

Report of the Training Program
Mahabaleshwar: 17th to 21st July, 2009
YPS-SEDY-YOJANA.

WHEN WE LOOK DEEPER MANY THINGS ARE DIFFERENT FROM WHAT THEY APPEAR TO BE AT FIRST GLANCE

- Prof. Martine Delfos

- (in "Differences are Allowed" & "Why there are men and women")

- Don't treat others like you don't want to be treated by them
- Capacities of women are not based upon the external characteristics that men consider attractive.

Cees

INTRODUCTION SESSION (DAY 1:17th July 2009, 6.00 pm)

The meeting started on the evening of 17th July with a round of introductions and expectations from the meeting. All participants were split into groups to discuss two questions:

- a) What do we want at the end of the meeting?
- b) Is there any concrete question to ask?

The groups presented the following points after discussion:

Group 1:

At the end of meeting we want clarity on-

1. What achievements do we want on gender equality program?
2. What parameters and indicators should be there to measure the achievements?
3. What tools can we design to bring gender equality without disturbing society?
4. Also we want discussion on questionnaire points.(the questioner was sent before for all members)
5. What would be common program elements?

Concrete Questions-

1. What exactly do we want to achieve from reading for smallest?
2. Can we focus our efforts only I pilot villages and expand later?
3. Can we bring Gender Equality without disturbing society?

Group 2:

At the end of meeting we want basic conceptual clarity on-

- a. Gender Equality/ Respect
- b. Bal Panchayat/ Change Makers
- c. Future of Curiosity Centre
- d. Reading to the Smallest (RTTS) what next ?

At the end of meeting we also want-

- Discussion and clarity on proposed project and their results.
- Common understanding to bridge the communication gap especially about reporting system.
- Common understandings about ground realities, program implementation, efficiency concepts.
- To explore more possibilities of fund raising by OS partner
- Project proposal 2009

Concrete Questions-

- Should project planning be short term or long term?

Group 3:

At the end of meeting we expect clarity about the following concepts-

- A. Gender Equality – need to work, for whom to work (age group with area, target), and how (media, material, method monitoring, reporting)
- B. Philosophy for children – what it is, with what age group do we work, how we can utilize.
- C. RTTS or RTFS – syllabus, methodology, parameters, check points, reporting.
- D. What will be the time schedule for above activities?

Yojana:

- In relation to GE clarity about-
 - What – realistic targets
 - How – detailed info on inputs
 - When – time line
 - How much – maximum efficiency
- Findings ways to help children think independently (no auto pilot) and express themselves
- A plan for professionalism in time management and local fundraising.

We ended the session with a handout on Universal Declaration of Human Rights and the Declaration of Rights of the Child to be read at night as preparation for coming days' sessions.

DAY 2: 18th July 2009

The second day began with a very useful session on **inequality**, equality especially gender inequality. We began with a story on how a man's night out and a woman's night out are dealt with differently in society even in the west. Also another story on how boys make a mess with clay and girls using moulds to make objects. The psychological evolution of boys and girls being different makes them do things differently. Girls usually do what is expected from them and boys experiment. Also girls are more mature and sharper than boys at the same age.

Participants were given a couple of pictures that were creating a visual illusion of two images in one. The ideas discussed were-

- What is clear and visible to one person may not be clear to another
- It takes effort to see the other point of views.
- If there is difference of opinion we need to understand the other source of difference
- We can acknowledge differences with respect

We then split into three groups to discuss where we experience inequalities (that is not regarding gender) in society. The groups came back after discussion to present the following points:

SESSION I: INEQUALITY SITUATIONS (NON GENDER)

Group 1:

1. Economic unsound people lose good opportunities in education
2. Because of special government policies inequality exists in the society like caste reservation, minority groups, etc.
3. Inequality caused by illiteracy.
4. Any power causes inequality like political power, bureaucratic power, work hierarchy
5. Corruption causes inequality

Group 2:

Inequalities can be seen due to differences in-

1. Wealth
2. Position (professional and job)
3. Caste and religion
4. Age factor
5. Skin color (beauty)
6. Education
7. Regional based (local-outsiders)
8. Political

Group 3:

1. Tirupati temple vs. Pandharpur temple: we have got so used to treating people with inequalities that our habit has extended to Gods too. We treat some Gods as lesser Gods regarding their powers, our faith in them and our donations to their temples.
2. Child vs. parents
3. Rich vs. poor
4. In work situations: Government officer vs. clients or doctors vs. clients or Teacher vs. students/parents or management vs. staff
5. Organized vs. unorganized work force

6. Vertical hierarchy of age
7. Cultural, historical, economic, geographical, e.g. Marathi vs. Bihari
8. Settled families vs. disturbed families
9. Religious and political differences
10. Giver vs. receivers
11. Believers vs. non believers vs. blind faith
12. Literate vs. illiterate

One important point discussed during this session was not to confuse between positive discrimination/ affirmative discrimination/ corrective discrimination being the same as inequality. They are socio-economic political tools to correct historical impact of discrimination existing since centuries based on caste, sex, race, etc. they are bound to create some inequality and losers at present as the idea is that present affirmative discrimination is correcting past exploitative discrimination. Also, like all human tools, they are bound to have their loopholes and drawbacks and misuses. Yet they are to be accepted for larger human good.

SESSION II: GENDER INEQUALITY SITUATIONS

The second session was on gender inequality. We split into three groups to discuss where we experience inequalities (that is regarding gender) in society. The groups came back after discussion to present the following points:

Group 1:

- Marriage – with whom, rituals, at what age, whether there will be dowry, unequal share domestic chores, no choice in timing child birth, no choice in contraception, discrimination in nutritional intake, overall detrimental impact on health, especially reproductive health....
- Education – poor enrollment, low and irregular attendance, high dropout, low priority to higher education, especially regarding quality and professional education where expenses are involved
- Financial – women do heavy work but get less returns/less recognition /less respect. They mostly do unskilled work; have no ownership of property and resources. Therefore, they have low earning capacity in market.
- Women's access to technology regarding household work, farming work, labour work is very little.
- Social – Cultural discrimination, particularly resulting in female feticides

Group 2:

- A girl is others property (does not belong to maternal-paternal family)
- Son is needed for care taking (continuation of heredity)
- Women have no property Rights
- There is discrimination regarding education – health – food
- There is difference in wages
- There are sex taboos
- There are restrictions on clothing and customs

Group 3:

- Women have less access to technology
- Women are less respected
- Women have limited control over resources and decisions
- Boys are preferred in education, jobs, politics, etc

- Women are often victims of unsound health practices which is result of their substandard status

SESSION III: Discussion on Questionnaire

The discussion revolved around the reason for asking certain question and some answers that were radically different from the group. It was felt that a couple of answers for each question were very different from the rest. But we need not ask for explanations as the confidentiality must be maintained. Also, people may not change attitudes due to peer pressure but self-discovery. Some learnings from the day were concluded as-

- People are different but not unequal.
- Equality implies respect.

DAY 3: 19th July 2009:

The whole day was spent on discussing and planning for what the team can do for bringing about gender equality in the project areas. The outcomes of the discussion are given in the table below.

OBJECTIVES AND ACTIVITIES FOR GENDER EQUALITY

S. No	Objectives	Activities
1	Improve Women's Access to technology to reduce their work burden	<p>Popularizing smokeless chulhas, mixer-grinder, refrigerator, low-cost bio-gas, solar cooking, and innovative agricultural implements to save the time of women in performing domestic chores/ farming work. We would demonstrate use of existing models of the above-mentioned implements in the villages.</p> <p>The time now freed would be partly used for better upbringing of children (e.g. pay more attention to children's education) and partly for much needed leisure.</p>
2	Improve women's control over resources and decisions	<p>Our key activity would be awareness generation through a one-day campaign (using cultural medium, lecture-demonstrations, poster exhibitions, wall paintings, handbills, etc.) that would be regularly followed-up through village visits and meetings by field workers. * This one day campaign is not mentioned in the IFA. Cees states that this extra activity needs to be implemented in a for Yojana budget neutral way because Yojana won't be able to find extra sources.</p> <p>Staff training would be required to sensitize and inform them better about the issue so that they can follow-up better. The SPARSH pattern of training would be used for grass root workers aiming at attitudinal change.</p>
3	All girls should be in school up to 18 years of age	<p>Our key activity would be awareness generation through a one-day campaign (using cultural medium, lecture-demonstrations, poster exhibitions, wall paintings, handbills, etc.) that would be regularly followed-up through village visits and meetings by field workers.</p> <p>One focused activity to reach target group of girls- who have completed the level of school education available in villages and are now sitting idle or engaged only in domestic chores-</p>

		<p>would be initiating a couple of computer-aided self-learning centres on pilot basis for to enable the girls to continue their education beyond the std. available in local government schools.</p> <p>Our measurable target in the next three years would be to double the percentage of girls reaching 10th std. at present. We will tackle their drop-out at 4th and 7th std. level. We will provide counseling to the girls at 7th std. level to promote higher education.</p> <p>Staff training would be required to sensitize and inform them better about the issue so that they can follow-up better. The SPARSH pattern of training would be used for grass root workers aiming at attitudinal change.</p>
4	Improved status of women's health care, nutrition, reproductive health, and elimination of unsound health practices among women	<p>Our key activity would be awareness generation through a one-day campaign (using cultural medium, lecture-demonstrations, poster exhibitions, wall paintings, handbills, etc.) that would be regularly followed-up through village visits and meetings by field workers.</p> <p>We have already started activities to ensure that every household has a kitchen garden to grow and use vegetables so that general nutritional intake of the family improves. We also undertake demonstration of hygienic practices so that incidence of diseases reduces.</p> <p>Staff training would be required to sensitize and inform them better about the issue so that they can follow-up better. The SPARSH pattern of training would be used for grass root workers aiming at attitudinal change.</p>
5	Work towards wage parity, skill parity, and equal property rights of women	<p>Our key activity would be awareness generation through a one-day campaign (using cultural medium, lecture-demonstrations, poster exhibitions, wall paintings, handbills, etc.) that would be regularly followed-up through village visits and meetings by field workers.</p> <p>We will also undertake small training programmes for skill up gradation of women in order that they can be employed in high paying vocations. In Jalihal focus will be on specialized skills in grape farming. In Kerwadi focus will be</p>

		<p>on nursery development, horticulture, organic farming, non-farming skills like masonry.</p> <p>Staff training would be required to sensitize and inform them better about the issue so that they can follow-up better. The SPARSH pattern of training would be used for grass root workers aiming at attitudinal change.</p>
6	Tackle issues of child marriage, registration of marriages, and dowry system	<p>Our key activity would be awareness generation through a one-day campaign (using cultural medium, lecture-demonstrations, poster exhibitions, wall paintings, handbills, etc.) that would be regularly followed-up through village visits and meetings by field workers.</p> <p>Promoting community marriages would be our major activity to address these issues in a focused way. These marriages would be organized only on the conditions of no dowry and the bride and groom attaining majority.</p> <p>We would undertake a series of counseling sessions for adolescent girls and boys, and newly married couples to address these issues.</p> <p>We would use the self-help groups as discussion forums on these issues to create deeper understanding and environment against such social ills.</p> <p>Staff training would be required to sensitize and inform them better about the issue so that they can follow-up better. The SPARSH pattern of training would be used for grass root workers aiming at attitudinal change.</p>
7	Elimination of Female feticide	<p>Our key activity would be awareness generation through a one-day campaign (using cultural medium, lecture-demonstrations, poster exhibitions, wall paintings, handbills, etc.) that would be regularly followed-up through village visits and meetings by field workers.</p> <p>We would undertake a series of counseling sessions for adolescent girls and boys, and newly married couples to address these issues.</p> <p>We would use the self-help groups as discussion forums on these issues to create deeper</p>

		<p>understanding and environment against such social ills.</p> <p>Staff training would be required to sensitize and inform them better about the issue so that they can follow-up better. The SPARSH pattern of training would be used for grass root workers aiming at attitudinal change.</p>
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Further we decide to introduce sports as a tool to create changes in sex equality: Judo for the smallest to enable them to experience that the opposite sex is not from a different planet. We want to use judo in the balwadi's and maybe first classes of the primary schools. A Dutch Trainer, Ageeth Bakker, who is a professional physical education teacher and has a vast experience in teaching judo is willing to come to train around 20 of our people to become judo trainers. (Limited to the judo skills that are needed for the smaller children.) For the older children we will develop Korfball as a game to play together. We consider promoting relatively new sports to changing already practiced sports since the later process will be more difficult. Korfball first can be played at the CC sites and later in the villages, especially by the change makers.

The participants gladly accept Prof. Jaap's offer to organize trainings for staff and field workers.

DAY 4: 20th July 2009

SESSION I: Discussion on Respect

The day began with a group exercise on definition of RESPECT. We split into three groups and came up with following definitions:

Group1: Everyone irrespective of human being has fundamental rights and consideration of their rights is respect

Group 2: Respect is a holistic attitude of expressing one's feeling regarding everyone and everything. It is expressed through curiosity, attention, dialogue, sensitivity, and empowerment and healing.

Group 3: To listen and understand other's views (anyone) and give them opportunity and space to act on their ideas and views, and that too remaining polite under all circumstances to everyone.

Yojana: Respect is treating all others as equals.

In the discussion that followed the presentation of definitions following points emerged:

- Respect can be holistic including rights of plants and animals as alive
- Respect in our culture includes respect towards inanimate objects especially books. There are festivals like *Saraswati Puja*, *Vishwakarma Puja* to reinforce the idea.
- Animals and human are different based on our ability to act on our conscience and not only immediate circumstances/needs
- Communities are developing, interacting, and interdependent; therefore, the need for mutual respect and equality has intensified. Treat all with equal respect.
- There must be more appreciation for people who treat waiter with respect than treat minister with respect.
- Giving reasons to subordinates with orders shows respect for their time and effort.

- Respect also has to do with empathy
- Respect must be due to consideration of their human rights (not only in legal sense)
- Respect for others in spite of their background shows our personal values.
- Respect is also because we admire someone. Respect that is earned or lost to one's actions is also one's understanding but not complete.
- We approach people who are highly placed because we want something from them or we want to admire them. But we need not place ourselves as subordinates or beg with them.
- What happens if someone important does not respect you when you approach with expectations/needs? Do we compromise on our self respect, or handle with tact but firmness? What is more practical and dignified? You always win when you disagree politely and never lose temper.
- Listen to others in organisation and stimulate them out of their shell. Stimulating people is more important than hierarchy as everyone has different capacities and come with varied and useful ideas.

SESSION II: Discussion on Change makers

- We believe that as an organisation we are change makers. However, as a project concept we look at Change makers as a network of sensitive, active and motivated children.
- Children are already exposed to many change processes. They have organised programmes like school gatherings, community gatherings, Independence Day, Republic Day, etc. In these gatherings these children/youth (12-18yrs) will spread messages of change, implement progressive programmes.
- What programmes will be implemented by them? The children/youth must first have clarity on progressive concepts. Then they will have 3 ways of interaction with others in community- in school, in family and in public gatherings with village elders, SHGs, etc. These interventions will be pre-planned by staff.
- In school gatherings, festivals, etc. change makers must talk about the issues of gender equality e.g. give equal treatment to our sisters, do not do female feticide.
- Games in CC, games in Bal Panchayat meetings and monthly programmes in villages will be some other activities.
- Korfball will be developed as a Change Maker sport
- In Jalihal there was a trial with mixed gender teams playing cricket and volleyball. At first girls were hesitant, scared of playing badly. Later girls who had not played requested for a chance. Boys were overconfident about their skills and power, so were beaten. For volleyball, a trained team of girls were made to play with boys who lost and realized that girls too can play very well if trained.
- Children already know with what aim we are working. They have been with us for past 9 years. Youth clubs take up activities like blood donation camps, and in festivals like Ganesh Puja. Volunteering exists in villages. We need to channelize this volunteering. We need to introduce gender equality concept to them. We will train them in CC using our Gender Equality module. These children will orient their peers back home. Day to day our staff will be there to guide them, motivate them, monitor them, etc.
- Change makers' role is more enlarged than Bal Panchayat. Today we have started with children as change makers as their words are more innocent, full of conviction, and have greater moral pressure on adult minds. Maybe after some years there will be change makers of youth. Once a person is oriented in Bal Panchayat, he/she will continue to think and work like a change maker throughout life. The spirit of volunteering always exists. It's culturally ingrained.
- In child rights club, we found that each child brings one more child to school (drop-out, CL, or irregular child), they conduct their meetings, identify their needs in school, and demand for

fulfillment of their needs from the village community. But Bal Panchayats are also operating at broader community level like cleanliness drive, immunization drive, anti-addiction drive.

- For change makers, the package for training, activities, interventions, etc. is ready at CC. Training programmes are already planned. We do not need budget for village level interventions of change makers. The content of these packages will be shared with Yojana.

SESSION III: Discussion on Child Participation and Philosophy for Children

Child Participation

- Child expressions need to be stimulated. Cess gave example of a 'Dream Tree' he had seen in Netherlands. It was a tool for expression of children's dreams. But in India, if we do something to make children express their dreams we must be aware that it has become routine in schools. In all village schools, teachers prepare the text for these dreams and ask children to memorize. Children do that to get marks. Going beyond this routine way, we need to devise creative ways of expressing oneself. For example, like the children's camp in CC where open forum is created for children. The question is thinking of more ways to regularly create such spaces for children and not only on their visit to CC. Teachers are in the best position to do it but they are too overburdened with official responsibilities besides teaching. At present it would be really difficult for them. However, we will give especially prepared activities-module to stimulate children's expression. We will give it to teachers who visit CC and motivate them to the use value-education period in school to conduct the activities.
- It is important that children get the opportunities and are stimulated to express themselves by drama; puppet show; writing stories; drawings etc. Scripts should be written as little as possible. Adults just are the catalysts to trigger free expression.
- Cees offer to accept Rob Baan's son Karstens offer to be of help to develop this section is welcomed.
- People do not have a choice. Once a child said that I want to be moneylender- showing that they have very little space in reality to be anything else of importance in village context. The example of how children too can think and give intelligent suggestions was demonstrated by the changes they suggested in dreamland building's design. Only when choice to change was given to children could they express their ideas. We must also give reasons for not accepting people's suggestions.
- We agreed to introduce in Balwadis an exercise where children learn to hear stories, react to them, and react to reactions? Therefore, they will learn to listen as part of communication skill, and also express what is exactly needed/ asked. Children must speak on their everyday life and everyday things.
- Historical, inspirational stories are relevant for older children in 7th and above; like we already do in CC. Also public speaking on self-preparation is done by children in Kerwadi's Balwadi.
- Balwadi teachers' capacity building is very important to help them conduct above-mentioned exercises for children to be able to learn to listen and express.
- What more possibilities are there to encourage child participation? Everyday in CC there is 2 hrs for creative expression for children. We will give teachers who visit the CC, activity-manuals that help them to continue participatory activities for children, especially to encourage their expression.

Philosophy for Children

- Philosophical thinking involves asking questions to others and asking questions to self. The ability to ask the question 'why?' The age group of children is crucial for introducing this process.

- FROG and TOAD books are good for children as young as 4 years old to initiate logical and philosophical questions. We see an added value in doing this.
- How are we going to implement it for the children we want to reach? It's important to unlock the mind, reach the logical level of thinking. But what is equally important is how to behave with the children and deal with the children in using the stories and discussing the questions. We need to train mothers and other who would read to the smallest to enable them to use stories to initiate logical and philosophical thinking.
- We need to develop a system that is fit for the Indian circumstances. Suryakant will approach philosophers in Pune and Sony will search in his relevant surroundings where most colleagues studied philosophy for people who are willing to accept this challenge.
- P4C should start at balwadi level and be continued at Prim. School level. It will be an issue in all trainings for children like Change Maker assemblies and Bal panchayat trainings.
- Discussion with philosophy scholars in Pune was not useful in this regard. They have not yet thought of children as a group of learners.
- Stories like 'My Dream of Martin Luther King' can be introduced with specific groups like SHGs, youth groups, bal panchayat, teachers, etc.

SESSION IV: Discussion on Fundraising

The need for local fundraising was highlighted by Cess as his experience is that the impression on people in Netherlands- who see Indian tourists shopping abroad, Indian industrialists doing business and buying properties abroad- is that India is an affluent nation and they need not give aid to such countries for philanthropic programmes. We again split into groups to discuss two questions:

- a) As rich Indians why do we not donate?
- b) As rich Indians why do we donate?

Group 1:

We don't give because-

- I Don't get any benefit from the proposed donation
- My Business is not getting any benefit by giving you
- Threat of misuse of funds
- Unsound proposals, improper presentations
- Unawareness and unwillingness to understand the situation of the needy
- Wrong information about the NGO's
- "I" and "My" approach on programme design.

I do give because I see-

- Committed approach by the NGO
- Clear cut plan
- Transparency and proper financial management
- Proper and effective communication
- Self fulfillment – emotional or business
- Some compulsion

Group 2:

As the rich we think-

- The receivers are not trustworthy
- By giving we make the poor lazier; poor people are lazy, stupid and don't want to change. Sometimes we have an unexplained hatred of poor people.
- There is conflict over limited resources. There is no end to how much we want to hoard. Also, we fear that in future they will compete with us

- We live in self contained world. It makes no difference to our lives whether we donate or not.
- Sometime we can not imagine/understand the condition of poor
- When we want to help we don't know right people and organizations
- Under CSR we prefer to support project in our work area only.
- We are interested in charity not change. So we invest in infrastructure, activities that are visible like running schools/hospitals. We do not want to invest in people, awareness activities, and social change processes where results are not immediate, quantifiable or visible.
- Preference for religious work.

As NGO's-

- We need to be flexile with ideas
- We need better network and access to rich. At present there is no open forum where the rich and NGOS can interact. We need one-to-one contacts to approach the rich. We need joint forums for creating access, informing and removing prejudice of the rich.
- We need to go with full preparation, information and knowledge
- We need to be accountable and transparent
- Success need to be publicized. Media has a crucial role but they are not interested.
- We need to demand from government agencies. The corruption in government sources is too deeply entrenched.

Group 3:

I don't want to donate -

- for social purpose
- as I have no faith in institutions – lack of transparency, misuse of funds
- as I do not want to disclose my wealth
- as I am donating for the slake of name and fame
- as I want no full stop to earn but want to add to my wealth more and more

I want to donate-

- For well defined proposals
- For transparent information
- When there is assurance of proper utilization
- When roper introducer – reference /mediator is needed
- I want my name to the project (for publicity purpose) in cities like Pune

Discussions after group work presentation included the following points:

- There was a suggestion to publish well researched article on corruption in government funding. Additionally, we could pay a group of lawyers to keep filing RTI to pressurize the government departments who are not funding honest NGOs.
- We need to publicize more of our work even if we are transparent, accountable and our statistics are correct.
- We could have a department of fundraising.
- We could explore fundraising in schools- giving feedback to school- creating and maintaining good relation with schools
- What do we have to offer to donors?
- The fundraisers need to have different kind of people to raise funds and none in our groups have those qualities.
- If we go to individuals they give little funds. Accessing government funds is difficult. We want to get resources as fast as possible from good people with good intentions

Day 5: 21st July 2009

Sex Education: We express that sex education is a need. However, in CC we need to be very careful about how to introduce sex education. Parents' orientation is required. Sometimes parents think the knowledge is given too early. It must be given a few years before they get married. Or else it creates problems as children may become curious and begin to experiment.

Mr. Nalawade shared his experience on sex education for 9th Std students. He felt that if some good tools are used, tackling these subjects is convenient.

People's Participation and Ownership: Since we cannot go on giving endlessly, what can we do to increase ownership of the community in projects for changing their lives, owning their development processes?

Popular culture among leaders is that tell us what you want and we will do it; you need not do anything. So people did not want to do anything initially; they only wanted things to be given to them or done for them. But now their participation and contribution has increased due to the way we have implemented project activities, compelling them to contribute and take responsibility. We agree that peoples participation and ownership needs to be stimulated to the maximum. Now, some government projects also encourage peoples' participation as a rule and also in practice.

Reporting and Sharing: Everything is going to be shared regarding concepts, results, staff meetings, etc.

Future of CC:

- We are worried about future of CC. We are going to schools, convincing them to use the CC. But they feel that even the minimal charges we have levied for use is too much. That does not seem to be true for SEDT where the parents pay rs 20 per visit.
- Development of CC should be continuous process, there should be something new every year.
- Ankedyne manufactured exhibits on our suggestion, but we couldn't purchase it. They are selling to other institutions.
- Cess said that he sees the need for new exhibits, but is very limited in his possibilities to find support as he had assured the earlier donors on base of the promises of SEDT and YPS that purchasing new exhibits would be viable by the end of project.
- Cess asked why Jalihal people can't give fees, not every thing should be free? Raja replied that they are giving entry free, and there is some charge on exhibits. They are also selling toys and photographs as well. You are having real plan? but I couldn't assure. Still then prepare real plan with low budget – may be possible to consider- cees

Time Management:

We need to understand that the community people have little sense of time as with more industrialized societies. They lack sense of urgency and sticking to minute to minute planning. They may understand importance of a task but not of doing it at a fixed time. We as organizations suffer a lot due to this. So we have shifted to task management but not very short term time management. The problem is extremely bad in case of getting things done from government departments on time. We need them so we are after them but they do not care for our time or need. There is tremendous loss of time, energy and money in the process but we are struggling.

As organizations and as staff, we plan our schedule and leave for work on time. But what happens in the field is beyond our control.

This issue is discussed in detail by all members. Points of discussions were

1. Counting productive time should be seen in different way. As the field worker starting from home by 8.30 or before even. He is out of home for the work only. So home to home i.e. morning to night should be consider as productive time.
 2. For the meeting of one or half hour our people have to spent 2-3 hours, some time even more. Some time without meeting they should return back. The field difficulties are very, its mater of social system and not of the efficiency of worker.
 3. Both Project Director shared their bad experiences with higher level people. For the meeting of half hour, they have spent days.
 4. In the village for any meeting or meeting any person lots of efforts and time is required.
 5. So working time can not be consider as “.Cees has anylised” but the staff spent actual time on that should be consider.
 6. Hence it is discussed that “time management” what is expected at present is not practical.
 7. Time management should be important as planning the activities and implementation of that in scheduled time.
- e. We need to try to bring time awareness. That is an important tool when we want to bring some development. We should not accept this gap between urban and rural life.
- f. For people with a laptop no time can be lost since waiting can be made productive.

The document is distributed for all for further study and sharing. (End of poverty files- concentrated efforts)

Participants:

From SEDT

1. Suryakant Kulkarni
2. Ajinkya Kulkarni
3. Swati Dudhale
4. Shaikh Musa
5. Dhondiram sarang
6. Abhijeet Sanghai
7. Keerti

From YPS:

1. Rajabhau Deshpande
2. Padmanabh Kelkar
3. Vaishali
4. Sanjay
5. Vishwanath

From Davangere

1. Soni

From Yojana

1. Cees Tompot