

PSYCHO-SOCIAL IMPACT ASSESSMENT

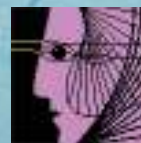


Of
Community building (मनसंधारण)
Of
Participating villages
in the Satyamev Jayate Water-Cup Competition

EXECUTIVE SUMMARY
October 2019



Paani
FOUNDATION



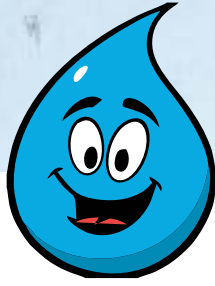
Jnana Prabodhini's
Institute of Psychology

Our Grateful Acknowledgement to

- Paani Foundation Leadership
- Paani Foundation Coordinators and Team Leaders in Districts and Blocks of Maharashtra
- Villagers across 50 Villages in Maharashtra who participated in this study
- Over 60 Researchers and Volunteers who contributed to this study

JPIP Team





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या माझ्या भारतदेशी

एकजीव उमदे व्हावे जनजीवन गावोगावी
या माझ्या भारतदेशी सुखस्वप्ने फुलुनी यावी ॥ ध्रु. ॥

शेतात कोरड्या किसान गाळी घाम
पेरले उगवता हरखुन जाई भान
भरगच्च पिकाने पिवळे होई रान
बळिराजाची परि बाजारी धुळदाण
या भारतभूपुत्राच्या कष्टाला किंमत यावी ॥ १ ॥

ही सागरवेष्टित भूमी सुजला सुफला
रखरखीत झाली ओलावा ओसरला
बोडके नागडे होता डोंगरमाथे
आटले झरे अन् सुकलेले पाणोटे
या सुकलेल्या रानात रुजवू या जीवनराई ॥ २ ॥

गावात भांडती भाउबंद शेजारी
हे लोक निरक्षर कर्जाने आजारी
भाबडे भोळसट व्यसनांनी बेभान
मागास रिकामे शहरांचेच गुलाम
या गावकऱ्यांच्या गावी नवनवी उभारी यावी ॥ ३ ॥

कान्ह्याच्या गावी भरले गोकुळ होते
गोपांच्या मेळी गोवर्धनबळ होते
कालिया पूतना कंस संपले सारे
यमुनेच्या काठी स्वातंत्र्याचे वारे
हरिकथा अवतरो हीच माझिया गावी ॥ ४ ॥

Paani Foundation

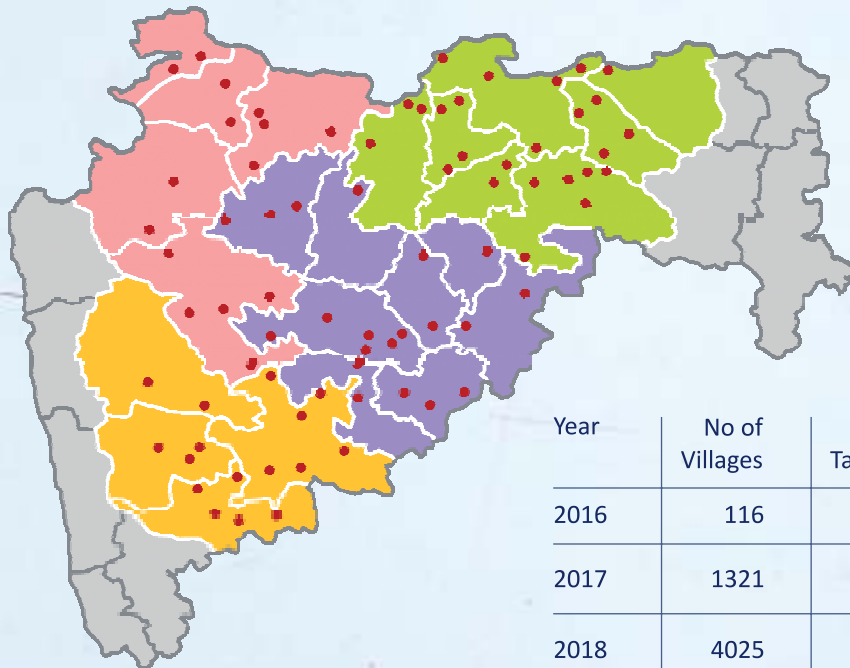
Satyamev Jayate Water Cup Competition



SJWC in its fourth year has generated significant momentum in rural areas of Maharashtra. Beginning with 116 villages in 3 talukas of 3 districts in 2016, the competition has acquired the character of a mass movement in four years, as evident in the scale and scope of its activities. In these four years, villages from four administrative regions of the state (Western Maharashtra, Marathwada, Vidarbha and North Maharashtra) have participated in SJWC. From 2016 to 2019, the SJWC has achieved the following scale:

Paani Foundation At a Glance

From 2016 to 2019 SJWC scope



| Year | No of Villages | No of Talukas | No of Districts | Trained people |
|------|----------------|---------------|-----------------|----------------|
| 2016 | 116 | 3 | 3 | 850 |
| 2017 | 1321 | 30 | 13 | 6,000 |
| 2018 | 4025 | 75 | 24 | 20,000+ |
| 2019 | 4706 | 76 | 24 | 25,000+ |

Source: PF website



The vision of a 'Drought-free Maharashtra' (दुष्काळ मुक्त महाराष्ट्र) has been the binding force for these villagers to participate in the SJWC. SJWC's activities and its contribution towards achieving this vision of drought-free villages need to be studied in the context of over almost fifty years of efforts of several stakeholders in the country. Highlights of those efforts are presented in The state of Maharashtra experienced its first severe drought in 1972-73. Since then, till 2016, a plethora of schemes, interventions and convergence activities have been initiated by the state government, by the government at the centre and by civil society organizations with aid and technical inputs from bilateral and multilateral donors. Much private philanthropy to have been active in watershed and water conservation efforts. Thousands of crores of rupees have been thus invested. Schemes were designed and implemented in hundreds of villages. However, most of these efforts did not lead to a long-lasting solution impacting water scarcity in the state. Drought-free-Maharashtra and tanker-free villages continue to be a distant dream. The long history of watershed development efforts of the civil society were led by many stalwarts like late Vilasrao Salunke of Paani Panchayat, Father Bacher of WOTR, Padmabhushan Anna Hazare of Ralegan Siddhi and Popatrao Pawar of Hivre Bazar to name a few. the main report.





Mansandharan (मनसंधारण):

A noteworthy departure of SJWC's efforts from earlier interventions has been a clear articulation of the theory of change squarely emphasizing *Manasandharan* (मनसंधारण), the building of the community.

There is no equivalent word in English that can capture the essence of the term *Manasandharan* (मनसंधारण). The two words, watershed - *Jalasandharan* (जलसंधारण) and soil conservation - *Mrudsandharan* (मृदसंधारण) depict a meaning of 'holding' water and soil 'together'. However, for any such brick and mortar activity to succeed, the collective mind space of the community must be nurtured, strengthened and 'held together' to channelize for initiating the development activities in the villages. Thus, SJWC's main tag line in the training and subsequent work has been *Manasandharan* (मनसंधारण) and *Jalasandharan* (जलसंधारण).

The most critical input in the PF movement has been a 3.5 days training programme for villagers keen to participate in the SJWC. Between 2016 and 2019, the total number of participants who were trained is around 51,000. The trainees (varying from 5 to 9 depending upon the size of the village) were to be the champions of change in their respective villages.



Jnana Prabodhini :

Watershed Development activities

Jnana Prabodhini, JPIP's parent institution had been active in promoting watershed activities in its work area since the early 1980s. Leading civil society organizations such as PRADAN, AKRSP, BAIF, and AFARM have facilitated many programs around watershed development and livelihood promotion at its core.

Jnana Prabodhini is a dynamic parent organization under which different trusts are working emphasizing the need of 'meeting of minds' working across social, economic, religious and political differences for the goal of upliftment of India. In 1962, Dr. V.V. Pendse, an educator, dreamed of an institute that would awaken intellectual, physical and spiritual potential in our youth. What began as an experiment for the gifted has now become a country-wide organization recognized at the national and international levels. Jnana Prabodhini (JP) has now grown into a movement for motivating intelligence towards social change.

Jnana Prabodhini works in fields such as education, research, rural development, health, and organisation. It spans its presence to locations in Maharashtra, India, such as Pune, Nigdi, Salumbre, Solapur, Harali, and Ambajogai. Its activities are spread in parts of Jammu and Kashmir and the North Eastern states of India.

Jnana Prabodhini's Institute of Psychology (JPIP)

Jnana Prabodhini's Institute of Psychology (JPIP) is an offspring of Jnana Prabodhini - the mother Institute and a psychology wing of Jnana Prabodhini Samshodhan Sanstha (JPSS) and it is affiliated to the University of Pune as a research centre. It is recognised nationally and internationally. It aims at '**Identification and nurturance of human potentials for a social cause with a foundation of research**'. It focuses on the core human potentials like Intellectual Abilities, Traits, Competencies, Skills and Behavioural aspects. JPIP reaches to a variety of people from all walks of life from India and abroad. JPIP covers multiple areas of research on Psychology and Education.

JPIP is an internationally acclaimed research Institute aiming towards identification and nurturance of human potentials for social cause. JPIP covers multiple areas of research pertaining to Psychology and Education. JPIP has conducted research in psychometrics, human development, school Psychology, educational psychology, Indian psychology, organizational behaviour, gender issues, defence psychology, and psychology of gifted. It has also undertaken interdisciplinary researches with humanities, languages, health Psychology, physical sciences, and managerial sciences. Some important government and non-government agencies which have supported JPIP for research projects are-UGC, NCERT, DST, SCERT, ICSSR, SRTI, TATA TRUST, NCY, MSWC, University of Utrecht-The Netherlands.

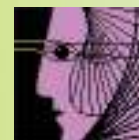
JPIP consists with main seven verticals namely Research, Psychometrics, Potential Development Services, Guidance and Counselling, Academics and Corporate HR Services. Each department functions independently, and engages in all the activities like: Testing / Assessment, Training, Teaching, Research and Consultancy.

In March 2019, the Paani Foundation (henceforth referred as PF) mandated Jnana Prabodhini's Institute of Psychology (JPIP) to study the psycho-social impact (later referred as community building or *Manasandharan* (मनसंधारण) of the Satyamev Jayate Water-cup Competition (SJWC).



Jnana Prabodhini

- Education
- Research
- Women Empowerment
- Rural development
- Health
- National Integration
- Leadership Development



Jnana Prabodhini's Institute of Psychology (JPIP)

- Research Projects
- Psychometrics
- Academics
- Aptitude Testing-career guidance
- Human Resource Services
- Potential Enhancement Services
- Individual Guidance & Counseling



JPIP's *Mansandharan* (मनसंधारण) Model



Based on the literature review and experience of the JPIP team in this field, we proposed a new model of *Manasandharan* (मनसंधारण) for measuring the impact under this study. The model draws from the prevalent psychological and sociological context where individual goals always supersede collective goals. There is a prevalence of despondency and feeling of helplessness. Development interventions are presumed to be the sole responsibility of the government and 'others' and the stakeholders remain passive spectators. Leadership in citizen space is narrowly defined as the one for political gains and promotion of self-interests. Against these prevailing notions, how a movement like PF builds a sense of ownership among the community is the central point in the model that we have proposed. The model attempts to understand deeper psychological and sociological processes of how and why communities come together for a common cause to 'fight against drought'. The model also attempts to measure not just the 'intent' of coming together but also its manifestation in action namely contribution of financial resources, physical participation for a large number of days (45) involuntary labour (श्रमदान), networking with other stakeholders and so on. In this model, we have identified six critical pillars that lead to strengthening the community bonding. The operational definitions of each pillar are given on the next page.

Let My Country Awake

*Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action –
Into that heaven of freedom, my Father, let my country awake.*

Gurudev Rabindranath Tagore



Six Critical Pillars



1.

Inclusion- Cohesion (IC):

Refers to identifying oneself with a group converging cognitive and affective needs with a larger group, and feeling positive about being in the company of fellow human beings.



2.

Group Motivation

(for a superordinate goal) (GM):

Refers to preferring to sacrifice personal gains for group benefits and willingness to contribute to the achievement of the goal.



3.

Leading by Selfless Behaviour (LSB):

Refers to cherishing a sense of service to the society, willingness to initiate in adverse situations, being persistent and focused in work, and to keep away from obvious glory.



4.

Agency and Feeling Empowered (FE):

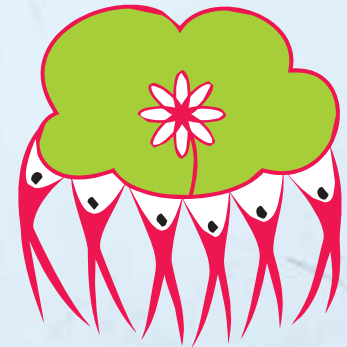
Refers to a feeling of being in control of initiating the change process, a belief in power of self and group both keeping pragmatic outlook and disregard of learned helplessness.



5.

Commitment to Actions (CA):

Refers to awareness about internal and external resources with a willingness to tap them promptly, actual participation in actions towards the common goals in different ways and being consistent by believing in hard work.



6.

Adaptive Vibrant Community (AVC):

Refers to an enhanced understanding of positive directions for change, increased awareness about emergent opportunities for well being and readiness to cope with exigencies.

Tools for Impact Assessment

Based on the literature review, experience and on the concept, the JPIP team designed both quantitative and qualitative tools. The set of tools consisted of:



Village Information Sheet (VIS)
Interview Lead Persons

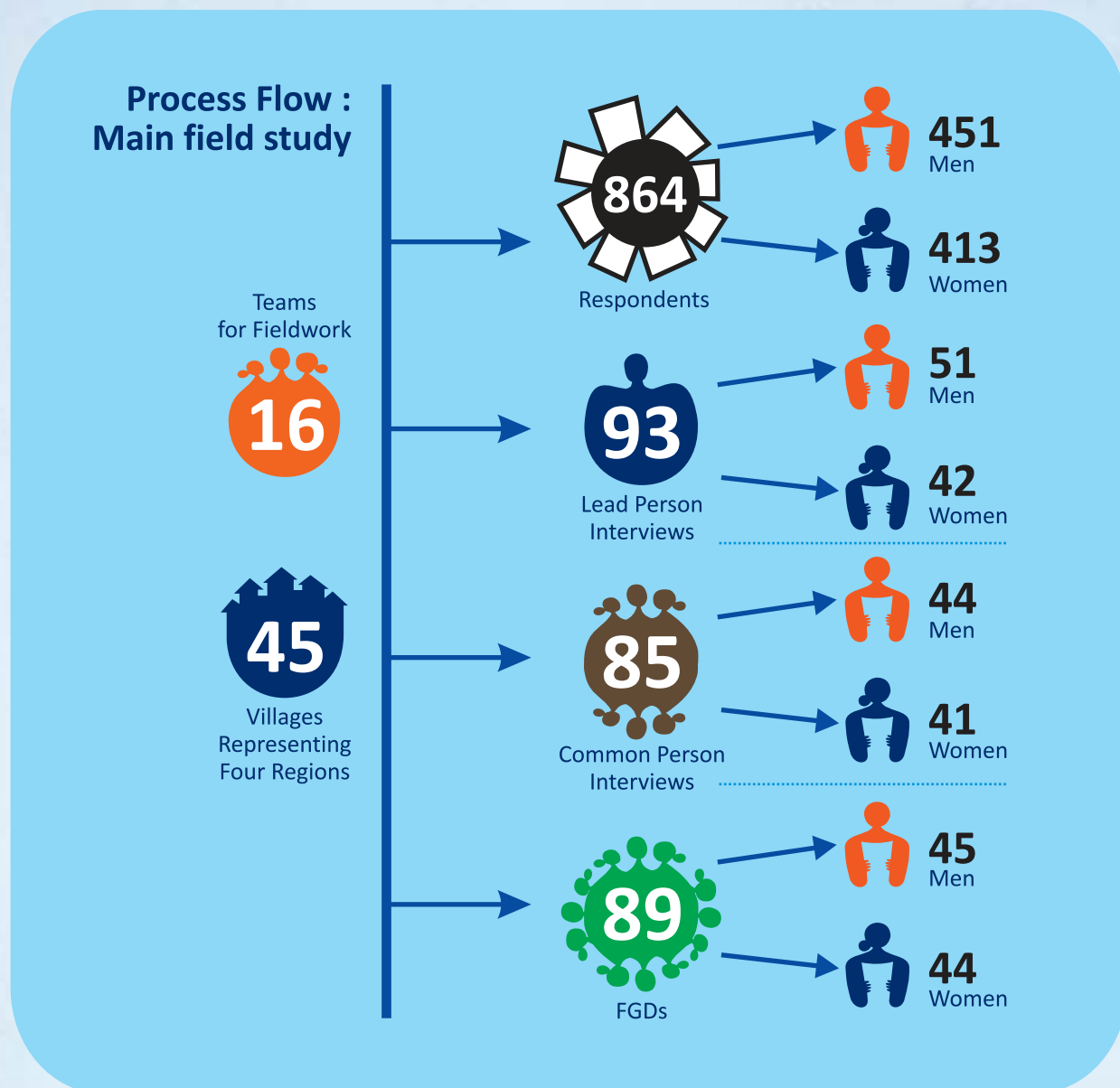
There were separate checklists for interviewing representative common men and women in the village. All the tools were piloted in five villages before the commencement of the main fieldwork. Feedback obtained from these villages was incorporated to modify the tools.



Focused-group discussions (FGDs)
men-women



A quantitative tool to measure *Manasandharan*
(About Our village – ‘आमच्या गावाबद्दल’)



- Forty-five villages representing four regions of the state were selected as samples. In addition to the regional diversity, participation in the SJWC and performance in the SJWC (as evaluated by the PF) were two additional criteria for sample selection. Three villages were picked up for documenting detailed case-studies. The population of the village was not considered while sampling the villages.
- Sixteen teams consisting of 45 members from JPIP participated in the fieldwork. All of them were trained in a two day-long orientation program in JPIP in Pune. The teams completed the fieldwork in 45 villages from 16th May 2019 to 17th June 2019. Each team spent at least two days in each village for data collection. None of the team members were informed about the 'Performance' of the village in the SJWC.

Data Analysis

- SPSS package was used for statistical analysis of data collected through questionnaires.
- Software was developed for analysing qualitative data. From the transcripts of all interviews, a group of words or phrases were marked and tagged to one of the six themes of *Manasandharan* as per the operational definition. After tagging the transcripts, the frequency of occurrences across all the uploaded documents was recorded. The average number of occurrences according to each theme for all the uploaded transcripts was noted down. Based on these, four group comparisons were done.

The impact of the SJWC on the *Manasandharan* was obtained through quantitative as well as qualitative data.

Impact assessment of a four year, state-wide, intensive intervention is indeed a challenging task. In the chain of Input-Output-Outcome-Impact, there are many externalities involved. There are both linear and non-linear feedback loops, some reinforcing positive outcomes and a few others that can potentially lead to unforeseen and negative consequences. There are concrete, tangible and thus measurable outcomes such as water level in wells and availability of drinking water. This study did not focus on those impact measures. PF has mandated another resource organisation to address that task. We focussed on the soft measures such as *Manasandharan*. However, there is a dynamic interplay between the hard, measurable outcomes and the processes in the background that lead to such outcomes. While we are cognizant of the complex nature of interactions, there are salient conclusions that can be drawn from the analysis obtained from data analysis and triangulation of both quantitative and qualitative data. The key highlights are-

- Villages that obtained either high or low performance (HP or LP) scores in SJWC (2017 or 2018) have reported exactly similar results on the measurement tools used in the JPIP study. It is to be noted that all the field investigators were blind about the performance ratings of the respective village during field work.
- Comparison of HP and LP villages across ALL factors of *Manasandharan* report similar trends. All HP villages scored high on all six factors such as inclusion, commitment to work action, etc.
- Women have reported high scores on most of the factors including Inclusion and Cohesion (IC). Women thus, the most affected, have been at the forefront of change processes, however their role in leadership position needs to be strengthened.
- Triangulation with village information indicates that villages with high or medium water scarcity and low or nil irrigation facilities have reported a high score on *Manasandharan* as also similar performance in the SJWC.
- Size of the village (less than 750 or more etc.) does not seem to influence the *Manasandharan* nor correlates with the performance in the SJWC.
- Similarly, the social capital of the village measured in the village information (before participation in SJWC) does not seem to have a direct relationship with either the performance and or the *Manasandharan*.
- Two externalities seem to assume critical influence on the output-outcome-impact cycle. Annual rainfall (an event after the SJWC) and elections to the local Gram Panchayat (either before or after the SJWC) have both positive and negative influence in strengthening or eroding the *Manasandharan* as also performance in the SJWC. A good rainfall results in adequate water storage in treatment areas and village communities see concrete results of their efforts in the SJWC and thereby further resolving to work towards the vision of a drought free village. A converse situation can result in a negative spiral. Elections to local bodies fought on party affiliations lines can potentially bring forth to surface tensions and divisive tendencies thereby eroding all that is built for SJWC. Matured leadership can positively handle the same challenge. In all the above situations, thus predicting a certain outcome of an intervention might be slightly premature.
- In short, a village struggling with acute water scarcity and inadequate irrigation facilities, if supported with appropriate training interventions, does report a positive and robust *Manasandharan* process enabled by a core team of a selfless leadership group. External factors such as adequate rainfall and bipartisan electoral politics can further strengthen the will of the communities to become a self-driven village.

Data Analysis



1. The total group: About Our village (Amchya Gavabaddal)

Table II: Total Group – Quantitative Analysis

The numbers in cells represent the mean raw scores converted to percentages obtained by the respective groups on 'Amchya Gavabaddal' ('अमच्या गावाबद्दल'). The mean score represents the average perception of the total group towards each aspect of Manasandharan' in the present population under study.



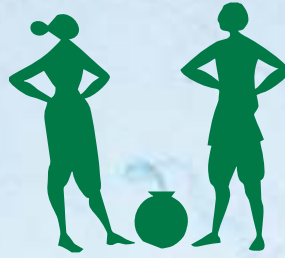
| Areas | Mean | Rank |
|-----------|------|------|
| IC | 72 | 6 |
| GM | 73 | 4 |
| LSB | 73 | 5 |
| FE | 77 | 3 |
| CA | 79 | 2 |
| AVC | 82 | 1 |
| Water Cup | 85 | |



Quantitative: In the quantitative analysis (About our village) as a total group, the highest response percentage (82%) seems to be attached to the factor of 'vibrant village.' It means that most people have expressed freely and unanimously about their ideas of a functioning vibrant village environment where many amenities and facilities are expected to make life easier and happier. Followed by the vibrant village, respondents have expressed their perception of 'work commitment' towards the higher side (79%) indicating that they are ready to perspire and work hard to attain the goal of water conservation. Their efforts have made them 'feel empowered' (77%) to change their present state to a better future ahead. Their perception regarding the 'leadership with selfless behaviour' (73%), overall 'group motivation to attain the superordinate goal' (73%) seems to supplement the earlier factors of Manasandharan. 'Inclusion and Cohesion' (71%) at the village level seems to be the lowest which is the most difficult challenge for attaining the desired goal of 'Vibrant Village'.



Across Region



Across Gender

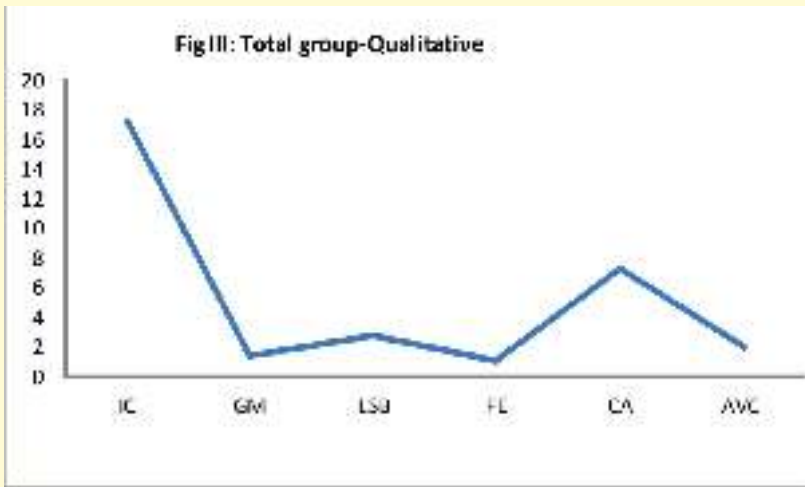


Across Village Size

Table III: Total Group – Qualitative Analysis

Qualitative analysis for a total group: In all, 267 documents (transcripts) were analysed for getting the trend of the qualitative data. Occurrences of Manasandharan factors in open ended responses

| | IC | GM | LSB | FE | CA | AVC |
|-------------------|-------|------|------|------|------|------|
| Total Occurrences | 4592 | 389 | 731 | 280 | 1920 | 525 |
| Mean | 17.19 | 1.45 | 2.74 | 1.05 | 7.20 | 1.96 |



मनसंधारण
आधी करा
जलसंधारण
आपोआप
होतं!

Qualitative: Interestingly, the highest number of responses (4592, average 17.19) have been recorded for the Inclusion-Cohesion aspect in the qualitative analysis of the transcripts followed by the 'Commitment to Action' which is a natural covariate of the actual work people have put in the competition. It is followed by expressions regarding leadership through selfless behaviour. The remaining three aspects (GM, FE, and AVC) are more or less at a similar position afterward.

Comments: Social inclusion- cohesion is a very subtle and slow process. The objective questionnaire explores the overall impression of the villagers about this aspect while the qualitative instruments talk more specifically about the same on the backdrop of the SJWC event. Thus though their perceptions regarding the overall inclusion-cohesion seem to be lowest in the quantitative measure, the actual expression of the same during SJWC seems to be pretty intense, thus mentioned again and again in the narrations in varied ways.

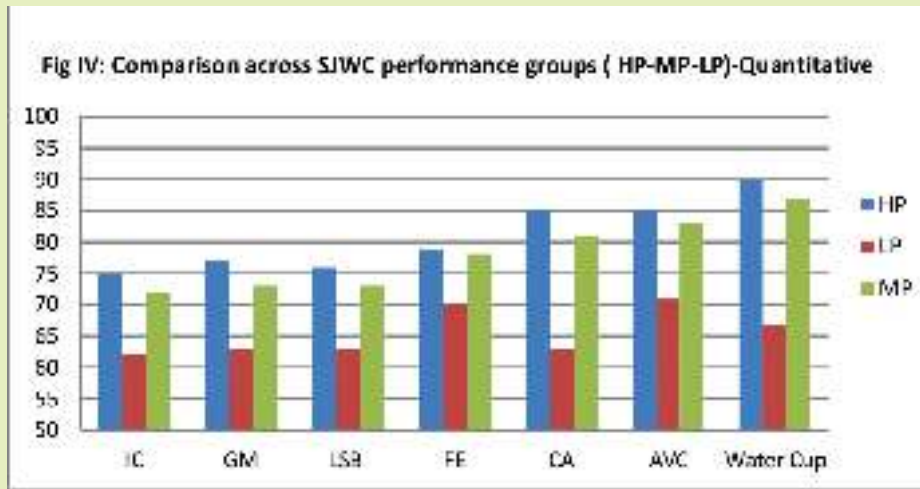
2. Comparison across SJWC performance groups (HP-MP-LP):



Table IV: SJWC Performance wise – Quantitative Analysis

The numbers in cells represent the mean raw scores converted to percentages obtained by the respective groups on 'Amchya Gavabaddal' ('आमच्या गावाबद्दल'). It represents the average perception of the respective groups towards each aspect of Manasandharan' in the present population under study.

| Areas | HP | Rank | LP | Rank | MP | Rank |
|-----------|----|------|----|------|----|------|
| IC | 75 | 6 | 62 | 6 | 72 | 6 |
| GM | 77 | 4 | 63 | 3 | 73 | 4 |
| LSB | 76 | 5 | 63 | 3 | 73 | 4 |
| FE | 79 | 3 | 70 | 2 | 78 | 3 |
| CA | 85 | 1 | 63 | 3 | 81 | 2 |
| AVC | 85 | 1 | 71 | 1 | 83 | 1 |
| Water Cup | 90 | | 67 | | 87 | |



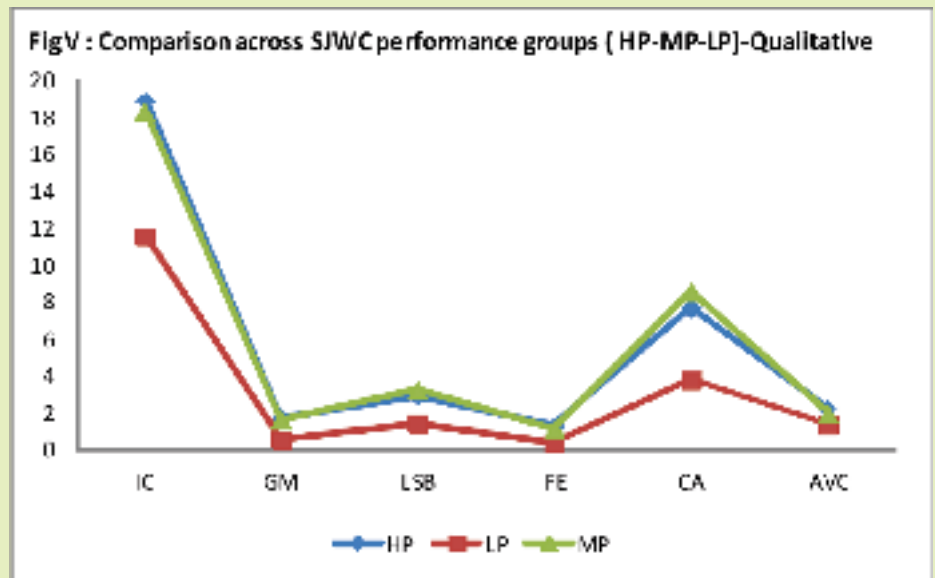
“
तुम्ही
एक पाऊल टाका
परमेश्वर
आपल्यासोबत
९९ पाऊले तरी
येत असतो!
”

Quantitative: While comparing the *Manasandharan* for these performance groups, it is clearly seen that the ***Manasandharan* in the villages which have performed high in water-cup competition** are significantly ahead of those villages which have performed low in the water-cup competition. This is also significantly observed for the separate *Manasandharan* water cup score in case of these two groups. However the difference on *Manasandharan* between the villages performing high in water cup competition and those performing at a middle level in the water cup competition is not so large (though for some aspects it may be statistically significant even if marginal).

“
पाणी हेच
आमच्यासाठी
मोठे
बक्षिस आहे!
”

Table V: SJWC Performance wise – Qualitative Analysis
Occurrences of *Manasandharan* factors in open ended responses

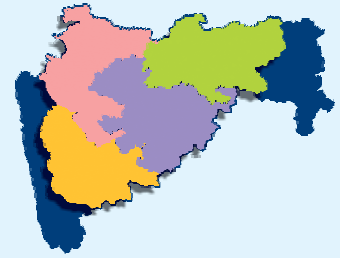
| | HP | | LP | | MP | |
|-----|------|-------|------|-------|------|-------|
| | Occ. | Mean | Occ. | Mean | Occ. | Mean |
| IC | 2254 | 18.94 | 638 | 11.60 | 1700 | 18.28 |
| GM | 205 | 1.72 | 31 | 0.56 | 153 | 1.65 |
| LSB | 350 | 2.94 | 79 | 1.44 | 302 | 3.25 |
| FE | 153 | 1.29 | 19 | 0.35 | 108 | 1.16 |
| CA | 916 | 7.70 | 210 | 3.82 | 794 | 8.54 |
| AVC | 264 | 2.22 | 76 | 1.38 | 185 | 1.99 |



Qualitative: Similar picture is mirrored in the qualitative analysis as well. **The HP villages in SJWC have consistently and significantly displayed more number of expressions than the LP villages on all the themes/ aspects of *Manasandharan*.** Though the MP villages are on second position, they are very close and sometimes little ahead of the HP villages in the responses generated for all aspects of *Manasandharan*.

Comments: The consistency between the quantitative and qualitative data obtained for the three groups validates the homogeneity regarding objective and subjective impressions of the villagers regarding *Manasandharan* in these differently performed villages. The HP villages are considerably ahead of the LP and marginally ahead of the MP villages in the objective measure due to their diligent and consistent efforts, percolation of the motivational inputs across the diverse groups in the village. The MP villages also have been neck to neck with the HP as they have also crossed the basic criterion of good performance and consequently the emergence of *Manasandharan* due to that churning. Many of these MP villages have been HP in earlier years of SJWC, maintaining their consistency to a considerable extent.

3.Comparison across Regions :

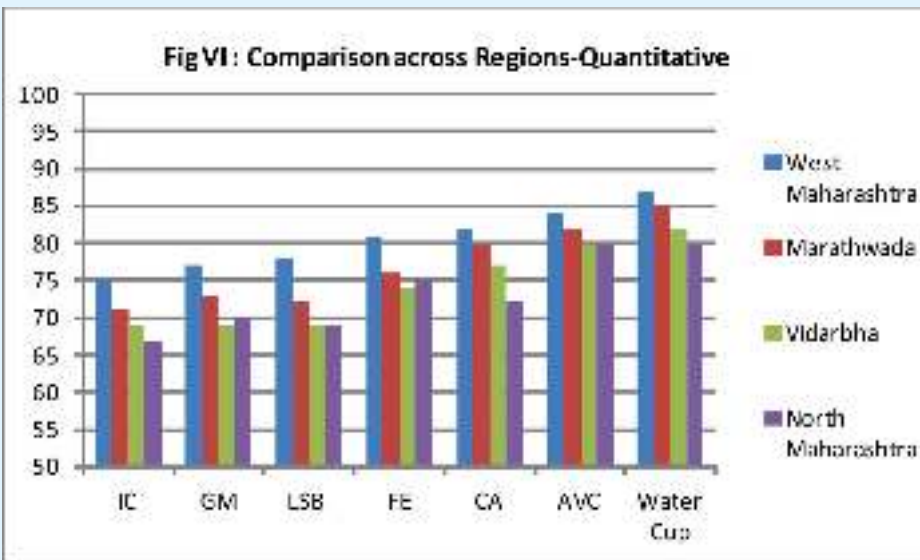


Across Region

Table VI: Results across Region – Quantitative

The numbers in cells represent the mean raw scores converted to percentages obtained by the respective groups on 'Amchya Gavabaddal ('अमच्या गावाबद्दल')'. It represents the average perception of the respective groups towards each aspect of Manasandharan' in the present population under study.

| Areas | West Maha | Rank | Marathwada | Rank | Vidarbha | Rank | North Maha | Rank |
|-----------|-----------|------|------------|------|----------|------|------------|------|
| IC | 75 | 6 | 71 | 6 | 69 | 4 | 67 | 6 |
| GM | 77 | 5 | 73 | 4 | 69 | 4 | 70 | 4 |
| LSB | 78 | 4 | 72 | 5 | 69 | 4 | 69 | 5 |
| FE | 81 | 3 | 76 | 3 | 74 | 3 | 75 | 2 |
| CA | 82 | 2 | 80 | 2 | 77 | 2 | 72 | 3 |
| AVC | 84 | 1 | 82 | 1 | 80 | 1 | 80 | 1 |
| Water Cup | 87 | | 85 | | 82 | | 80 | |



चाळीस दिवस
काम केल्यावर
एक एक तोळा
सोनं आमच्या
अंगावर
आल्यासारखं
वाटतंय!

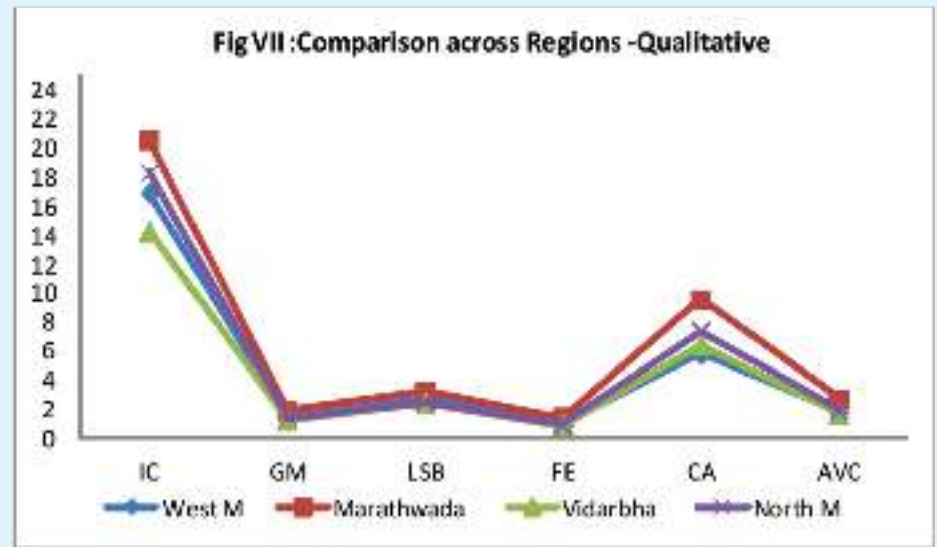
Quantitative: West Maharashtra seems to be significantly ahead of all other three regions in all aspects of *Manasandharan*, followed by Marathwada as a close second. It is followed by Vidarbha at the third place, North Maharashtra remaining at the fourth place for all the aspects of *Manasandharan*. When the scores are separately calculated for their mind-set and efforts directed only towards water-cup competition, the level of *Manasandharan* for this aspect seems to be very high (> 80%) for all the regions but with same descending regional performance pattern.

“
मी म्हटलं,
श्रमदानाला
न जाणाऱ्यांमध्ये
माझं नाव
नकोय मला!
”

Table VII: Results across Region – Qualitative

Occurrences of Manasandharan factors in the open ended Responses

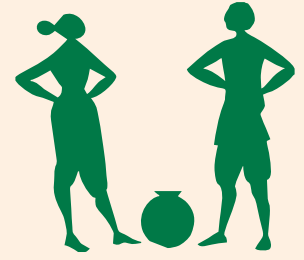
| | West Maha | | Marathwada | | Vidarbha | | North Maha | |
|-----|-----------|-------|------------|-------|----------|-------|------------|-------|
| | Occ. | Mean | Occ. | Mean | Occ. | Mean | Occ. | Mean |
| IC | 1417 | 16.87 | 1619 | 20.49 | 1227 | 14.27 | 329 | 18.28 |
| GM | 114 | 1.36 | 148 | 1.87 | 102 | 1.19 | 25 | 1.39 |
| LSB | 223 | 2.65 | 263 | 3.20 | 210 | 2.44 | 45 | 2.50 |
| FE | 81 | 0.96 | 108 | 1.37 | 75 | 0.87 | 16 | 0.89 |
| CA | 483 | 5.75 | 755 | 9.56 | 550 | 6.40 | 132 | 7.33 |
| AVC | 144 | 1.71 | 212 | 2.68 | 136 | 1.58 | 33 | 1.83 |



Qualitative: It is observed that in the qualitative analysis Marathwada takes the lead position on all aspects of *Manasandharan*. The second place is secured by North Maharashtra in almost all aspects with more lead in 'Commitment to Action'. West Maharashtra has secured the third place and Vidarbha is at the fourth place.

Comments: West Maharashtra being predominantly ahead in the physical/ material development scenario as compared to other regions is a stated fact. Vidarbha also has been blessed with natural resources like cotton as cash crop and a very fertile soil. The vice versa is true for Marathwada as per the available government reports. Also, West Maharashtra has a long history of 'Co-operative Movement' through its sugar lobby and milk federations which have paved a ground for the possible '*Manasandharan*' as reflected in the overall, general impressions covering questionnaire. On the other side, Marathwada has been suffering from intense droughts since years. It has vehemently participated in SJWC with the strong desire to arrest the severing conditions of water scarcity. Their long and emotionally charged narrations captured through the qualitative instruments indicate how strongly the villagers have been immersed in the competition emotionally. This might be the reason why the frequencies of their expressions for almost all the aspects of *Manasandharan* has superseded those captured in the other regions.

4. Comparison across gender :

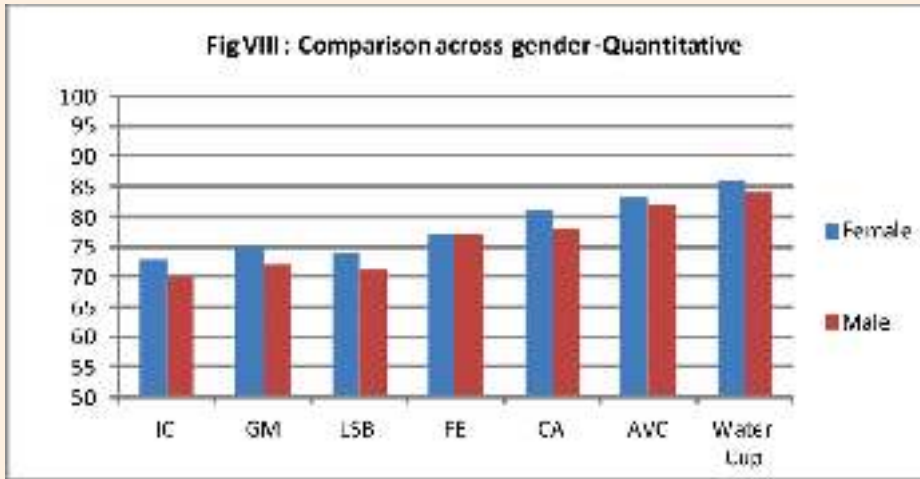


Across Gender

Table VIII : Gender wise – Quantitative

The numbers in cells represent the mean raw scores converted to percentages obtained by the respective groups on 'Amchya Gavabaddal('आमच्या गावाबद्दल')'. It represents the average perception of the respective groups towards each aspect of Manasandharan' in the present population under study.

| Areas | Women | Rank | Men | Rank | Total | Rank |
|-----------|-------|------|-----|------|-------|------|
| IC | 73 | 6 | 70 | 6 | 72 | 6 |
| GM | 75 | 4 | 72 | 4 | 73 | 4 |
| LSB | 74 | 5 | 71 | 5 | 73 | 4 |
| FE | 77 | 3 | 77 | 3 | 77 | 3 |
| CA | 81 | 2 | 78 | 2 | 79 | 2 |
| AVC | 83 | 1 | 82 | 1 | 82 | 1 |
| Water Cup | 86 | | 84 | | 85 | |



“ पाणी हे बँकेत
ठेवलेल्या
पैशांसारखं
जपायचं असतं,
हे पाणी
फाउंडेशनमुळे
कळालं!

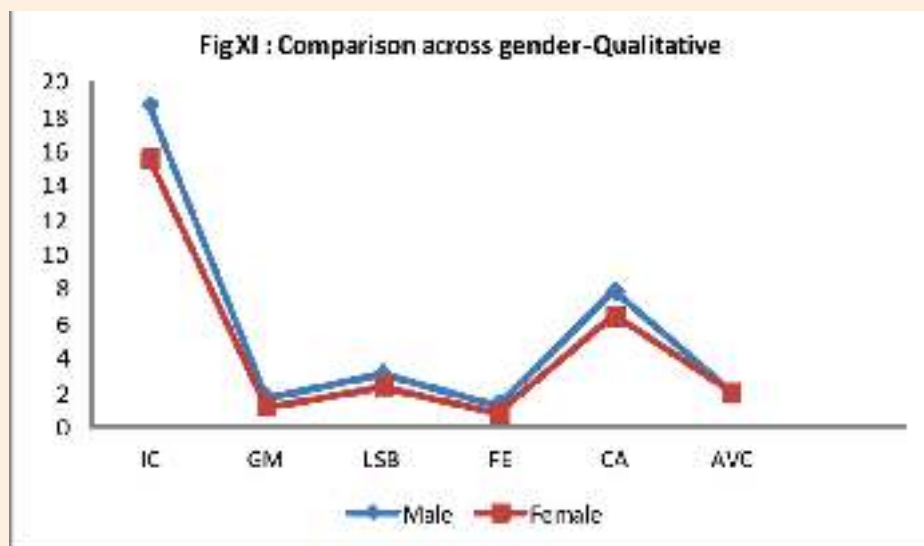
Quantitative: It is observed that women display a significantly better perception of *Manasandharan* at the village level for all aspects except 'feeling empowered' and 'adaptive vibrant community'. This shows that women have genuinely thought over the various aspects of *Manasandharan* proactively, though their contribution/role in decision making and leadership is at times compromised socially.

“
 एक काडी
 सारं जंगल
 पेटवू शकते
 मग एक माणूस
 पाणी का
 आणू शकत
 नाही ?
 ”

Table IX: Gender wise – Qualitative

Occurrences of the Manasandharan factors in the open ended responses

| Areas | Male | | Female | | Total | |
|-------|------|-------|--------|-------|-------|-------|
| | Occ. | Mean | Occ. | Mean | Occ. | Mean |
| IC | 2615 | 18.68 | 1977 | 15.57 | 4592 | 17.19 |
| GM | 241 | 1.72 | 148 | 1.17 | 389 | 1.45 |
| LSB | 430 | 3.07 | 301 | 2.37 | 731 | 2.74 |
| FE | 181 | 1.29 | 99 | 0.78 | 280 | 1.05 |
| CA | 1105 | 7.89 | 815 | 6.42 | 1920 | 7.20 |
| AVC | 276 | 1.97 | 249 | 1.96 | 525 | 1.96 |



Qualitative: This analysis of the frequency of expressions regarding the aspects of *Manasandharan* shows that there is hardly any difference across genders except for a small lead of men on the aspect of Inclusion- Cohesion. This indicates how much involvement the villagers had in the whole process irrespective of the gender. Both men and women have expressed freely and in similar ways regarding all the aspects of *Manasandharan*, which is a positive sign of changes in the social mind sets.

Comments: SJWC gave women a very unique and strong platform to contribute to the larger good of the whole village. Thus their perceptions and narrations indicate their deep involvement and positivity with respect to the whole process of Jal and *Manasandharan*. The women in villages who otherwise are inhibited to participate in such 'so called masculine' tasks have shown their motivation and calibre to stand side by side with their men in accomplishing the superordinate goal which has been reflected in their scores on quantitative as well as qualitative measures.

5. Comparison across village size:

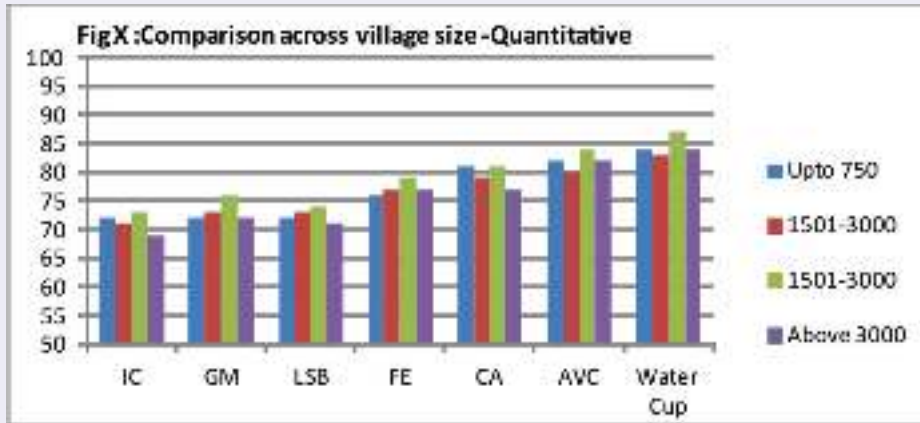


Across Village Size

Table X : Village Size – Quantitative

The numbers in cells represent the mean raw scores converted to percentages obtained by the respective groups on 'Amchya Gavabaddal ('आमच्या गावाबद्दल')'. It represents the average perception of the respective groups towards each aspect of Manasandharan' in the present population under study.

| Areas | Upto 750 | Rank | 751-1500 | Rank | 1501-3000 | Rank | Above3000 | Rank |
|-----------|----------|------|----------|------|-----------|------|-----------|------|
| IC | 72 | 4 | 71 | 6 | 73 | 6 | 69 | 6 |
| GM | 72 | 4 | 73 | 4 | 76 | 4 | 72 | 4 |
| LSB | 72 | 4 | 73 | 4 | 74 | 5 | 71 | 5 |
| FE | 76 | 3 | 77 | 3 | 79 | 3 | 77 | 2 |
| CA | 81 | 2 | 79 | 2 | 81 | 2 | 77 | 2 |
| AVC | 82 | 1 | 80 | 1 | 84 | 1 | 82 | 1 |
| Water Cup | 84 | | 83 | | 87 | | 84 | |



पाणी
म्हणजे
आपलं
भविष्य
आहे!

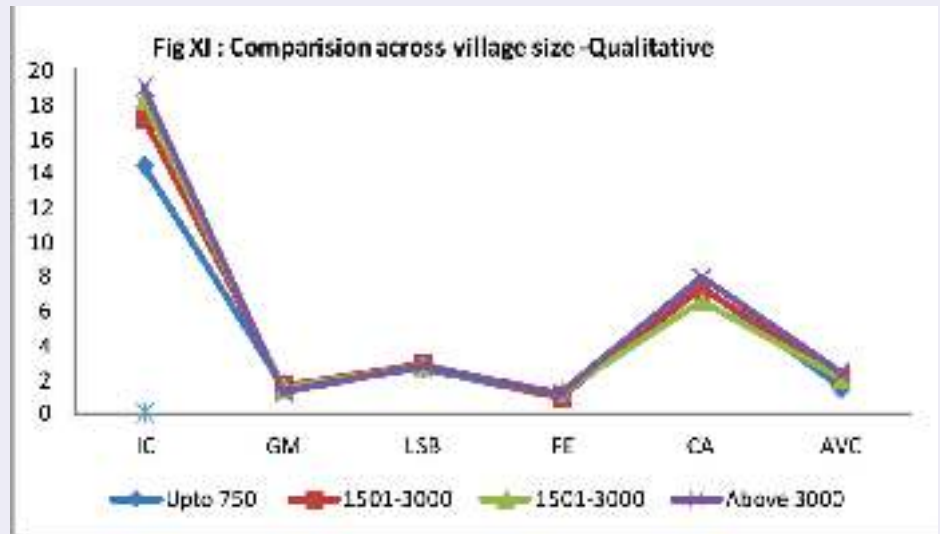
Quantitative: While comparing the Manasandharan across four groups according to village size (<750, 750-1500, 1500-3000, > 3000) no significant difference/specific direction was found on any of the Manasandharan aspects for these groups. This means that the village size has almost no role in determining the Manasandharan as a whole in any specific way.

“
 एकमेकांची
 जिरवण्यापेक्षा
 जमिनीत
 पाणी
 जिरवणे
 महत्वाचे!
 ”

Table XI : Village Size – Qualitative

Occurrences of the *Manasandharan* factors in open ended responses

| Themes | Upto 750 | | 751-1500 | | 1501-3000 | | Above 3000 | |
|--------|----------|-------|----------|-------|-----------|-------|------------|-------|
| | Occ. | Mean | Occ. | Mean | Occ. | Mean | Occ. | Mean |
| IC | 879 | 14.14 | 1319 | 17.13 | 1273 | 18.19 | 1121 | 19.00 |
| GM | 98 | 1.61 | 120 | 1.56 | 100 | 1.43 | 71 | 1.20 |
| LSB | 159 | 2.61 | 216 | 2.81 | 191 | 2.73 | 165 | 2.80 |
| FE | 60 | 0.98 | 72 | 0.94 | 83 | 1.19 | 65 | 1.10 |
| CA | 448 | 7.34 | 559 | 7.26 | 451 | 6.44 | 462 | 7.83 |
| AVC | 89 | 1.46 | 163 | 2.12 | 139 | 1.99 | 134 | 2.27 |



Qualitative: In the qualitative data, it is seen that the medium size villages have expressed better on the open-ended tools on some aspects of *Manasandharan*, but no particular linear trend can be confirmed.

Comments: Since there has been no particular trend in either of the types of assessments, it seems that village size does not really matter for strengthening or weakening of the *Manasandharan* at the village level. The expressions were captured from the narrations of the more or less number of representative sample residents from each of these villages, which is also the reason that the size of the village really did not matter.

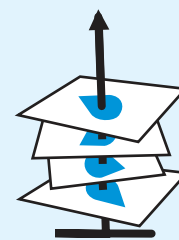
The contribution of SJWC in building *Manasandharan* :

Table XII : Relationship between Village Size and SJWC Performance

- A highly significant relationship is seen between all aspects of *Manasandharan* and SJWC scores. However, no relationship was seen between village size and SJWC score or *Manasandharan* both. This means that there is no prominent role played by the factor of the village population in triggering the process of *Manasandharan*.
- In regression analysis, a significant contribution of the SJWC in triggering the *Manasandharan* process at the village level is statistically proven for all the aspects of the concept. Looking at the extent of contribution to each *Manasandharan* aspect. 'Commitment to action' seems to have been triggered in the first place followed by 'Group motivation to superordinate goal'. The third place is occupied by leadership through selfless behaviour' followed by 'Inclusion-Cohesion' and 'Adaptive vibrant community'. The least influenced aspect seems to be 'feeling of empowerment' which is very natural as this aspect is very subtle which builds gradually over a period of time after successive positive gains experienced directly/indirectly.
- This suggests that the higher the score received by a village in water cup competition the more the probability of that village also getting higher scores on *Manasandharan*. In other words, whatever people are doing to get a good score in a water cup competition is indirectly strengthening the *Manasandharan* aspects in a significant manner during that period.
- A significant difference in all aspects of *Manasandharan* seems to be there between HP villages and LP villages (identified as on SJWC competition scores).
- Most villages from the sample chosen with considerable / severe water scarcity and low / medium irrigation levels seem to have performed significantly better as compared to those with moderate or no scarcity. This reinforces a hypothesis that those in water scarce regions and low irrigation conditions are if supported by intensive training and designed opportunity to trigger collective work, people can join hands and under the guidance of any emergent / mature selfless leaders can attempt to reach their superordinate goals.

“
परमेश्वराने
दिलेले
परत त्यालाच
अर्पण करायचे
हीच खरी
पूजा!
”

Learnings /Findings from four years of SJWC :

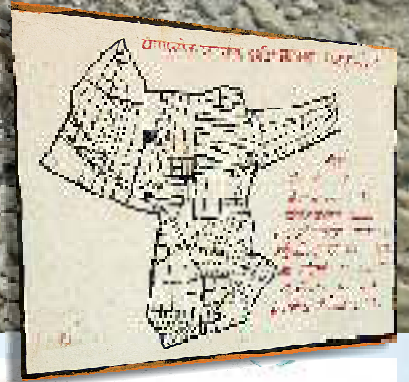


- The SJWC has **generated a significant positive momentum in the state galvanising village communities** to take charge of their own development, shunning dependence on outside agencies to intervene. This is a huge achievement. The participation of villages from remote areas of many districts is one testimony to this momentum of hope and empowerment.
- The PF's training has led to the tapping of hitherto unknown social capital in the citizen space. More than 50000 persons have been trained in the last four years of SJWC. These individuals are now initiating change processes in their respective villages thereby beginning a healthy replication process of emergence of many 'Anna Hazares' and 'Popatrao Pawars' taking lead for constructive action. **These emerging 'developmental leaders' provide a great opportunity to the articulation of a new model of 'apolitical' citizen-centric leadership.**
- There are several lessons to be learnt in the emerging leadership practices and patterns. Retired personnel from police forces, teachers and government servants, educated youths both men and women, women trained in Self-help Groups, progressive farmers have taken a leadership role in the SJWC. SJWC has provided a new platform for emergence of such apolitical leadership.
- PF's training module and its post-training follow-up mostly by facilitating teams placed at district and taluka towns have **set up a new benchmark of how a short duration training of 3.5 days can be a catalyst in transforming, first the mind-sets of the trainees and then later through them, of communities.** The training module should be a model for many other development agencies.
- PF has creatively used the power of positive communication for facilitating change processes. While there has been abundant literature on 'communication and behavioural change', PF's efforts in this field over the last four years need to be studied in depth to draw valuable lessons. Its use of website, social media and short films are all noteworthy and offer huge scope for learning.
- **One evident result of the effective and focussed training and communication strategy has been recall of key messages by the trainees and the villagers.** In the study, we have documented the recall messages.
- **PF's work with communities has brought forward important lessons in convergence, resource mobilisation, and building new alliances.** There are a number of examples of villagers raising huge resources from corporates, temple trusts, and wealthy non-resident villagers, well-wishers in cities by enrolment as *Jalamitra* and among villagers themselves besides tapping funds from existing government schemes. PF's movement has brought many urban citizens back to villages and sensitized them towards water scarcity. New alliances have thus been formed across age groups, communities, and denominations and all geared towards making villages drought-free.
- The *Mahashramadaan* organised on May 1, has been a creative intervention that has energised many stakeholders and getting their involvement in the PF activities. The May 1 event has achieved a semblance of festivity and bringing dignity and celebration to the notion of voluntary labour - *Shramadaan*.
- **PF has been successful in demystifying the 'watershed technology' and reaching the core lessons of this technology first to trainees and then to villages.** This scale of reaching the last mile should be acknowledged as a true watershed in the history of watershed development efforts in the country.
- The use of latest, user friendly and appropriate technology such as App for uploading soil conservation work, gadget to measure contours is another interesting feature of the SJWC. It has provided almost a real-time monitoring of all activities across a vast geography. There are lessons to be learnt from this innovation.
- Significant financial resources were raised by village communities, **PF might like to examine in details process related to accounting of funds raised, its record keeping and transparency in reporting.** A loose financial record keeping can be potentially harmful in continuing the momentum generated through SJWC.

Beyond Water Cup competition:



- PF is contemplating phasing out of the current version of SJWC and thinking of a new format of a competition for a sustainable village. Such a transition is certainly welcome and needed. However, **we suggest that the current version of SJWC could be gradually phased out, say in the next two years with sufficient warning to those who participated in 2018 or 2019.** We noticed that a village takes 2 to 3 years to gear up for taking part in the competition and planning to work on comprehensive watershed activities even in compact geography. A gradual phase-out, announced well in advance, and would probably help some of the late entrants to SJWC of 2018 and 2019 to complete the work.
- The challenges for proposed SJWC–Version 2.0 are going to be more complex. PF leadership is probably aware of those complexities. **The first and foremost is working on the demand side management of water available.** Crop- planning (पीक नियोजन) and moving from one-year, twelve-month crop cycle to eight months crop cycle has not just agro-ecological (technical) considerations but also involves many sensitive political-economy dimensions. Some of these challenges are evident in the case study of a village documented during this study.
- The above change processes when initiated have the potential to further consolidate village cohesion and inclusion but also can pose risks of eroding the social capital built over the last few years of SJWC's efforts.
- Similar challenges can be foreseen when efforts begin to increase grassland and forest cover. **Issues connected with land, forest, and water was and will be contentious, fraught with potential conflicts and tensions. PF leadership would need to address these issues tactfully.** A large body of literature and field experiences are available on what has worked and what has not.
- **PF leadership would, therefore, need to think through deeper and then plan for a supportive *Manasandharan* Version 2.0 (मनसंधारण 2.0).** Such an accompaniment could strengthen the next steps. It might also necessitate revisiting the training strategy, communication emphasis, deeper appreciation of societal fissures and of course identifying motivating role models and examples where even in terms of complexities, workable solutions have been achieved.
- **JPIP team would be happy to contribute to the future initiatives of PF.**





This is a glimpse of the impact of an effort initiated by Paani Foundation to mobilize communities to become self-reliant and self-directed for making their villages vibrant. The methodical study of how Satyamev Jayate Water-cup Competition has contributed in the Community building- Manasandharan, throws light on the various dimensions of Manasandharan and brings out its eminence in bringing about any grass root change in the country like India having enormous diversities .

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