

Village Study Report

Village: **Ayee**

Gram Panchayat: **Kobed**

Block: **Panamik**

District: **Leh** State: **Jammu and Kashmir**

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December 2018

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List of Abbreviations

Ama Tsogspa	Women's Association
Aba Tsogspa	Men's Association
Churpon	Village Water Management System
Goba	Village Head
LORA	System of regulating cattle during agricultural season
LEDEG	Ladakh Ecological Development Group
MGNREGA	Mahatma Gandhi National Rural Employment Guarantee Abhiyaan
Nyerpa	Village Organizer
PDS	Public Distribution System
PHC	Primary Health Center
PHE	Public Health Engineering
SHG	Self Help Group
VEC	Village Education Council
VLW	Village Level Worker

Background

Ayee village is one of the Buddhist villages of Nubra Valley. It is situated 70 Kms from Diskit, the headquarter and 5 Kms from Kobed, the village panchayat. Woven with a population of 181 Ayee-ites, the village holds 37 households with a demographic age of 37.22 years. The formation of the village holds primitive foundations with a blurred history. The village marked its existence with four families who came to a small land in search of food and shelter. The village dynamics highlights all the households related to these four families.

The rural dynamics revolve around subsistence agriculture as a primary occupation. The village has witnessed zero net migration in the past ten decades with seasonal economic migration as a trend. Ayee-ites engage in organic agricultural practices from April to July while peaks MGNREGA work in the first quarter of every year. The land sees rest in winters from August to February. A cascading effect is observed when problems are addressed in the village. Dwindling literacy and high school dropout rate also predicts the economic instability of the village. The village entails a sharing economy with non-economic give and takes phenomenon. Untapped as a tourist destination, Ayee withholds an ancient meditation cave and famous Juniper tree and related stories. Moreover, use of traditional agricultural practices and organic farming makes Ayee stand as the fully organic village of Nubra Valley. As a village in a remote area of Nubra Valley, it has suffered from opportunity crisis.

Demography

Table 1: Age group of the village population

Age Group						
0 to 5	6 to 12	13 to 17	18 to 30	31 to 45	45 to 60	60+
10	18	11	55	31	40	14

The village holds unique demographics. Its 181 residents can be precisely halved under the head male and female. Ayee's average age is 37.22 years, with a staggering fifty-five people between the age of eighteen and thirty. Everyone here is a Buddhist by religion. The average size of a family is 4.8 persons per household. Moreover 45% of the population slice up age group below 30 years. This induces the idea of economic development among youngsters.

Sex Ratio

Sex Ratio assumes a solid job in the best possible working of the general public. A village rich with characteristic assets or rehearsing agribusiness as an essential action pursues the idea of ecofeminism. Ayee has seen a pixel flawless sex proportion of 1:1. The village with 182 occupants has 91 guys and 91 females. Additionally, the sexual orientation divergence in the family and horticultural exercises pursue a thin line of contrast. People similarly partake in day by day errands of life. Also, Agriculture has assumed a vital job in obscuring the sexual ratio. In any case, a male individual from the family is generally the provider of the family as farming is drilled mostly for subsistence than for exchange

A brief history of Settlement Patterns

Ayee village has a very unique story of settlement. It all started in the 7th century when four families of Mongolia race came to a small land in search of food and shelter. It is since then 20 families give birth to more families over a. of time. Today there are 37 households in the village and all of them share some relations with each other. Moreover, they share an equal distribution of resources in all axis of life. There has been negligible migration trend notice in the village as the village since the 7th century has made itself sustainable and a source of all the resources required to live a happy life.

In the past seven decades, the village has been a lot of changes in the societal structure it is primarily based on the religious norms as Ladakh became strategic for the Indian government. The village is one of the most remote settlements of Ladakh has seen minimum interaction with the Global world. Moreover, the



Figure 1:Ariel view of the Ayee village

village is also claimed to buy some elders as a village situated near one of the oldest and ancient Caves situated on the Karakoram range. However, there are a lot of veterans who claim that the cave was founded by one of the village men in 15 century which is way after the four families who came and settled in the village.

Unlike any other village, the village has no connection with any Empire who ruled Ladakh since the 7th century. The families who have settled in the 7th-century work considered to be the part of one of the Caravans who came to India for trade. The family is decided to stay in India as it was difficult for the whole Caravan to travel back to China and a lot of stories the whole Caravan being lost in the mountains scared then.

They were few surprising elements observe in the behaviour of the villages when they exhibited the same kind of tolerance and attitude towards external stimulus like economic incentives develop, globalization and trade. All of them were receptive to the idea of Survival and fear which also talks about the genetic code of the village and the cultural imprint that they carry as a community. Moreover, the village distinguished itself from other villages in terms of agriculture where they decided to practice organic farming instead of modern farming. The reason was quite inevitable as the consumption was produced for the families living in the village and not for trade purpose.

Governance, Welfare Programs and Associated Challenges

Ayee village observes one of the poorest governance systems among all the villages of Leh district of Ladakh. The panchayat of the village is not functioning since 2015 and all the major development initiatives are facilitated by Sub District Magistrate (SDM) placed at Diskit, Valley headquarters in the Leh district of Ladakh. Siachen River, appointing various religious heads and issues related to water availability during the agricultural season. An interesting aspect of the village is observed in equal participation irrespective of income and gender status of the villager.

Current Local Governance

The Panchayat was recently elected in 2018 and has taken over the aspect of infrastructural development in these villages. The Ayee village comes under the Kobed village Panchayat which is situated 5 Kms from the village. There are three elected representatives the list of which is available as follows:

Table 2: Name of Elected Panchayat Members

Name of Panch	Village
Tundup Tashi (Sarpanch)	Aranu Yogma
T. Sannatchel	Kobed
T. Glokas	Kobed

Moreover, MGNREGA has been the most successful government scheme performed at the village. Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) utilizes one part for every family unit consistently for least 90 days time span. The assets are discharged on task to extend the premise. The wage got from the work is straightforwardly exchanged to the ledger. A normal wage of Rs.146 is paid every day for the exercises. The work performed fulfils the parameters of the auspicious arrangement of wages and work and legitimate circulation of assignment. Exercises pertinent for town provincial advancement are attempted through MGNREGA conspire. The town has seen the development of Ling street for an appropriate network with rest of Nubra Valley and Ladakh, water waterways for a legitimate stream of stream water to the town and a couple of fix and support of religious Manes and structures in recent years. The assets allotted for MGNREGA work seeks after a clear channel. The assets are released from government and a short time later passed on to Panchayat through Block Development Officer. Ayee has seen a decent portion of government plans profiting the villagers. The plans alongside MGNREGA plot has given them negligible advantages in past years. UJALA (Unnat Jyoti by Affordable LEDs for All) Scheme has profited every one of the 37 family units by giving every family a lot of three LED knobs at an expense of Rs. 100 each. Also, a few family units have profited from Indira Awas Yojna (IAY) with advantages extending from a lakh to three lakhs. Late morning Meal (MDM), Aanganwadi and ASHA (Accredited Social Health Activists) are likewise some other government benefits appreciated by the villagers.

Ling Road is the only street in the village. All the houses are situated in this street. This 3 has 37000 work equipped private dry toilets but no domestic water supply. There are 9 public taps that provides water from canal flowing from the Glacier which provides drinking and domestic water supply to all the houses. Moreover all the houses and television set. While the LPG connections are available to the villagers, all the households have traditional Bukhari (wood powered furnace) on which they cook their daily meals. The reason for the low consumption of LPG is not the awareness but the heat generated from this furnace that keeps the room warm during winters. Moreover, the street displays two non-functional public toilets which are on the outskirts of the village. Electricity has

Streetwise facility	
Particulars	Numbers
Households	37
Brick houses	37
Public toilets	2
Private toilets	34
Street Lights	2
Electric connections	37
Average Electricity supply (in hours)	5
Households using solar panels	10
Households using solar lanterns	30
Public Taps	9
Households having access to television	37
LPG connections	32

Table 3: Street-Wise Facilities Village Institutions

taken a huge toll on the productivity of the village as households on an average receive electricity for 5 hours from 6:00 PM to 11:00 PM in the evening. The time is utilized in charging mobile phones and watching local Ladakhi news which turns out as the mode of entertainment for the villagers. There were two street lights witnessed on the outskirts of the village near the community hall which also functions for five hours. Overall, the village street has limited resource availability which is publically shared by all the households of the village.

The unavailability of other basic amenities like school, Panchayat Ghar and temple makes it difficult for the villagers to mobilize activities during the winters when the valley observes heavy snowfall and it becomes difficult to move out of the village. The land allocated for the houses are equally distributed like to agricultural land and hence no spatial conflicts related to resource distribution are observed. The houses are made of bricks while the rooftop of every house is covered with leaves which is useful in insulating the room during

winters and even during summers. The street also witnesses a school at the end point of the village however the school was closed down due to poor educational facilities provided by the government.

Employment

Table 4: Occupational Distribution of the Village

Occupational distribution						
Farming and Livestock Rearing	Livestock Rearing	Govt. Service	Business	Private Service	Student	Unemployed
79	1	24	1	9	45	8

Table 5: Livelihood Matrix Scoring by the Villagers

Livelihood Ranking						
Agriculture	Livestock Rearing	Govt. Service	Skill Labour	Horticulture	Tourism	Tree Plantation
1	5	2	4	6	3	7

Being a remote town, Ayee has kept up a word related decent variety. Almost 42% of the working populace participate in horticulture regularly while 13% of them are utilized in Government administrations. 24% of the populace are understudies demonstrating a solid view of town towards training. Any employment movement ought to guarantee solid utilization of any family unit. A fine little extent of working populace occupied with subsistence agribusiness. It guarantees accessibility of sustenance for utilization. Furthermore, no family families were found with the instance of kid hindering. Henceforth, the town's employment execution was clung to sustenance and manageability.

The villagers' work design was comprehended through World Bank's Livelihood Scoring Matrix utilized by Scoones. This apparatus is a technique for examining favoured employment choices of populace subgroups against indicated criteria (Scoones, 1998). Affirmative ites want to do and organize agribusiness over another arrangement of exercises for employment. In spite of the fact that from a financial point of view we get the opportunity to see a lot of villagers being government representatives. The dissemination of the travel industry in the Nubra area has made footing towards the travel industry among the villagers. The villagers don't have exceptional abilities that have major financial criticalness, thus we see aptitudes not being passed on to the who and what is to come. Animals raising is viewed as boisterous by the villagers it is apparent that this action is blurring without end. Around four families got debilitated from doing sheep cultivating

because of hardships required with it. Agriculture isn't broadly spread, it is considered more to be a convention by the villagers.

Agriculture and Livestock

Agriculture and livestock is an important part of the lives of Ayee villagers. People here do not particularly view agriculture as an economic activity, instead, they view it as a part of their lives. Subsistence farming is quite predominant at Ayee. People here own very small pieces of land. The average landholdings are just a fraction of an acre. Ayee has a net cultivated area of 0.2064 acres. With crops including Carrot, Cabbage, cauliflower, potato, onion, turnip, garlic, tomato, peas, capsicum. Coriander and Radish. When it comes to agricultural equipment, the villagers are mostly conservative. Even today most of them plough their lands with bulls



Figure 2: Villagers practicing organic farming at the Ayee village

(yak). The entire village has only two tractors. The tractor is the only mechanized agriculture equipment they use. Chemical fertilizers are non-existent in the village and the entire Nubra region. Moreover, the land is equally divided among all the households and no land fragmentation exist in the village. The cropping season is Zaid period from April to June since it becomes difficult for the villagers to practice agriculture during winters in snowfall. Most of the produce is retained for household consumption and surplus is sold in the Leh market during October month of every year.

Table 6: Production of various agri and dairy produce

Agriculture		Livestock	
Carrot	70	Cow (traditional)	37
Cabbage	69	Cow (High Yield)	7
Cauliflower	71	Bull	8
Potato	93	Horse	2
Onion	91		
Turnip	105		
Tomato	104		
Peas	81		
Raddish	95		

Livestock is also a very important part of the subsistence of the villagers. There are thirty-seven traditional cows and seven high yielding variety cows. The villagers do not sell the milk, also there are no milk co-operatives or any market to sell the milk. The village has eight Bulls (We have considered Dzo, a highbred of Yak and cow, also as Bulls). These bulls are used to plough the field. We got to know that sheep farming also existed at Ayee, but due to lack of transfer of skills related to sheep wool weaving, the villagers have stopped pursuing this activity. Interestingly the village has two horses, which will be hired by the Indian army during winters, as horses would be the only means of transport along the Indo-china borders during harsh winters. It is important to understand the role of livestock at Ayee from different perspectives.

Income: Livestock is a wellspring of auxiliary pay for some families in India particularly the asset poor. Dairy animals and bison if in drain will give customary salary to the domesticated animal's ranchers through closeout of the drain. Livestock like sheep and goat fill in as wellsprings of pay amid crises to meet exigencies like relational unions, treatment of wiped out people, kids training, fix of houses and so on. The Village has seen few uses of livestock used for commercial

Business: An extensive number of individuals in India being less proficient and untalented rely on agriculture for their jobs. However, agribusiness being regular in nature could give work to a greatest of 180 days in a year. The landless and fewer land individuals rely on animals for using their work amid lean season. The village employs all the working population of the village for a period of 180 days from April to June, while most of them migrate for seasonal work in the agricultural season to Leh District of Ladakh.

Sustenance: The domesticated animal items, for example, meat and eggs are a vital wellspring of creature protein to the individuals from the domesticated animal proprietors. The per capita accessibility of drain is around 355 g/day; eggs are 69/annum. However, there is no case of poultry observed at the village. Moreover, being a Buddhist village, consumption of meat is dealt with a sore eye.

Government disability: The livestock offers standardized savings to the proprietors regarding their status in the general public. The families particularly the landless which claim livestock are preferred put over the individuals who don't. Gifting of creatures amid relational unions is an extremely basic wonder in various parts of the nation. Raising of creatures is a piece of the Indian culture. Dairy animals for housewarming services; rams, bucks and chicken for forfeit amid merry seasons; Bulls and Cows are revered amid different religious capacities. Numerous proprietors create a connection to their livestock.

Waste: In rustic regions excrement is utilized for a few purposes which incorporate fuel (compost cakes), manure (cultivate yard fertilizer), and putting material (poor man's bond).

Financial Institutions and Opportunities

The village has hardly any access to the current Financial Institutions. The only financial institution available to the villages is a formal Bank 10 Kms from the village. The villages access formal Bank that is Jammu and Kashmir Bank for depositing the money there is through the pension and MGNREGA work throughout the year. Moreover, the banks are

further used to do transactions which deal with the purchase of consumer durable, seasonal migration from Ayee to district Leh and a small proportion of health expenditure is incurred every year.

The village-based on subsistence agriculture as shown little or no need of any Financial Institutions as the transactions are primarily based and buying household items and expenditure is made on agriculture. Since most of the students of the village study in Leh district and private schools Lamdon, a serious expenditure or any other entities are hardly seen. Moreover, the village has seen 0% of household taking any loan or other financial institution services in past decades. It also means the enterprising level of the village purchase which is extremely poor and a lie to meet basic needs are pursued.

Being the remotest village of Nubra Valley, Ladakh, Ayee financial opportunities. It is quite evident that the villages are not even aware of different financing options available to them via government or private sources which can further increase the productivity of their agriculture practices. Moreover, the village has become immune to the financial crisis in all the axis of life and has organically developed a resistance structure to all financial needs. This serves as an example of house economic development of an individual can further be regressed when financial opportunities or not available to a community. Lack of financial institutions has restricted the villagers to think for secured employment that can leave them pension in future. Hence poor availability of financial institutions has decreased the entrepreneurial abilities of the village.

A very important element of remoteness can be observed through the geographical location of the village where it is situated on the left side of the Siachen river which is hard of any strategic importance to the Jammu and Kashmir Government and the Indian government. Moreover the same has been the case of sir with another five villages situated on the left bank of the Siachen Glacier. 20 villages include the panchayat which is Kobed. Says the immunization process has taken its roots in the village it becomes difficult to include financial development across the villages.

Education and Associated Challenges

Table 7: Current Status of Schooling at the village

Kobed Middle School			
One Way Distance (km)		4	
Type		Government	
Grades Taught		Middle Schooling	
Now		5 yrs. Ago	
Total No. (Students)	% of Female in total	Total No.	% of Female in total

	10	50	25	45
Students Getting Full Fee Concession	100%			
No. of Classrooms	5			
Electricity	1			

Education is one of the key pointers of the economic development circumstance of a nation as expanded proficiency rate prompts upgrade of a nation's human capital. Education likewise gives better business prospects and gives a higher financial status (Desai, 2012). Low training dimensions are very clear among occupants who are 40 years of age and more established. Almost 50% of the populace has reading and writing capability not as much as the registration confirmed through unstructured interviews. Since the greater part of the populace is under thirty years of age, proactively advancing instruction would help in transforming the youthful populace into potential human capital. Consequently, Fostering education is required at the pace where combined and community-oriented learning can occur.

The village has seen the recent phenomenon of development only when the students of the village decided to choose private and government schools in the Leh district of Ladakh. The village has a school which was functional 2 years ago and that closed down because of poor availability of teachers and low attendance ratio. The kids would drop out after 9th standard enjoy the poster at Siachen Glacier. The dropout rate was on a surge during the early 21st century which then went down due to educational interventions made by alternative educational institutions like SECMOL. Thought the dropout rate has diminished, the school of the village is non-utilitarian from recent years. The instructor of the village has guaranteed that kids are sent to close-by schools.

Table 8: Basic amenities at the school

Facilities (Nos.)	Smart Classes	25	0
	Library	26	1
	Furniture for Teachers	27	4
	Furniture for Students	28	0
	Black-board	29	5
	Chalk-duster	30	15
	Laboratory	31	0
	Playground	32	1
	Computers	33	0
	Internet Connection	34	0
	TV/VCR	35	0

	No. of Students Eligible for Free Books	36	10
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The schools situated in the panchayat have proper and clean water drinking facilities. Midday meal served in the schools even during the winters. Parents have shown little concern over the choice of school in the nearby villages. However, a teacher residing in the village has motivated parents to be more aware of the future opportunities that education as a tool and bring for the children. There are hardly any graduates present in the village. The idea of schooling and education is restricted to understand day today no answers of Living a village life when agriculture turns out as the only opportunity to sustain. As discussed earlier, an alternative schooling system like SECMOL has increased the acceptance of education as the need to mingle with the rest of the world. Moreover, government and non-government organisations have made negligible efforts to improve the educational status of the village.

Table 9: Availability and Qualification of the Teachers

Total Number of Teachers					
Now			5 Years Ago.		
6			12		
Teachers (Now)					
Gender		Qualification			
Male	Female	Under Graduate (High school, diploma, etc.)	Graduate (B.A., B.Sc. B.Com, etc.)	Post Graduate (M.A., M.Sc., M.Com, etc.)	Specialized Courses (B.Ed, M.Ed, TET, LT, etc.)
3	3	1	0	0	5

There are two schools situated in the panchayat two kids of the village study in the 4th standard. these schools have a student turnout of 9 kids which has decreased from past three years. The schools have required facilities which don't stand at par with the government and private schools in Leh district of Ladakh. Moreover, it is the need of the hour to bring all the schools of the nearby villages into one big government school where the kids can study in a more conducive and peer influence environment. Nearly half of the population has education qualification less than matriculation. Since more than half of the population is less than thirty years old, proactively promoting education would help in turning the young population into potential human capital.

Healthcare and Associated Challenges

The village has seen negligible expenditure on healthcare. There is a PHC (physical Health Centre) situated in the panchayat which is nearly 5 Kms from the village. Moreover cases of common cold the most common health problems seen in the village. And Amchi which is the traditional healers is it the village twice and year and distributes traditional Tibetan medicine for breathing problems related to bones and high blood pressure. However, very few households approach private health care clinics and government hospitals for the above-mentioned problems. There were few households who went for orthopaedic surgeries to Chandigarh as there were no facilities available in Jammu and Kashmir for the same. Overall the village is in you to health-related problems and provides a better health status symbol as compared to other villages of Jammu and Kashmir.

The village has to Asha workers who are not properly equipped its tools and training to provide better health practices to the village. There was only one live birth scene last year and that too in the Leh district of Ladakh. An inquiry in nearby villages, the health care services during pregnancy is existed in the government hospital situated in the Panamic block of Nubra Valley. As far as the Healthcare expenditure is concerned, no financing through debt.

Shocks and Coping Mechanisms

The village has proved its immunity to shocks over the century. No case of drought, flood, scarcity of any resource has been observed in the village. Talking further about the covariate shocks, the village has been gifted with a geographical location that ensures availability of all the possible resources needed for survival and protection from any natural calamity that can possibly result in a disaster for the village.

Interesting, the sample surveyed haven't gone through any idiosyncratic shocks in the past year. Moreover, any shock, if observed is seen at the village level rather than at the household. No crop failures have been observed as the geographical advantage of practising agriculture at an altitude of ten thousand ft ensures protection from pesticides and heavy rainfall. Hence it is appreciative to note that one of the villages of the country is immune to possible disasters and economy failure in future.

Initiatives: Locals, Governance and NGOs

In Order to mangae the water crisis the local panchayat and village members along with the villagers and NGOs have taken measures to construct Artificial Glacier every winter. The artificial glacier is a traditional technique where the focus is on using natural stream water for freezing it on vertical mountains. The water frozen starts melting when the farming season pitches in and provides ample water to the villagers to irrigate their farms. The initiative was taken by an NGO of Ladakh, LEDEG which was further supported by the District Collector and village panchayat. The pictures of the recent glacier constructed are as follows:



Figure 3: The Artificial Glacier constructed by the villagers

Climate change: Village and Household Response

Climate change as an issue has been addressed by the villages in terms of the rainfall, the snowfall and the water table. Nearly every household surveyed presented their concern to climate change by talking about the decrease in the level of snowfall over the past few years. Moreover a concern washroom to unseasonal rainfall that the villages experience during the agricultural season just from April to June. The villagers also discussed increasing water table which further affected the agriculture practices of all the households. The reason quoted and also significant as the geographical location of the village is in one of the coldest places of Ladakh resulting in cold oriented perspective to climate change.

Moreover, this is hardly done anything to cope with climate change. As per is green governance is concerned, every household is ready to invest the proposed amount mainly in dealing with the issues of electricity, water and a decent proportion to the waste management system. They are ready to invest hundred hours of labour work in building solar farms, water bodies and the incinerators for proper waste disposal. Moreover, it was observed that the female member of the family why interested in building water bodies

wild the male counterpart why interested in installing solar farms to deal with the issue of electricity.

A decent proportion of the population of the village believed in building watershed on the Siachen river to solve the water issues rather than to build water bodies. Every household was excited to venture into the current cult phenomenon of building Ice Stupas and Artificial Glaciers to solve the issues related to water. Overall, the villagers proactively participated in promoting initiatives that could help them solve problems directly related to the major development issues concerning the village.

Income and Consumption

The capacity of families to meet their most essential needs is a vital proportion of financial steadiness and prosperity. While neediness limits are utilized to assess the degree of genuine financial hardship in our general public, family budgets that is, the pay a family needs to anchor protected and fair yet-unobtrusive expectations for everyday comforts in the network in which it resides offer a more extensive proportion of monetary welfare.

The villagers won't burn through cash except if they are certain about their own financial circumstance and quality. This implies they like having and keeping a vocation with the capability of advancement. Boosts in salary and tax breaks can put more cash into every individual's pocket. As these conditions combine, buyer certainty of a villager for family consumption would likewise increase.

The same is the case with the Ayee village. The village creates an environment of circular consumption where very little expenditure outside of what is produced by each family is consumed. Hence, the economy of the village fails to open up to the market leading to contracted circular consumption in the economy. Hence, the village faces opportunity crisis however they have been able to support healthy meals and a good standard of living for their family.

On an average, a family incurs an expenditure ranging from Rs. 300 to Rs. 9000 while most of the families fall under the minimum expenditure range of Rs. 2000. Since, most the consumption is derived from agriculture produce it henceforth restricts incoming expenditure on purchase of products from the market.

A significant consumption pattern hasn't been observed at the village while the income pattern resides the reflective pattern of similar earning of households. The major source of income is from pension followed by MGNREGA. An important point to note is that a secured income from pension has affected the entrepreneurial ability of farmers in the village and hence they pursue farming for personal consumption rather than for economic development.

Conclusion and Suggested Development Interventions

Ayee village has sustained itself as an agriculture-dominated village of Nubra Valley. It is very important to understand that any village which has sustained itself on subsistence

agriculture would have problems related to resources that are involved in earning the livelihood for their families. I have this understand how did the idea of development is sometimes not related to the idea of economic activities while it is the notion of sustaining a community based on moral and religious principles that don't result in creating a more conservative society.

Ayee has significantly shown a consistency in the consumption pattern throughout the families residing in the village. Ayee is a mixture of culture, individuals and exercises. Any intercessions managing a village issue needs to consider the part of the previously mentioned pivotal of village life. The issues at the Ayee village have turned into an issue over some stretch of time. It requires an intercession that is reasonable, economy situated and achievable. A plan of action spinning around horticulture can include the convergence of cash in the village economy. Consequently, giving enough financial assets to performing self-ward advancement mediations.

A model helping the village to make a brand of natural vegetables can enable them to move the delivery in the market outside Ladakh. Julley, Have You Eaten Organic Food, is an endeavour that will help the ranchers initially accomplish a natural confirmation guaranteeing that they practice natural cultivating.

To understand the course impact, water ought to be a need. The fake icy mass is an awesome thought, be that as it may, villagers require more water for productive agribusiness. Henceforth, a compelling method to syphon out water through a watershed that can be developed with the extension villagers build to traverse waterway in summers. The water would stop through the shed and will be gathered in 50 ft check wells burrow by villagers. Pursued by same, the water will go through conventional waterways in cultivating lands arranged at a lower height. The arrive on higher elevation will proceed with icy mass.

To advance the travel industry, Bed and Breakfast the travel industry can be acquainted with offer and chance to each villager to have an explorer searching for country computerized detox. Informal lodging the travel industry is still new to Ladakh and can be taken up by government in future. An increasingly solid economy can be a monetary motivating force for the villagers to encounter openings. The idea will likewise bring the travel industry for fake ice sheet.

The aggregate expense of building watershed to check wells would cost hardly be a lakh rupees notwithstanding, it is accepted that the villagers will participate in labour work for the undertaking. The issue of road lights is anything but a noteworthy issue notwithstanding, sun-powered road lights can be contributed to villagers' long term. The issue of power must be managed sun oriented fueled family unit conspires as the utilization of intensity of every family unit at the village is minor. A rising issue is the issue of waste administration. Ayee, as well as the Nubra Valley's general needs an approach to arranging off waste with slightest condition cost. Introducing Incinerators can be a feasible choice to squander transfer framework.

The significant problem that the village has paste across years is a problem of availability of water during the agricultural season. Since we have provided a model to facilitate an

indigenous approach to the problem by promoting more ice Stupa and glaciers in the village it is also important that government as an entity intervene and help the village in promoting better agricultural practice to use water more efficiently and to store water for future consumption. A model providing basic skills development on how to bend ice to pass and glaciers and also how to derive water from sources like Siachen river would help to solve the problems existing at Ayee village. Moreover, every problem existing it is linked with the behaviour of people which creates a casting effect leading to an opportunity analysis and the whole gamut of problem is resulting from the scarcity of water during agriculture. It hence makes water availability as the most important aspects of development of Ayee village. The proposed budget for skill development building of ice stupa and promoting a watershed service on Seattle level could not cost more than 3 lakh rupees as the project would be a long intervention promoted by the government of Jammu and Kashmir and facilitated by Non-governmental organisations like Ladakh Ecological Development Group, Looms of Ladakh and sonam Wangchuk's initiative of SECMOL.

The best time to start implementing the project is during winters when the whole family would be sitting idle at their home since it is difficult to perform any activity during snowfall that Nubra Valley and the whole of the Ladakh faces during the time from October to March. Moreover, the project would begin with perceptive workshops conducted for specific villages for all the villages Nubra Valley. This would allow collective action and cooperation to understand different kind of problems there exist in different villages. Moreover, Ayee as a village would get an opportunity to socialize in terms of existing problems of different villages. Followed by the workshop, one would be released to the panchayat which wouldn't be transferred to the village name of the village which will further be used to facilitate different interventions at the village. This would not only help establish a modelled approach to solving the issue but would also help villagers in understanding how different opportunities can alter on the route of development.

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Annexures:

I incorporated various research tools and methodology at various stages of research. The same is discussed below:

Sampling:

The team did Random Stratified Sampling for Household Schedules. The sampling technique was used after doing our RAC component for Ladakh Ecological Development Group (LEDeG) which was to prepare a Micro Level Plan (MLP) for the village Ayee. For the MLP, we did a Census of the village. The data talking about demographics, education, and livelihood pattern and skill base is the result of Census Data. It was observed that there is a healthy proportion of APL (Above Poverty Line) and BPL (Below Poverty Line) families residing in the village. For the same, a 21-factor study was done and it was discovered that there is a slight variation in both the income group. Hence, two strata namely APL and BPL were considered for the sampling for the household schedule. Hence, Random Stratified sampling was used for the schedule while the basic data is a result of census done at the village.

Qualitative Research Methods

The team used Focused Group Discussion to understand the kind of problems villagers collectively face as a village. It was also used to understand how villagers of the Ayee village behave to different kind of stimulus provided in terms of solving a problem, providing an economic incentive, working as a community, perception towards other communities and villages and how do understand the importance of education.

For the same different groups were considered for 10 FGDs that were conducted in the evening at the community hall of the village. The details of the same are provided below:

Table 10: Survey Instrumentation

Number of FGDs	Participating Group
3	Elders (Male)
3	Elders (Female)
2	Young Working Population (Male and Female)
2	Elders (Male and Female)

The team also conducted Participatory Rural Appraisal to understand how village functions in different seasons. Moreover, to understand how villagers utilize the resources available to them and what is their level of awareness for the same.

A set of Structured and Un-Structured Interviews were conducted to further our understanding of the observations we gathered from FGDs. Moreover, the method was also used to complete our RAC component and some portion of schedules. Additionally, the tool turned out to be immensely helpful for filling out village schedule during group meetings. Since there were little information gathers from the household and village schedule, the team relied heavily on Observation method to grasp the rural dynamics of the village and make sense of the same.

Quantitative Research Methods

Secondary Data

Since there were no reports available in relation to the village Ayee officially or unpublished, the team had to refer to the only report available which was Micro Level Plan 2010 by Tata Institute of Social Science. Moreover, journals like Stawa and news articles of The Ladakh Daily were frequently referred to understand the functioning of villages of Nubra Valley in general. In addition to that, we referred to various internationally published papers to understand various phenomenon and behaviour of rural India.