal-lok through this place only. People say that Kings ruled this place in 18th and 19th Century and that there was a long tunnel connecting this place to 'Pachmarhi' in Hoshangabad District. Patakot is a home to a tribal culture skilled at using the forest plants to make effective medicines. The Patakot forest is so well hidden that people on the outside did not even know it ever existed. The modern world has been completely unaware of its existence. Now there are increasing threats of deforestation and exploitation of the people there. The natives (Bharias and Gonds) who live there know how to collect and grow the plants they need for food, clothing and building their homes. They know the secrets of the medicinal plants. This special skill has been passed down every generation. More than 2,000 natives live in villages scattered throughout

the forest (Acharya and Shrivastava, 2008). There is a great harmony among them living in a comfortable balance, gladly helping each other, growing and collecting their own food. They are unusually skilled at making pulps and extracts of plants for curing illnesses. They have medicinal treatments for many illnesses including, measles, cholera, hypertension, diabetes, coughs, snake bites, and even pains. Patakot was becoming famous for its treasure of medicinal plants with the discovery.

Gonds and Bharias mainly constitute the population of Patakot. It is said that Bharias have been living here for more than 500 years. Tribal men, women and children wear traditional dresses during their festive times and enjoy it. Chulki, Mundri, Binoria, Toda, Hasli, Kardona, Pajan, Mohanmala, Kushmala, Mungiamala, Markadhana mala and Patli are the common ornaments they show off at this time. Tribals perform prayers and rituals every day. The place where they perform Pooja (prayer) is called as Devghar. Tribals worship Mahadev, Badadev, Madai, Madmi Mai, Doolhadev, Nandia, Surjadev, Agiadev as their gods and goddesses. Nagda, Timki, Shehnai, Chakule, Singa, Tambura, Chikara, Bansuri, Ghunghru, Khadtaal, Madar, Dhol, Dahak and Tudiya are the common instruments they play during various ceremonies and rituals.

Result and Discussion

The Patakot Forest was so well hidden that people on the outside didn't even know it existed. It is a very special place, rich with plants and animals. The natives who live there know how to collect and grow the plants they need for food, clothing and building their homes. They also have a special skill that has been passed down every generation.

In many cases, socioeconomists focus on the social impact of some sort of economic change. Such changes might include a closing factory, market manipulation, the signing of international trade treaties, new Natural regulation, etc. Such social effects can be wide ranging in size, anywhere from local effects on a small community to changes to an entire society. Examples of causes of socioeconomic impacts include new technologies such as cars or mobile phones, changes in laws, changes in the physical environment (such as increasing crowding within cities), and Ecological changes. These may affect patterns of consumption, the distribution of incomes and wealth, the way in which people behave (both in terms of purchase decisions and the way in which they choose to spend their time), and the overall quality of life. A distinct supplemental usage describes social economics as "a discipline studying the reciprocal relationship between economic science on the one hand and social philosophy, ethics, and human dignity on the other" toward social reconstruction and improvement (Mark A. Lutz, 2009) or as also emphasizing multidisciplinary methods from such fields as sociology, History and political science (John B. Davis and Wilfred Dolfsma, 2008). In criticizing mainstream economics for its alleged faulty philosophical premises (for example the pursuit of self-interest) and neglect of dysfunctional economic relationships, such advocates tend to classify social economics as heterodox (Edward O'Boyle, 1996).

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