

Declaration by Editing Authors

This is to declare that this report has been written by us. No part of the report is plagiarized from other sources. All information included from other sources have been duly acknowledged. We state that if any part of the report is found to be plagiarized, we shall take full responsibility for it.

Mr. Francis Adaikalam &

Ms. Semmalar Selvi

Assistant Professors,
Department of Social Work,
Loyola College, Chennai

Acknowledgement

We would like to express our sincere appreciation to all those who provided support to complete this report. We duly acknowledge and sincerely thank Loyola College management for their encouragement. We thank the department especially our colleagues for their constant support and critical for inputs for the success of this exercise. A special gratitude to Dr. Gladston Xavier, Head, Department of Social Work, Loyola College for giving us an opportunity for mentoring the students in organising Rural Camp 2016. A special appreciation to the Rural Camp Leaders Ms. Rajula Begum and Mr. Pushparaj for effectivity leading the Group throughout the process. We would like to appreciate the efforts of the Executive Committee leaders and Group Leaders for eminently executing the group activities. A special appreciation to the students from Coburg University Ms. Anna-Lena Wissing, Ms. Magdalena Hauber, Ms. Ulrike Pozimski and Mr. Jannis Meyer for helping us in editing this report. Last but not least we immensely appreciate the contributions made by each and every student who contributed in bringing out this report.

Table of contents

1. Introduction.....	5
2. Objectives	6
3. Selection of Rural Camp Leaders.....	6
4. Pilot visit.....	7
5. Planning meetings and Core committees.....	11
5.1 Transport Committee Report.....	11
5.2 Food Committee	12
5.3 Finance Committee	14
5.4 Programme and Documentation Committee.....	16
6. Executive Committees.....	23
7. Groups	25
8. Summary of Group Activities.....	27
8.1 Elite Group.....	27
8.2 Enlighten Group.....	28
8.3 Societal Transformers Group	29
8.4 Joyful service Group	30
8.5 Roots Group.....	31
9. Participatory Learning and Action.....	33
9.1 Social Mapping	34
9.2 Historical Transact.....	37
9.3 Seasonal Diagram	40
9.4 Daily Schedule.....	44
10. Research report – Survey using KoBo tool box	47
11. Input sessions on District Administration.....	53
12. Report of the Community event	55
13. Evaluation and Assessment	56
14. Conclusion.....	57
15. Pictures	61

Summary

The Rural Social Work Perspective is part of the core training for Social Work students. From the 24th of November till the 3rd of December 2016, 49 students doing first years Masters in Social Work spent their time living, learning and working in Villages of Cuddalore District. Planning, Organising and execution of the camp was rest with students as they were divided into different committees with specific tasks.

The students were split into 5 heterogeneous groups based on age, gender, abilities and nationality as five German students joined the camp. Each group had a respective village where they should understand, engage and plan activities based on the field reality. The villages are Vairakuppam Village, Sonam Chavadi, Thottithoppu, Poondiyankuppam Colony and Poondiyankuppam Village itself.

Daily work in the place of stay was entrusted with a specific group. The daily tasks include Prayer and Evaluation preparation, Programme documentation, Food preparation, Water, Sanitation and Housekeeping.

The daily schedule of the students was well organized. Everyday students woke up at 5.30 a.m. and met for the morning prayer, sport or yoga. After tea or a health drink, the students went for manual work in nearby public places like cleaning to cremation ground and school premises. From 8.00 am till 9.00 a.m. the students had time to take bath and to write their daily report. The students had breakfast around 9.00 a.m., followed by an input session from faculty or from a guest speaker. After lunch, the students gathered in their groups to discuss about activities in the village, to organize presentations, events or to practice their performances. From 3.30 p.m. till 7.00 p.m. the students went to their respective villages to carry out their planned task. Around 8.00 p.m. they had dinner, followed by an evening prayer. Presentations, discussions, assessment of the group members and of other groups, reflection were part of the daily evaluation. Around 11.30 p.m. the students could go to bed.

The main aim of the Rural Social Work Perspective is to get to know rural life by living in the location, engaging with villagers, applying methods of Community Development like Participatory Learning and Action (PLA), understanding the rural life through gaining information through villagers but also from guests who held lectures for the students.

Every group should organise a community program like performing a skit. One main task was to conduct a survey using KoBo toolbox involving as many villagers as possible. On the last day, the students organised an event by themselves for all the villages, which includes performances and presented their learning. This includes their research outcome gathered through qualitative and quantitative methods before the villagers. In the following report an overview of the 10 days will be given by portraying their work, learning experiences, and results of their time in the Rural Camp.

1. Introduction

From the 24th of November to the 3rd of December 2016, the first year social work students of Loyola College went to Poondiyankuppam Village in Cuddalore District in Tamil Nadu to live, to work and to learn from rural realities for ten days. It is an integral part of their fieldwork with a specific focus on developing a perspective on social work in rural areas. Hence, it is designed to give maximum exposure of rural realities to the students during their first year of social work training. To experience the rural life as real as possible it is mandatory to spend the camp days under simple conditions and with a minimum of facilities. The whole process has been planned and executed by the students with sparse guidance of faculty members who accompanied the students for the ten days.

As a first step to initiate the planning process, the Rural Camp leaders were elected. Subsequently the students form different committees initiated the planning for the camp. The whole class was divided in five groups, for each group two leaders were selected to guide the group for various activities during the camp.

Custom-made evaluation tool was evolved to assess individual as well as group performance at the end of each camp day. The study module “Rural Social Work Perspective” is a two credit practical course within M.A Social Work degree at Loyola College. The students were asked to write individual reports, which covered the day’s activities as well as their daily learning experiences. The reports are to be submitted to the group leaders in the following morning during the common meeting. The attendance of the students was taken at every meeting to ensure their hundred per cent participation in the entire process of the camp.

2. Objectives of the Rural Social Work Perspective (in short Rural Camp)

- To expose students to rural realities and their systems and structures.
- To provide an experience of group living and understand its dynamics.
- To provide an opportunity for the students to organize themselves in planning and execution of tasks.
- To identify and bring out leadership skills.
- To enable students to identify and mobilize resources.

3. Selection of Rural Camp Leaders

The students elected the Rural Camp Leaders during the first planning meeting conducted by them. It was decided to have two leaders, one female and one male student in order to have a gender balance at the leadership level. Ms. Rajula Begum and Mr. Pushparaj were elected as camp leaders.

4. Pilot visit

In the following meetings a pilot visit team was constituted to select an ideal village for the Rural Camp. The members divided in two groups to visit two different villages.

The basic aim of sending the students for a pilot visit was, to check the villages' suitability for conducting a Rural Camp on the basis of certain criteria. The basic idea is to live and to experience rural condition as villagers live in Tamil Nadu with a bare minimum facilities like access to toilets, wash rooms, living space and with or without electricity, less or no all-weather road and different types of community living in the village.

The teams were expected to explore options for a place to stay, which is usually a public building like a government school, a hostel or a village panchayat building.

After visiting the villages, the two teams presented the facts and information they gathered about the areas. At the end of the meeting, the group decided to go to Poondiyankuppam Village in Cuddalore District as it covered all the requirements for a Rural Camp.

Cuddalore District is estimated to have an area of 3,564 square kilometres, a population of about 2,605,914 and 112 villages. The five villages that students were getting exposed to during the Rural Camp were:

- Poondiyankuppam Village
- Vairakuppam Village
- Poondiyankuppam Colony
- Sonam Chavadi Village
- Thottithoppu Village.

Pilot Visit Reports

To give a detailed insight into the pilot visit, both expedition groups, the one going to Cuddalore and the other visiting Nadakuppam, gave a reports based on their assessment.

PILOT VISIT: REPORT NO. 1

Name of village : Nadukuppam
District : Villupuram
Population size : 360
Major livelihood places : Agricultural lands, pond, well, ration shop
Various place to visit : –

Schools near Nadukuppam:

- ⊙ ALM Matriculation School Koonimedu
- ⊙ Al Rasheed Matriculation School Koonimedu
- ⊙ Girls Higher Secondary School, Veppery
- ⊙ Ramakrishna Matriculation School, Marakkanam

Colleges near Nadukuppam:

- ⊙ Bharathiyar Teacher Training Institute

Government hospital in Nadukuppam: –

Location from main town:

The nearest town to Nadukuppam is Vandavasi which is approximately 8 km away.

Surrounding villages and distances:

1. Kandadu (5 km)
2. Alapakkam (5 km)
3. Panichamedu (6 km)
4. Nanakkalmedu (6 km)
5. Murukkeri (6 km)

Staying : Devikulam church, Mandabham

Market details:

There is no market nearby, the community people have to travel nearly 20 km to reach the market.

Transport facilities:By rail

There is no railway station near to Nadukuppam within a radius of 10 km. From Chennai Egmore Station to Tindivanam Station, there is an express train; the approximate travel time is 3 hours. From Tindivanam a local bus can be taken to reach Murukeri with a travel time for 20 minutes and Nadukuppam is 6 km away from Murukeri.

PILOT VISIT: REPORT NO. 2

Name of village	:	Poondiyankuppam
District	:	Cuddalore
Population size	:	1,150
Major livelihood places	:	Agriculture, Company, Fishing
Location from main town	:	15 km distance (mode of transport-bus)
Surrounding village and distance:		1. Vairakuppam – 2 km 2. Sonam Chavadi – 2 km 3. Thandukarumoodu – 2 km
Staying:		Government School in village
Market details:		15 km located from Cuddalore

Transport facilities:

The nearest train station is the Tirupadripulyur Railway Station in Cuddalore. There is a direct train connection from Chennai Egmore to Tirupadripulyur, the approximate travel time is 3 hours 20 minutes. From Tirupadripulyur, there is a local bus going to Poondiyankuppam which takes about 30 to 40 minutes.

5. Planning meetings and Core committees

After the selection of the village, four committees were formed to facilitate the processes of the camp. Those four committees were: Transport, Food, Finance and Programme/ Documentation Committee. The names of the members of each committee are given below:

Committee	Members
Transport	Hemanth and Shamili
Food	Ashwini and John Francis
Finance	Priyanga and Barakka
Program and Documentation	Percilla and Jerlin

5.1 Transport Committee Report

The transport committee was assigned with the duty to arrange the travel details for the Rural Camp. The committee comprised of two members Hemanth and Shamili. It was asked to list the cost for travelling to Cuddalore by various means of transportations. The committee members enquired the expenditure for travelling via bus both in private and in public transport. The estimated cost for the private bus was Rs. 40,000 and the Government bus chartered trip cost was estimated around rupees 26,000 for the entire group. As the travelling itself should also be a part of the rural life experience, it was decided to use the public transport. This also reduced the cost of transportation.

When the committee decided and announced about assembling at the Koyambedu bus depot on the day of departure, a request came from a person with disabilities in the class about not feeling comfortable travelling in the bus and suggested to travel by train. Considering the request it was decided to opt for train and the committees booked train tickets from Egmore to Cuddalore. The transport committee spend Rs.12,100 in booking train tickets.

5.2 Food Committee

The role of the food committee was to plan for the menu and estimate a food budget for the entire stay of the Rural Camp. The committee members Ashwini and John Francis worked out a budget for the food expenses. It was decided by the committee that the groceries would be purchased at the local town after the students reach the campsite. It was instructed to the committee that the food for all 10 days should be simple and cost effective. Vegetables and grains available in the local village were ought to use. The committee came up with an estimated budget of Rs. 40,000 and spent Rs. 33,500. It was decided to have a helper/cook from the local village to assist the students in cooking their everyday meals during the camp. The food committee coordinated the overall purchase, but each day's food responsibilities were taken care by each group on a rotation basis. Hence the group leaders, in coordination with the group members, fixed the menu for every day and took responsibilities of serving the food. The food committee ensured that the food is not wasted and the left over was served in the next meal. The groceries purchased by the committee were maintained and distributed by them to each group based on the menu worked out by the group on every day. It was decided not to have non-vegetarian food since it is considered as a luxury but sea food was sponsored from an ex-loyolaite who visited the students during the camp. The local village leader sponsored a lunch to the students on 26.11.17.

Food menu list

DAY	BREAKFAST	LUNCH	DINNER
23/11/16	Own food	Veg Biryani	Rava upma
24/11/16	Semiya Upma	Rice, Sambar, Fish curry and Fish fry	Rice, Fish Curry, Vathal & Sambar
25/11/16	Koozh	Romato rice	Noiupma
26/11/16	Puttu, Kichidi	Lemon rice, Curd rice and Appalam	Kichidi
27/11/16	Pongal	Sambar, Lady's fingers & Appalam	Pongal & Semiya
28/11/16	Idli with Sambar	Prawn gravy	Semiya
29/11/16	Puttu, Semiya	Rice, Sambar, Lady's fingers, fry	Semiya
30/11/16	Pongal, Kesari	rice, rasam, sambar, potatoes	Chicken Biryani, duck curry
01/12/16	Semiya	puliogare	Curd rice, Semiya
02/12/16	Bread omelette & sprouts	Rice, Kara kozhambu, coarse	Briyani, Duck fry

5.3 Finance Committee

The two finance committee members were Mr. Baracka and Ms. Priyanga.

The role of the finance committee was to come up with an estimated budget for the Rural Camp. After working on a draft budget it was decided by the committee to collect Rs.1,500 per student for meeting the camp expenses. Apart from this, the students have paid a Rural Camp fee as part of the fees paid during admissions. The students were instructed to bring Rs.500 extra and keep it with them to meet any contingency expenses during the camp. The finance committee was given instructions to come up with a budget considering the low cost living and simple rural food as it is part of rural living experience.

Income:

S. No	Income – Details	Amount
1	43 students x Rs 1,500	Rs 64,500
2	Camp fee paid by the students during the admission	Rs 20,000
	Total Income	Rs 84,500

Expenditures:

S. No	Expenditures – Details	Amount
1	Transport (Train, buses and bike)	Rs 16,100
2	Health (Medical expenses)	Rs 550
3	Paying the PRA trainer	Rs 1,000
4	Programme committee	Rs 1,500
5	Gas purchase	Rs 1,800
6	Maintenance (House bulbs)	Rs 540
7	Gifts for invited guests (towels)	Rs 950
8	Payment to the cooks	Rs 6,300
9	Food expenditures (in general)	Rs 33,060
	Total Expenditures	Rs 61,800

Balance:

Balance – Details	Amount
Total Income	Rs 84,500
Total Expenditures	Rs 61,800
Balance	Rs 22,700

Other deliberations:

With regard to the balance shown above, two choices were discussed among the group members; either to have a small celebration together or divide the money equally and pay it back. The majority of the members opted for the latter choice. Hence, the Finance Committee, with the help of Rural Camp leaders, considered the group decision and an equal amount of money was returned to the students. The breakup is given below:

Balance	Rs 22,700
Amount disbursed back to students, Rs 400 x 43 students	Rs 17,200
Final Balance	Rs 5,500

The remaining Rs. 5,000 are to be used for the following activities listed below and the students will be kept posted on the expenditures of the remaining money.

- ✓ Documentation
- ✓ Photo printing to attach to the document
- ✓ Newsletter
- ✓ Other small expenditures in the course of documenting the Rural Camp experiences

5.4 Programme and Documentation Committee

The members of the programme and documentation committee were Ms. Pricilla and Ms. Vedha Jerlin. Their role was to coordinate with the camp leaders in planning and execution and also to document the whole process and write the Rural Camp report.

Programme Committee Report:

Day 1

The first year MA Social Work students of Loyola College went to Cuddalore as a part of their rural social work perspective. They boarded the train at 7:40 am at Egmore station on the 24th of November 2016. The students, along with the professors, reached Tirupadripulyur Station from where they took a local bus to Poondiyanuppam. The students reached the hostel at around 10:00 am.

After lunch the students and professors met to draw out the plans for the day. The students were instructed about the rules and discipline, which they had to follow. After the meeting the students started practising in their respective groups for the community programme.

The main objective for the students on the first day was to go for their observation visits. The five groups were assigned a particular village to do their observation visit. The groups went for their observation visits at around 3:00 pm and returned by 6:00 pm. There were two groups, which had to travel long distance to go to their assigned villages through the railway track. Those groups returned by 7:30 pm.

After dinner at 8:30 pm the students gathered for an evaluation meeting. The groups shared their reflections on their observation visits. The two groups, which had to walk a long distance for their observation visit, expressed their difficulty and inconvenience in going to the village. The professors agreed to change the village for the two groups. The camp leaders allotted next day's type of work for each group. The evaluation meeting was over at 10:30 pm.

Day 2

The second day's programmes and activities of the camp started at 5:30 am with a prayer. After the prayer, the trainees were given information about the day's activity

schedule. They started their manual work at 6:00 am. The manual work field was a nearby cremation ground and the students were asked to clean and clear the debris and weeds in the ground. The manual work was completed by 8:00 am. The trainees had their wash hour from 8:00 am to 9:30 am and were asked to assemble by 10:00 am after breakfast. They assembled and had a meeting regarding the PLA techniques. The meeting focused on the methods of social mapping, seasonal mapping and daily activity schedule.

The Poondiyankuppam former Panchayat President Mr. Jaganathan and the Head Master of Poondiyankuppam Higher Secondary School were the resource persons of the day. The trainees interacted with them and got to know a lot of information about the Panchayat system. The session closed at 12:15 pm and the trainees were asked to gather again by 2:00 pm after having their lunch. From 2:00 to 3:00 pm. The students went to their respective villages for PLA recording and social mapping. After coming back at 7:00 pm the students prepared their charts to present and document the social mapping of their villages. The trainees dispersed for dinner at 8:00 pm and gathered around 9:00 pm for the evaluation. During the meeting the groups presented their maps and shared their reflections. The professors gave suggestions and comments for further improvements. The evaluation meeting was finished at 10:30 pm.

Day 3

The trainees followed the same schedule, which they had on the previous day. After breakfast the trainees were involved in an activity organized by the Professor Semmalar. The activity reflected on the various social systems existing, especially the caste system which dominates in the villages. The trainees were given the opportunity to make a critical analysis on the activity, which reflected on the caste system in the villages.

There were two sessions organized for the day. Mr. Murali who was the cook of the hostel and prepared food for the trainees held the first one. He has worked as a tank operator for 10 years and now he has been selected as a nominee for the post of ward member of Poondiyankuppam village.

The guests for the next session were two women who work in Anganvadi (preschool) in Poondiyankuppam. In their talk they shared about their duties and their experiences of

working as a cooks in the preschools. The trainees interacted with the resource people and gathered lot of information about the village lifestyle and activities. After lunch the students went to their respective villages to improve their mappings, which they presented during the evaluation time. The evaluation meeting ended at 10:30 pm.

Day 4

The fourth day of the Rural Camp started at 6:00 am with a prayer, followed by the manual work. In their groups the students complete their PLA report regarding the observation visit in their villages.

After breakfast the trainees had an interactive session with the hostel children from 10:00 am to 11:00 am. The Ex-chairman of Panchayat Union Mr. Thamarai Kanan who is also an alumnus of Loyola College gave a guest lecture on the Panchayat systems and how it is functioning.

A practice session on the community program of each group took place after the lunch. In the afternoon the trainees were shown by the KoBo survey group how to use the surveys on their phones. The groups left to their respective villages at 5:00 pm and returned by 7 pm. After dinner the camp members met for evaluation at 8:40 pm. Experiences about the handling regarding the KoBo app were shared and also few suggestions to alter the questions in the research questionnaire were given. The KoBo team documented all the suggestions and assured that the corrections will be made. At 11:00 pm the evaluation meeting was closed.

Day 5

The day started with a prayer session at 5:30 am after which tea was served. Strengthened by this the trainees headed towards the school area where they did their manual work by picking up litter and waste. After breakfast two trainees presented a mock interview by using the new set of questions, which were designed for the research with the KoBo app.

Many Government officials interface with villagers presented the type of work they undertake. Mr. Saravanan, Block Development Officer briefed on the developmental work taken in the villages. Mr. Sakthivel from Public Health Department described about the health initiatives of the Government. We also had Mr. Srinivasan and Mr.

Velayudham explained on various social services schemes of the Government for the rural community. Lunch was served at 1:15 pm. A second mock interview took place at 2:45 pm after uploading the questions in the mobile KoBo app. Last suggestions were made and led to small change so the final Rural Camp survey for 2016 could be uploaded and was ready to use by the trainees.

After the Dinner was served at 8:00 pm. the evaluation of the day started at 9:30 pm. The groups shared their experience and difficulties they faced by doing the survey. The day was closed with the end of the evaluation by 11:10 pm.

Day 6

With a prayer and prayer songs at 6:00 am the sixth day of the Rural Camp started. As the daily routine with tea, manual work, washing time and writing personal report settled in, the trainees followed it.

At 9:30 am the students were called for a group meeting. The content included the group reports and the updates about the preparation of the camp song, the camp banner and the dance for the community programme on the last day of the Rural Camp. Also the participant discussed about the venue of the programme. A leader for the event was selected and given the responsibility of the organisation process. Two groups performed their cultural programme to the rest of the camp. Until lunchtime the students continued their practice sessions and left after their meal to the respective villages to completing the survey.

Social Work students conducted the evaluation session after the dinner. Unlike the other days before that the responsibility of leading the evaluation was given to two students and the professors sat along with the group. The camp members shared their reflections about the survey and the results of the survey were discussed. As the students calculated with a free day to go on a trip to Pichavaram in the nearby area, the two members were allotted organize the details. By 11:00 pm the meeting was over.

Day 7

Before the physical exercise and the warm-up tea at 5:45 am, the students hold the prayer at 5:30 am. Fulfilling the daily morning routine the trainees gathered for a

common meeting at 9:30 am. The staff enquired and noted the planned timings for the community programmes in the different villages of each group. Shortly after a guest lecture was given by Dr. Manohar and Mr. Jayakumar, Department of Health Services.

The guests spoke mainly about the various structure of the health department. Also the population ratio of Cuddalore, the last problematic events like the Tsunami, the recent floods and cyclone affecting the Cuddalore District were discussed in the session. Finally the experts informed the students about the prevention and treatments of communicable and non-communicable diseases, as they are affecting the inhabitants that particular locality. Lunch was served at 1:00 pm. The group met half an hour later to confirm with the professors the timings and venues where the trainees will perform their street plays. In the afternoon the groups visited their respective villages and returned at 8:00 pm.

Again the presidency of the evaluation session was with two students. The highlights as well as the difficulties of today's performances were shared in-between the groups and faculties. As the most experienced an good afternoon in their villages and positive feedback it was hard for some to mobilize people or get along with last minute changes in their street play. The camp members encouraged and appreciated each another as showed good teamwork. By scheduling the plan for the next day the evaluation session was brought to an end.

Day 8

The trainees began their day at 6:00 am. As it was raining the daily activities changed slightly. So the manual work session was cut down to a minimum of time and the physical exercise didn't take place. At 9:00 am the trainees gathered for a common meeting after they had their breakfast. The group assessment on the PLA reports in the morning was supposed to be followed up by a guest visit of the Sub Collector of Cuddalore. Unfortunately he had to cancel the meeting as a result of his busy schedule. So the trainees used the time to prepare their survey reports, which are based on the answers villagers gave.

From 3:00 pm to 5:30 pm the students went to see the backwaters located in the Sonam Chavadi village. As this was the village the roots group went for their observation visits the proposed and led the trip.

In between the trip and dinner time the student practiced for the community programme, which was planned to hold on Friday. After dinner the evaluation started at 8:30 pm. Like it become a valued tradition two students organized the session. A rehearsal, planned and coordinated by the programme committee, gave students and professors the opportunity to share comments and improvement suggestions about the programme. By 11:00 pm the session was over and the campers were free to rest after an exciting day.

Day 9

The trainees gathered together at 6:00 pm for the morning meeting, after the prayer, physical exercise and tea. The group and individual assessments were filed and kept in record. Shortly after, the trainees started to prepare the community programme. The results of the surveys had to be documented and composited in a report written in Tamil. A cross check of the work with the faculties was recommended. The programme committee prepared the programme schedule and designed invitations. To brushing up the last details a final rehearsal of the whole programme was presented after lunch.

Soon the mobilization team left to different villages to invite people for the community programme. To prepare the stage the trainees reached the venue by 4:40 pm as the programme started at 6:00 pm. The District Sub Collector of Cuddalore, Mr. Johny Tom Varghese, and the Collector Trainee of Tanjore District, Mr. Prakash, were invited as the chief guests of the event.

It was a great and joyful experience for the trainees to perform for the villagers and they got the impression that the community members also enjoyed watching the programmes. The programme finished at 7:30 pm.

Together with the students the chief guest came along to the hostel to have a commune dinner.

For a last time the camp members had their evaluation meeting after they finished the dinner. The professors appreciated the work of the trainees and they gathered together for a campfire which went on till 11:00 pm.

Day 10

The tenth day was the last day of the Rural Camp. At 7:00 am the trainees came together for a common meeting. Every member was asked to clean the room he or she stayed in. The house keeping committee was supposed to clean the common rooms in the hostel. The clean-up of the kitchen tools and the kitchen itself was under the responsibility of the food committee. The programme committee was asked to collect the PLA reports. To make the documentation more clearly the groups copied the assessments drawn and written on charts to A4 sheet papers.

By presenting the report the finance updated the student members that Rs. 20,000 are remaining from 84,000 they had originally collected. The group agreed to ask the finance committee to return the balance money to the single members.

To give feedback to the faculties and evaluate their work and support an assessment was designed by evaluation team. The survey was handed to the group leaders, who evaluated the teaching staff with their groups.

The trainees checked out from the hostel at 10:30 am. They travelled by mini buses. Passing by Cuddalore, the group stopped at Praveena's home, which was on the way. Her family warmly welcomed the campers and offered tea and snacks. At 12:00 pm the journey was continued to the railway station. Train barding was at 2:10 pm. As the train was delayed by an hour the group reached Egmore at around 5:45 pm.

The 10 days in Cuddalore District have given unforgettable memories and have helped the social work trainees to gain immense knowledge about different village systems. The trainees learnt how to lead a simple and humble rural life by seeing the villagers and by living like them for ten days.

6. Executive Committees

Apart from the core committees, which were formed to plan different activities before the camp, executive committees were formed to facilitate the daily functioning of the camp. The details of those executive committees were:

Committees	Roles and responsibilities
Prayer and Evaluation	The committee should organize the daily devotion in the morning and also organize the evaluation session. They have to ensure the cleanliness of the place before prayer and evaluation sessions.
Programme	The committee should coordinate with the camp leaders to organizing the events of each day during the stay in Rural Camp.
Food	The committee should coordinate with the cook and decided on the menu and serving of the food. They should ensure that the kitchen is kept clean and should take responsibility washing the vessels.
Water and Sanitation	The committee should ensure that water is conserved by the entire group and should ensure adequate water is available for washing purpose. They also should ensure the cleanness of the sanitation where students are staying.
Housekeeping	The committee should ensure that the place of stay (staying hall) is cleaned every day.

All the five groups were assigned to take up the role of each committee on a rotation basis. The following table provides details of the responsibilities assigned to the executive committees.

DATE	ELITE	ENLIGHT	SOCIETAL TRANSFORMERS	JOYFULL SERVICE	ROOTS
24.11. 2016	Food	Programme	House Keeping	Prayer & Evaluation	Water & Sanitation
25.11. 2016	Programme	House Keeping	Prayer & Evaluation	Water & Sanitation	Food
26.11. 2016	House Keeping	Prayer & Evaluation	Water & Sanitation	Food	Programme
27.11. 2016	Prayer & Evaluation	Water & Sanitation	Food	Programme	House Keeping
28.11. 2016	Water & Sanitation	Food	Programme	House Keeping	Prayer & Evaluation
29.11. 2016	Food	Programme	House Keeping	Prayer & Evaluation	Water & Sanitation
30.11. 2016	Programme	House Keeping	Prayer & Evaluation	Water & Sanitation	Food
01.12. 2016	House Keeping	Prayer & Evaluation	Water & Sanitation	Food	Programme
02.12. 2016	Prayer & Evaluation	Water & Sanitation	Food	Programme	House Keeping
03.12. 2016	Water & Sanitation	Food	Programme	House Keeping	Prayer & Evaluation

7. Groups

The entire group was divided into five groups for executing the camp activities. The group leaders were decided by the faculties in charge of the camp as part of leadership building process.

Two group leaders were elected in order to have gender balance in leadership. They were asked to conduct group meetings to initiate planning of the group activities in the camp. They had series of meeting to evolve a group name and also to plan for the group cultural activities in the respective villages that they would be working in the camp. The following are the details of the group members and leaders of each group.

GROUP	LEADERS	MEMBERS
Group 1: Elite	Aravind (16-PSW-015) Elma	Felix Tete Shamili Vimenu Richa Aswini Priyanga Pushparaj Ulrike
Group 2: Enlighten	Britto Nivedha Dias	Reena Jebin Vedha Jerlin Worshinphy Baraka Ranjith Magdalena

<p>Group 3: Societal Transformers</p>	<p>Sahaya Priyadarshini Abisheik</p>	<p>Hemanth Jones John Britto Precilla Annet John Xavier Shalin Anna-Lena</p>
<p>Group 4: Joyful Services</p>	<p>Nandini Aswin</p>	<p>Rincy Linda Paul John Francis Aravind (16-PSW-037) Rajula Sebastian</p>
<p>Group 5: Roots</p>	<p>Cathy Jagadeesh</p>	<p>Arun Thomas Praveena James Fernandez Monica Hartman Vikukhoto Rolnu Jannis</p>

8. Summary of Group Activities

8.1 Elite Group

Poondiyankuppam Colony was assigned to Elite group for their field work. Approximately 350 families live in this village. The trainees were asked to go for a transect walk to the assigned village to build rapport with the community members, on 24th November, in the afternoon. The following day the trainees used Participatory Learning tools like social mapping, historical timeline, seasonality diagram and daily work schedule to collect basic information about the village. The trainees divided themselves into sub-groups and conducted (PLA) Participatory learning and Action on 25th and 26th of November.

Based on this information, the trainees, designed charts and presented them to the entire group on the same day. Following that, the trainees were asked to do base line survey in the respective village. The group members divided themselves into four teams to do the survey, since there were lot of non-Tamil speaking members in the group.

The Elite group planned to do an awareness programme in the Poondiyankuppam on issues like human trafficking, Gender inequality and Child marriage. The trainees mobilised the community to conduct this programme on 2nd December in a common building near Murugan Koil of Poondiyankuppam. The community responded positively after watching the community programme.

The trainees observed that the villagers face caste discrimination from the dominant caste villagers and the villagers face problems related to unemployment. Landlessness as a major problem among the community members is also an important observation, which was made during the field work.

8.2 Enlighten Group

The enlighten group was assigned to Thottithoppu village for field work. There are two different group of people residing in Thottithoppu village, Irrular/ Villiyar (ST) and Paryar (SC). The majority of the residents were Irulars. The inhabitants said that they were natives of Tiruvannamalai and they migrated to Thottithoppu village for their land lords to work in their farm land to catch snakes and rats in paddy field. Later they settled in the place and changed their occupation to daily wager labourers on the farm land of the landlords at Thottithoppu.

The major occupation of the villagers is working in the agricultural sector as unorganised workers. The village itself is situated besides large agricultural land, where they have been working as labourers for many years since now.

The trainees conducted following activities in the village: Resource and social mapping of the village, seasonal diagram, daily activities, and historical time line of the village, KoBo tool survey and community mobilization for community organization.

The 10 days of Rural Camp being beneficial for the trainees and they have learned lot of new things. They could improve skills such as planning, coordination, problem identification, critical evaluation, group management.

8.3 Societal Transformers Group

The group members were assigned to Vairakuppam village. It is a small village which has 48 families. The major occupation of the village is cattle rearing and working in the agricultural sector. Many families of Vairakuppam village have migrated to different cities for occupation but they still have their agriculture land in the village. The trainees conducted Participatory Learning and Action (PLA) in Vairakuppam village on 25th November 2016.

As the trainees learned in college how to involve the community people in PLAs, it was easy for them to mobilize the community to draw a social map. The other participatory learning tools like historical transect, daily activity schedule and seasonal diagram were used to collect multidimensional information from the villagers. The villagers got actively involved in identifying the resources of the village while drawing the map in the common place. Later that information was transferred into charts which were presented to the group.

The trainees conducted a base line survey to find out the basic demographic details, livelihood patterns and alcohol consumption among the villagers. As part of organising the community the trainees performed a Street play to give awareness on violence against women.

8.4 Joyful service Group

Joyful service was assigned to Poondiyankuppam village during the Rural Camp. The village has 75 families who are depending on agriculture and other allied activities. Few men of the village work in factories, outside the village Pot making is also a prominent activity of the villagers. More than 40% families belong to the pot making caste (Kuyavan) which considered to be their main occupation till now. The villagers said they buy mud from the outside the village to make pots and sell the products during the festivals.

The wage of the villagers range between Rs. 200-500 for agriculture work and Rs. 100-200 for factory work. As agriculture is a seasonal occupation, most people have to look for other occupational options during non-seasonal time. The trainees conducted participatory research and base line survey in the village to learn about the socio-economic conditions of the village. They organised a community programme in form of an "image formation". In this, a particular scene, lasting 30 seconds in form of a freeze statue was performed. This was supposed to raise the understanding in the community of the importance of education, protection against women harassment in the public sector and domestic violence. The community's response was very positive and they participated in a large extent in the community organisation programme.

8.5 Roots Group

The team "ROOTS" visited the village called "SONAM CHAVADI". There, the team members started to interact with the people in various ways. The male students talked with the boys and men in the village while the female students approached the girls and women in the village. The students visited Sonam Chavadi village six days in a row. On the last day, they conducted a programme for the people which was supposed to create awareness on major problems occurring in the village.

For the first two days, students just visited the village, and created a good rapport while also observing what was happening in the village. They found out that around 70-80 families are living in approximately 100 houses. Each family has three to four family members.

The river Gadilam is situated behind the village and is directly connected to the Bay of Bengal. This river is used by many fishermen from the rural areas around Cuddalore, including those from Sonam Chavadi.

People's occupation and income: More than 80 % of the families belong to the fishing community which means their main occupation is fishing in the backwater called "Gadilam river". By interacting with the people, the students got to know that the residents from the assigned villages are from different castes and communities. Though most of the women are housewives some of them are also carrying out a job in a nearby chemical factory.

Meanwhile, the men are going for fishing. The daily income is around Rs 200-500 for fishing and Rs 100-200 for factory work. However, there are seasons when fishing is not possible which results in many of the fishermen staying at home or having to go to work in the cities. This increases the dependence on cities. Otherwise, there would hardly be enough money available for each household to provide sufficient food.

Factory in the village: The chemical factory situated near Sonam Chavadi village is run by Allied Silica Limited. There is another factory in striking distance which is still under construction. Due to the chemical waste that is partly directed partly leaking into the backwater, the livelihood of the fishermen is endangered. Slowly the fish population is decreasing and those which remain can't be considered healthy fish anymore, as the people told the students. One and half years ago, a chemical cloud came from the

factory that is still under construction. As to the people, there was a disgusting smell and it took more than three days until the cloud was gone.

Survey: The students were assigned to collect information about the village using a KoBo which is an open source software compatible in android phones. This base line survey includes the total population, as well as the male and female ratio. Also, the main occupation, religion, caste, income and number of households were asked. The residents responded very well and they even made them feel like family members. The KoBo survey took three days and was conducted by small groups of two students. They spread across the village to survey. With the help of the villagers they also created a hand drawn map of the village to get a better understanding of the place itself.

Community programme: By observing and interacting with the villagers, the students discovered the major problems in the village which are alcoholism and school drop outs. As a result, they planned a small programme in the village to create awareness about these issues. Since many children had been seen roaming around in the village, the trainees planned to do a puppet show. On the last day, they visited the village at 3 pm and started with the arrangements for the program like organizing a table, cloth and sound system. At 5 pm, the program was supposed to start. To gather people, the students first called for the children before bringing youngsters and other residents also. When the audience was at the venue, the program took place. At the end, the students conducted some activities for the children like making them sing songs, perform dances or whatever they wanted to present. Each participant got a small prize. Also, the trainees got feedback from the village people about the puppet show.

Village people – students: The Sonam Chavadi people made the students feel like family members. They gave them all facilities and provided snacks and tea daily. On the final day one of the family even invited the trainees to come and have dinner at their home. The invitation was taken gratefully.

9. Participatory Learning and Action

“Participatory Learning and Action (PLA) is an approach for learning about and engaging with communities. It combines an ever-growing toolkit of participatory and visual methods with natural interviewing techniques and is intended to facilitate a process of collective analysis and learning. The approach can be used in identifying needs, planning, monitoring or evaluating projects and programmes” (Thomas 2002).

These methods have found to be extremely helpful in learning the unique perspective of the rural communities which is very specific to their village. It enables villagers to share their perceptions and identify, prioritise and appraise issues from their knowledge of local conditions. The approach has been used, traditionally, with rural communities in the developing world. By utilising visual methods and analytical tools, PLA enables all community members to participate, regardless of their age, ethnicity or literacy capabilities.

In making the students understand the rural realities in a systematic way it was decided to teach the techniques of participatory learning tools to them. A trainer from Neelam foundation conducted a half a day session on 23rd November 2016 on Resource/Social mapping techniques to students. Other techniques like daily schedule, historical transect or timeline, seasonality diagram, wealth ranking were taught by the faculties in charge of the camp. The five groups were sent to five different villages which were in 2-3 km radius from their place of stay.

9.1 Social Mapping

Participatory mapping is a visual representation of resources and develops an inclusive interpretation of space including the exploration of cultural relations and historical meaning of objects and its relation to social life. This exercise leads to the communication of spatial information relevant to the community and can aid better project management for the local government or the concerned authorities to target inclusive development interventions. (Outline India, 2015)

The students were trained on Participatory mapping which they used for organising the community.

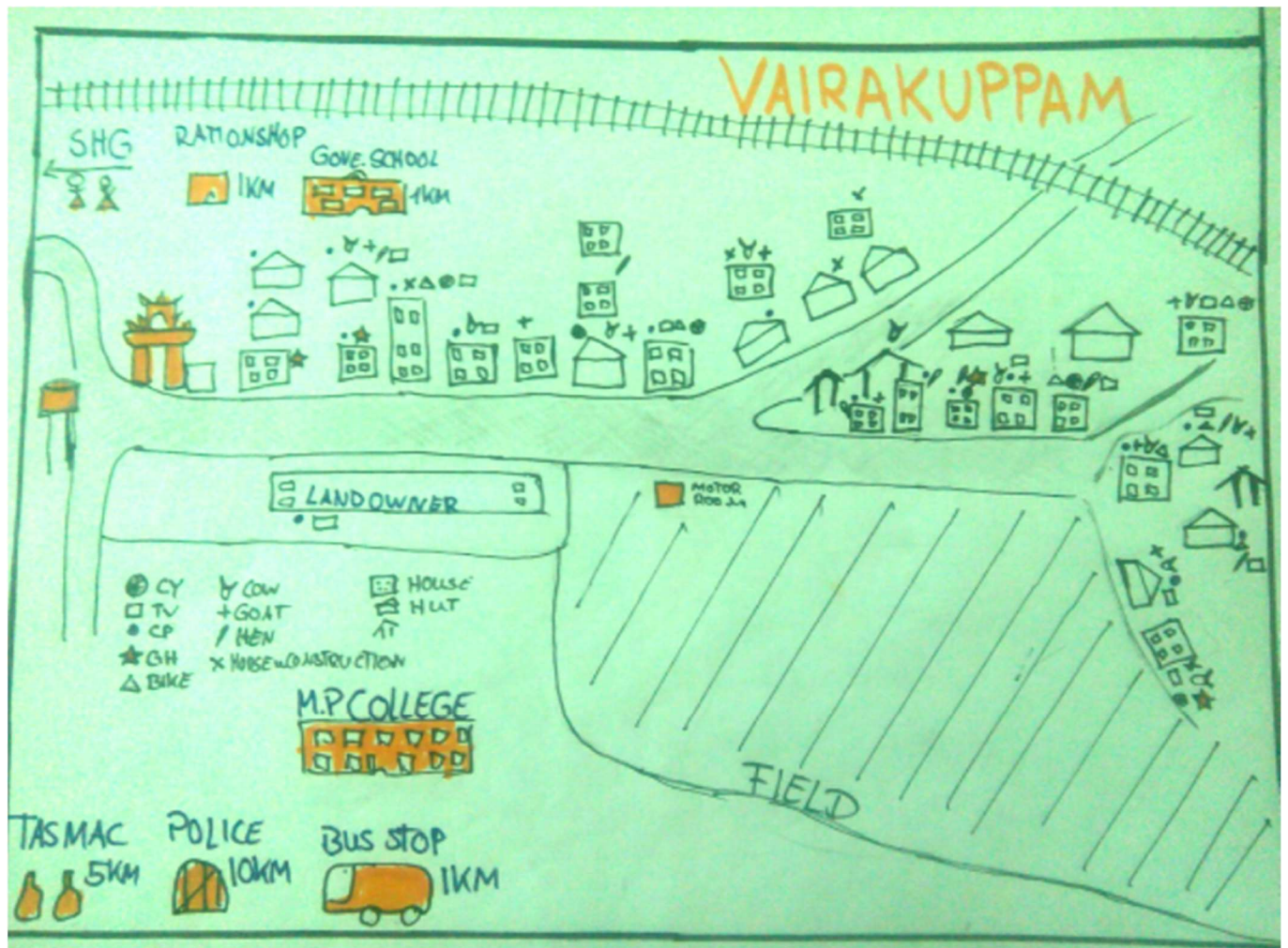
Example: Vairakuppam Village

To create a detailed social map of the village Vairakuppam, the trainees took three steps and used three different methods to gain information.

The first one was based on the interaction with five people. After talking about the method of social mapping and the village life the trainees mobilized the community members, supported by the good relationship the trainees built through the conversation, to draw a map of their village.

The trainees used natural objects, which could be found in the village to draw the map. Together with passing by community members a map of the village was created on the street. This method gave the opportunity to involve all villagers for a short time period and they got the chance to discuss about the different places of the community. So by the natural route mapping the group came in contact with new people and got different points of view regarding the places in the village.

Finally, the trainees' work went more into detail by scathing the whole village. Through interviewing community members more details about the properties could be collected and marked on the map. Asking about owning TVs, mobile phones and livestock the trainees were able to picture the development status of the village. Houses which were under construction, build with solid bricks or with natural materials were counted to get a better impression of the village's wealth. By using techniques of interviewing and drawing, the trainees were able to gain more detailed facts. So at the end they were able to create a detailed social map by combining the collected information.



Sonam Chavadi:



Thottithoppu:



9.2 Historical Transect

The timeline or the Historical Transect is an important PLA method quite commonly used to explore the temporal dimensions of the village from a historical perspective. It captures the chronology of events or historical landmarks of a community, individuals or institutions. The important point to note here is that it is not history as such but events of the past as perceived and recalled by the people themselves. It is recommended to interview older community members who lived in the area over a long time period and also remember events of the distant past. Afterwards the given data should be cross checked with other inhabitants and if possible compared with written sources. This is the act of the Triangulation of data.

The Historical Transect can be used to discuss problems, social and technological innovations or community's history of co operations and activities. So village inhabitants remember and realize how past problems were solved successfully and can draw conclusions for the present and future. It also helps to learn from the community what they consider to be important as well as to understand their historical perspective on current issues. Rapport with the villagers or community members can be developed since a discussion about the past of the area can be a good, non-threatening and enjoyable starting point.

Example 1: Vairakuppam Village

The aim of the technique is to get an insight and overview about important happenings in the history of a village or area. To get as many information as possible, it is recommended to talk to community members who already lived a long time in the respective village. The members of the Social Transformers interviewed Mr. Selvaraj who was born in the year 1944, from that period till date he gave historical information about the village.

1944:

Postal service was introduced to the village, in the beginning it was just started in a house and still the postal service is continuing at that place only.

1950:

During this period the village experienced flood and there were nearly 20 families in that village. This flood spoiled the life of the members and it destroyed many houses.

1965:

During this time the electoral panchayat system was introduced to solve the problems of the villagers, they appointed panchayat president through voting system.

1967:

This was period where electricity was introduced in the village. Beginning there were only few houses. At this period the primary school was also started in the village.

1980:

Television facilities slowly developed all over the village.

1986:

This was the period of development of school. Government sanctioned orders for high school.

1990:

Concrete houses were developed in the village.

2015:

Again during this time the village members experienced flood. This flood was worst comparing to the previous flood and this caused a major damage to the families.

Example 2: Poondiyankuppam Colony

The group interacted with the people of the village and learned about the historical events that happened in the past years of Poondiyankuppam Colony. The events were narrated by the older people, who have been living in the village from their birth till now, i.e. more than 70 years.

YEAR OF EVENTS	EVENTS HAPPENING
1940 - 1980	<ul style="list-style-type: none">* No proper Housing facilities* Village spreaded in colony* Distana House* No proper relationship among members in colony.
1980 - 2005	<ul style="list-style-type: none">* People started to educated themselves.* Underdeveloped to developing* Awareness about other near by village.* Building relation with others* Men and women started to work together
2005 - 2012	<ul style="list-style-type: none">* Going for outside city work.* flood affected badly.* No caste mainted during flood* crop were spoiled and they turn to chose alternative work
2012 - 2016	<ul style="list-style-type: none">* Houses constructed as Building (de) had to break* proper education to both gender.* Still caste system exist.* Early marriage and Dowry are present still.* people aware of Govt. schemes.* Happy with basic needs and life is okay with agriculture.

9.3 Seasonal Diagram

A seasonal diagram is a PLA method that visualises patterns and trends throughout the year in a certain village or community. It can be used for purposes such as rainfall distribution, food availability, agricultural production, income and expenditures, health problems, and others. The seasonal diagram can also be used to collect information on how community members allocate their time as well as their labour in various activities within the village or community.

By drawing a two-dimensional matrix and writing the time period (i.e. month, year) on an axis and the different village activities on the other axis the seasonal diagram can be created. It is recommended to use time periods the participants can relate on. Villagers are encouraged to fill in the matrix of the chart/calendar by marking the grid, using symbols or words. Like social mapping, a seasonal diagram can also be visualised on the ground as a group activity. So the matrix will be filled by placing stones or other objects representing the content.

Through this method knowledge about changes in livelihoods over the year and the seasonality of agricultural can be gained. The life circumstanced according to the annual circle will be apparent. Seasonal diagram is a good method to also get an insight of the village or community people's life during the whole year.

Example 1: Thottithoppu

The trainees created a seasonal diagram by mobilizing community members to share their knowledge about the happenings in the various months. The group chose deliberately the Tamil months as it is the time period in which the village people are dividing their annual circle. Different people were asked to get a wide view on the topics like occupation, food, festivals, diseases and the rainfall seasons.

Chithirai (April – May)

Job - harvest

Disease – chicken box

Food – rice

Vaigasi (May – June)

Job – planting

Food – rice

Aani (June – July)

Job – cultivation

Food – rice

Aadi (July – August)

Job – Harvesting, Fishing

Festival – Iyyanar festival

Food – Rice, Fish

Aavani (August – September)

Food – Rice

Purattasi (September – October)

Job – Planing

Festival – Vinayagar festival

Food – Tapioca rice

Rainfall season

Ipasi (October- Novemeber)

Job – cultivation

Food - Tapioca rice

Rainfall season

Karthigai (November – December)

Job – Cultivation

Festival – SabariMaalai

Food – Tapioca rice, Crab

Diseases – viral fever

Rainfall season

Maargali (December- January)

Food – Rat, Rice

Job – Harvest

Thai (January – February)

Festival – Pongal

Food – sweet potato, rice

Maasi (February – March)

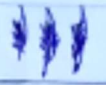










Job – Planting

Food – Rice

Panguni (March – April)

Job – cultivation

Food – rice

ACTIVITIES	RAINFALL	CROPS	FLOOD	WATER FACILITY	S.O.B	FESTIVAL	DISEASES	WATER SCARCITY	FOOD
APR - MAY					HARVEST		GREEN POT 	---	RICE
MAY - JUN		IRR SD YYY			PLANTING			----	RICE
JUN - JUL					CULTIVATION				RICE
JUL - AUG					HARVEST FISHING	IYAMAR FESTIVAL **			RICE FISH
AUG - SEP					OTHERS				RICE
SEP - OCT					PLANTING	VINAPUR **			TAPIOCA RICE
OCT - NOV			~		CULTIVATION				TAPIOCA RICE
NOV - DEC			~		CULTIVATION	SABRI MALLI **	MYAL FEVER 		TAPIOCA RICE
DEC - JAN					HARVEST				PAT RICE
JAN - FEB				-	OTHERS	PENGAL **			SWEET POTATO RICE
FEB - MAR					PLANTING				RICE
MAR - APR					CULTIVATION				RICE

Example 2: Poondiyanuppam Colony

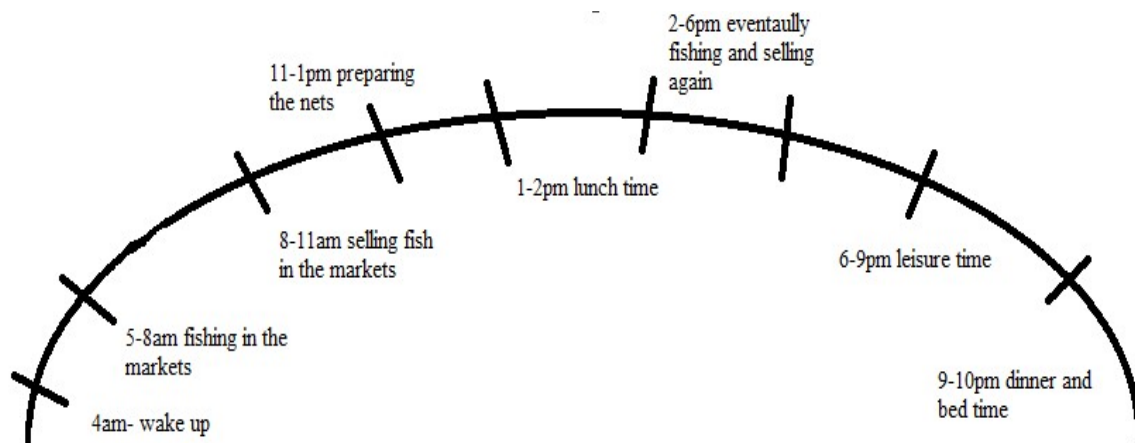
Seasonal Diagram				
மாதம்	அறுவடை	இருவியூர்	உணவு	நெயர்
செப்டம்பர்	இடுமண்	பெருமண் திரவம் பெருமண்	பெருமண் பெருமண்	இடுமண்
அக்டோபர்	இடுமண்	உணவு-பெருமண் இடுமண்	திரவம்	இடுமண்
நவம்பர்	இடுமண்	இடுமண்	பெருமண்	இடுமண்
டிசம்பர்	நெயர்	அடுமண்	பெருமண்	இடுமண்
ஜனவரி	உணவு-திரவம் உணவு	பெருமண் கெயில் திரவம் உணவு-பெருமண்	இடுமண்	இடுமண்
பிப்ரவரி	பெருமண்-நெயர் திரவம்	உணவு-திரவம் உணவு	-	பெருமண்-நெயர் திரவம், பெருமண்
மார்ச்	உணவு-திரவம்	இடுமண் பெருமண்-திரவம்	-	பெருமண்-நெயர் திரவம்
ஏப்ரல்	அறுவடை	பெருமண்-திரவம் பெருமண் திரவம்	திரவம் உணவு	பெருமண்-நெயர் திரவம்
மே	அறுவடை	பெருமண் திரவம்	-	பெருமண்-நெயர் திரவம்
ஜூன்	அறுவடை	பெருமண்	திரவம்	பெருமண்-நெயர்
ஜூலை	அறுவடை	பெருமண், திரவம் பெருமண்	பெருமண்-நெயர்	பெருமண்-நெயர்
ஆகஸ்ட்	அறுவடை	பெருமண்-திரவம் திரவம் + பெருமண் திரவம்	பெருமண்-நெயர்	பெருமண்-நெயர்

9.4 Daily Schedule

Daily Schedules can be created to show the different daily pattern and situation of individuals combined in groups like men, women, children or family households (agricultural family, fishing family etc.) It visualizes the routine activities among different household members regarding the time of the day. The outcome can be analysed to know when to plan activities of service providers or to design a tailor-made delivery of services according to the needs of the people. Examples could be credit institutions, plan of community work or extension campaigns. Also gender related issues can be identified like the overwork of women. The more people will be interviewed concerning their daily routine a more detailed and valid Scheduled can be formed. Even if the details differ usually a general pattern could be identified. To visualise a daily schedule a semi or full circle marked with times and actions can be used.

Example 1: Sonam Chavadi

Men's Activities

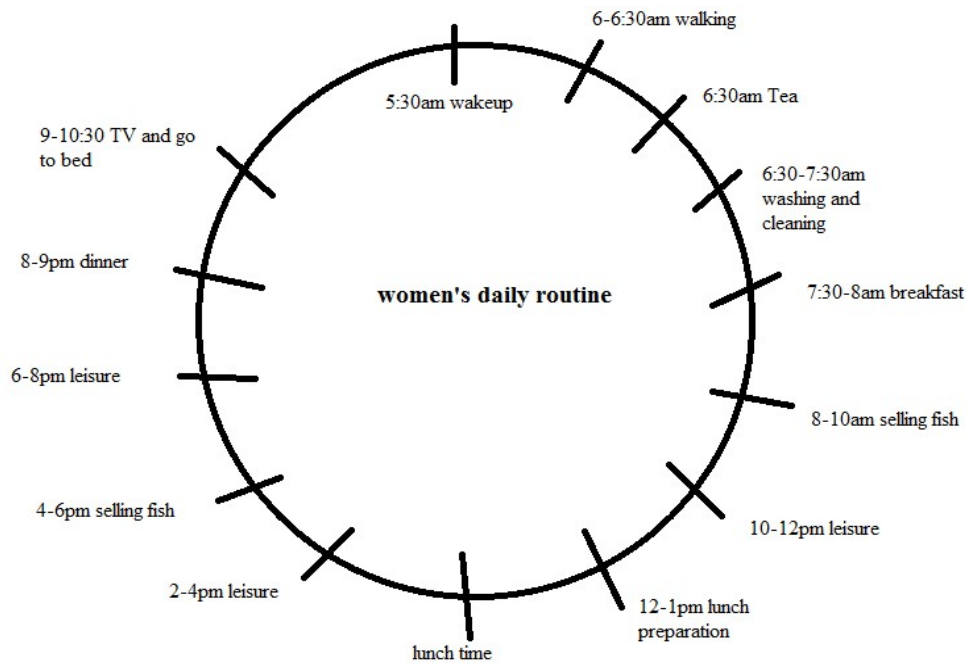


Since all the men are fishermen and the best time for fishing is in the morning, the men are getting up between 4:00 – 4:30 am. Around 5 am they go out fishing in the backwaters and return around 8 am. After that, they go to the next market where they sell their catch. When they return home between 11 am and 1 pm, there's time for the fishermen to do repair work on the fishing nets. At 1:30 pm it's lunch time.

Eventually, if the men didn't catch enough fish in the morning, they have to go out fishing again between 2-4 pm. The caught fish is then sold in the community itself until

6 pm. The following time is leisure time which the men use to sit under a big tree in the centre of the village. There, they chat and enjoy each other's company. When the wives finished preparing dinner, the men return to their homes and eat. Afterwards they eventually have some (alcoholic) drinks while watching TV. Between 9 and 10 pm they go to sleep.

Women's Activities

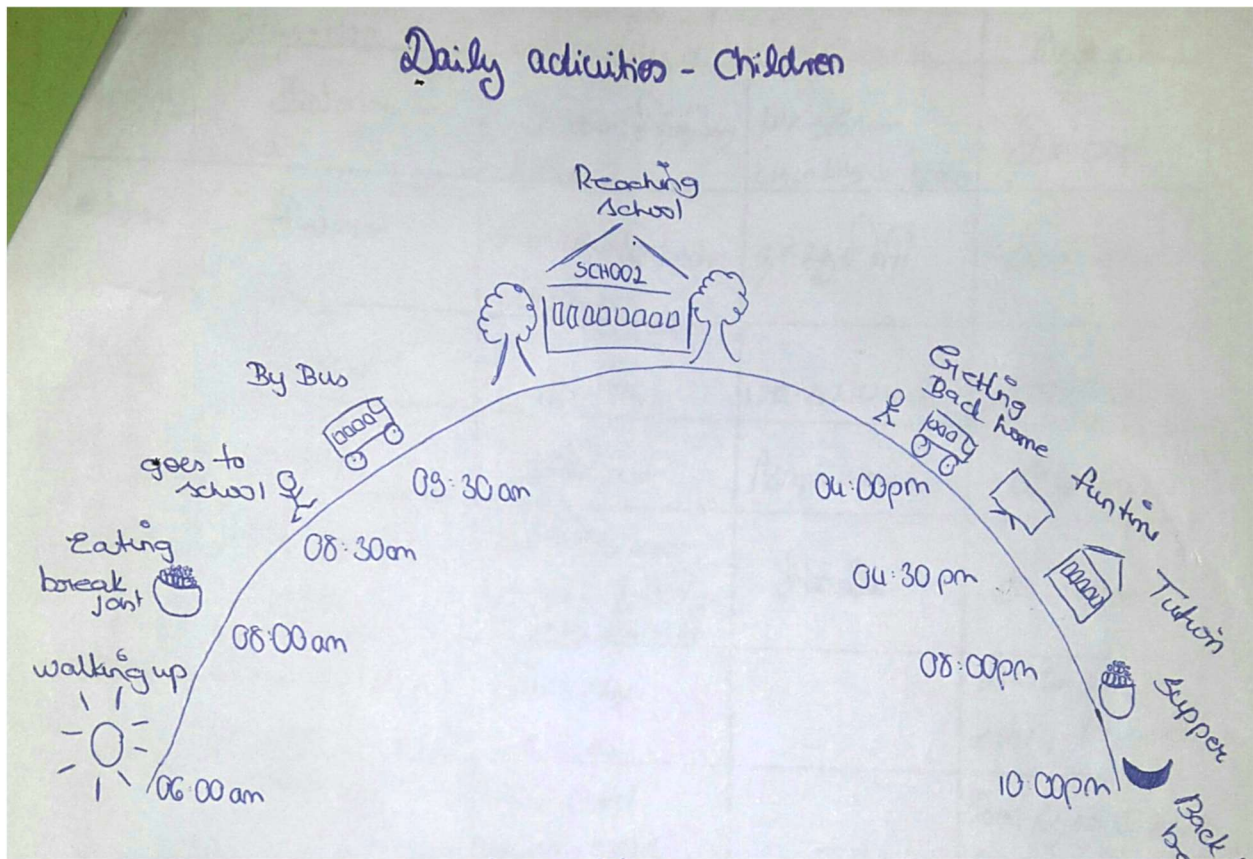


The women in Sonam Chavadi usually get up at 5:30 am in the morning to do daily chores. After that, they go for nature's call since they don't have toilet facilities in the village, they had to go for open defecation. At 6:30 am the women have time for washing and other sanitary works, before at 7:30–8 am they eat breakfast. Later, from 8–10:30 am, they go to the market to sell the fish after which they return home. There, they take rest until 12 pm before they prepare lunch from 12–2 pm. They also have lunch themselves at then. After that, from 2–4 pm the women have leisure time. Possibly, from 4–6/7 pm they have to sell fish again. Finally, the women's day comes to an end from 7 to until 11 pm with dinner preparation, dinner, watching TV etc. before they go to sleep.

Example 2: Poondiyankuppam Colony

Children' s Activities

The children of Poondiyankuppam Colony usually wake up around 6:00 am and have breakfast before 8 am and leave for school by 8:30 am. They stay in school till 4:00 pm. In their free time between 4 to 7:30 pm they like to watch TV and to meet friends. In the afternoon they have tuition class until 8 pm. After that they return home and have dinner by 8:30 pm and go to bed by 10 pm.



10. Research report – Survey using KoBo tool box

Introduction

A base line survey was done by the social work trainees to do a quantitative analysis on the livelihood and alcohol dependency factors of the people in the villages of Cuddalore District. The survey was conducted using DDGT (Digital data gathering technology).

KoBo-Training

Training I

KoBo is a research app which runs on android mobile phones. It allows multiple survey forms to be stored, and completed with or without a network connection. It is simple, quick, and ensures data can be analysed rapidly.

A training programme was organized on 5th of November from 10:00 am to 6:00 pm in seminar hall at the department of social work, Loyola College for all the group leaders. The training was given by Mr. Sanjay, project manager of Change Alliance, New Delhi. The leaders got introduced to digital data collection and the KoBo collect tool. They learnt to design the survey questionnaire, download it and install the questionnaire in their mobile. The process of feeding and saving the data in the mobile app and exporting it was taught to them. Mr. Sanjay also explained how to analyse data in KoBo and excel sheet.

It was a very informative and useful training programme. Among the ten leaders, two of them were chosen to train their own class students on the following week.

Training II

A training programme on how to use the KoBo research app was organized on 12th of November from 10:00 am to 1:00 pm in the computer lab for the first year MA social work students (shift I). The training was given by the leaders who attended the training programme given by Mr. Sanjay the previous week. The students were guided by the leaders and all of them understood the usage of the app in a short span of time.

Three phases of survey:

- Pre-testing
- Mock
- Final survey

The five groups were assigned five different villages to do a qualitative and quantitative analysis. A quantitative analysis was done using PLA techniques and qualitative analysis was done using the KoBo research app. For three days the trainees worked with the KoBo tool in their respective villages to do the qualitative analysis. The questions for the survey were framed by the professors and the KoBo team after listening to the details gathered by the trainees who have done their observation and interaction in their respective villages.

Pre-Test

The questionnaire was framed, uploaded and deployed in the KoBo app by the KoBo team. After which the trainees left to their respective villages for a Pre-test. Nearly thirty samples were collected after that. During the evaluation time the trainees suggested a few changes in the questionnaire and also a few questions which had to be added. The KoBo team noted the suggestions given by the trainees.

Mock

The KoBo team reworked the questionnaire based on the suggestions made by the trainees. Nearly 30 questions were framed, uploaded and deployed by the team. A small interview was done to see if the questions were all relevant. A trainee took the role of an interviewer and the professor was the respondent. Through this mock interview the students learnt how to interview the villagers and how to make them understand the questions. After the mock interview the trainees left to their respective villages to collect samples for the survey.

Final survey

The trainees interviewed almost all the families in the villages assigned. They undertook this interview process for two days and 360 samples were collected as a whole. The KoBo team analysed the data in the KoBo tool and also in excel sheet. The main findings of each village were shared with the group leaders and they included it in their group report which was read during the community programme organized on the last day of the camp.

The major findings got through this base line survey are listed below.

Major Findings

In total, 360 village people participated in the survey, among them 116 men (32 %) and 244 women (68 %).

Participation by village:

- Poondiyankuppam Village: 39 %
- Poondiyankuppam Colony: 20 %
- Thottithoppu Village: 15 %
- Sonam Chavadi Village: 14 %
- Vairakuppam Village: 12 %

LIVELIHOOD

Caste diversity among respondents:

- 37 % belong to Schedule Caste
- 30 % belong to Most Backward Caste
- 15 % belong to Schedule Tribe
- 5 % belong to Backward Caste
- 13 % belong to other castes

Occupation/Major income source:

- 52 % are employed in the agriculture sector, among those:
 - 62 % daily wage workers.
- For 10 % of the respondents, fishing is the major income source
 - 85 % of the respondents who named “fishing” as their main income source, feel that back water fishing is highly affected due to the chemical company.
- 7 % are doing cattle rearing, pot making and household activities.
- 9 % of the respondents work in the organized sector.
- 8 % of the respondents work in the unorganized sector.
- 9 % of the respondents are self-employed.
- 5 % named “others” as their major income source.

House ownership:

- 87 % own houses on patta land
- 9 % own houses on purampokku land
- 4 % are living in lease

Land ownership:

- 83 % of respondents do not own any type of land
- 5 % of respondents own non-agriculture land
- 12 % of respondents own agriculture land, out of those:
 - 39 % own more than 2 acre of land
 - 14 % own 2 acre of land
 - 14 % own 1 acre of land
 - 33 % own less than 1 acre of land

ALCOHOL DEPENDENCY

- 49 % of the respondents stated that someone in their family (might be the respondent himself) consumes alcohol.

- Frequency of alcohol consumption:
 - 18 % of the alcohol consumers consume alcohol daily.
 - 14 % of the alcohol consumers consume alcohol more than three times a week.
 - 28 % of the alcohol consumers consume alcohol once a week.
 - 3 % of the alcohol consumers consume alcohol once in two weeks.
 - 9 % of the alcohol consumers consume alcohol once a month.
 - 28 % of the alcohol consumers consume alcohol less than once a month.

- Age group of the alcohol consumers:
 - 4 % belong to the age group of 15 to 25 years.
 - 20 % belong to the age group of 25 to 35 years.
 - 30 % belong to the age group of 35 to 45 years.
 - 22 % belong to the age group of 45 to 55 years.
 - 24 % belong to the age group of 55 and above.

- Duration of alcohol consumption (in years):
 - 50 % of the alcohol consumers consume alcohol for more than 10 years.
 - 12 % of the alcohol consumers consume alcohol for 5 to 10 years.
 - 26 % of the alcohol consumers consume alcohol for 1 to 5 years.
 - 12 % of the alcohol consumers consume alcohol for less than one year.

- Daily expenses on alcohol:
 - 64 % of the alcohol consumers spend more than Rs 100 daily on alcohol.
 - 36 % of the alcohol consumers spend less than Rs 100 on alcohol.

➤ Alcohol purchase:

- 80 % of the alcohol consumers purchase the alcohol from TASMAC.
- 14 % of the alcohol consumers purchase the alcohol from Pondicherry.
- 5 % of the alcohol consumers purchase the alcohol from local brewery shops.
- 1 % of the alcohol consumers purchase the alcohol from arrack.

The alcohol consumption among the respondents and their family members highly correlates with the opening of TASMAC shops in the region more than ten years ago. In addition, the low prize for liquor in Pondicherry influences the alcohol consumption of the villagers in Cuddalore District.¹

➤ Correlation of alcohol consumption and abusive behaviour:

36 % of the respondents stated that they had been abused by someone who was under the influence of alcohol or that they abused someone while being under the influence of alcohol.

In

- 50 % of the cases, the abuse was verbal
- 28 % of the cases, the abuse was physical
- 13 % of the cases, the abuse was in form of threatening
- 9 % of the cases, the abuse was in form of domestic violence against children.

➤ Correlation between alcohol consumption and health issues

41 % of the alcohol consumers face health issues which can be traced back to their alcohol consumption.

¹ Doshi (2016): <https://www.theguardian.com/global-development/2016/jun/13/india-drinking-problem-alcohol-abuse-fuels-violence-women-and-girls>

11. Input sessions on District Administration

To get a comprehensive understanding of the structures in the villages, guest from variety backgrounds were invited to give different inputs from the institutional point of view.

The first session was held by **Mr. Jaganathan** the Ex-President of the panchayat village Poondiyankuppam. He mentioned that he brought in many changes in the village like fixed street lights, water tank, constructed roads and burial grounds for the community people. Also elderly people were helped to get pension.

The headmaster of the government school **Mr. Ravi** was the chief guest of the second session. He gave a brief orientation about social background of the school children.

On the third day of the camp **Mr. Murali**, the tank operator and as well as coordinator of the 100 day work programme, gave the students an orientation on **NREGA** scheme. Beside information on the programme he pointed out that most of the families in Poondiyankuppam village depend on NREGA scheme.

Mr. Thuraikannan the former district chairman and former student of Loyola College was the guest of the fourth camp day. He contested in the Legislative Assembly elections. The administrative structure of Cuddalore District such as the district council, union council, village panchayat, and the ward member were topics he spoke about.

On the fifth day the camp members welcomed a whole group of guest speakers. **Mr. Saravanana** the block development officer in Kurinjipaadi, **Mr. Shakthivel** the public health officer, **Mr. Srinivasan** assistant BDO and **Mr. Velayudam** a union chairman came to give lectures and joined the discussion session.

Mr. Saravanan spoke about the migration in the village and the support for physically disabled and their insurance opportunities. The students were informed about the Mahatma Gandhi National and the Indira Gandhi housing scheme as well as how the people benefit from it.

Mr. Manohar deputy director of Epidemiology spoke to the students on the seventh day. He gave a detailed insight about the literacy rate, sex ratio, birth rate, death rate and maternal mortality in the district. One of the main topics focused on the importance of vaccination for infants. **Mr. Manohar** conducted free medical camps for under-privileged people in Poondiyankuppam.

The Sub Collector of Cuddalore, **Mr. Johny Tom Varghese**, and **Mr. Prakash**, the Collector Trainee of Tanjore were the chief guests of the community programme on the final camp day.

Mr. Johny Tom Varghese showed his gratitude to the students of Loyola for performing a good awareness programme for the village people and also for finding facts about the villages by using the KoBo tool.

12. Report of the Community event

On the day of the program few of the students went to the place beforehand, to set up the banners, check the stage, and install the sound system.

The social work trainees divided themselves into their respective groups and started mobilising the people for the community programme. The students walked through the streets while playing the drums to invite the community people. Many villagers followed them, as they were curious about what is going to happen at the venue, so that a large number of people gathered near the temple.

Chief guest of the day was Mr. Johny Tom Varghese, the District Sub-Collector of Cuddalore and Mr. Prakash, Collector Trainee of Tanjore District. The program started at 5:30 pm sharp with a Tamil Thai Vazhthu.

After this, the non-tamilian students from Kerala, West Bengal, Mizoram, Tanzania and Germany sang a multi-lingual song. The students of the group Joyful Services presented a skit on women harassment which showed how women are harassed on buses, roads and even in their homes. The students also gave awareness to people how they can complain when they are getting harassed.

In the middle part of the programme, the students who went to different villages in Cuddalore gave an overview about the social problems existing in the villages and the fact-finding results of KoBo tool survey. The students from "Societal Transformers" presented a skit to create awareness on women and child abuse, by showing how a girl is being eve-teased by men, and portraying child trafficking and early marriage. The students also gave awareness on the ChildLine number.

The students from the group "Roots" presented a puppet show on the importance of education which should reach especially the children in a playful way. The Social work students also sang empowering songs which the community people understood easily. Since there was a large number of children present at the event, the students got a good response from them. "OYILATTAM" was performed by students which got much appreciation by the villagers.

In the end, the chief guest Mr. Johny Tom Varghese greeted the villagers and thanked the students of Loyola College for their tremendous work in the community. The programme ended with the national anthem, at 9 pm.

13. Evaluation and Assessment

Group Assessment format:

The groups were assessed by other group members with the following indicators. The assessment was done using a scale of 1-5.

COMMITTEE NAME	PRAYER & EVALUATION	WATER & SANITATION	FOOD	PROGRAMME	HOUSE KEEPING
Time management					
Organisation skills					
Quality of work					
Cooperation					
Equal distribution of work					

Individual Assessment Indicators:

The respective group leaders evaluated the members' performances using the numbers 1 to 10 based on the indicators mentioned above. The average score of the group would be the score of the group leaders. The criteria are listed in the following:

- attended group meetings regularly
- meaningful contribution to group activities
- completed group work
- prepared work in a quality manner
- cooperative and supportive attitude towards camp success

14. Conclusion

The Rural Camp was supposed to give the students a learning experience in many different aspects: first, there was the organizational part where the camp as a whole needed to be organized including food, accommodation, transport and finance. At the hostel itself, there was the structuring of every day's work that was divided into five fields of responsibilities – each one for each group.

Besides the organizational aspect, the KoBo toolkit was introduced to the students as a useful tool to create and execute surveys. To be able to make use of this instrument the introduction had to happen even before the camp had started. It turned out to be not only useful but also convenient and comfortable in use.

Furthermore, there was the practical experience of the manual work that most of the student weren't used to or might never have done before. This task hopefully had an impact also on the students in terms of their own behaviour for example according to littering. Since one of the students had come up with the idea of implementing a workshop for schools on that topic some fellow students started to think about their own waste management.

Spending ten days together with many people on little space always creates disharmonies between people. Even the smallest affair can cause a fight. There were conflicts between single persons and groups but in the end most of the disputes could be eliminated.

Of course, the experiences each group made in the villages were one of the most striking ones. The way the villagers welcomed each and every one, talking more or less openly about the villagers' issues, inviting the students into their houses and offering them food, tea and much more was more than impressive. The way they made all of the students feel like one of them – a very touching way of life. Naturally, that did not only come from the villagers' side but also the students who performed very well in their way of approaching the people in the village – not taking special care of certain groups but talking, playing, joking with children, men, women and kids regardless of their caste, gender, sexual orientation or any other factor.

The motivation the students got from the work in the villages could also be seen in the effort they put in setting up the final common event. There, they sang songs in different languages, showed an incredible dance that was created by one of the students, staged

a puppet show and presented all kinds of stage performances. Not to forget all the spontaneous transitions during the event. The villagers were thrilled and enjoyed the evening in laughter and happy shouting.

All in all, the villagers and the students cooperating in such a great way made the Rural Social Work Perspective 2016 an outstanding experience for all participants.

15. Pictures

Domestic Work



Manual work



Morning Prayer



Village visit



Input session



PLA Documentation



Impressions

