



# MANTHAN - Social Immersion



## Social Impact Assessment Study of Mata Bal Aarogya Aahar Prakalp

March 2024

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### **Acknowledgements:**

The authors are grateful to Dr. Sharad Kunte, Former Chairman of the Governing Body and Council of Deccan Education Society for his continuous guidance, inspiration and support; and for connecting us with RSS JanKalyan Samiti. We are also thankful to Adv. Neel Helekar Sir and Dr. M. B. Kekare Sir for their guidance and support.

The authors would like to thank Shri Sanjay Malkar and Shri Sahdev Sonawane of RSS JanKalyan Samiti for their continuous and proactive support through every stage of this study. Finally, many thanks to the Karyakartas (volunteers) of each vasti for their commitment and for always being there to help our students in this task.

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## **Executive Summary:**

Mumbai is home to almost two crore people. Home to the rich and famous and to ordinary people, Mumbai is a city of contradictions. On the one hand, it has the world's costliest residential property and on the other hand, there are people living in micro-spaces in slums. These slums are often located in prime areas which makes the residents of the slum the chief service providers in that area. This dependence often leads to a creation of a complex social structure where citizens from all over India come and settle in slums. This coexistence is not easy but is a requirement for survival. Lurking below the surface, however, is a sense of desperation, deprivation and disparity. Both the government and NGOs are at work to attenuate the suffering of those living in the slums and to address various issues such as education, nutrition, medical care and livelihood support. One such prominent organisation is the RSS's JanKalyan Samiti (JKS).

The present report comprises the results of an Impact Assessment Study of the Mata Bal Aarogya Aahar Prakalp of Jankalyan Samiti's Vasti Parivartan Prakalp. This programme aims at providing nutritious food and medical care to pregnant women, young mothers and children below the age of 6 living in slums or vastis in Mumbai. Students and faculty members of Deccan Education Society's J S Kothari Business School, Dadar, Mumbai (JSKBS), conducted this study. The study entailed close collaboration and face-to-face interaction between students and faculty members of JSKBS, volunteers of JKS and beneficiaries of the Mata Bal Aarogya Aahar Prakalp.

The Impact Assessment Study sought to gain an understanding of the impact of consumption of chikkis and regular health checkups in children between the ages of 0-6 years and expectant and young mothers. It also intended to understand beneficiaries' perceptions of the program. The study was conducted across 7 vastis in Mumbai as follows:

- a) Geeta Nagar, Colaba
- b) Raipada, Malad
- c) Vijaynagar, Antop Hill
- d) BDD Chawl, Worli
- e) Amar Chawl, Kurla
- f) Ketkipada, Dahisar
- g) Siddharth Nagar, Mulund

The researchers were given a clear brief to gather data about perceptions of beneficiaries towards Mata Bal Aarogya Aahar Prakalp. Hence, the present study uses the mixed methods approach combining both quantitative as well as qualitative techniques. To capture a holistic, contextual and complete understanding of the impact of Mata Bal Aarogya Aahar Prakalp the researchers decided to adopt the triangulation methodology. Using survey, interview and observation methods, data was collected from tais (volunteers) and beneficiaries to understand their perceptions of Mata Bal Aarogya Aahar Prakalp.

Students gathered data from Tais and beneficiaries using the structured interview method. In addition, students gathered observation data through the participant observation method. In all, 7 valid responses were collected from tais and 105 valid responses were collected from beneficiaries across 7 vastis. In all, 149 valid observation data sets were collected.

Based on their understanding of Mata Bal Arogya Aahar Prakalp, it seems that the Tais interpret their role as predominantly about giving ‘Khau’ and medical checkups and ensuring beneficiaries' well-being. Activities interpreted beyond the primary role include teaching, participating in festivals, attending training programs, and informing about government schemes. Tai's commitment to social service stems from a combination of internal fulfilment, external incentives, and supportive social environments. Tais’ suggestions for improvements include providing incentives for participation, highlighting program successes, diversifying offerings, addressing broader community needs, and expanding program reach. The data suggests a systematic approach to record-keeping to ensure accurate tracking of beneficiary participation and distribution of Poshak Aahar.

The awareness about the project is 100% across all the vastis. Majority of the respondents noted that they receive regular checkups from the medical van service. Hygiene and sanitation are the two main concerns of vastis followed by overcrowding and lack of space. Apart from nutrition and health, celebration of festivals together is the most popular initiative of Vasti Parivartan Prakalp. The majority, 81%, have a good opinion of the program.

Students recorded their observations during the course of 4 visits to their allotted *vasti* over a period of approximately 30 days. Twelve key themes emerged. They are as follows: Students’ experience of *vasti* and learning; *Mata Bal Aarogya Aahar Prakalp: Observations and Suggestions*; *Social Atmosphere in Vasti*; *Socio-economic diversity in Vasti*; *Water scarcity*; *Hygiene*; *Overcrowding*; *Livelihood*; *Expectations of beneficiaries from JanKalyan Samiti*; *Tai*; *Beneficiaries’ Behaviour*; and *Experience of Evaluating Swachh Ghar*.

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## 1. Introduction:

India is home to almost 1.4 billion people, belonging to various regions, religions, cultures and strata of society.

Like the ubiquitous, round *masala* dabba present in every Indian home, India is one unified civilizational entity while at the same time retaining its unique regional, religious and cultural flavours.

The crown jewel of this diversity is its financial capital Mumbai, often dubbed as “The city of dreams”. Mumbai is home to almost two crore people and the city celebrates its cosmopolitan nature. Here we see people staying together in colonies based on similarity of religion, cultures or sometimes simply income groups.

Home to the rich and famous and to ordinary people, Mumbai is a city of contradictions. On the one hand, it has the world’s costliest residential property and on the other hand, there are people living in micro-spaces in slums. As per a Government of Maharashtra report published in 2022, Mumbai has over 2400 slums. (The Economic Times, 2022)

These slums are often located in prime areas like Colaba or Worli, which makes the residents of the slum the chief service providers in that area. The residents of the nearby apartments are dependent on them for various services like washing, cooking, cleaning, running errands and domestic housework etc. This dependence often leads to a creation of a complex social structure where citizens from all over India come and settle in slums. The residents come from different regions, religions and have a myriad of cultural identities as well which often creates scenarios where festivals of multiple religions are celebrated. This coexistence is not easy but is a requirement for survival. While most of them prefer to offer services, some with an entrepreneurial bent of mind venture into business. For example, Dharavi has a thriving leather industry where everything from purses, belts, handbags and jackets is manufactured. (SHAH, 2017). For the most part however, lurking below the surface is a sense of desperation and disparity. This is often exacerbated by the presence of affluent, high rises and gated communities in close proximity with the slums. All of this has been further accentuated post the Covid pandemic. (Subbiah, 2023)

Various Government and Non-Government Organisations (NGOs) are at work to attenuate the suffering of those living in the slums and to address various issues such as education, nutrition, medical care and livelihood support.

One such prominent organisation is the RSS’s JanKalyan Samiti. Their mission statement reads as follows: “Our mission at Jankalyan Samiti is to be volunteers in the true sense; and become facilitators in building healthy, self-reliant, knowledgeable, discrimination free society with a modern outlook, while maintaining our rich cultural heritage and ageless traditional values.”

With this in mind the Jana Kalyan Samiti through its Vasti Parivartan Prakalp has engaged in multiple slums across Mumbai. They are working in more than 40 slums where they actively undertake projects related to child literacy, pre and post-natal care for child and mother, culture classes for children, care and counseling of teenage girls and so on. They also provide medical help to the needy in the form of equipment and they are assisted in this endeavour by a plethora of volunteers (karyakartas) and local woman volunteers called as “Tai”.

## Modus Operandi:

The Samiti works in an efficient manner where karyakartas do outreach to different slums and then they liaison with the local residents to deploy various schemes for the betterment of the residents. Once they are able to identify local volunteers they proceed with giving information and training to the volunteer tai who in turn is expected to spread the message to the local dwellers and get people registered for various programs.

### **Social Immersion:**

In the dynamic landscape of business, academic excellence alone is not sufficient to thrive. To truly excel in the corporate world, one must understand the intricacies of social dynamics and immerse oneself in various societal contexts. For the managers of tomorrow, the knowledge of sociology and psychology is extremely important. It is important to mold young professionals who not only understand business intricacies but also possess the empathy and sensitivity required to navigate diverse social environments successfully.

The PGDM programme at DES' Smt. Jayshree Sharadchandra Kothari Business School (JSKBS) prepares students for a career in Management. Business organisations do not exist in a vacuum; they are part of a social context, so also management processes take place in a given social context. The organization is bound to reflect what happens in society. Therefore, it was felt that in addition to their curriculum and industry internship, the students need to be exposed to social realities of our country. This will make them thoughtful and sensitive professionals. With this in mind JSKBS entered into a MoU with RSS JanKalyan Samiti, to create a socially immersive learning experience for the students. The objective was for students to engage with residents of a slum by conducting a Social Impact Assessment Study.

### **Social Impact Assessment (SIA):**

It is a process of research, planning and the management of social change or consequences (positive and negative, intended and unintended) arising from policies, plans, developments and projects (UNEP, 2007).

A SIA calls for close collaboration with community members, as well as other stakeholders and experts. This usually covers the following specific areas to identify impacts and mitigation measures (State of Queensland, 2013):

- i. Community and stakeholder engagement
- ii. Workforce management
- iii. Housing and accommodation
- iv. Local business and industry content
- v. Health and community well-being.

During the SIA, the proponent is usually expected to (State of Queensland, 2013):

- i. Identify stakeholders' groups and communities impacted by the project.
- ii. Collect baseline data covering key social issues of the impacted communities
- iii. Provide an overview of government legislation and policies that complement the mitigation measures for social impacts that are directly related to the project.

- iv. Explain methods used to gather information, including a description of how the communities of interest were engaged during the development of the SIA.
- v. Identify potential direct social impacts and prediction of the significance of any impacts and duration and extent of each impact.
- vi. List proposed mitigation measures.
- vii. Describe the monitoring framework that informs stakeholders on the progress of implementing mitigation measures and overall project implementations.

### **The Impact Assessment Study:**

Students have conducted an Impact Assessment Study for Mata Bal Arogya Aahar Prakalp of Jankalyan Samiti Vasti Parivartan Prakalp. The assessment sought to gain an understanding of the impact of consumption of chikkis and regular health checkups in children between the ages of 0-6 years and expectant and young mothers. It also intended to understand beneficiaries' perceptions of the program.

In addition, students suggested ideas for livelihood generation/augmenting family income to especially the women in the *vastis* (slums). Students also shared details of one government scheme suitable for residents of the *vasti*.

The students of the first year of the Post Graduate Diploma in Management (PGDM) programme at JSKBS were divided into seven groups. Each group comprised 7-8 members and was assigned to a *vasti*.

The following *vastis* were chosen:

- a. Geeta Nagar, Colaba
- b. Raipada, Malad
- c. Vijaynagar, Antop Hill
- d. BDD Chawl, Worli
- e. Amar Chawl, Kurla
- f. Ketkipada, Dahisar
- g. Siddharth Nagar, Mulund

Students have prepared questionnaires, interviewed beneficiaries and volunteers of the projects to collect data, and analysed the data.

This activity was conducted over the months of December 2023 and January 2024.

For students of JS Kothari Business School, this was an opportunity to embark on a voyage of discovery, traversing the labyrinthine streets of Mumbai slums to witness the convergence of tradition and modernity, wealth and poverty, hope and despair. Most of the students who join the management program had seldom stepped into a *vasti*.

By fostering meaningful connections and authentic dialogue across social boundaries, the students of JSKBS were able to cultivate a deep sense of empathy, solidarity, and social



responsibility. The underlying objective of ‘Manthan – Social Immersion Programme’ was to bridge the socio-economic chasm that exists in our society.

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## 2. Research Design:

The research design is at the heart of any good research project. A robust research design is essential to ensure the validity, reliability, and relevance of findings.

### **Importance of Research Design in Social Impact Assessment:**

Research design serves as the guiding light for conducting SIA, guiding researchers in collecting, analysing, and interpreting data effectively. It helps in defining research questions, selecting appropriate methodologies, and ensuring the rigor of the study. A well-designed research plan improves the authenticity of findings, allowing stakeholders to gain insights and make informed decisions based on reliable evidence. Moreover, it enables researchers to address ethical concerns, reduce biases, and optimise the utility of resources invested in the assessment process.

### **Research Design for the present study:**

All research is an endeavor to enhance our understanding of reality.

The purpose of the present study was to assess the impact of Mata Bal Aarogya Aahar Prakalp.

The researchers realized that there could be multiple, subjective and contextual interpretations about the impact of this programme by the beneficiaries. Hence, they decided to adopt the interpretive approach for this study. The researchers were given a clear brief to gather data about perceptions of beneficiaries towards Mata Bal Aarogya Aahar Prakalp. Hence, an inductive approach was adopted to infer themes from the data.

Quantitative research focuses on what has happened so far to predict what is likely to happen in future. Qualitative research involves gathering data about perceptions of respondents in order to identify patterns that can explain behavior. In the present study researchers firstly wanted to find out causal relationships, hence quantitative methods were used. Secondly, the study aimed at gathering perceptual data. Hence qualitative methods were used. The present study used the mixed methods approach combining both quantitative as well as qualitative techniques.

1. **Research Questions:** Formulating clear and specific research questions is the first step in research design. The research questions for the present study were as follows:
  - i. How did beneficiaries perceive the impact of Mata Bal Aarogya Aahar Prakalp?
  - ii. How did Tai perceive her role in the Prakalp?
  - iii. To what extent were the standard operating procedures implemented as communicated by JanKalyan Samiti.

2. **Methodological considerations – triangulation:**

Triangulation is defined by Denzin (1978) as the combination of methods to study the same phenomenon. Triangulation helps to capture a holistic, contextual and complete portrayal of the phenomenon under study. Employing multiple data sources, methods, and perspectives helps in increasing the credibility and validity of findings through triangulation. It helps in validation of evidence, reducing subjective biases, and providing a comprehensive understanding of social impacts.

In the present study, researchers wanted to assess the impact of Mata Bal Aarogya Aahar Prakalp. Separate questionnaires were prepared for tai and beneficiaries as it was felt that they

would have different perceptions about the impact of this scheme. In addition, students were asked to collect observational data to complete the picture.

3. **Sampling Strategy:** Selecting an appropriate sampling strategy is crucial for ensuring the representativeness and generalizability of findings. Given the scope and objectives of the study, researchers adopted the non-probabilistic, convenience sampling method.
4. **Data Collection Methods:** Various data collection methods such as surveys, interviews, focus groups, and observations can be used. The interview, survey and observation methods were found suitable for the present study.
5. **Data Analysis Techniques:** Analyzing impact assessment data requires employing suitable analytical techniques. Researchers have used statistical tools as well as content analysis, to interpret the findings and draw meaningful conclusions.
6. **Ethical Considerations:** Research design has to be mindful of ethical considerations to ensure the protection of participants' rights, confidentiality, and privacy. Researchers have obtained informed consent of beneficiaries through Jankalyan Samiti, maintained their anonymity, and adhered to ethical guidelines throughout the study.

### 3. Data Collection Methods:

Primary data collection in social research may take one of two forms – asking respondents and observing respondents.

In quantitative research, data may be collected by asking respondents through structured interviews and self-completion questionnaires. Data may also be collected by observing respondents through the method of structured observation. A structured interview entails the administration of an interview schedule by the interviewer. Interviewees are given exactly the same context of questioning to ensure that replies can be aggregated. Questions may be close-ended or open-ended. The strength of the structured interview method lies in the fact that it generates a good response rate and also respondents may be adequately probed to answer questions that may be slightly ambiguous or causing some anxiety to respondents.

In qualitative research data may be collected through interviews and focused groups of respondents. Data may additionally be collected by observing respondents through participant observation. The two main types of qualitative interviews are the unstructured and semi-structured interviews. As the names suggest these interviews are less structured as compared to structured interviews and afford flexibility to the interviewer in terms of the nature and number of questions to be asked, as well as to the interviewee to give his/her point of view in the form of rich, detailed answers.

In participant observation, the researcher or data gatherer is both a participant in and observer of the group being studied. The participant observer immerses himself or herself in the group for an extended period of time, observing behaviour, listening to what is said in conversations and asking questions.

In the present study, students gathered data from Tais and beneficiaries using the structured interview method. In this, students had a schedule of questions. As most of the questions were open-ended, it led to rich, detailed responses. In addition, students gathered data through the participant observation method. As students visited the vastis four times over a month for approximately four hours during each visit, they were able to immerse themselves in the context of the vasti residents, observing their behavior, listening to their conversations and asking questions. Students were given a general brief about what kind of observations to collect.

#### **Questionnaire Design for Tai and beneficiaries:**

To frame the questionnaire following factors were considered:

- a. **Defining objectives:** The questionnaire needs a clear understanding of the objectives, here since multiple stake holders were involved, we had to take their opinions into considerations while framing the questions so that their concerns are addressed,
- b. **Identifying the target audience:** As researchers, we had to identify the audience for the project and find means for reaching out to them.
- c. **Draft clear and concise questions:** Writing each question with clarity and precision in order to avoid ambiguous or leading questions that could confuse respondents or generate bias.

- d. **Organising the questions in a logical order:** questions have to be arranged in a logical order that flows well and maintains respondents' interest.
- e. **Reviews:** The questionnaire was reviewed based on the feedback received from the stakeholders and changes if required were made.

In this case, various stakeholders like members of the Jana Kalyan Samiti, faculty members, and students were consulted and a questionnaire was drafted for the beneficiaries of the scheme and Volunteer Tais respectively. Finally, a plan was made for collecting observational data.

Initially, researchers referred to existing SIA studies to generate questions. These were discussed, and new questions were added, or existing ones deleted/modified to address the research question. Subsequently, this list was discussed and finalized with representatives of JanKalyan Samiti. Questionnaire for beneficiaries was also translated into Hindi for ease of implementation.

Details of the three data collection methods are given below:

**Table No. 1: Questionnaire for Tai**

<p><b>TAI:</b>  1.Name : _____  2.Age: _____  3.Gender: _____  4.Phone Number: _____  5. Occupation:  6.Location: _____</p> <p><b>Sharing the objective(Survey)with the volunteer</b></p> <p><b>Introduction:</b></p> <ol style="list-style-type: none"> <li>1. Tell us about the Mata bal Arogya aahar prakalp</li> <li>2. What is your role in this activity? How long have you been associated?</li> <li>3. Apart from your role, do you take part in any other activity?</li> <li>4. What motivates you to do this work? Why did you join this programme?</li> <li>5. How do you contact pregnant women? Are there any challenges in communication?</li> <li>6. How often do you meet beneficiaries (daily, weekly)?</li> <li>7. How do the beneficiaries' family members react to the initiative?</li> <li>8. How long do you offer support to women and their babies?</li> <li>9. What is your opinion about the training programme?</li> <li>10. What is the impact of your work on your family?</li> <li>11. What challenges do you face? How do you think they can be overcome?</li> <li>12. Are there any unexpected consequences of your project and activities?</li> <li>13. What is the change you have noticed due to this programme over a period of time?</li> <li>14. What can be done to improve the programme?</li> <li>15. How do you maintain the records of beneficiaries and distribution of poshak aahar.</li> </ol>
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**Table No. 2: Questionnaire for Beneficiaries**

**Questionnaire for beneficiaries and significant others** (husbands, in-laws)

1. Are you aware of this project and how do you participate in it?
2. What is good about this project? How has it affected you/your family?
3. What are the things that you don't like about this project?
4. What improvements do you suggest?
5. What are the new projects that you would like?
6. Overall, is the project beneficial/not beneficial/can't say.
7. Have you observed any malpractices, negative incidents?
8. How is your relationship with *Tai*? Do you like her/what she does/how she behaves?
9. What are the issues about your life that you worry about the most?
10. What are the issues in your *vasti* that you worry about the most?
11. Do you get nutritious food every day?
12. Do you go to *Tai*'s place for food or get it at home?
13. When the medical van arrives, do you get regular checkups done by the doctor?
14. Have you benefited from nutritious food and medical assistance, and how?
15. Do workers and full-time workers come to visit homes?
16. Which special programs are organized by the organization in your locality, do you participate in them?
17. What is your opinion about the special program?
18. Demographic questions: age, gender, education, employment status and occupation, no of members in household, address

1. क्या आप इस परियोजना से अवगत हैं और आप इसमें कैसे भाग लेते हैं?
2. इस प्रोजेक्ट में क्या अच्छा है? इसका आप पर/आपके परिवार पर क्या प्रभाव पड़ा है?
3. इस प्रोजेक्ट में ऐसी कौन सी चीज़ें हैं जो आपको पसंद नहीं हैं?
4. आप क्या सुधार सुझाते हैं?
5. वे कौन से नए प्रोजेक्ट हैं जो आप चाहेंगे?
6. कुल मिलाकर, प्रोजेक्ट फायदेमंद है/फायदेमंद नहीं है/कह नहीं सकते।
7. क्या आपने कोई अनाचार, नकारात्मक घटना देखी है?
8. ताई के साथ आपका रिश्ता कैसा है? क्या आप उसे पसंद करते हैं/वह क्या करती है/कैसा व्यवहार करती है?
9. आपके जीवन के कौन से मुद्दे हैं जिनके बारे में आप सबसे अधिक चिंता करते हैं?
10. आपकी बस्ती में कौन से मुद्दे हैं जिनके बारे में आप सबसे अधिक चिंतित हैं?
11. क्या आपको प्रतिदिन पौष्टिक भोजन मिलता है?
12. क्या आप भोजन के लिए ताई के यहाँ जाते हैं या घर पर ही प्राप्त कर लेते हैं?
13. जब मेडिकल वैन आती है तो क्या आप डॉक्टर से नियमित जांच करवाते हैं?
14. क्या आपको पौष्टिक भोजन और चिकित्सा सहायता से लाभ हुआ है और कैसे?
15. क्या कार्यकर्ता और पूर्णकालिक कार्यकर्ता घरों से मिलने आते हैं?
16. आपके इलाके में संस्था द्वारा कौन से विशेष कार्यक्रम आयोजित किये जाते हैं, क्या आप उनमें भाग लेते हैं?
17. विशेष कार्यक्रम के बारे में आपकी क्या राय है?
18. जनसांख्यिकीय प्रश्न: आयु, लिंग, शिक्षा, रोजगार की स्थिति और व्यवसाय, घर में सदस्यों की संख्या, पता

**Table No. 3: Instructions for Gathering Observational Data**

Students were given the following brief for recording observations:

“Note your observations on the following parameters:

- i. Beliefs and attitudes of beneficiaries and significant others towards people, objects, situations and events.
- ii. Family: family structures, roles of family members and interactions between members; nature and extent of communication between family members.
- iii. Social groups: Existence of formal and informal groups and their impact on beneficiaries and significant others; nature and extent of communication in the groups.
- iv. Motivation: Analyse using theories learnt in class
- v. Cultural factors and their influence on beneficiaries and significant others
- vi. Income, education and occupation of beneficiaries and significant others and how it impacted their lives
- vii. Learning from Social Immersion: your key take-away”.

#### 4. Sample Design:

A sample is a part of the population that is selected for investigation. A population is the universe of units relevant to the investigation from which the sample is selected. The need for sampling arises because researchers do not have the time and /or resources to survey the entire population. A sample has to be selected carefully so as to be representative of the population under study. This is so that the findings from the research may be generalized from the sample to the population from which it was selected.<sup>1</sup>

A probability sample is one that has been randomly selected so that each unit in the population has an equal chance of being selected. Non-Probability samples are not selected using random selection. The different methods of probability sampling are simple random sampling, systematic sampling, stratified random sampling and cluster sampling. The three main methods of non-probability sampling are convenience sampling, snowball sampling and quota sampling.

There were three factors which were critical to a decision on the sampling method: representativeness of the sample in terms of demographics, access to respondents and quality of data. As noted earlier, the research design entailed triangulation to capture a holistic, contextual and complete portrayal of the phenomenon under study, which is impact assessment of *Mata Bal Aarogya Aahar Prakalp*. As per this three types of data were to be collected: survey of tais, survey of respondents and observational data. Since the respondents (tais and beneficiaries) had to share personal experiences and perceptions, it was important to build trust and authenticity. In consultation with JanKalyan Samiti Vasti Parivartan Prakalp it was decided to collect data from 7 vastis. 7 tais were interviewed, each representing a vasti. It was decided to obtain data from 25 beneficiaries in each vasti. Thus the intended sample size for beneficiaries was 175. In all, 7 valid responses were collected from tais and 105 valid responses were collected from beneficiaries across 7 vastis. It was intended that 55 students of PGDM1 would record one set of observations for each week totalling 220 observation data sets. In all, 149 valid observation data sets were collected.

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<sup>1</sup> Bryman Alan, Bell Emma (2008), *Business Research Methods*, Second Edition, Oxford University Press.



## 5. Analysis of Data Collected from Tais:

### Introduction:

Tais of the 7 Vastis ie. Ketkipada, Geetanagar, Amar Chawl, BDD Chawl, Raipada, Siddharth Nagar and Vijay Nagar were interviewed to learn about their perceptions regarding Mata Bal Aarogya Aahar Prakalp.

Tais were interviewed through a structured questionnaire comprising open ended questions.

### Table No. 4: Questionnaire for Tai

#### TAI:

- 1.Name : \_\_\_\_\_
- 2.Age: \_\_\_\_\_
- 3.Gender: \_\_\_\_\_
- 4.Phone Number: \_\_\_\_\_
5. Occupation: \_\_\_\_\_
- 6.Location: \_\_\_\_\_

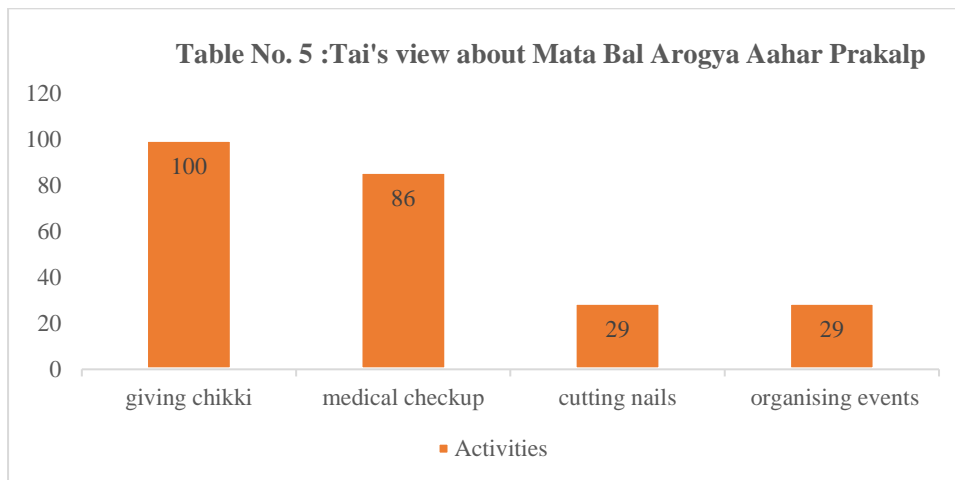
#### **Sharing the objective(Survey)with the volunteer**

#### Introduction

1. Tell us about the Mata bal Arogya aahar prakalpa
2. What is your role in this activity? How long have you been associated?
3. Apart from your role do you take part in any other activity?
4. What motivates you to do this work? Why did you join this programme?
5. How do you contact pregnant women? Are there any challenges in communication?
6. How often do you meet beneficiaries (daily, weekly)?
7. How do the beneficiaries' family members react to the initiative?
8. How long do you offer support to women and their babies?
9. What is your opinion about the training programme?
10. What is the impact of your work on your family?
11. What challenges do you face? How do you think they can be overcome?
12. Are there any unexpected consequences of your project and activities?
13. What is the change you have noticed due to this programme over a period of time?
14. What can be done to improve the programme?
15. How do you maintain the records of beneficiaries and distribution of poshak aahar.

## Data Analysis:

**Question 1:** Tell us about the Mata Bal Arogya Aahar Prakalp.

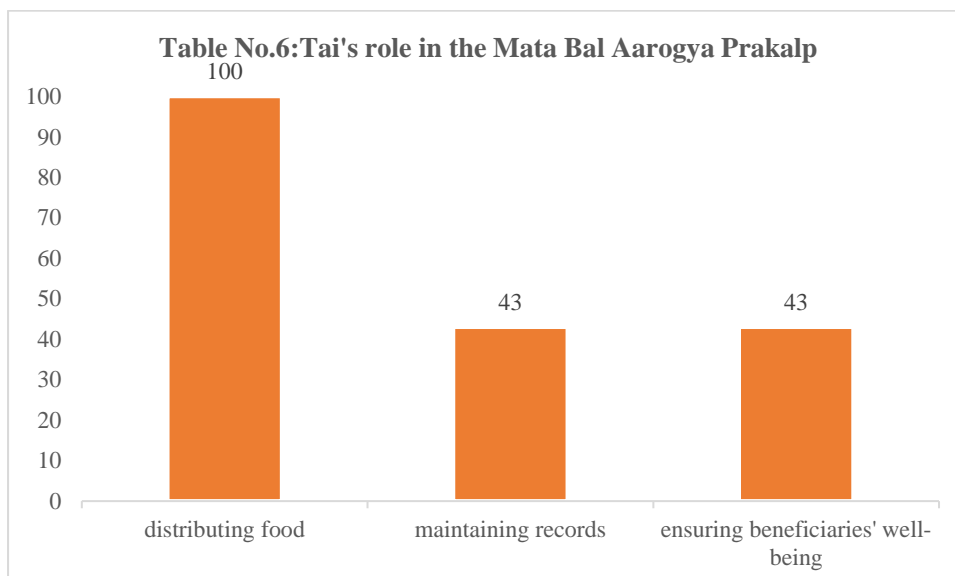


### Analysis:

- Giving chikki: All tais narrated that giving chikki was part of their job (100%).
- Medical Checkups: 6/7 tais (all except BDD Chawl) narrated that ensuring medical checkups was part of their job. 86%
- Cutting Nails: 2/7 tais reported cutting nails as part of their job (Amar Chawl and Siddharth Nagar) 29%
- Organising Events: 2/7 tais reported organizing events as part of their job (Amar Chawl and Raipada) 29%

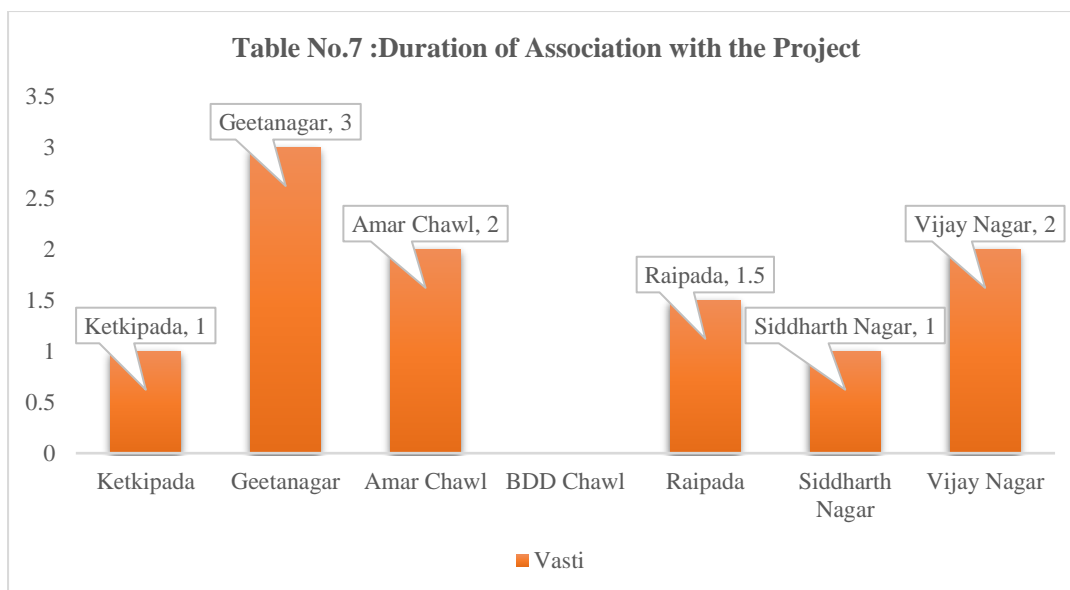
Based on their understanding of Mata Bal Arogya Aahar Prakalp, it seems that the Tais interpret their role as predominantly about giving 'Khau' and medical checkups.

**Question 2:** What is your role in this activity? How long have you been associated?



### Analysis:

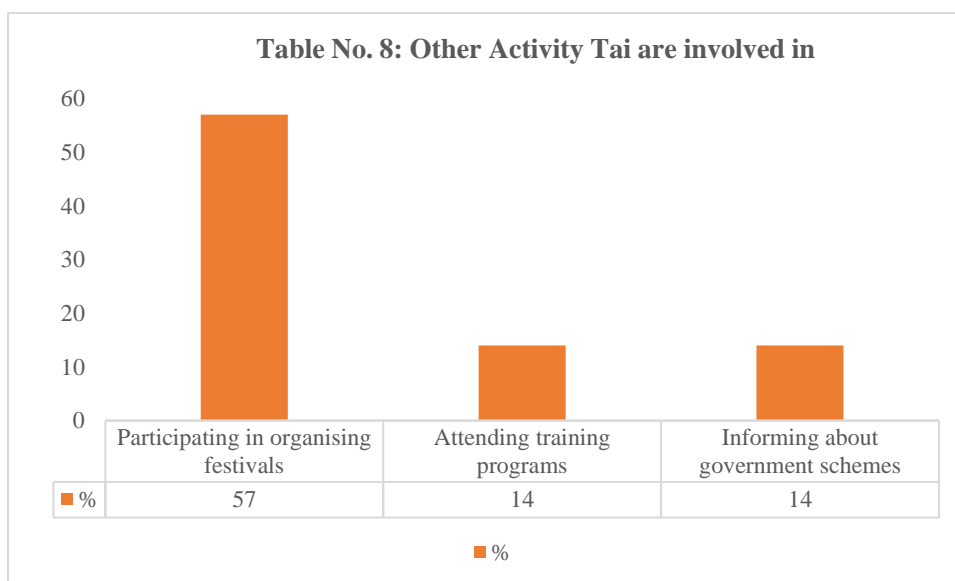
The three primary themes emerging out of the responses point to Tai's roles primarily involving distributing food, maintaining records, and ensuring beneficiaries' well-being.



**Analysis:**

The duration of the Tai’s association with this Prakalp ranges from 1 to 3 years. We received a response from 6/7 Tais

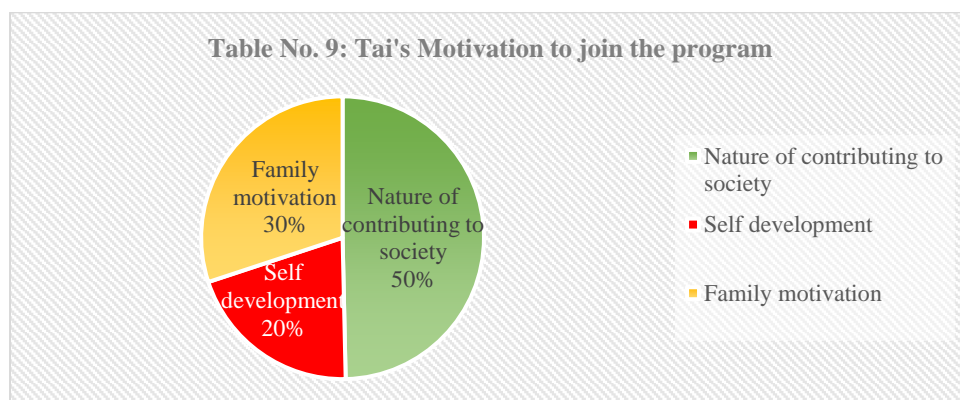
**Question 3:** Apart from your role, do you take part in any other activity?



**Analysis:**

Activities beyond the primary role include teaching, participating in festivals, attending training programs, and informing about government schemes. Since the question was interpreted as both the role of Tai for the scheme as well as other roles outside the scheme, have reported the responses as interpreted.

**Question 4:** What motivates you to do this work? Why did you join this program?



Highlighting a few comments made by two Vasti Tais on self-development and family boost towards staying motivated for this Prakalp.

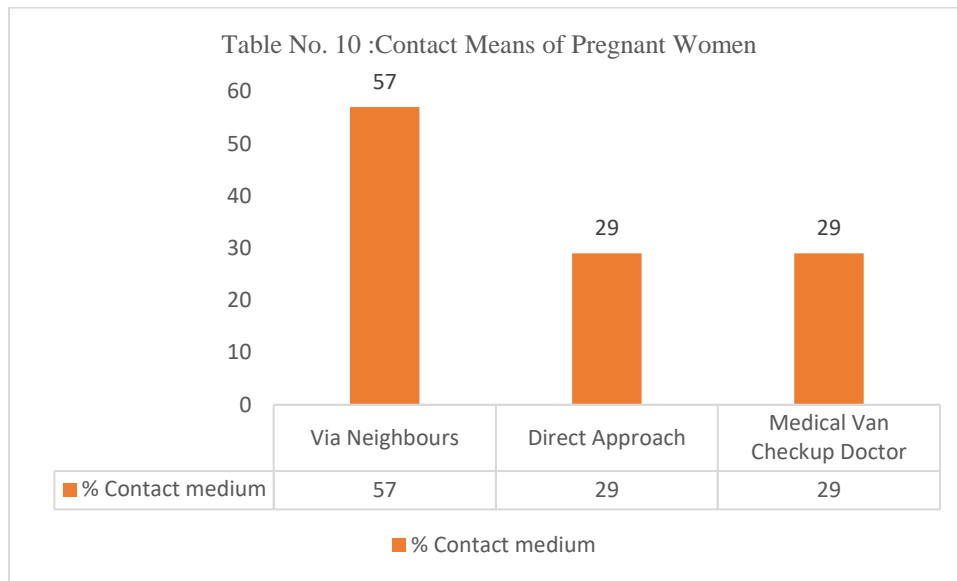
Raipada: "I joined because I like/want to do samaj seva (social work). This programme also leads to self-development of Tai. She became confident. She would not even look up and talk with a stranger but now she's a public speaker. I was very shy and would not step out of the house or talk to anyone. Now I travel, go to training."

Siddharth Nagar: "I was also a beneficiary at a time, and I liked it so I joined as a volunteer and asked about it to my husband and he motivated me to do this good initiative."

**Analysis:**

The motivations behind Tai's work exhibit a blend of intrinsic and extrinsic factors. Tai's desire to be with people, her love for helping others, and the sense of fulfilment derived from contributing to society highlight intrinsic motivations. Additionally, the opportunity for self-development, enhancement of skills, and the positive impact on beneficiaries underscore extrinsic motivations. Moreover, Tai's transformation from shyness to confidence, as well as the influence of family support and past positive experiences as a beneficiary, further elucidate the multifaceted nature of her motivation. This holistic perspective suggests that Tai's commitment to social service stems from a combination of internal fulfilment, external incentives, and supportive social environments.

**Question 5:** How do you contact pregnant women? Are there any challenges in communication?



**Analysis:**

Information from neighbours seems to be the most common means of identifying a pregnant woman and initiating contact.

**Question 6.** How often do you meet beneficiaries (daily, weekly)?

**Analysis:**

One unanimous reply of frequency to meet the beneficiary has been Daily mostly in the afternoon slot.

**Question 7.** How do the beneficiaries' family members react to the initiative?

**Analysis:**

*This question has been variously interpreted as family members of beneficiaries and family members of tai. Thus analysing same based on the responses received.*

When it comes to the beneficiaries' family members supporting the initiative, there is a positive response from all vastis in the study. it's come very positive support in across all 7 Vasti. The only problem is when a beneficiary has withdrawn and wants to rejoin, as this is not allowed by JanKalyan Samiti.

There is also a unanimous response that family members of tai support the initiative. Initially in some cases there was opposition which soon turned to support. Some family members even help the tai in her work.

**Question 8.** How long do you offer support to women and their babies?

**Analysis:**

Overall, while there is unanimity regarding support for babies until they reach 6 years old (100%), there is a lack of explicit mention or focus on the duration of support for women themselves beyond pregnancy and immediate postnatal care.

**Question 9.** What is your opinion about the training programme?

**Analysis:**

6/7 tais gave positive response to training programme (86%). One tai did not respond to the question (Geeta Nagar, Colaba).

Some themes that emerged are as follows:

1. Happy to **help** children and provide them with nutritious health for their growth, through the training.
2. Training programme equips her with **essential knowledge** serve the community and support vulnerable women
3. Training programme **enhances her skills** and to stay informed so that she can effectively contribute to the well-being of others.
4. **Variety:** every time there's a different training program.
5. **Unity:** promotes unity as they celebrate many festive events together
6. **Operational details:** We start with a prayer and interact with other Tais from different vastis. Monthly training program is conducted.

**Question 10.** What is the impact of your work on your family?

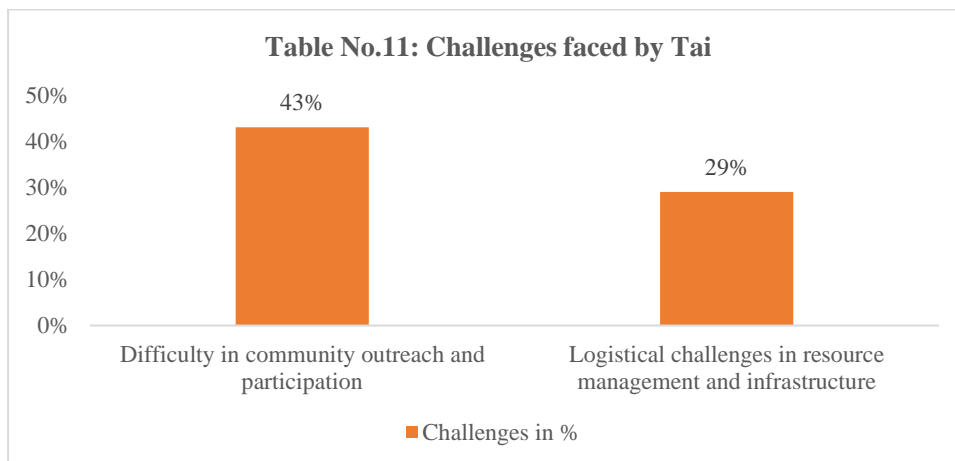
**Analysis:**

6/7 tais responded that they received support from family members for this initiative (86%). One tai did not respond (Siddharth Nagar)

The theme emerging from the analysis of the impact of the work on the family suggests a predominantly positive perception, with instances of family members providing support, understanding, and encouragement.

While some responses highlight challenges initially faced in balancing responsibilities, the overall trend indicates a supportive familial environment that values and encourages involvement in community service initiatives.

**Question 11.** What challenges do you face? How do you think they can be overcome?



**Analysis:**

The themes emerging from the analyses include logistical challenges in resource management, community engagement and participation (49%), and adaptation of strategies to address program implementation issues (29%).

However, no such suggestions to overcome these challenges were shared by them.

These themes highlight the importance of effective communication, organization, and collaboration to overcome challenges and ensure the successful execution of the program.

**Question 12.** Are there any unexpected consequences of your project and activities?

*This question was not understood by respondents. There was inadequate response. Hence it has been omitted.*

**Question 13.** What is the change you have noticed due to this programme over a period of time?

**Analysis:**

6/7 tais responded with positive changes observed (86%). One tai did not respond (Amar Chawl).

The themes that emerged are as follows:

**In Tai:**

1. Increase in tai's confidence and self-recognition
2. Tai has received recognition and rewards for work
3. Tai has gained trust of people

**In Beneficiaries:**

1. Received nutritious food for growth
2. Women's active participation
3. Health benefits:
  - i. Some women who previously suffered from back and leg pain are no longer facing these issues
  - ii. Children and their mothers have visibly gained weight
  - iii. fewer illnesses in vasti
  - iv. increase in hemoglobin levels
  - v. Quality service by doctors and medical van
  - vi. people have become more health-conscious.
4. Programme has promoted unity in vasti.

**Question 14.** What can be done to improve the programme?

**Analysis:**

Based on the responses provided:



Overall, the themes suggest a range of potential improvements, including providing incentives for participation, highlighting program successes, diversifying offerings, addressing broader community needs, and expanding program reach. These insights can inform strategies to enhance the program's effectiveness and better meet the needs of the communities it serves.

**Question 15.** How do you maintain the records of beneficiaries and distribution of Poshak Aahar?

**Analysis:**

Based on the responses provided:

There are various methods used to maintain records of beneficiaries and the distribution of Poshak Aahar.

- These methods include the use of record books, register books, and attendance registers. The records typically include the names of beneficiaries, details of distribution, and attendance tracking.
- Some responses also mention additional steps such as marking attendance and returning wrappers to track consumption.

Overall, the data suggests a systematic approach to record-keeping to ensure accurate tracking of beneficiary participation and distribution of Poshak Aahar.



## 6. Analysis of Data from Beneficiaries:

### Introduction:

It was decided to obtain data from 25 beneficiaries in each of the 7 vastis. Thus the intended sample size for beneficiaries was 175. In all, 105 valid responses were collected from beneficiaries across 7 vastis. In the present study, students gathered data from beneficiaries using the structured interview method. In this, students had a schedule of questions. As most of the questions were open-ended, it led to rich, detailed responses.

**Table No.12 : Questionnaire for beneficiaries**

**Questionnaire for beneficiaries and significant others (husbands, in-laws)**

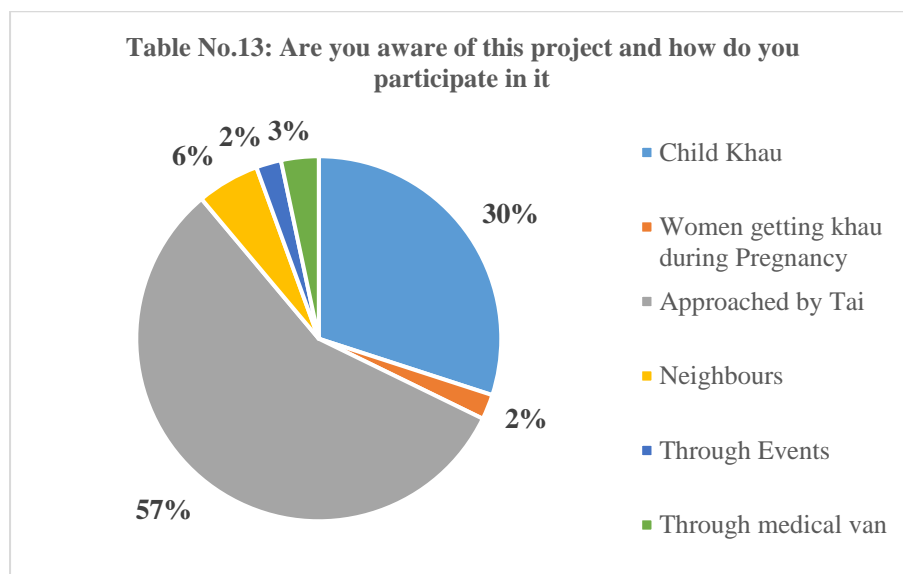
1. Are you aware of this project and how do you participate in it?
2. What is good about this project? How has it affected you/your family?
3. What are the things that you don't like about this project?
4. What improvements do you suggest?
5. What are the new projects that you would like?
6. Overall, is the project beneficial/not beneficial/can't say.
7. Have you observed any malpractices, negative incidents?
8. How is your relationship with *Tai*? Do you like her/what she does/how she behaves?
9. What are the issues about your life that you worry about the most?
10. What are the issues in your *vasti* that you worry about the most?
11. Do you get nutritious food every day?
12. Do you go to *Tai*'s place for food or get it at home?
13. When the medical van arrives, do you get regular checkups done by the doctor?
14. Have you benefited from nutritious food and medical assistance, and how?
15. Do workers and full-time workers come to visit homes?
16. Which special programs are organized by the organization in your locality, do you participate in them?
17. What is your opinion about the special program?
18. Demographic questions: age, gender, education, employment status and occupation, no of members in household, address

1. क्या आप इस परियोजना से अवगत हैं और आप इसमें कैसे भाग लेते हैं?
2. इस प्रोजेक्ट में क्या अच्छा है? इसका आप पर/आपके परिवार पर क्या प्रभाव पड़ा है?
3. इस प्रोजेक्ट में ऐसी कौन सी चीज़ें हैं जो आपको पसंद नहीं हैं?
4. आप क्या सुधार सुझाते हैं?
5. वे कौन से नए प्रोजेक्ट हैं जो आप चाहेंगे?
6. कुल मिलाकर, प्रोजेक्ट फायदेमंद है/फायदेमंद नहीं है/कह नहीं सकते।
7. क्या आपने कोई अनाचार, नकारात्मक घटना देखी है?
8. ताई के साथ आपका रिश्ता कैसा है? क्या आप उसे पसंद करते हैं/वह क्या करती है/कैसा व्यवहार करती है?
9. आपके जीवन के कौन से मुद्दे हैं जिनके बारे में आप सबसे अधिक चिंता करते हैं?
10. आपकी बस्ती में कौन से मुद्दे हैं जिनके बारे में आप सबसे अधिक चिंतित हैं?
11. क्या आपको प्रतिदिन पौष्टिक भोजन मिलता है?
12. क्या आप भोजन के लिए ताई के यहाँ जाते हैं या घर पर ही प्राप्त कर लेते हैं?
13. जब मेडिकल वैन आती है तो क्या आप डॉक्टर से नियमित जांच करवाते हैं?
14. क्या आपको पौष्टिक भोजन और चिकित्सा सहायता से लाभ हुआ है और कैसे?
15. क्या कार्यकर्ता और पूर्णकालिक कार्यकर्ता घरों से मिलने आते हैं?

16. आपके इलाके में संस्था द्वारा कौन से विशेष कार्यक्रम आयोजित किये जाते हैं, क्या आप उनमें भाग लेते हैं?
17. विशेष कार्यक्रम के बारे में आपकी क्या राय है?
18. जनसांख्यिकीय प्रश्न: आयु, लिंग, शिक्षा, रोजगार की स्थिति और व्यवसाय, घर में सदस्यों की संख्या, पता

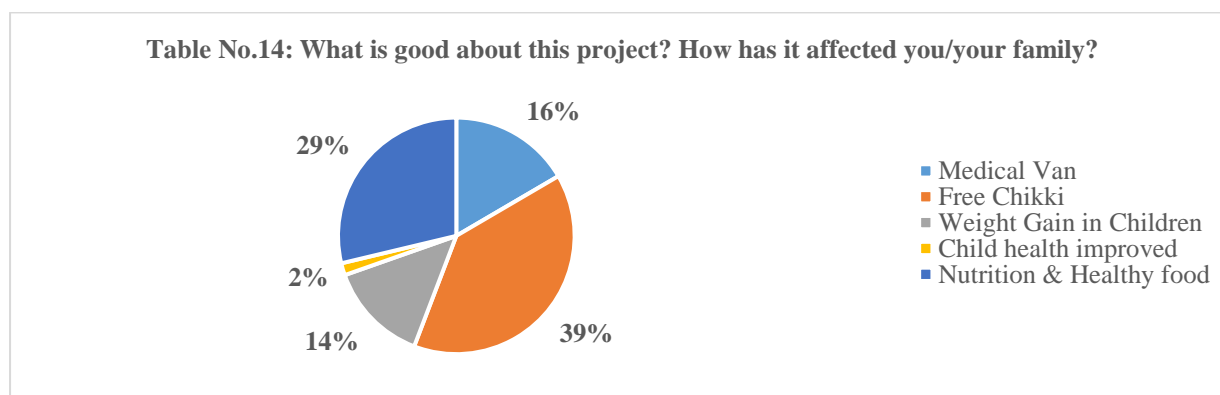
**Analysis:**

The present section presents findings and analysis of responses for all the 18 questions in the structured questionnaire.



**Analysis:**

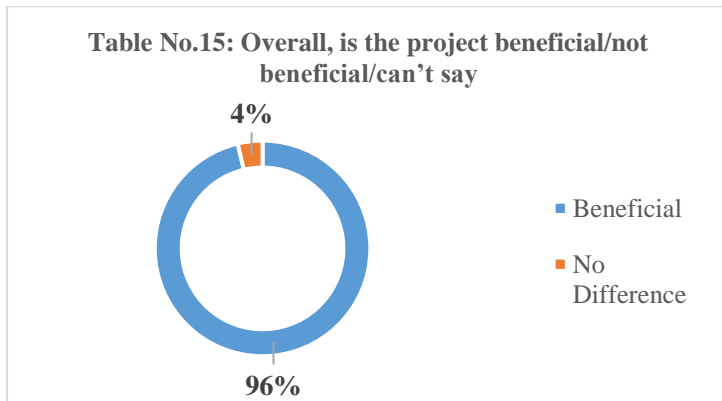
The awareness about the project is 100% across all the vastis. The chart in the image represents participation in a project. The majority, 57%, are the beneficiaries participating since they are approached by the tai. Children receiving khau make up 30%. Other participants were noted access to Medical Vans (3%), coming to know about programme through neighbors (6%), events (2%), and women getting khau during pregnancy (2%).



**Analysis:**

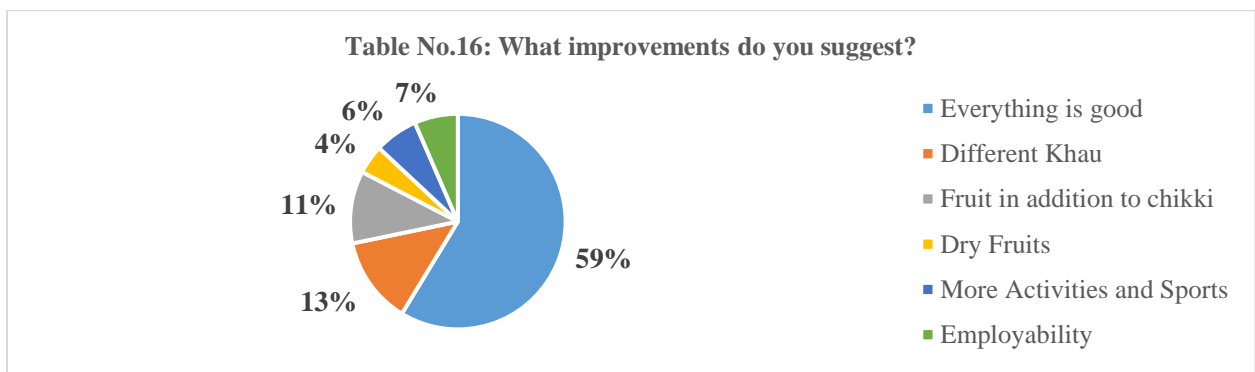
39% of the beneficiaries have expressed satisfaction with the complimentary chikkis provided

in this initiative. 16% beneficiaries have shown appreciation for the medical van service. Additionally, beneficiaries have shared the positive impact of the chikkis on their health, with 14% noting weight gain in their children and 29% affirming that Khau is a nutritious option for their children.



**Analysis:**

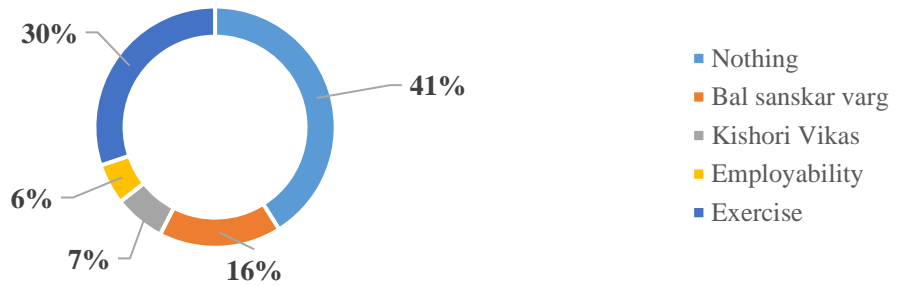
In all seven vastis, beneficiaries overwhelmingly found the project beneficial, with only 4% indicating no difference, notably among those from Dahisar vasti.



**Analysis:**

The largest segment, comprising 59%, suggests that most respondents are satisfied with the current situation. Approximately 13% of respondents recommend trying different food options as the chikkis are hard to chew (Specifically from BBD Chawl, Mulund and Vijay Nagar). Around 11% suggest adding fruits alongside chikki and 7% propose incorporating employability. Roughly, 6% desire additional activities and sports. Bi-monthly Medical Visits, Packed Dates, Dry Fruits and more activities are some of the other requests.

**Table No.17: What are the new projects that you would like?**



**Analysis:**

The largest segment represents people who do not want any new projects, followed by those interested in Exercise (All the responses are from Raipada Vasti), Bal Sanskar Varg and Kishori Vikas Yogana. Additional responses include Medical Help, Sanitation and Regular Water

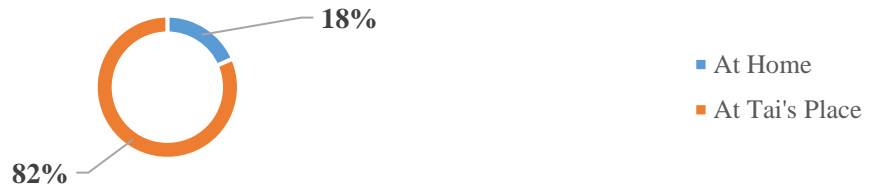
**Table No.18: How is your relationship with Tai?**



**Analysis:**

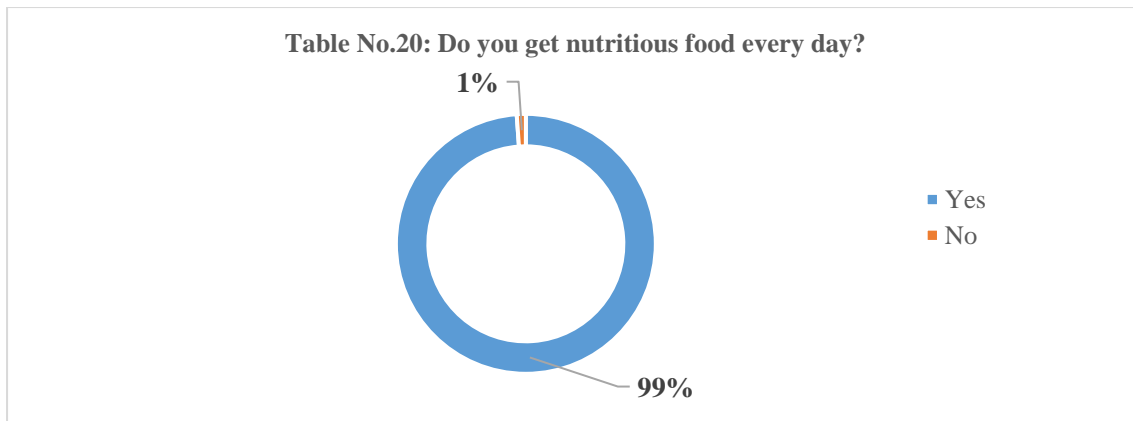
The majority (61%) report Good Behaviour, indicating positive conduct. Another 34% have a Good Relationship, suggesting a positive connection. Only a small fraction (5%) indicates Open Communication, implying direct and honest interactions but is not as prevalent as the other positive aspects.

**Table No.19: Do you go to Tai’s place for food or get it at home?**



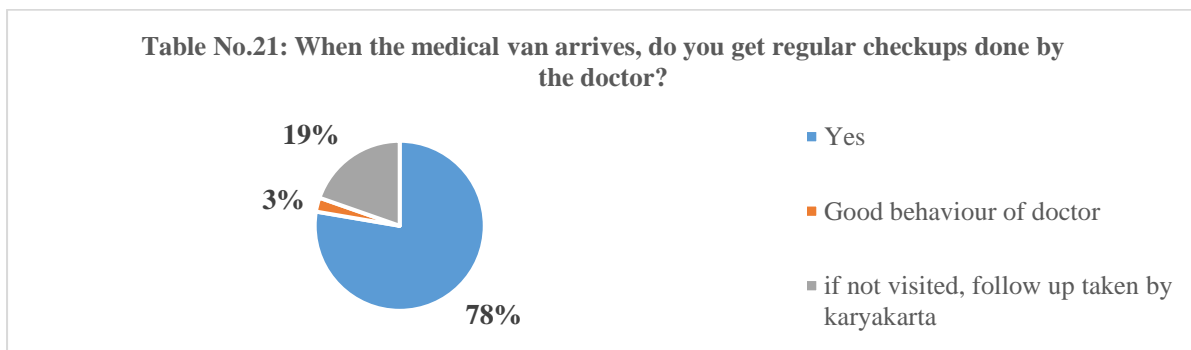
**Analysis:**

A significant majority of 82% prefer to have their food at Tai’s place, indicating that children and pregnant women visit tai house for having khau. On the other hand, only 18% of the respondents prefer to have their Aahar at home indicating either tai visit their place and distribute the khau or they collect khau from tai and have it at their home.



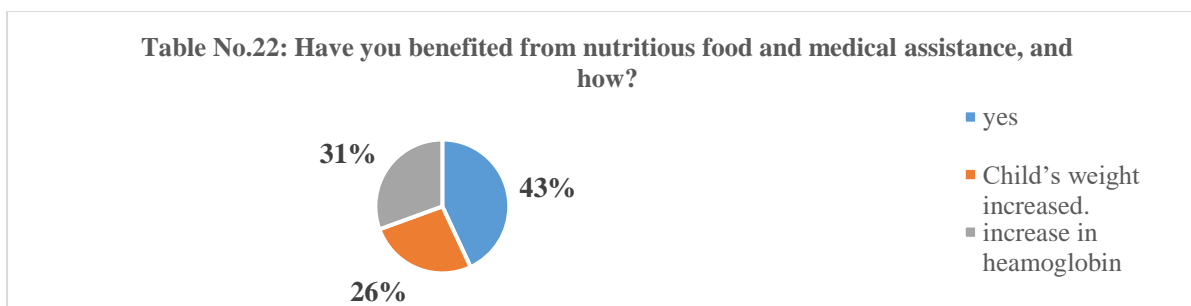
**Analysis:**

An overwhelming majority of respondents (99%) answered “Yes”, indicating they receive nutritious food daily. A very small fraction (1%) responded with “No”, suggesting they do not have access to nutritious food every day.



**Analysis:**

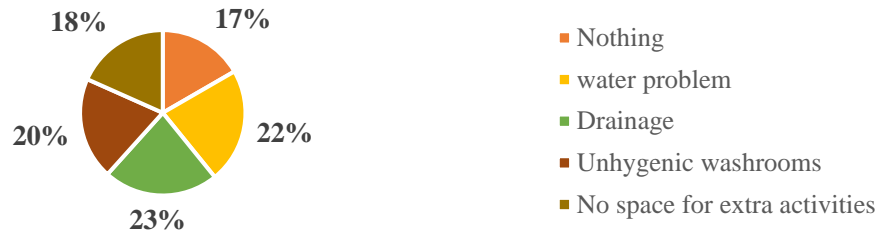
A significant majority (78%) answered “Yes”, indicating they receive regular checkups. 19% of beneficiaries noted that if they miss their checkups, the karyakartas visit their homes to comprehend the reasons behind their absence. A minor fraction, specifically 3%, of respondents appreciated the good behavior of the doctors.



**Analysis:**

It shows that 43% of respondents answered “yes” without specifying the type of benefit. Meanwhile, 31% reported an increase in hemoglobin levels, and 26% noted that their child’s weight increased as a result of receiving such assistance.

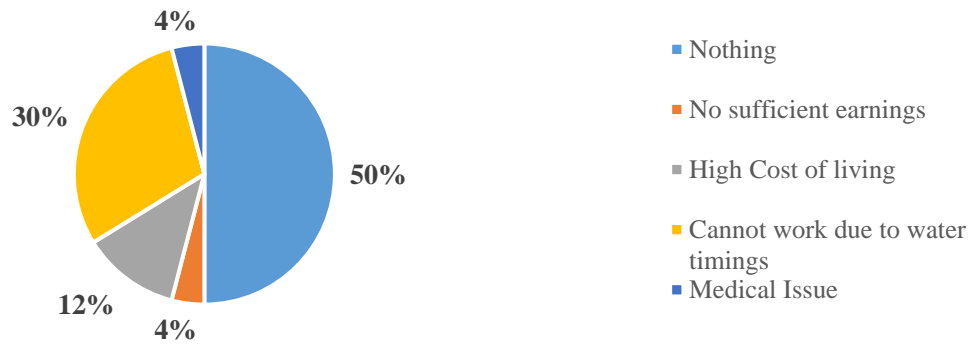
**Table No.23: What are the issues in your vasti that you worry about the most?**



**Analysis:**

The most common concern, at 23%, is drainage, followed by water problem at 22%. Unhygienic washrooms and No space for extra activities are also significant concerns, with 20% and 18% respectively. A smaller portion, 17%, indicated they have no concerns.

**Table No.24: What are the issues about your life that you worry about the most?**



**Analysis:**

A significant 50% of respondents have no worries. 30% of beneficiaries cannot work due to water timings, 12% of them are worried about high cost of living (like they have to pay Rs. 200 for 20 litres mineral water, Geeta Nagar Vasti). A small percentage, 4%, have medical issues and not sufficient earnings.

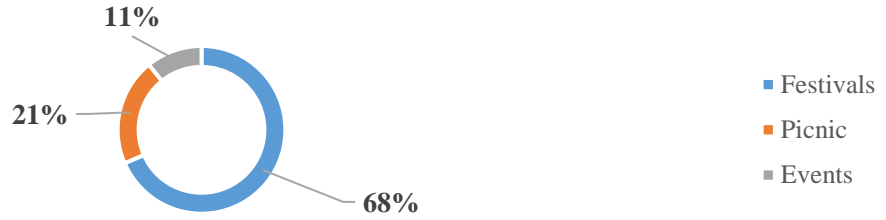
**Table No.25: Do workers and full-time workers come to visit homes?**



**Analysis:**

It shows that 64% of respondents answered “Yes”, suggesting they do receive regular home visits. Meanwhile, 28% responded with they receive visits once in every 2-3 months and 8% stated “No” indicating that they do not receive home visits.

**Table No.26: Which special programs are organized by the organization in your locality, do you participate in them?**



**Analysis:**

It shows that 68% of respondents participate in Festivals, 21% in Picnics, and 11% in Events. This provides insights into the popularity of different types of programs among participants.

**Table No.27: What is your opinion about the special program?**



**Analysis:**

The majority, 81%, have a good opinion of the program. A smaller portion, 15%, are enjoying the program, indicating positive engagement. 4% believe that the program helps people to get along with each other, flagging this as an area of concern in the vastis.

**Conclusion:**

The awareness about the project is 100% across all the vastis. Majority of the respondents noted that they receive regular checkups from the medical van service. Hygiene and sanitation are the two main concerns of vastis followed by overcrowding and lack of space. Apart from nutrition and health, celebration of festivals together is the most popular initiative of Vasti Parivartan Prakalp. The majority, 81%, have a good opinion of the program.

## 7. Observation Data and Analysis

### Background:

During the course of their visits to *vastis* students were asked to record their observations of the *vastis*. This was in addition to the survey conducted of *Tais* and beneficiaries of *Mata Bal Aarogya Aahar Prakalp*. This was done to fulfill the objective of the social immersion project, which was to sensitise students to the socio economic and cultural realities of Mumbai *vastis* through field work. In all, students made four visits to the *vasti* they were allocated over the course of approximately 30 days in the months of December 2023 and January 2024. Following *vastis* were visited: Amar Chawl, Kurla; BDD Chawl, Worli; Geeta Nagar, Colaba; Ketakipada, Dahisar; Raipada, Malad; Siddharth Nagar, Mulund; Vijay Nagar, Antop Hill.

Students gathered data through the participant observation method. As students visited the *vastis* four times over a month for approximately four hours during each visit, they were able to immerse themselves in the context of the *vasti* residents, observing their behavior, listening to their conversations and asking questions. Students were given a general brief about what kind of observations to collect. It was intended that 55 students of PGDM1 would record one set of observations for each week totalling 220 observation data sets. In all, 149 valid observation data sets were collected.

Students were given the following brief for recording observations:

### Table No. 28: Instructions for gathering observational data

Students were given the following brief for recording observations: “Note your observations on the following parameters: viii. Beliefs and attitudes of beneficiaries and significant others towards people, objects, situations and events. ix. Family: family structures, roles of family members and interactions between members; nature and extent of communication between family members. x. Social groups: Existence of formal and informal groups and their impact on beneficiaries and significant others; nature and extent of communication in the groups. xi. Motivation: Analyse using theories learnt in class xii. Cultural factors and their influence on beneficiaries and significant others xiii. Income, education and occupation of beneficiaries and significant others and how it impacted their lives xiv. Learning from Social Immersion: your key take-away”.
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The intention was that since students were exposed to subjects such as Psychology, Sociology and Economics in the first semester of the year, the Social Immersion would give them an opportunity to observe people and situations through the lens of concepts and theories studied in class and collect relevant data.

It may be noted that few students were able to gather data along these parameters. What they noted as observations were more free-flowing and intuitive. However, there was a lot of experiential learning as they were able to process their observations and draw inferences and conclusions in the form of key themes. This we observed during our weekly batch meetings to de-brief on the social immersion visits and plan for the next visit.



This was important learning for us as faculty members, which would surely inform similar such exercises in the future.

### Analysis:

The following sections comprise themes that emerged from students' narrations of *vasti* observations. Students recorded their observations after every weekly visit in an excel sheet. The data was content analysed to infer themes.

The themes, related vignettes, and sub themes are collated according to each *vasti* with a summary in the end.

#### 1. Table No. 29: Amar Chawl, Kurla:

S.No.	Theme	Details
1.	Positive experience of <i>vasti</i> people	<p>'first thing that came on my mind was how systematic in such a small place, I mean everything was so proper'</p> <p>'I observed that living conditions were not ideal but there a remarkably positive atmosphere among the residents. They approached life with optimism, focusing on opportunities rather than dwelling on their circumstances'</p> <p>'it was heartwarming when the kids asked if we could come every Saturday. This experience made me feel blessed to be part of this community effort'.</p> <p>'(people said) we were bored by just taking the chikkis. We really enjoyed the sessions with you and even wish to see you later if possible.'</p>
2.	Tai's motivation to join as volunteer	<ul style="list-style-type: none"> <li>• Valuable societal role</li> <li>• Helped overcome initial introverted nature</li> <li>• Increased confidence</li> </ul>
3.	Tai's reputation in <i>vasti</i>	<ul style="list-style-type: none"> <li>• Knows what issues each family faces in the area</li> <li>• People like and respect her</li> </ul>
4.	Student Experience of evaluating <i>Swach Ghar</i> contest	<ul style="list-style-type: none"> <li>• Residents reported that they were not able to keep <i>tulsi</i> plant because of lack of sunlight and rats in the <i>vasti</i>.</li> <li>• People don't read newspaper</li> <li>• 'Tai told me to inspect one house only by outside and forced me to give score. So I inspected only by seeing curtain of the house and gave '2' as a score'.</li> </ul>

#### 2. Table No. 30: BDD Chawl, Worli:

S.No.	Theme	Details
1.	Social atmosphere in <i>vasti</i>	<p>'When we went to take the interview of one beneficiary I observed that outside the house one man was sleeping and he was drunk. I could smell the alcohol. It didn't feel comfortable to me....'</p> <p>'people working in police department live in basti'</p>
2.	Dirty toilets and lack of toilets	
3.	Experience of evaluating <i>Swach Ghar</i> contest	<ul style="list-style-type: none"> <li>• Some people not aware about contest</li> <li>• People do not read newspaper on daily basis</li> </ul>
4.	Beneficiaries behavior	'I could sense that all beneficiaries were giving the same answers, as if they were already informed what to answer'.
5.	Tai's behavior	'During the interview while asking questions to tai sometimes I realised that she was just repeating the answers said by Mr. Gurav sir'
6.	Suggestions for <i>Mata Bal Aarogya Aahar Prakalp</i>	<ul style="list-style-type: none"> <li>• Dates should be packed like chikki so that they are not contaminated</li> <li>• Chikki is hard to chew for small children</li> </ul>

### 3. Table No.31: Geeta Nagar, Colaba:

S.No.	Theme	Details
1.	Water problem	
2.	Beneficiaries behavior	<ul style="list-style-type: none"> <li>• ‘there was a lady who was stopping beneficiaries to not talk more about the house and don’t talk much about tai.’</li> <li>• Beneficiaries not interested in income generation ideas and government schemes</li> <li>• Beneficiaries interested in student Ankit Upadhyay’s idea about packing work of Jeans/pants. Beneficiaries asked about address and phone number of company which was situated in Antop Hill.</li> </ul>
3.	Lack of hygiene	Lingering smell of sewage
4.	Socio-economic diversity of <i>vasti</i>	<ul style="list-style-type: none"> <li>• Some houses were small and congested with minimal amenities and furniture, others were well constructed with tiles and washrooms.</li> <li>• Most people from Bihar, speak Bihari</li> </ul>

### 4. Table No.32: Ketakipada, Dahisar:

S.No.	Theme	Details
1.	Lack of hygiene	<ul style="list-style-type: none"> <li>• Not a single dustbin observed in <i>vasti</i></li> <li>• No proper waste management</li> <li>• Open drainage can cause health issues</li> </ul>
2.	Tai’s behavior and reputation	<ul style="list-style-type: none"> <li>• People happy about relation with tai</li> <li>• Students appreciated her effort to promote Indian culture: ‘Tai did our wonderful welcome by doing Tilak and pooja’. I found it very sweet gesture by volunteer and tai’</li> <li>• ‘They teach Indian culture with patriotic songs and devotional aarti of bharatmata. I like this initiative of promoting Indian culture when we people are getting more familiar with Western culture’.</li> <li>• ‘Tai had arranged <i>haldi-kunku</i> on the last day so that all ladies would come together at one place’</li> </ul>
3.	Observations of <i>Mata Bal Aarogya Aahar Prakalp</i>	<ul style="list-style-type: none"> <li>• Waste wrapper of chikki not collected after children finish eating</li> <li>• Nail checking not conducted</li> <li>• ‘Tai should give the chikki to beneficiaries only and not to others. If in case beneficiary doesn’t turn up, I see tai gives away chikki to some other people’</li> <li>• People fail to go every day to collect chikki</li> </ul>
4.	Experience of evaluating <i>Swach Ghar</i> contest	<ul style="list-style-type: none"> <li>• People not aware about contest, tai did not inform them</li> <li>• Mostly people were not interested as they were not aware of time and duration of contest</li> </ul>
5.	Beneficiary behavior	‘ladies were looking nervous to talk with us’
6.	Lack of water supply	<ul style="list-style-type: none"> <li>• Shortage of water, no pipeline</li> <li>• Water is available at some distance so they have to walk and get it, inconvenient</li> <li>• Appeal from residents to RSS Jankalyan Samiti to help with this issue</li> </ul>
7.	Socio-economic diversity of <i>vasti</i>	‘We visited a small house whose earning person was a small worker earning daily wages and another house in which lady’s husband was a marketing manager with a reputed company.’ ‘Some <i>vasti</i> people have every luxury.’
8.	Quality of <i>khau</i>	‘I observed that <i>khau</i> was kept at Priya tai’s place and it was properly kept with hygiene.’

		‘some people said that quality of khau degraded recently.’ ‘Quality of chana was not good’.
9.	Washrooms and women’s safety	‘The safety of girls is at risk at night if they need to go to washroom because it is a little far from the house so they are afraid to go at night.’
10	Positive experience with <i>vasti</i> people	‘Children were so happy (after games and activities on last day) that they came running towards us for an autograph on hands and books.’ ‘As a token of gratitude we cut a cake for tai and her helpful team’

### 5. Table No.33: Raipada, Malad:

S.No.	Theme	Details
1.	Overcrowding	‘houses are so small and in small house 6 people are living. Still they are managing’. ‘no space for children to play.’
2.	Hygeine	<ul style="list-style-type: none"> <li>• Drains are flooded</li> <li>• People don’t keep tulsi plant because of rats</li> <li>• People are not segregating waste</li> <li>• Garbage is dumped at starting of chawl</li> <li>• Public washrooms are in very bad state and not cleaned for a very long time</li> </ul>
3.	Experience with <i>vasti</i> people	‘it was a bit uncomfortable for me to go into their houses and judge them’ ‘I felt really connected with (moved by) two of them (beneficiaries) as they are not in a good phase of their lives. One is living with in-laws and children and her husband passed away two months ago because of alcohol. She works as a maid in people’s houses. Two ladies said they wanted to work but children are small. I feel they need help....’
4.	Beneficiaries’ behavior	‘few are interested in income generation schemes and government schemes’. ‘it was observed that beneficiaries were giving answer in such a way that they had been told to remember what to say. Like <i>ratta mar k bol rahe the</i> . Some didn’t know what to say, then they maintained eye contact with tai and she used to help them say. Many a time it was observed that Lakshman Bhosale sir gave answer before beneficiary and interrupted by giving answer.’
5.	Water scarcity	Beneficiaries not happy with water timing of 2;30-5pm as they cannot go for any work.
6.	Livelihood	‘people have small businesses running from home like fabric work or making dresses (tailoring) for order’.

### 6. Table No.34: Siddharth Nagar, Mulund:

S.No.	Theme	Details
1.	Overcrowding	Small houses, narrow paths
2.	Socio-economic diversity	some houses are small and not properly constructed, others are well-furnished and decorated with good flooring
3.	Social atmosphere in <i>vasti</i>	‘people do not attend each other’s religious festivals’ ‘(observed) drunk people misbehaving and using bad words’ ‘(people) misbehave with those who are new to <i>vasti</i> ’.
4.	Hygeine	<ul style="list-style-type: none"> <li>• Leaking drains</li> <li>• Dirty toilets and urinals</li> <li>• Inadequate toilets</li> <li>• People spitting</li> </ul>
5.	Livelihood (of ladies)	<ul style="list-style-type: none"> <li>• Tailoring</li> <li>• Providing tiffin service</li> </ul>

6.	Amenities	24-hour water and electricity supply.
7.	Expectation from Jankalyan Samiti	<ul style="list-style-type: none"> <li>• support for tailoring business</li> <li>• Require anganvadi so they don't have to drop children at neighbours' when they go for work</li> </ul>
8.	Students' experience of <i>vasti</i>	<p>'I felt uncomfortable and suffocated because there are narrow gaps in between houses'</p> <p>'Some people were rude to us. (said) <i>nikaljao</i></p> <p>'they (children) were playing cricket but not with regular bat and ball but with badminton racket and paper ball. I was shocked at how <i>jugadu</i> the children are'.</p> <p>'I really loved this day (last day when they played games with children). I think I got more attached to them after this event'.</p>

### 7. Table No.35: Vijay Nagar, Antop Hill:

S.No.	Theme	Details
1.	Social Atmosphere in <i>vasti</i>	Drunk people after 7pm, ladies fear for childrens' safety
2.	Overcrowding	Space crunch, dense compact housing.
3.	Hygeine	<ul style="list-style-type: none"> <li>• Drainage problem</li> <li>• Inadequate toilets</li> </ul>
4.	Behaviour of beneficiaries	<ul style="list-style-type: none"> <li>• Ladies not interested in income generation and government schemes</li> <li>• Residents expressed dissatisfaction that only 25 families benefit from <i>Mata Bal Aarogya Aahar Prkalp</i>.</li> </ul>
5.	Students' perceived learning	<ul style="list-style-type: none"> <li>• Gained insights about how social projects are run</li> <li>• Exposure to different environment</li> <li>• Learnt to overcome language barriers while communicating with south Indian beneficiaries in <i>vasti</i></li> <li>• Developed analytical skills</li> </ul>

### Summary:

The objective of the social immersion project was to sensitise students to the socio economic and cultural realities of Mumbai vastis through field work. Through the depth and expanse of observations recorded by the students it is evident that this objective has been adequately achieved.

Some common themes emerged from students' observations across all *vastis*. The following section comprises presentation of 12 themes that emerged from the data along with vignettes from student observations for each theme and sub-theme.

### Table No.36: Overall themes from *Vasti* Observations:

S.No.	Theme	Sub-themes and details
1.	<b>Student Experience of <i>vasti</i> and learning:</b> Student recorded in their own words their experience of the <i>vasti</i> and their perceived learning from this exercise. Many students were visiting a <i>vasti</i> for the first time. Their experience may be divided into 3 categories:	<p><b>A. Admiration:</b> Students recorded their admiration for the people who made the best out of their trying circumstances. Here are few vignettes:</p> <p>'first thing that came on my mind was how systematic in such a small place, I mean everything was so proper'</p> <p>'I observed that living conditions were not ideal but there a remarkably positive atmosphere among the residents. They approached life with optimism, focusing on opportunities rather than dwelling on their circumstances'</p>

		<p>‘they (children) were playing cricket but not with regular bat and ball but with badminton racket and paper ball. I was shocked at how <i>jugadu</i> the children are’.</p> <p><b>B. Attachment:</b> Students developed a sense of empathy and attachment towards the vasti dwellers as seen from their observations.</p> <p>‘I really loved this day (last day when they played games with children). I think I got more attached to them after this event’.</p> <p>‘I felt really connected with (moved by) two of them (beneficiaries) as they are not in a good phase of their lives. One is living with in-laws and children and her husband passed away two months ago because of alcohol. She works as a maid in people’s houses. Two ladies said they wanted to work but children are small. I feel they need help....’</p> <p>‘Children were so happy (after games and activities on last day) that they came running towards us for an autograph on hands and books.’</p> <p>‘As a token of gratitude we cut a cake for tai and her helpful team’</p> <p><b>C. Learning:</b> Students recorded their experiential learning as follows</p> <ul style="list-style-type: none"> <li>• Gained insights about how social projects are run</li> <li>• Exposure to different environment</li> <li>• Learnt to overcome language barriers while communicating with south Indian beneficiaries in <i>vasti</i></li> <li>• Developed analytical skills</li> </ul>
2.	<p><b><i>Mata Bal Aarogya Aahar Prakalp: Observations and Suggestions</i></b></p> <p>Apart from recording data through a structured questionnaire, students also recorded their observations and suggestions about the <i>Mata Bal Aarogya Aahar Prakalp</i>. These may be divided into two categories: food items offered and operational aspects of the scheme.</p>	<p><b>A. Food items:</b></p> <ul style="list-style-type: none"> <li>• Beneficiaries reported that quality of <i>khau</i> and chana had gone down.</li> <li>• <i>Khau</i> was stored hygienically</li> <li>• <i>Chikki</i> is hard and difficult for small children to chew</li> <li>• Dates may be packed like chikki so that they don’t get contaminated.</li> <li>• People are bored of chikki</li> </ul> <p><b>B. Operational aspects:</b></p> <ul style="list-style-type: none"> <li>• Waste wrapper of chikki not collected after children finish eating</li> <li>• Nail checking not conducted</li> <li>• ‘Tai should give the chikki to beneficiaries only and not to others. If in case beneficiary doesn’t turn up, I see tai gives away chikki to some other people’</li> <li>• People fail to go every day to collect chikki</li> </ul>
3.	<p><b>Social Atmosphere in vasti</b></p>	<p><b>A. Alcoholism:</b></p> <p>‘When we went to take the interview of one beneficiary I observed that outside the house one man was sleeping and he was drunk. I could smell the alcohol. It didn’t feel comfortable to me....’ (BDD Chawl)</p> <p>‘(observed) drunk people misbehaving and using bad words’ (Siddharth Nagar, Mulund)</p> <p><b>B. Safety of women and children:</b></p> <p>‘The safety of girls is at risk at night if they need to go to washroom because it is a little far from the house so they are afraid to go at night.’ (Ketakipada, Dahisar)</p> <p>Drunk people after 7pm, ladies fear for childrens’ safety (Vijay Nagar, Antop Hill)</p>

		<p><b>C. Extent of harmony:</b>  ‘(people) misbehave with those who are new to <i>vasti</i>’.  (Siddharth Nagar, Mulund)  ‘people do not attend each other’s religious festivals’  (Siddharth Nagar, Mulund)</p>
4.	<b>Socio-economic diversity</b>	‘some houses are small and not properly constructed, others are well-furnished and decorated with good flooring’ (Siddharth nagar, Mulund) ‘We visited a small house whose earning person was a small worker earning daily wages and another house in which lady’s husband was a marketing manager with a reputed company.’ (Ketakipada, Dahisar) ‘Some houses were small and congested with minimal amenities and furniture, others were well constructed with tiles and washrooms.’ (Geeta Nagar, Colaba)
5.	<b>Water scarcity</b>	<ul style="list-style-type: none"> <li>• Beneficiaries not happy with water timing of 2:30-5pm as they cannot go for any work. (Raipada, Malad)</li> <li>• Shortage of water, no pipeline</li> <li>• Water is available at some distance so they have to walk and get it, inconvenient</li> <li>• Appeal from residents to RSS Jankalyan Samiti to help with this issue (Ketakipada, Dahisar)</li> </ul>
6.	<b>Hygeine</b>	<p><b>A. Toilets:</b></p> <ul style="list-style-type: none"> <li>• Dirty toilets and lack of toilets (BDD Chawl, Worli)</li> <li>• Dirty toilets and urinals</li> <li>• Inadequate toilets (Siddharth Nagar, Mulund)</li> <li>• Public washrooms are in very bad state and not cleaned for a very long time (Raipada, Malad)</li> </ul> <p><b>B. Sewage and Drainage</b></p> <ul style="list-style-type: none"> <li>• Lingering smell of sewage (Geeta Nagar, Colaba)</li> <li>• Open drainage (Ketakipada, Dahisar)</li> <li>• Leaking drains (Siddharth Nagar, Mulund)</li> <li>• Drains are flooded (Raipada Malad)</li> </ul> <p><b>C. Waste Management:</b></p> <ul style="list-style-type: none"> <li>• People spitting</li> <li>• People don’t keep tulsi plant because of rats</li> <li>• People are not segregating waste</li> <li>• Garbage is dumped at starting of chawl</li> </ul>
7.	<b>Overcrowding</b>	‘houses are so small and in small house 6 people are living. Still they are managing’. ‘no space for children to play.’ (Raipada, Malad) ‘Small houses, narrow paths’ ‘I felt uncomfortable and suffocated because there are narrow gaps in between houses’ (Siddharth Nagar, Mulund) ‘Space crunch, dense compact housing’ (Vijaynagar, Antop Hill)
8.	<b>Livelihood</b>	‘people have small businesses running from home like fabric work or making dresses (tailoring) for order’. (Raipada, Malad)
9.	<b>Expectation from JanKalyan Samiti</b>	<ul style="list-style-type: none"> <li>• Appeal from all vastis to help address water scarcity issue</li> <li>• support for tailoring business</li> <li>• Require anganvadi so they don’t have to drop children at neighbours’ when they go for work (Siddharth Nagar, Mulund)</li> </ul>

10	Tai	<p><b>A. Motivation to join Prakalp:</b></p> <ul style="list-style-type: none"> <li>• Valuable societal role</li> <li>• Helped overcome initial introverted nature</li> <li>• Increased confidence (Amar Chawl, Kurla)</li> </ul> <p><b>B. Reputation in Vasti:</b></p> <ul style="list-style-type: none"> <li>• Knows what issues each family faces in the area</li> <li>• People like and respect her (Amar Chawl, Kurla)</li> <li>• People happy about relation with tai (Ketakipada, Dahisar)</li> </ul> <p><b>C. Behaviour:</b></p> <p>‘During the interview while asking questions to tai sometimes I realised that she was just repeating the answers said by Gurav sir’. (BDD Chawl, Worli)</p> <p>Students appreciated her effort to promote Indian culture: ‘Tai did our wonderful welcome by doing Tilak and pooja’. I found it very sweet gesture by volunteer and tai’</p> <p>‘They teach Indian culture with patriotic songs and devotional aarti of bharatmata. I like this initiative of promoting Indian culture when we people are getting more familiar with Western culture’.</p> <p>‘Tai had arranged <i>haldi-kunku</i> on the last day so that all ladies would come together at one place’ (Ketakipada, Dahisar)</p>
11	Beneficiaries’ Behaviour	<p><b>A. Doctored responses:</b></p> <p>‘I could sense that all beneficiaries were giving the same answers, as if they were already informed what to answer’. (BDD Chawl, Worli)</p> <p>‘it was observed that beneficiaries were giving answer in such a way that they had been told to remember what to say. Like <i>ratta mar k bol rahe the</i>. Some did not know what to say, then they maintained eye contact with tai and she used to help them say. Many a time it was observed that Lakshman Bhosale sir gave answer before beneficiary and interrupted by giving answer.’ (Raipada, Malad)</p> <p><b>B. Manipulative Behaviour</b></p> <p>‘there was a lady who was stopping beneficiaries to not talk more about the house and don’t talk much about tai.’ (Geeta Nagar, Colaba)</p> <p><b>C. Interest in schemes</b></p> <ul style="list-style-type: none"> <li>• Beneficiaries not interested in income generation ideas and government schemes</li> <li>• Beneficiaries interested in student Ankit Upadhyay’s idea about packing work of Jeans/pants. Beneficiaries asked about address and phone number of company which was situated in Antop Hill. (Geeta Nagar, Colaba)</li> <li>• Ladies not interested in income generation and government schemes</li> <li>• Residents expressed dissatisfaction that only 25 families benefit from <i>Mata Bal Aarogya Aahar Prakalp</i>. (Vijay Nagar, Antop Hill)</li> </ul> <p><b>D. Hostility</b></p> <p>‘Some people were rude to us. (said) <i>nikaljao</i> (Siddharth Nagar, Mulund)</p>
12	Students’ experience of evaluating <i>Swachh Ghar</i> Contest	<ul style="list-style-type: none"> <li>• Residents reported that they were not able to keep <i>tulsi</i> plant because of lack of sunlight and rats in the <i>vasti</i>.</li> <li>• People don’t read newspaper</li> </ul>

		<ul style="list-style-type: none"> <li>• ‘Tai told me to inspect one house only by outside and force me to give score. So I inspected only by seeing curtain of the house and give ‘2’ as a score’. (Amar Chawl, Kurla)</li> <li>• People not aware about contest, tai did not inform them</li> <li>• Mostly people were not interested as they were not aware of time and duration of contest (Ketakipada, Dahisar)</li> </ul>
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**Conclusion:**

Students recorded their observations during the course of 4 visits to their allotted *vasti* over a period of approximately 30 days. In this section the observation data has been presented firstly in the context of each *vasti* and finally 12 key themes that emerged from all the *vastis* have been presented. They are as follows: Students’ experience of *vasti* and learning; *Mata Bal Aarogya Aahar Prakalp*: Observations and Suggestions; Social Atmosphere in *Vasti*; Socio-economic diversity in *Vasti*; Water scarcity; Hygeine; Overcrowding; Livelihood; Expectations of beneficiaries from JanKalyan Samiti; Tai; Beneficiaries’ Behaviour; and Experience of Evaluating Swachh Ghar.



## 8. Conclusion:

Students and faculty members of Deccan Education Society's J S Kothari Business School, Dadar, Mumbai (JSKBS), conducted an Impact Assessment Study of the Mata Bal Aarogya Aahar Prakalp of Jankalyan Samiti's Vasti Parivartan Prakalp. The programme aimed to provide nutritious food and medical care to pregnant women, young mothers and children below the age of 6 living in slums or vastis in Mumbai. The study entailed close collaboration and face to face interaction between students and faculty members of JSKBS, volunteers of JKS and beneficiaries of the Mata Bal Aarogya Aahar Prakalp.

The study was conducted across 7 vastis in Mumbai as follows:

- h) Geeta Nagar, Colaba
- i) Raipada, Malad
- j) Vijaynagar, Antop Hill
- k) BDD Chawl, Worli
- l) Amar Chawl, Kurla
- m) Ketkipada, Dahisar
- n) Siddharth Nagar, Mulund

The study used the mixed methods approach combining both quantitative as well as qualitative techniques. To capture a holistic, contextual and complete understanding of the impact of Mata Bal Aarogya Aahar Prakalp the study adopted the triangulation methodology, which entailed use of survey, interview and observation methods. Data was collected from tais and beneficiaries across the seven vastis.

Based on their understanding of Mata Bal Arogya Aahar Prakalp, it seems that the Tais interpret their role as predominantly about giving 'Khau' and medical checkups and ensuring beneficiaries' well-being. Activities interpreted beyond the primary role include teaching, participating in festivals, attending training programs, and informing about government schemes. Tai's commitment to social service stems from a combination of internal fulfilment, external incentives, and supportive social environments. Tais' suggestions for improvements include providing incentives for participation, highlighting program successes, diversifying offerings, addressing broader community needs, and expanding program reach.

The awareness about the project is 100% across all the vastis. Majority of the respondents noted that they receive regular checkups from the medical van service. Hygiene and sanitation are the two main concerns of vastis followed by overcrowding and lack of space. Apart from nutrition and health, celebration of festivals together is the most popular initiative of Vasti Parivartan Prakalp. The majority, 81%, have a good opinion of the program.

Students recorded their observations during the course of 4 visits to their allotted *vasti* over a period of approximately 30 days. Twelve key themes emerged. They are as follows: Students' experience of *vasti* and learning; *Mata Bal Aarogya Aahar Prakalp*: Observations and Suggestions; Social Atmosphere in *Vasti*; Socio-economic diversity in *Vasti*; Water scarcity; Hygiene; Overcrowding; Livelihood; Expectations of beneficiaries from JanKalyan Samiti; Tai; Beneficiaries' Behaviour; and Experience of Evaluating Swachh Ghar.

The Impact Assessment study gave an opportunity to students of The PGDM programme at DES' Smt. Jayshree Sharadchandra Kothari Business School (JSKBS) to develop their research skills and gain exposure to social realities of the slums of Mumbai. In addition to the study students also shared information with beneficiaries and other residents about livelihood generation ideas and appropriate government schemes. They also assessed Swach Ghar, Sundar Ghar contest held by Vasti Parivartan Prakalp. This immersive experience helped students to develop social sensitivity and empathy.

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