



**Manual  
for  
Training of Master Trainers  
in  
Community Based Participatory Research (CBPR)  
for  
Community Engaged Teaching of Compulsory Course  
on  
Fostering Social Responsibility and Community Engagement  
under NEP 2020  
at  
Regional Training Centres  
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## **Chapter 1: Overview**

The National Education Policy (NEP), 2020 has presented a transformative framework for higher education in the country. It has reinforced many of the recommendations already included in the University Grants Commission's (UGC), Unnat Bharat Abhiyan (UBA) 2.0 "Fostering Social Responsibility & Community Engagement in Higher Educational Institutions (HEIs)" (UGC 2020).

"The purpose of the education system is to develop good human being capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper, and creative imagination, with sound ethical moorings and values. It aims at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and plural society as envisaged by our Constitution".

UBA 2.0 is premised on promoting mutually respectful community engagement in teaching, research, and outreach. The key principles of curriculum framework for community engagement are stated to be mutual learning and respect, the philosophy of engagement to be the basis of curricula in all disciplines, credit-based curricula with respect to community linkages, providing credit to teachers for their engagement with the community, involvement of local institutions for sustainable linkages with the community (MHRD 2018).

The scheme acknowledges the significance of community engagement in all disciplines and courses of higher education; its objectives and operational guidelines have recommended adaptation of all courses to engage with society for mutual learning. In light of the climate change and the recent experience of the pandemic, the NEP 2020 reinforces this recommendation of the UGC framework:

"Towards the attainment of such a holistic and multidisciplinary education, the flexible and innovative curricula of all HEIs shall include credit-based courses and projects in the areas of community engagement and service, environmental education, and value-based education. Environment education will include areas such as climate change, pollution, waste management, sanitation, conservation of biological diversity, management of biological resources and biodiversity, forest and wildlife conservation, and sustainable development and living"

The UGC framework had recommended the alignment of teaching and research with the global Sustainable Development Goals (SDGs), an approach further emphasised in NEP 2020:

"The global education development agenda reflected in the Goal 4 (SDG4) of the 2030 Agenda for sustainable Development, adopted by India in 2015- seeks to 'ensure inclusive and equitable quality education and promote lifelong learning opportunities for all' by 2030. Such a lofty foal will require the entire education system to be reconfigured to support and foster learning, so that all the critical targets and goals (SDGs) of the 2030 Agenda for Sustainable Development can be achieved"

The NEP 2020 endorses the recommendations in UGC framework that “local knowledge and wisdom of our rural and tribal communities must be valued” in undertaking research. Local community can be involved in partnership with students and researchers to find innovative local solutions and adaptation of appropriate technology to the challenges faced by them. The students as primary stakeholders in higher education must have many opportunities for participation in community service projects, like UGC’s recent guidelines on community-based internship and field-based courses.

During the pandemic, UGC and AICTE had issued appeals and guidelines for universities and colleges to undertake immediate studies to identify families and communities which needed support to access public services like food, health, water, MGNREGS, cash transfer, etc. Such an orientation to community-based research needs to be further reinforced through the UGC/UBA scheme in all disciplines and courses in the post-pandemic era.

“Fostering Social Responsibility & Community Engagement in HEIs in India” needs to be systematically and purposively implemented in the coming period. The centrality of community engagement in teaching-learning, research/innovation and service/sewa has been demonstrated in UBA’s experiences as well as many universities in India (and internationally) already. For instance, at Kerala University there exists a cultural tourism paper. The program entails finding villages of cultural importance where students visit and write reports in order to preserve the culture (UGC/UBA Two-day National Workshop 2020). The NEP 2020 reinforces this framework and key principles of this scheme.

[UGC’s Quality Mandate](#) also support these approaches; the objectives of the Quality Mandate categorically emphasise on encouraging linking students with the society/industry such that at least two-third of the students get involved in socially productive activities during their period of study in HEIs (UGC 2021).

Community participation and ownership in its own development has been reinforced by local actions by local community organisations during the lockdown. Their participation can be the core approach in community engagement in teaching, research & service activities of HEIs.

## **Chapter 2: About the Manual**

This manual has been prepared to build capacity of teachers as Master Trainers in community based participatory research (CBPR) methodology at HEIs who are responsible for teaching students a compulsory course on Social Responsibility and Community Engagement (Annexure 2: UGC Compulsory Community Engagement Course 2020).

As per the [guidelines](#) issued via the vide letter of the Secretary UGC to all Vice-Chancellors dated December 23, 2021, a first batch of 30-40 Master Trainers will be trained in CBPR methodology at each of the seven Regional Centres so designated by UGC.

It is proposed that each batch of selected Master Trainers would undergo five days of residential training at Regional Centres before they start teaching this course, led by a team of UGC appointed experts in Community Based Participatory Research. This manual will be useful for such training of Master Trainers in CBPR, as well as can be used by them in training future batches of teachers assigned to teach this 2-credit course.

Given the current situation of Covid-19 in the country, it is possible to adapt this training of Master Trainers in CBPR to a hybrid mode. However, several aspects of learning CBPR methodology entails competencies and skills which are best learnt in face-to-face practice in the field itself.

Therefore, the manual also contains a number of relevant annexures and detailed list of accessible references which can be further made use of by Master Trainers in strengthening their own competence in CBPR.

Printing and translation of this manual in many languages would enable more contextually relevant learning by Master Trainers in the coming period.



## Chapter 3: Structure of the Course

This 2-credit course has two parts:

- One credit for online learning and
- One credit for field-based learning.

The online material provides content for the subjects being covered in the course as listed below:

- understanding local rural and peri-urban realities
- understanding local institutions of communities and local governments
- knowledge of various government schemes of socio-economic development
- knowledge of local administration responsible for implementing these welfare programmes

This material is available for students to build their understanding online; it can be thus helpful to the teacher of the course as all teachers are not proficient in these areas themselves. Remember that this course is compulsory for all students of all disciplines; hence, teachers from all disciplines can become Master Trainers and teachers for this course in the coming period. Of course, this material needs to be supplemented with locally relevant and contextually important additional materials, including schemes of state governments as well.

The course is proposed to be taught over 6 weeks. Its contents are divided into five units/modules. Each week, students must spend 3 hours on online platform and 3 hours in community engagement in the field, with guidance from the teachers.

It is recommended that the sequence proposed in this manual be followed in teaching. Following structure is recommended, with focus of learning described:

- Unit One: Understanding Local realities, especially of the marginalised households in relation to the economy, habitation, culture, history of communities
- Unit Two: Understanding Local Institutions: panchayats, municipalities, schools, health centres, Aanganwadis, Water User Associations, Self-help Groups, Mahila Mandals, MGNREGS sites
- Unit Three & Four: Practical understanding of a selected issue through a small group field project (3-4 students each). The teacher asks the students to identify one institution/issue/opportunity/challenge they have observed in the two previous Units to study that in-depth in small teams, and to propose possible solutions for improvements
- Unit Five: Teams of students present their findings to that community, institution or agency and have a discussion with them

Facilitating discussions and reflections towards the last 30 minutes of each field visit is essential for learning to occur. Master Trainers can practice this themselves, and then teach it to other teachers whom they train.

### **Assessment:**

- 20% of marks for each of the first two units individually for each student, based on their seriousness in the field, interest in undertaking suggested activities, and courteous conduct with the community, especially in respecting them and their ways of being.
- Remaining 60% of the marks given based on team project, as teams work during Units 3, 4 & 5. Criteria are effort, seriousness, use of CBPR methods and presentations to the community in seriousness. Quality of solutions and recommendations is not so important since the time available for field study is very short.

This manual is meant to provide practical ways in which field visits and community engagement can be organised, facilitated, and assessed. Hence, many methods, tools and techniques described here would be practiced by Master Trainers themselves during their face-to-face training so that they feel confident in training other teachers, as well as teaching students to use these methods in the field. A selection of CBPR methods is included in the manual, and these will be demonstrated during face-to-face training.

These methods, along with traditional surveys, can be used in mix-n-match manner so that students find them interesting and useful. Further references are also provided at the end of the manual for those interested in further exploration.

It is hoped that the materials and methods presented in this manual will be regularly upgraded as Master Trainers and other teachers undertake field-based community engagement with students around the country. Creating a platform for sharing such learning materials is a responsibility of UGC and each Regional Centre.



## **Chapter 4: Community University Engagement (CUE)**

Community University Engagement (CUE) is a term that describes the intentional relationship between a university and its larger community. The goal of these relationships is to build a mutually beneficial exchange of knowledge and resources that can contribute to more sustainable, just, and healthy communities. National Service Scheme (NSS) launched in 1969 at present covers more than 3.2 million student volunteers spread over 298 universities and 42 senior secondary councils and directorates of vocational education all over the country (National Service Scheme 2015).

NSS volunteers work with villages, slums, and voluntary agencies to complete 120 hours of regular activities during an academic year. This is, however, in the mode of ‘adding on’ community engagement to teaching and learning. While many worthwhile projects are undertaken by the NSS (such as blood donation, building village roads, afforestation, teaching children in urban slums), they tend to remain as assorted activities without any clear links to the role of higher education itself (Tandon 2014).

CUE is an increasingly important field of development in higher education nationally and internationally. For instance, Amrita University has introduced rural field-based learning in several courses where science and engineering students make field projects on rural tourism, energy, housing, and sanitation ([www.amrita.edu.in](http://www.amrita.edu.in)). Similarly, Dayalbagh Educational Institute has a farm on campus, and it is compulsory for all students and faculty to spend time on the field in supporting agricultural operations ([www.dei.ac.in](http://www.dei.ac.in)). Likewise, its students of nursing make weekly visits to local communities to provide immunisation and other primary care services, which are then discussed in the classroom. Gandhigram Rural Institute in Madurai has been placing students to learn with and support panchayats ([www.ruraluniv.ac.in](http://www.ruraluniv.ac.in)).

Internationally, several initiatives exemplify the growing practice of community engagement in higher education. Living Knowledge Network in Europe ([www.scienceshops.org](http://www.scienceshops.org)) has emerged from the movement of Science Shops which began in the Netherlands in 1970s, which have been supported through many European governments and the EU over the past decade. These ‘science shops’ act as intermediaries between universities and communities to facilitate research on community-identified problems jointly. PASCAL International Observatory ([www.pascalobservatory.org](http://www.pascalobservatory.org)) promotes university partnerships with regional and local governments.

As seen through the above examples, community university engagement centers on the idea of reciprocity, of a mutual relationship between the university and community for sharing of knowledge, to find solutions collectively for the challenges faced by the community. Find more about the CUE initiatives in India [here](#) (Singh 2017).

## **Key Principles for Community Engagement**

The following principles must be the basis for implementing the recommendations of this National Framework under UBA 2.0 (as further endorsed by NEP 2020):

- **Mutual learning and respect:** Mutually agreed interests and needs of both rural and poor communities and institutions should be articulated and respected.
- **University-wide, in each faculty and discipline:** Institutional engagement cutting across disciplines and faculties should be mandated, including natural sciences, and must not be restricted to social and human sciences alone.
- **Credit-based for students:** Participation in rural and peri-urban community engagement projects by students should earn them credits and partially meet graduation requirements and it should be integrated into their evaluation systems.
- **Engaged teaching & research included in performance assessment of faculty:** Performance assessments of teachers, researchers and administrators in such institutions should include this dimension of community engagement.
- **Ongoing support to district public institutions:** Rural and peri-urban community engagement by HEIs needs to be devised in a way that it supports district public institutions and local governments (panchayats/ULBs) in devising and implementing local development solutions.

Watch a small video on water harvesting in Rajasthan through Community Engagement. Click [here](#).

Access PPT [here](#).

Some of the illustrative forms of such engagement can be categorised as below:

- **Linking learning with community service:** In this approach, students and teachers apply their knowledge and skills in a chosen community to improve the lives of people in that community. This can be done by providing engagement opportunities to students from various disciplines to apply their knowledge to address the challenges of that specific community.
- **Linking research with community knowledge:** In this approach, various faculties, and courses of HEIs devise joint research projects in partnership with the communities and local agencies. In this approach, the community's own knowledge is integrated into the design and conduct of the research. New research by students helps them to complete their academic requirements, and at the same time the community's knowledge is systematized.
- **Knowledge sharing and knowledge mobilization:** The knowledge available with students and teachers in various disciplines is made available to the local community to realize its developmental aspirations, secure its entitlements, and access its benefits

from various agencies. These can take the forms of enumerations, surveys, camps, trainings, learning manuals/films, maps, study reports, public hearings, policy briefs, cleanliness & hygiene teachings, legal aid clinics, etc.

- **Devising new curriculum and courses:** Many institutions of higher education develop new curricula in existing courses as well as design new courses to engage with community. This enriches the curriculum of existing courses through locally appropriate subject-matter. It also creates new and relevant educational programmes that are of interest to the new generation of students.
- **Including practitioners as teachers:** Local community elders, women leaders, tribals and civil society practitioners have enormous practical knowledge of a wide variety of issues—from agriculture and forestry to child-rearing, micro-planning, and project management. This expertise can be tapped by inviting such practitioners inside the institution to co-teach courses both in the classrooms and in the field. Such instructors should be duly recognized, compensated, and respected for their knowledge.
- **Social innovations by students:** In some HEIs, student-initiated learning projects which have a social impact are supported. Such social innovation projects by students can also have meaningful links to curriculum and courses.

In practice, the above six forms can be integrated together in an organic and dynamic manner for each institution and its surrounding communities.

### **Box 1: UGC Policy on Fostering Social Responsibility Community Engagement of Higher Educational Institutions in India**

This video speaks about how community-university engagement can be carried out. Professor Vijay urges researchers and practitioners to go into the community, learn from the traditional knowledge practiced by the community, and use this process to collectively find solutions to the problems faced by the community. Professor Singh speaks about connecting institutions to work collaboratively towards community-university engagement.

Watch this video to learn more about how community-university engagement can be carried out.

*Source: 2 Day National Workshop hosted by UGC: <https://youtu.be/IhL3OKq-Eag>*

### **Box 2: Teaching in an Engaged Manner**

Watch this video of Dr. Rajesh Tandon, Founder- President, PRIA and Co- Chair, UNESCO Chair in Community Based Research and Social Responsibility in Higher Education talking about how to carry out teaching in an ‘engaged’ manner within the pedagogy of HEIs.

*Source: Rajesh Tandon, PRIA; <https://youtu.be/oI-DvMBoInQ>*

## **Chapter 5: Understanding Community Based Participatory Research**

### **(CBPR): Principles & Practices**

Community Based Participatory Research (CBPR) provides an alternative approach to research. It involves undertaking research “with” rather than “on” or “for” people who are impacted by the issue under study. The actionable knowledge that is co-produced through this participatory process is used for bringing about social change.

There are five key features of CBPR:

- **Value experiential and local knowledge-** CBPR is based on the principle that ordinary people are capable of critical reflection and analysis. It recognises that their knowledge and input is critical and valuable to the research process.
- **Outsiders as facilitators-** CBPR emphasises the role of the researcher (usually an outsider) as a ‘facilitator’ or ‘catalyst’ to the change making process. Their role is to initiate the participatory process and take steps to make sure that the community affected by the research issue steadily takes control of the research process.
- **Sharing research process-** CBPR involves joint data collection, where the community members and the researcher work together to collect the data using several participatory methods. Once the data is collected, it is analysed collectively.
- **Sharing research findings to co-generate solutions for social change-** Once the data is analysed and preliminary findings are derived from the analysis, the findings are shared with all community members who were part of the data collection process. The findings are subject to scrutiny of the community members, which then leads to modification of the findings through collective deliberation. This process of sharing the findings is truly a reflective process, which enhances the authenticity of the research findings and creates actionable knowledge. Once these findings are published and disseminated locally with key stakeholders, community mobilisation begins to take place, involving mobilisation of the community knowledge to bring about change.
- **Openness to all modes of inquiry-** The process of CBPR values multiple modes of inquiry, using all senses: seeing, listening, thinking, feeling, and acting.

Watch a video on expert knowledge of tribal community about the forest and trees around them. Click [here](#).

Access the PPT [here](#).

CBPR is concerned with useful knowledge, which enables people to solve their own problems (PRIA 2000; [https://www.pria.org/knowledge\\_resource/Doing\\_Research\\_With\\_People\\_Approaches\\_to\\_Participatory\\_Research\\_An\\_Introduction.pdf](https://www.pria.org/knowledge_resource/Doing_Research_With_People_Approaches_to_Participatory_Research_An_Introduction.pdf)). CBPR is a powerful tool for strengthening community-university engagement, and community-university research partnerships to carry

out research which has societal relevance (Tandon, Hall, Lepore and Singh 2016; [https://unescochair-cbrsr.org/pdf/FINAL\\_Training\\_the\\_Next\\_Generation\\_2016.pdf](https://unescochair-cbrsr.org/pdf/FINAL_Training_the_Next_Generation_2016.pdf)).

### **Box 3: Participatory Research for Social Learning and Conservation of Forest Fruit Trees**

The video in the link below documents a project by Bioversity International and Life Trust that worked with local communities of the beautiful forests of India's Western Ghats. Participatory research for social learning was adopted in this project to bring together different gender and socio-cultural groups to exchange their knowledge on native fruit trees.

*Source: Bioversity International and Life Trust;*  
<https://www.youtube.com/watch?v=9jYoW9XfeBc>

## **Competencies of a Community Based Participatory Researcher**

Practising CBPR involves facilitating 'participation' of the community by shifting the locus of power from the 'I know' position of the researcher to the 'knowing' of the community. Any researcher practising CBPR must therefore possess certain competencies; first, they must be reflective and sensitive to their role as a facilitator in the research process. Second, they must be good listeners, by carefully listening to what the community stakeholders have to say. Thirdly, they must invest in building partnerships through mutual engagement. This involves building relationships with people in the community and putting those relationships to work to accomplish shared research goals. Finally, the researcher must invest in relationships of trust at the individual and institutional levels when engaging with the community. This can be done through respecting local and indigenous knowledge within the community and carrying out the research process in an ethical manner, based on the principles of integrity, honesty, and reflexivity.

### **Box 4: Live-in-Labs, Amrita Vishwa Vidyapeetham**

Amrita Vishwa Vidyapeetham's Live-in-Labs is a multidisciplinary experiential learning program that breaks classroom and lab barriers by applying learned theory in real-world settings. This credit-based academic program draws on principles of lean research for the development and deployment of sustainable solutions for current challenges faced by rural communities in India. By directly living in rural communities (labs) and co-designing solutions to development challenges, program participants gain first-hand knowledge and know-how of identifying and assessing community needs and subsequently developing and implementing viable solutions through various participatory methods.

*Source: Live-in-Labs, Amrita Vishwa Vidyapeetham;* <https://amrita.edu/international/live-in-labs/>

## **Chapter 6: Organising Field Visits (Unit One-Five)**

This chapter will discuss the steps to be taken for organising field visits for all five units:

### **Unit One: Understanding Local Realities**

This Unit is aimed at building an understanding of local realities, especially of the marginalised households in relation to the economy, habitation, culture, and history of communities among the students.

Understanding local realities and societal inequalities embedded within communities requires an in-depth inquiry. Students partaking this inquiry through the field visits must keep in mind that Covid-19 has disrupted life and livelihoods of many households and communities. Migrant labour, students in rural and remote areas, basic service providers (like Asha & Anganwadi workers, teachers, panchayat secretaries, etc) have all been affected due to lockdown and disruptions due to virus.

Many new social protection and welfare schemes have been since announced by the central government like Aatma Nirbhar Bharat, Pradhan Mantri Garib Kalyan Yojana, Scheme of Fund for Regeneration of Traditional Industries (SFURTI), portability of Public Distribution System (PDS) cards, cash transfer, Ayushman Bharat health insurance, etc. Awareness and last mile delivery of all these benefits to the excluded households needs to be examined during field studies by the students.

Likewise, Panchayat Raj Institutions (PRIs) and Urban Local Bodies (ULBs) became critical links during the pandemic. Students and their teachers can utilise this 2-credit course to provide support to panchayats and ULBs around their institutions. This first Unit illustrates competencies students can learn when they go to the field and interact with various stakeholders.

### **Preparation for Field Visit**

While preparing for the field visit, please ensure:

- Each field visit should be designed for a minimum of 3 hours (excluding travel time).
- The location of the field visit should be nearer to Higher Educational Institution (HEI), perhaps the villages and informal settlements/slums that it is already working in from an earlier date.

### **Learning Objective**

Understanding socio-economic realities of that village or habitation, its social background, housing, geographical spread, caste/ class dynamics livelihood, composition and so on.



### **Method: Transect Walk (in small groups)**

*Transect walk is a familiarising method in Community Based Participatory Research which is usually used at the start, for students to acquire a first-hand understanding of the local reality of the community.* [Turn to Chapter 7 for learning about other CBPR methods]

Divide the class into smaller groups of 4-5 students. They should be briefed to visit different parts of the habitation, observing, and developing a mental map of the habitat. Some conversations can be held informally, with local people, who are standing around in public places like, tea shops, bus stand, hand pump/well, etc. Each group should draw a rough physical map of the village/hamlet/informal settlement (slum) indicating homes, fields, and other visible buildings.

Based on first transect walk & physical mapping exercise, students can share their first impressions about the socio-economic reality of the area, and what stood out for them.

Watch a video on Transect Walk [here](#).

### **How to Facilitate the Transect Walk**

- Start by discussing with the community in the village/ hamlet/ informal settlement (slum), which parts of the area to visit, which can serve to provide relevant information about the issue under study.
- Discuss the transect line or approximate route to be taken and the items to be observed (e.g., crops, trees and other vegetation, availability of water, housing, availability of basic services, etc.).
- Assign tasks to the team members, for example, one should take notes on the type of vegetation or types of available services, and the others are to take notes on the water sources, situation of garbage disposal, recreation facilities and so on.
- Start the exercise as early as possible. Walk along the agreed route and observe the diverse conditions. Discuss your observations with the team, focusing particularly on resource issues such as cropping, water availability, sanitation facilities and other related issues, so that you can arrive at a common understanding.
- Make a transect diagram on paper and note down the observations under the corresponding headings. Be ready to identify contrasts and changes as you move along. Take your time and do not rush.
- Identify problems and opportunities. Talking with the locals informally along the way to get their views is also helpful.
- At the end of each transect exercise, the team is to make a transect diagram on paper or on a blackboard to encourage further discussion.



*Preparation of Transect map of the settlement with community*

Allow the team to identify possible solutions to problems discovered during the walk.



- Add the identified problems, and their possible solutions, to the list of problems and opportunities.

### **How to Record Transect Walk?**

- One can start making videos and taking photos as soon as one is entering into the locality – be mindful of the landscape, kuccha house, pucca houses, the sewerage system, schools, aanganwadi centre, religious places, shops, who owns the shop can give you an idea of the gender/ caste/ class dynamics of the place, observe the presence of girls/ women and boys/ men in the public/ private spaces.
- Observe if the social dynamic is apparent in the physical locations of the different castes.
- Seek permission from the community members before taking their pictures and making their video. Consent is of utmost importance.
- Be mindful of the process – do not interrupt the discussion. Capture the video/ photos from a distance creating minimal distractions.

#### **Box 5: Know your informal settlement through a Transect Walk**

The purpose of the transect walk is to have a clear understanding of the informal settlement by identifying its location, geographical spread, housing, and availability of services. It helps in building rapport with community and to verify what has been discussed in meetings with informal settlement dwellers during field visits and meetings.

This video speaks about PRIA's engagement in the Engaged Citizens Responsive City (ECRC) project, where it used the Transect Walk method. A volunteer group was chosen from the community. Each team member doing the Transect Walk was asked to observe specific issues related to hazardous areas within the informal settlement; overall habitation patterns within the settlement including types and structures of houses, etc.; availability of common public services such as health care, PDS shop, water service points; and the sanitation situation in the informal settlement. It displays how this method is a powerful instrument for collectivizing the community and building ownership among the community members for the issue being researched.

*Source: PRIA, ECRC Project; <https://youtu.be/prchLPMFPdM>*

### **How to proceed in a community setting?**

- Walk through the residential areas and familiarise yourself with all kinds of people, young and old, male, and female; streets, lanes, and common facilities where people gather, playing spaces, schools, religious places etc.

- Be courteous and respectful to all and clearly explain who you are and purpose of your visit.
- Try to build rapport with the community.
- Strongly apply the senses – see, touch, smell, hear and taste along with objective understanding of the realities. Observe the web of relationships among the community members.
- Observe the life rhythm of the community in all its complexities. Do not question the complexities, rather be a learner.
- Spend time in active listening, avoiding any sort of advice or passing any judgement.
- Affirm positive perceptions during conversations or if someone questions you.
- Be in touch with formal, non-formal, traditional, and community leaders.
- Be sensitive when you meet people in houses. Respect privacy, especially of women and adolescent girls.
- The timing of the field visit is also important. Communities have a life of their own, and presence of students should not be a disruption in their daily routines, rather it should be supportive of the same. Select your visiting timings accordingly. The time need not be same for all five field visits.

Transect walk should preferably be conducted with community members and the walk should be seen from their eyes as well. The time at which the walk is conducted plays a critical role and should be given considerable thought. Transect walk can provide an understanding of the area, and the kind of facilities and problems it faces. Keeping in mind the gamut of factors that influence a Transect Walk, multiple walks with different members at different times of the day may be conducted. Transect Walks also assist communities in bettering their own understanding of the spaces they inhabit.

### **Debriefing after the Transect Walk**

After the field visit, the teacher should give some time to the students to reflect on the field visit and then facilitate a discussion amongst all students, so that they share what they learnt from the visit, what was new for them, how was it different from what they had thought, how communities participated, how transect walk with the community helped in understanding the community and its surroundings better.

### **Unit Two: Understanding Local Institutions**

After visiting the community during the first week of their field work, students would have gathered first-hand information of the community setting. They would have also established linkages with the community and would be curious to know about the institutions close to these communities and how could they be the potential solution providers. These institutions can be categorised as local government institutions (Panchayats and Municipalities), Community-based Organisations (CBOs) such as Self-Help Groups (SHGs), Water User Associations, local youth clubs, Mahila Mandals, social and religious groups, etc.

## **Learning Objective**

The second field visit will focus on building understanding about these local institutions, what is their mandate, how do they function and what challenges they face.

## **Method**

*(Although the observation method has been given below as an example, any other CBPR method explained in Chapter 7 can be used to conduct this field visit as well)*

Divide students in new small groups of 5-6, and send them to visit one of the following institutions:

- Gram Panchayat office or Municipality office to help them understand how these Institutions function
- Self-Help Groups (SHGs)/ Water User Associations/ Local youth club/ Mahila Mandal/ Social/ Religious groups
- MGNREGS work site

Each group will observe what is going on, and then undertake some conversation with people there to understand how they function, what they do, the roles and responsibilities of office bearers and challenges they face. Talking with a few people in those institutions can support the observation process.

## **Visiting Gram Panchayat/ Municipality**

Gram Panchayat / Municipality is closest to communities and responsible for delivery of services like water, primary health care, primary education, PDS, birth and death registration, implementation of various schemes and programs etc. While making visit to these institutions students should explore following questions:

- What is the elected and executive structure of these institutions?
- Who all are the Front-Line Worker's in these institutions?
- How these institutions discharge their responsibilities? Enquire about different types of committees and sub- committee in these institutions.
- What is the role of these institutions in daily lives of the people?
- How are these roles performed by these institutions?
- Who is responsible for what role?
- What are the planning mechanisms? How it happens?
- What is the grievance redressal mechanism?
- How these institutions involved in Covid-19 management?
- What are the 'Good Governance' initiatives in these institutions? What e-Governance tools are used by these institutions? And how these e-Governance tools are useful for the people?

Students should also use observation tool to explore functioning of these institutions. Use indicative list below to observe functioning:

- How these institutions welcome citizens- Reception/ Welcome desk?
- Whether common service points are easily recognisable?
- Language used to display service areas, chambers of office bearers.
- Waiting area, toilet, and drinking water facilities.
- Display of information about various govt schemes and programs and the language used.
- Grievance redressal/ complaint window.
- Disable friendly - Ramp for disabled people.
- Display of Service Guarantee Act information (if applicable to State)
- Availability of pamphlets, brochures related to various schemes and programs.
- Display of information related to Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 along with names and telephone numbers of committee members.
- General cleanliness.

### Visiting MGNREGS site

Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) is implemented by the MGNREG Act 2005. It provides at least 100 days of guaranteed wage employment in a financial year to every rural household whose adult members volunteer to do unskilled manual work.

The following rights/ entitlements are provided under MGNREGA:

- The right to get job card
- The right to demand work and get it
- The right to unemployment allowance
- The right to plan and prepare the shelf of project through participation in Gram Sabha
- The right to obtain work within the radius of 5 km of the village
- The right to work facilities
- The right to receive wages within 15 days
- The right to compensation for delay in wage payment



*MGNREGA worksite*

- The right to time-bound redressal of grievances
- The right to conduct concurrent social audit and social audit

During visit to MGNREGS work site in your locality/ intervention area, organise individual interaction and FGDs to explore provisioning of above-mentioned rights and entitlements. Also observe work site facilities for women and children.

### Visiting SHGs/ Water user associations/ Local youth club/ Mahila Mandal/ Social/ Religious groups

Self-Help Groups (SHGs), Water User Associations (WUA), Local youth club, Mahila Mandals, Social and Religious groups are largely categorised as Community-Based Organisations (CBOs). They generally focus on very local needs. The purpose of organising CBOs is different for rural and urban areas. In rural areas, CBOs are formed around caste, religion, or occupation, while in urban areas, CBOs are more often formed based on minority, ethnicity, and locality of migrants. The objective of Mahila Mandals is to empower women financially, socially, and politically, and enhance their decision-making capacity. The SHGs are constituted around economic activities and the purpose of SHGs is to obtain microcredit from banks, encourage members to save, and to lend money to its members. While doing so members of the SHGs learn basic financial skills. Similarly, Water User Associations (WUAs) are self-governed organisations of farmers who pool their financial, technical, and human resources for the use and maintenance of a watershed, including irrigation, livestock rearing and fisheries.

While visiting these CBOs, students may explore the following questions:

- What is the purpose of formation of the respective group?
- What is the composition of respective group?
- How is the group organised? Who are the duty bearers? How are duty bearers chosen/ elected?
- How does the respective group function? What are the major areas of work?
- How is the group beneficial to its members and community at large?
- How is the respective group engaging with local government institution (Gram Panchayat/ Municipality)?
- What are the challenges and issues among the respective group?

Above questions can be explored by using a mix of individual interviews and Focus Group Discussions (FGDs). You will learn more about these methods in Chapter 7.

Watch a video on [SHG as one of the community-based organisations](#).

After this field visit, the teacher should facilitate a discussion amongst all students, so that they share what did they learn from the visit, what was new for them, how was it different from what they had thought, etc.

### **Box 6: Understanding government policies in urban planning in India**

The below link is of the Annual Report of Niti Aayog which entails several government policies and capacity building initiatives in various sectors, including urban planning and urban local bodies (Pg. 146 of the Report).

Source: Annual Report, Niti Aayog; [https://www.niti.gov.in/sites/default/files/2021-02/Annual-Report2020-2021-English\\_0.pdf](https://www.niti.gov.in/sites/default/files/2021-02/Annual-Report2020-2021-English_0.pdf)

## **Unit Three and Four: Small Group Project based on the Field Visits**

### **Venn / Chapati Diagram Method**

The *Venn/ Chapati Diagram* method is used to understand the functioning, accessibility, and effectiveness of the local institutions.

- In this method the facilitator can give a small slip to each student. Ask them to write down the name of one institution that they feel is the most important from community's point of view.
- Next, ask them to display their slips on the floor and pile the slips with same names.
- Once again ask the students to think of the most important institution from the community's point of view and put a tick mark against that slips on the floor.
- As facilitator, note if they have changed their selection of the institution in the second round. Some may or may not change the name of institution they had listed on their slip earlier. This exercise helps in ranking the institutions based on their importance. However, this ranking does not signify that an institution is more important than the other. It is to signify the importance that the community members associate with these institutions.

Next, call out some student volunteers to participate in the demonstration of Venn diagram method.

- Hand over a piece of paper that describes a situation, to each student and ask them to role play those situations.
- In the process, the students must use the different sizes of the Venn/ Chapati diagram and label them with institution's names to denote their importance. The biggest circle denotes the most important institutions while the smallest denotes the least important ones.
- After labelling the circles, the students, with common consensus, had to place the circles on the floor keeping the accessibility of those institutions in mind.
- It is important to note that, while the size denoted importance, the distance (placement of the circles) denoted accessibility/ effectiveness. The accessibility is to be understood not in terms of physical distance, but the mental accessibility i.e., about being able to avail services with dignity.
- Once the circles are placed, the facilitators must ensure that the cards remain on the floor as is and then give time to the students to reflect and then one can facilitate the



discussion on why they feel that a particular institution is not accessible/ effective or more accessible/ effective? The conversation can then flow as per the context.

Note: Students must be encouraged to do a similar exercise with the different members of the community. While this exercise can be done with the users/ beneficiaries of the services, it can also be done separately with the service providers. The data collected through this process reflects the experiences of the community vis-à-vis the institutions and its services. This knowledge may lead to appropriate action that maybe needed to address the concerns that may arise out of the discussion. This exercise must be used as an entry point to get to know the community and not derive conclusive evidence.

To sum up, the first two field visits in Unit One and Two helped students to get familiar with communities, their environment and institutions like Gram Panchayats and Municipalities responsible for delivery of basic services, and for planning and implementation of various programs like Swachh Bharat Mission (SBM), Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS), Jal Jeevan Mission (JJM), education, housing, primary health, Atma Nirbhar Bharat, PM Garib Kalyan Yojana, Public distribution system (PDS), cash transfer, Ayushman Bharat health insurance, registration of informal workers on e-Shram portal etc.

The gram panchayats are also responsible for preparation of annual Gram Panchayat Development Plan (GPDP) for the development of their villages and wellbeing of communities. Hence, it is good for students to know what is working well and what can be improved in their area of intervention.

Unit Three and Four are designed to provide students with a practical understanding of a selected issue through a small group field project (3-4 students each). Before starting the field visit, students should select an area of interest they want to learn more about. The identification of issues will also depend on their interaction with communities during the first and second visits.

The teacher will ask the students to identify one institution/ issue/ opportunity/ challenge they have observed in the two previous Units to study that in-depth in small teams, and to propose possible solutions for improvements.

Students can be trained to use methods differently with different kinds of groups, ranging from children and women to the elderly. They can use multiple methods for the same research study, many of which can be found in Chapter 7. The field visits within Unit Three and Four are going to be used for collecting data on the issue concerned. After analysing the data, the findings will be shared with the community/institution and/or relevant stakeholders, which is further explained in Unit Five.

#### **Box 7: Watch short videos of Venn Diagram**

- <https://youtu.be/jgQJOEkookk>
- [https://youtu.be/AS\\_vdc41TII](https://youtu.be/AS_vdc41TII)



## **Unit Five: Presenting the Findings to the Community Members**

Unit Five concerns the sharing of research findings by students with the relevant community members and stakeholders. This field visit will help students to communicate with the community about the findings, take suggestions for improvements, and test the accuracy and authenticity of the findings.

Each group can do so separately with their concerned stakeholders; for example, a group studying education-based challenges can go to the local school and share the findings with teachers, the school committee, parents, etc. Each group should also record the reactions from the community.

As a final exercise, the teacher should ask students to share what they learnt through the whole experience. This sharing exercise by students can be done through different means, such as video recordings or oral presentations.

### **About Participatory Analysis**

While in the conventional research paradigm, the analysis of the data is done solely by the researcher, in Community-Based Participatory Research, the final analysis of the data is presented back to the community to seek their validation and verification of the relevant conclusions drawn by the researcher.

By making sense of the conclusions from the collected data collectively, the student and the community begin to better understand the reality and gain insights into the real challenges facing the community. When the community reflects on their own reality, as presented by the researcher, the analysis becomes authentic and linked to what people need. It also motivates communities to invest in making change happen.

When analysing the data and presenting it back to the community, the student must remain aware of the inter-subjectivity within the data collection process, her own identity, and how the participants interpret the student's identity.

In sharing the analysis, the student can describe:

- What is the situation?
- How do local people define the issues?
- How is it same or different from the way outsiders see the situation?
- What is the dominant pattern and what are notable variations?
- Where does the situation originate from (historical analysis)?
- Who is involved and who is not? Why is that so?
- When does the situation occur (seasonal issues, if relevant)?
- What explains the situation which has been uncovered?
- What other factors affect the situation and how (e.g., the national economy, weather patterns, etc.)?
- How is this tied into other areas of community concerns?

- What are the consequences on the local population in terms of people's well-being?
- What are possible solutions? What can community do? What other institutions can do?

### **Sharing the Research Findings**

In a CBPR process, this last step which entails sharing the research findings with the larger community constitutes the most important one. Apart from conducting the research in partnership with the local actors after jointly defining the research question, public sharing of the research findings is what makes the CBPR process stand apart when compared to a traditional one.

## **Chapter 7: Selection and Use of CBPR Methods in Field Visits**

Community Based Participatory Research can be practised using several methods. Unit 7 discusses some of these methods, which can be used parallelly for the same research study.

### **Observation method**

Observation as a technique is useful to gain insights into non-verbal aspects of a community's thinking, their relationships, their cultural beliefs, and everyday practices. Students may be encouraged to use their five senses to observe people, events, and practices. Students can learn to describe the situation under study using their own senses of what they see, how they feel, what they listen to, what they smell, taste and touch. When students are going to observe a community, they are ethically mandated to inform the concerned community that they are observing the community, by detailing out the purpose of the study and seeking the latter's consent.

The observation technique enables students to collect the data in varied forms, grasp the complexity of a given situation, understand interrelationships of people and institutions, and notice the cultural nuances around which people's lives are organised. They can involve local actors in the community to observe the phenomenon, and analyse it based on their experiences, giving rise to multiple meanings of the same phenomenon.

Once they have assimilated their field notes from the observation process, the findings need to be presented back to the people and institutions to verify whether observations have been understood correctly. Such a discussion further improves understanding of the phenomenon/institution.

Validating observations in public meetings opens spaces for the community to ask questions from the students as the community is also observing the outsider (the students). This enables a two-way dialogue.

### **Box 8: Documenting Traditional Water Conservations Practices through a ‘Shodh Yatra’**

In local language, ‘Shamlat’ refers to the common land and water resources or the Common Property Resources (CPR). As the name suggests, ‘Shodh Yatra’ is a methodology for participatory research wherein the team would move from village to village, interacting with communities and some key respondents (local leaders, old people, PRI representatives) with the aim of tapping into the font of traditional knowledge about CPR, learning from it and documenting it for further dissemination and use.

Community- based researchers at UNNATI - Organisation for Development Education have used the process of discovering and documenting such local knowledge to involve the villagers living in the Thar Desert to regain environmentally sustainable water regeneration practices. This trail of the yatra covered 40 villages in Jodhpur district in Western Rajasthan. Even though the region has a very low rainfall and frequent droughts, the region has developed local traditional wisdom for water harvesting and management of water resources.

The yatra was a means for facilitating discussions and dialogues around the forgotten resources and provide motivation for community action.

*Source: UNNATI, A short note on the Shodh Yatra; <https://www.unnati.org/events.html>*

### **Social Mapping**

This method uses different symbols to illustrate individual household level characteristics – relative wealth, levels of resource use, number of school-age children in or out of school, membership/involvement in a community group or project activity, etc. Participatory modelling is the three-dimensional depiction of an area. Mobility mapping analyses the mobility pattern of the local people. Services and opportunities maps help in the presentation of various services and opportunities in the locality.

#### **How to facilitate social mapping?**

- Consult with community members and determine a convenient time and location to conduct the exercise.
- Once convened, explain the purpose of the social map to the participants. Allow participants to choose the materials they would prefer



*Social mapping by community in progress*

to use. Requesting participants to draw the prominent physical features of a locality, can be a fitting way to begin such an exercise.

- As the process unfolds, listen to the discussions carefully and take detailed notes of the proceedings.
- Create an environment where participants can take initiative and become deeply involved in the process. Be cognizant of who is actively involved, and which sections of society they belong to. Proactively involve those who are left out of the process.
- If you require clarification, wait for the appropriate moment, and be careful not to interrupt the process. Ask the community members “What about...?” or ‘What does this symbol represent?’.
- Once the mapping is complete, make sure to number the households, and ask people to identify their home.
- If you require specific information, according to the purpose of the study, ask participants to depict the information that you are interested in. For instance, you may be interested in household-specific details, such as caste composition, number of school-age children, etc.
- Meticulously copy the map onto a large sheet of paper, making sure to include all details that the community has noted down.

**Box 9: Following are some videos as to how to facilitate social mapping in a rural community.**

- [Social Mapping in Odisha](#)
- [Social Mapping in Bhopal](#)
- [Social Mapping in Nagpur](#)

### **Resource mapping**

A resource map provides a rapid visual representation of the resources in a community, village, ward, or informal settlement. Resource maps are a means by which community members can identify resources within their community or village and gain a better understanding of their conditions, use patterns and related problems. A resource map created by community members can show how the community perceives the resources, and therefore complements other information sources (cartographic maps, satellite pictures, Google maps, etc.).

Resource maps helps people to learn about the community’s environmental, economic, and social resources. The primary concern is not with cartographic precision, but to collect useful information about local people’s perceptions of resources. Participants should determine the contents of the map by focusing on what is important to them. Maps may include infrastructure (roads, houses, buildings); health clinics, schools, and religious facilities; special places (bus stops, cemeteries, shrines); markets; processing plants; shops; water resources and sources; agricultural lands (crop, orchards, nurseries etc.); agro-ecological zones (soils, slopes, elevations etc.); and common pool resources (forests, rangeland etc.).

## How to facilitate resource mapping?

- Spend some time thinking about why a resource map should be prepared, how it is going to be done, and where it will be conducted.
- Choose your resource persons from the community- adolescents, elders (male and female, transgender, and other key citizen leaders/ champions).
- Explain the purpose of preparing a resource map. Decide jointly with community members, what information should be shown on the map.
- Choose an appropriate place and medium like using sticks, stones, ash, and sawdust on the ground/floor or flat surface; or paper (using crayons, pens, or chalk).
- Enhance participation by handing round a stick or pen.
- Work on one item at a time. Example: finishing the land resources first before tackling water resources.
- Observe how things are taking place. If some things appear to have been left out, ask the members about it. Encourage corrections and/or additions.
- Encourage discussion and analysis to highlight key issues. Ask “why” is it so? Let the members identify problems based on the map, thus generating a list of problems and opportunities.
- Take notes on the process. Copy the map on paper, especially if it was done on the floor or the ground or take a picture. Indicate the mappers’ names to give them credit.



*Community members finalizing resource map*

Watch this [video](#) to understand how one can facilitate resource mapping in a rural community.



**Focus Group Discussions (FGDs)** are probably the most widely used method. Usually a small group (between 8 and 25 participants) come together to share experiences and information. This method has the advantage of combining data collection and analysis and can take place throughout the research process.



*Focused Group discussion with communities*

An FGD helps raise issues and problems the community faces, and a deeper analysis of the

problem. This kind of process builds trust, support, and solidarity amongst people through sharing of a common situation and reflecting on the issues together.

Community members who are part of small focus groups comprising of people with common concerns (e.g., women, Adivasis, elderly, transgenders) can speak freely with each other.

FGD can be used together with other methods. For instance, a community meeting might regularly break into small focus group discussions for deeper reflection on causes, discuss possible solutions, and evaluate actions.

While organising FGDs do ensure to answer:

- Why is it necessary to conduct the FGD?
  - To collect qualitative data
  - To determine feelings, perceptions, and manner of thinking of participants around the selected theme
  - Attitudes and perceptions are developed during interaction with other people
  - To promote self-disclosure among participants
- Who are the participants?
  - Approximately 8-10 members from community
  - Participants having common interest/ characteristics relating to discussion topic
- What is the discussion topic?
  - A carefully planned discussion around the chosen theme/ area of interest
  - And obtain perceptions of a defined interest area/ theme
  - Duration of the discussion is around 45-60 mins
- Where can discussion take place?
  - In a safe, non- threatening environment
  - In an open space or closed room depending on the availability of space and discussion theme
- How can the discussion be organised?

- Can be conducted by trained moderator/ facilitator
- Encourage each participant to speak/ participate
- Keep track on the discussion process
- Take notes
- Keep track on time
- When can FGDs be most effective?
  - People have some common perceptions and knowledge to share on the common area of interest
  - People are not divided based on ethnicity, caste, language, or other divisions

### **Box 10: Facilitating Group Discussions Among Women in Rajasthan, India**

In one of its programs, PRIA was working to make local governance institutions (Panchayats) accountable towards ensuring that pregnant and lactating women were able to exercise their reproductive rights, rights over maternity entitlements and proper medical care. The challenge was to make the women aware of their entitlements so that they could voice their demands and increase their participation in local planning processes.

To elicit their views and their needs related to maternal health care, Mahila Sabhas, or village level meetings of only women were held. Mahila Sabhas are one of the ways to initiate discussion and generate interest among women, regarding women's issues. Finding their voices in an environment such as theirs, is challenging but an important step in making them confident to voice their issues, not just amongst themselves but in public settings (such as a Gram Sabha meeting) as well.

The Mahila Sabha was attended by women from across the socio-economic spectrum. It provided a space for all women to contribute their experiences and knowledge related to their pregnancies and childbirth and discuss solutions that would benefit the entire community. As a woman-majority space, it also provided an opportunity for women and young girls to discuss issues like early marriage, teen pregnancies, marital rape, and domestic violence. The group discussion not only provided a space for self-expression, but also boosted the quality of participation of women from different communities in developmental activities.

*Source: PRIA (2018), How to Conduct Mahila Sabhas: A Guide to Enhancing Voice in Local Governance, New Delhi: PRIA*

### **Oral History**

Individual and community histories are often recorded in writing in old reports, registers, personal diaries, and books. Community members, especially elders, can guide a researcher to such secondary sources. Oral histories can be collected and analysed through songs, folklore, and stories. These materials can be jointly analysed to build common understanding of a situation. One limitation of this method is that it can be difficult to locate and translate such material, which will usually be available in the local language of the community.



**Box 11 : Watch a glimpse of the oral folklore, myths, and legends of the Warlis and Konkanas - tribal communities residing in western India.**

Source: *Tamarind Tree, Oral History Project, Dahanu* [https://youtu.be/2w\\_2vncBMNM](https://youtu.be/2w_2vncBMNM)

### **Narrative Enquiry or Storytelling**

Also seen as a particular subtype of qualitative enquiry, it is a way of characterizing and describing a phenomenon/situation based on human experience. It builds on the stories people narrate and how researchers can make sense of their experiences while listening to them. Their stories also help understand the associated social, cultural, ideological, and historical constructs.

**Box 12: A pilot in Banganga Settlement on Community Embedded Decision Support system (CEDSS) by SAMARTHAN**

The below enclosed video discusses a pilot conducted by SAMARTHAN, a not-for-profit organisation, with an informal settlement. Several issues were studied ranging from urban space management, waste management to flooding and service delivery. The community was collectivised and mobilised using several CBPR methods like Transect Walks, Focus Group Discussions and Service Opportunity Mapping. The process-built awareness amongst community members about the kind of challenges plaguing their community and provided motivation and ownership to find solutions to their problems.

Source- SAMARTHAN; <https://youtu.be/OcsQVJScLp0>

### **Collage Making**

This technique is used primarily for active imagination, where the community members use their imagination to freely associate with thoughts or feelings that come spontaneously to their minds. The goal is to help the participants to gain a deeper understanding about their own thoughts and perceptions.

Some groups also use the collage to jumpstart a discussion. Interestingly, this became a method to identify many key issues in the community like increasing alcoholism,



*Painting is a powerful method to stimulate discussion among ...*

domestic violence, unsafe environment resulting in illiteracy among boys and girls, and child marriages.

Thus, this method helps the groups to build rapport in the community, which can be used as an entry point for future interventions.

### **The method is useful when:**

- A particular group is uncomfortable with written words
- Can be easily used with other methods
- Can be effectively used to stimulate analysis and reflection

### **Collage-making can be used in any of the following ways:**

- Ask participants to draw/paint perceptions of their problems on a blackboard, ground, paper, or any other surface
- Use photographs to initiate analyses and reflection
- They can be encouraged to make a collage using pictures from magazines to illustrate their problems

#### **Box 13: Significance and impact of collage-making**

The below blog discusses the role collage-making can play in energising communities to adopt changes in attitudes and build confidence.

Read the complete blog here: <https://www.pria.org/pria/2016/06/can-collage-n-change-communities/>

Source: *PRIA Blogs (Democracy for All)* <https://www.pria.org/pria/?-25-0>

### **Street Theatre**

Street Theatre/ Nukkad Natak has always been a method to attract mass attention and develop critical thinking and generate awareness on social issues. The target group can also be encouraged to face its own realities, and address the challenge by enacting, scripting and presenting it through a street play. A street play is known for its catchy dialogues, attractive slogans and powerful dramatic elements like tragedy, humour, mimicry etc. The youth mainly



*Street play (Nukkad Natak)*

come forward to play this genre. The primary goal of a street play is taking a social message to a large group of people.

Every street play has a specific public social theme and the actor who performs should possess the skill to exhibit and portray the theme well. The dialogues are colloquial and should be rendered monotonously with a clear and loud voice. This kind of recitation in high pitch will leave a huge impact in the minds of the audience.

Generally, the duration of the street play is 8-10 mins. Most of the time, the actors are uniformly dressed to bring the uniformity in behaviour and mindset of the people. Lack of a formal theatre settings is an added advantage to connect with people in real life. This effective technique compels the spectators to stereotype with the character played.

This exercise clearly helped the group to prioritize the needs of the youth group and crafted an entry point for further intervention.

#### **Box 14: Expression in Art “Antargoonj”: Voices of Change**

The video enclosed here portrays the use of arts- based methods to express, address and find solutions to societal challenges, adopted by Martha Farrell Foundation in this particular video.

[https://youtu.be/7p\\_Z-RKs6dQ](https://youtu.be/7p_Z-RKs6dQ)

#### **Box 15: Street Play- Youthra 4.0**

Below enclosed is a video of a play by ‘Anubhuti – The street play society of Janki Devi Memorial College, New Delhi during a street play theatre competition organized by PRIA called Youthra 4.0. It is a step taken by theatre group to spread awareness and promote balanced regional growth and help the villages of not just Uttarakhand but also other parts of the country to view reverse migration and recreation of villages as a solution.

*Source: Youthra 4.0- A street theatre competition organised by PRIA, February 2020, New Delhi*

[https://www.youtube.com/watch?v=1upZK85G2a8&list=PLGktKrOnEbIqeoou\\_11m97i-vTVa3A2eD&index=1](https://www.youtube.com/watch?v=1upZK85G2a8&list=PLGktKrOnEbIqeoou_11m97i-vTVa3A2eD&index=1)

**Box 16: Chadhar Badar or Chadar Bandhani, Dumka, Jharkhand**

Chadhar Badar or Chadar Bandhani is a very rare form of indigenous Santhal puppetry and a hall mark of Santhali culture. Puppetry has always been associated with folk culture and has played an important role in folk education. Watch a small glimpse of the puppetry

Source: PRIA – Santal Fest 2022, organised by SKM University, Dumka

<https://youtu.be/aPmpAYHm-4>

**Box 17: Majma-e-Azaad**

An evening of poetry and free verses on safe spaces organised at PRIA on the occasion of International Youth Day on 10th August 2018.

<https://youtu.be/wW-rTyDqH64>

**Box 18: Participatory Safety Audit**

As a step towards addressing the issue of violence against women in Sonipat, there was also a felt need to understand the safety issues for girls in these spaces and the attitudes and mindsets existing within individuals residing within these spaces. Thus, local level animators, along with youth members of Kadam Badhate Chalo, Martha Farrell Foundation's flagship program, conducted a safety audit in 20 villages, 20 community level schools and 2 universities in Sonipat. Read [more](#).

<https://youtu.be/QXdc30iBu8k>

<https://youtu.be/90dI9ybOtVk>

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## **Annexures**

### **Annexure 1: Competencies of a Community Based Participatory Researcher, PRIA**

If we accept the paradigm that research is meant to be meaningful for the community, and used by them to solve their problems, then a researcher must learn to play a different role – a role in which she/he takes responsibility for carrying out a community-engaged research process which results in energizing stakeholder participation and community actions to use research findings to improve their situation as an outcome.

To become an effective community-based researcher means:

- Becoming a facilitator in the research process
- Valuing lived experiences of ordinary people as a source of knowledge
- Developing authentic listening skills
- Building partnerships through mutual engagement
- Investing in relationship building with individuals and institutions

Aligned with this, using CBPR effectively signifies forging meaningful and equitable partnerships amongst dissimilar others (researcher and the researched; theory and practice; insider and outsider; local and global; and many more).

#### ***2.1 Researcher as facilitator***

An ideal community-based researcher moves beyond refining his/her cognitive skills towards developing a deeper understanding of his/her existence. In addition to learning basic research skills, a community-based researcher must develop affective, spiritual, and intuitive capacities. This helps transform the individual from an initiator to a facilitator wherein he/she can help facilitate the process of knowledge generation. It is an important skill that the researcher ought to have before he/she embarks on community-based research.

#### ***2.2 Valuing lived experiences as a source of knowledge***

A community-based participatory researcher engages in social investigation of problems, involving the participation of ordinary people. This starts with the assumption that ordinary people already possess knowledge. They know their social realities well and can articulate this knowledge. It is this existing knowledge which is used daily by the people in their on-going struggle for survival. A community-based participatory researcher values the diverse experiences of people from their own perspective.

#### ***2.3 Learning to listen***

A researcher can learn more about the needs of the people by simply listening and talking to them. Sitting among a group of people, the researcher encourages them to share their thoughts and views, one by one. The way we acquire knowledge, the way we learn about people's needs, the way we construct our ideas of community, people, and identity in relation to each other, is dependent on our ability to establish a means to listen and learn.

## **2.4 *Building partnerships***

Depending on the situation in which you are undertaking your research, 'engagement' can cover consultation, extension, communication, education, and partnership.

Engagement is the process of building relationships with people in the community and putting those relationships to work to accomplish shared research goals. The art of engagement centres on knowing when to invest in relationship building and when to tap relationships to get work done.

Partnership, one of the most important forms of developing engagement, is a way of being and a way of working with others that implies:

- Mutual understanding
- Shared purpose
- Reciprocity
- Collaboration in decision making, and
- Transparency regarding outcomes.

The forging of a partnership is not easy to establish with people who have been victims of a dominating structure, traditional attitudes and negative self-images reinforced through subordination to outside researchers.

## **2.5 *Investing in relationships***

The community-based research approach requires investing in relationships at the individual and institutional levels when engaging with the community. Relationships can be maintained by:

- Constantly questioning the context(s) in which the community lives
- Adapting your research and engagement to focus on and addressing the needs of the "have-nots" in the community
- Respecting knowledge and skills that already exist within the community
- Continued learning through critical reflection, beyond the current engagement
- Transparency and ethical values in all aspects of the administration and implementation of the research process.



## ***2.6 Commitment to learning these skills and roles is the start of the community-based research process***

It may be difficult for a researcher to relinquish the role of expert and of imposing of one's own ideas, consciously or unconsciously. Learning to become a community-based researcher means fostering critical consciousness about social reality. This involves understanding how relations between people are historically and politically situated, and raises ethical issues around power, status, and authority, as well as reflection over a researcher's roles, intentions, actions, and content. It means examining privately and publicly the sources of social power in their own lives, in the lives of the communities with whom they want to engage, and how these sources of power can appear in research.

### **Box 14: The Six C's of A Successful Community Based Researcher**

Capability – The researcher believes community members are capable of learning to change

Commitment – The researcher invests in the process for mutual benefit, beyond self-interest

Contribution – The researcher creates an environment that encourages community members to take responsibility

Continuity – The researcher sustains the process over time, engaging with community members on a long-term basis

Collaboration – The researcher builds reliable interdependence, in which researcher and community operate in an environment of sharing and trust

Conscience – The researcher embodies and is guided by ethics of service, trust, and respect

Adapted from “Effective Engagement: Building Relationships with Communities and Other Stakeholders”, Department of Environment and Primary Industries, State Government of Victoria, (Melbourne), Australia, 2005

## **Annexure 2: Compulsory Community Engagement Course, UGC, 2020**

### **2.1 Compulsory Community Engagement Course**

It is recommended that each HEI conducts a compulsory course to provide community engagement to all Undergraduate & Post Graduate students so that their appreciation of rural field realities is holistic, respectful, and inspiring. Model community engagement course is described below.

## **a) Introduction**

New generation of students are increasingly unaware of local rural realities surrounding their HEIs, as rapid urbanisation has been occurring in India. A large percentage of Indian population continues to live and work in rural and peri-urban areas of the country. While various schemes and programmes of community service have been undertaken by HEIs, there is no singular provision of a well-designed compulsory community engagement course that provides opportunities for immersion in rural/local community realities. Such a course will enable students to learn about challenges being faced by vulnerable households in rural and peri-urban communities and develop understanding of local wisdom and lifestyle in a respectful manner.

## **b) Objectives:**

- To develop an appreciation of community culture, lifestyle, and wisdom in rural and peri-urban areas amongst students
- To learn about the status of various agricultural, rural, and other development programmes of the government
- To understand causes for distress and poverty and explore solutions for the same
- To apply classroom knowledge of courses to field realities and thereby improve quality of learning

## **c) Learning Outcomes:**

After completing this course, student will be able to

- Gain an understanding of local rural and peri-urban life, culture, and social realities, especially of vulnerable households
- Develop a sense of empathy and bonds of mutuality with local community
- Appreciate significant contributions of local communities to Indian society and economy
- Learn to value the local knowledge and wisdom of the community
- Identify opportunities for contributing to community's socio-economic improvements

## **d) Credit**

2 credit, 30 hours, at least 50% in field, compulsory for all students

## **e) Contents**

Divided into four Modules, field immersion is part of each Unit

Course Structure: 2 Credits Course (1 Credit for Classroom and Tutorials and 1 Credit for Field Engagement)

- Understanding realities of economic, social, and cultural lives of rural and peri-urban communities, with special focus on vulnerable households
- Understanding local community institutions, panchayats, municipalities, CBOs, SHGs, and their functioning
- Learn about the implementation of government's welfare and development schemes and programmes, especially for the vulnerable households
- Learn about local administration and its functionaries and functioning towards socio-economic development of the communities

A variety of field-based practical activities can be designed, for example:

- Interaction with SHG women members, and study of their functions and challenges; planning for their skill building and livelihood activities
- Visit MGNREGS project sites, interact with beneficiaries and interview functionaries at the work site
- Field visit to Swachh Bharat project sites, conduct analysis and initiate problem-solving measures
- Conduct Mission Antyodaya surveys to support under Gram Panchayat Development Plan (GPDP)
- Interactive community exercise with local leaders, panchayat functionaries, grass-root officials and local institutions regarding village development plan preparation and resource mobilization
- Visit Rural Schools / mid-day meal centres, study infrastructural resources and gaps
- Participate in Gram Sabha meetings, and study community participation
- Associate with Social audit exercises at the Gram Panchayat level, and interact with programme beneficiaries
- Attend Parent Teacher Association meetings, and interview school dropouts Fostering Social Responsibility & Community Engagement in Higher Education Institutions in India
- Visit local Anganwadi Centre and observe the services being provided
- Visit local NGOs, civil society organisations and interact with their staff and beneficiaries,
- Organize awareness programmes, health camps, Disability camps and cleanliness camps
- Conduct soil health test, drinking water analysis, energy use and fuel efficiency surveys
- Raise understanding of people's impacts of climate change, building up community's disaster preparedness

### Annexure 3: Knowledge Mobilisation

Knowledge mobilisation is a key component of the CBPR process. The common elements with most knowledge mobilisation approaches include: 1) sharing knowledge and results of research with both academic and non-academic communities 2) raising awareness of issues on which research was conducted 3) bringing stakeholders together 4) strengthening the confidence and organizing abilities of marginalized groups to act 5) supporting new practices and action in families, communities, and workplaces, and influencing policy and design of programmes. For instance, Martha Farrell Foundation conducted participatory research on sexual harassment faced by women domestic workers at their workplace in Delhi, using an arts-based method of drawing on a Saree. The process was able to bring out powerful expressions, thoughts, feelings of participants and women domestic workers themselves addressed challenges and solutions to end sexual harassment at their workplaces. The art created in the process (the Sarees) were then used to host a consultation with policy makers, where women domestic workers raised their concerns with policy makers. Read about the Saree Project [here](#).

#### **Box 15: A new framework for knowledge production for building a knowledge democracy**

The reflection paper provides useful insights into a knowledge democracy framework.

*(Source: Mobilizing Community and Academic Knowledge for Transformative Change: The Story of the UNESCO Chair in Community Based Research and Social Responsibility in Higher Education; Dr. Budd Hall and Dr. Rajesh Tandon, 2017; [https://unescochair-cbrsr.org/pdf/resource/BuddHall\\_Mobilizing\\_Knowledge\\_ENG\\_Dec13.pdf](https://unescochair-cbrsr.org/pdf/resource/BuddHall_Mobilizing_Knowledge_ENG_Dec13.pdf))*