Gender at Work

Indian Change Catalysts: Action Learning Program
May 2005 Workshop Report

I. Introduction: The second Gender at Work India Change Catalysts Workshop was held in Bangalore from May 14-16, 2005. The three day workshop included 14 participants from the 5 organizations in the program as well as the Gender at Work team.

The objectives of the workshop were:
- To support the development of strong plans for change in the organizations
- To allow us all to understand the approaches of the organizations to gender equality—what they are trying to change and assumptions about how to do that.
- To create a supportive community

Day 1: Getting to Know Each Other

The workshop began with a World Café design that allowed everyone to get to know each other and then each organization presented a collage which described who they were and what they were doing. This part of the workshop connected people with each other and gave us a base to understand of each others' organizations. The workshop went to discuss using a Gender at Work conceptual framework, "what we are trying to change" both outside in communities and inside the organization.

Over the course of three days, the participants shared their work, discussed and used the frameworks presented by Gender at Work in analyzing their work and for planning their change projects. They developed change projects and presented them to the group. The group acted as a sounding board, raised questions and supported each groups change plans.

II. Organizational Presentations

Grama Vikas

Gram Vikas (GV) is a development organization which started in 1980 working in two villages in Kolar, Karnataka. The organizational focus has shifted over the years --in the first decade the focus was on children; in the second decade on

women's empowerment and in the third decade on water conservation. The organization currently works in 167 villages. There are 49 women and 3 men.

The initial thinking that was that there can be no better investment than in children. After two years there was the realization that unless women are involved there will be little development. Thus, from 1992 the organization worked at building networks among women's groups. In 1996 a rural women's federation was formed. There are currently 6247 women in the federation. It is active in savings, microfinance and advocacy. The women's federation has become independent from GV and operates in 27 districts.

.From 2000 onwards GV has focused on water conservation and advocacy. They have also addressed the issues of SHG interest rates and intervened in a State Government implemented World Bank supported tank management project – visiting organizations, getting community views on the project and conducting studies. The organization identified natural resource management as an issue that needed to be addressed. Earlier there were no perennial rivers for example and the organization took up water conservation, biomass development and other activities. They focus on organic farming and food security. An important area of work is strengthening Gram Panchayats through capacity building activities.

North East Network (NEN)
NEN completed a decade in March 2005. NEN works to empower women in a context where communities were devastated as result of conflicts in the region. It works for gender equality within a rights based framework. NEN enhances women's livelihoods, forms health collectives, and trains barefoot women doctors. NEN engages in advocacy, provides community support and runs a resource center.

Yuv Shakti
uv Shakti was set up by Jan Vikas, an NGO which provides support to social change organizations mostly in Gujarat. Yuv Shakti was started after communal violence in Gujarat between 2001 and 2002, when youth were enrolled in the RSS army. Yuv Shakti was set up to work with youth who emerged from these camps, and its main focus was on rehabilitation, constructing houses, providing legal aid and advice. After one and a half years of working in this way Yuv Shakti developed a clear strategy to promote and facilitate local youth organization and youth leadership in the area. Key concerns are diversity, educational opportunity, economic independence, increased sustainable livelihoods for youth especially for Muslim and tribal youth, and demanding justice and rule of law. Yuv Shakti trains youth groups to influence media and public awareness.

There are 20 people in Yuv Shakti with diverse backgrounds of gender, sexuality, religion. Organizational members believe that they can learn from our own experiences about the dynamics both positive and negative of identity politics. A

local network or young citizen's forum has emerged form this work including cbos, ngos, and youth groups.

The Hunger Project

Hunger Project was started 28 years ago to address world hunger. It is an international organization that works in 13 countries. In 2001, the India team conducted a strategic review of their work and decided to focus exclusively on women in panchayats. The staff are young and enthusiastic. The issues they work on are:
- personal development of women such as changing their perception from I cannot to I can
- mobilizing the gram sabha to support women
- getting women to come to gram sabhas and raise their problems
- address cynicism re women and panchayat raj institutions by mobilizing public opinion, media, schools, get these issues on their agendas
- network building, advocacy.

THP works in 13 states in partnerships with over 60 organizations. Since 2001, they have worked with over 30,000 individual women in capacity building programs. They are starting a new program on women's leadership in which they will work with about 200 women over a 2 year period. They want to look at how women's leadership is different? What is transformative leadership, at how they can we work with women towards such leadership? The THP organizational space is a supportive environment, and staff are passionate and committed. Our reward system is hugs – we are a touchy, feely organization. We work a lot from the heart. If we feel something is right we do it. Key words in our organization are energy, space, ether. We try to practice an alternative leadership model.

DBSU

The DBSU participants started their presentation with a rousing call declaring
> *The harvest belongs to those who work the land!*
> *The struggle is for women also!*
> *Long live the DBSU!*

DBSU is a community based organization registered as a trade union. It has a membership of 125 000 women and men in 15 districts covering close to 2000 villages of Andhra Pradesh. Its primary interests are land, livelihoods promotion and protection of Dalit rights, equal leadership and participation of women. DBSU works with devadasis, manual scavengers, and differently-abled people. DBSU is made up of four parts:

- JVVPS a community based organization to eradicate the Devadasi system through rehabilitation, advocacy and capacity development.
- DAPC which addresses the rights of differently-abled people

- SKA which works at national level on rights of manual scavengers
- DSS (Dalit Stree Sakti) which capacitates women from Dalit communities to take up leadership roles, and the specific problems of women.

DBSU is part of a broader umbrella network called DAPPU which was formed in 1987 and which in addition to the four components of DBSU includes resource support organizations such as Bhavitha - an educational support organization which operates from the premise that education is a right; Sakshi – which works on monitoring and protection of dalit rights;   ASP - a cooperative society governed by its members - and CHINDU which works on dalit culture.

For DBSU, important organizational principles are that governance should be by the people and that protection of human rights leads to promotion of those rights. DAPPU represents a challenge to the shame, subjugation, and the expectation that Dalits should be forced to do things at the bidding of the powerful. DAPPU is a collective of leaders who come from these organizations. It is linked to the national campaign on Dalit Human Rights and was a key player in promoting the Durban agenda on Dalit rights.

### III. Reflecting on: What We Are Trying To Change

Aruna presented a Gender at Work framework to help organizations think through what it is they are trying to change (see Figure 1 below). The framework points you to linking effectiveness of an organization with what the organization are trying to change on the ground—in communities through programmatic interventions. The latter refers to societal rules about who does what, who gets what, who decides, and what gets valued. Often, the biggest blocks to change are cultural norms and societal values held in place by power relationships.

The four quadrant model depicted below above was developed by Aruna and David to make more visible what it is we are trying to change and where it is that organizations are currently intervening. The top quadrants refer to individual changes in consciousness and access to resources, while the bottom quadrants refer to societal change in relation to formal institutions (such as law) and informal cultural norms and exclusionary practices (which are most times more resistant than formal, legal change).

An organization may find that it is only intervening in one of the quadrants, while lasting change may require work in all quadrants. It is important to note that empowerment in one area does not necessarily mean empowerment in other areas of the quadrant. For example more money does not necessarily enable more power in relation to changing cultural norms. Or to take another example, legal change such as constitutional guidelines and laws in India or South Africa, or the signing of international covenants do not always translate to changes in other areas, and cultural norms, exclusionary practices are often unaffected even when laws change. The arrows between the boxes describe potential

interactions between areas – in other words it is important to look at how interventions connect with each other and how they work to break exclusionary patterns.

Figure 1: What are we trying to change?

The arrows represent potential relationships between arenas of change
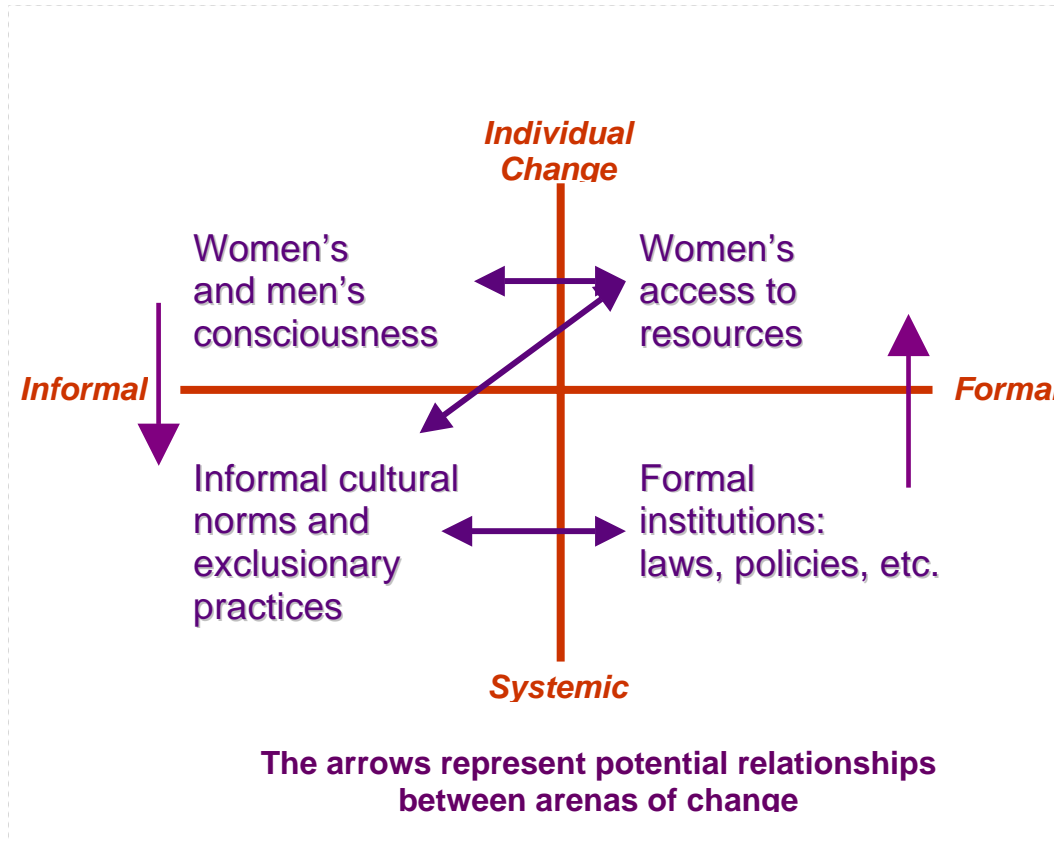
Madhavi lead a discussion in which participants gave examples to clarify the four quadrant model:

Hunger Project: A woman's husband had died. She was starving, and decided to take over her husband's business which was to monitor the movement of buses. This was a male area of work and to make her way in this work she adopted the way her husband talked, including the use of abusive language. Where would she fit in here? She has access to resource but cultural norms and practices have not shifted. This raised additional questions on what is leadership, and how do women exercise power – is this different from how men exercise power? She is challenging the notion that women cannot manage transport that women have to behave in a particular way. She is breaking exclusionary practices, and she is having an impact on consciousness, challenging the notion that this is a man's world. That she is following a male way of doing things is another matter – for she is exercising power on male terms. Also it is not necessarily the case that there will be change in cultural norms because she takes on a man's job. This

example also shows that shifts can take place at an individual level without necessarily shifting things at a social level.

Another example was presented by Yuv Shakti. The organization had started a cricket league and as usually is the case with cricket the league was exclusively male. In the second year of the tournament Yuv Shakti raised the question with Muslim leadership of girls playing cricket. After talking to them over time the leadership agreed that women could play cricket but only if women spectators were present. Three girls' cricket teams have started up and girls are now also engaging in cycling and other sports. In discussing this example it was noted that what the girls had won was access to an opportunity not previously available and it gave them an increased sense of self confidence. Not only girls but also married women participated. This expanded the norms of gender roles and what is considered appropriate public behavior.

A third example from Gram Vikhas related to women's access to land and skills for crop and water management. A law allowing for registration of land in women's names enabled women to register family land in their names, and this has begun to change men's consciousness. Ninety percent of men are willing to give family property to women and this has led to women being able to secure other resources such as state credit and information on agriculture. This has led to changes in attitudes to women. It was noted however, that we also needed to consider women's reproductive roles so that in our zeal to increase women's access to productive resources and work previously the domain of men, we should not lose sight of the need for men to engage in reproductive work. While women had greater access to land and credit men were still not supporting women in the home.

An example from DBSU highlighted that work with Devadasi's was shifting consciousness as well as informal rules and exclusionary practices. Work was community based and discussions among women led to shifts in consciousness and to greater access to resources. The discussion highlighted that we need to ask what are we trying to change --with Devadasis, one view(shared by DBSU) is that they are forced into it and that this should be stopped, while another view romanticizes Devadasis. We need to also talk about what we intend to change. We need to be clear on this because there will be unintended consequences.

IV. Reflecting on: What does an organization working effectively on gender equality and women's empowerment look like?

In brainstorming what an organization that works effectively for gender equality would look like participants noted the following:

- Having representation of male and female at all levels of management, governance and in the constituency it served.

- Having staff whose perspectives that are in keeping with goal of gender equality
- Having freedom of space for equal relationships
- Not being hierarchically structured
- Ensuring women have access to and take on formal leadership roles through measures such as affirmative action
- Being sensitive to women's issues, to reproductive roles of women, being flexible around working times
- Organizational policy being focused on issues impacting on women such as violence against women, dowry deaths
- Drive to change civil society through working with men also – example training police, setting up men's networks,
- Being professional, documenting, following up on issues
- Linking grass roots work and professionalism so as to be more effective

Following this discussion, participants worked in their organizational groups to analyze where their organizations are located on the four quadrant model. They noted these on cards and in plenary placed their cards on the appropriate quadrants developing a collective picture resembling the figure below:

Individual

	Women heading the organization Access to training, meetings, exposure Access to resources eg land
Women self confident as leaders	
Congenial atmosphere Democratic norms Needs based Value based Collective action after collective consensus Participation User friendly cultural norms Global view Celebration of feminine quality	Shift in focus from needs to rights Sensitive policy Adequate funds Setting up women's wing Advocacy on issues affecting women Shift in strategy to work specifically with women Programs to increase women's resource access Promoting women's leadership in

Children in office, child care support Transparency Organizational commitment to gender equality Working environment conducive to women Promoting women's leadership in the community Affirmative action for women in community	organization Affirmative policies for women team members Women friendly working environment Transparency Organizational commitment to gender equality

Institutional

Participants noted that collectively they are doing very little on individual consciousness. That the real movement should be in the direction of the quadrant on practices of exclusion, a movement to informal and institutional so as to achieve systemic change. The group discussed how often personal struggles on issues of gender equality come into the organization, and whether the quadrant on cultural norms and exclusionary practices could represent the collective conscious of civil society which is most difficult to reach, and unless quadrant four changes nothing changes.

Madhavi concluded the session noting that if we were undertaking a journey we would need to know how we are going to get there. Someone says I have an old bus. We look at it and we see it will never get us there. The question is can our organizations get us to where we want to go? If we want our organizations to achieve gender equality we have to ask are our organizations able to get us to this goal? Many mixed gender organizations are not there. So what do we do? Do we undertake gender training? Do we put policies in place? In many cases policies exist but are not followed. The question is what do we do to change values and action and the way people behave? What are the aspects of organizations that will allow us to make changes in relation to gender equality? Should we be thinking of how training for example will affect culture?

In the closing session each participant noted in a word or three their thoughts on the day. There was general agreement that the day was challenging, people had learnt much and were confronted with realities of doing gender work.

V. Day 2 Check In

Day two began with David asking each participant to share how they felt and what they were thinking as they came into the workshop today, as a way of getting a sense of where we all are in relation to the process. Participants were eager to get on with their work and their change projects; they commented on the openness and sharing in the group composed of people who don't know each

other well; some reflected at how gender equality issues are not much dealt with in their organization and their work. As one participant remarked, the question of "where my organization is on the gender issue is a very challenging question". Others found the sessions very informative but questioned how strictly we should use the framework to analyze, plan and evaluate, and agreed to use the framework in a more diagnostic way. Rose pointed out that organizations usually reflect and write reports of what they have done and that there is not often the space to reflect ahead of taking action. Monisha reflected that "the jargon of women's empowerment is internalized by government offices and NGOs – they say they are doing it. We are lucky to be in a process like this so we can try to really internalize these values, otherwise new jargon covers our way and we just go with that."

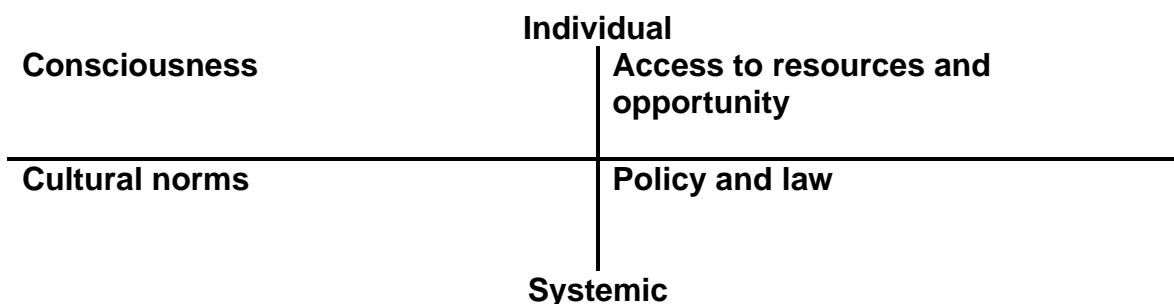### VI. Refining the Intention of the Organizational Change Projects
Participants worked in organizational groups to refine the intention of their change project and the process they envisage over a year and reported back to the whole group. The group raised questions and offered suggestions.

Organization	Intention
Grama Vikas	We will build capacity building of for our staff team and in communities on gender equality, women's empowerment, women's leadership through a variety of methods, e.g. case studies, brain storming, and exposures. We will also form gender balanced initiative groups (BIG) in five villages, made up of 4-5 men and boys of different ages and invite them to a meeting to talk about problems of women in the villages. This will begin a sharing between men's and women's groups around gender equality issues.
NEN	To develop a systematic documentation process within NEN that will analyze its work particularly outcomes achieved on gender equality – how is it mainstreamed in the community, men's networks, local women's groups, and in government? We will do this through research, training, advocacy. We will look at events, cases and activities. We will ook at where gender is not being addressed. We will analyze outcomes and consolidate in a year. We need good analytical tools and intellectual discourse. The process will be led by the coordinators of the five offices working through collective consensus.
The Hunger Project	In connection with the upcoming gram panchayat elections in Bihar in 2006, THP will launch a pre election Voters Awareness Campaign (PVAC) at block and Zillah levels to ensure participation of greater numbers of women as voters, and in leadership. The process will include research that uses the conceptual understanding gained thorough the Gender at Work process and involve Self Help Groups,

	adolescent groups, women's groups, youth groups. Expected outcomes are more women voters and candidates, violence free elections, and women elected to panchayats
DBSU	DBSU will focus on building DSS (the women's wing of the union) as a strong forum for dalit women's rights. This will involve 15 districts initially in a community based intervention working at village, mandal, and district levels in order to set the basis for a strong DSS. The process will involve: resource allocation to back our plans, training of village and district committees on leadership, a gender study to understand how things are and to review this in an ongoing way so as to capture changes, and exposure visits. Committees will be formed at district and village levels to strengthen Dalit community leaders, DSS. Women's access will be increased everywhere from state to village levels. Within DBSU, a gender equality policy will be drafted, an internal assessment will be conducted and an anti sexual harassment grievance cell will be set up.
Yuv Shakthi	The change project will focus on developing gender ambassadors drawn from YS as well as various other community organizations and YS theme teams. We will work with this group; build their capacity, their knowledge, attitudes and skills, understanding self and others. Once a month, this group will address issues of women, identity of women, patriarchy. Potential impact we would like to see is space and blessing for gender equality, increased consciousness about gender equality; and we would like to see this group become a resource group to build a gender sensitive culture across the network for the community and civil society.

VII. Reflecting on what would help or block plans for gender equality

The afternoon session focused on the backdrop to the change project. David utilized a version of the framework presented earlier for analyzing the context within which the change project will operate. This context refers to both the organization itself as well as the community.

Individual

Consciousness	**Access to resources and opportunity**
Cultural norms	**Policy and law**

Systemic

To do this analysis, organizations need to look at each quadrant (individual consciousness, access to resources and opportunity, cultural norms and policy) internally and externally. The aim is to identify factors that will help or block change towards greater gender equality that could then inform change strategies.

For example they would look at **consciousness** about gender equality
- Internally in relation to staff and board commitment to gender equality, and knowledge and time and willingness to engage in gender equality work.
- Externally in relation to openness of people in the community, willingness to take on leadership and the possible risks this could entail, knowledge

With **resources and opportunity** we would need to look
- Internally at money, time, human resources, opportunities, skills, number of women, safe spaces, legitimacy
- Externally at safe spaces to meet and work, people, faith, trust, relationships, credibility

With **policy and law** we would look
- Internally at gender equality policy, anti harassment policy, recruitment policy, training modules, systems and structures, tools, research
- Externally at accountability mechanisms, legal and constitutional frameworks, legitimacy through registration, committees, networks, alliances, donor and government opposition, statutory bodies

With **cultural norms** we would look
- Internally at flexibility of values, inclusion, sharing of power, agenda of the organization, recognition, willingness to work on organizational dynamics, organizational culture and deep structure that no one wants to talk about, rules that exclude women
- Externally at popular sanction, cultural norms and values

VIII. Goals, Activities, Road Maps and Expected Outcomes
Working in organizational teams each group worked up on more detailed planning of their change projects identifying: Goals; Factors that help or hinder their project; Strategies they will employ; The results or outcomes they expect; a roadmap highlighting on the framework used the quadrants they will work in; major activities and time lines; who will be involved and their roles; what they would like from the facilitators and from Gender at Work.

Each team then presented their goals, the roadmap, major activities and outcomes.

Yuv Shakti
Goals: To develop thirty gender equality ambassadors in Panch Mahal district to promote gender equality culture in the region

Roadmap: To focus on individual consciousness mostly internally and to some extent externally; on access to resources internally so that people will have space; to develop policy internally and to advocate for gender equality policy and systems; to work on internal cultural norms.

Activities:
- Dialogue with all systems
- Select participants by June
- Design program in July
- Conduct five days training in August for all including community leaders
- Workshops of two days each
- Two half yearly reviews
- Two exposures
- Evaluations at outset and exit
- Design intervention for community leaders in mid July

Expected Outcomes: Space and blessing; Increased consciousness

Grama Vikas
Goal: Create G BIG (Gender Balanced Initiative Groups) in five villages to address issues of gender equality.

Activities:
- Village level meetings with existing institutions to discuss concept, design and execution of the G BIG groups and to decide who should be in the groups by June 2005
- Gender specialist in place by June
- Capacity building for staff and G BIG members in June, July and October
- Document case studies and successes by June
- Organize exposure visits in July
- Review meetings held monthly
- Sharing experiences at village level at existing village monthly meetings
- Advocacy campaigns quarterly
- Sharing experiences among G BIG members in other forums such as cluster level meetings Nov 05, Feb 06, may 06
- Review and replicate May 06
- Preparation of training module May 06 onwards

Road Map: Work on formal institutions at village level with G BIG as formal village level institution, supported by structures within GV. This will lead to

capacity building and changed consciousness of G BIG members who will be role models, and feed back into the review and action at institutional level, and to changed consciousness at village level and advocacy within the community to shift cultural norms.

Expected outcomes: Consciousness and responsibility towards women's empowerment and gender equality; addressing gender equality issues as they arise in village action; role models and resource persons for men; gender equality issues addressed by G BIG. While working on the project our plan will become more concrete. Gender issues to date were dealt with in programs and not at village level. This will be our first experience and after two to three months we will gain learning.

The Hunger Project
Goals: Increased participation of aware voters; increased numbers of women candidates; redefine concept of leadership at both levels; promote an enabling environment which encourages women's participation externally as well as internally; increase THP's understanding of women's political participation in the context of caste/ power relations/ party politics to use as a base for designing future program strategies.

Road map: Goals are at two levels: organizational and program.
In our program interventions we will raise individual consciousness around politics, caste and power. We will work on changing the cultural norms; will access political participation as a resource; we want to influence government on reservation leading to increased participation of women. Internally we will start from our own understanding of caste, power and politics as we are not so clear on this. We will build collective, analytical skills, devise strategies to address cultural norms and set up a formal program to address this in the organization.

Activities: the campaign will be made up of lots of activities:
- Workshops in two states analysis of power, caste, class of party politics and how these affect women who did not get in and use that to develop tools we can use in the campaign
- Develop a detailed strategy
- Workshop on SHGs and Mahila Mandala and potential women leaders
- Finalize research and advocacy action plan
- Reservation advocacy and pressure group
- Networking, preparation of films, posters, nataks, rally
- Set up fact finding group to look at cases where women are harassed. Bring that information to the State Commission to get them to address this
- Intensive work with media
- Technical know how voting and candidates
- Pre-election documentation of results
- Analysis and learnings including following the journey of two candidates per organization through detailed documentation

Expected Outcomes:
- Build THPs' understanding about caste/ party/ power dynamics that influence women's political participation
- Analyze what factors (family and community) allow a woman to vote, to contest, to exercise alternative leadership or not
- Develop PEVAC analytical tool kit building on past experiences and shaping future campaigns
- Ensuring reservation for women at single posts – three tiers
- Increase in women's participation as voters/ candidates/ elected representatives

DBSU
Goal: to make possible the emergence of visible, vibrant and effective DB women leaders in the DB constituency

Activities:
- In the upcoming evaluation of DBSU we will make sure gender is brought into the terms of reference
- We will set up DSS in 30 mandals in six districts where the ground is good by June 2006 – by June 30 we will have 10 to 20 members will be in place in these districts
- An internal assessment of DBSU internal culture re gender equality with help from Gender at Work. Tools in place for this by August, training of trainers on assessment by end of September
- Debriefing on assessment towards capacity building – look at how to deal with negatives, how to enhance positives. Interactive session with 30 mandals September to end November.
- Campaign on domestic violence cutting across caste and minority lines in all six districts, beginning in December and leading to the commemoration of Mach 8 2006
- Two studies – one on domestic violence and one on organizational culture of DBSU

Outcomes:
- Increase capacity of team of 20 members
- Women leaders capacity developed through engagement in the program
- Increased networking capacity of women's wing
- Greater gender sensitive culture in DBSU
- Greater number of women leaders in DBSU
- Greater effectiveness of DBSU in achieving its goals

NEN

Goal: North East Network, (NEN) would like to initiate a strategic review of our past and current activities and events through a systematic documentation of our gaps, strengths and achievements as well as focus on emerging concerns. This will be an internal process extending to the states of Meghalaya, Assam, Nagaland, Manipur and New Delhi.

Road Map: We will work on changes at levels of individual consciousness, access to resources; shifting cultural norms

Activities: NEN plans to undertake the following major activities in the next 12 months**.**
- A core team in-house and internal review of our past
- Identification of gaps in our work and needs by the core team
- Call for an external resource persons to work out systems of documenting our work
- Organize trainings, strengthen our ongoing research and intensify advocacy campaigns
- Midterm review of the project
- Analytical report writing and presentation to public

Outcomes:
NEN's long-felt mission to write a gendered history in the region would be the most constructive outcome of this attempt. The key outcomes of our change project will be extremely beneficial not just internally but externally as well. Some of these include,
- Systematizing a process of events will see a well written history of NEN
- An important step towards the sustainability, not only of ours but partner and like minded organizations
- Credibility of the work would mobilize resources in the future
- Perspective building in the communities will sow the seeds of strong gender equity in the region.

IX. Conclusion and Next steps

The next meeting of the participants at this workshop will be on the 30 Nov, 1 Dec and 2 Dec. It was agreed that the relationship between Gender at Work and each organization was one of co-ownership, consultation and respect. Gender at Work noted that it would not put out anything organizations are not happy about. Participants noted that the workshop environment was secure, we trusted each other and that we need to maintain confidentiality all around.

X. Checking Out

Sometimes things come at the right time. Last three years we were busy with other political issues, construction of housing for displaced people. We tried to put forward a women's empowerment agenda. We were not focused on gender issues. Now we are working on it. I thank Gender at Work for coming at the right moment.
Nayen,YS

I thank the group. This was a very non judgmental space where we have been able to look at something that is lacking. It was put in a very gentle way that we should put issues on the agenda from the beginning and this made us start thinking. We are looking at our work in a new way. There are very few opportunities to work across the country like this and it has been a great learning to work with Nayen, with groups from Andhra and Karnataka. Thank you. I am glad that we were suggested and glad we said yes
Praneeta, THP

I said I was privileged to be here I did not just that as something to say. I also wondered what from your childhoods made women here be like this. As a Catholic priest and educator I have not seen girls emerging as leaders. If somewhere down the line we can do something about women as leaders, if we can say here is how this happens. If we can understand how you changed/ became this way it could help us understand this and be of great service.
Thomas, DBSU

I am honored to be part of the team. I want to continue the discussions we had on our work and I look forward to hearing how people progressed when we meet in December
Pavitra, GV

The area of building knowledge together is very exciting. We get bogged down with deadlines so that if there is learning and analysis this is by the way. In building knowledge and ideas it struck me that we do and then reflect. We don't reflect and do. I will take that back with me. We have done lots of work but it has not been in a pressured way.
Nandini, YS

I feel personally challenged and very privileged to be here with you – to be in the company of people very dedicated to their work you are doing. For me this is a great privilege.
Thomas, DBSU

We are rearing to go. We have a fixed time schedule. This process is forcing us to make a start, to do solid, content work for once so that we do a good campaign.
Praneeta, THP

The framework has helped me to plan better.
Madhavi, G@W

As social activists we do so much but have a huge gap with documentation. This change project will pave the way to do this with the research questions relating to the framework.
Monisha, NEN

I want to sing these words:
I love this family of girls
So closely knitted into one
You have taken me into your heart
And I feel so good to be part of this family
Senu, NEN