

PARTICIPATORY RURAL APPRAISAL INTERPRETATION



DEPARTMENT OF SOCIAL WORK-PG

YEAR: 2023

VILLAGE: PAHAMMARDOLOI, RI-BHOI DISTRICT

5th to 7th June 2023

PREPARED BY:

MSW 2ND SEMESTER

INTRODUCTION:

Prior to the onset of PRA, development programmes, projects and initiatives has been very much unilinear and isolated in its approach. This resulted in the failure of the programmes and projects to identify the needs and acknowledge the local communities. Development has always been seen from an outsider's perspective based on the limited little available knowledge and literature. Development had very little or negligible impact on the lives of the local communities. It was in the late 1980's that there was a paradigm shift in development practices realising the need to change the approach towards development by adopting the bottoms-up approach. This approach was focused on identifying the felt needs through understanding ground realities. In doing so it acknowledged the need to adopt a new approach which is people centric. The lesson learned from data gathering and collection through the structured and semi-structure format in the form of questionnaire and interview schedule showed constricted and limited information and opinion from the local communities. Hence, they desired an approach which is more flexible, cost effective and limited time consumption and which allows participants to express more of their opinion. The solution to this was the introduction of participatory approach in development practices. Participatory Rural Appraisal (PRA) developed in the late 1980's to incorporated the essence of community participation as an integral component of PRA. It is a form of reversal learning as the community members play an important role in sharing vital information about the community to the facilitators. The professional or experts conducting the PRA are more of a facilitator and observer in the process of conducting PRA. The approach encourages practitioners to keep in mind the local or indigenous knowledge of the community which can provide practitioners with valuable information to know more about the community and its practices. Its approach is very simple which allows even the illiterate to interact with the practitioners and provide them with important inputs. Its flexibility in nature allows participants to interact with the practitioners through symbolic interaction by using materials that are available within the surrounding of the community. PRA is an assessment and learning process that empowers practitioners or people to create the information based they need for participatory planning and action. Outsiders contribute facilitation skills and external information and opinions. The approach aims to incorporate the knowledge and opinions or the rural people in the planning and management of development and projects and programmes. PRA is also used as an approach for collecting valuable qualitative data on

different dimensions of the community. Many different tools have been developed for use in PRA. Many different tools have been developed that can be used while conducting PRA.

SOCIAL MAPPING: Social mapping is the most popular method of Participatory Rural Appraisal. The focus of the tool is on the depiction of habitation, patterns and the nature of housing and social infrastructure like roads, drainage system, schools, drinking water facilities, etc. Social mapping is different from other regular maps in significant ways;

- It is made by local people and not by experts.
- It is not drawn to scale. It depicts what the local people believe to be relevant and important for them.

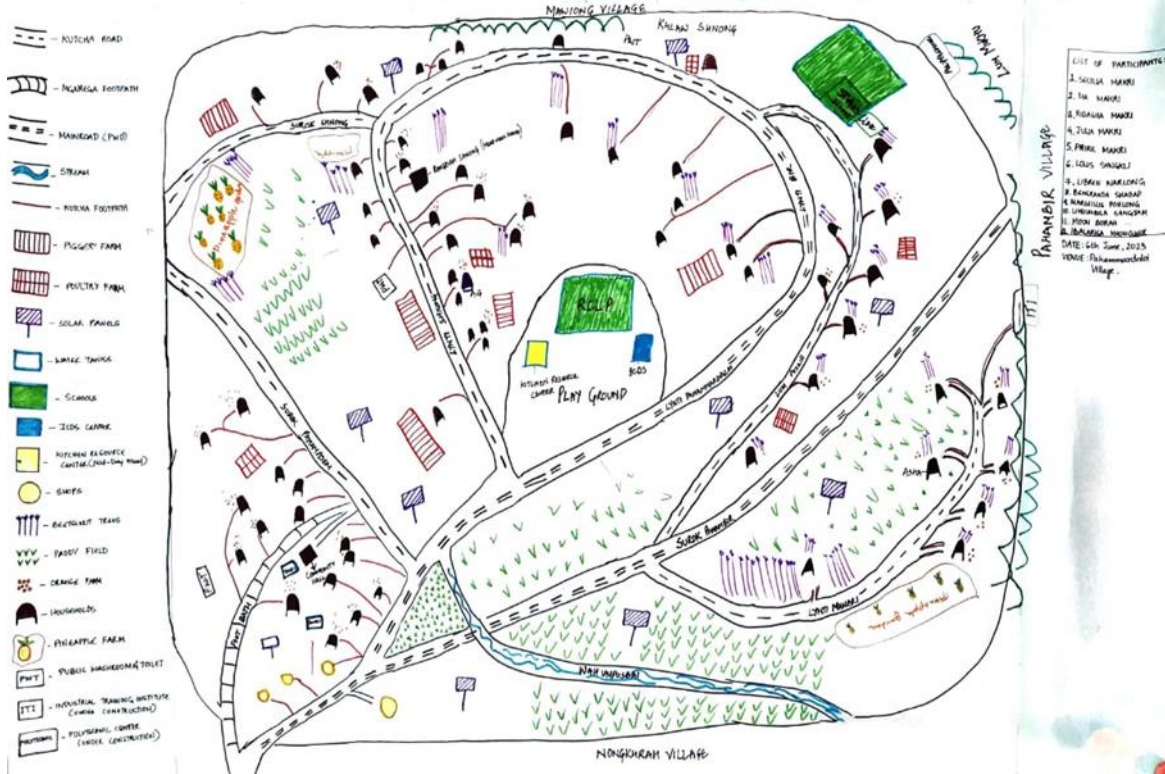
The chief feature of a social map is that, it is a big help in developing a broad understanding for the various facets of social reality viz, social stratification, demographics, settlements pattern and social infrastructure. The diverse application of social map include;

- Developing a comprehensive understanding of the physical and social aspects of village life.
- Collecting demographic and other required information household-wise.
- Providing a forum for discussions in which to unravel the various aspects of social life.
- Serving as a monitoring and evaluating tool.

Use of social mapping:

- Exploring community structure, organisations and processes. Identifying who lives and where in a community.
- Identifying different social groups using locally defined criteria and discussing social inequities.
- Identifying the location of different social groups in relation to key resources, including biodiversity and ecosystem services, and the community structures and processes that may be relevant in influencing the distribution of benefits.
- Identifying which community members may be most vulnerable to various hazards and risks, including those resulting from climate change, and discussing coping strategies and opportunities.

SOCIAL MAPPING OF PAHAMMARDOLOI VILLAGE



INTERPRETATION: The total area of Pahammardoloi village is 407.14 hectares. The surrounding villages are Mawiong to the North, Nongkhrah to the South, Pahambir to the East and Mukhu forest to the West. The village has one main road that goes Pahambir village whereas the road that surrounds the entire village are kaccha and MGNERGA



roads. There is only one MGNERGA footpath in the entire village and the rest are kaccha. Pahammardoloi has one stream that flows during summer and its name is Wah Umpusbai. From the map, it can be seen that the main occupations of the people are pineapple cultivation, piggery farming, poultry farming, beetel nut cultivation, orange cultivation and paddy cultivation. The village has semi-clustered and dispersed settlements with a total number of sixty-five houses. The types of houses are cottages, huts and cemented. There are a total of fifteen solar panels but only ten are functioning. The main source of water is tap water by Jal Jeevan Mission. There are two schools and they are Roman Catholic Lower Primary School and St. Mary's Secondary School. The Village has one Community Hall, one Integrated Child Development Scheme (ICDS) Centre and one Kitchen Resource Centre. There are four shops in the entire village. It also has a number of three public washroom toilets implemented by Francois Xavier Bagnoud (FXB) by India Suraksha and HDFC Bank. There are two water reservoir tanks funded by International Fund for Agricultural Development (IFAD). There are two under construction institutions and they are Industrial Training Institute (ITI) and Polytechnic Centre. The village also has one pharmaceutical clinic run by the sisters of St. Mary's School. There is one sacred forest called Khlawshnong near Mawiong village.

TRANSECT WALK:

Transect is another PRA method used to explore the spatial dimensions of people's realities. It has been popularly used for



natural resource management. It provides a cross sectional representation of the different agro- ecological zones and their comparison against certain parameters including topography, land type, land usage, ownership, access, soil type, soil fertility, vegetation, crops, problems, opportunities and solutions. A transect is different from resource map despite areas of overlap. The resource map provides a bird's eye view of the locality with a focus of natural resources. A transect, however depicts a cross sectional view of the different agro- ecological zones and provides a comparative assessment of the zones of different parameters.

Applications of Transects has been used for various purposes including:

- Appraisal of natural resources in terms of status problems and potential
- Verification of issues raised during other PRA exercise particularly during social mapping, natural resources mapping, etc.
- Planning of various interventions and checking the relevance of the planned interventions.
- Monitoring and evaluation of interventions and projects.



INTERPRETATION: With the assistance of four local guides **names..** MSW 2nd semester students began the transect walk from the football ground near RCLP school, and proceeded to walk through the village until they arrived at RCLP school. Students learned a lot about the village from the local guides.

Firstly, the students were informed about the public toilets and washrooms which was a scheme by FXB india suraksha and HDFC. But the utilities are not being used by the community people anymore. There are 15 street lights, some are working and some are not. There are also piggeries and water taps in the village that FXB India suraksha and HDFC have contributed.



The MGNREGA (Mahatma Gandhi National Rural Employment Guarantee Act 2005) scheme was used to construct katcha road, footpath and pigsty in the village. Every household in the village receives water through water taps from a single water tank that is the part of Jal Jeevan Mission scheme by government.

It was discovered that farming is the primary source of the local people who raised a variety of crops including oranges, betel nuts, tomatoes, and cucumber in addition to pineapples. In the village there are also a lot of jackfruit trees. The village is surrounded by paddy fields, and man-made ponds can also be found which are privately owned. Through the transect walk, it was discovered that there are several privately owned poultry farm, piggery in the village which are also one of the people's sources of income, there are two greenhouses in the village seen during the transect walk.



The students of social worker found out an ITI (Industrial Training Institute) and a polytechnic building which was under construction. Social worker students also found out there is one RCLP school, one St. Marry's SEC school, a community hall, 4 shops and a bus stand in the village.



SEASONAL CALENDAR:

Seasonal calendar is a visual representation of activity that take place over a year. It is a useful exercise which attempt to determine seasonal pattern in rural areas. It offers a visual presentation of the various activities that are taken place and practice in the community.



Objectives:

- 1) To learn about the changes in livelihood over the years.
- 2) To collect information based on the activities and population over the year.
- 3) To show the seasonality of agricultural, cultural and non agricultural work load, rainfall pattern, food availability, human diseases, gender specific income and expenditure, water and holidays.

Findings:

During the interaction with the community people ,the students Social worker learned about different activities such as agricultural, non-agricultural activities which the community people are engage in their daily life. They also learned about the different seasons and diseases which the people of the community face.



The following are the findings:

1. **Rainy season:** The rainy season starts from April to October. There is heavy rainfall in the months of June, July and August and also high chances of hailstorm in the month of April.
2. **Temperature:** In the month of April to September there is extrem heat in the village.
3. **Water scarcity:** The village faced water scarcity from the month of February till May.



4. **Employment (Job cart):** Every ultarnative months the villagers get Job Cart for 100 days. But it depends on how the government provide the materials to the community people.

5. **Staple Vegetable:** In the month of January to March the villagers grow capsicum as their staple vegetable.

6. **Wild edible vegetables:** The villagers also eat wild edibles for a nutritious diet and some of them are:

- a) **Ja- ir:** From the month of June to October.
- b) **Ja-jew:** Month of June till November.
- c) **Jewla, Jadoh blang and peiñtelo (Jamujlok):** The whole year
- d) **Jalang jar:** Month of May till October.
- e) **Ja-İong:** Month of April till November.
- f) **Pashor khlaw:** Month of April and May.

7. **Rice:** Month of June till November.

8. **Fruits:** The villagers grow various types of fruits. They are-

- a) **Orange:** Month of June to November.
- b) **Jackfruit:** Month of January to July.
- c) **Pine apple:** They planted twice in a year that is from April to June and again from October to December.
- d) **Papaya:** Month of September to October.

9. **Bettle nut:** Month of May till December.

10. **Bay leaf:** Month of June till next year February.

11. **Diseases:**



- a) **Flu and cough:** The villagers get in the month of December because of the change in the weather.
- b) **Malaria:** Most of the community people suffer from malaria in the month of June, July and August.

12. **Live stock breeding:**

- a) **Chicken:** The egg is laid by the chicken first, but it can take up to 45 days for it to hatch.
- b) **Piggery:** It depends on the owner when they want to breed the pigs.
- c) **Cows:** The cows breed in the month of July once in a year.

13. **Festival:** The community people celebrate their festival which is called the Shadsajer in the month of February and Christmas in the month of December.

SEASONAL CALENDAR MONTHLY

	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER
ACTIVITIES	RAIN SEASON											
	HAILSTORM											
	TEMPERATURE											
	VEGETABLES											
	FRUITS											
	BETLE NUT											
	RICE											
	FESTIVALS											
	DISEASES											
	WILD EDIBLE VEGETABLES											
	EMPLOYMENT											
	WATER SCARCITY											
	LIVESTOCK BREEDING											
	BAY LEAF											

Venue: Panamangaloi Village Date: 2/16/23

List of Participants:

- Angekita Sivanich	- Donkohlong Syngkli	- Sahan Syngkli
- Graceful Siting	- Patanaha Makni	- Patan Makni
- Prayuta Phun	- Sechul Makni	- Fullman Syngkli
- Monnagan Hatabanah	- Alan Syngkli	- Lyngyan Syngkli
- Kankongman Siantin	- Synteden Thangthun	

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Venn Diagram

A venn diagram is an illustration that was circle to show the relationships among things or finite groups of things. It is a method used to identify and understand the important function of various institution with the communities.

Objective

- To conduct venn diagram in the village pahammardaloi.
- To understand the relationship and the important of various institution with the village.
- To understand how the local people feel about the various institution in the village.

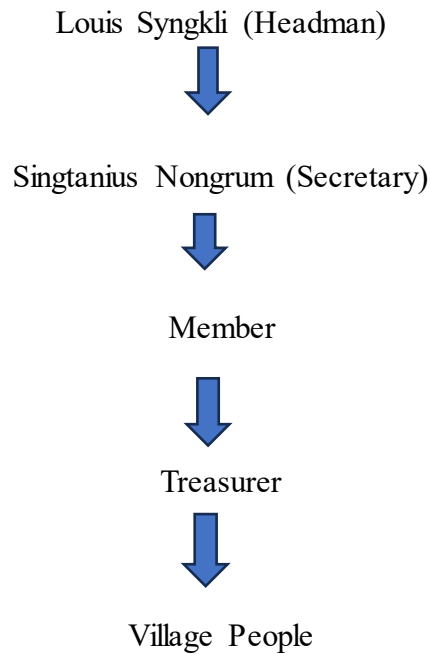
Interpretation/Finding: The student social worker from St Edmund College Shillong conducted a PRA tool on venn diagram with the community members on the 6th June, 2023 in Pahammardaloi village. The purpose of the activity is to gather information and understand the relationship between the community people



and the various social institution which are closely engaged with. There were 8 participants in total 7 were males and 1 were female and they a farmer. The student social work went some of the houses of the village to gather information about their activity.

From conducting this venn diagram the student social worker learnt that the community people are closely connected with the Clinic of St Mary's School, St Mary's School, RCLP (Roman Catholic Lower Primary) School, Women Club, Youth Club, Asha, Anganwadi in the village. And from the venn diagram the villager are not closely connected with the Church, PHC (Public Health Centre), MLA, MDC, (R&DC) Rural &Development Council, JJM &FXB Scheme.

VILLAGE STRUCTURE



DAILY ACTIVITY CLOCK

The daily activity clock illustrates all the different kinds of activities carried out in one day. It is particularly useful for looking at relative workloads between different groups of people in the community, eg women, men, boys, girls, rich, poor, young and old. It is also one of the PRA tools used to explore daily activities along with the duration of those activities. The daily activity is a visual representation of the different kinds of activities which are carried out by the members of Pahammardoloi village in their daily lifestyle. It is a popular method used to explore the activities of an individual, group or community on a daily basis. It depicts various activities that individuals or groups are involved in along with the duration of those activities.



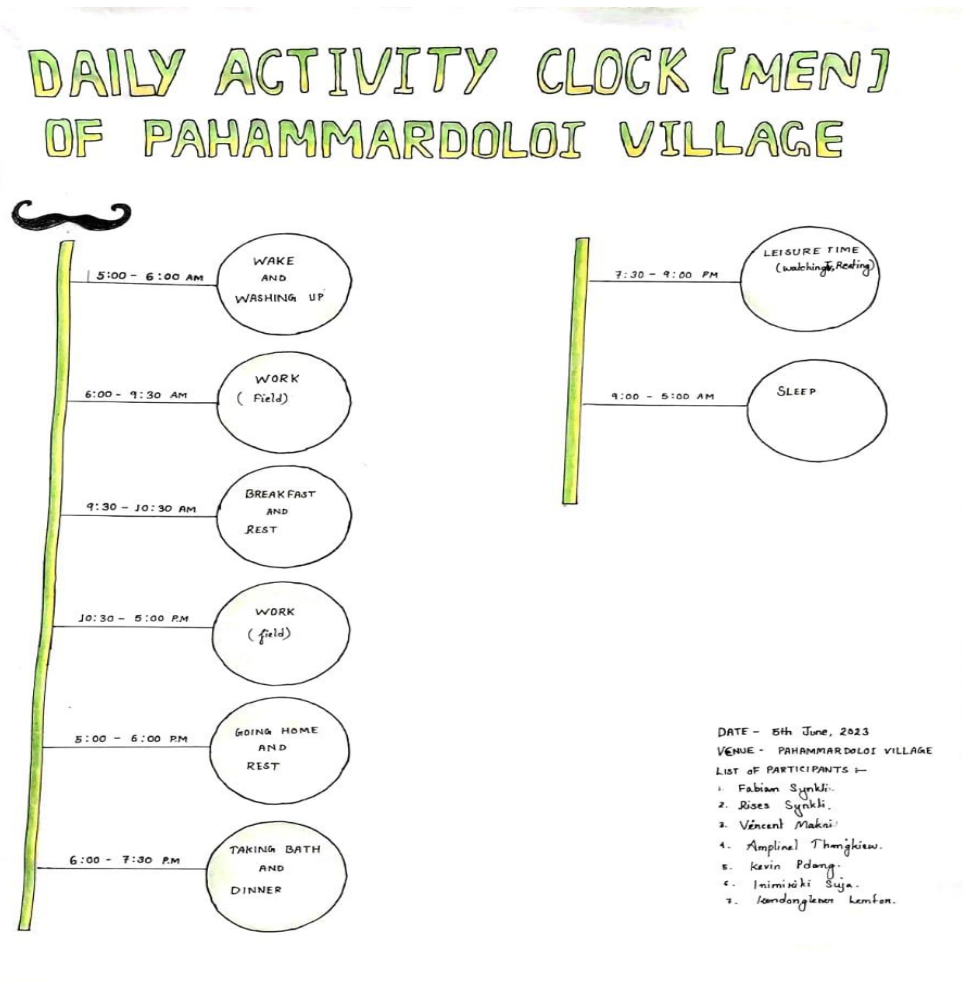
Objectives:

- I. To search and evaluate the daily activity patterns of members.
- II. To understand how the people spend their daily time, their lifestyle and their living conditions.
- III. To understand the daily working schedule of the community people.

MEN:

Interpretation/finding: On the 5th June 2023 the student social workers conducted a daily activity clock with the men of the village. They had an interaction with some of the men and discussed about their daily activity schedule. Through their activity the student social worker

came to know that men usually wake up and wash up at 5:00am to 6:am and go to the field around 6:am to 9:am and come back for breakfast at 9:30am to 10:30 am. Once they finish their breakfast the go back to the field for their work from 10:30am to 5:00pm.



When the time reach 5:00pm they trek for half an hour to get back home. Once they reach home, they have tea and spend their time taking bath and having dinner i.e from 6:00pm to 7:30pm. After taking bath and having dinner they spend their time in reading and watching TV i.e from 7:30 pm to 9:00pm after which they spend their leisure time and go to sleep. They sleep from 9:00pm till 5:00am.

BOYS:



INTERPRETATION: From the interaction with the boys of Pahammardoloi village, The MSW 2nd semester student found that most of the boys usually wake up and finish their washing up activity around 3:30 – 4:30 am. After washing up, from 4:30-5:30 am the boys would exercise and go for their morning walk. After their exercise from 5:30-6:30 am the boys would help their parents in doing the household chores like washing their own clothes. when the boys have finished their household chores, they would start to have their breakfast around 6:30-7:30 am and then from 7:30-8:00am the boys would start getting ready for school. It takes 20 minute for the boys to reach their school, that is from 8:00-8:20am. From 8:20am-2:00pm the boys spend their hours in school. Their school would end around 2:00pm and the boys would go straight home which takes around 20 minute that is from 2:00-2:20 pm. After the boys reached their own homes they would start taking bath from 2:20-2:40pm. From 2:40-3:00 pm the boys would start going for tuition and from 3:00-5:00 pm the boys spend their time studying in their tuition. From 6:00-7:00pm the boys would have tea and take a break. From 7:00-8:00pm they would start doing their homework and also study. From 8:00-9:00pm the boys have their dinner and from 9:00pm the boys go to sleep and wakes up again at 3:30 am. From 3:30am the boys continued with their daily activities.

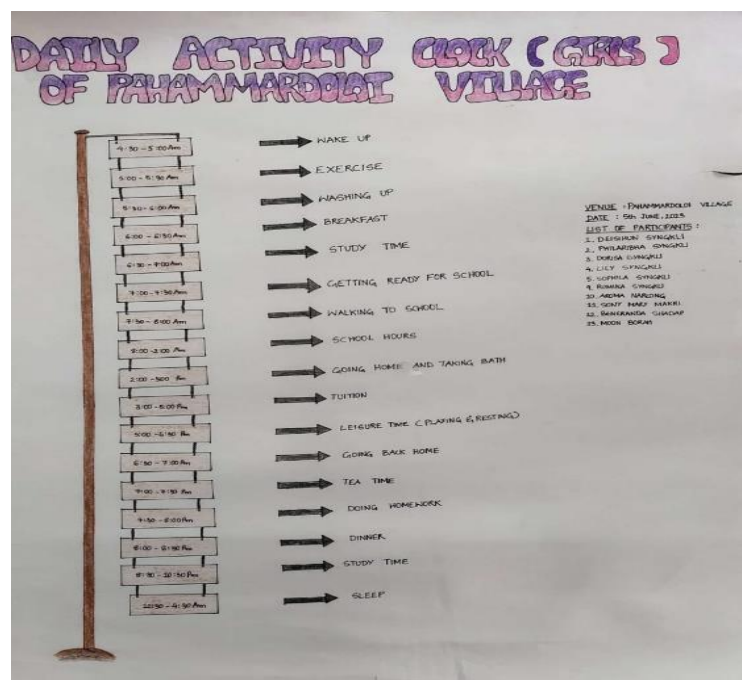
WOMEN:

INTERPRETATION: On the 5th of June 2023 the student conducted a daily activity clock with the women of Pahamardoloi village. As the have information given out earlier by the village authority to come one at RCLP school, so as same women come over, the student social workers began with the interaction on their daily lives basis routine. Through their activity the students came to know that the women usually wake up at 4.00 AM and 4.30 AM they started to go for marketing and they will came back by 7.00 AM. From 8.00 AM breakfast and complete all the household chores till 9.00 AM and they get ready for work. And around 10.00 AM they reach their agricultural field, and they started with their work till 2.00 PM. After that they have their lunch and rest till 2.00 PM. And again they started with the work from 2.00 PM till 4.00 PM. After reach home at 4.30 PM they wash up and 5.30 PM they started to prepare food for dinner. From 6.00 Pm till 8.00 Pm they rest and spending some leisure time with their family. At 8.00 PM they have their dinner and finally they sleep at 9.00 PM.



GIRLS:

INTERPRETATION: From the drawing above, it can be seen that the girls wake up by four thirty in the morning. They do some exercise followed by washing up and having breakfast. By seven o' clock, they get ready for and walks to school. After school hours, that is, from eight to two in the afternoon, the participants then return home for bathing. They even go for tuitions which is from three to five in the evening.



After tuitions get over, they have their leisure time. Some go to the playground to play while

others may stay back home to relax or watch television. By six thirty in the evening, the participants have their tea which is followed by doing homework or any work given by their teachers. The participants have their dinner around seven thirty. After dinner, they study for a while and goes to bed by ten o' clock in the evening.

PROBLEM TREE:

Problem tree analysis helps to find solutions by mapping out the anatomy of cause and effect around an issue in a similar way to a Mind map, but with more structure.

Objectives:

1. To know about the common problems faced by the community people.
2. To know about the causes and effects of the problem.

Findings:

The MSW 2nd semester students through their interaction with some of the community people the student social worker learned about the common problems of the community people. The main problem is financial problem. From the financial problem the main cause is



lack of study time for the students because as the parents go for their work and they have to look for their siblings and also do household chores. The effects of this problem lead to the student poor results in exam. For the youths unemployment is one of the main problem that they faced. And the effect of the unemployment leads to poverty.

Another problem faced by the community people is bad roads for the transportation. It's time consuming for the villagers to travel from one place to another and especially for marketing. Because of less transportation the community people are not able to sealing their vegetables and because of this there is wastages of vegetation.

Next is scarcity of water. The community people faced water scarcity from the month of February till May as there is less rainfalls which leads to villagers consuming unhygienic drinking water.