AVEHI ABACUS PROJECT

दिल पकडे दिमाग़ का हाथ, आओ चले हम साथ साथ!

Annual Report 2018-19

संगति

मंथन

साथ-साथ
सुसंगत सहजीवन

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दिल पकड़े दिमाग़ का हाथ,
आओ चलें हम साथ-साथ!

Brief note about the Avehi Abacus Project

Avehi means 'to know'. The Avehi Public Charitable (Educational) Trust, founded in 1981, is a non-profit dedicated to continuing education and critical social intervention through use of media resources. Avehi initiated the **Avehi Abacus Project** in1990. The Avehi Abacus Project **believes in improving and strengthening the public education system by making it qualitatively better, to reach out to the most marginalized sections of society and to impact mainstream policy on education.**

The Avehi Abacus Project (AAP) believes in improving and strengthening the public education system. It aims to reach out to the marginalized sections of society and to impact mainstream policy on education.

Vision

The vision behind Avehi Abacus Projectis based on an understanding that education, social justice and environmental sustainability are inseparable from each other. The Project is working for an education system that recognizes the primacy of an active learner. It also supports teachers to become reflective and transformative intellectuals, such that they actively contribute towards positive social change.

The Mission

The Avehi Abacus Project strives to influence the quality of teaching-learning in schools with the view to equipping children with the skills and values that will help them contribute positively to society and realize their potential to the fullest. It also aims to empower teachers to become active participants in the educational process. It seeks to work for institutionalisation of meaningful, engaging and creative teaching-learning curricula within schools and on teacher education platforms.

Goals have guided the work of the Avehi Abacus Project:

- To influence the quality of teaching-learning in schools with particular focus on strenthening the public education system.
- To build awareness in children, teachers and educational planners regarding issues related to social justice and environmental sustainabilty.
- To equip children with the skills and values that will help them contribute positively to society and achieve their own potential.
- To empower teachers to become active participants in the educational process.
- To actively participate towards influencing policies to institutionalize meaningful and creative teaching-learning curricula within schools.
- To build public opinion and influence policy towards redefinition of the quality aspects of education.
- To influence policy towards the formulation, acceptance and implementation of equal quality free education to all children from 0 to 18 years.
- To foster values that promote harmony and to celebrate diversity.
- The organization has developed various resources and has implemented the following educational programmes on a large-scale, in the formal sites like schools as well as in some slums and *bastis*.

Programmes:

Our work at a glance

The Project has developed various resources and has implemented the following educational programmes on a large-scale, in formal sites like schools, as well as in informal sites like 'slums' and *bastis*.

Sangati(togetherness/harmony): This is a thought-provoking and interactive **Life Skills Enhancement and Curriculum Enrichment package** comprising of a series of 6 teaching-learning kits with interlinked themes, usually drawn from sciences and social sciences. This programme is implemented in school and non-school settings with children of age group between 11 and 14 years. ***Sangati*** attempts to make school education relevant and vibrant. Itis being used in almost all (900+) schools in the Municipal Corporation of Greater Mumbai (MCGM) and has thus reached more than 10,000 teachers and approximately 2,70,000 children. **Since 2015 *Sangati* is also being transacted in 36 'Ashram schools' of Integrated Tribal Development Department, Shahapur Project,in Thane district of Maharashtra.**

- ***Manthan*** (Churning): A foundation course for trainee teachers designed to be transacted with those who have enrolled for Diploma in Teacher Education (D.T. Ed.). This programme is currently being used in 17 colleges in Palghar, Thane, Raigad and Mumbai in Maharashtra.

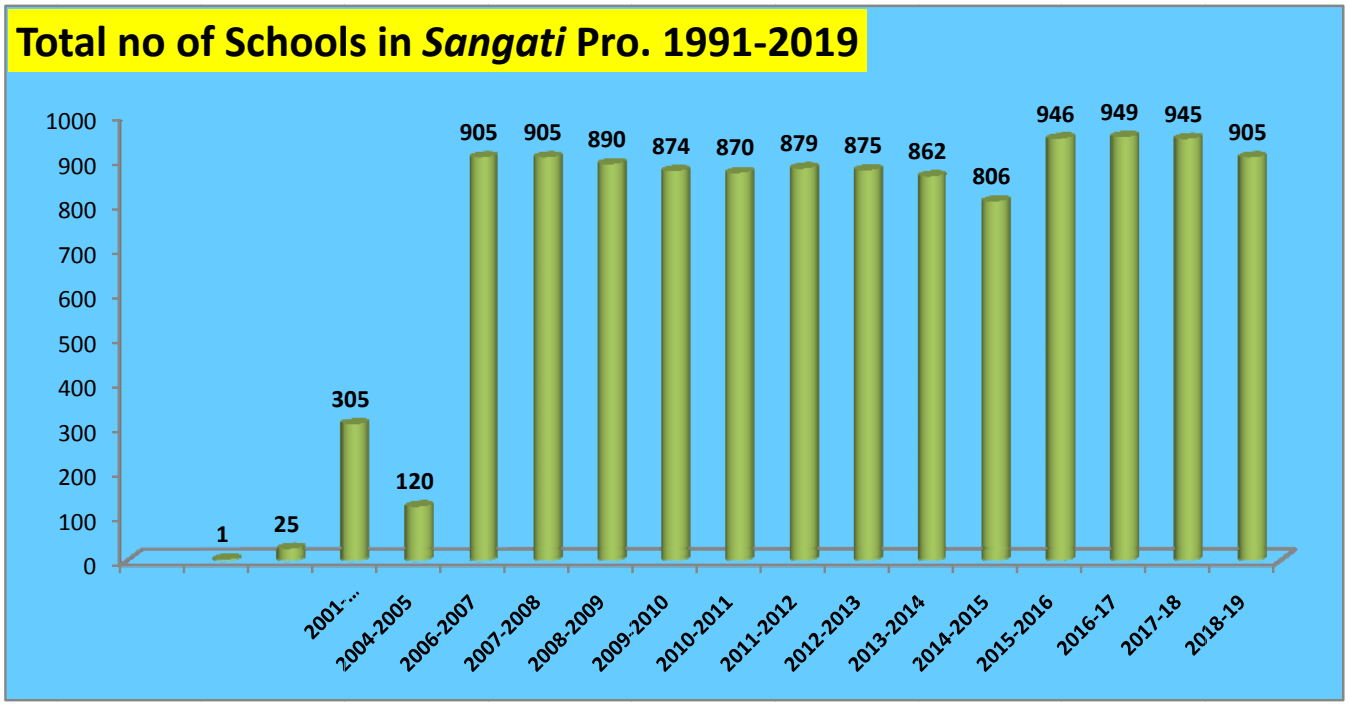
- ***Saath-Saath***- *Living together in harmony*: This is a curriculum package that has been developed for use in schools as well as community organisations in order to contribute towards the resurgence in awareness about gender justice and equality. This module has reached schools and urban communities in Mumbai as well as to grassroots women's organizations in Rajasthan and Uttar Pradesh, reaching about **2597 adolescent girls, 849 boys and 4730 adult women.**

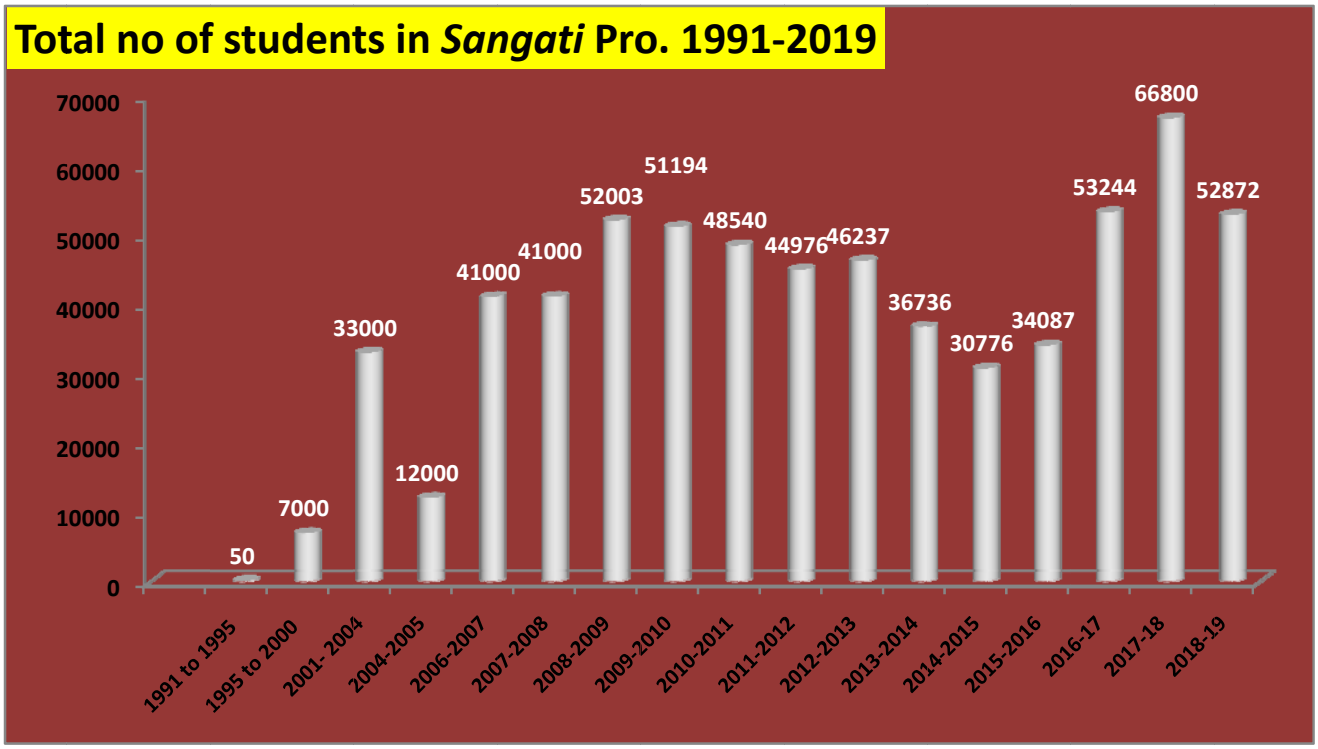
Please visit: www.avehiabacus.org for more information.

Outreach of Avehi Abacus Project 2018-19

Sangati		*Manthan*		*SaathSaath*	
No. of Schools	**905**	**D.TEd colleges**	**17**	**Community base centers**	**117**
No. of Classes and Teachers	**2190**	**No. of Teacher Educators**	**40**	**No. of Schools**	**78**
No. of Students	**52872**	**No. of Student Teachers**	**622**	**No. of Adolescents and Women**	**8761**

Graph of schools with *Sangati* 1991 to 2019





2018-19 - Highlights

- In 2018 the Mumbai Municipal Corporation renewed its permission for implementation of the ***Sangati*** Programme for the period June 2018 - April 2021.

- In 2017 the **Integrated Tribal Development Department, Shahapur Project in Thane district of Maharashtra** renewed its permission for implementation of the ***Sangati*** Programme in **Ashram Schools** for the period June 2017 - April 2020.

- The ***Manthan*** (Churning) Programme was initially started for the first year trainee teachers in the academic year 2015-16 in Thane district. ***Manthan*** was continued in the second year as well to complete the two year curriculum. The first batch in Thane district and third batch in Raigad district have completed ***Manthan***.

- In 2017-18, as the batch of Std V children progressed to standard VI and VII an effort was made to implement ***Sangati*** in a consecutive manner with the new batch of Std V. This has not only increased the outreach but has also helped towards sustainability of the programme.

- Thus in the current academic year ***Sangati***is being implemented for Std V to VII simultaneously. In 2018-19, ***Sangati*** reached nearly **52872 students** belonging to **2190 classes** of **905 schools.**

- This is an achievement in itself as firstly no programmes by Non-Govt Organisations are implemented by the school teachers and having an opportunity to work with teachers through in-service workshops is rare. The workshops were reported to be extremely useful and rejuvenating. A total of 12one-day workshops were held between July 02, 2018 and July 13, 2018 at different places. **553 teachers from 508 schools of all mediums participated in these one-day workshops**

- **With regards to field implementation ;**

  - ***Sangati*** **Kit1 -** ***Myself, My Body, Our Needs*** started in 81% classes and was completed in 79% classes and ***Sangati*** **Kit 2 -** ***Our Earth and the Web of Life*** started in 71% classes and was completed in 70% classes of Std V in Upper Primary and Secondary schools.

  - **Kit 3 -** ***How Societies Developed*** started in74% classes and was completed in 69% classes and **Kit 4 -** ***The Way We Live*** started in28% classes and was completed in 18% classes of Std.VI in Upper Primary and Secondary schools.

  - ***Sangati***Kit 5 - **'Understanding Change'** started in **73% classes** and was completed in **69%** classes and ***Sangati*** Kit 6 - **'Preparing For The Future'** started in **36% classes** and was completed in **27%** classes of Std VII in Upper Primary and Secondary schools.

- ***Sangati*** has also begun implementation in 17 Special Schools (for Special-needs children) in Mumbai run by the Municipal Corporation from 2016-2017. This initiative came about from the Officer In-Charge of these schools and the response from the teachers is overwhelming since they were able to connect substantial content from school books with ***Sangati*** curriculum. The various pedagogic devices have helped the students understand concepts and feel confident about learning.

- Increased participation and regular involvement of Supervisory officers is being attempted aimed at increased ownership from the department.

- ***Saath Saath*** programme: We worked with two local Grassroots Organisations (GOs) - Mahila Jan AdhikarSamitee (MJAS), Ajmer, Rajasthan and Sahajani Shiksha Kendra (SSK), Lalitpur, Uttar Pradesh. We concluded our work with MJAS in 2016 but continue to work with SSK Since 2016 we have also begun working with another GO - AlawarMewat Institute of Education and Development (AMED), Alwar, Rajasthan. ***Saath Saath*** has reached around Adolescent girls 2597, Adolescent boys 849, Women 4730 from 200 centres and schools spread across three of the North Indian states and Mumbai.

- The varied contexts of the three GOs gave us an opportunity to understand/establish the relevance of ***Saath Saath*** in diverse settings, thus enriching our work.

- Since 2016 we have also begun interactive sessions in a working class locality in Mumbai developing a model of 'Engaged Youth Group for Social Justice'. Here ***Saath Saath*** is used as the primary base and entry point. The effort is to link gender concerns with larger issues of justice and development and mentor a group of young local community leaders.

- ***Saath Saath*** is also being implemented in the K.K. Marge Secondary school where our office is located.

- Avehi Abacus Project has been playing the role of a resource organization for WIPRO's Earthian Initiative's Continuous Engagement Programme along with the Centre for Environment Education (CEE) where elements of ***Sangati*** and ***Manthan*** have been used to develop and strengthen components to meet goals set for Education for Sustainable Development (ESD).

Sangati Programme: Implementation in GBMC Upper Primary, Secondary and Ashram Schools

Background: ***Avehi*** Abacus Project's syllabus formulation started in one of the Mumbai Municipal Schools in 1990 on an experimental basis where the prototype was developed till 1995. The field testing was done from 1995 to2000 in 25 Municipal Schools by regular teachers and in about 15 Non formal Education classes by the volunteers. From 2000 to 2005 S***angati*** was used on a wider platform in G- South and F-south North wards in the Mumbai Municipal Schools and in about 180 Zilla Parishad schools in one Block each of Yawatmal and Chandrapur Districts as part of UNICEF's Learning Enhancement Programme. Implementation of ***Sangati*** program started on a wider scale in 2006 in all the Upper Primary Schools of Mumbai Municipal Corporation several external evaluation studies by experts it is being implemented in all the Upper Primary Schools from 2006.

Avehi Abacus Project's ***Sangati*** is a three-year curriculum enrichment package – comprising of a series of six teaching-learning kits having inter linked themes and drawing on content taught in general sciences and social studies. It is intended to be transacted with children in the age-group of 10 to 14 years. ***Sangati*** is thought-provoking and interactive, attempting to make school education more relevant and vibrant.

Currently ***Sangati*** is being implemented in all GBMC middle schools in Greater Mumbai (mainly urban schools and a few schools catering to the tribal population adjacent to Mumbai) and Ashram schools in Thane district (residential schools for tribal children). Since June 2006, three batches of Std V to Std VII in BMC schools have benefitted from ***Sangati*** as a supplementary, enrichment curriculum. Mumbai Municipal Corporation's Education Department has extended excellent support during the implementation of the programme.

Objectives of *Sangati* programme:

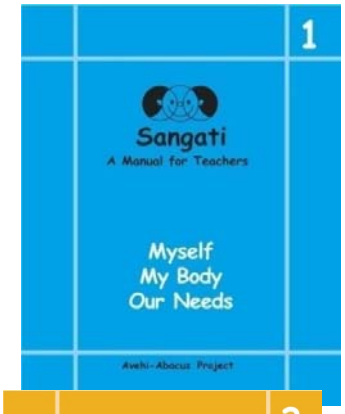
- To enhance the academic quality of education in schools by enriching and supplementing the regular curriculum.
- To kindle and develop the inherent Life-skills in learners (such as; communication, critical thinking, planning, informed and sensitive decision-making, conflict-resolution, analysis and problem solving, time-management).
- To build vital cognitive skills of meta-thinking, analysis and making active-choices, and to encourage children to consider different opinions while forming and expressing their own.
- To enhance the children's academic performance (particularly in Social Science) by making learning relevant and enjoyable.
- To enable teachers to refresh their teaching skills, to encourage multi-disciplinary teaching, and make teaching participatory and enjoyable.
- To provide stimulating reading materials that will help develop children's reading skills and cultivate a thirst for reading beyond academic material.

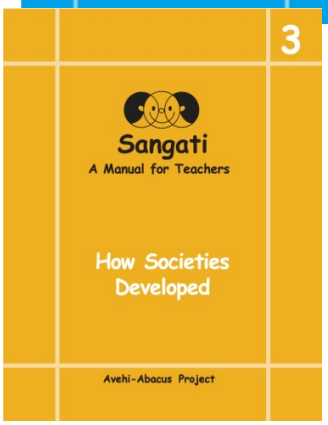
Sangati Programme Outreach 2018-2019

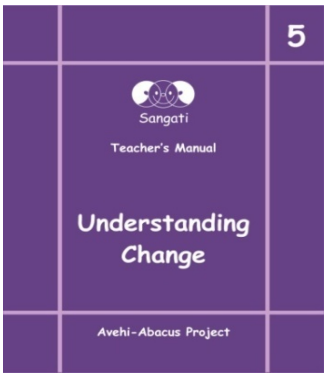
	No of schools		No of classes		No of schools		No of classes		No of schools		No of classes		No of schools	No of classes
	Target	Actual	Target	Actual	Target	Actual	Target	Actual	Target	Actual	Target	Actual		
	Std. 5				Std. 6				Std. 7				Std. 8	
Upper Primary Schools	826	615	1199	964	240	175	359	266	253	193	393	289		
Secondary Schools	43	32	58	50	14	11	20	18	15	11	20	14		
Ashram Schools	36	36	36	36	36	36	36	36	36	36	36	36	33	33
Total	905	683	1293	1050	290	222	415	320	304	240	449	339	33	33

- In the academic year 2018-19, ***Sangati*** was transacted for **52872 students** belonging to **2190 classes** of **905 schools.**
- In all 26134 girls and 26738 boys covering total of 52872 children participated in ***Sangati*** the programme.
- In all 2190 classes and teachers participated in the programme

About Sangati Kits Implemented in 2018-2019







Sangati is a three-year enrichment curriculum package, comprising of a series of six teaching-learning kits with inter-linked themes addressing issues in Science and Social Studies. It addresses the gaps between topics in the prescribed syllabus, encourages inter-disciplinary learning and connects school knowledge to every day life.

The ***Sangati*** series focuses on the content of school education. The attempt is to make school education relevant and interesting, by improving the quality of what is taught and how it is taught.

The emphasis of ***Sangati*** is on certain specific themes and the links between them, rather than on isolated pieces of information. These themes are organized in a way that will provide a different perspective for children to understand and analyze the world around them. These interlinked themes (indicated here in capitals) are:

Knowing about **MYSELF** means understanding that I am unique and yet share something with every other human being. It means understanding the potential and limitations of **MY BODY**, and realizing that regardless of our differences all human beings have the same **NEEDS**.

It is **OUR EARTH** that provides the resources that make it possible for us to fulfill our needs. We share the earth with other living beings and are part of the **WEB OF LIFE** because we use the same resources.

For thousands of years, human beings have been producing things using the earth's resources. In this process, technology has advanced and different **SOCIETIES HAVE DEVELOPED**.

Continuing changes in technology and different social, economic, political and cultural institutions influence **THE WAY WE LIVE** our lives and our relationships with one another.

There has been a great deal of change in human society and in the relationships that human beings have developed - with one another, with other forms of life, and with the environment. It is only by **UNDERSTANDING** these **CHANGES** and analyzing their impact that we can learn to deal with them and to create the kind of society we want.

If we truly want to bring about change, then we need to **PREPARE FOR THE FUTURE.** This means exploring alternatives for a better future for ourselves as individuals as well as for our society and our earth.

The programme in schools is implemented as follows

The ***Sangati*** series consists of six interactive learning kits - two each for Classes V, VI and VII. Each kit consists of a Manual for Teachers and a set of Visual Aids. The titles in the series are:

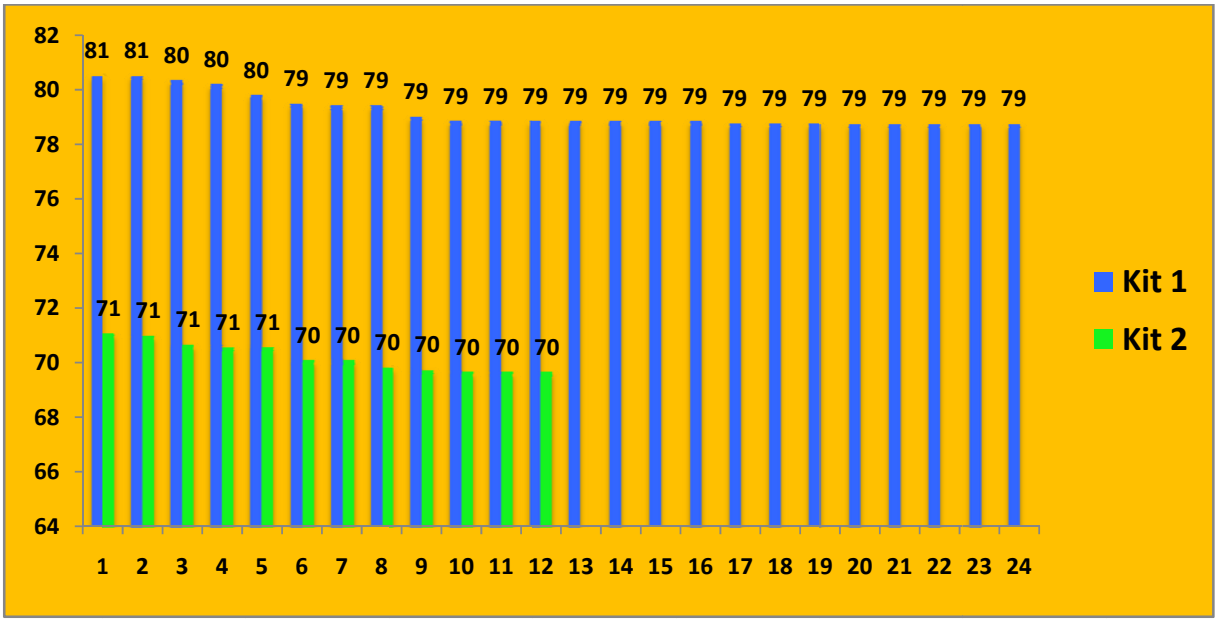
Standard	*Sangati* Kits
V	Kit 1: Myself, My Body and Our Needs
V	Kit 2: Our Earth and the Web of Life
VI	Kit 3: How Societies Developed
VI	Kit 4: The Way We Live
VII	Kit 5: Understanding Change
VII	Kit 6: Preparing For The Future

The consolidation of information of sessions of kit 1to 6 where the *Sangati* Programme

Std. V: Kit 1 - '*Myself, My Body, Our Needs* and Kit' 2 - '*Our Earth and the Web of Life*'

Sangati Programme in Std V							
	No of schools		No of classes		No of students		
	Target	Actual	Target	Actual	Girls	Boys	Total
Upper Primary Schools	826	615	1199	964	13822	13525	27347
Secondary Schools	43	32	58	50	633	747	1380
Ashram Schools	36	36	36	36	787	897	1684
Total	905	683	1293	1050	15242	15169	30411
		72%		79%			

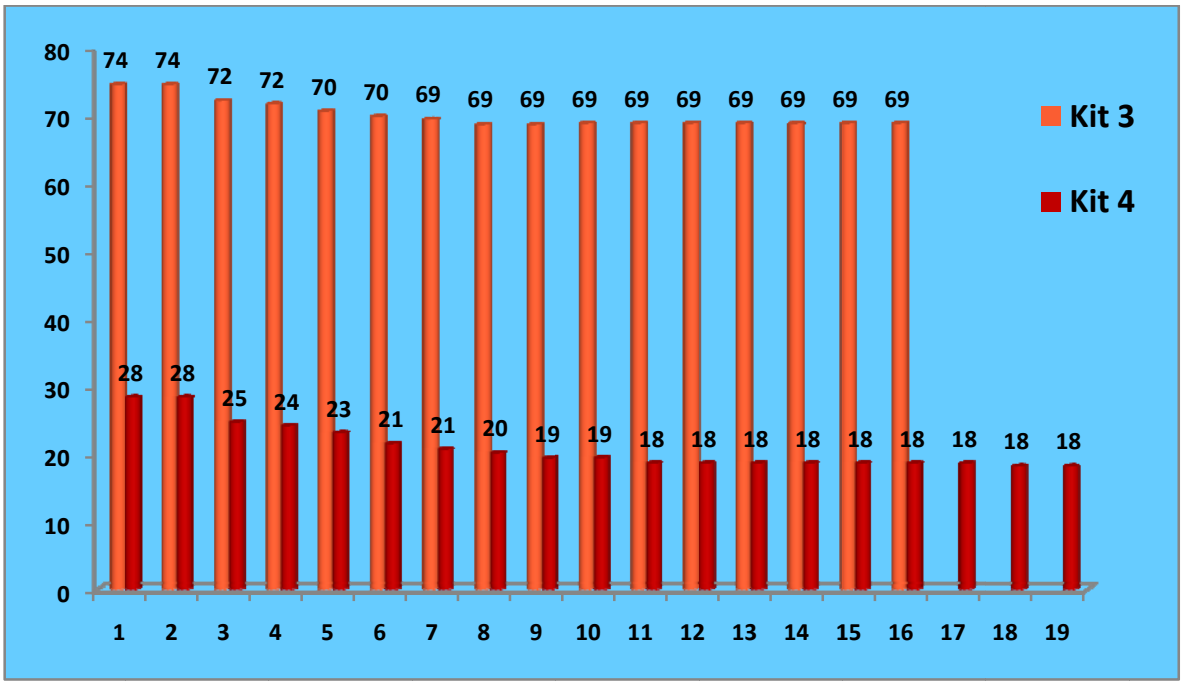
Sangati* Kit1 - *Myself, My Body, Our Needs started in 81% classes and was completed in 79% classes and ***Sangati* Kit 2 - *Our Earth and the Web of Life*** started in 71% classes and was completed in 70% classes of Std V in Upper Primary and Secondary schools.



Std. VI: Kit 3 - *'How Societies Developed' and* Kit 4 - *'The Way We Live'*

Sangati Programme in Std VI							
	No of schools		No of classes		No of students		
	Target	Actual	Target	Actual	Girls	Boys	Total
Upper Primary Schools	240	175	359	266	3795	3873	7668
Secondary Schools	14	11	20	18	231	253	484
Ashram Schools	36	36	36	36	897	993	1890
Total	290	222	415	320	4923	5119	10042
		77%		77%			

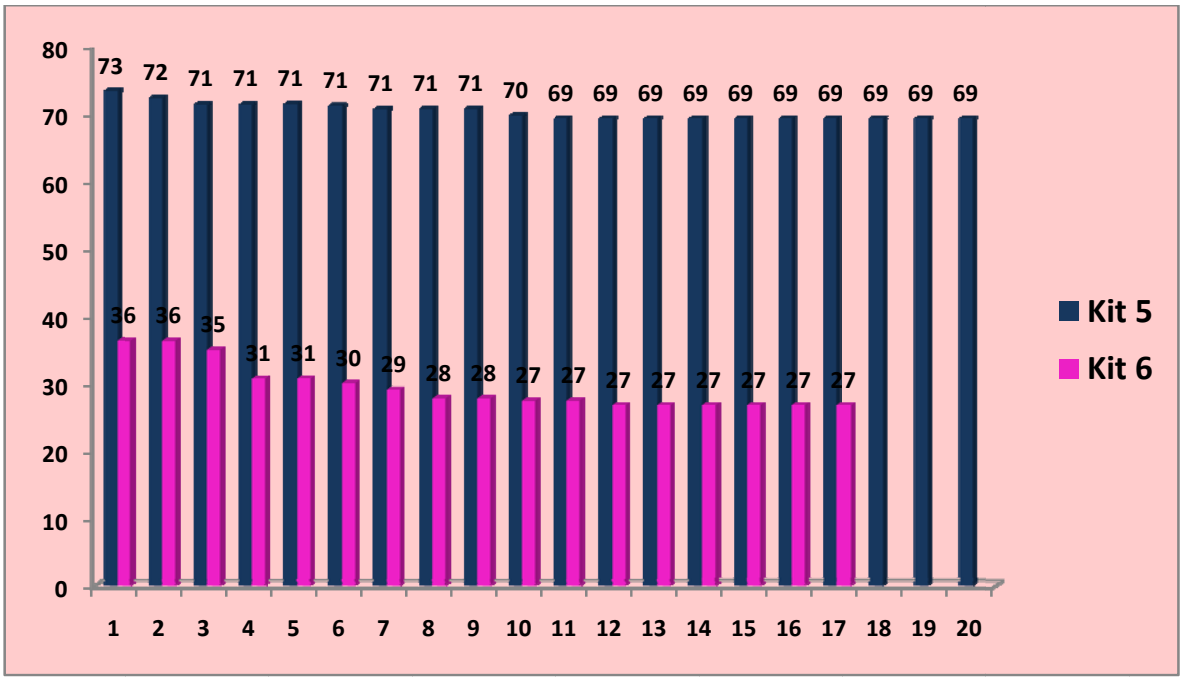
Kit 3 - *How Societies Developed* started in74% classes and was completed in 69% classes and **Kit 4 - *The Way We Live*** started in28% classes and was completed in 18% classes of Std.VI in Upper Primary and Secondary schools.



Std. VII: Kit 5 - 'Understanding Change' *and* Kit 6 - 'Preparing For The Future'

Sangati Programme in Std VII							
	No of schools		No of classes		No of students		
	Target	Actual	Target	Actual	Girls	Boys	Total
Upper Primary Schools	253	193	393	289	4030	4270	8300
Secondary Schools	15	11	20	14	212	175	387
Ashram Schools	36	36	36	36	907	985	1892
Total	304	240	449	339	5149	5430	10579
		79		76			

Sangati Kit 5 - **'Understanding Change'** started in **73% classes** and was completed in **69%** classes and ***Sangati*** Kit 6 - **'Preparing For The Future'** started in **36% classes** and was completed in **27%** classes of Std VII in Upper Primary and Secondary schools.



Sangati Programme in GMMC Schools
Process of Implementation

- **Preparation**
  As the new academic year began in June 2018, the project began preparations for the implementation of ***Sangati*** Kits for Std. V,VI,VII.

- **Meeting with Teachers and Head Teachers**
  In the beginning of the academic year, head teachers of all the schools were given copies of the permission letters for the ***Sangati*** Programme. Head teachers were also given detail orientation of ***Sangati*** **Kit 1: 'Myself, My Body, Our Needs' and Kit 3 How Societies Developed** and **Kit 5 Understanding Change** Detail planning for conducting ***Sangati*** Classes at school level, giving feed-back and encouragement to teachers, addressing their problems regarding time-table and storage of material etc.

- **Providing *Sangati* Kits to Schools**
  In the month of April, detail information on availability and requirement of ***Sangati*** kits per school was updated. Based on this data, new kits were printed and distributed.

- **Pre Test:**
  To understand and gauge the impact of the Avehi-Abacus programme on students; Base-line tests were developed and administered. In all a sample of 2137 students from 72 schools were part of these Base-line tests.

- **Refresher Training for staff**
  Training workshop was conducted for Avehi Abacus Project staff for ***Sangati*** **Kit 1: 'Myself, My Body in month of June 2018, Our Needs' and Kit2 Our Earth & The Web of Life in month of 28 Feb. 2019.** Focus of the training was to equip participants to refresh their previous knowledge, relate it with their field-experiences during earlier implementation, develop an in-depth and nuanced understanding of ***Sangati*** kit 1 and 2 and to clarify doubts if any. The staff members had earlier read the kit on their own, had prepared a list of issues to be discussed.
  The issues identified by the staff members and their doubts were discussed in contexts of each session. The senior members also shared their valuable experiences and insights with the new staff members. Possible situations in the schools, inputs for interactions with teachers, head teachers, officers were highlighted. Some content and pedagogy issues

- **Calender of Implementation**
  Sangati **Programme Implementation by Teachers**: From July- 2018 to December-2018; sessions based on ***Sangati*** **Kit 1,3,5 are implementing** the schools. **December 2018 to March 2019 *Sangati* Kit 2,4,6 are implementing** the schools. Detail information about this will follow.

- **Printing and distribution of Children's' Material: Worksheets/Supplementary Readings**
  55000 Activity booklets were printed and distributed to all participating children's in eight languages. Each booklet containing the relevant Worksheets/Supplementary Readings is prepared taking into consideration the age group of students. Each child is given the material in their own language of instruction. The language therein is easy to understand and the material is non-threatening. The primary focus is to enable the child to relate what the session addressed to their own life-situations rather than merely repeating what was transacted in the classroom. The material has activities for drawing, painting, reflecting and writing information about oneself, writing experiences, collecting additional information, making observation by written notes, interviewing relevant respondents – the students can carry out all the exercises with ease and without being bored or unduly intimidated.

Schools	No of students			Category of Children's Activity Books in %			
	Girls	Boys	Total	A: Excellent	B: Good	C: Average	D: Poor
Upper Primary Schools	21647	21668	43315	27	28	25	19
Secondary Schools	1076	1175	2251	29	31	22	18
Total	22723	22843	45566	27	28	25	19
Ashram Schools	3411	3895	7306	53	38	6	3
Grand Total	26134	26738	52872	31	30	22	17

- **Meetings with Officials**

First Meeting:

12 June 2018 , representatives of Avehi Abacus Project, namely Simantini Dhuru and Chitra Patil met with **Mr. Mahesh Palkar, the Education Officer of GBMCto discussplanning of teachers workshops.**

Follow up Meeting:

Meeting with Shri Mahesh Palkar, Education Officer, Mumbai on February 18, 2019 – Triveni Sangam MMC. School

Objective of the meeting: The meeting was held in order to discuss the response and report of ***Sangati*** program and to convey gratitude for the support of the Education Department.

We presented the Education Officer with Annual Report of ***Sangati*** program, report of the teacher workshop and a gratitude letter. We also discussed the report in brief, the positive response that ***Sangati*** was receiving from schools and the difficulties/issues being faced. The EO appreciated work of the organisation suggested the need to work even more actively with teachers who were reluctant in taking ***Sangati*** sessions. Shri Palkar looked at the ***Sangati***

report but expressed his inability in reading it in all its details. However, he said that the he would go through it and also get feedback during his meetings and visits at schools. A discussion was held regarding initiating ***Saath-Saath*** program in secondary school. Shri Palkar suggested further follow-up with officer in-charge of secondary schools, Ms.Mamta Rao, (who was present during the meeting). Ms. Rao evinced interest in carrying forward the discussions and assured that ***Saath-Saath*** could be initiated in schools from the coming academic year. Though the meeting with Shri Palkar was short, yet some significant issues were discussed during the meeting.

- **Meeting with Deputy Commissioner (Education) Mr. M.D.Sawant**

First Meeting:

Simantini Dhuru(Director) and Chitra Patil (Chief Programme Coordinator) , 11 June 2018 held a meeting with Mr. M. D. Sawant, Deputy Commissioner (Education) to update him about progress of ***Sangati*** programme in Mumbai.

- Commissioner paid special attention for maintaining and improving quality of the program. He also enquired about the training program for the teachers involved.
- It was decided that the exact content and schedule of the training workshop be decided in consultation with the Education Officer.

Follow up Meeting:

Meeting with Shri Milin Sawant, on February 27, 2019 – F/S Department Office – 3.00 to 3.10 P.M. The meeting was held in order to discuss the response and report of ***Sangati*** program and to convey gratitude for the support of the Education Department.

Chitra Patil presented the Education Officer with Annual Report of ***Sangati*** program, report of the teacher workshop and gratitude letter. She also discussed about the need and importance of initiating ***Saath-Saath*** sessions in middle schools and requested that these sessions be initiated from the coming academic year. Shri Sawant looked at the ***Sangati*** report, student photographs, teacher and student responses etc.. He also promised help if the approval process from the Department was not smooth and if any issue was being faced by the Avehi Abacus Project in this regard. His response during the meeting appeared to be very positive. During the meeting, he tried to gauge if the aims of the program were being effectively met. In the short time of the meeting, he looked at the report, discussed important points and also sought necessary clarifications, which was very encouraging. Overall, the meeting was very positive.

- **Meetings with the officials in the Education Department:** In the year 2018-19, ***Sangati*** programme co-coordinators organized regular meetings with the education officials in their respective localities. These meetings were conducted with the Deputy Education Officers, Superintendents, Administrative and Beat Officers to provide regular programme updates and to brief them about the status of the work. Avehi Abacus Project senior team members provided guidance with respect to issues related to programme implementation. Their feedback and suggestions helped the implementing team.

- **Teachers' workshops:**

As noted in the highlights, the Education Department, Mumbai Municipal Corporation, extended permission to hold teacher workshops for more effective implementation of ***Sangati.***

Modalitis of organising the workshops were discussed with theDeputy Commissioner (Education), Shri Milin Sawant and Education Officer, Shri Mahesh Palkar, on June 11, 2018.Theworkshopswereco-organized by Municipal Corporation, Education Department and the Avehi-Abacus Project. 12one-day workshops were held between July 02, 2018 and July 13, 2018 at different venues (municipal schools) across the city based on Kit 1 of ***Sangati***– 'Myself, My Body and Our Needs'. The workshops proved to be highly fruitful and rejuvenating. **553 teachers from 508 schools of all mediums participated in this one-day workshop**

This is an achievement in itself as firstly no other programmes by Non-Govt Organisations are implemented by the school teachers and having an opportunity to work with teachers through in-service workshops is thus rare. The workshops were reported to be extremely valuable and invigorating. 12one-day workshops were held between July 02, 2018 and July 13, 2018 at in municipal schools across Mumbai.

Objectives for teachers' workshops:

- To discuss how the regular school curriculum and ***Sangati*** curriculum complement and complete each-other. To bring to light this integration between different subjects.
- To help teachers to understand linkages between what they teaching schools and students' everyday lives.
- To help develop teachers' skill sets, to improve the quality of teaching-learning and make the teaching-learning process more meaningful
- To increase awareness about the latest developments in the field of education.

Brief Recap of work – Achievements and Challenges.

Building perspective on education (through interactive activities).

Orientation, Demonstration and Practice Sessions for *Sangati* Kit 1: 'My Self, My Body and Our Needs'

Planning for Implementation during academic year 2019-20 and Feedback.

Achievements:

- New teachers got to understand the ***Sangati*** program first hand and the those familiar with the programme could revise prior knowledge and got opportunity to clarify their doubts.

- Various pedagogic tools like games, group discussions etc. helped the teachers in understanding the new developments in the field of pedagogy.

- The teachers who were earlier not very positive about the program but as the workshops progressed they participated enthusiastically and put forward their viewpoints openly.

The officials from the Education Department also visited the workshops and provided encouraging feedback. They openly appreciated ***Sangati*** and communicated in uncertain terms that it was the responsibility of teachers that ***Sangati*** program reaches all the students.

- Some Senior officers of the Education department also visited the workshops and provided guidance to the teachers during the workshop:

Ms. Jayashree Yadav, Deputy Education Officers said,"***Sangati*** program is extremely useful for the students and it is our responsibility that it reaches all the students in a impactful manner. ***Sangati*** representatives will guide us in the process. This program is complementary to the regular curriculum and thus should be completed with equal responsibility as the curriculum. It should not be considered as an additional burden. ***Sangati*** program is extremely wholesome. Through these workshops we will understand it and impart it well to the students, and help them build a better future for themselves and the society."

- **Post-workshop:** Many changes were observed after the workshop. With the support of the officials, al lot of enthusiasm was generated among the teachers and they became accepting, open, very positive towards the program. The workshop was successful on all counts.

- **Meeting with JayashreeYadav, Deputy Education Officer**

On 8 March 2019, Suvarna Yewale and Chitra Patil met Ms. Jayashree Yadav to discuss the implementation of the programme NST and M/E ward.

She was informed about the issues around the implementation of the programme (such as refusal of cooperation from some schoolteachers and neglect) in the M/E ward. She responded by brining this issue the notice of the Administrative and Beat Officers (A.O. and B.O.) in order to continue the smooth functioning of the ***Sangati***.

- **Certificates distribution to Teachers to who have completed of *Sangati* Program**
  Teachers were awarded Certificates on successful completion of ***Sangati*** program. Format of the certificate was also appreciated by teachers.

- **Evaluation**: In order to gauge impact of the programme, written feedback was collected in the month of March 2019. For this 10% schools and students from these 10% schools were selected as per sampling norms. Annexure: 1 ***Sangati*** Program Internal Evaluation Report 2018-19

Pl see Anne. I *Sangati* Program : Internal Evaluation Report: 2018-19

Upper Primary and Secondary Schools from MMC and Ashram							
Std.5		Std.6		Std.7		Std.8	
Schools and Teachers	No of Students	Schools and Teachers	No of Students	Schools and Teachers	No of Students	Schools and Teachers	No of Students
MMC Schools							
97	970	31	300	30	351		
Ashram Schools							
12	120	12	120	11	109	9	91
109	1090	43	420	41	460	9	91

- **School Visits by Avehi Abacus School Representatives and Field Coordinators**

  Eight Field Coordinators and 42 School Representatives monitor implementation of the ***Sangati*** programme. They have taken efforts to ensure that ***Sangati*** is implemented consistently and with quality and the core tenets of the curriculum are understood and appreciated by the teachers and the students. (The field team regularly visits the schools/classes allotted to them to either observe the classroom sessions or follow-up with the students about their responses, study their completed worksheets, discuss the sessions with the teachers, or sometimes help teachers in conducting complex, time-consuming games and activities).

FC Name	Visited No of schools	Visited No of classes	No. of Visits by Field coordinator (Classes)			Visited No of schools	Visited No of classes	No. of Visits for Observing Sessions	No. of Visits for Follow up of Sessions
			Regular	Surprise	problematic			By School Representatives	
Shraddha	751	935	801	61	73	198	280	5892	685
Manisha	226	339	203	63	73	138	228	3094	1172
Zone I	977	1274	1004	124	146	336	508	8986	1857
Dhanashree	344	969	749	55	165	333	485	5220	684
Elvina	494	802	609	73	120	169	243	3194	851
Merry	525	881	572	77	232	182	242	3935	1516
Zone II	1363	2652	1930	205	517	684	970	12349	3051
Suvarna	539	727	367	267	93	143	187	4812	2386
Vaishali	202	328	136	112	80	111	207	110	210
Dinesh	470	626	424	105	97	73	114	5598	2413
Zone III	1211	1681	927	484	270	327	508	10520	5009
Grand Total	**3551**	**5607**	**3861**	**813**	**933**	**1347**	**1986**	**31855**	**9917**

Sangati Programme in Ashram Schools

Introduction:

The ***Sangati*** program was started in Ashram Schools around Mumbai In the academic year 2015-16, in the schools run by the **Integrated Tribal Development Department**, Shahapur and developed into a strong and important program for the students at these schools. As of the year, 2017-18 ***Sangati*** program is being taught at 5 blocks namely, Shahapur, Kalyan, Bhiwandi, Ambernath and Murbad, across 36 schools from classes 5th to 8th. The program reaches 141 teachers and 7306 students, among whom it is being implemented effectively.

The program has received permission to continue its work for the academic year 2017-20 from Project Officer Mr. Lomesh Salame under the permission letter no. 2017/Pra. Kra./Ka.4(5)/4005.

Outreach 2018-2019

Std. V to VIII	No of schools	No of Teachers and No of Classes	No of students		
	Target -Actual		Girls	Boys	Total
5	36	36	787	897	1684
6		36	897	993	1890
7		36	907	985	1892
8	33	33	820	1020	1840
Grand Total	36	141	3411	3895	7306

Process of Implementation: Activities Conducted:

- **Meetings with the Officers**

  Meeting with Mr. Ajaykumar Jadhav, Project Officer: Mr. Ajaykumar Jadhav, who is the new Project Officer of the Integrated Tribal Development Department, Shahapur met with representatives from the Avehi Abacus Project to discuss the ***Sangati*** program and its work in the Ashram Schools. The Avehi Abacus Project team comprised of its Chief Program Coordinator, Ms. Chitra Patil and Field Representative, Mr. Kapil Mohpe. After hearing about ***Sangati*** and its work, Mr. Jadhav proposed to extend the implementation of the same to class 8. The team was delighted to hear the same. The team and Mr. Jadhav planned to take the same forward through the organization of standard wise teacher training sessions over 4 days, from 25th - 28th September 2018.

Follow-up meeting with Mr. Ajaykumar Jadhav, Project Officer and Vijay Bhadgaonkar, Assistant Project Officer

The Avehi Abacus Project team also met with, both, the Project Officer and the Assistant Project Officer on the 20th of February 2019 to follow-up and take the work forward. Another objective of the meeting was to submit the organisation's annual report and the teacher's workshop report to the officials, while also giving them updates on the ***Sangati*** program and its implementation. The officials studied the reports and discussed them with the team. Updates on the program and its implementation were sought wherein the difficulties faced in its work with the Ashram schools were discussed.

Further, the team discussed the prospect of starting with the implementation of the ***Saath-Saath*** program at the Ashram schools. The support of the Superintendents was sought for the successful implementation of the same. A training session for the ***Saath-Saath*** program has been planned for the Month of June.

The team, during this meeting, also proposed to extend the implementation of the ***Sangati*** program to the 9th standard. The organization of the workshop for the same has been tentatively planned for July 2019. A meeting for the detailed planning of the same will be held in the month of May 2019.

- **Printing and distribution: *Sangati*** kits and **of Students' Material**
  New ***Sangati*** kits and **Students' Material** were printed and distributed. Kit1,2,3 and 5 was provided to the schools at the beginning of the academic year 2018-19.

  7500 Activity booklets were printed and distributed to all participating children's in eight languages. Each booklet containing the relevant Worksheets/Supplementary Readings is prepared taking into consideration the age group of students.

The primary focus is to enable the child to relate what the session addressed to their own life-situations rather than merely repeating what was transacted in the classroom. The material has activities for drawing, painting, reflecting and writing information about oneself, writing experiences, collecting additional information, making observation by written notes, interviewing relevant respondents – the students can carry out all the exercises with ease and without being bored or unduly intimidated.

Category of Students' Activity Books in %				
Std.	**A: Excellent**	**B: Good**	**C: Average**	**D: Poor**
5	**55**	**38**	**5**	**3**
6	**52**	**39**	**6**	**2**
7	**52**	**38**	**7**	**3**
8	**53**	**38**	**7**	**3**
Grand Total	**53**	**38**	**6**	**3**

- **Orientation Workshop for teachers**

A four day training program was held for all class teachers from 5th to 8th standard, all class teachers in those classes. In the four days, the workshop saw participants from all 36 Ashram schools. 114 teachers were actively involved in the workshop out of 144 teachers teaching at the Ashram schools

Date	Standard	*Sangati* Kits	No of Present Teachers
25/9/2018	5th	Kit 1 - Myself, My Body, our Needs	30
26/9/2018	6th	Kit 2-Our Earth and the Web of Life	32
27/9/2018	7th	Kit 3 -How Societies Developed	31
28/9/2018	8th	Kit 5-Understanding Change	21
Total			**114**

***Sangati* Workshop Implementation**

The four day workshop was divided into four sections, namely,

- **Activities about the Why, What, and How of Education: Critically understanding Teaching-Learning Practices**
- **Introduction to Avehi Abacus Project and a recap of past work**
- **Presentations held by teachers and the organisation's resource person**
- **Feedback and Planning for implementation in schools.**

Officer's Participation:

The Senior Project Officer Mr. Vijay Bhadgaonkar took out time from his schedule to attend the training session held by the Project. He said, "As teachers, when we work we face a lot of challenges. We have to tackle work and it is our duty to sincerely to do our work and complete it in time." With these words, he encouraged the teachers to take their work forward. He was delighted to hear that the ***Sangati*** syllabus is taught in all Ashram schools. He said, "This Project should reach more and more children. It is your (teacher's) responsibility to take it forward so that it reaches all the children. There will be a lot of challenges in the way but, the happiness and pleasure that you will receive after doing this will be unparalleled." Post this, he asked the teacher's to share their experiences of the workshop.

Achievements and other remarks

- The ***Sangati*** program began to be taught in the 8th standard this year. With the thought of lessening the burden on teachers and to make the six kits accessible to more students, this action was taken up.

- The teachers, who attended the workshops held on the 5th and the 6th kit, were aware and informed about the 1st and the 2nd kit. Through this workshop they understood the kits better.

- The new teachers from the 8th standard, who attended the workshop, had little information about ***Sangati*** and its curriculum but showed a lot of interest in the workshop.
- The new teachers of the 8th standard were made to realise that unlike them, the students were not new to ***Sangati*** They had studied the curriculum in the 5th, 6th and 7th standards and knew about ***Sangati*** very well.

- Beat Officer Mrs. Desle was appointed through all four days of the workshop to ensure that it was held smoothly and without any problems. She performed her duties satisfactorily.
- Ashram School Dahagaon had made good and satisfactory arrangements for conducting the workshop.
- The Senior Project Officer Mr. Vijay Bhadgaonkar, took out precious time from his busy schedule and interacted actively with the teachers. He asked the teachers about their experience and encouraged them to take the curriculum forward.

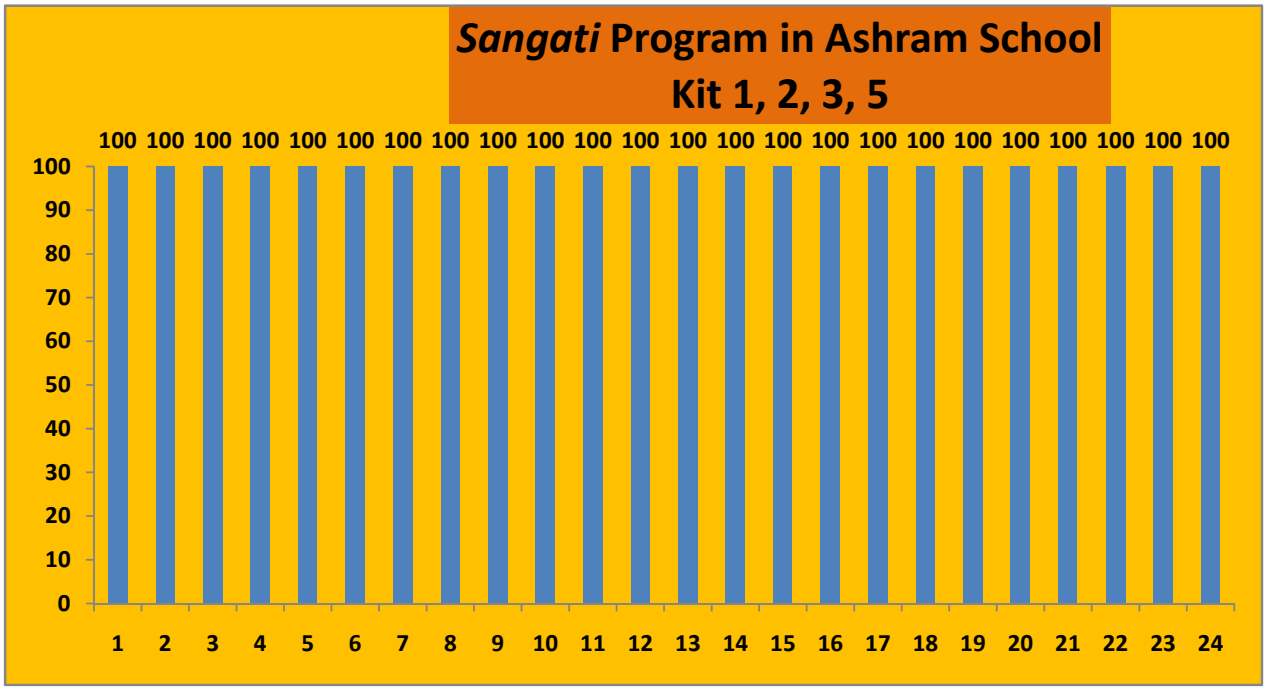
- Many teachers positively reflected that the School mandated syllabus and the ***Sangati*** syllabus are similar and thus, supportive of one another. They laid emphasis on the very nature of the curriculum as a way of helping the students in a positive manner.
- All the teachers at the workshop were asked to handle the entire ***Sangati*** Kit. By looking at the kit and its various components closely, they reported to have got a good grasp and command over the contents of the kit and the ***Sangati*** syllabus.

- The teachers participated actively in the discussions, group work and presentations that were held in the workshop.
- The teachers positively responded to the nature of the ***Sangati*** curriculum, the different types of teaching methods stated in the same, the different modules and the overall contents of the curriculum.

- All the teachers found the syllabus and its topics very important and relevant. They thought that the syllabus could be taught well in the classroom and it would be beneficial to the students.
- The workshop was held in a timely manner and the scheduled plan was followed properly. The teachers participated actively and a space was created which helped them to listen to and engage with diverging opinions actively.
- Two teachers raised questions about the feasibility of teachers themselves implementing the program on a regular basis. All the other teachers did not appricate this resistance and negativity expressed by them to lay-stress on the potentially positive impact that this program could create on the students. The argument was resolved peacefully and all the doubts raised by the teachers were allayed.

- ***Sangati* Programme Implementation by Teachers**: From July-18 to March 2019; sessions based on ***Sangati* Kit 1,2,3 and 5 are implementing** the schools.

Standard	*Sangati* Kits
V	Kit 1: Myself, My Body and Our Needs
VI	Kit 2: Our Earth and the Web of Life
VII	Kit 3: How Societies Developed
VIII	Kit 5: Understanding Change



- **School Monitoring Visits**

  Ms. Kapil Mohape, who overlooks the implementation of the ***Sangati*** program in Ashram schools and other representatives, who visit these schools once a month, have had regular interactions with the students and teachers. 280 visits have been conducted visits at all 36 Ashram schools.

- **End Line Test**

  ***Sangati* Program** begins for students at standard V and goes on for next four years i.e. up to standard 8th. In these four years, 5 kits of ***Sangati* Program** are covered. For scientific evaluation of utility of this program and its' impact on the students, **Avehi Abacus Project** had compiled a Baseline Questioner filled from the fifth standard students. When the same batch of students reached standard eight in 2019 **Avehi Abacus Project** got an **End Line Test** filled by the same students. This process was carried out for 238 students of 7 Ashram Schools in Shahapur covered under this project.

- **Evaluation:** In order to gauge impact of the programme, evaluation was conducted in the month of March-April 2019. For this 12 schools and 440 students from std. 5 to 8 these around 30% schools were selected as per sampling norms.

Experiences of field coordinators and field representatives

School Name: Gokulgaon Ashram School - Ambivli ***Representative: Kapil Mohpe***

Project Officer Mr. Jadhav visited the Gokulgaon Ashram School at Ambivli, and interacted with one of the teachers Mr. Taramale to enquire about the ***Sangati*** program at the school. Mr. Taramale responded by saying that the students were very enthusiastic about studying the program. The students were very active during the ***Sangati*** sessions and enthusiastically read and filled the workbooks that had been given to them. One could see the positive result of the teacher training sessions at the school. The program was reaching the students effectively and the importance of understanding and engaging with the viewpoint of the student has been understood by the teachers at the school.

School Name: Madh Ashram School

Mr. Mhadase, the Principal along with the teachers present welcomed the representative to their school. The representative visited the 7th standard and was also warmly welcomed by the students. A follow up was taken on the last session that they had studied. The teacher took Session 2, 'The Detective Story', of Kit 3, 'How Societies Developed', where the students interacted freely with the teachers during the classroom discussions. The students also asked the teachers to take Session 3, 'Settling Down'. The teacher used flipcharts on early humans living in the forest and explained them to the class. The students got the opportunity to develop scientific reasoning along with the confidence to talk about and discuss history.

School Name: Sasane (Kachkoli) Ashram School

The representative visited standard 8 at the school, where Session 3 on 'Growing Up' of Kit 5, 'Understanding Change', which focuses on changes within the mental and physical make up of the body as one grows up, especially with adolescence was being taught by Mr. Desle, a teacher at the school. The teacher made extensive use of the flipcharts to take the session. The images (often of nature many find difficult to use as they show illustrations of female and male human bodies without clothing) were shown to the students, who then analysed the same and discussed it in the classroom. The teacher also tried to provide the appropriate information on the body, the changes it experiences with the onset of age etc, to strengthen the classroom discussions.

The students were enthusiastic to interact and attempted to make the sessions more dynamic by trying to relate the discussions of the classroom to their personal lives. The students openly discussed about the changes that they have experienced in their bodies right from the time of their birth to present day. The teacher in turn enriched the discussions with similar personal experiences. Further discussions on topics such as changing skill sets and talents of the students as well as the changes in one's likes and dislikes over the course of growing up were also taken up enthusiastically by the students.

School Name: Shirol Ashram School

The representative visited standard 8 at the school, where Session 3 on 'Growing Up' from Kit 5, 'Understanding Change' was being taught. The teacher seemed to interact very openly with the students about the changes in one's body and in one's lives that come about as a result of growing up. The teacher spoke very positively about accepting change, whether in the physical and mental make-up of an individual around this time, among other things.

During the course of the discussions, the students, while closely listening to the teacher, were very scared to participate in the discussions or to share their experiences. The teacher, then, shared their own personal experiences on the issue of bodily change with the classroom. This helped the students to open up and talk about this topic more freely. Although very few, during the discussions some girls in the classroom also spoke about their previous doubts, hesitation and expressed their views that they will feel better equipped while dealing with changes they were experiencing. Through this session, the students got the opportunity to get information about one's body, the changes one witnesses as a result of growing up during adolescence, while also gaining a different gender perspective to look at themselves and their lives.

School Name: Chimbipada Ashram School

Sangati Session 3 on 'Growing Up' from Kit 5, 'Understanding Change' was to be taught to students of Class 8 at the school. However, the flipcharts and other resource material associated with the session could not be found by the FC and the teachers. After questioning the classroom on the whereabouts of the same, the students told the FC and the teachers that they hidden the same. The class stated that they did not want to study the session. Two students from the class brought the flipcharts and resource material for the session from where they had hidden the same.

The teacher, however, took the session with the students. The students did not engage with the classroom discussions and did not give any reactions or expressions to what was being taught in the classroom. However, after the session, some of the students approached the teachers to talk about menstruation and other such changes that they seemed to have been experiencing. They seemed to have finally opened up for discussions on the topic and were actively seeking more information from the teachers about the same. The teachers also provided them with the adequate information which the students seemed to like and appreciate.

In the 6th standard, Kit 2, 'Our Earth and the Web of Life', was completed and a positive response to the same was received from the students. When asked, the students were able to enthusiastically explain every flipchart to one another, as if they had learnt it by heart.

Feedback of Students about *Sangati*

MMC and Ashram Schools: Std.V to VIII

सूरज, तारे, धरती, चाँद की,
जब तक चले कहानी।
जब तक चले स्कुल हमारा,
तब तक चले संगति की कहानी।

घनी पत्तियों के कारण,
शीतल है मेरी छाया।
तब तक चले संगति के,
विज्ञान की माया।

लड़का लड़की एक समान,
दोनोही उठाऐंगे संगति का मान।

नही भुलना मुझको तुम,
मैं इतने सुख दे देता।
आगे जाकर संगति मे,
तुम्हारे काम आ सकता।

NAME ÷ Sejal, Sunnu, Akansha, Roshni, Supriya, Manish, pradnya.

School Name ÷ Mumbai public school Goregaon (East) Mumbai 400063.

S.t.d ÷ V Div ÷ B

Class teacher – Smita. I. DEDu.

Name:- Prachi Harisharkar Vishwakarma.
Std:- V^th Div:- B Rollno:- 9
Teacher Name:- Nitaben Dabadi
School Name:- Goresh nagar Mumbai Public School

kit no 1:- My self My Body Our Needs.
kit no 2:- Our Earth and the wod of life.

We learn two kit in std: 5^th. kit-1 is full at knowldage at Humen being, Humen body and Needs I like the story of Ramu ki Roti and Helen keller. From this story we took a lesson that a will will find a way and Don't weast food and another one is Distrubute the work responsibities in group.

In kit-2 we learn about creation of Earth, How life started on Earth But one thing which I seriously feel in this kit that human doing too much changes in Environment for their Profit. It is invite various poulltion.

Because of this Air pollution great problem to ozen lyer. So our class take steph on this problem. We all students plant two trees in our home. We gave Name to each trees. In our teacher arranged a exabition of this tree. Now this tree gives more and more oxygen. We mention the ozen lyer.

Name - Shaleha Nadaf.
School Name- Tara Mary Eng Primary school
Div-A Std-Vth Morning.

I meet Sangati first time in 5th Std.

Kit-1 My self My body Our needs is full of new information. I like this kit this kit very much. kit No 2 is also intresting

I heard Story about ozen gas it is very useful gas for ~~to~~ environment and also all living thing and human being on Earth day by day this layer of gas is reduce So I decided to plant or plant on my each birthday. I Started collect Seeds of different types of fruits when I go to travel with my family i Spread this Seed in Open place and mountain and valley it is very easy way to grow trees in large amount in Nature.

वॉई-ORIS
नाम = साहिल अरुण झा
कक्षा = 7वी
माध्यम = हिंदी

संगति

हमने पाँचवी कक्षा से संगति का अध्ययन किया। संगति में हमें अनेक प्रकार की कहानियाँ पढ़ने को मिली। उन कहानियों से हमें अच्छी सीख मीली। उन सीखों को हमने अपने वास्तविक जीवन में उपयोग किया, जिससे हमें अपना अच्छा व्यक्तित्व बनाने में मदद हुई। संगति की कहानियों के कारण हमें हिंदी पढ़ने में रुची हुई। पाँचवी, छठी तथा सातवी कक्षा में हमने संगति का अध्ययन किया। सातवी कक्षा की कहानियों से हमने बहुत कुछ सीखा। परंतु परिवर्तन की परत की कहानि की तो बात ही कुछ और है। संगति पढ़ने से हमारा आत्मविश्वास बढ़ा। हमें सही-गलत बातों की परख हुई। हमें अपने विचार व्यक्त करने का अवसर प्राप्त हुई। हर कहानि में हमें कोई न कोई सीख मिलती है। जो हमारे जीवन में बहुत उपयोगी होती है। मैं चाहता हूँ की हमें संगति का विषय हमें आठवी कक्षा में भी पढ़ने को मिले, ताकि हमें और अधिक जानकारी मिले।

नाव - प्रगती सदाशिव मोहिते.
शाळा - बारावेवी, म.न.पा मराठी शाळा.
इयत्ता - एवी.
वर्गशिक्षक - शावंत सर.

संगति मध्ये खुप काहि शिकायला भेटले. संग संगति मध्ये खुप गोष्टी आम्ही पाहिल्या. आपला जीवनात कसा बदल होते हे कळाले. प्रत्येक गोष्टीमधुन काहितरी शिकायला भेटले. कॉम्पुटरचा उपयोग कसा होतो. आमच्या सरांनी प्रिंटिंग चार्ट मधुन शिकवले. अनेक गोष्टी मधुन आम्हाला तात्पर्य भेटले. आम्ही संमत गोष्टी आम्ही कुठे पुस्तक शोधवले. त्यामध्ये अनेक कीकाणी रंग भले भरले, प्रश्न-उत्तरे शोधवली. मला सर्वात जास्त बाबाजी की लंगोट ही गोष्ट खुप आवडली. आमच्या जीवनातील अनेक बदल यावरही गोष्ट होती. गावात आणी शहरात कसा बदल होत आहे. गरीब कसे गरीब होतात आणी श्रीमंत कसे श्रीमंत होत जातात. ही सुद्धा एक गोष्ट होती. आम्ही दर शुक्रवारी हे सर्व अभ्यासले. खट्टा मीठा, बाबाजी की लंगोट, ज्ञानका मंत्र, मीनो लिकी आत्मकथा ही हया सर्व गोष्टीमधुन काहिना काहि शिकायला भेटले. क्रिशोशवस्थास कशी असते हे कळाले. आम्ही छोटी छोटी गोष्ट रोकुन प्रश्न-उत्तरे दिली. तसेच आम्ही अनेक project केले. मला वाटते की आठवी मध्ये ही आम्हाला संगति असावी कारण आमच्या जीवनात त्यामुळे बदल होईल.

I love ~~my~~ Sayanti

वॉर्ड PTN

नाव : माधवी श्री देवाडिकर
इयत्ता : ८ वी तुकडी : दोन
शाळेचे नाव : दिडोशी वसाहत मराठी शाळा क्र ७.
पत्ता : शिवाजी नगर गोकुळधाम मार्केट गोरेगाव
मुंबई (६३)
विषय - संगती

संगती हा विषय मला खूप आवडतो कारण या विषयावर खूप अनेक माहिती मिळते व वेगवेगळे खेळ खेळायला आवडायचे. पाटलाची विहिर या धड्यामध्ये फक्त उच्च जाती ने विहिरीला हात लावायचे व दुसऱ्या लोकांना विहिरीला हात लावून देत नव्हते. हे खरं तर चुकीच होत जात, पात, धर्म भेद, करायचे नाही. कारण आपण सगळे समान आहे. कोण उच्च नाही कोण महान नाही सगळे समान आहे. हे मला वाटते. सायकल स्वार आत्मी दुशार या धड्यामध्ये असं सांगितलं आहे. की पुरुषच नाही तर महिलाही सायकल चालवू शकतात. पहिल्याची लोक महिलांना कमजोर समजायचे. पण आत त्याच महिला पुरुषाना मागे सोडून पुढे गेले. हे मला वाटते. मासिक पाळी. मासिक पाळी हा धडा ही आम्हा होता. हा धडा विज्ञानिक धडा होता. कारण हे सगळ्या महिलांना होतो. व वेगवेगळी माहिती मिळते. म्हणून मला संगति हा विषय पुन्हा आला तर मला खूप आवडले. त्यामध्ये अनेक माहिती मिळतील. व वेगवेगळे खेळ खेळायला मिळेल.

नाव - भारती [illegible] घनगरे
शाळेचे नाव - शासकिय आश्रम शाळा, पिसे
इयत्ता - ७ वी शिक्षकाचे नाव - श्री विलास/सखाराम निचिते

मी आपल शरिर आणि आपल्या गरजा हे पुस्तक पाचवि मध्ये शिकले आणि सहावीत आपली ~~पृथ्वी~~ पृथ्वी आणि जिवनाचा ताणा - बाणा सातवीत मानव समाजाची रचना यात आम्हाला इतिहासा माहिती मीळत आहे. शाळेत बऱ्याच गोष्टी शिकता येतात पण संगतीत ~~सुद्धा~~ सुद्धा आम्हाला जगाची माहिती मिळते जगात काय चालल्यं ते ज्ञमजल्यं आत्मविश्वासाने सामोरं जाण्यासाठी आवश्यक असणारी माहिती, ज्ञान आणि कौशल्यं आम्हाला शाळेत शिकला येतात, हल्ली केल्याचा ऐकला नाही त्या वेळा नक्कल येत तरीसुद्धा मि ने खुप प्रयत्न केले पाण्यात पोहायला शिक्ली, सायकल चालवली, ओनंदाने, एकमेकांच्या सहभागातून शिकला - शिकवला येण्याजोगा अभ्यासक्रम असल्या तर किती मजा येईल. वक्तीर आणि सईदा व आजोबा यांच्या पात्रातून माहिती आहे. रामुची रोटी रामुची आई रामुला रोज गहूची सेटी करून पिठाची रोटी करून दयायची. परंतू रामुला गहूचो रोटी आऊन खुप कंटाला आला होता म्हणून रामु खायला कंटाला करीत असे - नेव्हा आईने त्याला समजावून सांगितले अन्न घेण्यासाठी खूप कष्ट करावे लागतात. मगच आपल्याला अन्न मिळते त्या दिवसापासून रामू सगळे अन्न, मुद्द गहूची रोटी खात असे.

रविंद्र तुकाराम बनसोड
इयत्ता: सातवी
शाळेचे नाव: शासकीय माध्यमिक आश्रमशाळा डो.

व्यक्तिच्या क्षमता बुद्धिवर ठरते त्याच्या जातीवर ठरत नाही. जात भेद करू नये धर्म भेद करू नये मुलींशी चांगल्या प्रकारे वागावे हे आम्हाला शिकायला मिळाले प्रत्येक गोष्टीकडे भक्कम कल्पांनकल्पांना त्याचा निट विचार करावा हे समजले. आपल्या शारिरात होणारे बदलाव त्या नुसार बदलणारि आपली विचार सरणी या विषयी उत्तम माहिती मिळाली संभाषिच्या गोष्टी मधुन मिळालेल्या माहितीच्या बाबत मला खुप आनंद झाला व ज्ञान ही मिळाले मी आत्मविश्वासाने माझे मनोगत व्यक्त करू शकलो.

MMC and Ashram Schools: Teachers Feedback

शाला :- सरस्वती बाग मनपा हिंदी जोगेश्वरी (पूर्व) मुंबई-400 060

शिक्षक का नाम :- श्री. ज्ञानेश्वर एस. कव्हर कक्षा 5 वी

(KIE)

संगति विषय से हमारी पाठशाला में कक्षा 5 वी के छात्रो को बड़े ही सफलतापूर्वक और सकारात्मक रूप से पढाया गया है। उसमे आनेवाली अनेक कहानियाँ तथा रंजक किस्से से बच्चो के अंदर अपनेपण की भॉवना जागृत होना, मिलनुसकर रहना, आपस में भाईचारा रखना ऐसे अनेक सद्गुण बच्चो के अंदर गढ दिए गए है।

मनोरंजनात्मक तथा उत्साहपूर्वक वातावरण के साथ छात्रो के मन में शिक्षा की नीव बोई जाती है। "समाज सबसे मिलजुलकर ही बनता है' इसलिए संगति विषय से सामाजिक शिक्षा, वैयक्तिक तथा सामुदायिक स्वच्छता सद्भावणा, सहकार्य, विज्ञान की उपलब्धियाँ तथा पर्यावरण की विशेष जानकारी ऐसे अनेक अंगो का अध्ययन-अध्यापन संगति विषय द्वारा किया गया।

अर्थात संक्षिप्त में कहाजाए तो छात्रो का बौद्धिक, मानसिक, शारीरिक एवं सर्वांगीन विकास के लिए संगति विषय उपयुक्त तथा कारगर है। इस विषय के कारण छात्रो के अंदर एक सकारात्मक सोच, अपनेपण की भावणा तथा शालेय उपस्थिति बढने में मदत हुई है।

अंत यह विषय अत्यंत उपयुक्त और बच्चो के अंदर सकारात्मक सोच निर्माण करने की तथा पढने की रुची को बढावा देने में महत्वपूर्ण साबित हुआ है।

धन्यवाद!

विद्यालय :- के॰ के॰ मार्ग हिंदी क्र॰ 1
शिक्षक :- विनोद कुमार जे॰ यादव

GIS

संगति का अर्थ है साथ-साथ। संगति के अंतर्गत शिक्षक तथा विद्यार्थी दोनों का एक साथ मार्गदर्शन होता रहता है। संगति उपक्रम के माध्यम से विद्यार्थियों के सुप्त गुणों का विकास करने में सहायता मिलती है। संगति के अंतर्गत जिन पाठ्यक्रमों का समावेश किया गया है उनसे विद्यार्थियों के कौशलों का विकास होता है।

संगति में कई तरह की कहानियों, फ्लिपचार्ट, पोस्टर आदि का समावेश किया गया है। उन कहानियों को सुनकर-देखकर विद्यार्थी अपने-आपको उनसे जुड़ा हुआ महसूस करते है। संगति के कारण अध्ययन-अध्यापन की प्रक्रिया भी आसान हुई है। विद्यार्थियों की लेखन-कला, आकलन क्षमता, विचार करने की क्षमता में वृद्धि हुई है। गटकार्य, खेल, अभिनय आदि के कारण उनमें एक-दूसरे का सहयोग करने की भावना का विकास हुआ दिखाई देता है। जिसके कारण उनका आत्मविश्वास बढ़ता है।

संगति संच-१ में तरह-तरह की कहानियाँ है जैसे कि 'रामू की रोटी' 'असामान्य हेलन केलर' आदि जो विद्यार्थियों को जीवन में परिश्रम व विपरीत परिस्थितियों से लड़ने की प्रेरणा देती है। संगति के अंतर्गत आनेवाले विषय विद्यार्थियों के पाठ्यक्रमों से जुड़े हुये है। जिसके फलस्वरूप पाठ्यक्रम में भी संगति का उपयोग किया जाता है।

इस तरह संगति द्वारा बृहन्मुंबई महानगरपालिका के बच्चों लिये चलाया जा रहा उपक्रम सराहनीय होने के साथ-साथ सही मायनों में उनके जीवन में आगे चलकर निश्चित ही प्रेरणा देने का कार्य करेगी।

Vinod..

ओशिवरा मनपा, हिंदी शाला क्र० 2.

संगति यह कार्यक्रम इस सत्र 2018-19 में हमारे पाठशाला के कक्षा 6 वी में शुरु है। संगति के माध्यम बहुत सारी अच्छी बाते छात्रों को सीखाई जाती है, एवं अध्ययन अध्यापन को अधिक आनंददायी बनाया जाता है। जिससे छात्रो को सीखने में आसानी होती है।

हमारे आसपास का परिसर एवं पृथ्वी पर होनेवाली गतिविधियों की जानकारी संगति के माध्यम छात्रो को दी जाती है। जिससे भूगोल एवं परिसर अध्ययन जैसे विषय छात्र आसानी से समझ सकते है।

इसके अलावा मनुष्य की जरुरते, शरीर में होनेवाले बदलाव का ज्ञान भी छात्रो को कराया जाता है। जिससे छात्रो को उनपनी आवश्यकताओ का विशेष ज्ञान मिलता है।

संगति के माध्यम से जीवन जीने के तरिके एवं छात्रो के अनुशासन में बदलाव देखा जा रहे है। विद्यालय में इस तरह के कार्यक्रम से छात्रो को सीखने मे सरलता एवं नये तरह से सीखने का आनंद मिलता है।

संगति यह छात्रों के लिए अच्छा कार्यक्रम है।

20/03/2019

मुख्याध्यापक
म्यु.उ.प्रा.हिंदी शाला ओशिवरा क्र.२
गार्डन रोड, जोगेश्वरी (प.),
मुंबई-400102.

वर्गशिक्षक
मनोजकुमार एस० वडेंगळे

संगति कार्यक्रम शासकिय आश्रमशाळा सासणे
या आमच्या शाळेत छानपणे रुजला आहे. विद्यार्थ्यांवरोवरच
आंम्हा शिक्षकांच्या मनावर सुद्दा परिणाम त्याचा परिणाम
दिसुन येतो. गेली ५ वर्ष मी संगति कार्यक्रमाची सत्रे
घेत आहे यामध्ये मला माझ्या स्वतामध्ये सुद्दा वदल
झालेला दिसुन येतो संगति ची सत्रे विद्यार्थ्यिना खुप उपयोगी
पडतात त्यांच्या स्वत:च्या जिवनाशी ते जुळवून घेण्याचा ते
प्रयत्न करतात. मुलांना संगति कार्यक्रम खुप आवडतो मुले
स्वत: शिक्षकांना संगति घ्यायला सांगतात.
संगति कार्यक्रमाचे चार नवते गंमत गोष्ट
विद्यार्थ्याच्या विचाराला चालना व त्यांना कल्पक बनवितात
अभ्यासक्रमाव्यतिरिक्त जीवन जगण्याची कला संगति देते.
त्यामुळे संगति सर्वांना हवि-हवीशी वाटते. शाळेत संगति
छान प्रकारे ज्ञान देण्याच काम करत आहे.
धन्यवाद संगति!
पुढच्या वाटचालीसाठी शुभेच्छा!

शिक्षकाचे नाव.
- श्री. डी. आर. भोई.
शास. माध्य. आश्रमशाळा सासणे.

*'संगति' अवेही - अॅबकस कार्यक्रम.

विषय :- 'संगति' अवेही - अॅबकस कार्यक्रम (सत्र २०१८-१९) च्या संबंधित अभिप्राय व अनुभव.

आमच्या अनुदानित आदिवासी आश्रमशाळा खडावली ता. कल्याण जि. ठाणे येथील इयत्ता ८ वी च्या विद्यार्थ्यांसाठी 'संगति' अवेही - अॅबकस कार्यक्रम घेण्यात आला. हा कार्यक्रम विद्यार्थ्यांसाठी मनोरंजक आणि ज्ञानाधिष्ठित राहिला. विद्यार्थ्यांच्या ज्ञानात वाढ तसेच शालेय शिक्षणाचा व्यवहारीक ज्ञानात समायोजन करण्यास हा कार्यक्रम खुपच उपयोगी राहिला.

'संगति' अॅबकस कार्यक्रमांतर्गत पुरविण्यात आलेल्या किट चा उपयोग अभ्यासक्रमानुसार योग्य अध्यापन पद्धती द्वारे व मनोरंजनात्मक पद्धतीने मांडण्यात आला त्यामुळे विद्यार्थ्यांच्या ज्ञानात भर पडली. व जो घटक विद्यार्थ्यांसाठी अडचणीचा होता तो घटक विद्यार्थ्यांना सहज व सोप्या पद्धतीने अध्ययन झाला. विद्यार्थ्यांच्या मुल्यांकनाची पद्धती खुपच छान होती. तसेच पाठ्यक्रमाची भाषा ही सोपी असल्यामुळे विद्यार्थ्यांना सहज समजली. पाठ्यक्रमात चर्चा, कथा कथन, खेळ, व गटकार्य इ. चा समावेश अशा प्रकारे केला आहे की, सर्व विद्यार्थी त्यामध्ये सहभागी होवू शकतील. पाठ्यक्रमात भित्तिपत्रकांचा उपयोग मधुर व सुंदर पद्धतीने केला गेला आहे. या कार्यक्रमाच्या माध्यमातुन विद्यार्थ्यांमध्ये सामाजिक विषमता, जसे :- लिंगभेद, सांप्रदायिक तणाव, श्रीमंत-गरीब, इ. मधील फरक तसेच त्याविषयी त्यांचे अनुभव यांच्या आधारावर त्यांनी विचार करुन त्या समस्या सोडवण्या साठी त्यांना सक्षम बनविणे. यासाठी उपयोगी ठरला.

या कार्यक्रमामुळे विद्यार्थ्यांच्या व्यक्तिमत्व विकास होण्यास खुपच मदत मिळाली. हा कार्यक्रम मुलभुत मुल्य तसेच आपल्या उद्देशाची पुर्तता करण्यात पुर्णपणे यशस्वी राहिला आहे. संयोजक मंडळाला विनंती आहे की, क्रमिक अभ्यासक्रमाबरोबर या कार्यक्रमात ६ वी ते १० पर्यंतच्या विद्यार्थ्यांसाठी आयोजित करावा.

श्री. एस. जे. पानपाटील
(इयत्ता - ८ वी.)

Case Stories

Name of the Student: **Radha Upendra Saav**

School **–Swami Vivekanand B.M.C. School** Medium – **Hindi** Standard- **5th**

And Radha gained the camaraderie of friends

Radha was a quiet and aloof girl, her teachers are used to her disposition and did not make any efforts to change it.

In kit 1‘ Me, My body , My needs’ during session –the class was asked to close their eyes and think about their family, tears started rolling down Radha’s cheeks. On being probed she said she is missing her village and people there. After further efforts to help her open up, she shared that she was sent to the city from her village against her wish, with the hope that she can continue her education but she has to do all the domestic chores before coming to school. She also misses her siblings, this is the reason why she is quite and in her own world most of the times .

In session 7- ‘ My School 'during discussion on ‘ first day at school’ facilitator tried to help Radha speak up, after learning about the importance of school and attachment and importance of friends from school, Radha spoke about the friends and school from her village. The facilitator further encouraged Radha to make friends in this new school as that may help her deal with the separation trauma or alienation in this new place. Other girls from her class enthusiastically proclaimed ‘ We will ensure she share our food and participates in play activities with us’

The facilitator started observing change in Radha’s behaviour. She started eating her tiffin duringbreaks with classmates, engaging with paly activities . She also started actively participating in ‘***Sangati***’ sessions.

She loved the song *Chuhiya ki Shadi* from‘ Our planet and Web of Life’ in kit 2, She communicated so to the facilitator. In session 2, when asked about writing her home address of like that of Sameer in session 1, she not only wrote her local address in Mumbai but also her address from her village and linked it to the universe.

After being part of many sessions from ***Sangati*** kit, she became more open and started interacting with others from the class, became friends with them and has begun to feel a sense of belonging. Her teachers too have reported a positive change in her behaviour and that now she looks less remorseful and more content in school.

Name of the Student: **Abhishek Ramlaut Sharma**

Abhishek learns anger management

Abhishek a class 7 student from a working-class family usually ended-up being in the bad-books of his teachers for not being able to control his temper. Teachers had labelled him as a 'headache', a trouble maker, due to his constant bulling and short-tempered behaviour.

The ***Sangati*** representative tried to have a dialogue with him to figure out the possible cause behind his behaviour. The representative understood his home atmosphere as the main reason for his temper and maladjustment in school.

In the kit 6 in session *Sulja do Uljhan*which is about conflict and anger*,* there is a story about an adolescent boy Sanjoyt. Sanjyot keeps hitting a ball fiercely at wall to let-off all his anger. The teacher asked students to describe the way they express their anger. All the student gave different answers but Abhishek said that he cannot calm down if he gets angry unless and until he hits, scratches or snaps people. The teacher suggested to Abhishek that from next time onwards whenever he feels angry he should take a card board and punch a hole in it till he calms-down and then think that if the a card board gets so bruised and punctured because Abhishek vents out anger at it, what must be the impact of his behaviour on people who are at the receiving end of his anger. The teacher asked him to take some time before reacting to disturbing or anger-producing incidents and also suggested that he starts talking to someone in confidence about the things that are bothering him so much. Abhishek learned through the session that 'Sharing helps to deal with uncomfortable issues'

Abhishek's behaviour has depicted a remarkable improvement as even other teachers from the school have shared that he no longer is the 'head-ache' or trouble maker of the class. He has started taking active participation in the ***Sangati*** sessions and all other classes now.

Abhishek also gave a feedback that ***Sangati*** has been very useful and should continue in class 8th as well.

Teachers gave a feedback that ***Sangati*** is a good medium for us to have one-on -ne dialogue with our students. It helps students to have a platform to express their thoughts and emotions and allows us to support students like Abhishek.

Name of the Student: **Satyam Raju Gupta**

School –**Tare road B.M.C. School** Medium – **Hindi** Standard- **5th**

Friendship Matters

Satyam is a diligent student. He does his regular readings, preparations for the forthcoming classes; he is curious and tries to gather additional information beyond textbooks about a given topic. But this made he become over-confident and unduly proud and made him adamant about being the centre of attention of teachers, visitors school authorities who interacted with his class expecting that only he should be asked questions (and acknowledge his efforts). His over-enthusiasm often made him baffle or falter while answering but then he also quickly corrected himself. Due to this kind of behaviour his teachers were concerned about him. His class-teacher was worried that pressure of out doing him self and being used to as 'the best', the related stress would become a double edged sword and harm him rather than helping his progress. Surprisingly though ambitious Satyam also was actually a good natured student.

Besides his own self-expectations to be the best he also expected the same kind of behaviour from his close friend Kaish. Kaish had a habit of using abusive language. While Kaish too was good at his studies due to his foul language he was not liked by their classmates or teachers. Everyone including his friends, family and teachers wanted Satyam to un friend Kaish. But Satyam never accepted to this.

In ***Sangati*** Kit 1 ' Me, My body , my needs'– in the session, Satyam's participation was extra-ordinary. The story 'Yeh Dosti'(Friendship) deeply impacted him. It reaffirmed his belief that one should accept friends wholeheartedly with their diverse traits. His intuitive understanding was reaffirmed – that one should imbibe the positive traits of others and should make them look at the negative ones and help them overcome those.

That year Satyam was selected for school scholarship examinations. Everybody again persuaded him to break his friendship with Kaish. But Satyam was determined to ensure that Kaish gives up his habit of using foul language. He started sharing all the new things he learnt with Kaish. Satyam also visited Kaish's home and talked with his parents. He lent some interesting books to Kaish and began to study for some time with him.

All this has began showing a positive impact on Kaish's academic performance as well as in his habits. Even when Kaish gets angry he restrains the use of foul language now. Teachers appreciated all the efforts taken by Satyam and reported that all his work is finally bearing fruits.

Name of the Student: **Vikram Narendra Sing Tomar**

School –**Anand Nagar B.M.C. School** Medium – **English** Standard- **5th**

Vikram Keeps his promise

Teacher in Anand Nagar school have used ***Sangati*** kit 1 ' My Self, My body , Our Needs' very effectively. They have used it as an impactful medium to build a dialogue and have meaningful conversations with students who were struggling to cope with studies. The 5th class teacher was principally against punishing students weak in studies or those with attention-seeking behaviour with extra burden or corporal forms of punishment. She also encourages other teachers to make use of ***Sangati*** kit activities like stories or games. She reported to have learnt about aptitudes and interests of her students especially students who were weak in studies through the activity ' My Special'–'*Meri Khasiyat'. She* gathered information on their strengths and their best friends. During the session 'Friendship' *she introduced a group activity through which one student in* each group was appointed as an expert in a selected topics 'Motu bahiya' (a character from the story on 'Friendship' in ***Sangati***). She then announced a competition among the group-members to help those weak in the chosen topic. As a result all the students started to put extra efforts in studies.

In the session 'My Family –*(Mera Parivar')* the teacher collected information about families of students in her class. She learnt thatone of her student Vikram's cousin brother is a Head-Teacher in a school and is Vikram'srole-model. But just as when everything was going well the school had a Diwali break for 20 days. As the classes resumed the teacher was disappointed to see that her efforts before the vacations were in vain and the students had lost their zeal and focus . This time she chose to narrate the story of Helen Keller. She emphasised on the willpower and hard work with which Helen Keller overcame the severe physical disabilities. This had a deep impact on Vikram and his friends- Prince and Kuljeet. They decided to come together and started their peer studying circle. Vikram was weak in Marathi, Hindi and his friends were weak in Maths and English. They started helping each other. They even started approaching teachers with their doubts and queries. In the end of the year Vikram kept his word and became part of the group for academically well-performing students.

Umera's story

On17-18 December 2018 the Tata Institute of Social Sciences(TISS) initiated the Transforming M-East Ward Project (TMP) in which the Avehi Abacus Project (AAP) has entered as a technical partner. In one of the 5 learning centres affiliated with TMP, was Umera, a teacher at the Janta Nagar Community Centre, Gowandi, Mumbai. During a two day workshop organized by AAP at the M-Power Library in Govandi West, Umera and her colleagues were introduced to ***Sangati*** Kit 1 - *Me, My body, Our Needs*.'

She was excited when she saw ***Sangati*** written on the board and was transported back to her school days. She was reminded of 2006 when the ***Sangati*** course was taken up with fifth standard students anda completely new world of knowledge and understanding had opened up for her. The classes were very different from those of the other regular subjects. As a child, Umera had always liked going to school, full of excitement to study and learn. However, she felt that something was missing; she often couldn't connect with what was taught in class, as it never gave her any space to think and grow as an individual.

But ***Sangati***s struck a chord with her because it taught her and other students about issues that were related to their lives, their homes, their surroundings. Most importantly, teacher did not use the regular textbook while doing the ***Sangati*** classes; this made the teaching method interactive and the restrictions placed by the formal syllabus and the time almost vanished. In due time, she realized that in an atmosphere of playfulness and joy, she was learning very crucial things, asking all the necessary questions and at the same time was also thinking independently. She could relate all the class interactions with her real life, the homework that was given excited her so much that she would rush home to do it and would eat only after finishing it! She began seeing new meaning in education and excitement in learning. Umera remembers these lessons till today and has constantly tried to practice them in her life.

As a young women today Umera believes that the ***Sangati*** content, the class interactions and the pedagogy have impacted her personality, thought processes and outlook deeply. It has made her he notice changes within herself; become empathetic and more respectful of others and understanding of their opinions. She has began to understand that violence and anger cause harm to others and to oneself and while there are many problems in society; dialogue and discussion are the best way out.

During the current workshop, she refreshed what she had learnt from ***Sangati*** in her student days and felt it was renewed – independent thinking, the importance of team work, mutual-support, , among friends, family, colleagues and with society at large. With this, she says, she truly understood the meaning of togetherness and its importance in creating a society that is devoid of injustices and inequalities.

Taking inspiration from the way she was taught the syllabus in school and in the workshop recently, Umera hopes to teach ***Sangati*** in the same way in the centre she is responsible for. She believes that each student needs to realize the importance of such ideas. ***Sangati*** provides a platform where students can get exposed to and talk about issues that usually are taboo or controversial. They learn about things related to their own selves, the society and the environment. She strongly believes that a course that emerges from their own experiences, connects with their lives will surely bring a positive change.

Sangati always stayed with me: Sheikh UmmeHabiba

Sheikh Umme Habiba remembers her ***Sangati*** classes very fondly, even today. The clarity in her thoughts seems to suggest that these classes have taken place recently and not seven years ago when she was in school. She says that even though she can't distinctly remember anything taught to her in the other classes, the ***Sangati*** has always stayed with her.

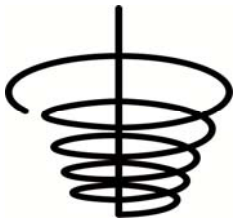
She believes that the curriculum with its stories have impacted her life and her personality immensely. She recalls the stories of Rahul, Ramu and especially Maya, as having helped her shape a critical understanding of and perspective on her family, the society and her surroundings. Maya's story struck a special chord with Habiba, who mentions how the story gave her the courage to tackle the gender discrimination that she experienced within her family. She is proud of the fact that her fight resulted in she along with her three sisters getting the same education as her brothers. Today herselfand all her siblings are meaningfully employed in Mumbai and contribute towards the household.

She believes that ***Sangati*** gave her the confidence to actively participate in discussions in her classrooms in at home and outside, which further enabled her to develop an independent thought process and the agency to take her own decisions. Drawing parallels with Rahul's story from ***Sangati*** Kit 1, she talks about how the curriculum and especially the story had given her the tools and the mindfulness to battle with a similar situation that had arisen in her life.

Now, as a teacher teaching students of Class 5 at Tulshipada Urdu Medium School, she is delighted to have the opportunity to teach ***Sangati***. She remembers how her own teacher had been most reluctant to teach ***Sangati*** curriculum and how the students, along with the ***Sangati*** representative, had to insist on the classes being conducted. In stark contrast, Habiba talks about the joy she experiences in teaching. She claims that the memories of the course from her student days are helping her to interact more openly and effectively with her students.

She says that each ***Sangati*** class is nothing less than a counseling session. Every class, for her, is filled with laughter, games and joy that facilitate a whole variety of learning. Through this, she believes, not only will the students be able to learn effectively but will also remember the classes and their lessons for the rest of their lives.

Manthan Programme



Context of implementation of the *Manthan* Programme:

Despite occasional acknowledgement by the government of the need for reforms, teacher education in India has remained virtually unchanged since colonial times, reflecting largely the colonial view of the teacher as simply a transmitter of a set curriculum, where knowledge is a 'given'. The emphasis has remained on pedagogy, on teaching methodologies, rather than on engaging the teacher actively in shaping the content of the curriculum to make it relevant and use it as a tool to achieve larger educational objectives.

Recent attempts at innovation in curricular structures and methodologies at the school level– of which the most significant is the National Curriculum Framework 2005 – also call for improvement and enhancement of teachers' skills. Similarly, the Right to Education Act of 2009 has thrown up new challenges.

While working with the MMC school teachers to develop and spread the ***Sangati*** programme we felt the need to work closely with teachers. We realised that teachers need to be encouraged to learn to look at their own roles afresh and addressing the serious need to build awareness amongst educators and teachers to examine attitudes towards education and society. Equally significant was the understanding that such an effort must form part of the professional pre-service training that student-teachers undergo, from the earliest possible stage. In other words, a Foundation Course for pre-service training – a course that would focus on the teacher's role and their vital contribution towards making education truly meaningful. Avehi Abacus Project thus responded by developing ***Manthan*** curriculum (for trainee teachers at **Diploma in Elementary Education (D.El.Ed.)**

Manthan is currently being used in 1 college in Raigad district and 6 colleges in Paghar, 6 colleges in Thane district and 4 colleges in Mumbai (all based in Maharashtra and in proximity of about 2/3 hours from the city). .

Objectives of *Manthan*

- To help teacher educators and student teachers reflect on their own roles and critically understand the key role played by teachers in society
- To encourage and motivate teacher educators and student teachers to seek alternatives to the existing system of hierarchical relationships and move towards a more inclusive and democratic classroom
- To facilitate the self-growth of teachers and improve their pedagogic skills
- To critically analyse school syllabi, use it creatively, and expand its potential
- To draw linkages between what is taught in school and the world outside

Field Outreach:

Districts	D.El.Ed. colleges	No of trainee teachers
Palghar	6	220
Thane	6	200
Mumbai	4	167
Raigad	1	35
Total	17	622

The session average of *Manthan* programme implemented in teachers' training colleges till April 2019 is as follows

	Name of D.El.Ed. College	First Year Module	Second Year Module
Palghar District			
1	**St John D'britto** D.El.Ed. college**, Vasai**	Completed	Completed
2	**Thomas Baptisa** D.El.Ed. college**, Vasai**	Completed	Completed
3	**St Aloysius** D.El.Ed. college**, Vasai**	Completed	Completed
4	**Bajipur Vanita Vidyalaya,** D.El.Ed. college**, Vasai**	Not Completed	
5	**Anutai Wagh** D.El.Ed. College, Kosbad, Dahanu	Not Completed	
6	**Kishore Sankhye** D.El.Ed. College, Boisar, Palghar	Completed	Completed
Thane District			
7	**Suruju Singh** D.El.Ed. college**, Kalyan**	Completed	
8	**SDT Kalani** D.El.Ed. college**, Ulhasnagar**	Completed	NA
9	**National** D.El.Ed. college**, Kalyan**	Completed	Completed
10	**Swayam Siddhi** D.El.Ed. college**, Bhiwandi**	Completed	Completed
11	**Salahuddin Urdu** D.El.Ed. college**, Bhiwandi**	Completed	Completed
12	**Ideal** D.El.Ed. college**, Kalyan**	Completed	
Mumbai			
13	**Imamwada** D.El.Ed. college	Completed	Completed
14	**Anjuman** D.El.Ed. college Kurla	Completed	Completed
15	**Khilafat** D.El.Ed. college Byculla	Completed	Completed
16	**R. C. Mahim** D.El.Ed. college	Completed	Completed
Raigad District			
17	**Shri.Bapusaheb D.D.** D.El.Ed. college**, Visapute**	Completed	NA

Experiences and Feedback of Students

- The Anjuman Khairul Teacher Training College where the importance and the need for textbook analysis were discussed. Session 5, '*Doing Things Differently*' of Module 5, '*Education in India: Curriculum, Methodology, Assessment*' of Manual 1 was discussed. Here, Activity 2, '*Communicating effectively*' was conducted. Post this, the students discussed the game and explained their understanding of the same. The students believed that one learning method could not be applied to all, since all the students hail from different atmospheres and from different socio-economic backgrounds, which lends to them having different thoughts and thought processes.

The representative gave the instructions to the activity, twice. Only two out of all the students could follow the instructions. When asked about the same, the students understood that they couldn't understand the given instructions just like the way all students in schools do not understand what the teacher says to them. They explained that every student and every teacher is different, while laying emphasis on the fact that different methods and different techniques need to be used.

Through this activity, the students' received clarity in their understanding and laid stress on the need for different methods and techniques to make education more holistic and the results, satisfactory.

- On 16.01.2019, the ***Manthan*** representative visited the Swayamsiddhi Teacher Training College. Manual 5 of Manual 1, '*Education in India: Curriculum, Methodology, Assessment*' was revised with the students. Here, the Indian Education System and its existing curriculum, the learning methods and evaluation systems were discussed. The discussion started from tracing learning methods used in the Ancient period, where students trained under sages, with no formal curriculum. The sages had the power to decide the course and the education they gave was premised on the particular needs of the student.
  The discussion then proceeded towards discussing the arrival of the British and their impact on the education system. Under the British, formal education was introduced which aimed to provide information on a variety of subjects by condensing and fragmenting them into textbooks. This is the system followed even today.

  The centrality of the textbook to the teaching and learning process was discussed. The students explained how the textbook has gained immense importance, but are not effective as a device that shapes and builds logical reasoning, the curiosity to know more or for even building a thinking mind.

  The students talked about the need for an education that is action based and provides practical knowledge. Such a knowledge, they felt, would make education more relevant and would also

give the students a decision making power. They spoke positively about the shift towards a constructivist nature of knowledge, which would be beneficial, since the focus would shift towards the students who would be encouraged to speak more and learn more effectively.

- On the 25.02.2019, the ***Manthan*** representative visited St. Aloysius Teacher Training College where the role of education and its correlation with the society and its structures were discussed. The role and contributions by various thinkers towards the theories on education were also discussed.

  The students discussed and debated upon the usefulness and effect of the existing formal education on social change. This debate was enhanced by a discussion on gender from Module 2, Session 4, *'Gender: Separate and Unequal'* of ***Manthan*** 's Manual 2. The prevailing patriarchy and paternalistic nature of society along with its effects on women were discussed. It was understood that women are often given a lower position as compared to men, who are glorified by the society at large. The importance of the family, the society and the school with its textbooks within the current education system and their role in sustaining such a system was discussed at length.

  The session encouraged one student to raise her concerns with the representatives by stating her situation at home. The student's family gave utmost preference and love to the son over her and her two sisters. The student discussed the role of society, the family, lack of education and other larger structures that contributed towards the lower status of women. The student clearly stated that she would ensure that she would never do the same to any of the children.

  The module on gender and the discussions within it was really liked by the students.

- **Experiences and Feedback of the *Manthan* Representative**

  Learning methods and different techniques were discussed during the course of the sessions. The students seemed to really like the ***Manthan*** sessions, as they gave positive feedback towards the same. The students seemed to be very enthusiastic and involved in the discussion. The teachers at the colleges seemed to be very open to discussing social issues. They seemed to be very involved in the teaching-learning process and would enthusiastically discuss the module with the students and the representative. The ***Manthan*** program has been receiving a steady cooperation from other colleges.

- **Visit of Coordinators to teachers' training colleges**

Manthan programme was initiated in Thane district from the month of October. Hence, in order to take the programme forward and to acquire momentum, the ***Avehi Abacus Project*** representatives assisted with the ***Manthan*** Programme. They made 103 visits to 17 teachers' training colleges.

- **Certificates distribution to Student Teachers to who have completed of *Manthan* Program**

Since current academic year was the last year of ***Manthan*** **Program** batch student teachers they were awarded Certificates on successful completion of this program. Teachers too showed wonderful enthusiasm to organize this certificate distribution function. Format of the certificate was also appreciated by teachers and students.

- **Evaluation**

Manthan programme evaluation was conducted during April 2019 to understand its implementation and response. Written feedback was obtained from 8 teacher educators and 137 Student Teachers.

(A detailed report Pl see Annexure: 2 A: ***Manthan*** Evaluation Report *2017-19 and* Pl see Annexure: 2 C:Summary of findings of Focus Group Discussions)

- **Post Test**

Manthan **Program** begins for Student Teachers at first year (2017) and goes on for next three years i.e. up to second year (2019). In these years, 2 Module of ***Manthan*** **Program** are covered.

For scientific evaluation of utility of this program and its' impact on the student teachers, **Avehi Abacus Project** had compiled a Baseline Questioner filled from the first year students. When the same batch of students reached second year in 2019 **Avehi Abacus Project** got an **End Line Test** filled by the same students.

Sample no of Pre - Post Test		
Districts	**No of colleges**	**No of Student Teachers**
Palghar	**3**	**84**
Thane	**2**	**26**
Mumbai	**3**	**64**
Total	**8**	**174**

(A detailed report Pl see Annexure: 2 B: *Manthan* Evaluation Report based on pre-post tests)

Technical Constraints

- The ***Manthan*** representative and the student, more often than not, are coursed to be involved in the implementation of the program, while the teachers often refuse to take the sessions.
- Due to a paucity of time and the refusal of teachers, the second year ***Manthan*** curriculum is being taught to the students through a workshop method.
- With the lack of 2nd year students at the Vispute and S.D.T Kalani Teacher Training Colleges, Manual 1 of ***Manthan*** is being taught to students of the 1st year.
- The Bajipur Teacher Training Colleges have refused to continue with the ***Manthan*** curriculum. (This is not an exception as the principal of this college resists all external influences often including government supported programmes.)
- The Kosbad Teacher Training College has refused owing to the overall falling results of the 1st year students at the college. They have, thus, dismissed the implementation of all other programs at the College.
- The National Teacher Training College is witnessing an unsatisfactory implementation and results from the ***Manthan*** sessions, due to the lack of teachers and students. The College which had earlier always implemented the program well has now closed its admissions to the 1st year of the college since it is on the verge of shutting down. The existing students are unenthusiastic to study the course and have constantly been asking for delays in studying the session which is leading to deteriorating results from the curriculum. This is taking a toll not only the student but also the ***Manthan*** representative and his classes.

- At the Ideal Teacher Training College, the ***Manthan*** session has been taken by the ***Manthan*** representative. The required support towards the program has not been received from the teachers at the college. Mr. Sachin, a teacher at the college who had taken one session of ***Manthan*** with the students, also refused to continue teaching the same. Moreover, there is no support towards the program from the Principal at the college. Currently, the students are engaged in self-study for ***Manthan***, which is facilitated by the ***Manthan*** representative.

Learning from these experiences the organization is considering possibilities of making a change in implementation strategies and may implement the sessions in workshop mode involving teachers not as implementers but as participants along with the students. This is because despite resistance by the teachers the students are extremely receptive to the programme and even nearly all teachers do appreciate the value of ***Manthan.***

Case Story: Continuity of the changes after the life cycle of the programme

Keval Gaikwad Past Students: D.T.Ed college Panvel

Manthan has been implemented in the field since 2011. To understand the impact of the programme we decided to develop case-stories of those who were part of the programme implementation as students and have now become practicing teachers. The lasting impact of programme after its actual implementation is an indication of its relevance and signifies a continuity of the impact.

A student who had undergone the program in the years 2012-13 was thus interviewed for this purpose. Keval Gaikwad is now a teacher in an English medium government school in Maharashtra. He fondly recalls his experiences with the ***Manthan*** course when he was a student teacher at a D.T.Ed college. As ***Manthan*** program was introduced in 2011, this was only the second year of its implementation. Keval recalls how he and his group of friends would simply bunk ***Manthan*** sessions in the first year of their course, not paying much attention to it as they thought that it was just one of all the various programmes that are often held in colleges. It was by the end of the first year, when they attended some of the sessions, and found them to be unlike anything that they had come across before, that they started taking a keen interest in the program and started waiting for the ***Manthan*** sessions to be held. He shared that the experience he had with ***Manthan*** turned out to be a turning point in his life and helped him provide a meaning to his life. He admitted that ***Manthan*** helped him develop a deep understanding of various social issues such as caste, gender, religion, nationalism etc. Open discussions, debates etc. that were held around these topics helped him and the others in critically thinking about these issues. He further stated that he now passes on the understanding and appreciation that he developed to his students. He was extremely appreciative of the content as well as the methodology adopted in conducting ***Manthan*** sessions.

He shared that he was not a very confident speaker earlier but after exposure to the various participative activities, debates, discussions etc. that were an integral part of the ***Manthan*** sessions, he gained immensely in self-confidence, so much so that he now volunteered for public speaking sessions etc. The influence of ***Manthan*** was so profound in his life that apart from deciding to dedicate his life to teaching (for a brief period of six months, he joined a private security company for financial reasons), he has also started an NGO along with 15-16 young individuals. This NGO, which is registered in Maharashtra, conducts various seminars, activities etc, for youth, pooling their own funds. On January 26, 2018, they conducted an educational seminar in an Adivasi area close to his village. He shared that it was an immensely satisfying experience. He also shared that their NGO had provided a year worth of education material to the Adivasi children of the area.

He is also very proud of the students that he teaches and shares that he finds it extremely useful and meaningful to pass on what he gained from ***Manthan*** to his students. He integrates the content and pedagogy he experienced in ***Manthan*** sessions, in his classes. In his personal life also, he is extremely content with the fact that he financially supports the studies of his younger brother, who is doing Civil Engineering. He further adds that ***Manthan*** has also helped him in inculcating certain values that will stand him in good stead throughout his life. He shares that he understood the importance of gender equality and will treat his wife as an equal in all aspects of life, whenever he marries. He also developed a sound understanding of various kinds of other discriminations prevailing in our society like those based on caste, religion etc. He now tries to pass on the same understanding to his students. His dream is now to start his own school and he is confident of achieving it. He credits this sense of purpose that he has developed in his life to ***Manthan*** .

Manthan Students Feedback

* सेंट जॉन डिब्रिटो अध्यापक विद्यालय *

दिपाली काशिनाथ काठे

दिं:- 29/03/19

मंथन हा कार्यक्रम 2017-18 आणि 2018-19 या दोन वर्षाच्या कालावधीमध्ये आमच्या कॉलेजमध्ये कार्यान्वीत होता. दोन वर्षाच्या कालावधीमध्ये आम्ही दोन संच अभ्यासले. यामधून आम्हाला खूप चांगल्या व वेगवेगळ्या गोष्टींची माहिती मिळाली. या माहितीचा उपयोग आम्हाला आमच्या पुढील आयुष्यामध्ये होण्यासाठी उपयुक्त आहे. पहिला अभ्यासक्रम हा विद्यार्थी, शिक्षक, अध्यापन पद्धती, समाज व मूल्यमापन यावर आधारित होता. पूर्वी फक्त परिक्षा पद्धती होती. पण आज वेगवेगळ्या अध्यापन पद्धती उदयास येत आहेत. एक शिक्षक म्हणून आपण विद्यार्थ्यांशी, समाजाशी आपले सहसंबंध कसे असले पाहिजे. हे शिकायला मिळाले. त्याचप्रमाणे भारतामध्ये 'शिक्षणाचा हक्क' या अंतर्गत सर्वांना शिक्षण मिळाले पाहिजे. पण आज सगळीकडे तशी परिस्थिती दिसत नाही. म्हणून एक शिक्षक म्हणून विद्यार्थ्यांना वर्गात शिकवत असताना जातीभेद, लिंगभेद असे भेदाभेद करु नये. कारण पूर्वी जातीमुळे, लिंगभेदामुळे अनेक युद्ध झाली आहेत. व तशी युद्धे परत होऊ नये. म्हणून आपण प्रयत्न केला पाहिजे. हे शिकायला मिळाले. त्याचप्रमाणे वेगवेगळ्या प्रकारचे खेळ होण्यात आले. त्यामध्ये जो हॅरी विंडो, लेना-देना, फुग्यांचा खेळ, अशा-प्रकारचे खेळ होण्यात आले. या खेळांमधून गुरुदा आपण एकमेकांशी कस वागले पाहिजे, समजून घेतले पाहिजे. याचा उपयोग आम्हाला पुढच्या जीवनामध्ये होणार आहे. त्याचप्रमाणे वेगवेगळ्या फ्लिपचार्ट द्वारे आम्हाला अभ्यासाव्यतिरिक्त नवनवीन माहिती शिकायला मिळाली. व या माहितीचा उपयोग आम्हाला जीवनामध्ये होणारा आहे.

दिपाली काशिनाथ काठे

Dkathe

NAME :- Zulekha bano Ibrahim SK

COLLEGE NAME :- R.C. Mahim Urdu Municipal D.el.ed. college, Mahim.

CLASS :- S.Y.D.el.ed.

YEAR :- 2018-2019

* Avehi Abacus project (Manthan) *

° Feedback °

-: Avehi Abacus project

'मंथन' इस प्रोग्राम में हमें शिक्षकों की भूमिका और हमारा Education System के बारे में बहुत कुछ जानकारी प्राप्त हुई। इस में हमें अलग-अलग खेल के द्वारा विभिन्न बातों से परिचित किया गया। हमारी राय भी ली गई। और हम से हमारी जानकारी भी प्राप्त की गई। इसमें एक बहुत अच्छे समाज और Education के बारे में बताया गया। जिसके लिए हम 'मंथन' के सभी कार्यकर्ता को धन्यवाद देती हूँ। इससे हमारी Personality में भी काफी changes आए।

Shaikh

NAME :- Shaikh Saima iram.

STD :- S.y. D.EL.ED.

COLLEGE :- R.C. Jr. Urdu B.Immawada D.El.Ed
College Sandhurst road.

Date :- 05/04/2019.

Mantan is a most effective and incouraged project, which is start in my College. I learn so much knowledge in this project. Most of the activity I can use in my future teaching process. In this project all the educational process I learned. In this project I learn inequility in gender. In india most of the people don't get Education for girls.

In this porject. I learned what is our educational system. In Edutation System most of the activity ~~w~~ students can't do it, beacase their don't have the facility to do it.

I am so much impress Mantan project. I requested that this project is continuous in future. we are future teacher that why we have a knowledge about new activities and methods. This all the things ~~we~~ I study in mantan project.

Thankyou !

Manthan Teachers Feedback

The N.G.O. Avehi Abacus conducted the 'MANTHAN' workshop for our D.El.Ed students (academic year (2017-2019)

In this workshop guidance and information on various educational issues was given which helped our students to develop their personality, build up their confidence, develop moral values in them. This sessions helped them to discover life skills like sensitivity, decision making & empathy.

The representatives of 'MANTHAN' programme created a good rapport with the students and explained each and every session giving real life examples & interesting teaching material (flip charts)

By using various innovative and creative techniques the future-. student-teachers gained life long direct experiences at the end of the workshop.

We sincerely appreciate the efforts taken by 'MANTHAN' team. We wish them all the best. keep Progressing and spread your light of knowledge with others.

Thanking you.

THOMAS BAPTISTA D.El.Ed. COLLEGE * VASAI *

Mrs. Reepali Vaz

RCT/424
5/4/19

R.C.URDU JUNIOR COLLEGE OF EDUCATION IMAMWADA
MUMBAI 400009.

प्रती,

संचालक,
अवेही अबकस प्रोजेक्ट
महालक्ष्मी मुंबई.

महोदय

हमारे इमामवाडा जूनिअर कॉलेज ऑफ एजूकेशन मे सन २०१७ से "मंथन" यह प्रोजेक्ट शूरू है बहोत अच्छा प्रोजेक्ट दो सालसे हमारे कोलेज मी शूरू हे. बच्चो के अंदर शिक्षा के प्रती अच्चे और महत्वपूर्ण विचार पहूँचाने के लिए साथ साथ बच्चों में अच्छी सोंच और परिवर्तन लाने के लिए "मंथन" कार्यक्रम बहोत ही फायदेमंद रहा.

मंथन प्रोजेक्ट के लिए हमारी तरफ से शूभकामनायें.

धन्यवाद,

आपकी आभारी,

PRINCIPAL
R. C. URDU TEACHERS
JUNIOR COLLEGE OF EDUCATION
IMAMWADA, MUMBAI-9

صلاح الدین ایوبی میموریل اُردو ڈی.ایل.ایڈ.کالج
सलाहुद्दीन अय्युबी मेमोरियल उर्दू डी.एल.एड. अध्यापक विद्यालय
SALAHUDDIN AYYUBI MEMORIAL URDU D.El.Ed. COLLEGE
MAULANA AZAD ROAD, SHANTI NAGAR, BHIWANDI - 421 302. DIST. THANE
MANAGED BY : THE PEOPLES' WELFARE ASSOCIATION, BHIWANDI.
College No. 112066 (NCTE. Bhopal) MSCERT,PUNE CODE NO. 1518 MSCE, PUNE CODE NO. 1506 Tel :- 259568

Ref . No. _____ Date : 11-04-2019

To,
Aarohi Abscus centre
Mahaluxmi Mumbai
Respected Sir,
subject : Report of chauhan sir

My Self Shaikh Rana Sameya Principal of S.A.M URDU D.EL.Ed college. Certifiy that Mr Dinesh chauhan sir visit our college regularly workshop guidance was given on Variaus Educational and social issues. Which helped our students to develop their over all personality and buil up their confidence.

The representative of Manthan programme Mr Dinesh chauhan sir and Mrs chitra mam Mrs raisali Nivate created a good report with students during their session the team member also co-operated in this work shop by utilesing variaus innorative techniques the future students teacher gained rich educational expesiance at the end of the work shop student include all the aspect of Psychology, Evaluation, Indian society, action reasarch, Managment, Environment Education also many leaching aids to make lecture interisting. Students take interest in her lecture he also molivative the Studests with some suggestion for future planing.

Thanking you

PRINCIPAL
SALAHUDDIN AYYUBI MEMORIAL URDU D.El.Ed. COLLEGE, MAULANA AZAD ROAD, SHANTI NAGAR, BHIWANDI

Saath Saath- *Living together in harmony*

Avehi Abacus Project has been working on issues surrounding justice and equality through its ***Sangati*** and ***Manthan*** modules. In 2013 Avehi Abacus Project developed ***SaathSaath*** (in English) which was used in a few non-government schools and organizations. In 2015 the American Jewish World Service (AJWS) extended its support to Avehi Abacus Project and we have been playing the role of a Resource organization (RO) aimed at preventing incidence of Early Childhood Marriage (ECM) working with Grassroots Organizations (GO) in particularly vulnerable areas. Since then the ***Saath Saath*** programme has expanded to new regions (rural Uttar Pradesh and Rajasthan) where socio-economic contexts are different than those in Mumbai and rural Maharashtra.

During the first year (2015-16) we worked with two local GOs - Mahila Jan Adhikar Samitee (MJAS), Ajmer, Rajasthan and Sahajani Shiksha Kendra (SSK), Lalitpur, Uttar Pradesh. We concluded our work with MJASin 2016 but continue to work with SSK. Since 2016 we have also begun working with another GO - Alawar Mewat Institute of Education and Development (AMED), Alwar, Rajasthan. The varied contexts of the three GOs gave us an opportunity to understand/establish the relevance of ***Saath Saath*** in diverse settings, thus enriching our work.

Since 2016 we have also begun interactive sessions in a working class locality in Mumbai developing a model of 'Engaged Youth Group for Social Justice'. Here ***Saath Saath*** is used as the primary base and entry point. The effort is to link gender concerns with larger issues of justice and development and mentor a group of young local community leaders.

Objectives of using *Saath Saath* with the GOs

- To work with GO members/facilitators to understand issues affecting gender dynamics in everyday life.
- To empower GO members/facilitators to understand the pedagogy and content of the ***Saath Saath*** module and prepare for its implementation/use in their context.
- To build systems and skills to ensure effective and meaningful monitoring of the ***Saath Saath*** programme.
- To develop partners' skills to work with their community groups/youth groups aimed at -

  - Initiating steps where the young girls/boys will be motivated to continue education and overcome/negotiate family/social pressure for marriage.

- Making boys/men sensitive to gender equity by encouraging changes in their lives - for example by sharing domestic responsibilities, sharing food, equality in education and opportunities for growth, preventing dowry-practices, etc.
- Developing an informed and mature understanding of sexuality and respect for a person irrespective of identity (gender, caste, religion, class).
- Developing a perspective to place gender within the framework of social justice and proactively engage with larger issues of resource distribution/ownership.

- Initiate steps to continue education and seek meaningful employment overcoming family/social pressure
- Proactively defer one's own or a family/community member's early/child marriage.
- Sensitize boys and men (if exposed to the programme) towards gender equity and demonstrate change in their lives for example by sharing domestic responsibilities, sharing food, preventing dowry-pressure, and domestic violence, sexual harassment, etc.
- Develop an informed and mature understanding of sexuality and respect for a person irrespective of gender (and caste, religion, class) among learners and teachers/resource persons.
- Project the need to engage with larger issues of resource distribution/management.

.All the organizations have been keen on using other Avehi Abacus Project resources of ***Sangati*** and ***Manthan*** and seeking mentoring support with particular focus on reducing instances of early marriage and promoting gender justice in the communities they work with.

Outreach *of Saath Saath* Programme :

Saath Saath has reached around Adolescent girls 3339, Adolescent boys 692, Women 4730 From 200 centres and schools spread across three of the North Indian states and Mumbai. The

Outreach *of Saath Saath* Programme							
Name of the Partner NGOs	**Community base centres**	**No. of Adolescent Boys**	**No. of Adolescent Girls**	**No. of women**	**Numbers of schools**	**No. of Boys**	**No. of Girls**
Sahajani Shiksha Kendra	99	64	1980	4678	60	450	550
Mahila Jan Adhikaar Samiti	6	30	182		8	110	165
Alwar Mewat Institute of Education & Development (AMIED)	11		420	52	9	Same girls in schools and centres	
Avehi Abacus Project direct implementation	1	4	11		1	34	31
Grand Total	117	98	2593	4730	78	594	746

table given below captures this outreach from three different sites in terms of number of recipients of the programme.

Activities in brief:

- Avehi Abacus team, jointly with the GOs completed Situation Analysis and administered base-line tools to community participants/youth.
- Avehi Abacus team conducted workshops for facilitators for use of material, planning and monitoring and the organizations started conducting ***SaathSaath*** sessions as per the mutually agreed time-table. ted site-visits to community centers/schools in order to understand the quality of implementation.
- The Avehi Abacus team conduct mention and responses from participants.
- The focus has been on ensuring appropriate use, monitoring and recording impact of the intervention. As the programme proceeded, responses from the field and case-studies were recorded.
- Understanding gathered during the field-visits also helped in developing further strategies/inputs which were integrated in the ensuing training workshops.
- The Avehi Abacus team conducted session in 1 community centers and 1 schools in Mumbai.
- End Line Test and Evaluation done in month of November 2018

Saath Saath **Programme in Sidharth Nagar Community Andheri (West)**

Since 2016, we initiated programme in the working class localities of Mumbai wherein we conducted interactive sessions with the youth in the community. We developed module called 'Engaging Youth for Social Justice' for this programme. Here, ***SaathSaath*** Programme was implemented as a basic entry point. In this, effort was to link gender discrimination with the larger issues of social justice and development. Nurturing young local leadership was another objective of the programme.

Students Present- 15 Boys-4, Girls-11

In the beginning, less number of students used to attend the programme as the programme and the team not known to the community members. In this phase, we conducted pre test with the participants. We also conducted recap of the sessions conducted with them earlier. Children's response was encouraging. Till end of March 2019, 5 sessions were conducted with the children.

During ***Saath Saath*** sessions, children explicitly expressed their opinions about various issues. For them discussed that addiction is a major issue in the neighbouring communities and boys were a victim to this malice. They felt that as seen in many examples and discussions in the ***Saath Saath*** sessions gendering played a direct part in this as boys were 'expected' to demonstrate their coming of age by smoking, drinking, etc. and because they were given more

money or earned money of their own by doing petty jobs the could spend it too. Girls discussed that issues like sexual harassment and coercive sex/rape are common in the community but people do not raise their voice openly. Because of these issues, parents put restrictions on children, mainly girls and do not allow them to mingle with the children in the neighbouring communities. With the regular sessions from the ***SaathSaath*** module, two additional sessions were conducted with the participants namely- 'Focus on your Values' and 'Hygiene/Cleanliness'. Children's response to these sessions was also encouraging.

Saath Saath **at K.K. Marg Hindi Medium School**

Introduction

Avehi Abacus project office is situated at K.K. Marg Municipal school which since last four years also has a Secondary school for Hindi medium. It was thus decided that ***SaathSaath*** be implemented in this school too. A total of 65 students from this school were part of this initiative. The principal of the school gave permission to introduce ***SaathSaath***on every second and fourth Saturdays from 10.30 a.m. to 11.30 am.

Students Present- 65 Boys-34, Girls-11

Achievements

- It was easier for the children to learn content of the programme thanks to the simple, child friendly presentation of the material in terms of charts, flip charts, group discussion, posters and games.
- As children were in the age group of 14-15 years, it was easier to discuss concept 'gender equality' with them.
- It was observed that children are expressing their opinions freely and fearlessly. For e.g. children said that girls and boys should get equal opportunities for development. Girls felt that it is through these sessions that they realised their own, unique identities as girls, they felt that while they saw and experienced discrimination they also had the desire and capacities to challenge the givens. They said that they realised the importance of education beyond books, importance of exploring different ideas and thoughts. They realised that they have a right to peruse their dreams-carriers to become self-reliant.
- Different forms of eve teasing were discussed and children talked about ways to confront it. They agreed that at their age it is difficult to discriminate between about 'eve-teasing' and flirting. It is not easy to make a distinction between what one likes and what makes one feel insecure and offended. But having an atmosphere of openness to talk will help a great deal. Boys too realised that what is 'fun' for them or what they do out of peer-pressure is violating another person's dignity. Both girls and boys seemed to have felt the need to look at each other beyond their sexual identities, as friends and peers with other dimensions to their personalities.
- Children expressed that they will not repeat the same mistakes of the previous generations of discriminating girls and women. They discussed that they will take positive steps towards equality and justice by small means like sharing work typically done by girls/women, refraining

from sexual harassment like teasing, groping, by developing open friendship with each other, speaking-up about/resisting early marriage of girls in their family, speaking out against dowry.

Saath Saath was implemented with the active participation of students. They gained lot of concrete knowledge, about gender inequalities and they could express their opinions against discrimination freely and fearlessly. They felt that they have learned to separate prejudice from facts, they expressed strong opinions against discriminatory practices and traditions. ***Saath Saath*** has helped the students in K.K. Marg Municipal school to look at gendering in a nuanced way and motivated them to chart a new path.

- **Pre and Post program Report – Lalitpur, Alwar, Ajmer and Mumbai**

Name of the Partner NGOs	Pre-Post		Evaluation	
	No of centres/ Schools	Numbers	No of centres / Schools	Numbers
SahajaniShiksha Kendra	27	199	16	331
Mahila Jan AdhikarSamiti	6	26	3	55
AlawarMewat Institute of Education and Development	7	118	6	187
Avehi Abacus Project	1	48		
Grand Total	41	391	25	573

Saath-Saath program is being implemented in Lalitpur, Alwar and Ajmer since 2015. Avehi Abacus Project has partnered with Sahajani Shiksha Kendra (SSK) Lalitpur, Uttar Pradesh, AlwarMewar Institute of Education and Development (AMIED), Alwar, Rajasthan and Mahila Jan AdhikaarSamiti (MJAS) Ajmer, Rajasthan for the implementation of the program in these three districts and Mumbai.

Before the program was initiated, a pre-program questionnaire was given to a sample of the participants. This year, the evaluation of the program consisted of a post-program questionnaire which was given to the same participants. The questions in both the pre-program and post-program questionnaires were kept the same with the addition of three questions in the post-program questionnaire.

The evaluation report, thus, consists of a comparison between the responses of the sample participants on the pre-program and post program questionnaire. The post-program questionnaire, in addition, acted as the questionnaire used for evaluation for the participants who were not evaluated before the program had been conducted.

The evaluation was held from 14th to 16th November 2018 in Lalitpur and from 26th to 29th November 2018 in Alwar and Ajmer, with the help of the partner organizations.

Highlights of the Evaluation based on Feedback and pre-post test report

The detailed pre-post test report has been prepared in Hindi. However, certain interesting insights about the impact of the program and major highlights of the report are as follows:

- **Understanding of physical differences based on gender:**

A major portion of the target audience of the ***Saath-Saath*** program are boys and girls of adolescent age-group, who are experiencing life-changing bodily changes at this age. An open discussion about these changes is often considered a taboo in our society. Due to this lack of information, many adolescents face major physical, mental and emotional issues that may lead to have an adverse impact on their present and future well-being.

Saath-Saath program aims at bringing these discussions into the open and in providing suitable information and guidance regarding the changes that a human body undergoes at this age. It seeks to normalize these discussions separating the taboo associated with these. The impact is also clearly visible, in the pre-test and post-test responses received. Whereas the percentage of respondents who believed that the attainment of puberty was accompanied with physical changes - in both males and females – was in the range of 65% before the implementation of the program, the average percentage jumped to approximately 95% after the program, which is a significant increase. Similarly, the percentage of participants who believed that such knowledge and information should be transmitted in schools increased from an average of 67% to 96%.

- **Understanding of gender discrimination:**

Saath-Saath not only focuses on discussions around natural physical differences between males and females but more importantly, also on the differences created by society which then lead to gender discrimination. Through the use of various tools like flip-charts, stories, songs, debates, discussions etc., an attempt is made at sensitizing the participants about the gender differences created by society and how to break away from them. In the mostly patriarchal set-up of our society, this is a pretty challenging task. More so, because the regular curriculum of schools does-not deal with these issues and even perpetuates the dominant notions regarding gender. Yet, significant changes have been observed in the understanding of the participants, which is visible from their responses to the questions in the pre and post-test.

For instance, the participants were asked whether both – males and females – took decisions in the house. Surprisingly, the percentage of participants responding in the affirmative decreased in the post-test as compared to the pre-test. This decrease in percentage indicates that ***Saath-Saath*** has helped the participants realize that at times they may be in the wrong belief that all decision –making in their household is being done jointly by males and females. At times, it may be true that the females are involved in decisions which are thought to be minor in nature and all the major important decisions are taken by the men of the household. It seems that after undergoing the program, the participants are able to understand and realize this aspect of gender discrimination that may be practiced as a routine in many households.

- **Gender stereotyping:**

Saath-Saath also plays a major role in attacking various gender stereotypes that exist in our society. The impact of the program in fighting these stereotypes and breaking the prejudices that exist in the minds of the people was tested by the means of several questions that were administered before and after the program. A powerful impact is visible in many cases, some instances of which are as under:

- Similarly, females who take the initiative and propose marriage to males are generally considered as indecent or 'fast' in our society. This view was shared by an average of 40% of the respondents in the pre-test. However, in the post-test this number saw a significant decrease to an average of 12.5%.
- A major taboo in our society is regarding menstruation and the related concepts of purity and pollution around it. This creates a general stereotype that because women are impure because they have menstruation, they cannot act as religious leaders/preachers. While, on an average, around 46% respondents believed that menstruation is no bar for women to become religious leaders, prior to the implementation of the program, this percentage increased to around 74% after the implementation of the program, which is a significant increase considering the deeply entrenched nature of the beliefs around menstruation.

- Whereas, the above examples indicate that in many areas, the program has had a significant in breaking stereotypes, it is equally true that prejudices and stereotypes are very deeply entrenched in our society and thus equally difficult to break. More so, because the dominant perspective only reinforces the same or at best is only neutral or silent. Thus, programs like ***Saath-Saath*** can address these issues only gradually and with patience. For instance, there are multiple taboos around menstruation in our society. Not only are women considered impure during the period of menstruation, it is also believed, in many places, that women are not fit to play certain roles like that of a religious leader/preacher as they menstruate. The natural process of menstruation in women has thus been provided with a social interpretation with an intention to discriminate against women. ***Saath-Saath*** has been very successful in breaking the taboos around menstruation, yet societal beliefs, like unfitness of women to practice certain roles because of menstruation, are relatively more resistant to change.

- **Resistance against injustice and exploitation:**

Majority of participants feel that any kind of injustice and exploitation should not be tolerated silently and should be openly and vocally resisted. It is encouraging to see that even before the implementation of ***Saath-Saath*** a considerable percentage of participants believed so (average of almost 86%). Yet, after the implementation of the program, this number has only increased (average of almost 96%).

- **Education and gender:**

Another area where ***Saath-Saath*** has had a very encouraging and substantial effect is the educational opportunities provided to boys and girls. After the implementation of the program, the average percentage of respondents who understood the importance of providing equal educational opportunities to girls and boys increased significantly from around 62% to 92.5%.

- **Discussion of gender related issues with elders and decision-making abilities regarding one's life:**

Ours being a patriarchal and a closed society, traditionally openness with regard to such issues and discussing them with elders has been frowned upon. Also, major decisions like whether or not to marry, whom to marry etc. have traditionally been in the domain of the elders and many a times decided by them without even consulting the affected party. ***Saath-Saath*** appears to have made a major impact in changing mind-sets in these areas. Whereas in the pre-test, an average of 62% respondents felt that these issues should be and can be openly discussed with elders, in the post-test, this percentage jumped to around 93%. In terms of deciding whether one would marry or not, whereas in the pre-test, an average of around 74% felt that they could decide on their own, this percentage increased to around 94% in the post-test.

Conclusion

The pre-post test results clearly indicate that ***Saath-Saath*** has achieved impressive successes in terms of achieving its goals. Knowledge and awareness in men, women, boys and girls about gender related issues, natural and social differences between males and females, gender discrimination, gender stereotyping etc. has increased tremendously. More openness and transparency has emerged around gender-related issues and people don't appear to shy away from such discussions. At the same time, a sustained implementation of the program is required to attack certain deeply entrenched prejudices and biases prevalent in society.

The key effects or results of *Saath-Saath* program:

- ***Saath-Saath*** program is conducted through 12 sessions. Various tools have been used to design the kit in order to make it easy-to-use for the facilitators and engaging for the participants. These include group discussions, games, sharing of experiences, use of attractive visual material etc.

- ***Saath-Saath*** program is primarily targeted at adolescent boys and girls. It is being conducted in schools as well as in community centers where older women are also involved in the program participating enthusiastically.

- The program is designed to be interactive in nature thought the use of variety of tools like discussions, sharing of experiences, presentations, group work etc. The opportunity to participate in all these activities has led to an increase in the self-confidence of the participants, which is a significant and important development, especially considering the target group which consists of adolescent boys and girls and women.

- Through this program, adolescent girls and women have been able to gather scientific knowledge about their body. This program has helped in reducing superstitions that have been built around the monthly menstrual cycle. By openly discussing this issue and providing detailed and scientific knowledge about it, it has helped in addressing hygiene, health issues like diet and other cultural taboos faced by women.

- The program has brought to the forefront even those issues which are not openly discussed in our society, like sexual abuse, violence against women, physical and emotional changes that accompany adolescence etc. Open discussion on these issues has helped the adolescents and women to equip themselves with a sound understanding of these issues and cultivate willingness and confident deal with them accordingly.
- The program brings together mother-daughter, mother-in-law, daughter-in-law on the same forum and helps them in discussing issues and enhancing mutual understanding. It also encourages them to self-introspect and work on their limitations, at the same time empathizing with the other and forming camaraderie.

- Adolescent girls relate education very clearly to every aspect of individual empowerment and consider education as a window to understand the world better. Most of these participants showed clear commitment to taking up higher studies and opposing their own as well as others' early marriage which may hinder formal education.

- ***SaathSaath*** is to achieve gender equity and equality through sensitisaton of the sexes, the girls/women and the boys/men. The programme also aims at strengthening girls and women so as they develop understanding of and resistance to traditional patriarchal systems. It hopes to attain this by creating awareness about individual rights and by unpacking social construction of gender as it comes across in various everyday experiences.

- One of the major achievements of ***SaathSaath*** can be spotted in the awareness about menstrual cycle, health and hygiene during menstruation. The programme not only created this awareness but also strengthened participants mentally to overcome many widespread socio-cultural taboos related to menstruation.

- K.K. Marg Municipal school: In this way, from August 2017 to April 2019 ***Saath Saath*** was implemented with the active participation of students. They gained lot of concrete knowledge, about gender inequalities and they could express their opinions against discrimination freely and fearlessly. They felt that they have learned to separate prejudice from facts, they expressed strong opinions against discriminatory practices and traditions. ***Saath Saath*** has helped the students in K.K. Marg Municipal school to look at gendering in a nuanced way and motivated them to chart a new path.

- ***Saath Saath*** proves to be an useful programme for creating sense of equality among young girls and women coming from a significantly 'backward' area. It importantly unpacks the patterns of gender discrimination for them. The structured nature of ***SaathSaath*** curriculum could potentially create opportunities for participants to think about gender in a systematic manner. It also could show them ways of resisting at individual and collective levels. Although not many instances of direct confrontation regarding gender discrimination may be counted in case of the participants, the programme has certainly added momentum to their determination for asserting their rights. Programmes like ***Saath Saath*** are highly desirable in a society that struggles with multiple kinds and levels of incessant gender discrimination.

Other Administrative and Organizational Activities

Discussion held on the book 'विधायकशिस्त'21 April, 2018 by 'अ-भय अभियान'organization:

'अ-भय अभियान'organization at S.M. Joshi Foundation Hall, Pune. Vanita Darade and Madhavi Jadhav from Avehi-Abacus Project were present during his session.

Workshop on principles and values enshrined in our Constitution

On April 24, 2018, Shri Suresh Sawant, Social Activist discussed and held a session on the basic principles and values of the Constitution and the challenges being faced today in this regard. He explained the basic principles and values enshrined in our Constitution in a simple and understandable language. He also clarified why it was important for every citizen to be aware about the Constitution and its tenets.

- The session was extremely useful in understanding the deeper meaning in the Constitutional framework.
- The session also helped in understanding how the basic values of the Constitution were being openly flouted and mocked in the present times.
- The session was very useful in forming a clearer understanding about the Constitution.
- It was also understood that in order to ensure a better and bright future for the nation, on the principles enshrined in the Constitution, it was essential for each and every citizen to contribute in their own way.
- The session helped in creating a new awareness about the nation, society and our Constitutional democracy.

Smt. Mukta Shrivastava: session on Communalism and Children (April 27, 2018,)

Just as the social and economic conditions of the children attending school vary, similarly these conditions vary for the street children as well. In this situation, the perspective of these children towards communalism was discussed. Smt. Mukta Shrivastava, Social Activist analysed the understanding of state and religion for children living with families in homes, and those living on streets.

Father, Son and Holy War, Documentary by Anand Patwardhan: 4 May, 2018

A documentary film titled 'Father, Son and Holy War', by Anand Patwardhan was screened on May 4, 2018. It is a 1995 film in two parts ('Trial by Fire' and 'Hero Pharmacy'). The film traces the emergence of patriarchal society in Indian context by establishing linkage between Hindu nationalist movement, its rise, the nature of masculinity in contemporary urban India and sexual violence against women.

Performance appraisal

The representatives filled up the annual appraisal and evaluation forms. Based on these, the representatives were divided into three groups in month of May. The appraisal was done by Smt. Chitra Patil, Smt. Nandini Purandhare and Vasudha Ambiye. The appraisal was important and useful so that the future planning and work of the program could be improved further. The Zonal Field Coordinators presented the appraisals to the Director, Ms. Simantini Dhuru.

Annual Review

On 9 May, 2018, the Annual Review of the entire work of the Organization was presented in the meeting room of Keshavrao Khadye school. In this meeting, the Regional Coordinators, the main Administrative and Networking officers and representatives for ***Sangati, Manthan*** and ***Saath-Saath*** and the Director, Simantini Dhuru presented their roles and responsibilities towards the programs, the work done throughout the past year and future plans.

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'Nude' Marathi Film: 10 May, 2018

It is generally observed that a mere mention of the word 'nude' creates discomfort due to the narrow-minded attitude prevalent towards nudity in society. Never the less, the world of cinema has attempted to get to the root cause of this mindset, which is appreciable. 'Nude modelling' has portrayed itself in a sensitive and convincing manner, to its audience with its socio-economic and gender-patriarchal underpinnings. Through the medium of cinema, the difference between a lustfulmalegaze towards a female and an artist's view of the same woman was depicted. This screening was sponsored by Ms. Ratna Pathak Shah.

Vasudha Ambiye's guiding session on grammatical correctness in writing

A session was held by Vasudha Ambiye on 11 May, 2018, in order to provide guidance on ensuring grammatical correctness while writing by understanding the structure of the language and the varied contexts of its use. The session helped explained the rules grammatically structured writing, and the common mistakes we make. This was done with the help of various examples

Workshop on Gender and Democracy

A workshop was organized at Lonavala by Vacha Charitable Trust, Mumbai and Friedrich Ebert Stiftung, Delhi from 30 May to 1 June, 2018. The training focused on Gender and Democracy for those working in communities and in education. Jyoti Yadav attended this workshop as our member representative. A kit with learning material was provided and all participants were given a certificate of participation on completion of the workshop.

Workshop with members of Masoom organization:

- ***Sangati*** workshop was held with members of 'Masoom' organization on 14/08/2018 at Pune (Hadapasar). Shraddha Mishal and Vanita Darade participated as resource persons from Avehi Abacus Project.
- Smt. Priya, the coordinator of 'Masoom' organization, introduced the organization, its work and its members.
- The organization works on various social, health and women's issues.
- The resource person from Avehi-Abacus explained the objectives and work of Avehi Abacus through a presentation. After this, the teaching methodology of the program was depicted through the game 'lena-dena'.
- Kits 1, 4 and 5 were discussed in detail during the workshop while 2, 3 and 6 were discussed in brief.
- During the workshop, it was discussed how to conduct ***Sangati*** sessions with the members of the Masoom organization. The sessions from Kits 1, 4 and 5 were presented through group presentations, activities, flipcharts etc, which helped in understanding the teaching-learning methodology of the ***Sangati*** program.
- The participants appreciated the use of stories, games etc. for discussion of serious issues like gender discrimination, sexual harassment, social and economic inequalities, etc.
- The members and participants narrated their work experiences with regard to the abovementioned issues. At various times during the presentations and activities, the members felt that all this was a part of their own lives. They shared such feelings during the workshop.

Partnership with TISS:

Two programs of Avehi Abacus Project – ***Sangati*** and ***Saath-Saath*** have been initiated in partnership with Tata Institute of Social Science, at M-Power ward in Mankhurd.

- **First meeting:** The first meeting regarding this initiative was held on 24.09.2018, to understand and devise a plan as to how the project could be taken forward. Dr.AmitaBhide, Saba Khan, and Tuba Khan from TISS; and Simantini Dhuru and ChitraPatil from Avehi Abacus Project were a part of this meeting. The partner organizations understood each-others' roles and chalked a way forward. A date was also decided for a meeting in order to understand in detail about the Avehi Abacus Project.
- **Meeting at Avehi Abacus Project office:** Saba and Tooba from TISS and Sanjay (Centre Manager) visited the Avehi Abacus office at Mahalaxmi in order to understand the work done by Avehi abacus Project and its written literature. ***Sangati***and ***Saath-Saath*** kits were discussed in detail and understood by them. It was decided to conduct sessions with students using kit one of ***Sangati*** and ***Saath-Saath*** kits. Kits four, five and six could also be taken in the next year. It was also decided that Avehi team would conduct a field visit on 13 December, 2018. A workshop based on Kit One of ***Sangati*** was held for the teachers teaching at the schools in the Centre on 17 and 18 December, 2018.
- **Field visit:** A field visit was held on December 13, 2018 at M-Power centre, Mankhurd. An interaction was held with the children studying in the centre schools and a meeting was held to ascertain how the ***Sangati*** sessions are being conducted with the students. Simantini Dhuru conducted the first session from Kit 5 – 'Understanding Change', with the

students. All the students and the teachers present enjoyed the session immensely. The centre children who attended M.N.P school, were aware about the ***Sangati*** program. They also shared that they had 'Khel-khel' booklet. Discussion and planning was held with the teachers after the ***Sangati*** program was introduced to them.

- **Workshop for centre teachers and representatives:** With a view to initiating the ***Sangati*** program in the centre, a preliminary meeting was held on December 13, 2018 at M-power library and study centre, Deonar, Govandi. A workshop was held on December 16 and 17, 2018. Centre Mangers and teachers (21 in number) from 5 centres participated in the workshop. The workshop was based on Kit one of ***Sangati*** – 'Myself, my body and our needs'. The ***Sangati*** representatives were expected to help in case of any issue and were also expected to meet regularly with centre teachers and mangers.

Salient features of the workshop:

- All the participants actively participated in every activity conducted during the workshop.
- Everyone could have a look at the ***Sangati*** kits during the workshop. They understood in detail about the various resources used like, flip charts, posters 'khel-khel' booklet etc.
- The teachers reacted positively towards various pedagogic tools used during ***Sangati*** like debates, group discussions, games etc.
- With the help of games, group discussions, debates and various activities, they were introduced to and understood a fresh and different perspective towards teaching-learning.
- The teachers expressed that they really liked the various different resources used during ***Sangati*** and different teaching methodology and pedagogical tools.
- The teachers found all the topics discussed during the workshop useful and appropriate and expressed their desire to conduct similar sessions during their classes.
- The teachers had a very enjoyable experience and actively participated in the teaching-learning process.
- The teachers felt that the two-day workshop was useful and sufficient.
- Though ***Sangati*** is new for the teachers of the centre, yet the students of MMC School falling in their centre were aware of ***Sangati*** as the program had already been initiated there.
- A previous student, Humera, who had undergone ***Sangati*** program was participating in the workshop as one of the teachers of the centre. She explained the usefulness of the program and discussed her experiences and memories of having undergone the program.

- **Half-day workshop with centre teachers and representatives:** The introductory ***Sangati*** workshop with centre teachers and other representatives, under the program started in partnership with TISS at M-ward, was held on 16-17 December, 2018. Due to a subsequent delay in the proposal and budget approval, a half-day workshop was again held on February 15, 2019.

Sessions 1 to 10 from ***Sangati*** kit one – 'Myself, my body and our needs' were unveiled and introduced. 19 participants (centre managers and teachers) from 5 centres were divided

into 5 groups according to their centres and were given 15 minutes to understand 2 sessions each, followed by 10 minutes each group for discussions.

Kishori Sammelan in Lalitpur

On 27th and 28th November 2018, the Sahajani Shiksha Kendra which is located in Lalitpur, Uttar Pradesh organized the Kishori Sammelan. Two representatives from the Avehi (Rekha Yadav and Vanita Darade) attended the Sammelan. The objective of the Sammelan was to promote education of Adolescent girls from Dalit, Adivasi and other backward communities. The Sammelan was held in an attempt to lessen the discrimination between boys and girls and to ensure that equal opportunities were provided to both. It was also an attempt boost the self-esteem and self-confidence of Adolescent girls and to encourage them to openly discuss any issues that may be affecting their lives. The Sammelan was attended by four local NGOs, four gram-pradhaans and members of assembly as well as the principals and teachers of three schools. It was also attended by fifteen parents and 275 Adolescent girls.

Technical Partnership with Tata Trust:

Shri Vishambhar, Tata Education and Development Trusts, Behrich, Uttar Pradesh, met with Avehi Abacus Project team on December 13, 2018. Before visiting the Project office, he observed ***Sangati*** sessions in Standards V, VI and VII at Khairnagar MMC School, and interacted with the teachers and students there.

- Shri Vishambhar updated about the work in Uttar Pradesh. He had seenthe***Sangati***kits earlier, and thus, thus he was briefed about ***Saath-Saath***.
- Discussions were held regarding ***Sangati*** and ***Saath-Saath***sessions that could be conducted with adolescent children at the centre where Tata Trust had started conducting the sessions.
- Shri Vishambhar proposed that Avehi Abacus Project should work as a technical partner with Tata Trust.
- He also conveyed that a proposal and budget should be submitted to the Tata Trusts for this purpose.
- It was decided to organize a field visit and first assess the work done in UP before further planning.

As per Mr. Vishwambhar's suggestion a narrative Proposal and Budget has been submitted to the Tata Trusts.

Visit: Ms Seema Choudhary of Asha for Education

On 10 January 2019Ms Seema Choudhary of Ashafor Education met with representatives of Avehi Abacus Programme to understand how the ***Sangati*** programme is being implemented. During the morning session, she visited Wamanrao Mahadik BMC School. and in the afternoon she visited the Avehi Abacus office. Later she also witnessed a ***Sangati*** sessions in the Supari Tank BMC School.

As the financial status of the project is a rather delicate, exploring possibility for additional funds. There was a discussion on whether Avehi Abacus Project could do a programme in the US to increase funding from this source.

¨Workshop on Gender Issues in Urban Transformation

Ms. Simantini Dhuru was invited to speak about the experiences of Avehi Abacus Project mainly in MCGM schools on August 23 and 24, 2018. The Centre for Urban Science and Engineering (CUSE,) IIT Bombay and Centre for Knowledge and Development, IPE Global jointly organised a Gender Colloquiumto explore Gender Issues in Urban Transformation, focused on the adolescent girl.The colloquium addresses numerous challenges faced by urban adolescents such as health, education and skills, violence, mobility, laws and social norms, migration.
Simantini'spresentation was titled; Despite Quick-Fixes: Analysing Gender & Curriculum Interventions in Mumbai's Municipal Schools'. The session was anchored by independent consultant on gender and education; Ms. Malini Ghosh.

Partnership with UNICEF:

- It is now about a decade since the Children's Right to Free and Compulsory Education Act came into being. The Act promises to fulfil equal quality elementary education for all. Central and State governments have set various targets; have revised their policies and schemes to achieve them. India has succeeded in achieving near universal enrolment. The overall literacy rate is 74% (2011 census). The 26% who have not made it to the line represent the severely marginalized – SC, ST, Muslim minority, migrants, urban poor, street children, CWSN and girls in all categories. Maharashtra is among one of its high achieving states with total literacy of 82.34% (male 88.38%, female 75.87%). However, there are diversities and challenges on regional level as well as those specific to different communities and gender. In particular, much needs to be done about challenges when it comes to stagnation, retention, continuation and overall quality of education. In this context, UNICEF is exploring conducting a field-study – 'Situation Analysis of Status of Muslims with Focus on Girls' Education in Aurangabad, Maharashtra'.
- This study shall be centered on education of children from minority community in Aurangabad with special focus on education of adolescent girls. Avehi Abacus Project was invited by UNICEF to prepare a Concept Note and proposal. A detailed report has been submitted to UNICEF that included need for the study, literature review, possible use and application of the study. Several rounds of discussion regarding this have been held with the UNICEF and the team has been extremely positive with the results but the proposal is currently pending due to financial constrains.

'Lokshahi Utsav'

Lokshahi Utsav Samiti organized **'Lokshahi Utsav'** from January 26, 2019 to January 30, 2019 in Pune. (The Samiti (committee) is a federation of reputed peoples' organisations based in Pune.) Events such as poetry, mushaira, film screenings, dramas, seminars etc. were organized as a part of this. During the Utsav, a seminar on 'The Emerging Structures of Democratic Institutions' was held on January 28, 2019, in which Ms. Simantini Dhuru was invited to speak on education. She focused on issues that emerged from the draft National Education Policy 2018 and its links with globalization and privatization leading to tighter knowledge-control, changes in the Right to Education Act and their implication on democracy.

Work with the Forum for JagnyachyaHakkacheAndolan (‘Right toLife’)

- Ms. Simantini Dhuru, Avehi Abacus Project has been associated with the Jagnyachya Hakkache Andolan (‘Right to Life’) since its inception about four years ago. Ms. SimantiniDhuru wrote an article for the forum on the Right to Education.

- On February 11, 2019 ‘Right to Life’ Forum had organized programme -Maharashtra People’s Budget. This was attended by NGO representatives, Press Reporters, Social activists etc., where in Maharashtra People’s Budget was presented. Ms. Simantini Dhuru presented (**जगण्याच्या हक्काच्या आंदोलनासाठी- शिक्षण हक्काचा जाहिरनामा**) a detailed analysis of the Education Budget for Maharashtra in light of changing policies in last five years. She highlighted certain key issues like decreasing allocations, gross under spending, diversion of public funds to private, low quality norms and starvation of funds resulting in closure and rejection of public schools, impact on teachers, on youth etc.

- **Publish Article by Association for India's Development :***Simantini Dhuru, director ofAvehi Abacus has written this commentary on the 2018-19 budget on behalf of* ***Jangnayachya Hakkache Andolan,*** *a Maharashtra state level alliance of people’s movements and trade unions.* Jul 16, 2018 - ... on the 2018-19 budget on behalf of Jangnayachya ***Hakkache Andolan***, ... Having said this, the ***Right*** of Children for Free and Compulsory ... The provision positive discrimination/ 'reservations' at later stages in ***life*** are ...

Meeting of Avehi Abacus Project with AID INDIA team:

(AID India (Association for India’s development) has been working in Tamilnadu for the last two decades and has initiated several quality improvement programs in primary and secondary education. Aid India empowers communities, particularly the marginalized, to break the cycle of generational poverty and become self-reliant by providing support for quality education, health care and shelter.)

Eight members from AID INDIA met with Avehi Abacus Project team on February 25, 2019. AID India runs wide range of educational programs, some in collaboration with the State government and some as after-school community-based programs in rural areas in Tamilnadu. AID team visited Avehi-Abacus and were given orientation to ***Sangati*** and ***Saath Saath*** modules. ***Sangati***, ***Manthan*** and ***Saath-Saath*** programs were discussed in detail on the first day. They felt the exposure during the workshop will help them to appropriately adapt the curricular modules as required for their local needs in Tamilnadu. The group is dedicated, creative and hardworking. The AID team also explained different programs being conducted by them. A workshop was organized on February 26 and 27, 2019 with the visiting team where ***Saath-Saath*** and S***angati*** Kit 4 – ‘The Way We Live’ were discussed in detail. Simantini Dhuru, Director, Ratna Pathak Shah and Noella D’souza, core-team members were resource persons from Avehi Abacus Project.

Students for fieldwork

Two MSW students from TISS were attached with the Avehi Abacus Project for field work in this academic year – , Rinarani and Ananya Iyer, TISS student of Advanced Centre for Women's Studies (ACWS) course, TISS.

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Annual Meeting of AVEHI TRUSTEES

Annual meeting of trustees of AVEHI was held on 6 th February 2019 Held at Avehi- Abacus Project office, Mahalaxmi

- The trustees paid their homage to Pushpa Singhvi who had been a member of the trust Since 2004.
- Chitra Patil, Chief Project Coordinator, of Avehi Abacus Project, **presented the Annual Report** for the year 2017-18 highlighting the major activities and achievement during the year. She also brought to the notice of Trustees that financial situation needed more support.
- **Statement of Accounts** was presented by Mr. Wagh. He expressed satisfaction with the accounting discipline in the organization.
- The Abacus team pursuing the matter with the authorities on the reported issue of problems with MHADA related to **property tax** for the Avehi office premises.
- Stock taking process of the material at the resource centre to decide on which material to retain/discard, was pending the new **deadline for completion of this project by Anjali and Chandita was moved to June 2019**
- A part of the resource centre venue has been given on rent to SOSVA, a voluntary organistion
- It was proposed by Simantini to **co-opt Preeti Bhat as Trustee**, seconded by Saroj Jha. Rest of the trustees accepted and welcomed the proposal.
- Mr.Wagh pointed at a more concerted effort was necessary by the trustees to **raise funds** for the organization, as the corpus fund with the organization was very small and there is scope for greater expansion and outreach which is possible only with a good continued funding support.

Meeting with Isabel Martin Foundation:

Paz, Ignacio and Sara, IMF, Spain met with Avehi Abacus Project team on 22 March 2019 at Creative Handicraft Andheri and Simantini Dhuru, Noella D'souza, Swapnali Gurav and Chitra Patil from Avehi Abacus Project were a part of this meeting

- Brief Discussion on the Annual Report of ***Sangati*** - ***Manthan*** programs of 2017-18
- Update on ***Sangati*** - ***Manthan*** programs includes positive responses
- As per discussion we have raise request for additional funds for 2019-2020 apart from sanctioned budget for 2019-20.

Annexure: 1

Sangati Program Internal Evaluation Report

2018-19

***A: Sangati* in** Mumbai Municipal Corporation schools and **Ashram Schools Feedback Report: 2018-19**

***B: Sangati* in Ashram Schools Evaluation Report based on Pre-Post Tests 2017-19**

A: Sangati Program in Mumbai Municipal Schools and Ashram Schools Feedback Report: 2018-19

Introduction:

The Internal Evaluation was conducted in March 2019 to understand the impact of ***Sangati*** in schools. The selection of schools was done in a random sample method. The evaluation was conducted by seeking written feedback of students and teachers from Mumbai Municipal Corporation schools and Ashram Schools where ***Sangati*** Programme was implemented. A questionnaire was prepared and pre-tested. It was decided that 10 students from each school (from 36 total schools) 5 girls and 5 boys were to be selected using random sample method. It was also decided that in classes with less than 10 students, all the students would be administered the questionnaire. A questionnaire was prepared and pre-tested.

Medium	Upper Primary and Secondary Schools from MMC and Ashram							
	Std.5		Std.6		Std.7		Std.8	
	Schools and Teachers	No of Students	Schools and Teachers	No of Students	Schools and Teachers	No of Students	Schools and Teachers	No of Students
	MMC Schools							
Marathi	17	170	6	50	3	60		
English	21	210	6	60	9	81		
Hind	30	300	12	130	12	140		
Urdu	25	250	7	60	5	61		
Telugu	1	10						
Gujarati	1	9						
Kannad	1	10			1	9		
Tamil	1	11						
Total	97	970	31	300	30	351		
	Ashram Schools							
Marathi	12	120	12	120	11	109	9	91
Grand Total	109	1090	43	420	41	460	9	91

Detailed report of the Internal Evaluation of *Sangati* in Mumbai Municipal Schools and Ashram schools in Thane district (residential schools for tribal children) as follows

Students' evaluation

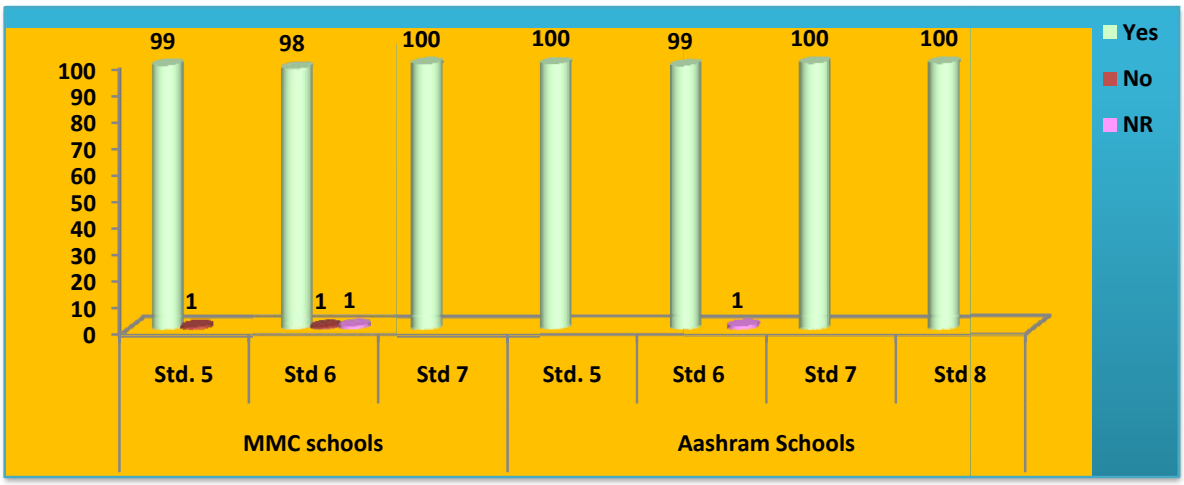
Sample Number of students				
	Std.5	Std.6	Std.7	Std.8
	No of Students	No of Students	No of Students	No of Students
MMC Schools	970	300	351	NA
Ashram Schools	120	120	109	91
Grand Total	90	420	450	91

As indicated in the tables most of the students surveyed in the Ashram schools, belonged to Marathi- medium schools. Among the upper-primary/secondary MMC, School students surveyed, most of them were studying in Marathi, Hindi, English or Urdu medium schools

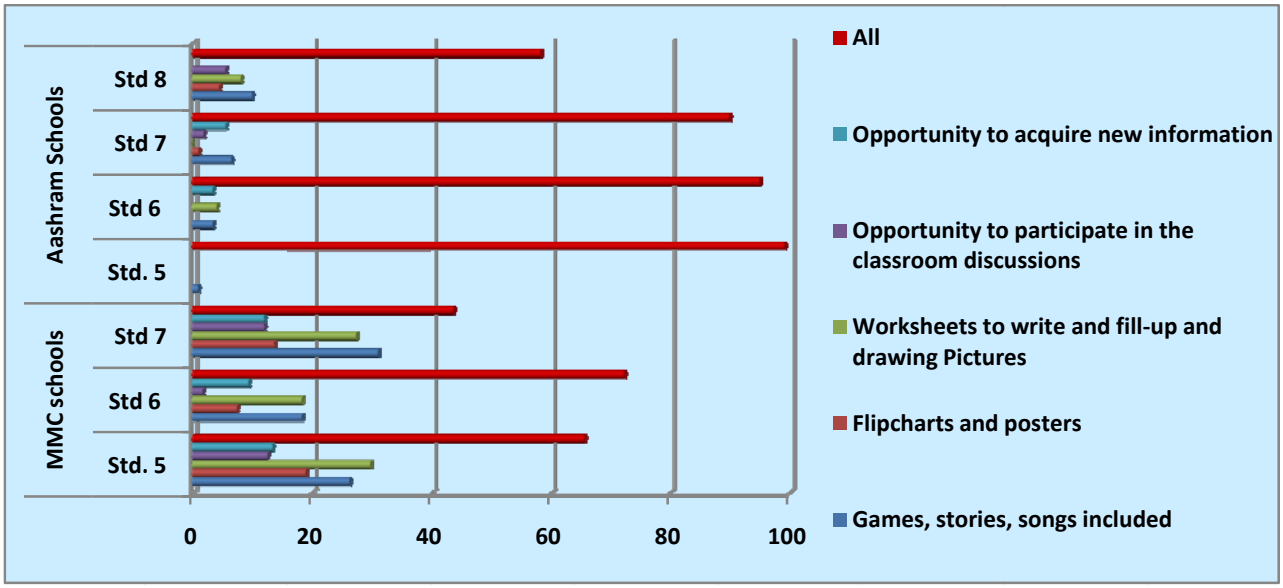
Common questions to which students' responses (Standards V, VI , VII and VIII) were sought.

Do the students like *Sangati* program?

As the tables indicate, all the Ashram school students and a huge majority of the upper-primary/secondary MMC, schools students surveyed liked the ***Sangati*** program.

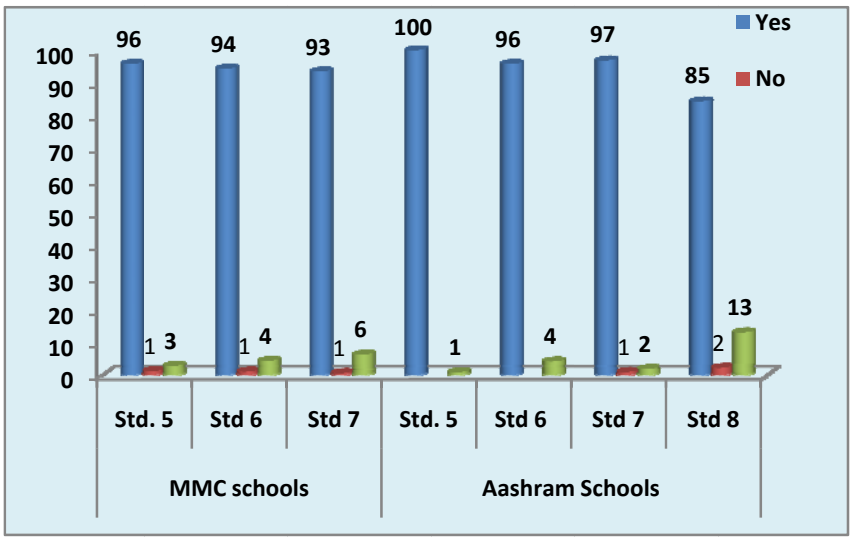


Reasons for liking *Sangati*



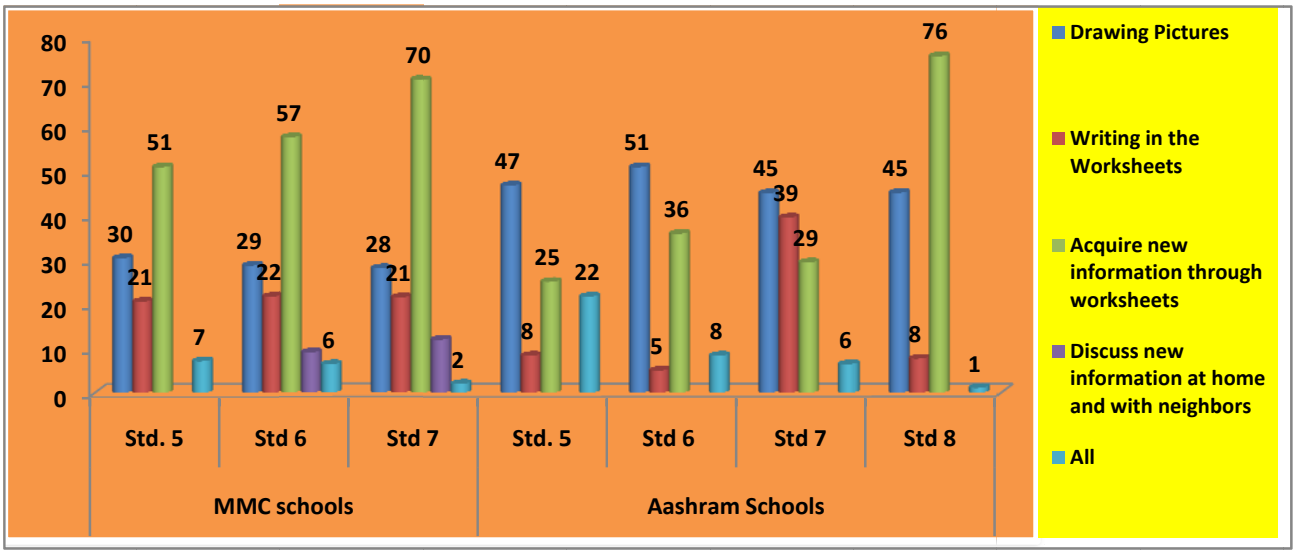
The students preferred ***Sangati*** program because of the participative nature of the program, different interactive tools that were used for conducting the sessions, the opportunities that it provided the students to voice their opinions and for the opportunity it provided to acquire new information. All these made the sessions enjoyable and exciting for the students. They didn't feel bored during the classes but got to learn new and different things through various means that they could relate to and connect with more than regular subjects.

Do you get opportunity to express your opinions during *Sangati*session?



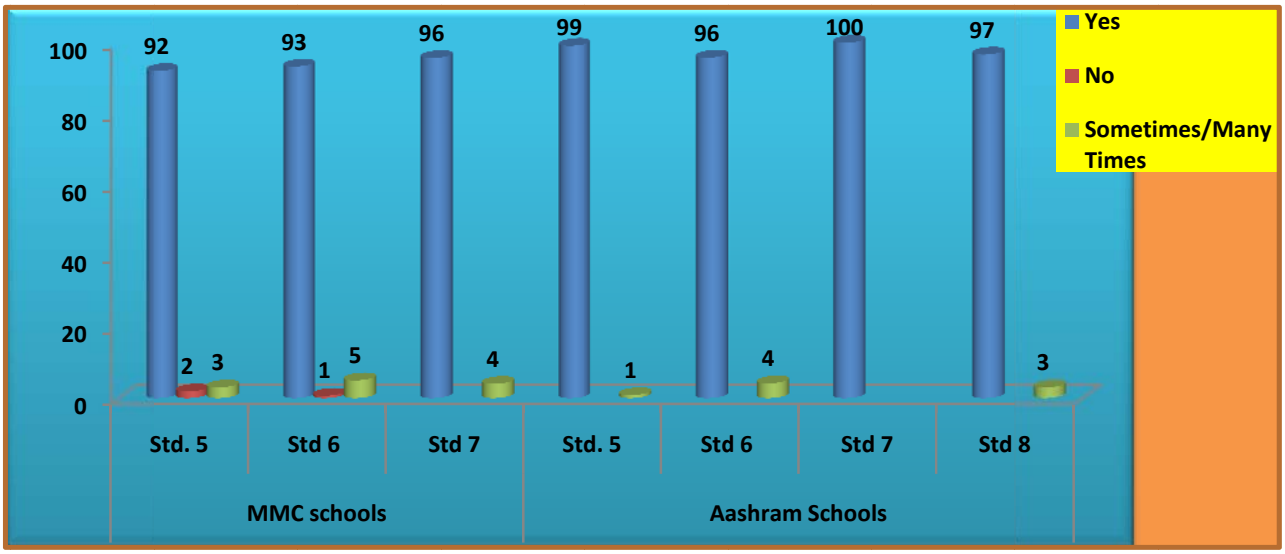
As the ***Sangati***sessions are held in an interactive manner, majority of the students felt that they were getting an opportunity to express their opinions freely in the classrooms. In regular classes they felt they were asked questionsfrom textbooks whereas in ***Sangati***their opinions mattered as part of the learning experiences.

What do you like most about the worksheets?



As detailed above, majority of the students were interested in the worksheets because they got to draw pictures in it and because it was a source of acquisition of new information and knowledge for them a lot of which was collected and analyzed by the students themselves. The prospect of writing in the worksheets did-not excite a large number of students may be owing to the issue of underdeveloped reading-writing skills at primary levels and a reticence.

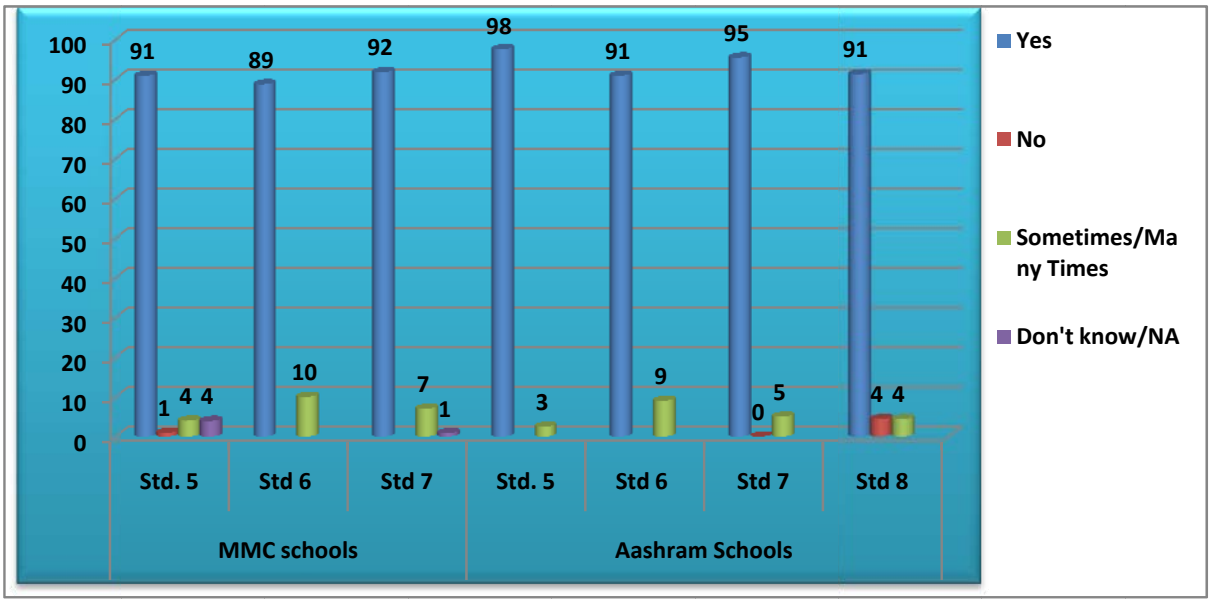
Do you ensure to attend school on the day of the week when *Sangati* program is conducted?



It is clear from the data above that a huge majority of students preferred to not miss school on the days the ***Sangati*** sessions were conducted, which is a further indication of their great interest in the program.

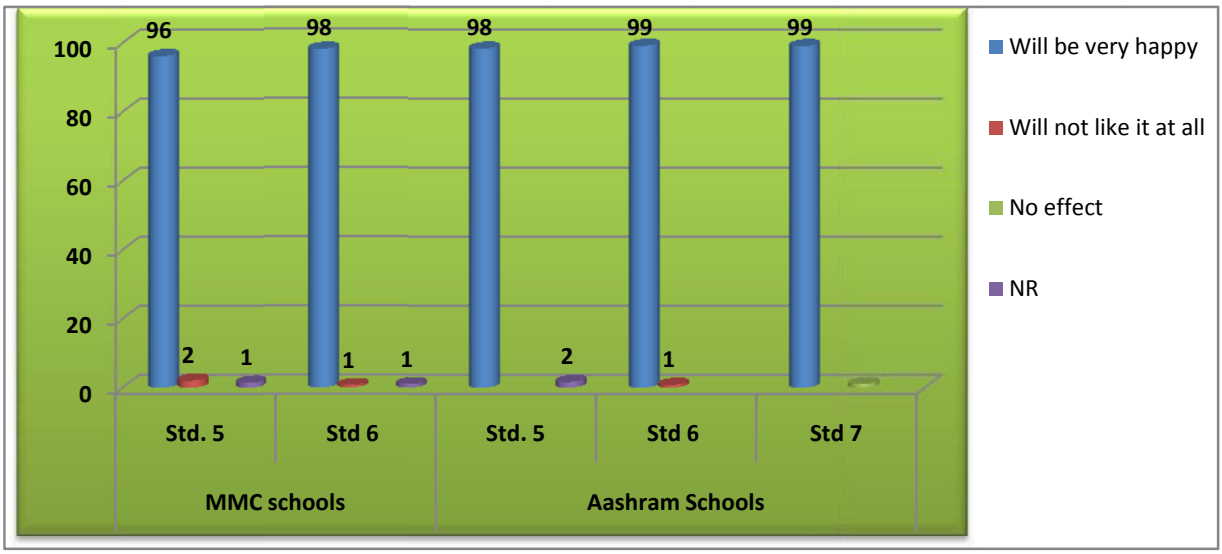
Whether your friends attend *Sangati*sessions regularly

Majority of the students again responded that their friends were mostly present on the day of the ***Sangati***sessions.



How will you feel if *Sangati* program is continued next year also?

Again, it is clearly visible that the students wanted ***Sangati***program to continue, as they enjoyed the sessions immensely and found them very useful, informative and educative.



Standard V student responses related to Kit 1: Myself, My Body and Our Needs

About Kit 1

Myself

'Who am I?' is the simplest as well as the most difficult of questions.

It is a question with which the process of learning begins, and it is said that finding an answer to this question is the aim of all learning. The ***Sangati*** series therefore begins by getting each child to understand 'Myself' or 'Who I am'.

There are nine sessions on this topic. Each session focuses on one aspect of the self or society that helps in building a person's identity. Thus, starting with the physical self and the emotional self, the sessions explore a variety of influences on a child: the family, the school, friends, the media, and the place in which he or she lives. They help children to see how these influences combine to make every individual unique.

These are mostly immersive and 'fun' sessions. Through games, worksheets and other enjoyable activities, children are given opportunities to explore different facets of themselves. The sessions set children thinking about questions that are not difficult to answer, but those that they may not have thought of before.

Throughout these sessions, some fundamental values are underlined : namely, that every human being is a unique individual; that every individual must be respected and valued, no matter how different from us; that it is a variety of individuals who make up a society; that this diversity makes our society richer and is therefore worth protecting and preserving; that in spite of these differences, there are several similarities that unite all human beings.

In other words, the overall objective of this kit of sessions is to help children understand that each 'Myself' is different and unique, and yet shares enough with others to make 'Us' similar.

My body

The body is the most obvious part of the self. Which is why, after exploring the self, we move on to understanding 'My body'.

This section contains twelve sessions that explore different aspects of the human body. The first seven sessions deal with the different systems of the body, while the next two take up the role of the mind and emotions and their link to the body. The tenth session deals with the changes that take place in the body as part of the process of growing up. The last two sessions give children an idea of the importance of taking care of the body in order to keep it in good health.

Although the sessions do contain a certain amount of information, this information is more general in nature, since the children will also be learning parts of this topic in their regular school syllabus. But by discussing the different systems one after another, the sessions will enable children to see the body as a single unit of interconnected systems that work together.

The emphasis in these sessions is on helping children to appreciate the wonder of the human body, to learn to understand and respect their own body, and to develop a similar respect towards others around them. Looking at people with mental and physical impediments, at body image, skin colour with new lenses while learning about the systems in body is given equal importance. Body is also seen as it changes during adolescent, not only its physical aspects but equally the psycho-social underpinnings highlighting the issue of gendering. The sessions are also intended to help children understand that good health is not just physical, but that it depends on the state of our mind, on our environment, our relationships with people around us and the support provided by society and State in general; that knowing about our body and learning to listen to it will help us take care of ourselves.

Our needs

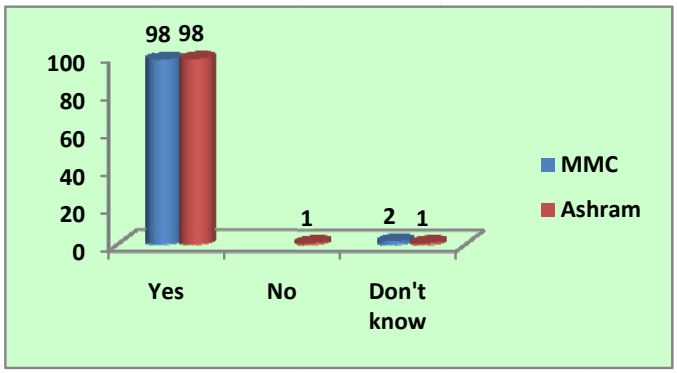
All human beings have the same basic needs. Apart from food, clothing, shelter, air and water, all of us also need education, work and recreation, care, love and security, to ensure our well-being. The two sessions in this topic help children understand this simple but very important idea.

Though this is a short section, it is important because it brings into focus values that form the foundation of the ***Sangati*** series : that in spite of having the same needs, people have different ways of fulfilling them; that this variety in ways of living enriches human life; that since it is the work of many different people that helps us fulfill our needs, human labour must be respected; that since all human beings share these needs, everyone should also have a right to fulfill them.

Has *Sangati* helped you realize your positive qualities?

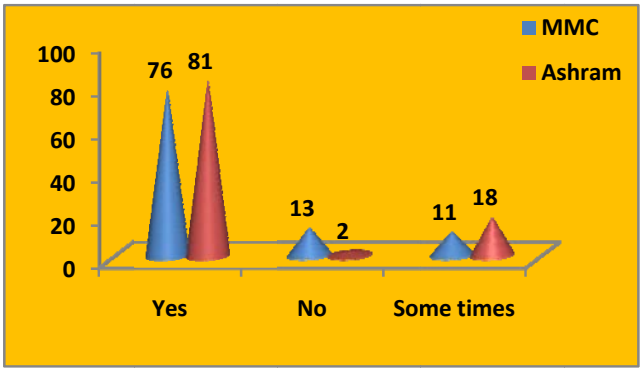
Asdepicted, majority students acknowledged ***Sangati's*** role in helping them realize their positive qualities.

the overall objective of this sessions is to help children understand that each 'Myself' is different and unique, and yet shares enough with others to make 'Us' similar



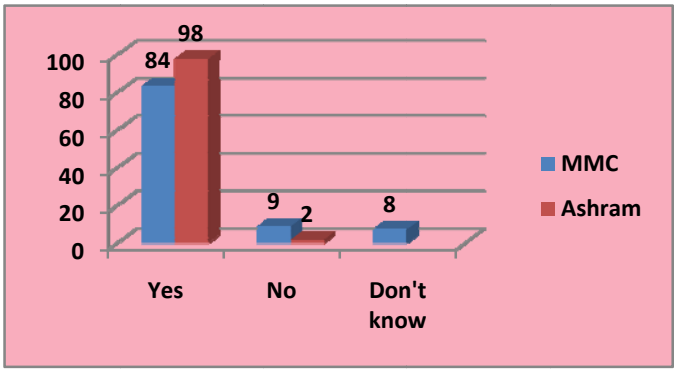
Do you think that your friends have an influence over your likes and dislikes and your nature/behavior/temperament?

As indicated, majority of the students recognize the influence of their friends in their interests, likes, dislikes and their behavior. ***Sangati*** also recognizes this aspect and focuses on group learning, using various tools and methods that can engage the students of this age-group and help them progress through their personal learning as well as through mutual learning.

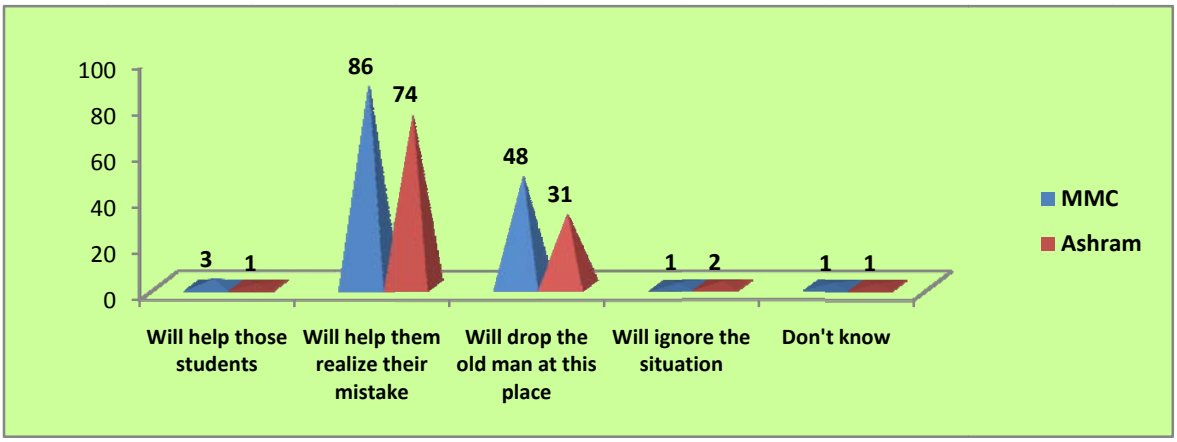


Do you think that TV has the power to influence your behavior in a positive or negative manner?

Almost an equal majority of students recognize the influence of TV over their behavior, as those that recognize the influence of friends. ***Sangati*** also recognizes this aspect in a big way and hence utilizes it in its activities in a manner that the positive influence is magnified and the negative one muted.



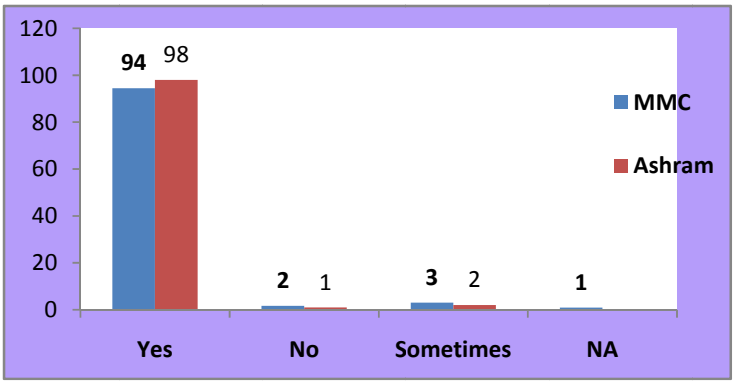
What will you do if you find certain children troubling/ridiculing an old man on the road?



Majority of the students had an understanding about the appropriate behavior in this instance. They either said that they would help the children realize their mistake or alternately would drop the old man to his place. It is heartening to note that almost none of the students responded that they would ignore the situation.

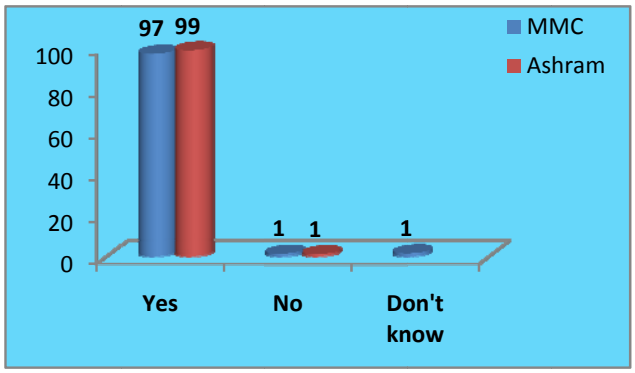
Do *Sangati* sessions make you aware about the physical as well as emotional/mental changes that come along with age?

The relevance and importance of the ***Sangati*** program for this age-group of students is evident from the students' response to the above question. This program helps them in making sense of the physical and emotional/mental changes that they may be undergoing at this age and adapt to these changes better.

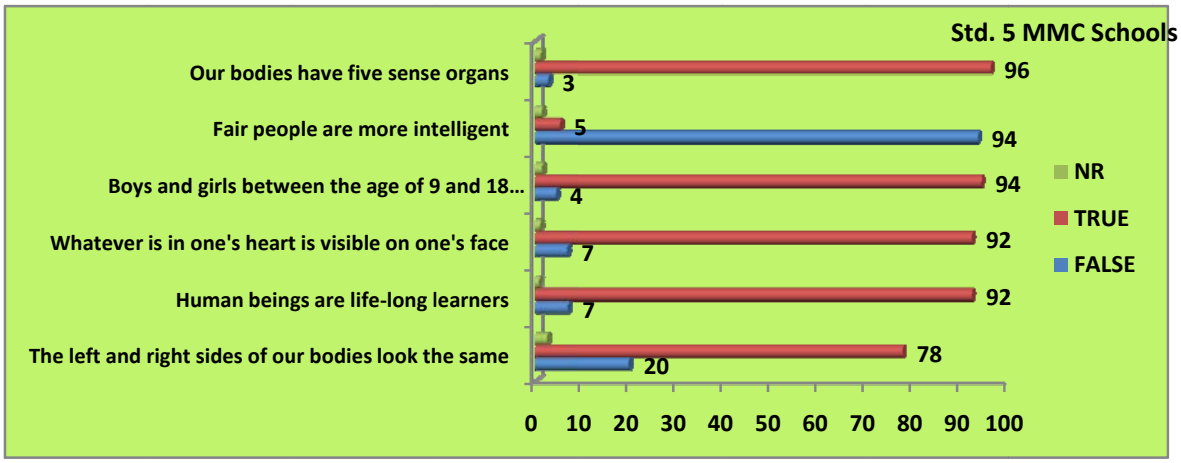


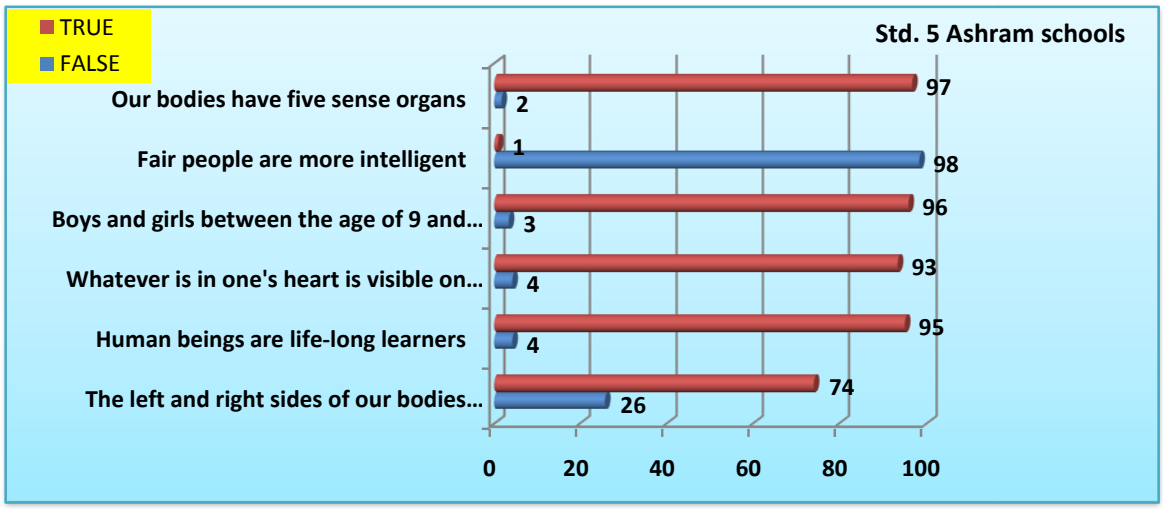
Did you find this information useful?

As expected, majority of students found this information useful, probably and especially because of the age-group they were in and the relevance of this information for this age-group.



True or false.





These questions pertain to information that students may seldom be able to acquire from regular textbooks, as they don't deal with these aspects. As is clear from majority of the responses, ***Sangati*** is having a considerable positive impact on the students, for them to be able to develop such kind of an understanding about themselves and the world around them.

Standard V student responses related to Kit 2: Our Earth and The Web of Life

About the Kit: This is the second kit the ***Sangati*** series. The first manual explored three themes: Myself, My body and Our Needs. In this manual, the focus is on Our Earth, since it is the Earth that makes life possible and helps us fulfil our needs.

We share our remarkable home, the Earth, with lakhs of other living things- plants and animals, all of which have developed over many crores of years as a result of a never-ending process of change. Thousands of species have evolved, thousands have become extinct and all the while the Earth itself has been changing too.

Session 1 sets the introductory tone.
Session 2-7 tell the fascinating and extremely complex story of the birth of the Earth and the evolution of life on it, in a manner that is appropriate for our young audience. We have focused only on the most crucial milestones in this story spanning more than 400 crore years.
Session 8 to 12 focus on the changes that have occurred on the Earth and the ways in which all living and non-living things are closely connected to one another.
In the last 200 years human beings have wrought many changes on the Earth which have far-reaching implications for the survival of life as we know it. Our future, indeed the future of the Earth itself, depends on our realizing two important truths: One, that everything on the Earth is bound together in a complex and beautiful web of life. Two, that the resources of the Earth to be used efficiently and shares wisely.

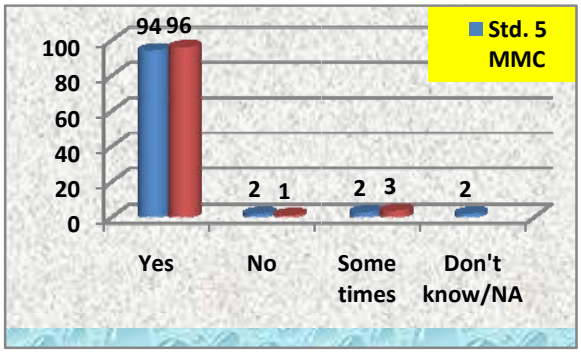
Thus, while helping children understand how the Earth works, the sessions emphasize the inter –connectedness of all living beings and point out that no particular life-form is more important than any other on this Earth. We hope that these sessions will help children to recognize and respect the wonder of Life, to develop an attitude of responsibility while using the resources of the Earth and to understand that our beautiful Earth is a miracle worth preserving and protecting.

The information included in this kit is based on present-day knowledge which may, in the future, be supplanted by newer research. While all attempts have been made to include the latest findings on this subject, we have to accept that everyday new information comes to light and that older theories are constantly being challenged. The story of the Earth is far from complete. This is what make our Earth the subject of scientists' study, philosophers' musings and poets' songs.

The following responses are from Standard V students of primary/secondary MMC schools and Standard VI students of Ashram schools.

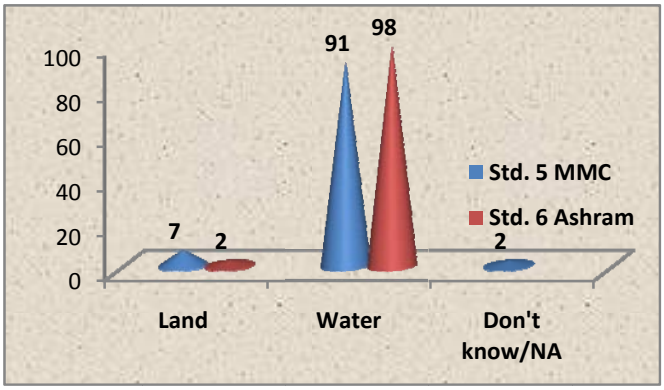
Did you understand how the earth was formed?

MMC 94 and Ashram 96% of the students responded to this question in the positive. The inputs and activities in session No. 3, about the beginning of the Earth, 'Bing Bang', which is accompanied with pictures, helps the students develop an understanding about the formation of this earth. Students seem to understand that the universe has been formed as a result of an explosion of revolving gasses that occurred in the sky. Another session on 'The counting of my grandfather's grandmother's, grandparent's… age ' gives them an idea of the massive length of time that has passes for the Earth to change and for life on Earth to evolve in current form.



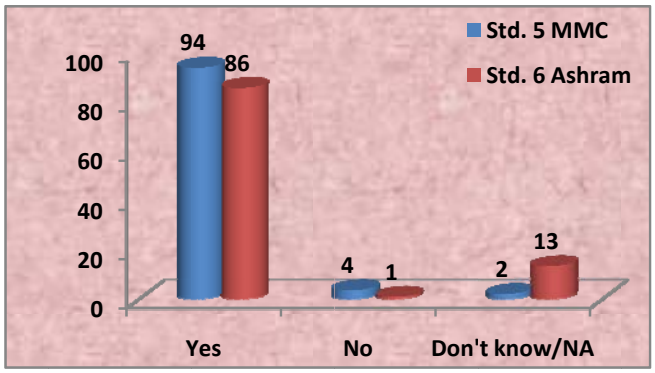
Where was the first living being on earth found/formed?

MMC 91 and Ashram 98% of the students responded that the first living being was formed in water. Students acquire this knowledge from the activity in the session 'The beginning of life'. They also develop an understanding about the living beings on this earth and their equal importance.



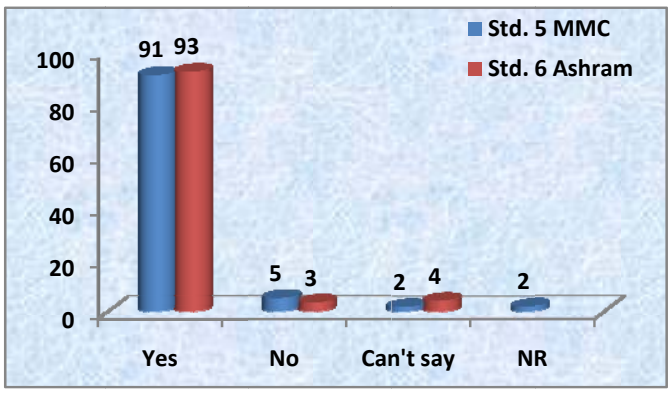
Are all living beings on earth interrelated?

MMC 94 and Ashram 86% of the students agreed that all living beings on this earth were inter-related. Beginning with Session No. 2 the entire kit discusses the inter-dependence of various living beings. Sessions 9-12 detail the variety species, the diverse environment that they thrive in and their relationship with each other. Students understand the importance of each step in the chain of life and how the destruction of even one kind of specie at any level on the Earth affects all of us.



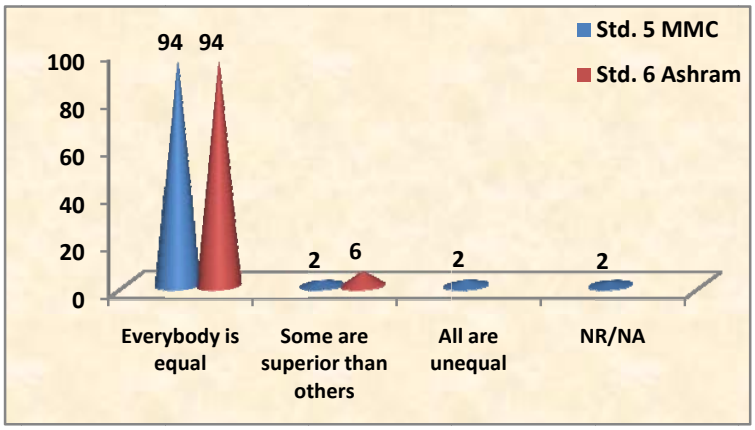
Can you compose your address from your name linking it to the entire universe?

91% and 93% of the students gave a positive response to this question. Through the session on 'Sameer's house' in Kit no. 2, students understand the journey from their names to the entire universe. They realize that even though they are young and 'small', yet they are also a part of this big universe. They are struck by the realization that even though their existence in this universe is akin to a drop in the sea, yet everyone's identity is important in the bigger scheme of things. At the end of the session, students depict through drawings, the address from their names to the entire universe.



What did you learn from the story of'Chuhiyakishaadi' (Mouse story).

(The story is about a Mouse King's search for the mightiest and greatest suitor for his daughter Princess.)

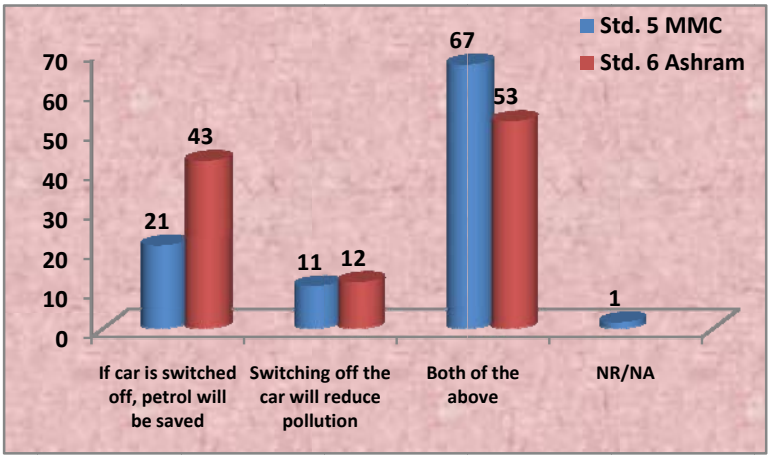


94% of the students stated that they understood from the story that everybody was equal. The story is about the wedding of a mouse king's daughter. The mouse meets and comes across many living beings and non-living things in the process to find the best, the biggest, strongest groom on Earth for the Princess. By the end of the story, it is understood that every being and thing on this earth is special in its own place. No one is big or small in the natural scheme of things. All are equal and unique. Through this arrangement, the balance of this earth is maintained. The students come across this story in the beginning of the kit itself, so that they go into the kit with the development of this understanding, which helps them navigate the kit better.

All has to be noted that all these responses above need to be significantly credited to inputs received in *Sangati* Kit 2, as none of these inputs are part of the regular school syllabus and so it is noteworthy that the students in large number have provided expected responses to the questions.

If someone leaves the car on and goes to buy something from a shop, what will you say to that person?

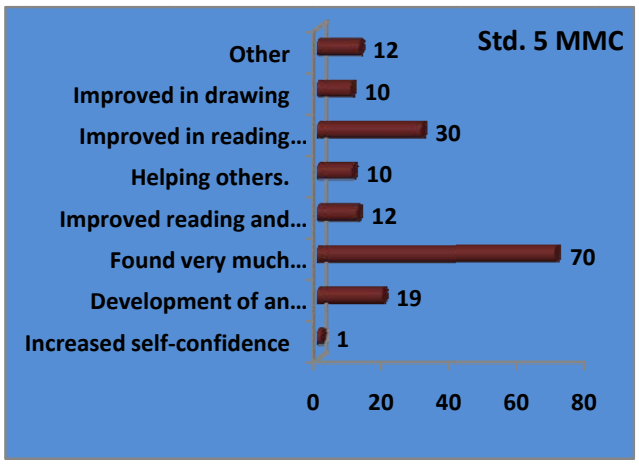
The above responses of the students are noteworthy and assume significance for the sole and extremely important reason that the content of ***Sangati***kits is unique.

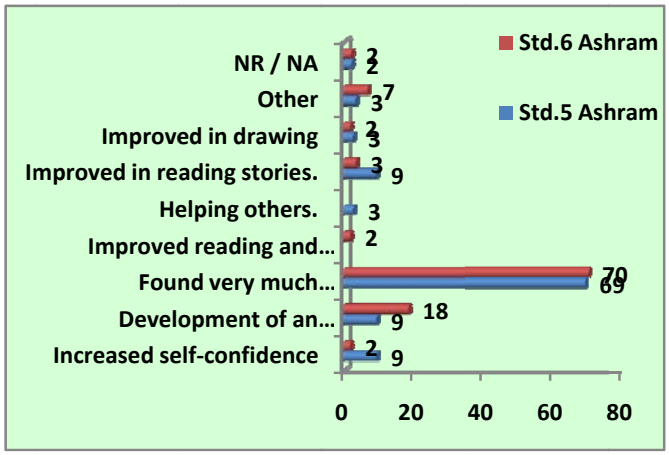


The focus on oneself and one's needs in the first Kit and the linkage that is then established with how those needs are fulfilled from the limited resources that this earth possesses, and how all life is inter-related and inter-dependent, is something that is pretty unique and something that the students have not been exposed to hitherto. Even then, their replies indicate that they are able to grasp and understand what the ***Sangati***curriculum is trying to get across to them, which is to the complete credit of the content, design as also the way these sessions are conducted by the teachers.

What changes have occurred in you because of *Sangati*?

All the students have responded that ***Sangati*** has led to positive changes in them, in one way or another. A sizeable majority found the program to be very informative. Many of them also responded that it helped them in understanding the importance of not differentiating based on religion, caste etc.





Standard VI student responses related to Kit 3: How Societies Developed

About the kit: This is the third kit in the ***Sangati*** series. While kit 1 explored aspects of the self, the human body and human needs, kit 2 focused on the origin and evolution of our earth and the web of life that links everything on it. We stopped the story of evolution when the species *Homo Erectus* first appeared on earth.Now we continue with this story.

Theme of the Kit

In this kit, the focus shifts to the history of human society - how societies have developed over thousands of years in different parts of the world to make us what we are today.

Obviously, it is not possible to tell the long and complex story of human civilization in any great detail within a short span of 15 sessions. What this kit attempts, therefore, is to provide glimpses into the past; to focus on some important developments that have shaped the course of history, on events that can be regarded as milestones and on facts that are crucial for an understanding of our world today. We have also deliberately chosen themes that are fundamental to the ***Sangati***series and that reinforce the ***Sangati***values -such as an appreciation of the richness and diversity of human life, the futility of war and violence and the need to work for a more egalitarian society.

The first two sessions talk about the need to study history and the methods used to do so; they point out how fascinating and enriching this study can be. The third session elaborates the way in which agriculture and settlement changed human life forever. Sessions 4 to 7 focus on four different aspects of life between 2000 BC and AD 1200, and highlight some significant developments in different parts of the world in this period. Sessions 8 to 10 deal with developments over the next 500 years, to show how Europe became powerful and began to

establish control over the rest of the world. Sessions 11 to 14 are devoted to the Industrial Revolution and what happened thereafter, bringing the story up to the middle of the 20th century. The concluding session provides a summary of the main ideas and values explored in this kit.

Methodology

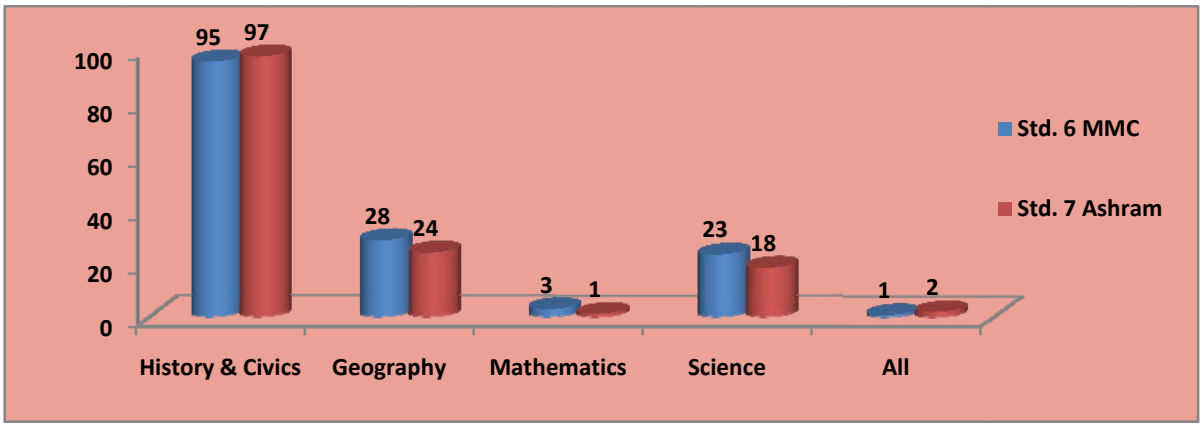
The sessions contain a lot of information, which is provided mainly through flipcharts. It is therefore extremely important for the teacher to use the flipcharts correctly and ensure that the class has understood the information fully. In order to make the information interesting and to provide a link between sessions, we have introduced three fictional characters - Kabir, Saeeda and Nanaji - who appear in most of the sessions. It would be a good idea to read all the flipcharts in advance so that you can understand the distinctive 'personality' of each of these characters and maintain a consistency of characterisation over all the sessions. Also, dramatizing their role in the flipcharts will further bring them to life.

In addition to the flipcharts, many sessions also call for the use of a world map. This will not only help the class to 'locate' the story or event being discussed, but also develop their skills of reading and interpreting maps.

Lastly, a device that we have called *Calendar of the past* is to be used to sum up every session. Some suggestions for creating the calendar have been provided in Session 1. The calendar is gradually built up using the main ideas of each session, so that by the time you reach the last session the class will know about the main developments over the last 10,000 years of human history. This kit reflects our perspective on history - a perspective that has been developed through interaction with many writers, teachers and students of history. Apart from that, We have referred to many books and electronic sources for the information provided in this kit. The most important references are given below.

The following responses are from Standard VI students of primary/secondary MMC schools and Standard VII students of Ashram schools.

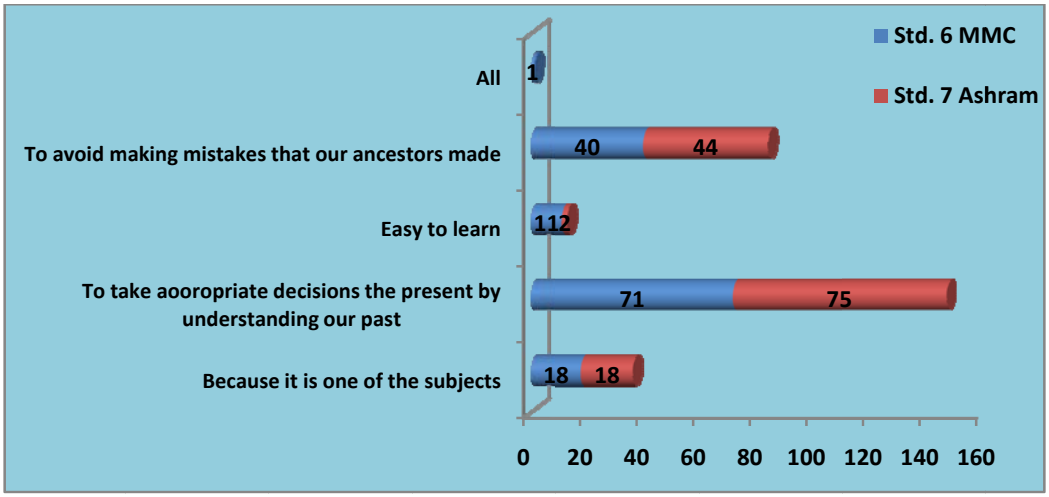
'How Societies Developed', this kit is related to which of your school subjects?



As evident, majority of the students could relate the ***Sangati***kit 'How Societies Developed' to History/Civics.

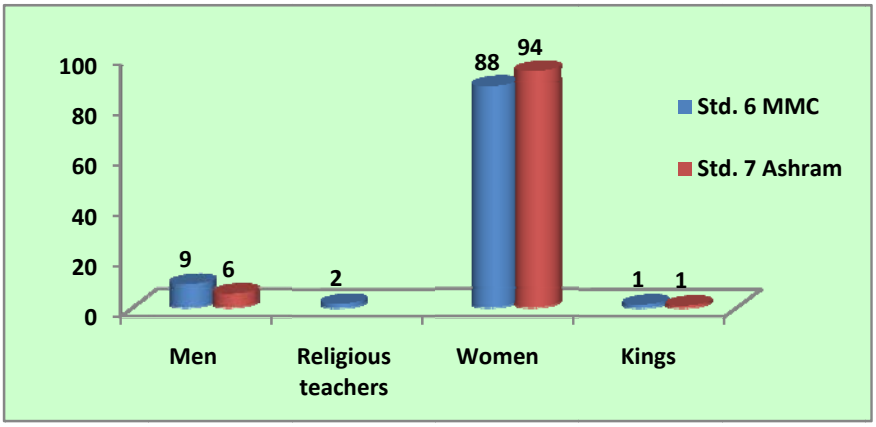
Why do we need to study 'History'?

Majority of the students understood the importance of studying 'History' and understanding our pasts. Some students also gave multiple answers to the question.

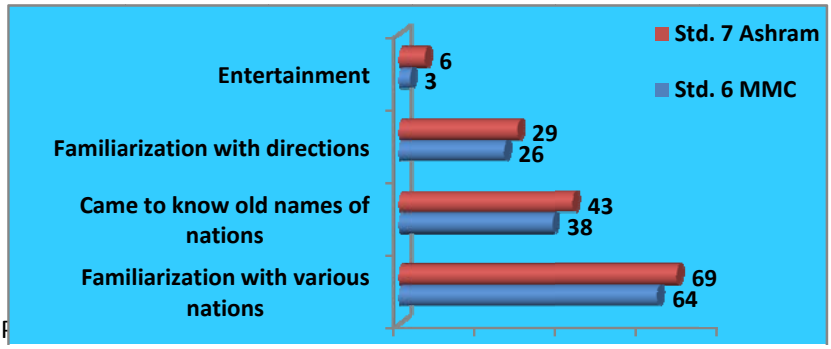


Who invented agriculture?

Majority of the students had the understanding that agriculture was an area where women were primarily involved and that it was started by women. This input is received only through ***Sangati*** and none of the textbooks or other formal inputs (or even informal ones) have contributed to the student's response in such a large proportion.

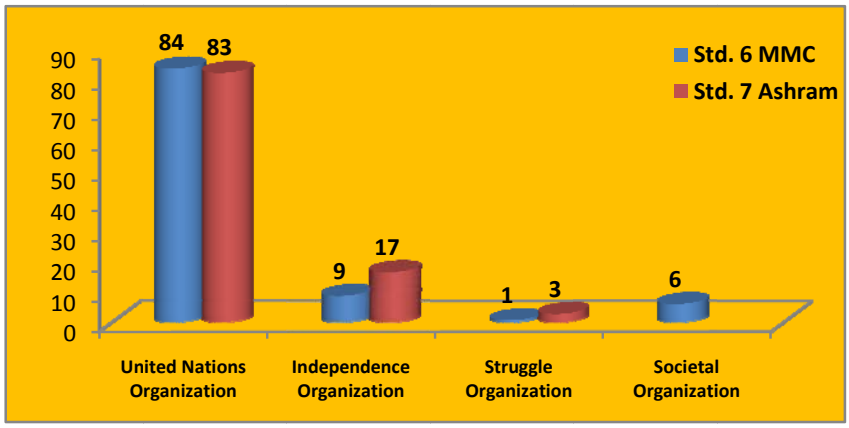


How did *Sangati* Kit 3 help you in map reading abilities?



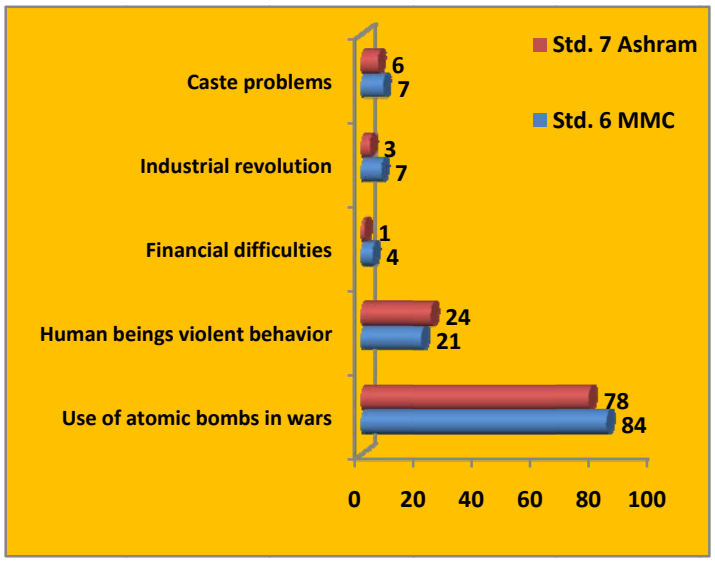
Students found map-reading interesting and informative for various reasons as given here.

Which organization was established to ensure world peace?



Majority of the students knew the answer to this question and till Std. VII th this input too is not given to children in regular school texts.

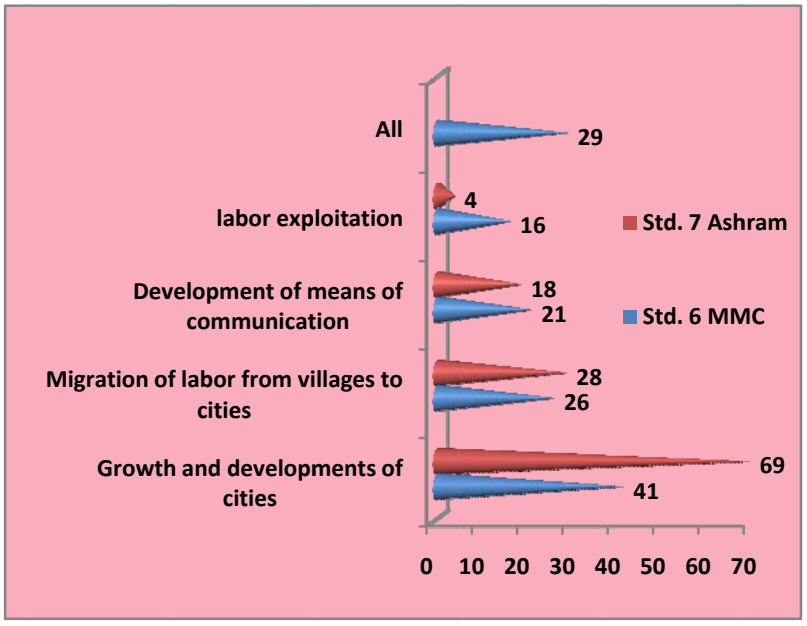
In the long history of conflict , what was the biggest mistake so far?



The students linked wars with immediate consequences and could not develop deeper linkages, probably because of the age group they belong to, and also because of lack of thought or even 'counter-thought' given to this issue in school textbooks to explore such linkages. All the same, they understood the harmful effects and the destruction caused by use of atomic weapons and felt it's use is deplorable

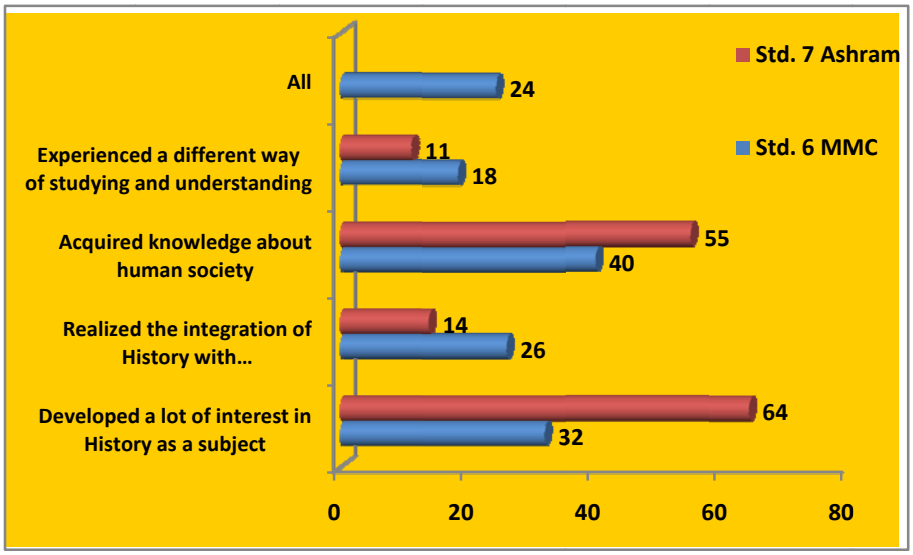
What developments followed in the wake of Industrial Revolution?

Majority of the students considered only the most obvious aspects of Industrial Revolution and not its negative impact, mainly because it is presented to them in the school textbooks in an unquestioning manner, as a majorly positive development, its negative impacts largely muted. Though ***Sangati*** provides



a holistic view of Industrial Revolution, yet it possibly needs time and persistence to really get the complex concepts across to students, given the lopsided view presented in the textbooks, media and lip service paid to impact on environment and social inequality in general. Another key factor that needs to be considered that these students come from extremely remote areas and no actual experience of cities and industries. It is a an imagination they derive from the media and advertising at large.

What was your experience after going through the kit "How societies developed"?



It is a very big take away to realize that ***Sangati*** kit 3 succeeded in developing an interest among the students in studying and understanding History which is normally disliked for being loaded with unrelated 'facts'. To a certain extent, it also helped the students understand the interdependence between subjects and areas, but there is some way to go before this is developed satisfactorily in majority of students.

The extent of success of the ***Sangati*** program is limited by various factors like its being a supplementary program whose sessions are conducted only once a week, its demanding methodology and content in comparison with regular subjects, to which students are used to, different pedagogical style, relative inexperience of the teachers in conducting the sessions etc. As a result, any progress that is made through ***Sangati*** is expected to be gradual and not immediate. Despite this the retention of content passed on only through ***Sangati***, the ability to correlated diverse concepts/themes, the feelings and values seen important and positive by students is adequately noticeable.

Standard VI student responses related to Kit 4: The Way We Live

About the kit: This is the fourth kit in the ***Sangati*** series. The third kit, entitled **How societies developed**, explored the history of human societies and how they grew and changed over thousands of years. This story is taken further in the present kit, which deals with contemporary societies. The spotlight is on Indian society today - the problems that we face, and the efforts to resolve them.

The topics explored in this kit are either ignored by the regular curriculum or merely referred to in passing. But if we want education to be relevant, we need to talk about what is happening around us, and how it is affecting our lives every day.

Whether we are aware of it or not, the problems of our society - from pollution to unemployment to communalism to corruption - affect all of us, including our children. In fact, children are often confused by the conflicts and contradictions they see around them. The information that they have or the points of view that they get to hear, may often be incomplete or one-sided. This results in their growing up feeling too helpless to deal with these real problems or not caring about solving them.

In this context, we as teachers can provide our children the opportunity to explore these critical issues honestly. It is only when they understand what the problems are, and cultivate the habit of looking at them critically, that they will develop the attitudes and the skills necessary to resolve them. Such a process will also make education more meaningful by bringing the realities of the outside world into the classroom.

Since we have a limited number of sessions in this kit, it is obviously not possible to deal with every aspect or problem of our society, or even explore a single issue in all its dimensions. We have therefore focused on those issues that we consider most important and immediately relevant.

Session 1 provides a very brief summary of the previous kit; it reiterates the idea that human beings always live in groups and that our society is in fact made up of a complex web of relationships.

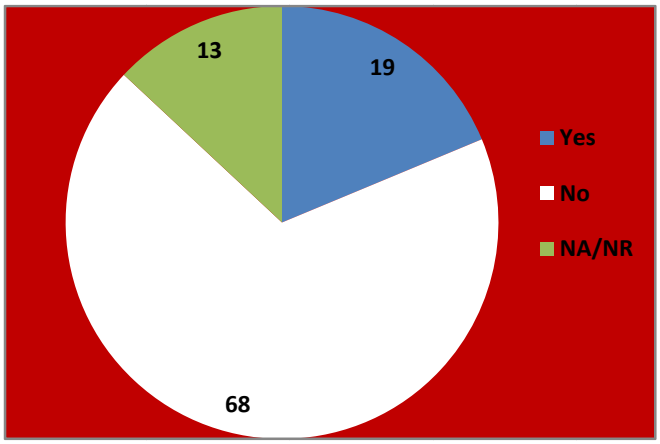
Sessions 2 to 18 explore different facets of our society today - institutions like the family and caste, problems such as gender inequality and communalism, the strength and weakness of our democratic institutions, the wide gaps between rich and poor that are not just persisting but also increasing, the problem of war and violence, the increasingly aggressive ideas of nationalism that threaten to tear the nation apart, the growing influence of the mass media. . . . Each of these facets is discussed in the course of one or two sessions. A more detailed introduction to each theme is provided at the beginning of the session(s) in which it is taken up for discussion.

Session 19 concludes the kit by reinforcing the need for all of us to come together to resolve these problems and create the kind of society we want.

Some of these topics may seem too ‘adult’ or too ‘heavy’ or too ‘controversial’ for children. But we have deliberately included them for the reasons explained above. As in every **Sangati** kit, every effort has been made to address the topic in a manner that will interest children and challenge them to think. We have also tried to ensure that discussions on issues do not remain at a theoretical level but draw on the children’s own experiences and their opinions. Many of the activities that appear here have been tried out by school teachers with their students. It is the positive response received from these teachers - and children - that has encouraged us to include these topics in this kit.

The responses below pertain to Class VI students of primary/secondary schools

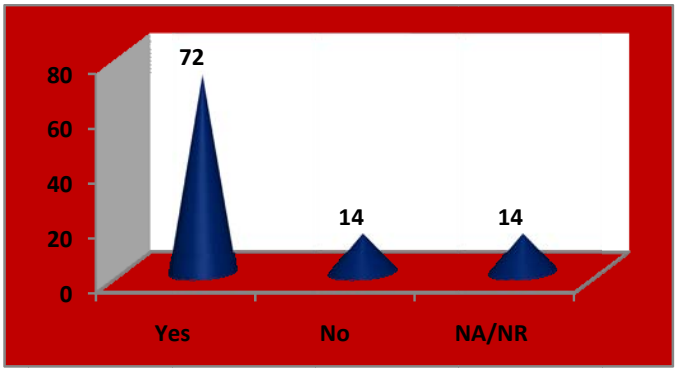
If you were in Eklavya's place, would you have given your right thumb?



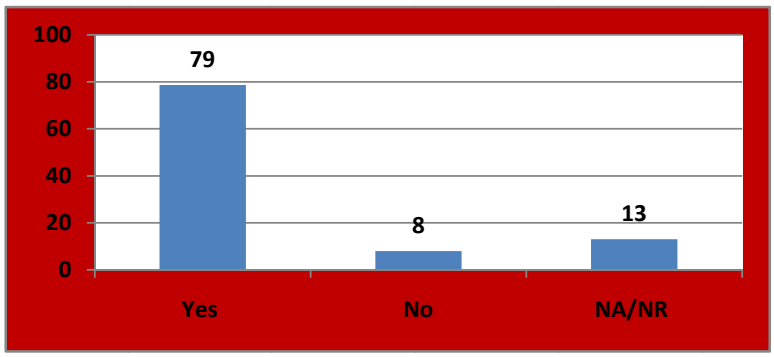
Majority of the students probably realized the hidden injustice perpetrated towards Eklavya debt' in the story, (Eklavya was a mythological young man who was denied education by a upper-caste, Brahmin priest who taught princes and instead the Brahmin priest demanded that Ekalvya cut-off his right thumb as 'teacher's and hence, refused to be meted such injustice if placed in his position

Do you think that there is a wide rich-poor divide in India?

Majority of the students realized that there was a wide rich-poor divide in the country. This aspect is an important part of the ***Sangati*** sessions and the causes are also analyzed.



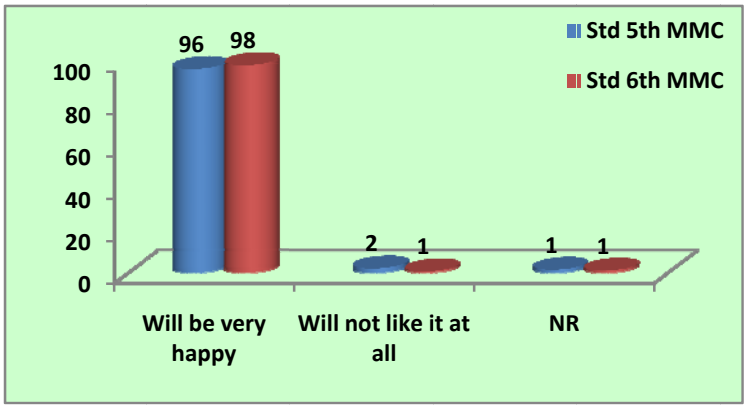
Whether taking everyone's consensus is required before taking any decision?



As is evident, students realized the importance of the democratic process of discussing and listening to each other's' views before arriving at decisions.

Again it must be highlighted here that the regular textbooks do not make any mention of these issues and do not provide space for disagreement. Thus the larger proportion of expected response to questions above indicates the impact ***Sangati*** has left on the students' minds.

How will you feel if *Sangati* program is continued next year also?



Again, it is clearly visible that the students wanted ***Sangati*** program to continue, as they enjoyed the sessions immensely and found them very useful, informative and educative.

Standard VII student responses related to Kit 5: Understanding Change

About the kit: The first kit of ***Sangati***was an exploration of ***Myself, My Body and Our Needs*.** Since it is the earth that provides for our needs, the second kit focused on ***Our Earth and the Web of Life***. In the third kit, the focus shifted to human life and to an understanding of ***How Societies Developed*.** After this brief tour through human history, contemporary social issues were discussed in kit 4, which dealt with the problems and challenges posed by ***The Way We Live***.

A recurring motif in all these topics was the idea that things have kept changing, and are continuing to change – whether it is the Earth that changed from a mass of gases to a planet supporting and sustaining millions of life forms, or human society that changed from a nomadic, hunter-gatherer lifestyle to the industrialized societies of today. The theme for kit 5 is, therefore, ***Understanding Change***.

The objective of the kit is to help children understand that change is constant and that we are today living in a time and place where things are changing at a very fast pace. Since we are faced with change at all levels, we need to learn how to deal with it. The kit therefore attempts to do two things. One, it tries to help learners understand some concepts about change – that change may be of different kinds, that one change often leads to many more, that a change we bring about may have unanticipated consequences, etc. Two, the kit explores some of the most important changes affecting the learners and the world around them at present - the changes related to growing up, changing economic policies, changing attitudes today, etc.

The kit explores changes at three levels – at the individual or family level; changes in society; and changes in the natural environment. These changes are discussed in the course of 20 sessions.

The first two sessions introduce the idea of Change and how the only thing constant in life is that everything changes. They also put forth some of the basic concepts or facts about Change, which are explored further in later sessions.

Sessions 3 and 4 focus on two aspects of change at the individual / family level – first the bodily and emotional changes that take place during adolescence and then other changes that may affect us and our families.

Sessions 5 to 12 take up different aspects of social change in India – changing technology (including rapid industrialization since Independence and the communications revolution today) and its consequences, including urbanization and its challenges; changes in economic policy in recent times (such as privatization and liberalization); changes in people's attitudes (to politics and to other social issues) and changing values.

This is followed by three sessions - 13 to 15 - dealing with environmental changes – around the world as well as specifically in India. The reasons for these changes and their adverse consequences are also discussed.

Having explored these different facets of change, two sessions - 16 and 17 - are devoted to the assessment of the changes that have happened in our country since Independence. The idea of Progress is also introduced, leading to the question: Has India really progressed? When can we be sure that Change is truly Progress?

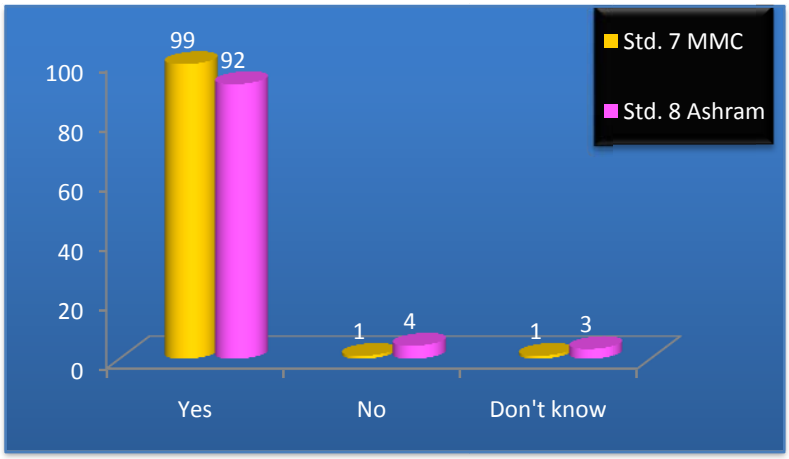
While some guidelines for assessment are provided in the Session 18, the following session – 19 - has two inspiring stories of how 'ordinary' people can initiate change. The first story from south India is about a people's movement to oppose a harmful change; the second story from central India tells us how a community got together to bring about positive change.

Session 20 sums up the earlier sessions and reinforces the message that all of us need to be aware of Change and learn to deal with it positively – not just in the sense of coping with changing circumstances but also by becoming initiators of changes that will benefit everyone.

As always, many complex ideas are conveyed through stories, games and the use of posters, flipcharts and other visual aids. A special feature of this kit is the *Kites of Change.* In the second session of the kit, children make kites as part of a craft activity, and write down some of the *mantras* of change – for example, 'Change is constant' or 'We need to deal with the changes that affect us'. Since each session unravels a different facet of the concept of Change, at the end of every session you have to add a card (summing up the aspect dealt with in that session) to the appropriate kite. Thus, at the end of the kit there is a readymade visual aid for summing up the sessions.

The following responses are from Standard VII students of primary/secondary MMC schools and Standard VIII students of Ashram schools.

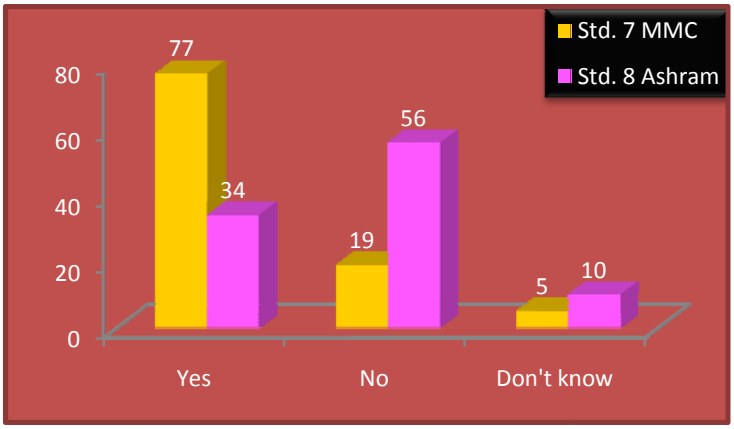
Do you think change is constant?



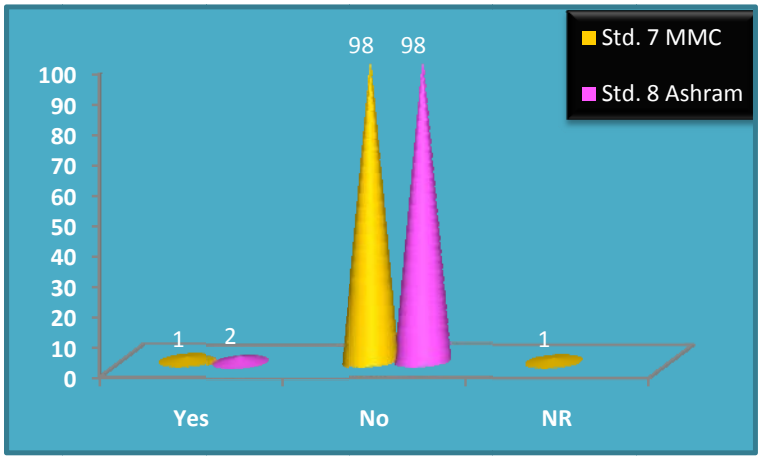
MMC 99% and Ashram 92% of the students agreed that change was constant. Students form their own perspectives about their surroundings and the environment they live in. The students participate in the discussions that accompany Session No. 3 'Physical changes'. During these discussions, the students discuss and acquire knowledge about the, physical, mental, psychological and emotional changes that are occurring within them. Students put forward their viewpoints on these undergoing and anticipated changes according to their age-groups and their abilities. The students understand from Budhiram Baba in the story in Session No. 7, that change is constant. During the discussions, the students give examples about changes that have occurred, from bullock carts to metro trains, from caves to sky-rocketing buildings etc. Students' responses indicate that they are developing an understanding about changes occurring at all levels.

Whether the same change can effect different people in a different manner?

MMC 77% and Ashram 34%ofthe students agree that same change can have a different impact on different people. Students arrive at an understanding that just as the same change is viewed differently by different people, its impact on them and their reactions to it also similarly differ. Students have a good discussion on Session No. 10 'A New India', and clarify that the development of newer technology post-independence has led to varied changes and their different impacts on various people at different levels. They exemplify that humans have been replaced by machines and there has been diverse nature of impact on agricultural yields due to modern technological options .

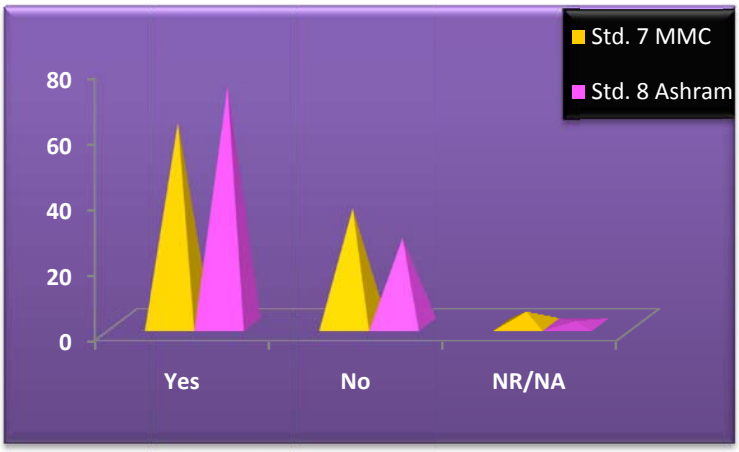


Is it right to fight or commit acts of violence in the name of caste, religion etc.?



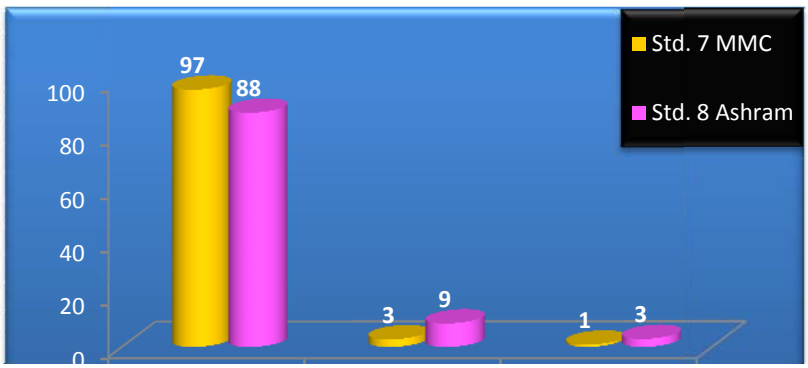
98% of the students agree that it is not correct and justifiable to fight or indulge in violence in the name of caste, religion etc. They understand that mostly such violence affects innocent people only. Through the satire, 'What is this joke?' in session No. 11, 'Political changes', children can grasp the political intent behind the violence that occurs in the name of caste, religion etc. Students further understand and discuss that the loss of public life and property is their own and nation's loss, and that violence is not a solution to any problem.

Do girls and boys get equal opportunities in our society?



This reply from the students was probably based on the positive changes that many were witnessing around them in terms of the opportunities available to girls and boys. More specifically, they express this opinion after coming across the example of 'Sujata Rane', during Session No. 5, 'City Life'. They further opine that males and females should be given equal opportunities in all walks of life, whether in cities or in villages. Some of them also state that they were already witnessing this in their homes.

Are environmental changes impacting our lives?



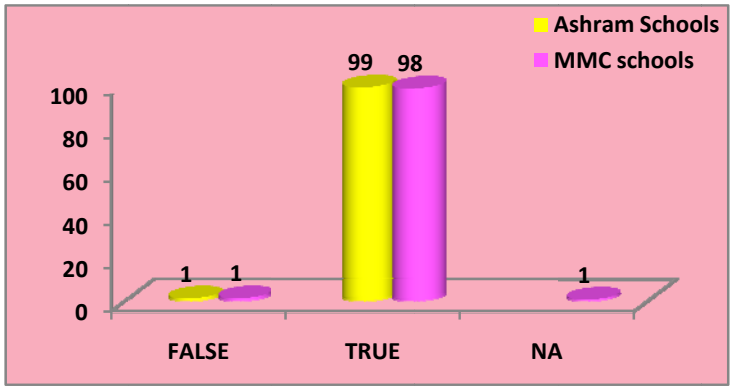
97% and 88% of the students agreed that the changes occurring in the environment were affecting us. Students develop an understanding about the environmental changes through Session No. 14, ' The Situation In India'. Along with a discussion on social, cultural, economic,,

physical, emotional and mental issues, students are also made aware about the changes that our environment was undergoing. The activity ' Warning bells' that is a part of session 14, 'The Price we have', deals with the environmental impact of human interventions/activities. Students clearly opine that there was an increasingly adverse impact on the environment due to human greed, and this was in turn affecting the quality of human life. They gave examples like the increasing prevalence of serious illnesses like cancer.

True or False

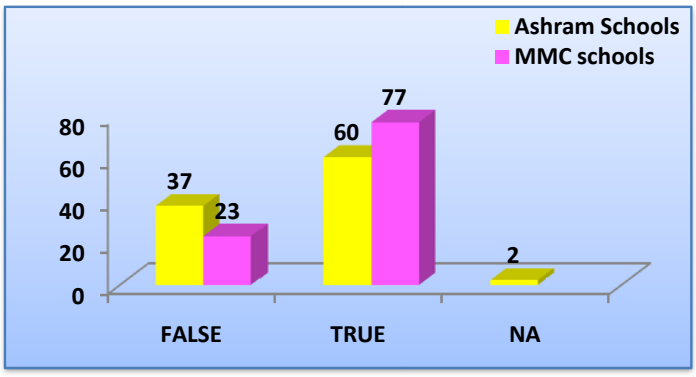
1. During adolescence, our feelings and thoughts also change due to the changes happening in our bodies

MMC 99% and Ashram 98% of the students agree that during adolescence, our feelings and thoughts also change due to changes happening in our bodies. Session No. 3, 'Bodily changes' discusses about these changes. Students get an understanding about the emotional, mental and psychological changes that accompany their physical growth. Certain changes make them realize that they are growing up. At times, students get emotional and sad. They understand, discuss and agree with the experiences they are themselves undergoing.



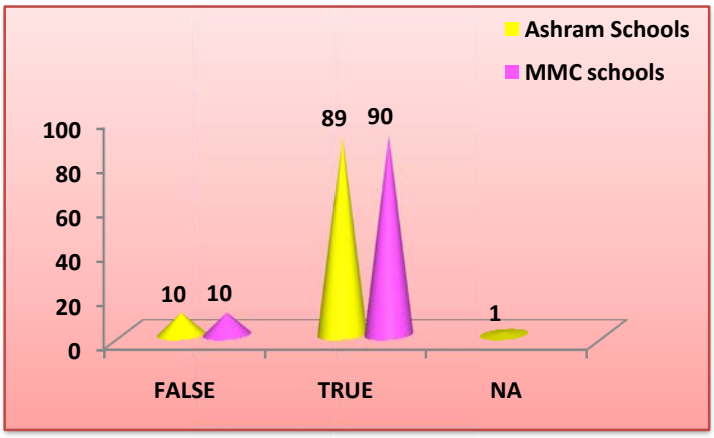
2. Dalits are better placed in cities as compared to villages

MMC 77% and Ashram 60%Students have a discussion on the caste system in the session on 'City Life', through the story of Changdev Mahalo, or through the story of Anil in session 12, 'Changing perspectives, Changing Values'. Students vocalize that they don't differentiate with other students in school or with their friends at home, on the basis of caste. They further opine that they celebrate the festivals of all castes and religions, share their food in school with all the other students etc. At the same time, they were concerned that differentiation based on caste is still more rampant in villages, as compared to cities.



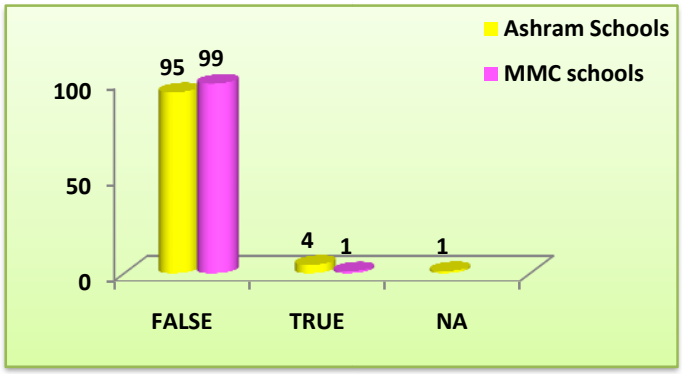
3. **The rich have become richer and poor even poorer because of the processes of globalization**

MMC 90% and Ashram 89% of the students felt that the process of globalization had led to rich becoming even richer and the poor poorer. Students could understand the concept of financial difficulty through the conceptualization of 'India shining or India suffering'. They could visualize themselves in the situation of financial difficulty and empathize. At the same time, they felt that the situation could be changed based on education and hard work.



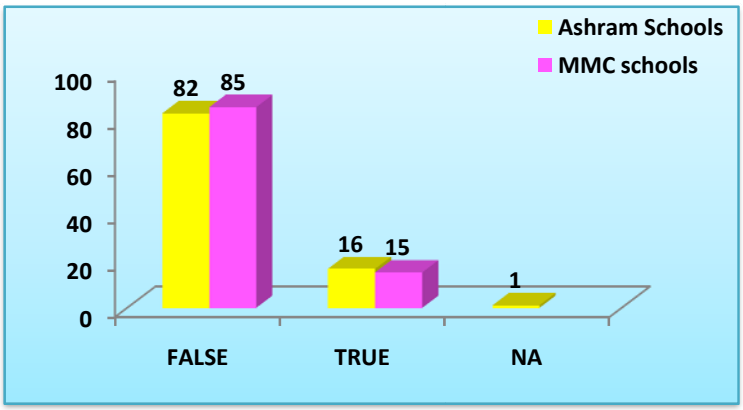
4. **If you don't like anything you should indulge in violence in protest**

MMC 99% and Ashram 95% of the students believed that violence was not a legitimate or suitable means of protest. They thought that engaging in violent behavior was not beneficial for anyone in society. If one wanted to get one's point of view across, it should be done through discussions and debates rather than through violent means. They also felt that it was essential to listen to others' point of view and work together rather than work against each-other. The activity titled 'Place to play or place to stay' in the session No. 18, 'Getting involved with change' helped the students in understanding these aspects.



5. **Luxurious lifestyles do not have any environmental impact**

MMC 85% and Ashram 82% of the students believed that luxurious lifestyles had an adverse impact on the environment. The poster 'Plachimada fights a disastrous change and Bilgaon leads the way for change' in the session 'Making changes happen' helps students understand the environmental impact that accompanies the increasingly luxurious lifestyles of people. The increasing pressure on earth's resources



due to their indiscriminate use by human beings is also discussed in session 10 in the discussion on 'A New India', and in session 13 through a discussion on 'Land, water, air, why should I care'.Students understand the adverse environmental impact that is caused due to various reasons like increasing number of borewells, depletion in ozone layer, use of pesticides, insecticides etc. Students can understand that human beings started indiscriminate use of the limited resources provided by the earth for their own selfish interests and in the name of growth and development. It has now reached a condition where the environmental impact of this blatant misuse is visible in the form of phenomena like floods in one place and droughts in the other. The pollution levels have increased enormously to the extent that life on this planet is itself under threat.

Standard VII student responses related to Kit 6: 'Preparing For The Future'

Preparing for the future is the sixth and last kit in the ***Sangati***series. It attempts to provide an opportunity for children to put together all the things learnt earlier and apply them in preparing for their lives ahead.

The very first kit began with an exploration of the self; the focus was on trying to understand ***ourselves, our bodies and our needs***. Since it is the earth that fulfils all our needs, the second kit talked about ***ourearth*** and how all of us are a part of the ***web of life***. The third kit took the story forward with a journey to discover ***how societiesdeveloped*.** In the next kit, the focus shifted to our own society and the challenges it faces, when we tried to understand***the way we live*.** Since we live in a rapidly changing society, ***understanding change*** – in ourselves, our society and our natural environment – formed the central theme of the fifth kit.

Thus, the first kit began with an attempt to discover the self. The journey then moved outward – into the distant past, from the time our earth was born, through the millions of years of evolution, and then the history of human societies and the challenges and changes in society today. With this kit, the journey comes full circle as the focus shifts once again to the self. As the title of the kit reveals, the attempt here is to equip children with some of the most important skills for living together, for building a better future for all. This kit is important since it includes values and skills that will help children grow up to be concerned individuals, learning to live together in harmony, being informed and making the right choices, whatever their future careers may be. The earlier kits talk about the past, the present and the changes that we see around us. This kit is a preparation for the future.

The first session explains the links that bind ***Sangati*** together, serves as a reminder of the kits so far and introduces the theme of this kit.

Sessions 2, 3 and 4 deal with self-image. The need to understand oneself, to discover one's talents and potential, to develop a positive self-image, to explore and develop a set of values that define one's personality – these are the topics dealt with in these sessions.

Session 5 provides a link to the next set of sessions by pointing out the need to develop and strengthen certain skills that will equip an individual to deal with life, now and in the future.

The first skill taken up for discussion – in sessions 6, 7 and 8 – is the skill of communication : a skill that all of us possess, and yet one that each one of us can learn to improve. The three sessions not only explain the process of communication and some of the factors that come in the way of effective communication, but also provide space for children to practice – and thus strengthen – this basic skill.

A similar approach has been adopted while discussing another important skill – dealing with conflict – in sessions 9, 10 and 11. Recognising that conflict is part of life, trying to understand the factors that lead to conflicts (both within and around us), learning to find non-violent and non-aggressive ways of dealing with conflict – these are some of the areas that these sessions focus on.

Sessions 12 and 13 point out the need to have a systematic approach to problem solving, the need to think creatively and develop the attitudes that facilitate the process of finding reasonable solutions to problems that all of us face. Here again, children are given opportunities to actually apply these skills and thus enhance them.

While problem solving skills are important, it is not enough just to react to problems; one also needs to proactively plan for the future and develop a strategy to achieve one's goals. This forms the theme of sessions 14 and 15; the sessions also outline a practical way of planning for the future.

Session 16 ties up the different themes of the sixth ***Sangati*** kit and reiterates the need to look to the future with hope and meet it with confidence.

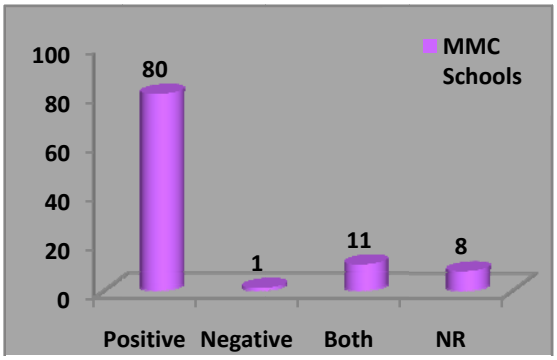
Session 17 is the concluding session of the ***Sangati*** series. It provides an opportunity for children to relive the ***Sangati*** journey through an exhibition of all the kits. Through an interesting quiz, it also challenges them to remember the most important milestones along the way.

As always, many complex ideas are conveyed through stories, games, flipcharts and other visual aids. This kit makes extensive use of cue cards to get the children to read out stories, incidents, situations, etc. As the emphasis is on building communication skills, we have suggested that the cue cards be given to volunteers a day or two before the session so that they can practise reading the text. Therefore do remember to photocopy the cue cards in advance.

A special feature of this kit is the personal diary. We have introduced this diary in the first session of the kit. Some activities in the kit have been created especially for entry into the diary so that children get used to the concept and use this device for introspection and to improve their writing skills.

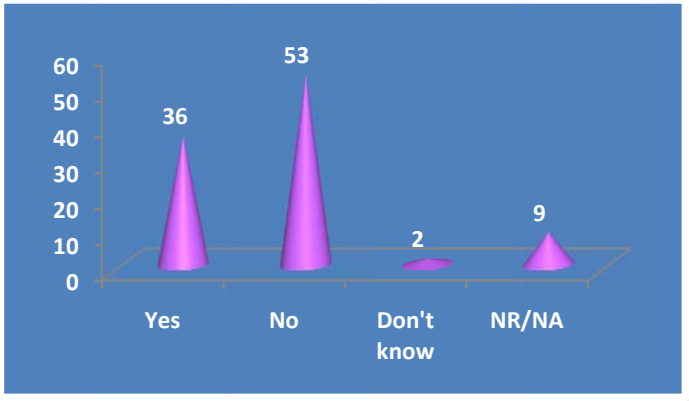
Which perspective did you like of the story "Two seeds"?

The story 'Two seeds' is based on the premise that without worrying about the future, which is unknown, one should face the problems coming one's way fearlessly. This story is about two seeds that are waiting for the rains to sprout. One of these seeds has a positive outlook towards life whereas the other negative. 80% of the students prefer the positive outlook to the negative one.



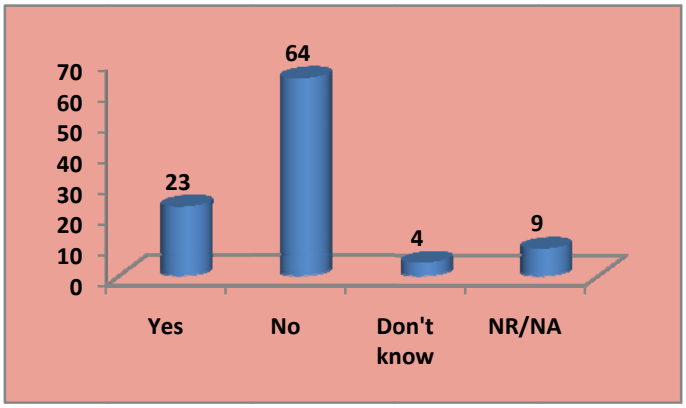
Do you feel everyone does-not have special talents?

53% of the students felt that every individual has some special talent and is also proud of such talent. The stories of Johra, Babu, and Roopak titled, 'No matter falls from the sky' is narrated in Session No. 3, 'Growing Up'. Through these stories, students realize that certain individuals may be good at dancing, certain others at singing, some may be good leaders and so on and so forth.



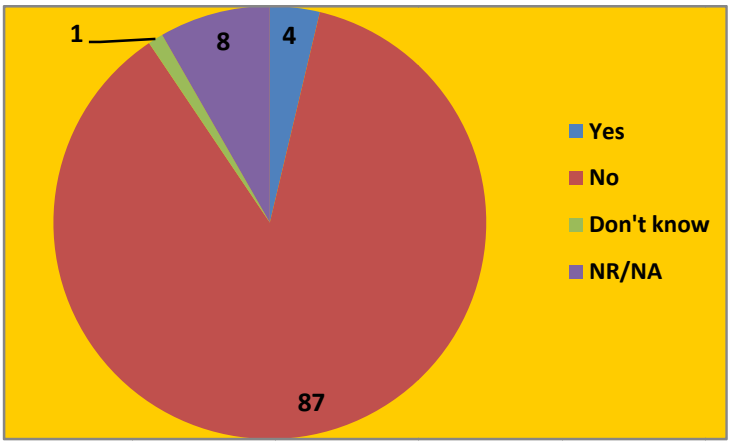
Should values be understood only with respect to human beings?

Students defined 'values' as the understanding of right and wrong and how to live by this understanding. The session on 'Dealing with changed circumstances' discusses various examples related to 'values'. Students discussed the example where a bird was caged. Majority thought that every living being should have a right to live a life of their own choosing. The students agreed with the values of non-violence and love for all living beings.



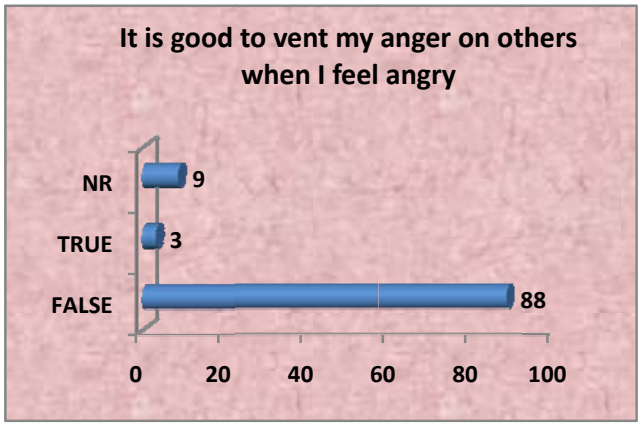
Do you think it is justified to steal in certain situations?

87% of the students said that it was unjustified to steal under any circumstance. They felt that our conscience warned us every time we were doing or going to do something wrong. Since, at times, it was difficult to differentiate between right and wrong, our values helped us at such times to take these decisions. Session 4, 'The Inner voice' helps students in understanding these aspects.

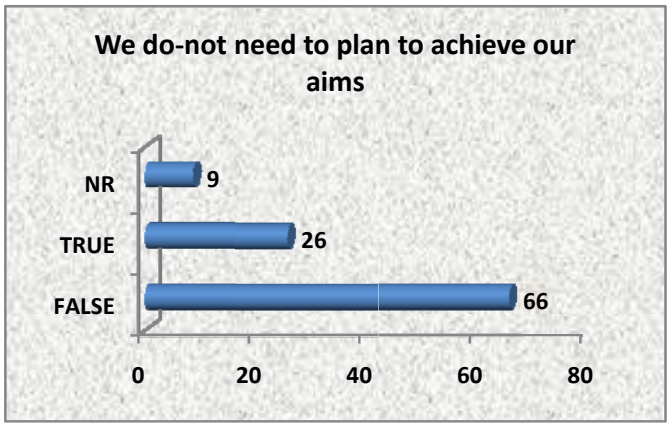


True or False

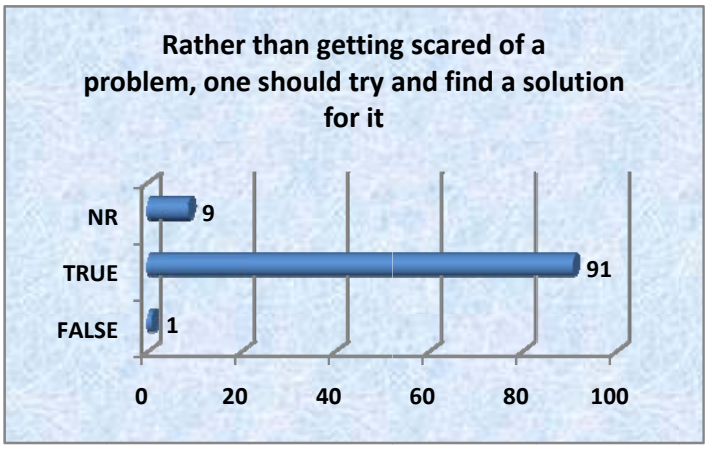
1. Session No. 11, 'There is another way', discusses the story of Pranjol, who finds an alternative, when in anger, instead of venting it out on others. 94% of the students agree that venting one's anger on others is not good as it may lead to something more disastrous. Thus, they discuss and try various alternatives like leaving the place for the moment, diverting one's attention, apologizing, heeding to the advice of elders etc. They share that they have also benefitted by using some such means.



2. 66% of the students felt that it was essential to plan in order to achieve one's aims. Sessions like 'Dreams and goals' and 'Getting there' help students develop an understanding about planning to achieve one's desired goals. Through a game, students plan on making certain monetary savings before they reach Standard VIII. Students understand that it is easier to achieve one's goals with thorough planning. Through the stories of Dr. Sudha Gandhi and former State Education Officer Bahu Gawande, discussed in the session 'Different journeys', they also understand that one should face all the difficulties in one's path fearlessly and even if one fails to achieve one's aims, it should be taken in a positive spirit.

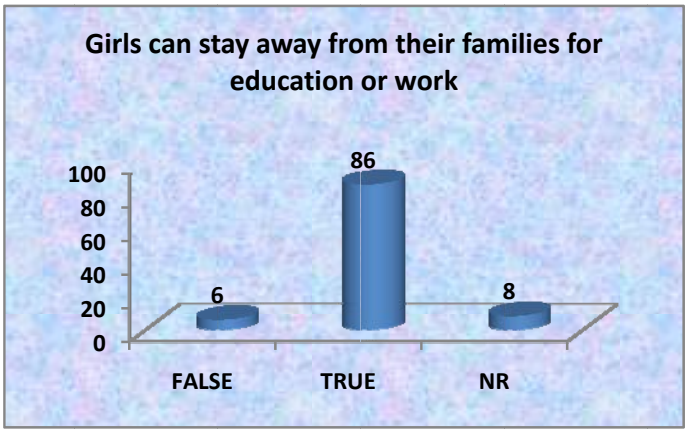


3. 91% of the students feel that one should try and find a solution to a problem rather than getting scared of it. Students discuss this during sessions 12 and 13, 'Some special ingredients' and 'Dreams and goals'. They discuss how to deal with various types of problems, like familial, social, mental, psychological, emotional etc., in a



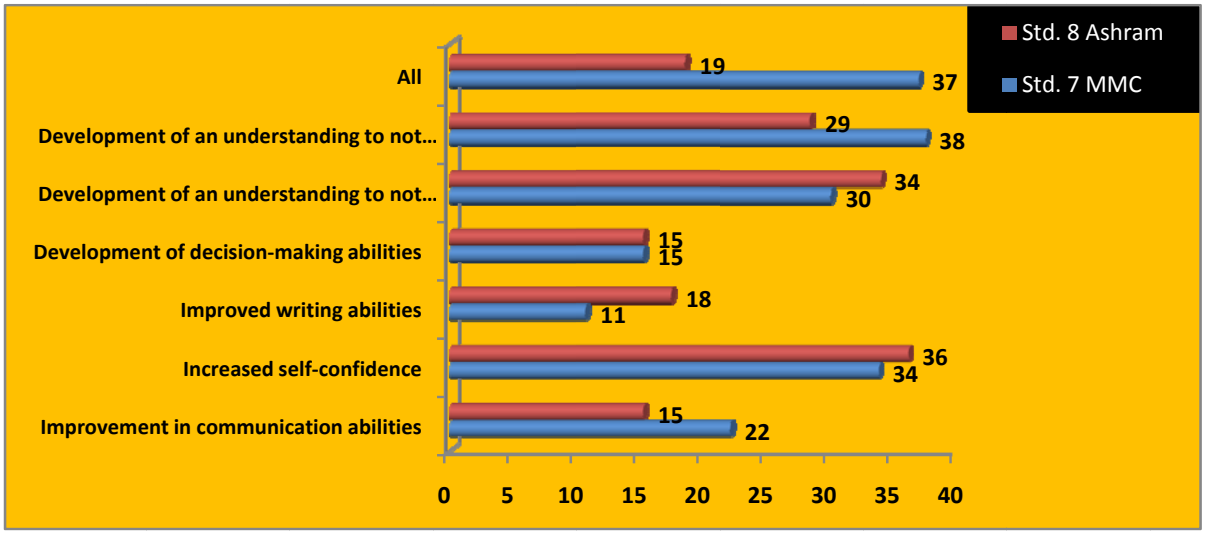
constructive manner. In the activity 'Yasmeen's help', students understand how to face a problem with a positive attitude and in a constructive manner.

4. 86% of the students believed that girls could stay away from their families for education or work. Students develop an understanding around this through the session 'Should I? Shouldn't I?' They understand that girls also might have to face familial and societal pressures if they decide to stay away from home for education or for work. The session 'Sheela's dilemma' throws a light on the internal tension that develops within a family, arising out of the thought process that girls are a responsibility. Students slowly understand that girls are also independent individuals who deserve equal opportunities to live their lives according to their volition.



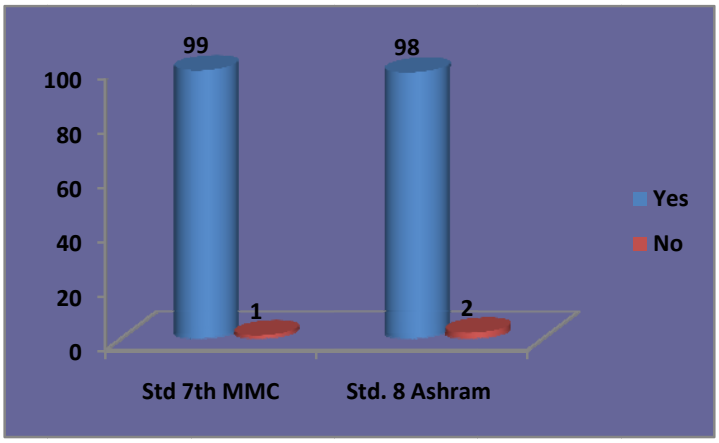
The following responses are from Standard VII students of primary/secondary MMC schools and Standard VIII students of Ashram schools.

What changes have occurred in you because of *Sangati*?

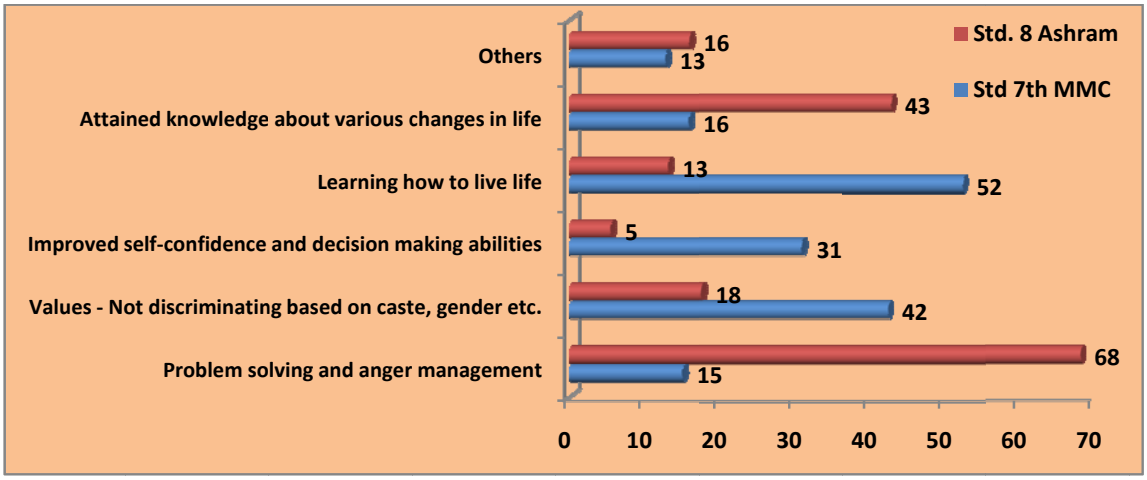


Will *Sangati* be useful in the future?

MMC 99% and Ashram 98% of the students indicated that ***Sangati*** will definitely be useful for them in future and will guide them in their future choices of decision-making and taking actions. They shared that this program had provided them with a unique and new vision of looking at life.

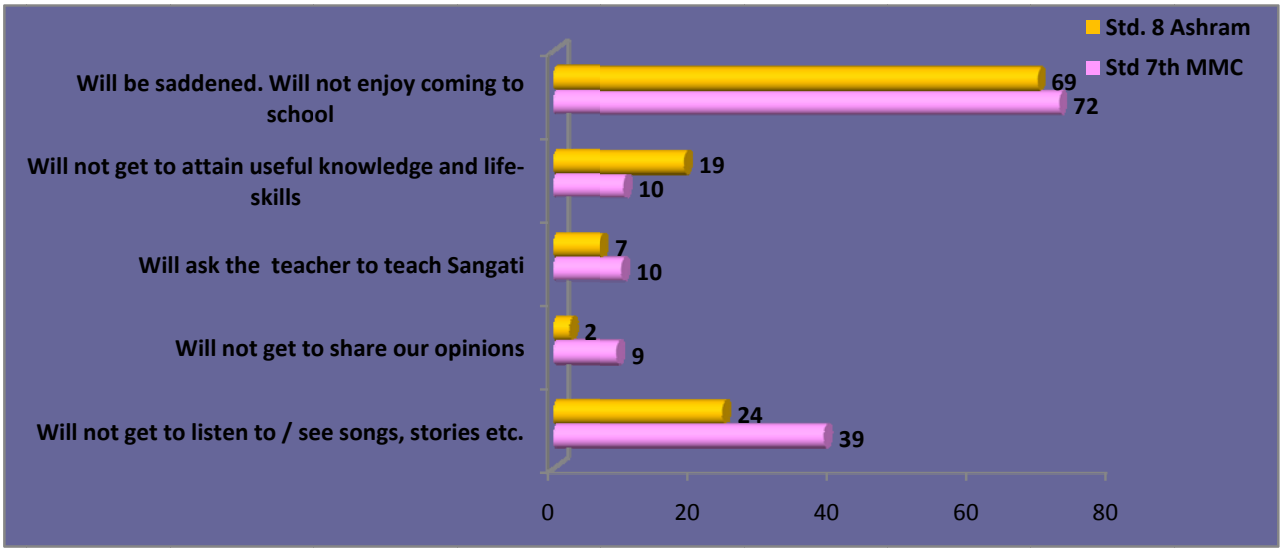


your answer to the above question is yes, please state how the program will be useful for you in the future?



MMC 15% and Ashram 68% of them indicated that in future whenever they are faced in any problems the experience gained through ***Sangati,*** will help them in finding a solution to the problem and also manage and control their anger at the same time. 42%-18% of the students indicated that their value base strengthened and that they will never discriminate based on caste, gender etc. 52%-13% of them shared that they had understood how to live their lives to their best and to the fullest.

As *Sangati* will not be there in Standard VIII for MMC schools and IX for Ashram schools, how will you feel?



Sangati is a program that is transacted from Standard V to Standard VIII. Hence, 72% and 69% of the students indicated that they will feel very sad and will not enjoy coming to school in Standard VIII and IX. As ***Sangati*** will not be transacted with them anymore. 39% and 24% of them stated that they will miss listening to various stories and songs, whereas 19% shared that they will no longer be able to gain useful knowledge and life-skills. 10% and 7% even said that they will ask the teacher in Standard IX to take ***Sangati*** classes.

Conclusion

It is evident from the data and analysis presented above that ***Sangati*** is having an extremely positive impact on the students. The program is conceptualized and designed to encourage the students and the teachers alike, to together embark on a journey of exploration and knowledge creation. The program largely succeeds in doing so and helps the learners to experience the world in a completely new light. Students experience an increased sense of self-worth whenthey are encouraged to think critically and their opinions are openly solicited rather than being brushed off. They experience novel methods of learning and understand that textbooks are not the only source of knowledge.

Sangati kits have been designed keeping in mind the context and relevance of the content to the students, as also their age. Moreover, the program is designed as an integrated curriculum which helps the students transcend the journey - starting from themselves and their bodily needs - to understanding the varied changes constantly occurring in the universe in society, technology, build abilities for critical analysis and thus equipping oneself effectively for the future.

It can be seen from the responses of the students in all the age groups that they are largely able to grasp the central message that the respective Kit is seeking to send out. After

transacting Kit 1, the students display considerable awareness about the similarities and differences in human beings, the uniqueness of each and every individual, and appreciate how diversity enriches a society. They also develop a much better understanding of the physical, mental and emotional changes that every individual undergoes with age, and get much better equipped to deal with them.

Similarly, Kit II, while uncovering the story of our Earth, equips them to value the limited resources available and to use these shared resources wisely. It also helps them understand their own uniqueness and importance in the entire scheme of things, even though they may feel themselves akin to a small drop in a huge ocean.

Kit III does a noteworthy job in evincing an interest in 'History' among the students, which is otherwise perceived as boring and full of facts to be memorized. The chosen themes of the Kit help students develop a holistic perspective towards things and the need to work towards the creation of a more egalitarian society. Kit V, similarly, helps students realize the inevitability and constancy of change and the need to understand it better.

In certain instances, it is also visible that students are, at times, unable to grasp all the nuances of an argument. One example is their inability to form a linkage between the Industrial Revolution and the exploitation of labour. There may be varied reasons for this such as the complete absence of any exploration of such a perspective in the regular textbooks and other sources of information readily available to them such as the mainstream media. Such examples are important to understand that though the progress in terms of development of the desired levels of understanding in students may be gradual and not immediate. All the same, it is equally true and quite forthcoming from this reportthat progress is surely visible and concrete. The areas which may be looked at in terms of scope for improvement have been mentioned in the report.

To conclude an important learning for the programme team is that Ashram schools presented a unique scenario with culturally and linguistically distinct and fairly isolated learners from the plethora of stimulus city children receive. But this has provided as a boon enabling to understand the impact of the project more clearly. Additionally; the Ashram schools do not have presence of other organisations like in Mumbai Municipal Schools. Thus it can be fairly concluded that the changes in the learners can be accounted as a definite impact of ***Sangati***. This indeed is a heartening realisation.

Student feedback

Students' Feedback 5th Std Evaluation

Durgavati Prajapati School : Kasturba Crossroad Hindi BMC School

I like ***Sangati*** programme a lot. We read many stories in ***Sangati*** classes. We learnt games and drama. In Akbar and Birbal I liked the fact that everyone has some special quality and knows things and we can all learn together. We learn from our families, our friends, we also learn something or the other from our neighbours. In *Ramuki Roti* I liked what we learnt – that no food should be wasted and that many people have to work very hard to give us the food we eat. That is why we should never throw away food.

Aksa Ansari School : Marol Udru BMC School

Sangati has games, songs and stories. There are very attractive illustrations and easy to understand posters. We get to write our thoughts in the work-book. We are asked our opinion during the sessions. We get a chance to do drawing and craft. We always get to learn new things.

Samar Nirmal School : I. B. Patel Hindi BMC School

We are taught a lot in ***Sangati***. For example, we should not think that we are the best or the greatest and that all of us are unique and special. We also learnt how the earth was formed and how different creatures, plant-life, non-living things begun on the earth and how after a long, long time we humans came to be. From the story *ZimmedarKaun*?we learnt that we should not be superficially influenced and easily frustrated. Through Sangati we got the strength to think for ourselves.

Shishrisha Kutnen School : Ayodhya Nagar Telgu BMC School

Through the story Zimmedar Kaun? we realised that we should not be defeatist. We have a right over our own lives and we need to exercise it. We are also responsible for ourselves and others too. We should believe in ourselves and trust ourselves – this is what we learnt. In *Ramu ki Roti* we learnt how much hard work of so many people goes into making a simple thing like a roti. From *Chuhiya ki Shaadi* we realised are all things on earth are important and we should live in harmony with each other including animals and plants.

Saleha Riyaz Nadaz School : Sakharam Taremarg English BMC School

I have learnt a lot from ***Sangati***. All of us are equal but unique - I learnt this from *Chuhiya ki Shaadi*. From *Ramu ki Roti* I learnt that one should not waste food. From *Shahenshah Akbar ki Padhai* I learnt that I should always learn something from everyone that I meet. From *Samir ka Ghar* I learnt that we are all citizens of this earth and the universe, and so we should care for it.

Supriya D Gupta School: Sakharam Taremarg English BMC School

When we get MC (Periods) we start bleeding from our private parts. At 18 we start bleeding and hair grows on our private parts. When we get MC we must buy pads from the medical store. We should not stay at home at this time but continue with all the activities as we normally do. If a boy wants to take wrong advantage, we should make a habit of speaking immediately. Because of ***Sangati*** my Hindi reading has improved too.

Satish Anil Bavdhane School: Radhakrishnan Marathi BMC School

Many changes have occurred in me because of ***Sangati.*** For example Helen Keller could become so famous although her body was weak and disabled – Although we have everything fine with our body, we don't work hard at all. When I read the Helen Keller story in class, many changes happened to me.

Student Feedback 6thStd Evaluation

Nidhi Dilipkumar Rajbahar School: Abhyudaya Nagar Hindi BMC School

Nowadays people treat girls very badly – this is wrong. Everyone must get their daughters married at the right time and right age (not when they are too young). There should be no discrimination based on caste. What happened to Eklavya was not right. Eklavya, without thinking gave the thumb of his right hand – he should not have done that. Savitribai Phuleji went from house to house educating girls – it was a great thing that she did; otherwise we girls would never have been able to study. Girls have every right to study.

Naziya Bano M. Idrisi School : Rajashree Shahu Nagar Urdu No. 1 BMC School

We gained a lot of knowledge from the kit How Societies Developed. For example, we should not repeat all the mistakes that our forefathers made. Agriculture was started by women and earlier humans used nature to survive. From the story What is History, we learnt about how history is written. We learnt about Sikandar.

Sufiyan M. Farukh Shah School: Sahakar Nagar English BMC School

I got very interested in studying History because we learnt how to read maps. We learnt about world history. We learnt about the languages that are spoken in different parts of the world. We learnt about the variety of ideas, and ethics in societies in different parts of the world. We also learnt that we should not repeat the mistakes made by our predecessors.

Princu Rajesh Gupta School: Sahakar Nagar English BMC School

If there is gender based discrimination at home, people of our generation must explain to our parents that this is wrong. We have a lot of lower caste – upper caste inequalities in our villages. We will correct these inequalities. We have to change these wrong practices in our society. This is what we learnt after studying ***Sangati.*** We will bring about a change in thinking and remove discrimination between girls and boys. These are changes we will try to bring about – this is what we learnt.

Khushi Ajay Choudhry **School: Poisar Hindi BMC School**

In this kit we learnt about how the invention of the wheel led to many changes in different spheres. Earlier humans used to roam around but after the advent of agriculture, they began to settle down in one place. We also learnt about the nuclear bomb that was dropped on Hiroshima and Nagasaki and that the nuclear bomb should never be used. The effects of this are apparent even today. Many are physically weak.

Shalu Jitendra Sharma **School: Poisar Hindi BMC School**

Women discovered agriculture. The invention of the wheel led to many changes in different spheres. The wheel was also extensively used to create other machines. These machines changed the lives of human beings forever. Writing, development of language had a very big role in the growth of societies and the spread of ideas.

Sachin Saba Pagi, **School: Pilanje Ashram School**.

I like all the stories presented in ***Sangati*** curriculum. Human beings have greatly harmed the environment, because of which water and air pollution are big problems. We should keep our surroundings clean in order to control pollution. We should also plant trees and nurture them.

Hemi KaluWarghade, **School: Vihigav Mal Ashram School** .

In ***Sangati*** sessions, we got an opportunity to draw. We got a lot of new information. We enjoyed forming groups and working together through group activities. We got to play games which improved our agility. We also gained in self-confidence while sharing our views and speaking publicly.

Student Feedback 7thStd Evaluation

Pragati Mohite **School : Baradevi Marathi BMC School**

There have been many changes in our lives because of ***Sangati.*** This is because we have been shown a new and different way to live our lives. Earlier we did not respect elders but now we have begun to respect all human beings.

Akanksha Namdev Rev. **School:Sardar Nagar Marathi BMC School**

When I came to this school I had no idea that my life would change so much because of the ***Sangati*** programme. I used to find myself alone before I was introduced to this programme. But when I came across the ***Sangati*** programme in Std 7 my self-confidence increased. What is good for us? What is good for others? What is right? Wrong? I understood the difference between right and wrong and thus I felt stronger. I am very grateful to ***Sangati*** – Not only I but all of us learnt a lot through the stories in this programme. Thank you!

Samir Raees Khan **School: Kher Nagar English BMC School**

I learnt from ***Sangati*** that I must never run away from difficulties or problems – instead I should face the problems and find solutions to them.
If I cannot study ***Sangati*** in Std 8 then I will feel as if one part of my being has been amputated. This is because I love to study ***Sangati***; whenever there is a ***Sangati*** session I feel really happy. I will feel really bad (if it's not there).

ManishaPrajapati **School: Wamanrao Mahadik Hindi BMC School**

I liked the story *Do Beej* (Two Seeds) from Kit 6 very much. In my opinion, the story is about certain girls who find it hard to face society while there are others who want to like openly and with equal rights as men. Although they are very keen to live in a free society, often they do not have permission. From this story we learn that we must move forward.

Krishna Bharat Kasar **School: Dindoshi Marathi BMC School**

Because of ***Sangati*** my reading skills improved. My writing skills also improved as the subjects were interesting. Our self-confidence also grew. The ability to take decisions improved. The understanding of how to clarify facts and doubts also improved. Girls and boys should not be treated differently. I have decided to become a better human being.

Mahesh DattatreyaPhuphane, School: Ambivali Gokulgaon Ashram School.

We learnt songs, stories etc. through ***Sangati***. The major portion of***Sangati*** sessions is dedicated to understanding and analyzing through discussions and debates. Accordingly, we are divided into groups, wherein, we put forward our viewpoints during group discussions. I have, thus, learnt to share and put forward my views and opinions before others. –

Kanchan Sunil Bhote, **School: Lavhali Ashram School** .

We have learnt a lot through ***Sangati*** sessions, which will help us in making our future lives better. Whereas we learnt about different types of discriminations prevalent in our society, we also understood, through the means of stories, that we should not be practicing such discrimination. Our regular Science curriculum and ***Sangati***curriculum complement each other in many ways.

Ritesh Ashok Wagh, **School: Madh Ashram School**

I have been enjoying ***Sangati*** program since I was in Standard V. We were informed about the physical, mental and emotional changes that occur in every individual with time. Whereas I was earlier apprehensive about the impact of these changes on my life, but the more information I got through ***Sangati***, the more fearless I became. –

Roshan Tanaji Wagh, **School: Madh Ashram School**

I became informed about the changes effecting our environment, through ***Sangati***. I understood how the ozone layer was getting depleted. Since then, I make an effort to protect the environment. –

Shakuntla Gopal Fasale, **School: Kothare Ashram School**

Sangati sessions are held every month in class. We eagerly await these sessions. We will feel really sad if these sessions are discontinued next year. We really liked the games, songs, stories etc. conducted during these sessions. I feel these sessions should continue. ***Sangati*** helped us realize and accept that there should be no discrimination based on caste, religion etc. We also understood how to behave with our friends and families. We honed our thinking and decision making abilities through this program and also understood how to choose our friends. –

Shakuntla Gopal Fasale, Std. VIII, **School: Kothare Ashram School**

We eagerly wait for the ***Sangati*** sessions. We will feel really sad if these sessions are discontinued next year. We really liked the games, songs, stories etc. conducted during these sessions. I feel these sessions should continue. ***Sangati*** helped us realize and accept that there should be no discrimination based on caste, religion etc. We also understood how to behave with our friends and families. We honed our thinking and decision making abilities through this program and also understood how to choose our friends.

Teachers' Feedback

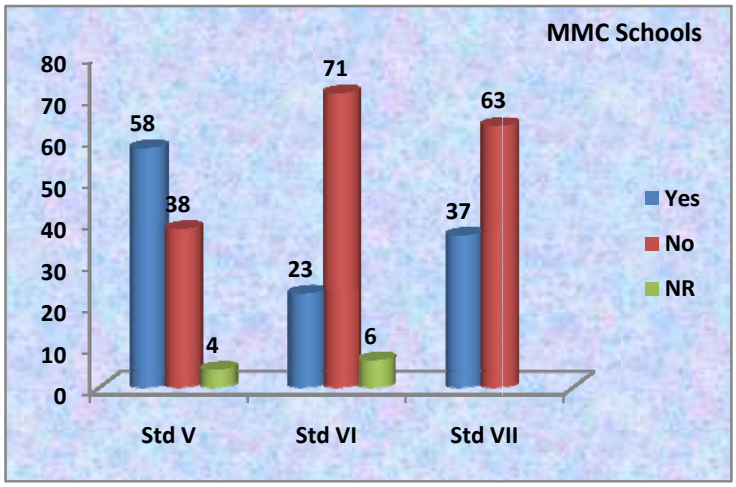
Random selection of schools was done for this evaluation. Within the schools thus selected, the feedback was taken from one teacher of each class. In this way, feedback has been obtained from 158 teachers from MMC schools and 44 teachers from Ashram schools. This report has been prepared after collating the data that has thus been obtained. Total number of teachers and % of sample size

Sample Number of teachers evaluated under *Sangati*Programme

	Total number of teachers	Sample Number of teachers			Total number of teachers	Sample Number of teachers
	Std. 5 to 7	Std.5	Std.6	Std.7	Std.8	
MMC Schools	1601	97	31	30	NA	
Ashram Schools	108	12	12	11	33	9
Grand Total	1709	109	33	41	33	9

What percentage of teachers have undergone training for conducting *Sangati* sessions

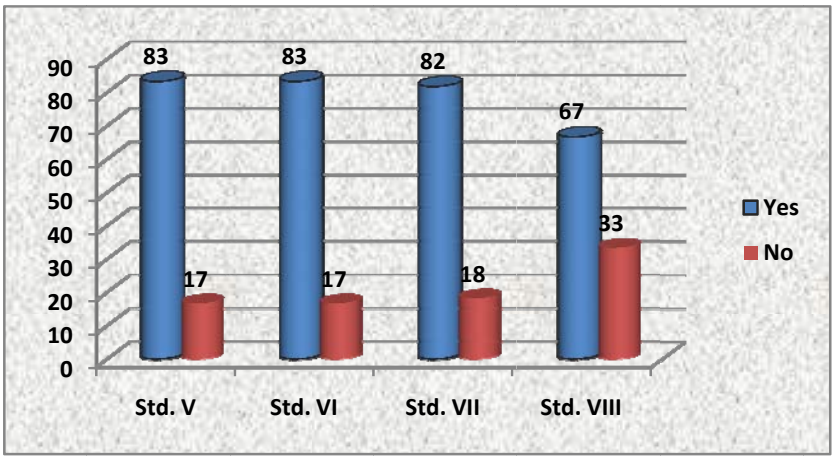
MMC schools teachers: Out of the teachers that were part of this evaluation exercise 58% of teachers had been part of training workshops for ***Sangati***.



A recent positive development in this regard has been that full-day workshops for Standard V teachers were held, throughout Mumbai, during the first two weeks of July, with the permission of the Municipal Corporation.

However, at the Upper primary and secondary school level, 71% and 63% teachers from std. VI and VII teachers were untrained.

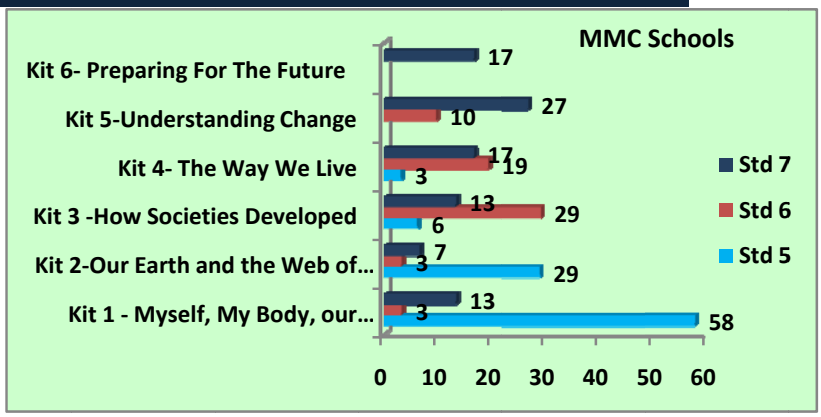
As is clear from the above table and graph, that around 83-82% of the teachers of V–VII had undergone prior training. 67% of Ashram school teachers from class VIII were trained.



The importance of provision of adequate training for conducting the training programme cannot be overstated. The pedagogical understanding and skills required to impart this program needs to be suited to the content of the program, which requires the teachers to be familiar and well versed with the content and methodology that is distinct. They need to understand what the program requires out of them in order to be able to impart it effectively. While extensive guidance has been provided through the teacher manuals, however, given the huge number of teachers who impart the program first time every year, the provision of training gains even more importance.

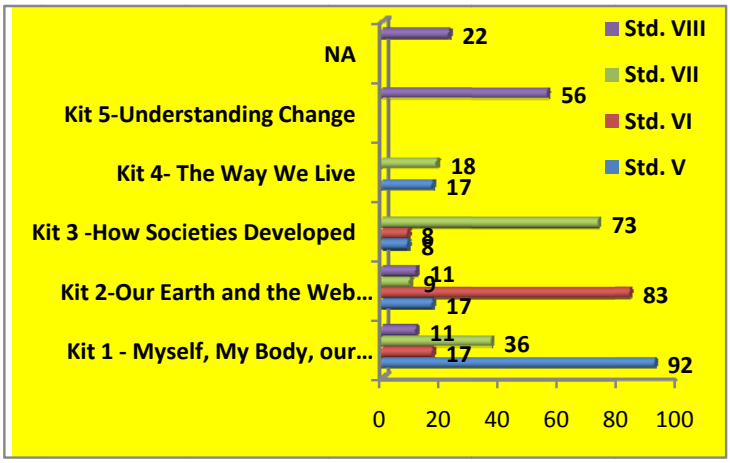
On which *Sangati* kits have teachers undergone training

As kits I and II are conducted in Standard V, and Kits III and IV in Standard VI, it will be relevant and useful if the teachers are mandatorily provided training for the relevant kits, so that they are able to conduct the sessions more effectively. This is, however, not the case always.



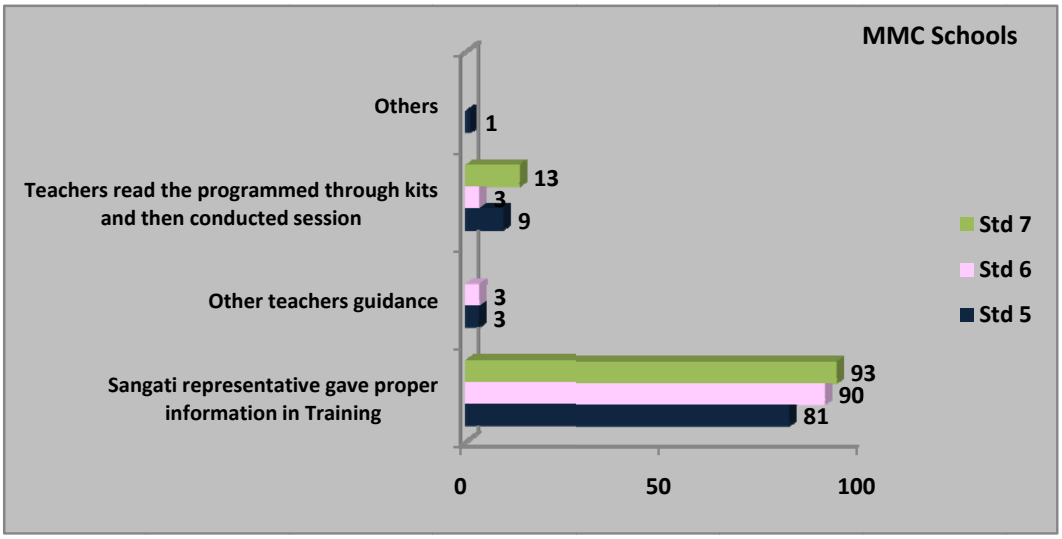
For example, among the Ashram school teachers teaching Class VII, none were trained with Kits 5 and 6 which are transacted in Class VII.

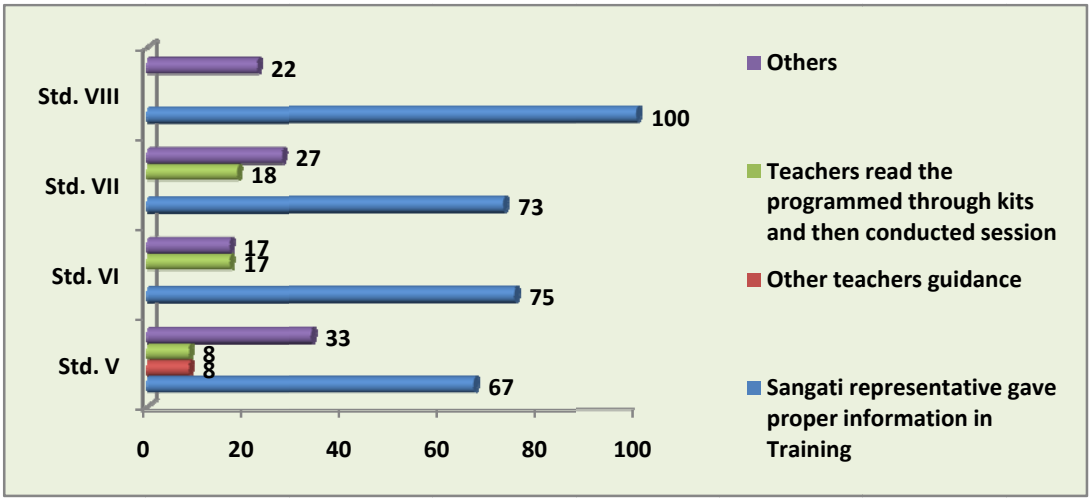
(These responses are with reference to last 4 years and thus teachers have given answers about the Kits they have received training for. It needs to be understood that some teachers have received training more often and for more kits because they were teaching V to VII std. where ***Sangati*** had begun implementation. This is, however, not the case always. For



example, many teachers teaching std. VIII,(Kits 5) could not be present for training due to heavy rains. Thus the number of teachers having received training for Std. VIII is much less as against others.

How the remaining teachers have conducted the *Sangati* session, in spite of not having undergone training

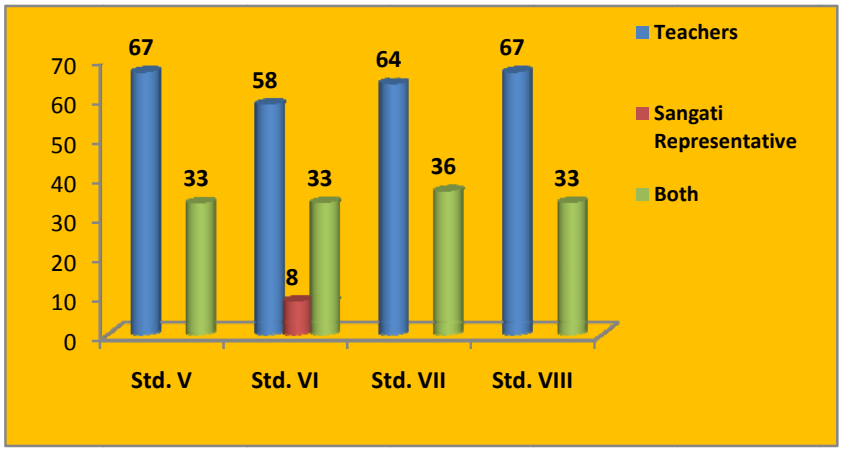


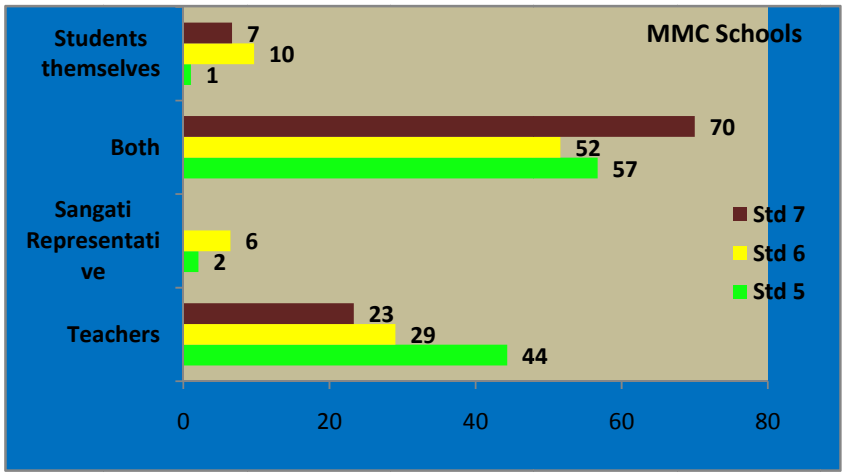


Majority of the teachers relied on guidance provided by ***Sangati*** representatives to conduct sessions, in absence of requisite training. Other than that, they mostly depended on self-study of the manuals. Collaboration with fellow teachers was not very often resorted to. This aspect could be emphasized upon more, as it will help the teachers in understanding and conducting the program better through mutual collaboration.

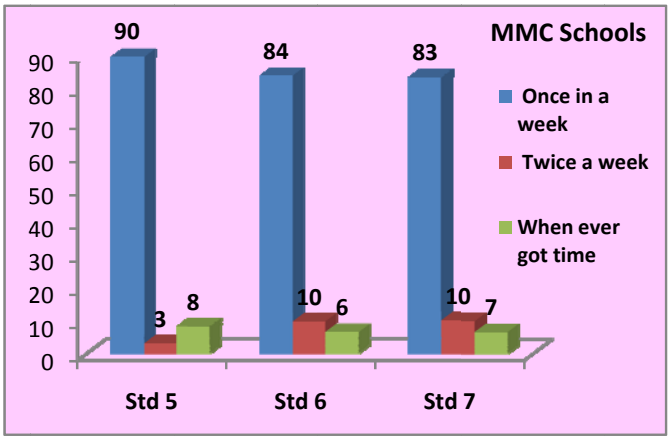
Who conducts *Sangati* sessions?

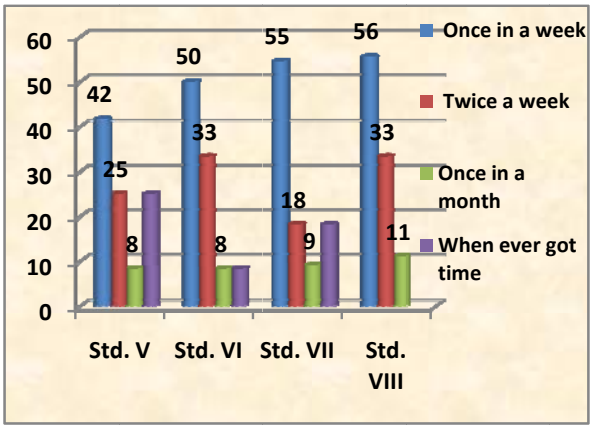
In majority of the cases, the sessions were conducted by the teachers themselves or with the help of ***Sangati*** representatives. Although ***Sangati*** representatives rarely conducted sessions independently, the teachers were also not very confident many a times in conduct sessions completely independently. This could be addressed if requisite training is provided to teachers. It was however interesting and encouraging to see that even though, In Ashram schools, the program has been started only recently, yet many of the teachers were comfortable in conducting the sessions independently.





What is the frequency of conducting *Sangati* sessions?

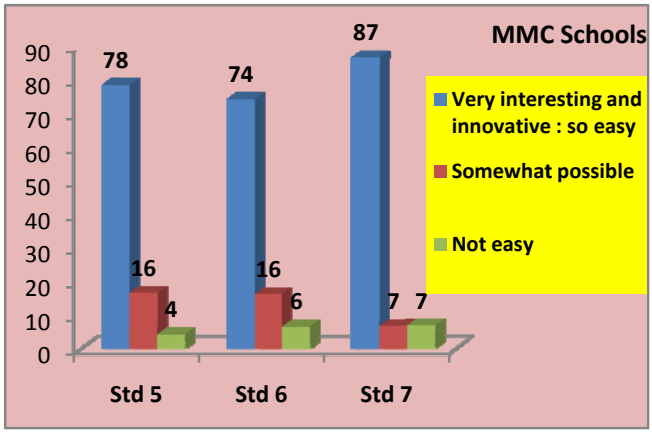


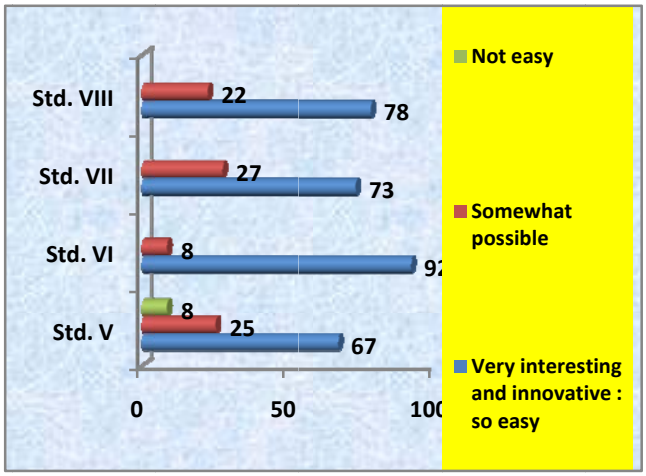


In MMC schools, the sessions were conducted mostly once a week. In Ashram schools, the frequency with which the sessions were conducted was more irregular. Efforts were made to conduct the sessions once a week. However, many a times sessions were held as per convenience or only once a month, whereas sometimes they were even held twice a week.

Is it easy to conduct *Sangati* in classes?

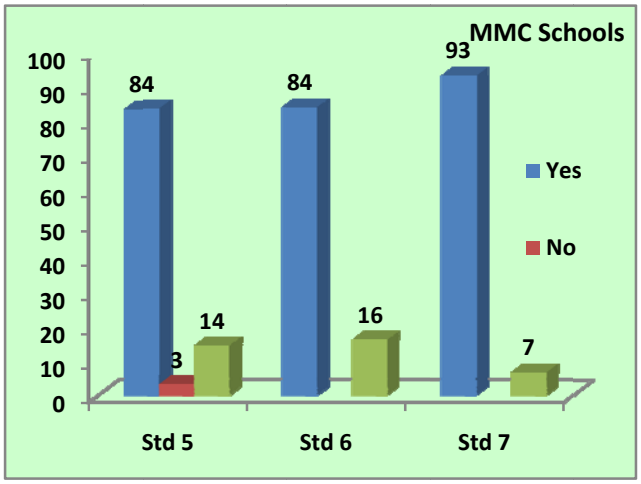
Majority of the teachers found the ***Sangati*** curriculum very interesting and innovative, and hence found it easy to conduct the sessions in classes. However, as depicted in previous graphs, many of them were still taking the help of ***Sangati*** representatives while conducting the sessions. This natural interest of the teachers in ***Sangati*** curriculum, if coupled with adequate training, could enhance their capabilities in conducting the sessions immensely and consequently increase their self-confidence. The impact of the sessions on the students, could also be thus, enhanced.

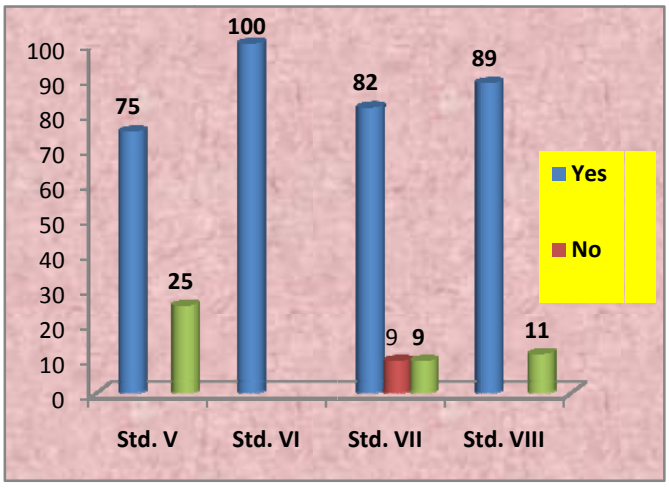




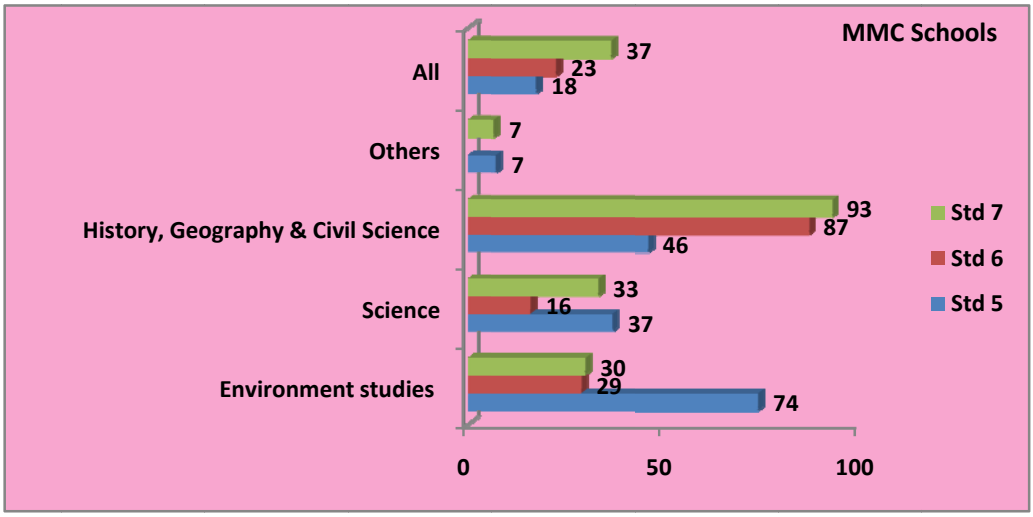
Do you think *Sangati* programme is complementary to the school curriculum?

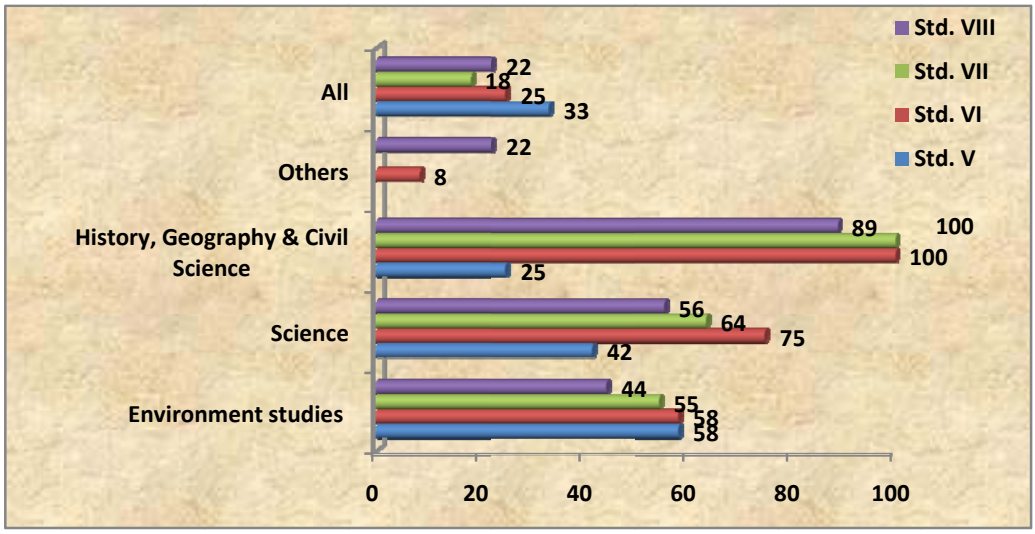
Majority of the teachers felt that ***Sangati*** program was complementary to the regular school curriculum.





Which school subjects does *Sangati* complement/enhances?

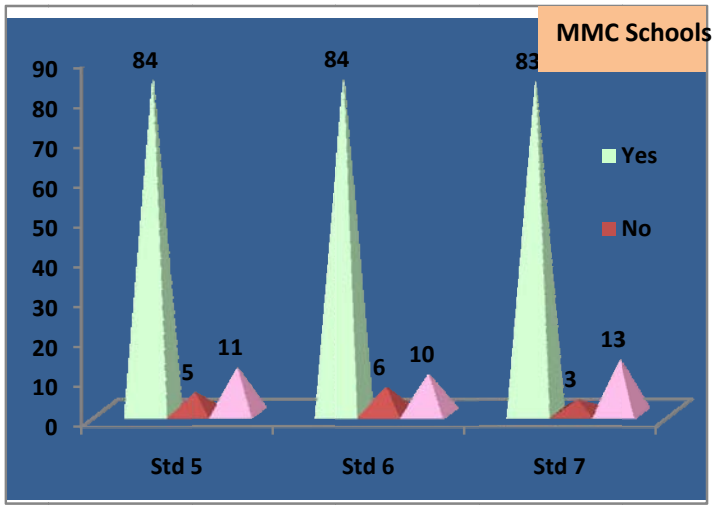


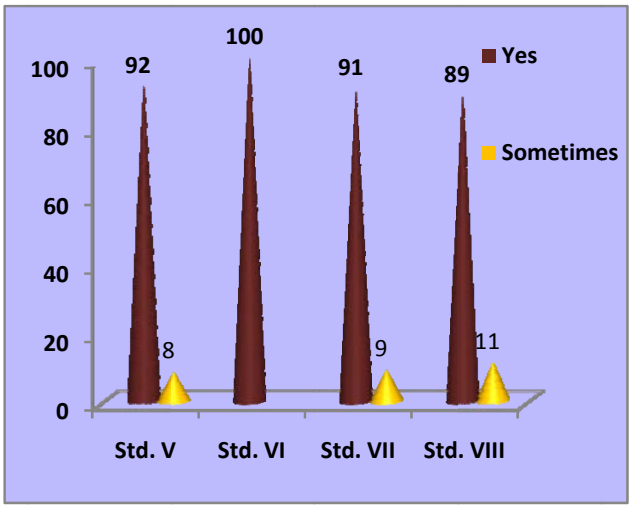


Majority of the teachers could connect ***Sangati*** with social science subjects like Environmental Science, History, Geography, Political Science (Civics). A little lesser number than the previous category, but still a significant number could also relate the ***Sangati*** kits to the Science subjects. Thus, ***Sangati*** could be seen to fulfill the role of an integrated curriculum that bridged the gap between the Sciences and the Social Sciences, as envisaged by the curriculum designers.

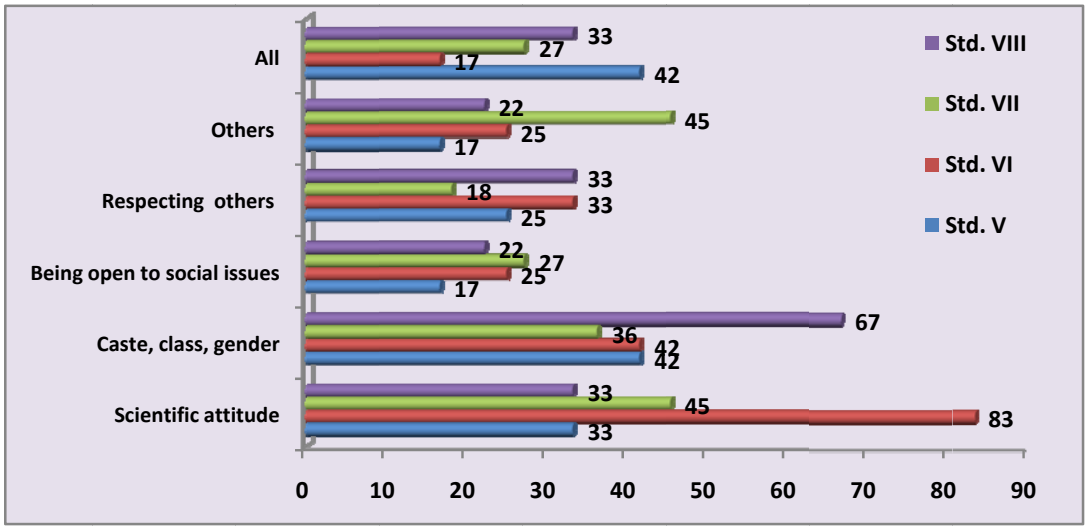
Is the attendance of students positively influenced on days when *Sangati* is conducted?

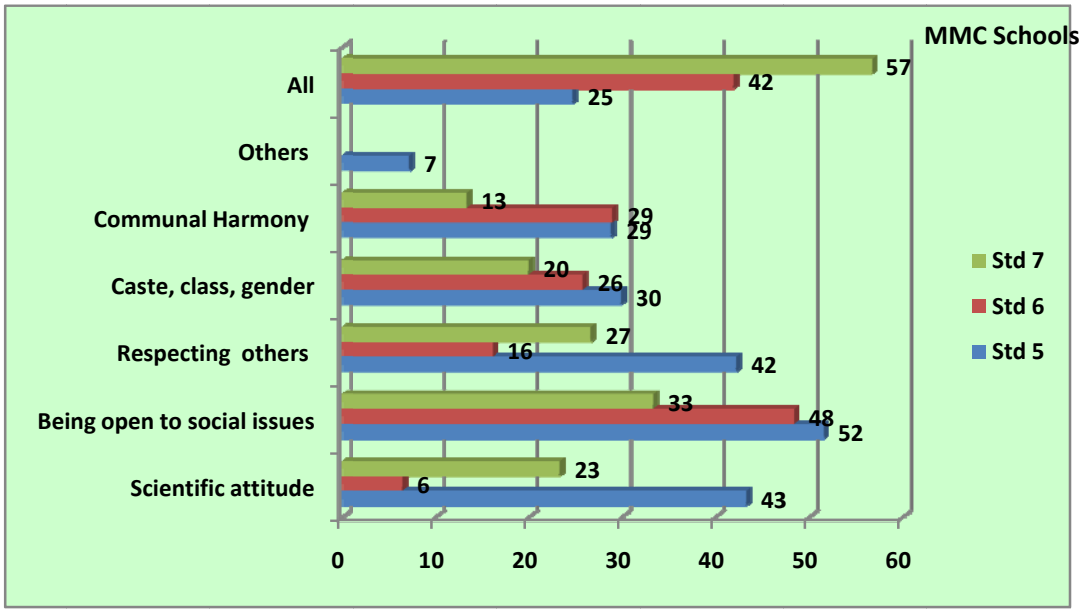
Most of the teachers of all the schools felt that attendance of students was positively affected on the days the ***Sangati*** sessions were conducted, indicating the popularity the program among the students and its usefulness for them.





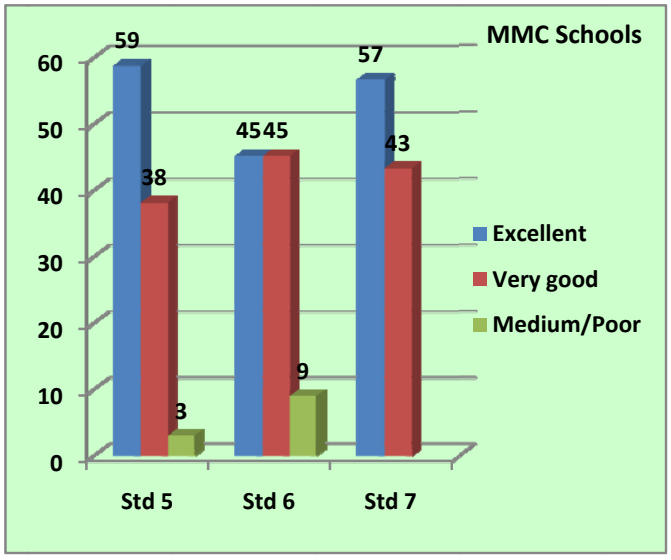
Which values are communicated be inculcated with the help of *Sangati* programme?





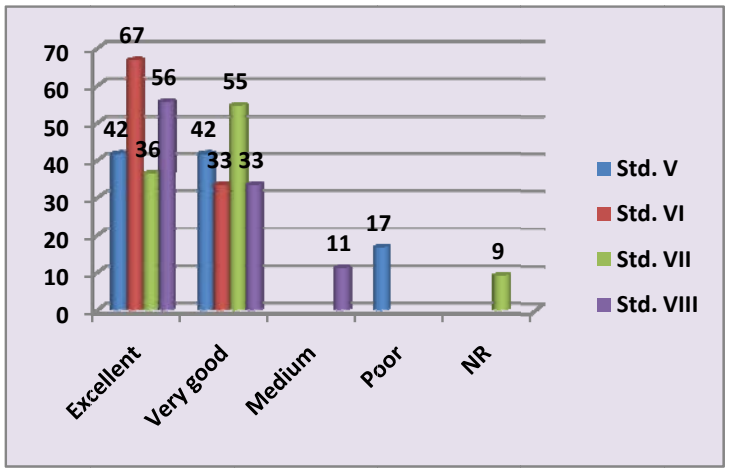
Many teachers felt that ***Sangati*** contributed a lot towards creating a scientific outlook in students, an understanding of caste and class structures and issues like gender discrimination. Many also felt that it led them to adopt an open attitude to social issues. ***Sangati's*** impact on students in terms of their becoming aware about social issues and being open to discuss them was felt more by Class VI and VII teachers as these Kits specifically deal with many social issues.

Teachers' Perceptions of Participation of students during *Sangati* sessions

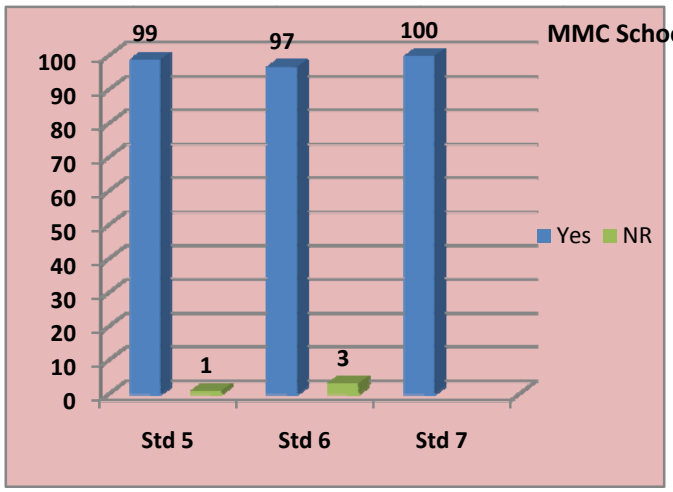


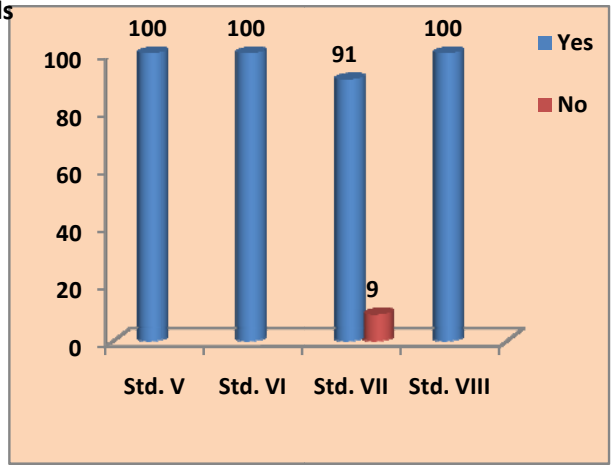
Students' active participation is the key to the success of ***Sangati*** sessions. The classroom transaction is based on varied interactive methods providing a platform to students to express their opinions, thoughts, ideas etc. It is a multi-resource curriculum which relies on a plethora of tools, like charts, games, maps, newspapers etc. and does-not stick to only the textbook as a single teaching-learning resource.

Majority of the teachers felt that the student participation was excellent or very good during the conduct of the sessions, indicating that the students preferred interactive learning, that includes debates, discussions, activities etc., which ***Sangati*** curriculum encourages, to lecture mode of teaching-learning.



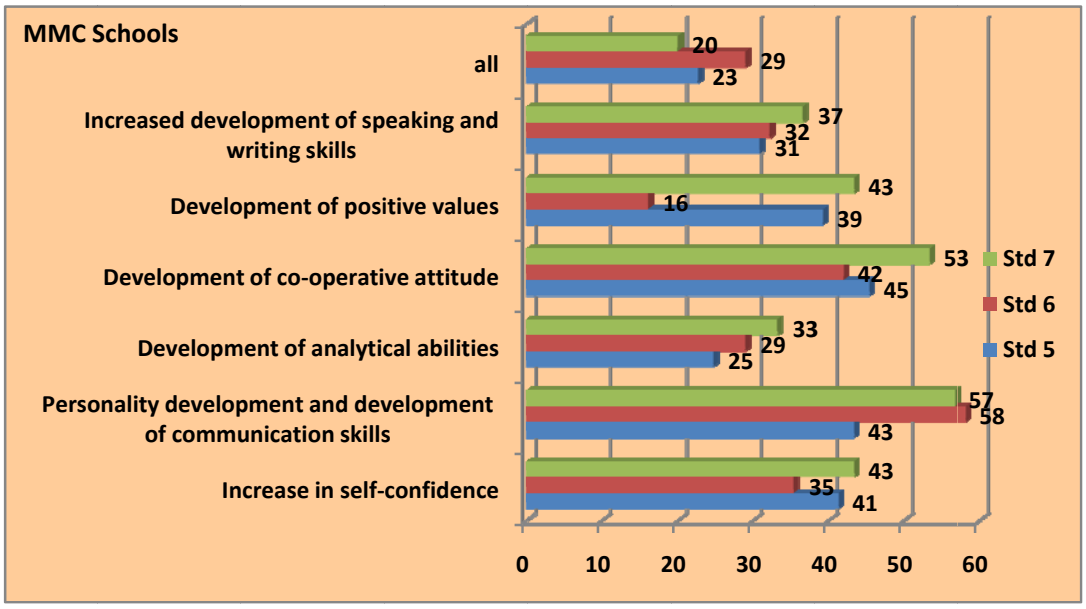
Significant positive changes observed in students because of *Sangati*

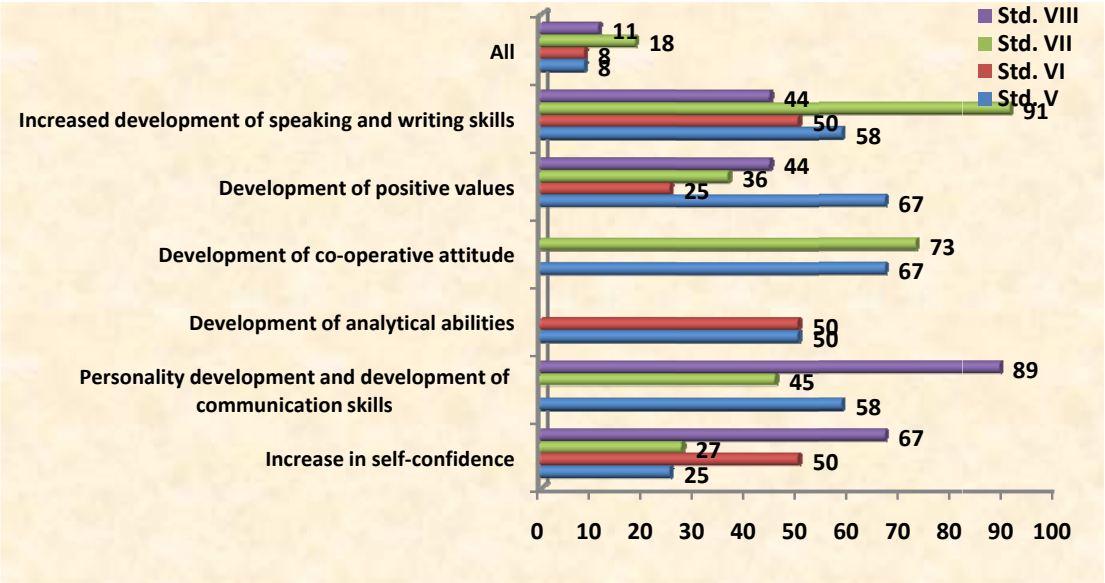




Majority of the teachers felt that ***Sangati*** had definite specific impact on the children and significant positive changes had been observed in them because of the sessions.

Important specific changes observed in students because of *Sangati*

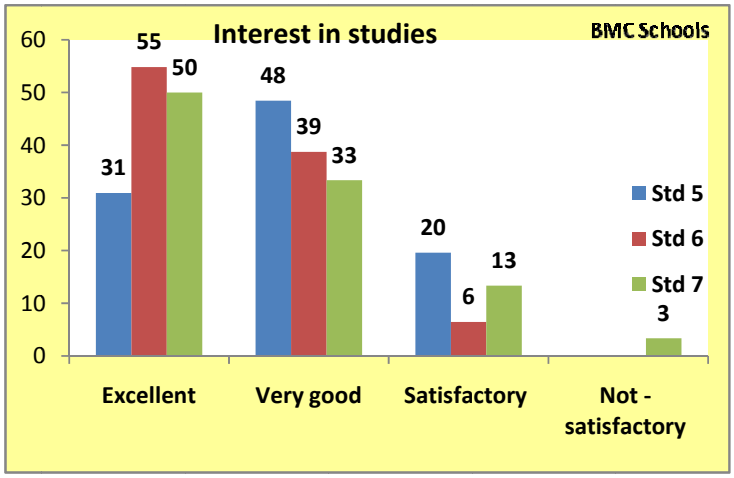


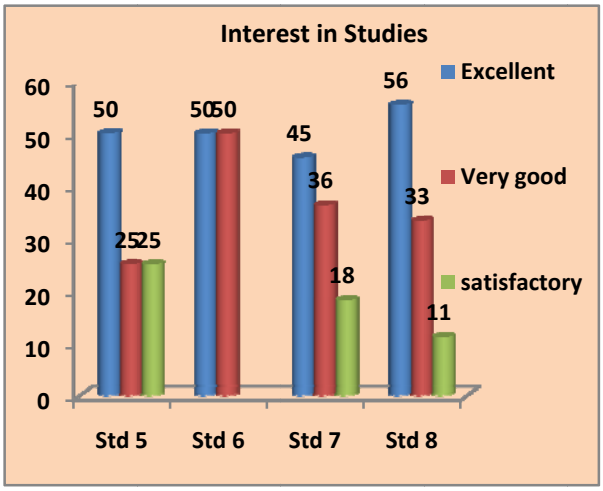


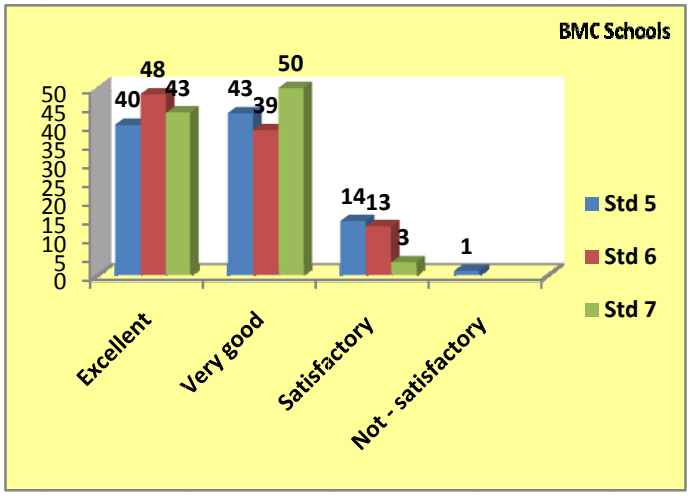
Majority of the teachers felt that ***Sangati had*** definite specific impact on the children and significant positive changes had been observed in them because of the sessions. Many of the teachers agreed to multiple positive changes being observed, the major among them being increase in self-confidence and development of a co-operative attitude among students.

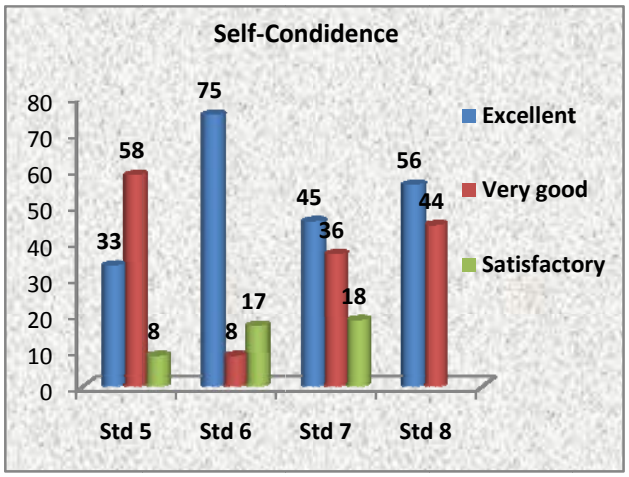
To what extent the following qualities in students have enhanced because of *Sangati*

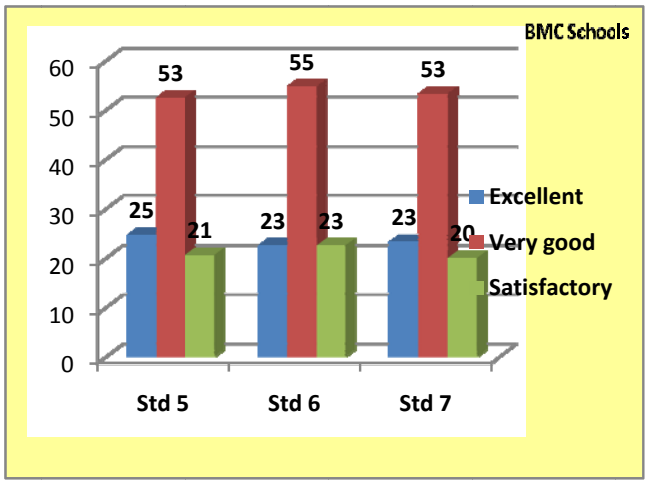
Almost all the teachers felt that due to ***Sangati*** an enhancement, ranging from 'Very Good' to 'Satisfactory', in all the qualities listed had been observed in the students.

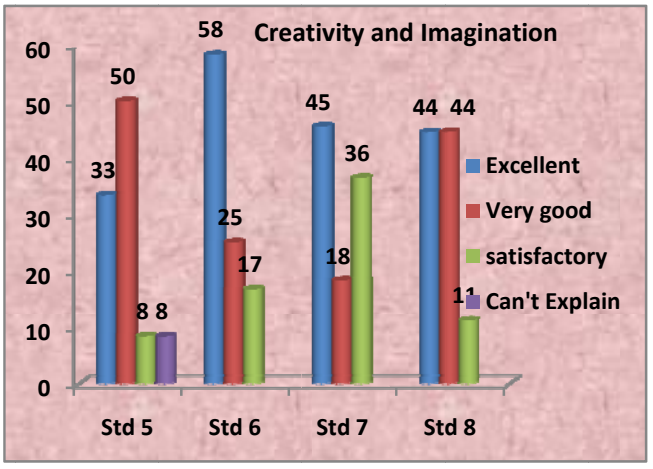


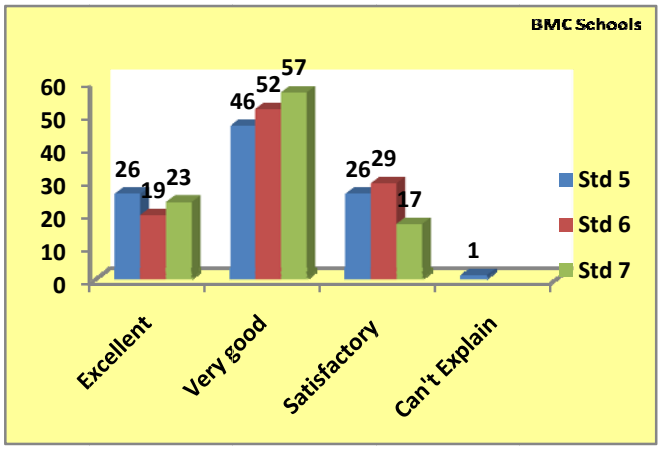


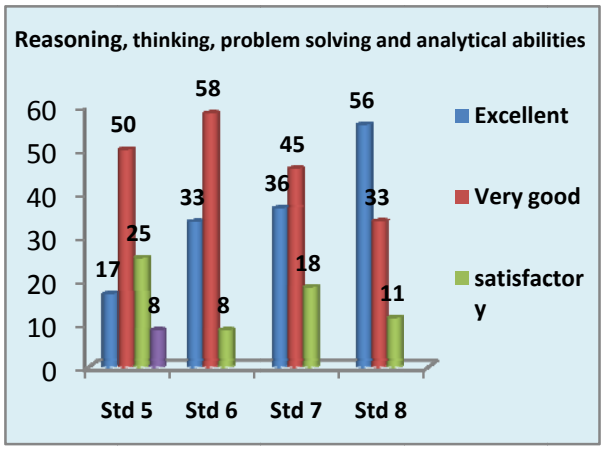


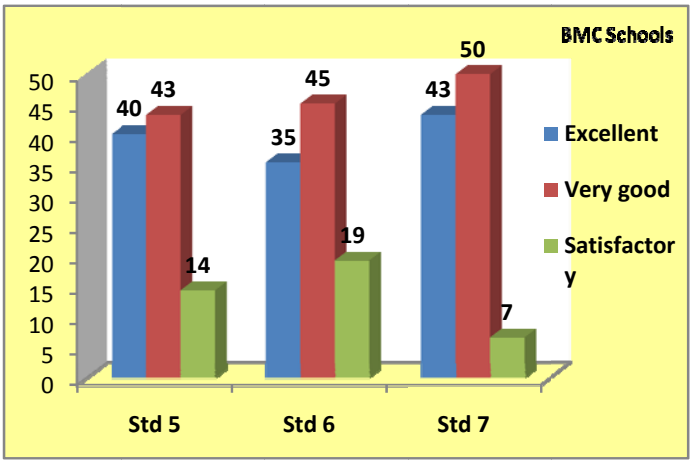


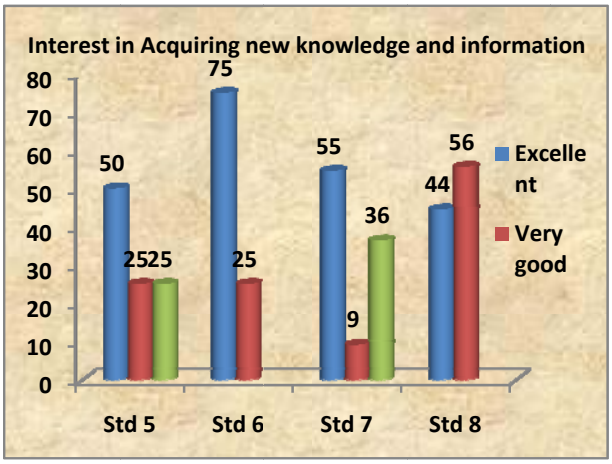


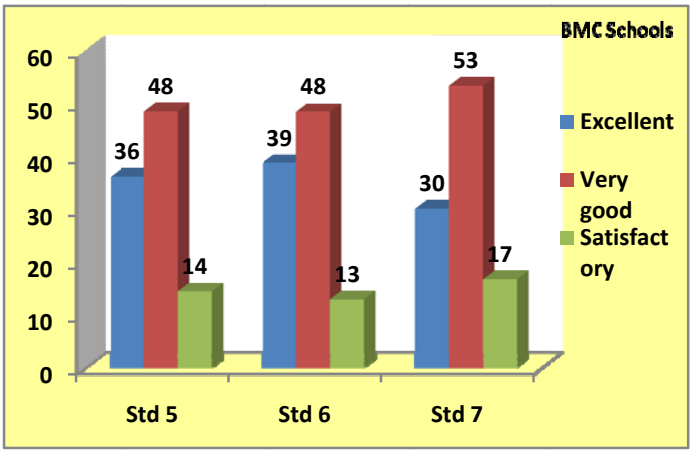


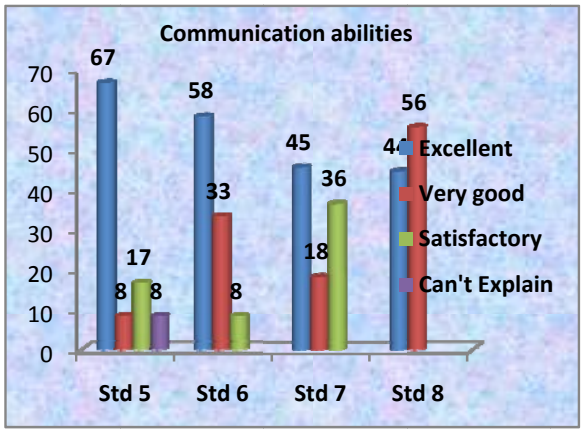

BMC Schools
60
50
40
30
20
10
0
26
19
23
46
52
57
26
29
17
1
Excellent
Very good
Satisfactory
Can't Explain
Std 5
Std 6
Std 7


Reasoning, thinking, problem solving and analytical abilities
60
50
40
30
20
10
0
50
25
8
17
58
33
8
45
36
18
56
33
11
Std 5
Std 6
Std 7
Std 8
Excellent
Very good
satisfactor
y


BMC Schools
50
45
40
35
30
25
20
15
10
5
0
40
43
14
35
45
19
43
50
7
Std 5
Std 6
Std 7
Excellent
Very good
Satisfactor
y


Interest in Acquiring new knowledge and information
80
70
60
50
40
30
20
10
0
50
25
25
75
25
55
9
36
44
56
Std 5
Std 6
Std 7
Std 8
Excelle
nt
Very
good


BMC Schools
60
50
40
30
20
10
0
36
48
14
39
48
13
30
53
17
Std 5
Std 6
Std 7
Excellent
Very
good
Satisfact
ory


Communication abilities
70
60
50
40
30
20
10
0
67
8
17
8
58
33
8
45
18
36
56
Std 5
Std 6
Std 7
Std 8
Excellent
Very good
Satisfactory
Can't Explain

Conclusion

Based on the overall teacher responses, it is evident that the impact of the ***Sangati*** curriculum on students is noteworthy. The ***Sangati*** kits, as mentioned above are designed as an integrated curriculum, with the aim of embarking students on a journey of exploration of life and the world around them. The above data collected from the teachers confirms that the curriculum is right on its tracks in terms of fulfillment of this aim. The teachers and the students both, not only enjoy the program, because of its interactive nature, and the various pedagogical tools that it uses, they also are grasping the message that the entire curriculum is trying to convey. As this is supplementary in nature, and the sessions are mostly conducted once a week, the progress in terms of development of the desired levels of understanding in students may be gradual and not immediate, but that progress is visible and concrete, is quite forthcoming from this report. The areas which may be looked at in terms of scope for improvement have been mentioned in the report.

B: Sangati in Ashram Schools Evaluation Report based on Pre-Post Tests 2017-19

***Sangati* Program** begins for students at standard V and goes on for next four years i.e. up to standard 8th. In these four years, 5 kits of ***Sangati* Program** are covered. For scientific evaluation of utility of this program and its' impact on the students, Avehi Abacus Project had compiled a Baseline Questioner filled from the fifth standard students. When the same batch of students reached standard eight in 2019 Avehi Abacus Project got an**End Line Test** filled by the same students. This process was carried out for 238 students of 7 Ashram Schools in Shahapur covered under this project.

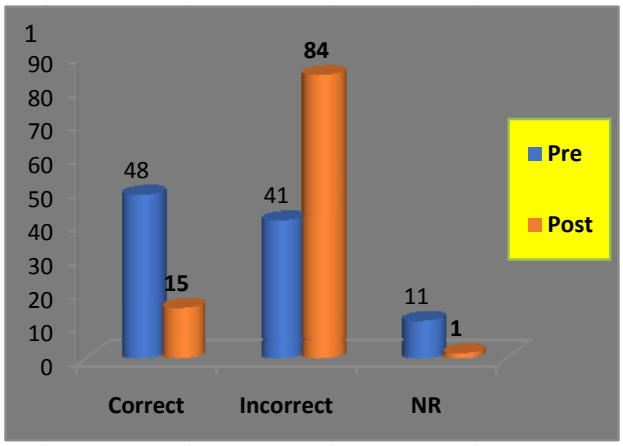
No. of students evaluated:

Total schools	Schools	Total Students	No of Students	
	Pre- Post		Pre	Post
36	7	1840	238	238

Responses to the questionnaire administered to the students

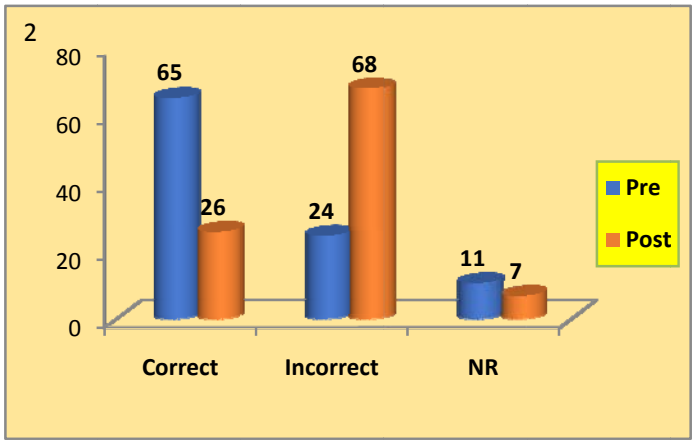
1. **Boys should be well-educated even if the girls are not necessarily so.**

The above graph clearly illustrates the impact of the ***Sangati*** program in bringing about a change in the mindset of the participants. There is a substantial percentage increase in the participants who feel that education of girls is equally important as that of boys, after exposure to ***Sangati***. The percentage increase is even more substantial in the Ashram school children, probably because of their socio-cultural context and because they might not have been much exposed to anything like a thought provoking program like ***Sangati*** earlier.

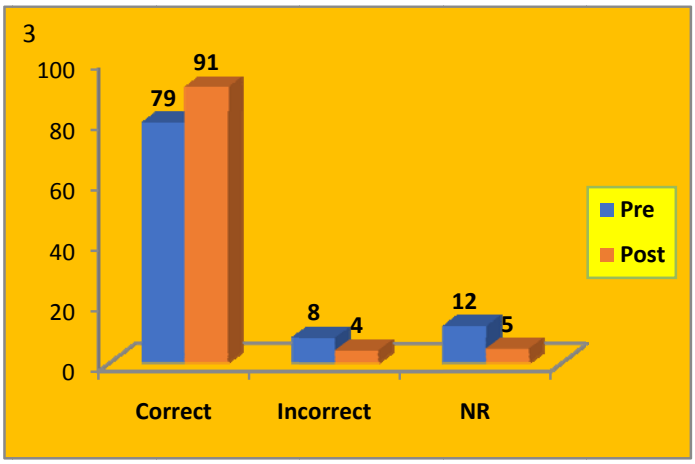


2. **There is immense amount of water available on our Earth, so much so that it will never exhaust itself how much ever we may use it.**

The impact of the program is again clearly visible on the participants. ***Sangati*** does a commendable job in creating a much-required awareness about the imminent dangers to our environment and the natural resources present on Earth in wake of our reckless use and abuse of the same.

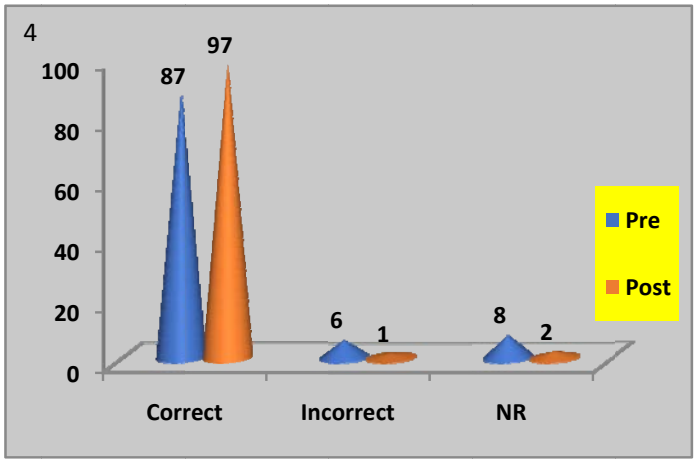


3. **In the classroom, everyone collaborates while working in groups, hence each individual gets an opportunity to present her/his views.**



From the responses of the students, it appears that there was an encouraging level of group collaboration on tasks, and an opportunity for everyone to present their views, even before their exposure to ***Sangati***. All the same, it is evident that the levels of collaboration and participation of each individual has further strengthened with the implementation of the ***Sangati*** program.

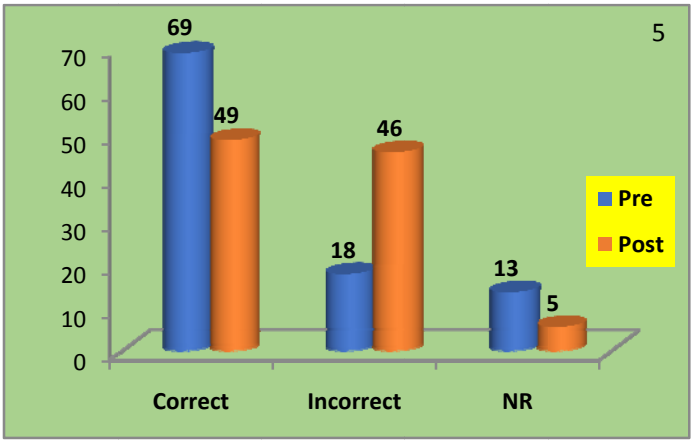
4. **We learn a lot from our family members, friends and the people of our neighborhood, in addition to what we learn in schools.**



Even before being exposed to ***Sangati***, the participants have a realization that learning doesn't necessarily happen only in the school premises but also through their friends, family, community and society. Their understanding about the importance of context in learning is further strengthened with the implementation of the program.

5. **Various media of information and communication like TV, films, books, newspapers etc. always provide us with accurate and correct information only.**

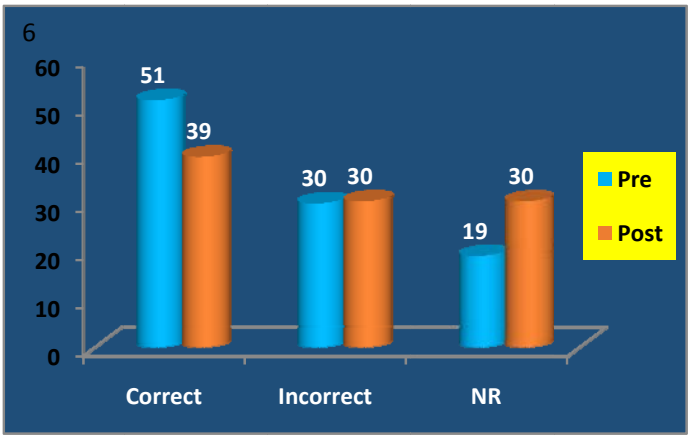
The importance, power and influence of media are clearly visible in the responses of the participants. Print or audio-visual media are the only sources of information for an ordinary individual. People have immense trust and faith in whatever information they receive through and believe it to be accurate and correct. ***Sangati*** discusses in detail about all the aspects related to media and how it may not always be a completely reliable and objective source of information. Though the impact of these



discussions is visible on the participants, however the extent of it is relatively muted, probably because of the deeply entrenched views and understanding about the media ad also probably because of the age group of the participants, who might have not attained the maturity to understand the nuances of how media operates. However, the very inclusion of this aspect and an open discussion on the same in a curriculum to be imparted in schools is itself an unprecedented and positive development.

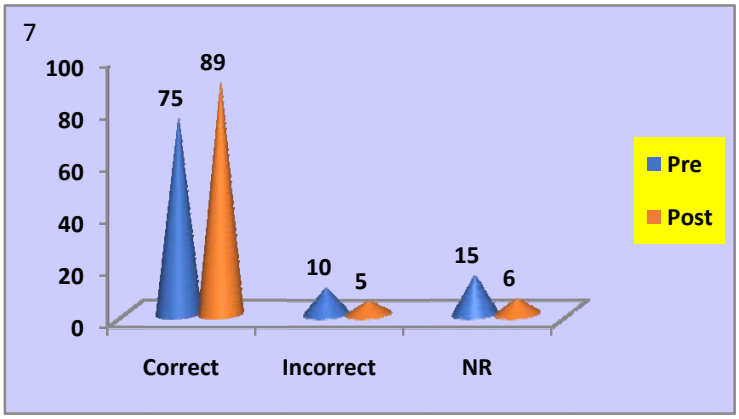
6. I have complete knowledge about the place I live in.

It is evident that the percentage of students who think they have complete knowledge about the place they live in, decreases post ***Sangati*** implementation. After undergoing ***Sangati***, students encounter a lot of new information about themselves and their place in the entire universe and realize that there is still a lot to learn. Thus, it leads to a rethink on their part in terms of the knowledge they possess about the place they live in.

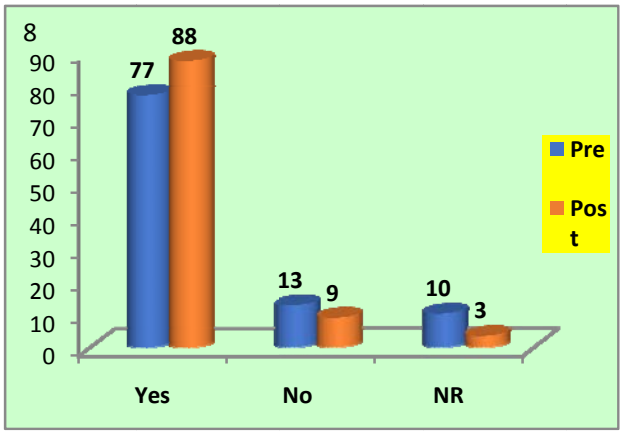


7. Human body is unique and is capable of carrying out various tasks.

Even before the implementation of ***Sangati***, the participants are well-aware of the uniqueness of the human body and its immense capabilities, and this understanding is further strengthened with the implementation of the program. Similarly, it can be sent ha the number of responses in the 'incorrect' can the 'no response' categories are reduced by (50% for 'incorrect' and nearly 75% indicating a shift in understanding.

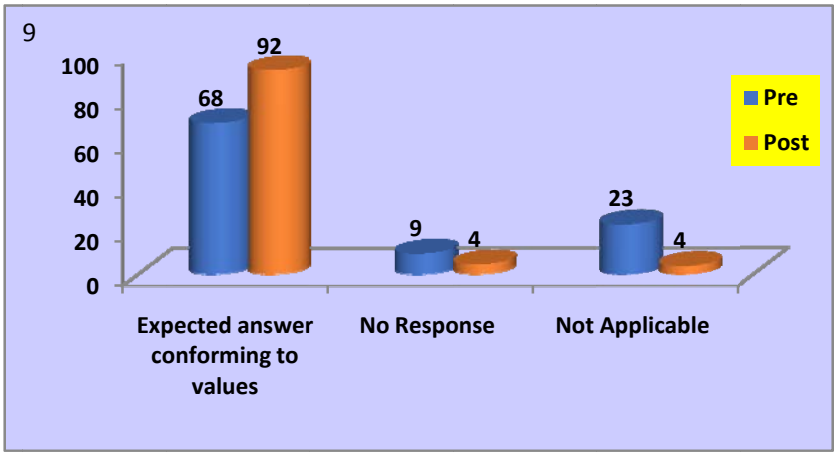


8. The changes that our bodies undergo as we grow-up should be discussed in school.



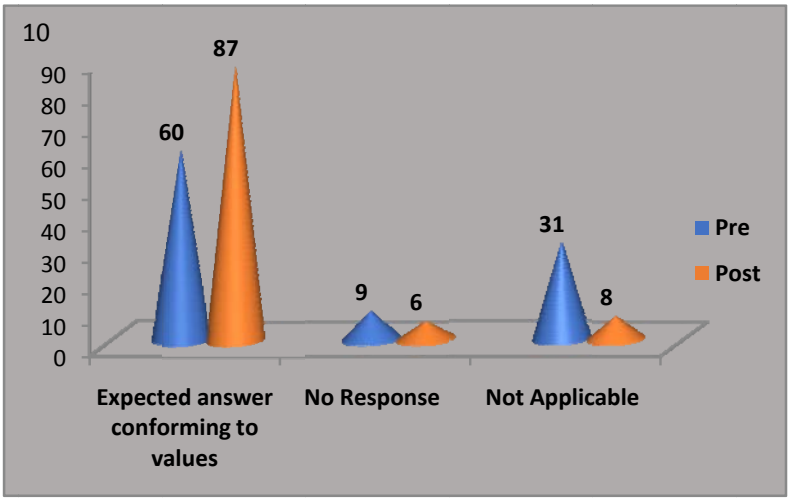
Again, the participants are pretty clear that the changes that they need to be well-informed about the changes that a human body undergoes, especially during adolescence, so that they are well0informed and sufficiently prepared for the same. ***Sangati*** further strengthens and deepens this view among the participants. Here also there is substantial reduction in responses in 'No' and 'no response' categories.

9. If you find a note of Rs. 100/- while playing in the playground, what will you do?



The percentage of participants whose replies conform to the underlying value system of an honest human being is high even before the implementation of ***Sangati,*** but further depicts a commendable increase after its implementation. After the implementation of ***Sangati***, the number of responses also increases and the percentage of students who respond that they will try to ensure that the money somehow reaches it rightful owner also increases substantially.

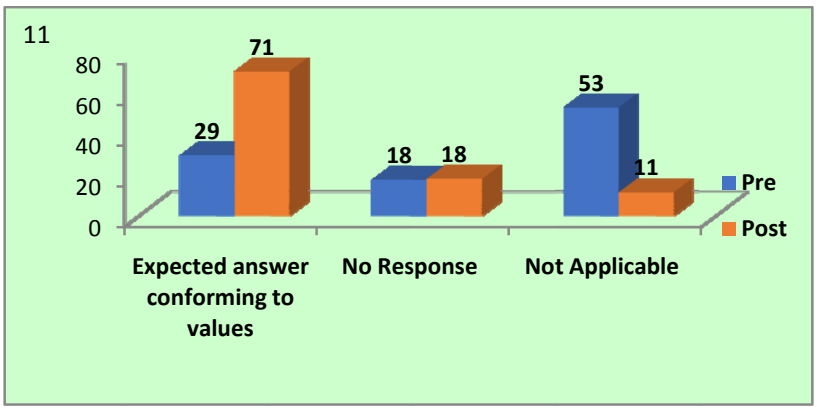
10. On your way to school and back, a group of people annoys and troubles you. You feel distressed as well as angry at their behavior. What will you do in such a situation?



The percentage of participants who are willing to confront the situation and deal with it in some manner they think suitable increases after their exposure to ***Sangati,*** as this program discusses the importance of dealing with situations rather than avoiding them. This is not clear. We need to give the choices available to the respondents.)

The percentage of students who respond that they will either confront the situation themselves and try and talk to the group of people on their own or alternately inform their elders – parents or teachers – substantially increases after the implementation of ***Sangati***. The percentage of responses received also increases after ***Sangati*** implementation.

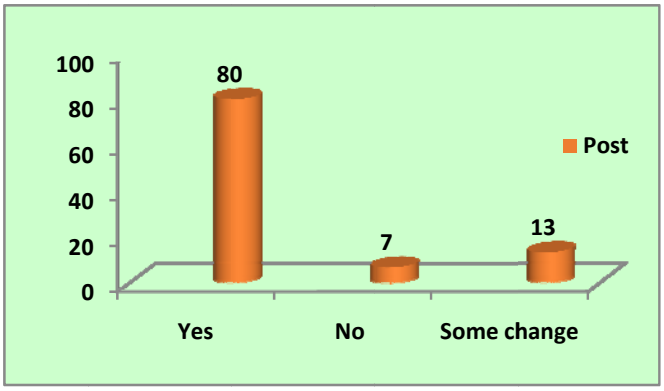
11. Two students are contesting for the class representatives elections. One of them is your friend and the second one belongs to a religion other than your own. You are aware that your friend is not suitable for the role whereas the other is apt for it. What will you do in this situation?



Sangati plays a major role here in driving in the importance of values like justice and fair play in the participants. Many of the participants choose their friend over the other individual before they have had exposure to ***Sangati.*** However, after such exposure many of them change their view as they understand that the choice they make in this scenario should be based on the suitability of the individual to the role in question independent of his personal or religious affiliations. The percentage of students who are willing to respond and feel that they might encounter such a situation in their lives undergoes a big change as is clear from the huge reduction in the percentage of students who choose the option of 'Not applicable' before and after ***Sangati*** implementation.

12. **Have you experienced a change in yourself because of *Sangati*?**

This question was administered to students only after ***Sangati*** had been implemented. Majority of them acknowledged that ***Sangati*** had played an important role in bringing about a change for the better in them, in terms of expanding their knowledge base, strengthening their value systems, increasing their self-confidence and other such areas of their lives.



Conclusion: The importance of a program like ***Sangati*** and its impact on students' lives can be gauged by the responses of the students to the questions above, before and after the implementation if the program. ***Sangati*** is playing a commendable role in creating awareness and developing an understanding among the students in various areas, for instance gender or religious discrimination, environmental degradation etc. It is also playing an important role in increasing the self-confidence of the students by treating them as partners in knowledge creation and arming them with information regarding their own bodies and the world around them. It is playing a noteworthy role in further strengthening their value base and in ensuring that they grow up as 'thinking individuals'.

Annexure: 2

Manthan Program
Internal Evaluation Report

2017-19

A.Manthan Evaluation Report

Manthan Evaluation Report based on pre-post tests

Summary of findings of Focus Group Discussions

A.Manthan Programme Evaluation Report 2017 – 19

At the end of April 2019, evaluation of the programme was conducted in order to understand the implementation and response to ***Manthan***. A written questionnaire was circulated to 9 colleges, 137 student-teachers and 8 teacher educators. This made up to about 22% of student teachers and 47% teacher educators. The detailed report of the same is as follows:

Number of students evaluated						
Districts	**Total No of colleges**	**No of colleges**	**Total No of Teacher educators**	**No of teacher educators**	**Total No of Student Teachers**	**No of Student Teachers**
Palghar	**6**	3	**6**	**3**	**220**	**85**
Thane	**6**	3	**6**	**2**	**200**	**39**
Mumbai	**4**	3	**4**	**3**	**167**	**13**
Total	**16**	**9**	**16**	**8**	**587**	**137**

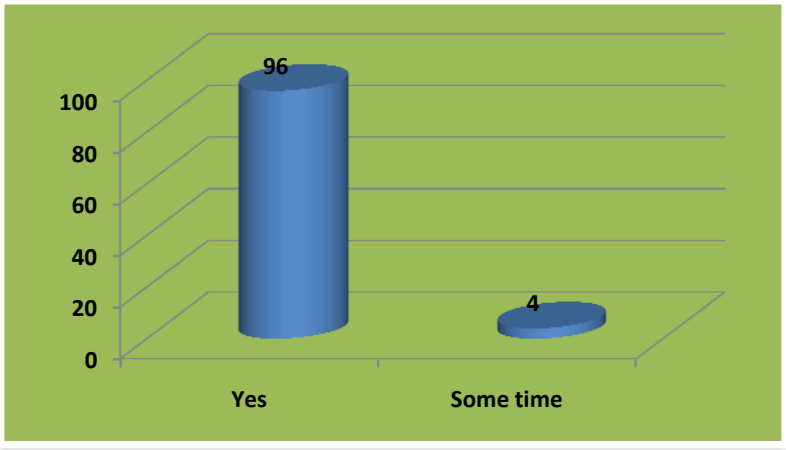
Feedback of Student teachers

- **Did you like *Manthan* Program? (YES/NO)**

Responses were obtained from 137 student teachers, all of whom responded that they liked the program.

- **Do you think *Manthan* program appropriately complements the Diploma in Elementary Education (D.El.Ed.)Program?**

Manthan includes various subjects from D.El.Ed. syllabus. 96% student teachers felt that it complements the school syllabus well and 4% student teachers felt that it somewhat complements the school syllabus.



- **Which aspects of *Manthan* Program did you like?(Arrange in order of priority)**

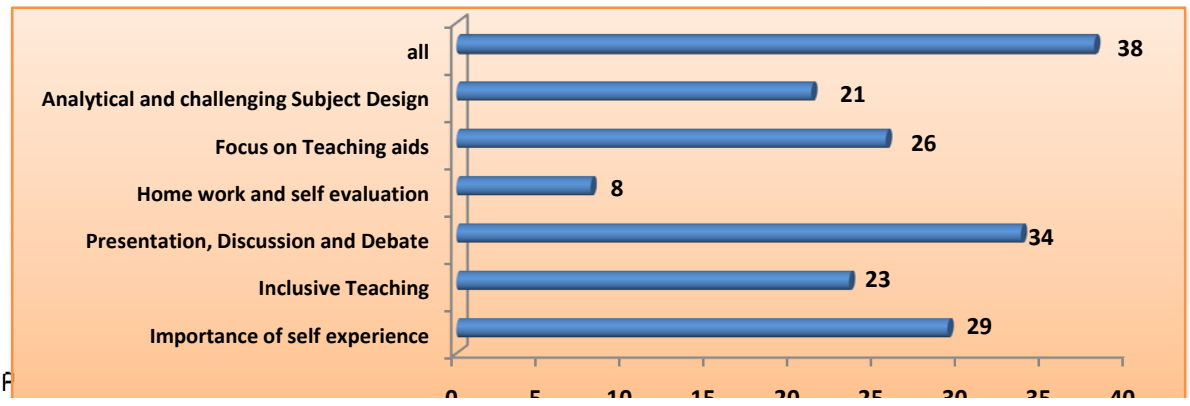
Manthan sessions have different aspects and dimensions. Those that student teachers liked are as follows:

Options	Rank 1	2	3	4	5	6
Use of Audio-Visual Teaching Aids	9	18	15	16	15	15
Use of engaging and stress-free Teaching Methodology	28	14	18	11	13	4
New, uncommon Information	36	17	14	18	5	3
Opportunity to express one's opinion	7	24	20	15	17	6
Debating	8	17	13	19	15	20
Group Discussion and presentation	2	1	11	11	24	39
NR	9	9	9	10	11	12

While ***Manthan*** has been designed to complement the regular D.El.Ed. curriculum, yet 36% of the students responded that their favorite aspect about the program was that it provided 'new, uncommon' information. This goes to show that the program provides information and perspectives to the student teachers that are not available to them through the regular curriculum. The teaching methodology adopted in the program was also well appreciated by the student teachers as was the fact that everyone got to share their opinions. The other aspects most appreciated by student-teachers are 'use of engaging/stress-free methodology', opportunities to express one-self, Use of Teaching-Learning Aids, and Debating' in that order. At the same time 39% of the student teachers ranked the use of 'Group discussions and Presentations' (a vital aspect of ***Manthan***) as their least preferred aspect . This may be because these aspects required the students to critically think and analyze information rather than just blindly absorb and reproduce it, coordinate group-work and give time for presentation which was new/demanding more time and thus they seem to adjust to the commitment required of them.

- **What differences between D.El.Ed. and *Manthan* syllabus did you find?**

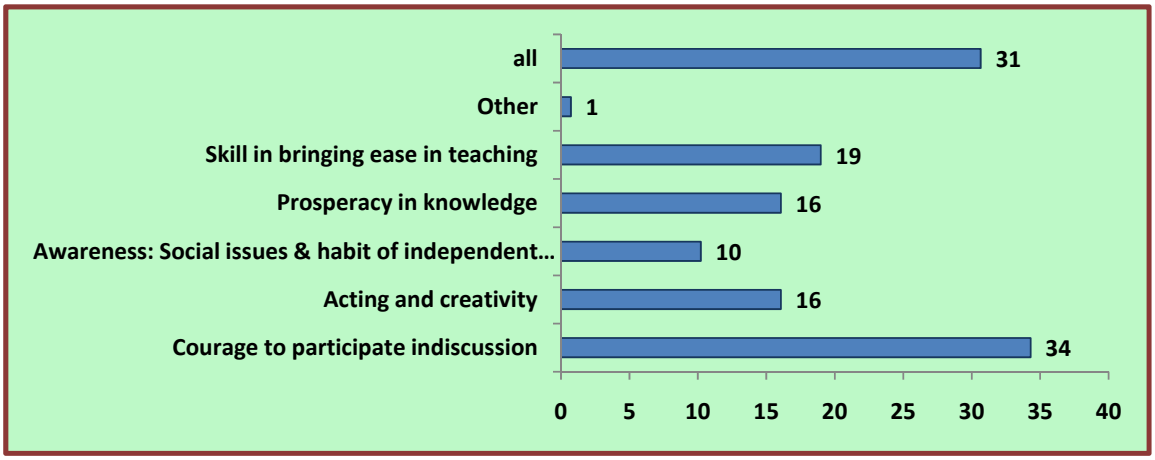
With respect to differences between the current syllabus and ***Manthan***, the opinion of student teachers is as follows:



38% of the student teachers found the curriculum differing in all the aspects, whereas the next higher percentage, i.e., 34% felt that the regular curriculum did-not focus on discussions, debates and presentations etc. This response lends some credibility to the earlier hypothesis that these aspects were new to the student teachers, not encountered earlier, and while they appreciated them they were taking their time to get used to them. Further, the nature of regular teaching-learning in schools is also such that it does-not encourages these aspects, and hence it is a complete shift for the student-teachers from the way of teaching-learning that they have always been used to. The importance that ***Manthan*** places on the context and lived experiences of the student teachers and the inclusive teaching-learning that is practiced, was also not experienced by them in the regular curriculum.

- **Has *Manthan* brought any changes in you?**

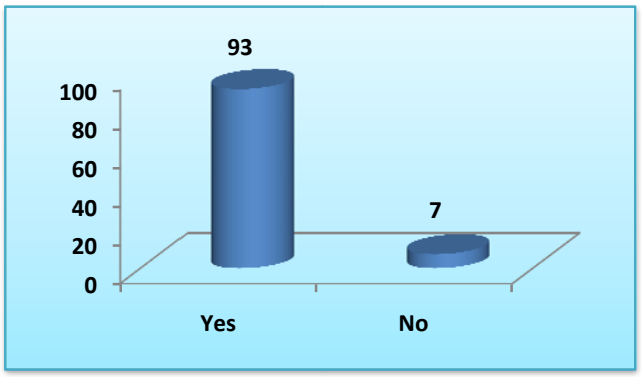
The opinions expressed by student teachers are as follows:



Whereas 31% of the student teachers expressed that they had improved in all the aspects, 34% stated that they had gained in confidence to participate in discussions. This again reinforces the role of ***Manthan*** in encouraging the development of an ability to openly discuss and debate, which although the students may initially find difficult to adapt to, but in the long run is extremely beneficial for them – as well developed human beings and even more so in their professions as teachers. As is acknowledged widely this aspect of teacher professional development is considered vital and is key to teachers' role in classrooms. It develops meta-cognitive abilities, reasoning, collecting and organizinginformation, ability to work in group, and effectively expressing themselves. Once the student-teachers place importance on this it is likely that they will carry these aspects in their professional life and build these skills in their young students.

Responses related to First year Modules of *Manthan*

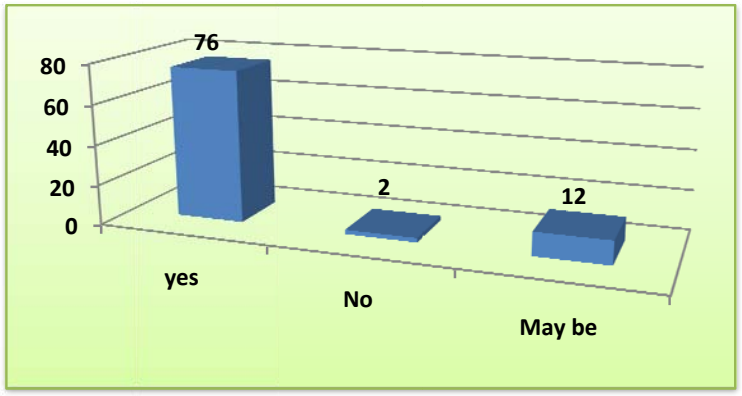
- **'Every person is unique and special'. Is this statement correct**?



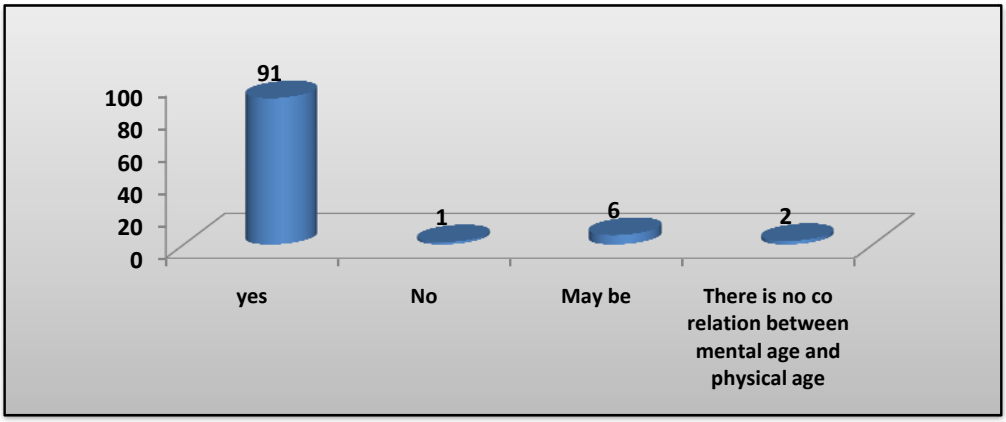
93% of the student teachers agreed that every individual was unique and had his/her own strengths and weaknesses. Thus, it was important, more so for them as teachers, to understand the unique abilities of every student, appreciate them for what they are and thus adapt themselves accordingly.

- **Each one of us has Self-Image about ourselves. Does this self-image change from time to time?**

76% of the student teachers understood that our self-image could adapt and change with time. Some of the students were still unsure as, again, such concepts and discussions were new to them and thus they may not have completely internalized the same.

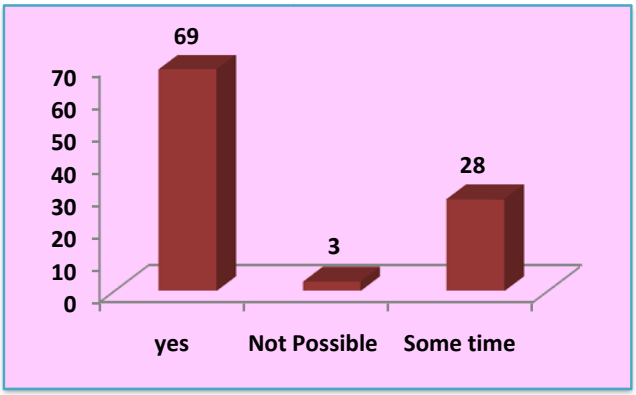


- **Can physical and mental ages be different?**



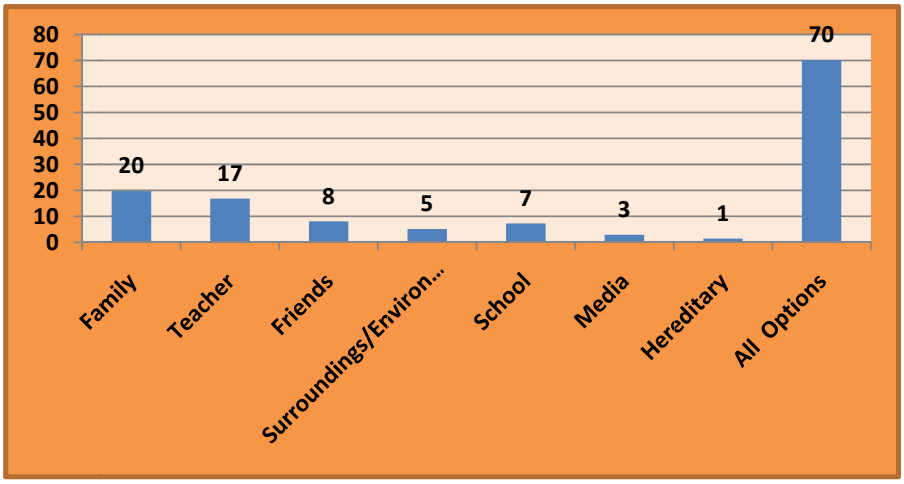
This concept was well understood by most of the students, as is evident from the responses received. They understood that physical and mental ages of a person were neither always the same nor always directly proportional to each-other.

- **Whether academically weaker students can have more IQ than academically better performing students?**



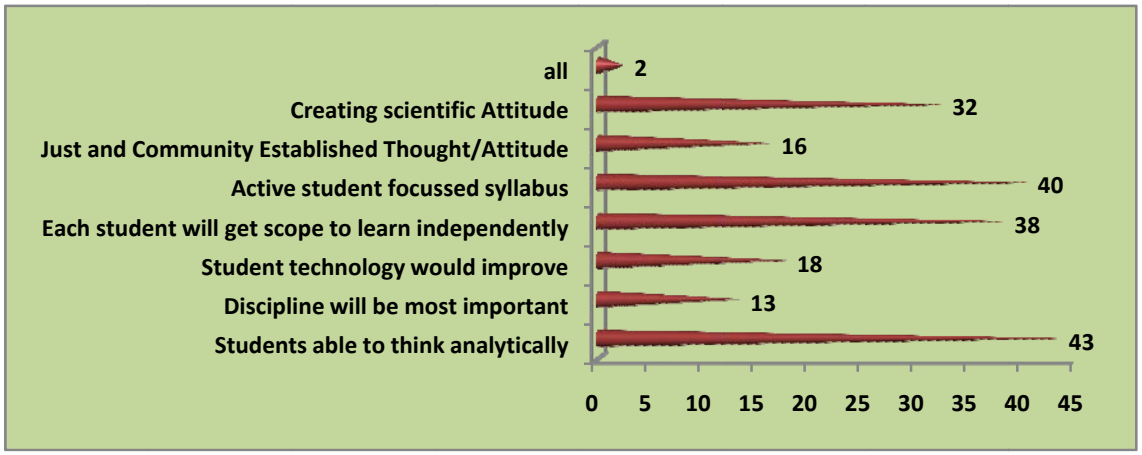
Whereas 69% of the student teachers responded that this could be so, 28% felt that it could sometimes be the case. A very miniscule percentage of the student opined that this could never be possible. This is an encouraging response as it is evident that the ***Manthan*** program succeeded in making the student teachers realize that IQ was not always directly proportional to academic performance of a student.

- **Each one of us have an independent Personality. Following factors contribute in developing the personality**



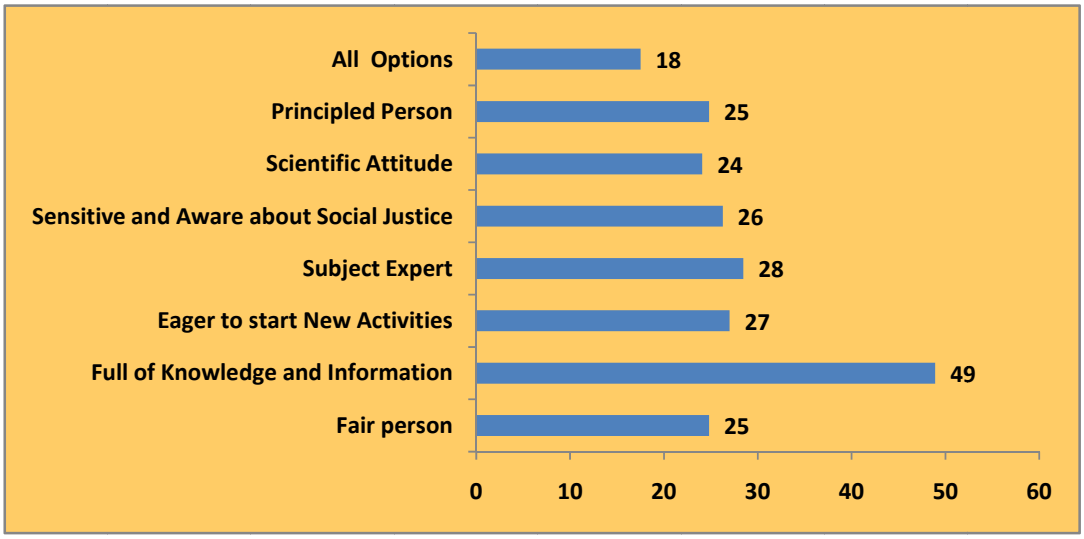
A good majority of 70% of the student teachers acknowledged the influence of all the mentioned factors in the development of the personality of an individual. A higher percentage of them thought that family and teachers had a greater role than factors like media. A higher percentage gave more importance to external environmental factors than the intrinsic hereditary factors, in shaping the personality of an individual. ***Manthan*** thus had a positive effect on the student teachers, in terms of helping them understand the multiple factors that shape an individual's personality, and thus the possibility of working on these factors, and hence, the importance of their role as teachers in the future.

- **Today's Education System needs to change and improve. How should the Education System be?**



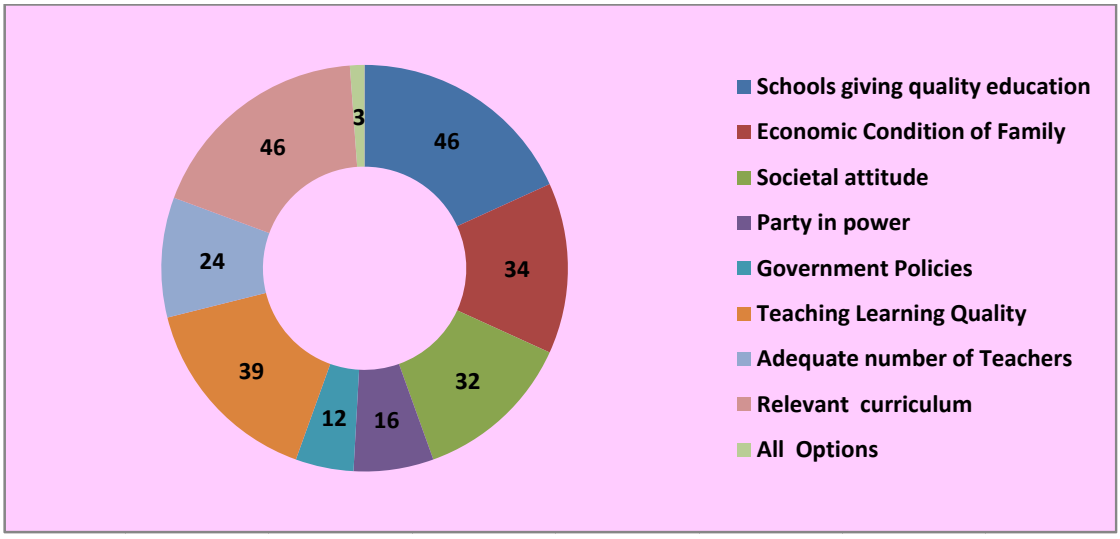
It is evident from the above mentioned responses that ***Manthan*** has succeeded in making the student teachers understand the necessity and importance of critical and analytical thinking and student-centric teaching-learning, that is able to acknowledge every students unique abilities and strengths and cater to it.

- **What are the qualities of an Ideal Teacher?**



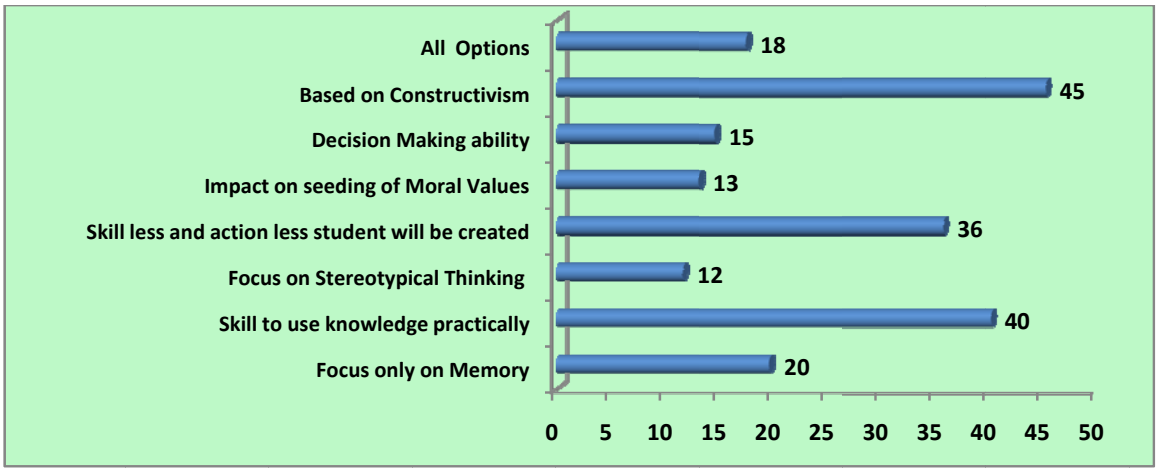
Many of the student teachers prioritize knowledge and subject matter expertise over the personal values and personality as essential characteristics of an Ideal teacher. This may be because of the traditional definition and understanding of a teacher who is expected to be armed with complete knowledge about everything, especially of his/her own subject. As the student teachers are still new to a curriculum like ***Manthan*** that discusses and brings forth the importance of principles and values, a commitment for social justice and related aspects, it might take the student teachers some time in completely accepting and internalizing the importance of these aspects in a personality.

- **Which factors contribute to students getting Quality education**



Most of the student teachers linked the availability of quality education to factors like the availability of schools providing quality education, the curriculum that was being used, the teaching-learning quality in schools etc. Many could also trace a linkage to the economic condition of a family or general societal attitude towards education. Yet, not many believed that government or political decisions had much of a role to play in ensuring the provision or not of quality education to students. This may be the result of a the cultural shift that has been orchestrated in our society which absolves the government of any meaningful role in the education system, even though such political decisions themselves may be guiding the direction in which the entire education system may be moving.

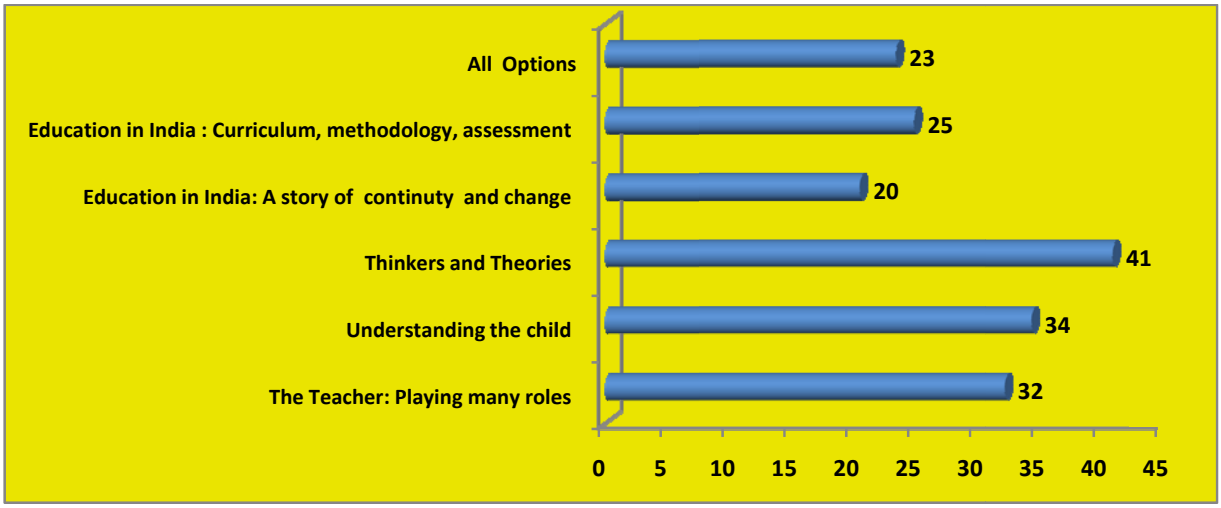
- **.How will you describe today's Teaching Methodology?**



Many of the student teachers highlighted the emphasis on Constructivism and practical use of knowledge, yet 36% of them still felt that the methodology in use would lead to the development of a no-skilled individual, bringing to the fore, the inherent contradictions in the implementation of the dominant teaching methodologies of the day.

- **Which topic in *Manthan* did you like most?**

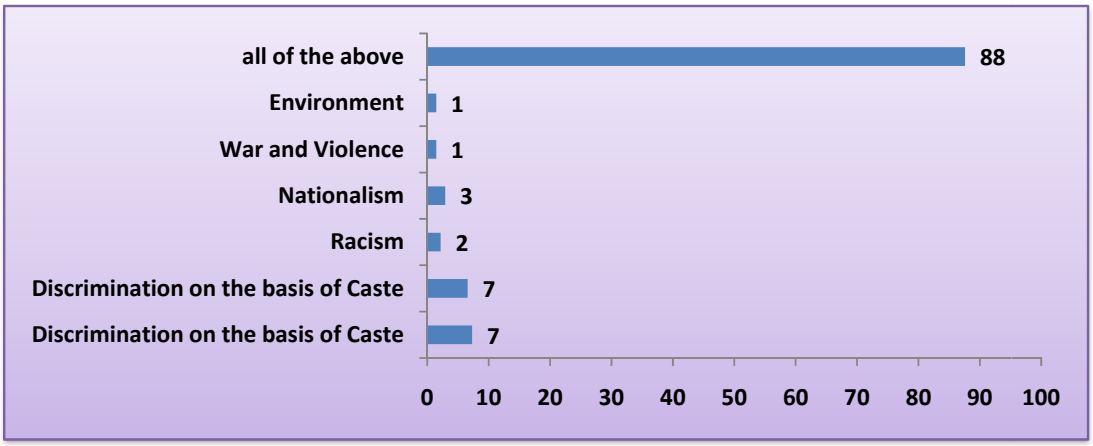
First year syllabus



The figures above indicate that the student teachers the most felt that the sessions on 'Thinkers and Theories'. This is indeed heartening as this session is at the foundation of not only understanding educational aspects but are mainly about the purpose of education, relation ship of education and society.

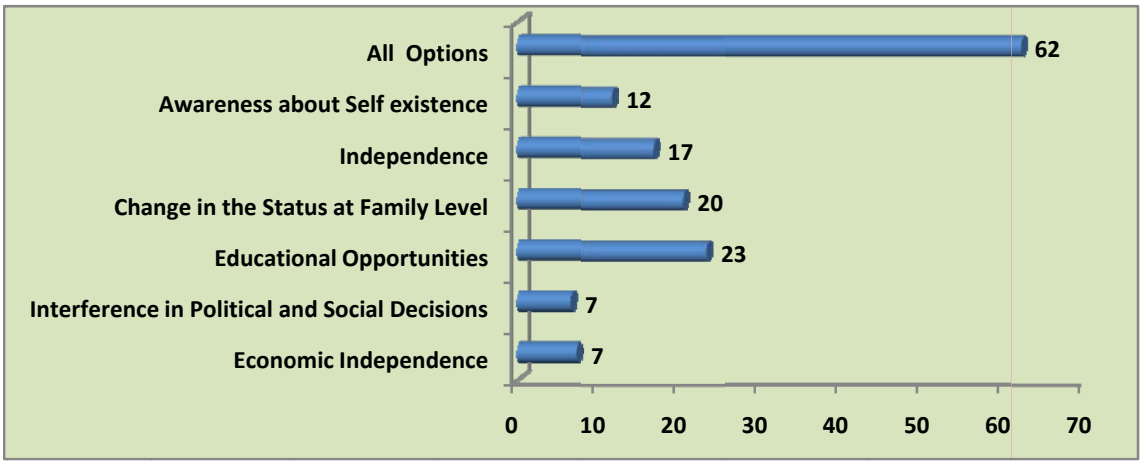
Reponses related to second year Module of *Manthan*

- **Which Social Issues were you made aware of due to *Manthan*?**



Student teachers' response was overwhelmingly encouraging. (All the issues highlighted are focused in second year ***Manthan***) It can be concluded from the above figures that Student teachers got an opportunity to understand discrimination based on caste, gender and other social issues. They also gained awareness with respect to racism, nationalism (re-visiting the concept of Nationalism), war and violence and the environment.

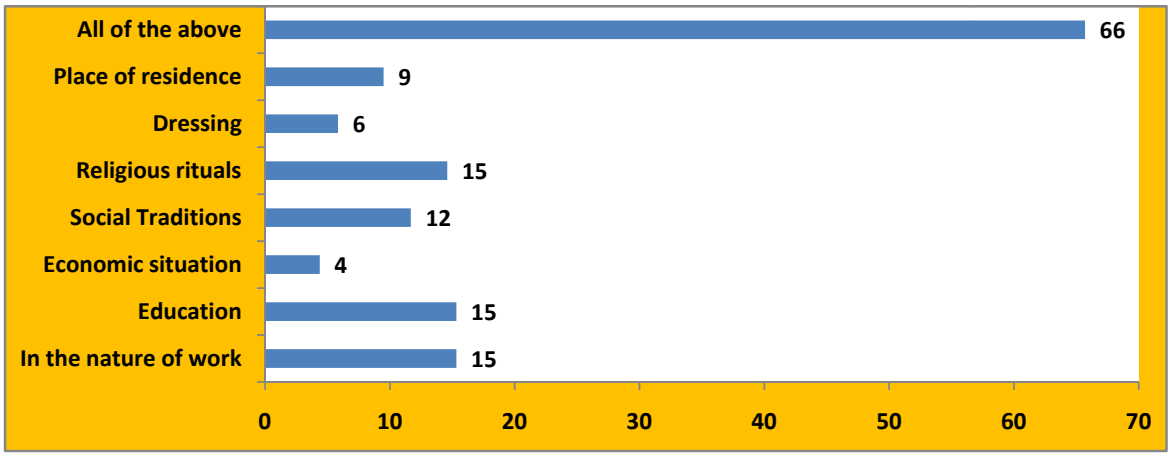
- **Do you see any changes in relation to the status of girls/women?**



62% of the student teachers felt that the society had become more equal in terms of gender, on all counts. However, they also felt that the situation had improved more on counts of availability of educational opportunities, better status within the families etc. and less on counts of attainment of economic independence, or participation of women in important political and social decision making. Thus, there was still some way to go before changes could be visible at deeper levels.

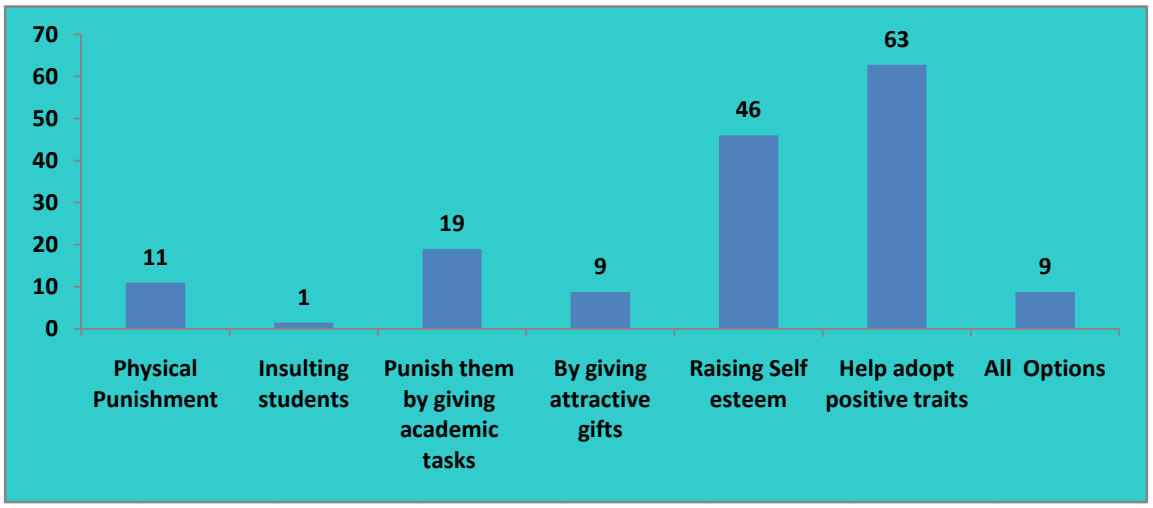
- **Where do you see discrimination based on caste in the society?**

  The table below indicates responses



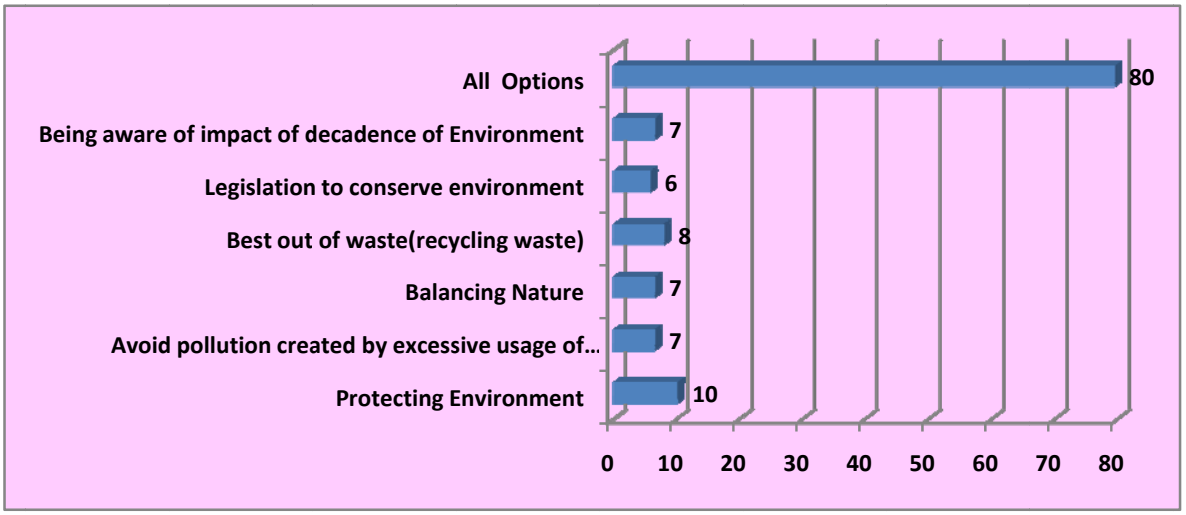
  The majority opinion was that caste-based discrimination was rampant in all aspects. However, comparatively, it was felt that it was more visible in aspects like religious rituals, nature of work etc. rather than economic situation, what one wears, etc. Thus, it was felt that caste discrimination was diluted with an improvement in the class status of an individual.

- **What measures will you take to discipline Students in the school**



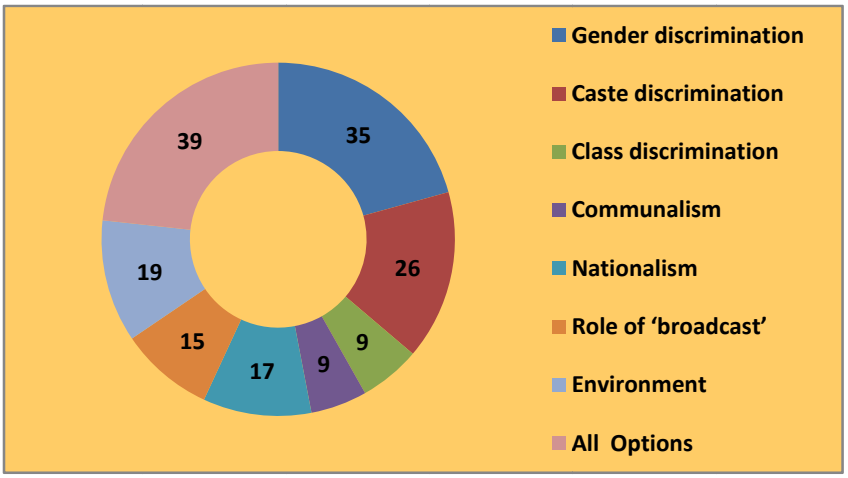
It is evident that *Manthan* has had a substantial role to play in making the student teachers understand the futility of physical punishments as a tool to discipline students. The student teachers realized the importance of understanding the unique needs of every student and thus bring about any positive behavioral changes accordingly.

- **How will you conserve Natural Resources?**



Almost all the student teachers understood the urgent need to conserve our shared natural resources and save environment and were open to try and use various ways and means to do the same. ***Manthan*** has played a considerable role in helping student teachers understand the gravity of the situation.

- **Which topic in *Manthan* did you like most?**
  Second year syllabus



The responses indicate that the student teachers enjoyed discussing all the topics, however they were comparatively more interested in discussions on gender and caste discrimination as compared to topics like class discrimination and communalism. This may be because students in colleges came from similar economic and religious backgrounds (while the composition of religion varies) but experience gender and caste-based discrimination irrespective of other factors. While gender is at least paid lip-service to, caste-discrimination is never discussed.

- **What special experience did you as a future teacher through *Manthan*?**
  Trainees responded that awareness about social issues had increased, they were provoked enough to think about these issues, and their attitudes had begun to change. They felt that the use of teaching aids and innovative teaching methodology would be useful tools for teaching. In addition, the programme helped personality development and boosted confidence. Most student teachers shared similar experiences.

- **What will you feel if *Manthan* programme is stopped next year?**

The utility and importance of the program is evident from the abovementioned overwhelming response of the student teachers.

Conclusion:

Thus, looking at all responses, it can be concluded that student teachers are of the opinion that ***Manthan*** is extremely useful and important for them.

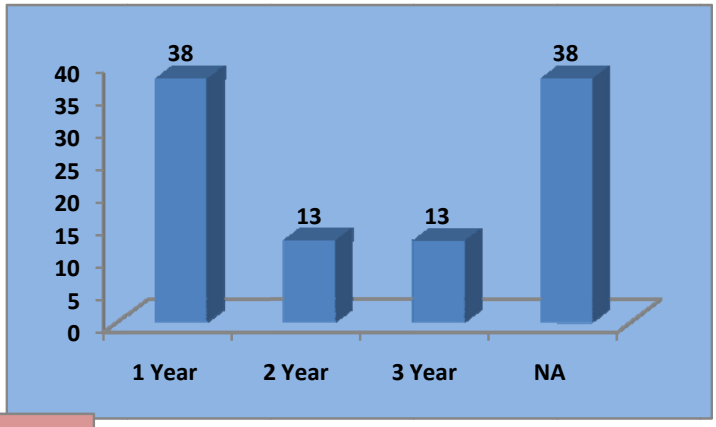
It can be concluded from the two year implementation of ***Manthan*** in D.El.Ed. colleges that it has given the student teachers a refreshingly alternative perspective towards teaching-learning. The knowledge and information that they have received through ***Manthan*** is new for them, as are the teaching-learning methodologies. They have been exposed to critical thinking, analytical decision making, indulging in debates, discussions, presentations, group work etc. This has led to a substantial shift in their thinking and has also helped in considerable growth in their self-confidence.

Feedback from Teacher Educators

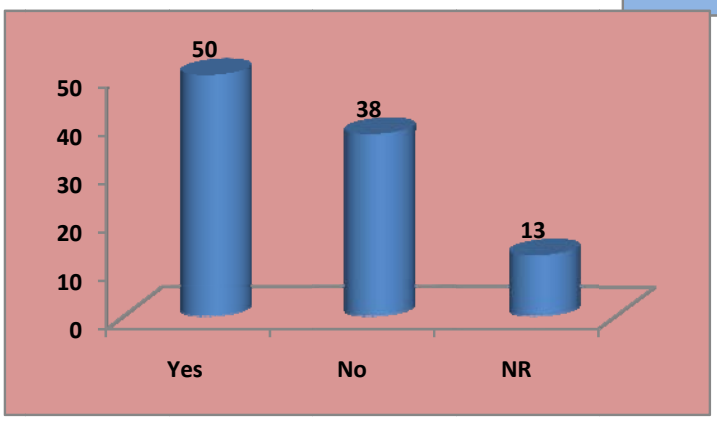
The ***Manthan*** was implemented in the teacher training colleges in Thane, Palghar, Mumbai and Raigad districts. 8 teacher trainers filled the questionnaire form (out of 17) .Their feedback is as follows:

- **No. of years of participation in *Manthan* program**

Among the Teacher Educators who were a part of the survey, around 38% were conducting the ***Sangati*** program for the first time.



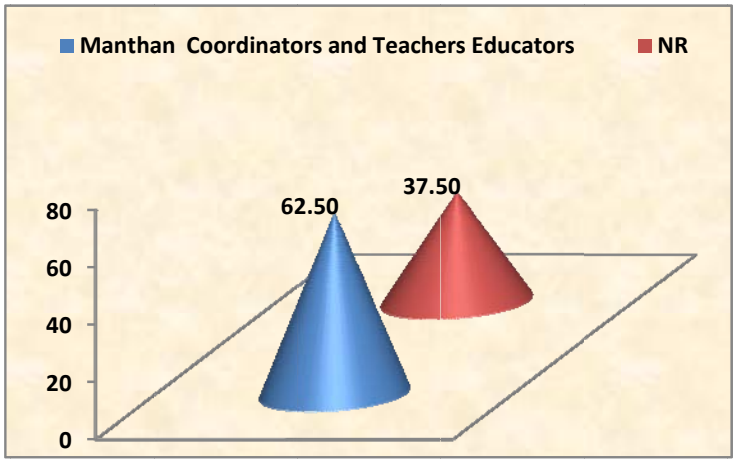
- **Did you undergo *Manthan* training? (YES?NO)**



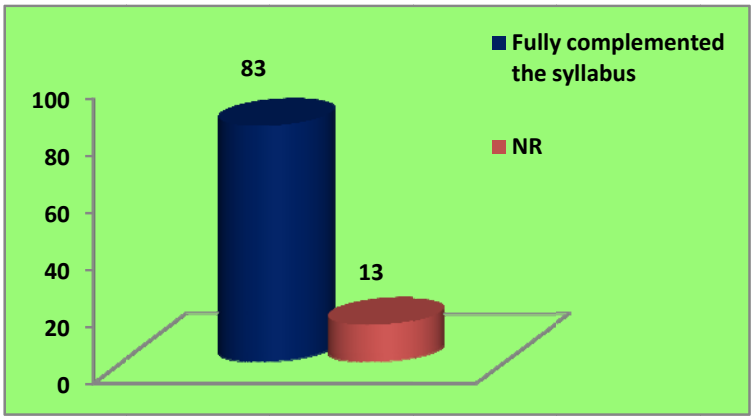
Out of the total 8 respondents4 had undergone training. 4 had not been part of any training workshops.

- **Who conducts *Manthan* sessions**?

In majority of the cases, the sessions were conducted by the ***Manthan*** coordinators themselves or by assisting the Teacher Educators. This is because many of the Teacher Educators had not received any training for conducting the program (as the duties changed after the workshop was conducted) and many were also first time educators. Besides the issue to sparing time for ***Manthan*** is a genuine one in most cases.

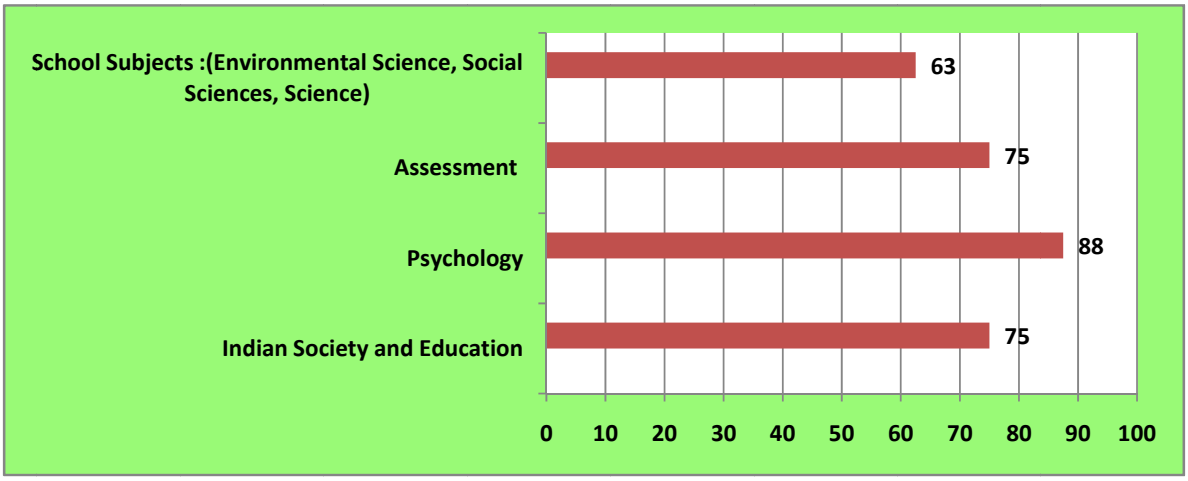


- **Does the *Manthan* complement the D.El.Ed. Syllabus?**



83% teacher educators felt that the program fully complemented the syllabus. This is indeed valuable coming from the teacher-educators and more importantly it corroborates the responses from student-teachers.

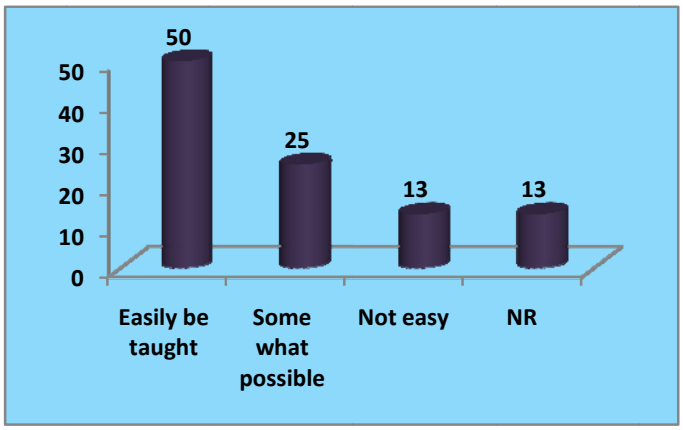
- **Which subjects did you teach by integrating with *Manthan sessions*?**



All teacher educators and **Student teachers**from teacher training colleges affirmed that ***Manthan*** program complements the syllabus. The first and second year syllabus in D.El.Ed. includes subjects such as 'Indian Society and Primary Education', 'Educational Psychology', 'Educational Evaluation' and School Subjects (Environmental Science, Social Sciences, Science) – they felt that while studying these subjects, the ***Manthan*** was very useful. ***Manthan*** was thus seen as very useful by the teacher-educators in conducting sessions to enhance and enrich their regular curriculum.

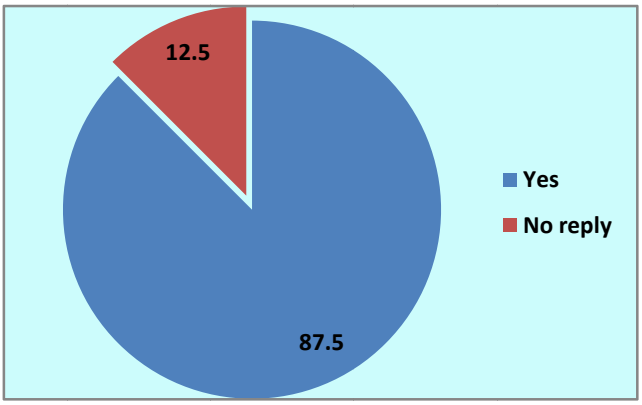
- **Do you feel that *Manthan* can be easily implemented?**

50% of teacher educators remarked that the content and pedagogy of the ***Manthan***was interesting and innovative, and thus could be easily interacted in the classrooms. However, the rest were not so sure, again possibly because of the newness of the curriculum for them, the differences in content and methodology from the regular curriculum, lack of training received in conducting ***Manthan*** sessions etc. Despite pressure of time and having to add extra responsibility the positive response from the respondents is significant.



- **Did you benefit from the program as a teacher?**

Overall the program complements the syllabus and hence 87.5% teacher educators said that it had been useful.

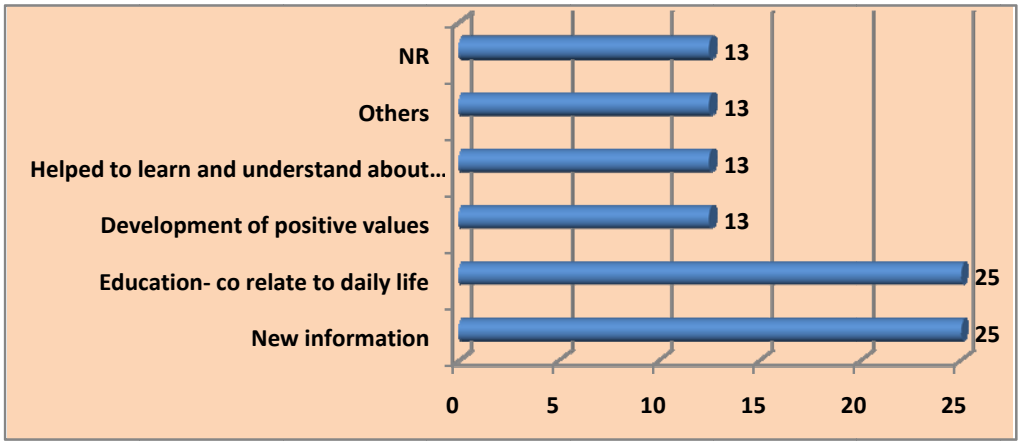


- **How did you benefit from the *Manthan* All the Teacher Educators exp*ressed*** that ***Manthan*** program was very useful **The teacher educators had to *rank th*e giv*en opti*ons** from 1 to 4 (rank 1 to the most useful and rank 4 to the least useful). In this context, teacher educators highlighted certain issues as follows:

Options /Responses	Rank 1	Rank 2	Rank 3	Rank 4	Rank 5
Helped in making formal teaching more meaningful and correlated		13	25		13
Helped in using diverse and varied teaching style		13	25		13
Helped in relating the school text to day-to-day lives		25		25	
Helped in developing an interest towards learning in students	38				13
Awareness about social issues	13			25	13
NR	50	50	50	50	50
Total	**100**	**100**	**100**	**100**	**100**

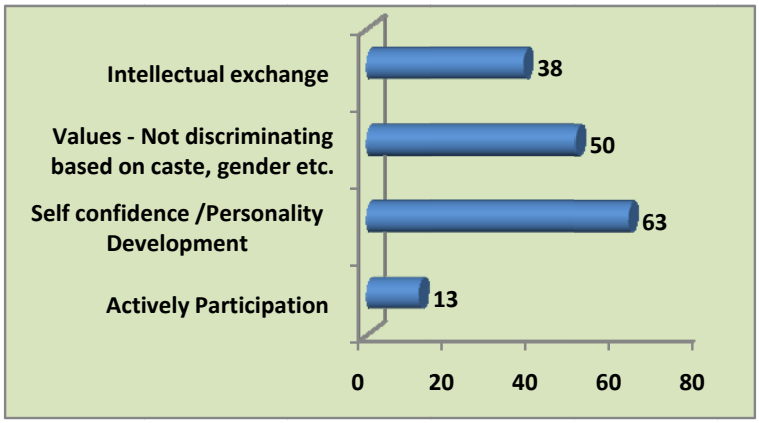
- **Some highlights of the programme.**

According to the teacher educators, highlights are as follows:



- **Changes among the student teachers due to *Manthan.***

From the feedback given by teacher educators, it was seen that student teachers who were reticent during classes had started interacting and participating. Due to activity-based learning, their self-confidence had increased tremendously. Teacher educators felt that the level of intellectual exchange among the student teachers had increased due to which they became confident.



Conclusion: From the feedback, we can conclude that students have developed a different perspective and hence we get to see that the approach of future teachers is open and receptive to ***Manthan*** despite it being an additional work-responsibility.

The ***Manthan*** enhanced skills and thus students' analytical thinking was activated. Teachers also found the new information to be useful in everyday teaching and the methodology brought certain informality into the classroom. Students explored their hidden talents through discussions, conversations, presentation and games. The sessions helped in developing new perspectives and thinking.

All these practices are to be recorded in a booklet which will be distributed to student teachers later

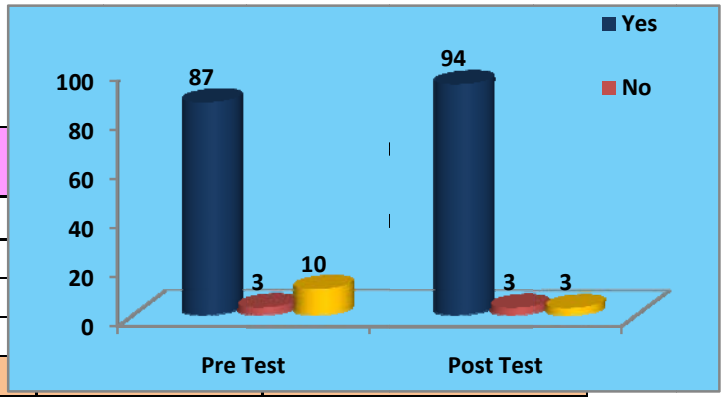
B:Manthan Evaluation Report based on pre-post tests 2017 – 19

In April 2019, an evaluation of the two-year ***Manthan*** programme was conducted in order to understand the challenges of implementation and the response of students to the course. Pre and post questionnaires were administered to a group of students (as is the practice both had same questions to help arrive at comparative understanding); an analysis of the same is presented here:

Responses to the questionnaire administered to the students

Section A: ***This is a relatively simple set of questions that have to be answered with Yes/No/Somewhat.***

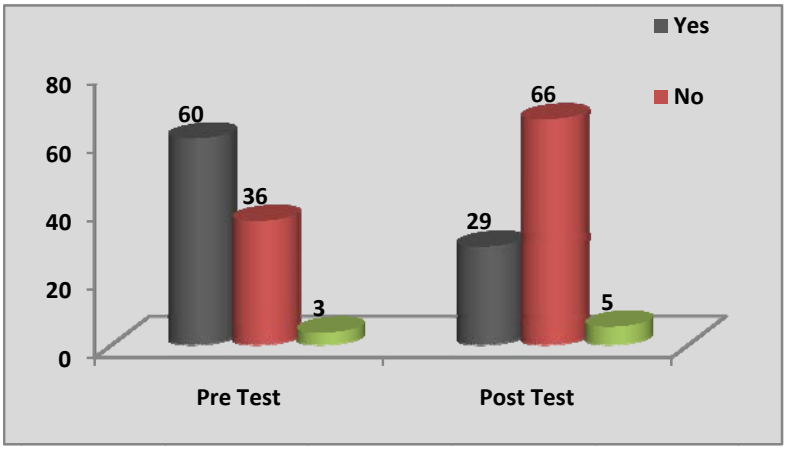
1. **The theory of Constructivism compares the role of the teacher to the scaffold used while constructing large structures. Do you agree?**



Districts
Palghar
Thane
Mumbai
Total

A majority of the student teachers had agreed with the statement even in the pre-test, essentially because they already had studied the theory in their regular course. The difference to be noted is in the group of students who were not clear about the issue; these are the ones who changed their minds in the post-test, as can been seen in the graph.

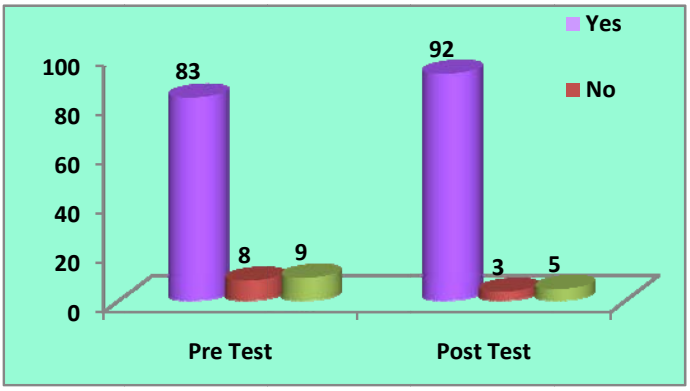
2. Children are like balls of clay to be molded by adults. Do you agree?



A significant increase can be seen in the number of student teachers who changed their opinion after interacting with the ***Manthan*** programme. This is an important shift from older attitudes that tend to over-emphasize the impact of the teacher, while ignoring the knowledge, opinions and life-experiences of the children they teach. This shift is of special significance since this is a fundamental issue in the process of education.

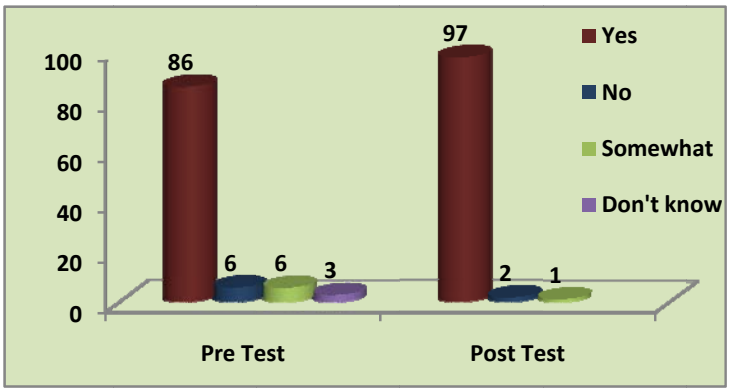
3. Every change that occurs in human behaviour can be called 'Learning'.

A wider understanding of education exists in student teachers already, as seen in the graph. Those who changed their minds form a small but important percentage. The concept of life-long learning from various sources is necessary if we are to change the out-dated perception that education is mainly acquired in schools and colleges.



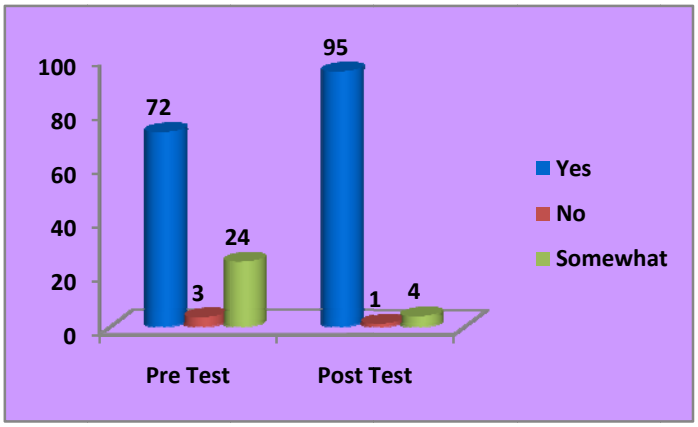
4. Every individual has a unique personality. Do you agree?

This question was such that we expected 100% agreement – in the pre-test we were surprised to see some confusion about this issue and the post test revealed that many had changed their minds. Their exposure to the ***Manthan*** programme had helped them to clarify their opinions.



5. Disabled persons can be intelligent. Do you agree?

The increase in the first category was very heartening as this an issue that has wide repercussions in our society. Much misinformation and a lack of empathy have created a poor understanding of the needs of disabled people. We tend to pity or shun them and for this reason the ***Manthan*** programme has tackled this issue in a set of 3 sessions. Through activities, stories, information and discussion, these sessions try to give depth to the student's understanding of the disabled, offer solutions and create empathy for their educational and emotional needs.



Section B: This has more complex questions and shows how students grade the importance of certain issues and if their priorities change after having been through the Manthan programme. It is somewhat difficult to gauge what their priorities are and their responses sometimes show confusion. We firmly believe that consistent analysis and thinking about issues of education in a larger societal context cannot be limited to a course or any short intervention. One hopes that the seeds of questioning have been sowed, and that they will bear fruit throughout life.

In this section you are required to arrange the given options in order of their priority (most important first and least important last).

1. What role should schools play?

		Pre Test	Post Test	Pre Test	Post Test	Pre Test	Post Test	Pre Test	Post Test
	Rank	**1**		**2**		**3**		**4**	
1	Teach children basic skills of reading, writing and arithmetic	**9**	**14**	**44**	**18**	**13**	**17**	**33**	**50**
2	Help increase children's knowledge	**40**	**26**	**19**	**23**	**24**	**34**	**17**	**16**
3	Help children acquire skills to earn a living	**25**	**35**	**22**	**26**	**24**	**22**	**29**	**17**
4	To motivate learners to become sensitive and responsible adults who will work for justice for all	**25**	**24**	**15**	**32**	**40**	**26**	**20**	**17**
10	NA		**1**		**1**		**1**		**1**

Many student teachers have placed 'Help to increase children's knowledge' and 'Help children to acquire skills to earn a living' as high priorities for schools. This is in keeping with our general habit of seeing education as a means of earning a livelihood. But it is also heartening to see that 'To motivate learners to become sensitive and responsible adults' is a 1st or 2nd choice for them; it reflects the wider understanding of the role of schools and education in our society to which the ***Manthan*** programme draws their attention throughout the course.

2. **What is the role of the teacher who has some children from disturbed backgrounds in her/ his class?**

2		Pre Test	Post Test	Pre Test	Post Test	Pre Test	Post Test	Pre Test	Post Test
	Rank	**1**		**2**		**3**		**4**	
1	Finish the syllabus on time	**3**	**1**	**23**	**16**	**52**	**63**	**20**	**21**
2	Create a reassuring atmosphere in class	**8**	**3**	**30**	**16**	**24**	**30**	**38**	**51**
3	Try to find out what the problem is and reasons behind it	**21**	**16**	**35**	**57**	**13**	**5**	**31**	**22**
4	Make sure that these children do not lose hope and are able to cope with the difficult situation.	**67**	**80**	**11**	**11**	**10**	**1**	**10**	**7**
	NA	**1**		**1**		**1**		**1**	

'Make sure that these children do not lose hope and are able to cope with the difficult situation' was the 1st choice of a majority of students in the pre-test also but the jump post-test was encouraging. The fact that many student teachers ranked 'Try to find out what the problem is and reasons behind it' in 2nd place also shows that empathy and personal involvement are valued by the young teachers.

3. **What is a teacher's role in school education?**

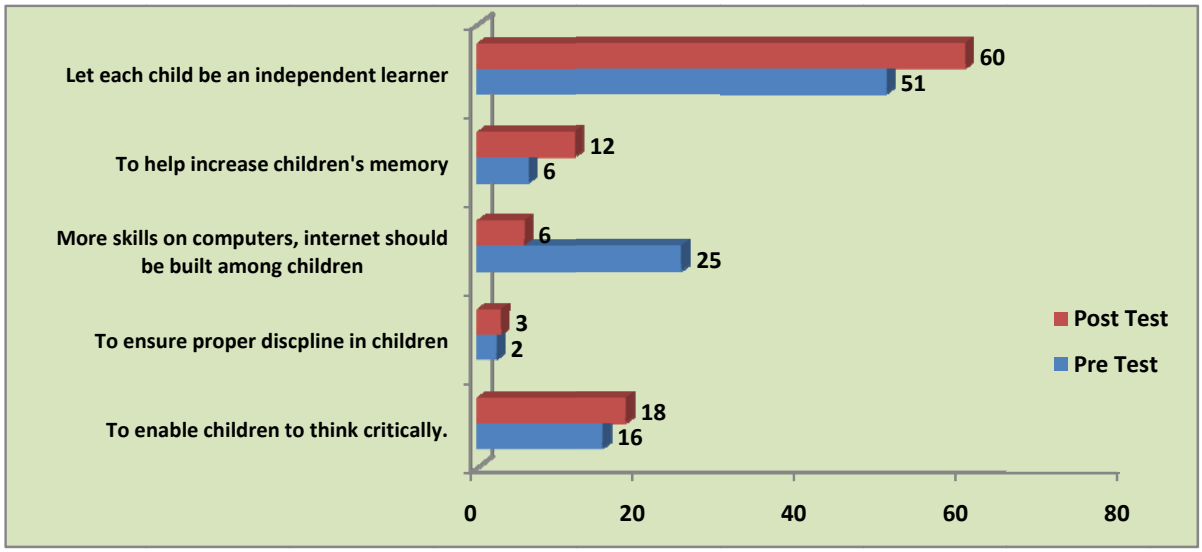
3		Pre Test	Post Test	Pre Test	Post Test	Pre Test	Post Test	Pre Test	Post Test
	Rank	**1**		**2**		**3**		**4**	
1	Teaching everything well in the textbooks	**19**	**10**	**18**	**10**	**34**	**61**	**29**	**18**
2	Helping the children learn the school discipline	**14**	**22**	**32**	**24**	**29**	**22**	**23**	**33**
3	Helping children to develop critical thinking abilities and sensitivity towards others.	**28**	**25**	**30**	**48**	**22**	**10**	**17**	**17**
4	Helping children to become successful in life	**37**	**43**	**18**	**18**	**13**	**07**	**53**	**30**
	NA	**2**		**2**		**2**		**2**	

Most student teachers think that 'Helping children develop critical thinking abilities and sensitivity' and 'Helping children become successful in life'are the most important duties of the teacher. This shows that the attitude of over-dependence on textbook teaching and enforcing discipline has changed somewhat and that the student is now considered to be at the centre of the educational process,

Section C: ***This has questions with multiple possible answers. Their choices reflect the range of issues that each elicits and the relative importance given to them by the student teachers. It also aims to track the changes in opinion, attitudes and values brought about by their interaction with the Manthan course***

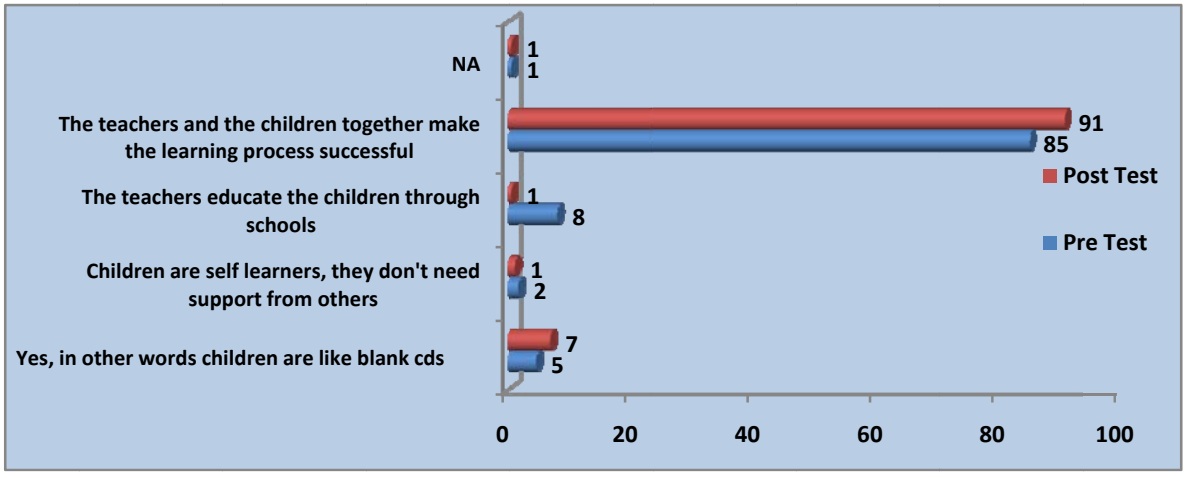
In this section you are required to choose only one option from the given list.

1. **The present education system needs to reform so as to:**



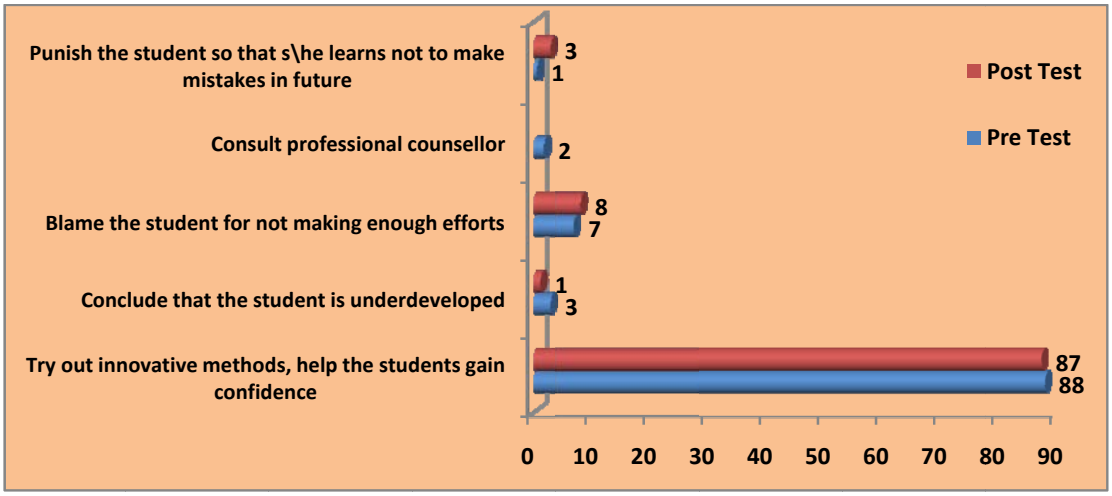
The fact that most responses were in favour of this - 'Encourage each child be an independent learner' - shows that the attitude towards education has changed dramatically over the years. Exposure to the ***Manthan*** programme seems to have cemented this change. It is also interesting to see that there is a significant change in the number of student teachers who feel that computers and the Internet are only some of the tools used in the process; they cannot be a one-point answer to upgrading education.

2. **Children are like clay, teachers and parents mould them into what they become.**



This question was asked again to see what priority the student teachers give to this long established and rather faulty belief. It was clear from their answers here that most of them recognize that the interaction between the child and the facilitator is crucial.

3.What should teachers do if a student is unable to reach expected goal?



The student teachers overwhelmingly chose the first option here in both the pre and post tests. It is clear that attitudes have changed over the years and now new teachers are more prepared to try empathetic techniques.

Conclusion

The importance of a program like ***Manthan*** and its impact on student teachers' attitudes can be gauged by their responses to the questions before and after the implementation of the program. The programme encompasses most of the topics that are part of their regular course but ***Manthan*** aims to situate education in the larger context of society and its needs. Hence, along with the History and Theories of Education, it also tackles social challenges and the political context of any curriculum. It helps the participants to talk with peers about issues that concern them like gender or religious discrimination, or environmental degradation. They also get a chance to themselves question and develop values that will be useful in their professional lives and in ensuring that they become genuinely 'Reflective Practioners'.

Their responses show that these aims have been put to them effectively and have led to them forming and changing opinions as their interaction with the programme developed. They now do seem to see the issues more clearly as their responses show. For instance in the question "Disabled persons can be intelligent. Do you agree?" we saw that 72 people said yes in the pre-test whereas after the ***Manthan*** programme 95 said yes. The pre-post test analysis has shown this trend throughout.

C: Manthan Programme

Summary of findings of Focus Group Discussions (2018-2019)

In order to understand impact of ***Manthan*** questionnaires were administered to gain an understanding of the changes in learners. Additionally, it was also felt that conducting Focus Group Discussions (FGD) in some colleges would help arrive at a better picture. Out of 17 total colleges where ***Manthan*** in implemented 3 colleges were selected – Salahuddin Urdu D.T.Ed college, Bhiwandi, Kishore Sankhye D.T.Ed College, Boisar, Palghar, Anjuman D.T.Ed college Kurla (i.e from total number of students 622 exposed to ***Manthan*** 49 students took part in the FGDs.

A set of questions of generic nature were asked to start the discussions on issues specifically concerned with ***Manthan*** curriculum. The summary is as follows:

Question 1: Did you feel that you benefitted by *Manthan* during your training to become a prospective teacher? (If YES, how and if NO why not.)

Answers: About 100 % of respondents felt that they immensely benefitted from ***Manthan***. The remaining 86 % respondents were positive but with a lesser degree of participation. They felt:

- Got exposure and hands-on practical knowledge of Constructivist pedagogy.
- Got insights into stress-less, democratic, joyful for teaching-learning strategies. This has helped in enhancing skills.
- Developed an understanding of how students, teachers, curriculum-pedagogy are related with larger socio-economic realities and this perspective will help in everyday life – professional and personal.

Question 2: What exactly did you gain from *Manthan* with regards to teaching-learning processes?

While all student-teachers stalked about similar issues given below are points that emerged as highlights from FGDs in specific colleges.

- Main Responses from Kishore Sankhye D.T.Ed College, Boisar, Palghar: They felt the clear inputs from ***Manthan*** (Year1, Module 2 and 3) in particular helped understand the **diversity and differences that exist in learners – socio-economic, physiological, psychological, aptitudinal, learning styles, etc. helped them understand that teaching also needs to be appropriate** and cannot be 'one size fits all'. The theoretical understanding behind using **different strategies of teaching and mentoring children, giving space to students to express themselves, to develop independently thinking** personalities is essential for a teacher.
- The student-teachers from Anjuman D.T.Ed college Kurla felt: As future teachers, they gained a lot of essential personal qualities only thanks to ***Manthan***. These are; **self-confidence, love for studies, independent thinking, the importance of linking education to life, looking at everything in analytical manner has developed** with ***Manthan***. It is this exposure that has

made them understand that **one must gauge things based on once experiences and logical reasoning rather than on opinions of others** – all these are essential qualities for teachers.

- In Salahuddin Urdu D.T.Ed college, Bhiwandi the student-teachers also emphasized points regarding **how education is related to all aspects of society as well as talked about the clarity they received about learning theories** which were only abstract and in form of dry definitions in the regular curriculum.

Question 3: How teachers should behave with all students in class/school.

The points that emerged were about treating all children equally (fairly) irrespective of religion, class, caste, socio-economic status, understanding them, helping them solve their problems, etc. Specifically, the FGDs in three different colleges brought forth certain issues the student-teachers felt were important. These are;

- Salahuddin Urdu D.T.Ed college, Bhiwandi students emphasized avoiding religious/caste discrimination. (This could be because Bhiwandi has sizable Muslim population and the persecution they feel generally from larger society may have made them feel that these were important issues about teacher behavior with students.) They also brought forth another important issue that children, parents, indeed society at large looks up at teachers as role-models and thus teachers must be clear in decision-making and have clarify and firmness about their value system.
- In Anjuman D.T.Ed college Kurla too (again may be due to comparatively larger presence of Muslim population) student-teacher talked about shunning religious discrimination, avoiding punishing children harshly but instead explaining what the mistake was, encouraging children, helping them reflect about learning and about their own-selves, using diverse methods for assessment, making children realize their positive qualities. They unanimously said that this awareness will enrich and give meaning to their work as teachers.
- Kishore Sankhye D.T.Ed College, Boisar college students focused on helping children realize their qualities and special personalities, to reflect on things they experience, become independent decision-makers. They felt that self-motivation and independent, critical thinking will help students to minimize mistakes. It is dialogue and compassion that helps lasting learning not punishment and pressure!

Question 4: What is the relation of education and society?

The focus of all groups was on issues related with discrimination based on gender, caste, religion, rich-poor, economic development models adopted by our country, impact on environment. Specifically;

- Salahuddin Urdu D.T.Ed college, Bhiwandi college student-teachers said that it is important to clearly bring out issues related with gender, religion/caste-based, socio-economic discrimination in school curriculum. The inputs gained from ***Manthan*** – about gender discrimination, the futility of War, economic models followed by our country, problems in

education policy were most vital and helped them develop critical mind-set, sensitivity and similarly will impact young children if taken up at school level.

- Kishore Sankhye D.T.Ed College, Boisar college student-teachers said that education should ensure holistic development of society and not of few select groups. Education has the power to solve social and environmental problems and this should be taken seriously not just as tokenism. Every individual needs to be made aware of the fact that they can be change agents and education needs to ensure this.
- Anjuman D.T.Ed college Kurla student-teachers felt that the meaning of life is to gain long-lasting satisfaction and happiness. And education should enable changes to bring in a fair, just society where this is possible.

Question 5: What is the main purpose of education? What should be teachers' role?

Main points that emerged from all three groups – quality teaching is the main responsibility of teachers, but there are other equally important purposes that education needs to achieve.

- Salahuddin Urdu D.T.Ed college, Bhiwandi students emphasized on self-development, enabling all to become responsible and help in development of nation.
  Teachers are meant to be ideals. They should try their best to come close to this expectation. Honesty, principled life, counsellor, leader, guide, friend are different roles the teachers need to play.

- Anjuman D.T.Ed college Kurla student-teachers emphasized the transformative role of education. To make our country a place for everyone to seek fulfillment; education must give teachers the space to develop their capacities, give opportunities for innovation, experimentation, give space for decision-making and teachers must make good use of these opportunities.
- Kishore Sankhye D.T.Ed College, Boisar college students also reiterated the points mentioned above and emphasized the key role education plays for social transformation and social justice. They added that teachers must get the respect and space to enable these changes.

This is the summary of the FGDs conducted with these college to gauge impact of ***Manthan***.

Annexure: 3 Audited Report 2017-18

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✉:sunwagh@waghassociates.com

AUDITORS REPORT TO THE TRUSTEES OF
AVEHI PUBLIC CHARITABLE (EDUCATIONAL) TRUST, MUMBAI

We have audited the attached Balance Sheet of Avehi Public Charitable (Educational) Trust, Mumbai as at 31st March, 2019 and the annexed Income and Expenditure Account for the year ended on that date, with the books of accounts, vouchers and other documents as were available with the Trust and were produced to us in connection therewith.

These financial statements are the responsibility of the Trust's management. Our responsibility is to express an opinion on these financial statements based on our audit.

We conducted our audit in accordance with auditing standards generally accepted in India. Those Standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatements. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audit provides a reasonable basis of our opinion.

We report that :

1) We have obtained all the information and explanations which to the best of our knowledge and belief were necessary for the purpose of our audit.

   a) The accounts are maintained regularly and in accordance with the provisions of the Act and the Rules framed thereunder;

   b) The receipts and disbursements are properly and correctly shown in the accounts;

   c) Vouchers in the custody of the Accountant of the Trust on the date of the audit were in agreement with the books of accounts;

   d) All books, accounts, vouchers or other documents or records required by me were produced before me.

   e) The returns pertaining to the Income Tax deducted at Source during the year have been filed with the Income Tax Authorities within stipulated time limits.

   f) A register of movable and immovable properties is being maintained.

   g) All the necessary information required by me has been duly furnished to us by the Accountant whenever called upon;

   h) No property or funds of the Trust were applied for any object or purpose other than the object or purpose of the Trust;

S.M. WAGH & CO. F. No. 112 MUMBAI CHARTERED ACCOUNTANTS

chartered accountants

i) There are no amounts, which are outstanding for more than one year.

j) It was not necessary for the Trust to invite tenders in respect of repairs expenditure exceeding Rs. 5,000/- as no such expenditure was incurred during the year.

k) The moneys of the Trust have not been invested contrary to the provisions of Section 35 of the Act;

l) There is no alienation of the immovable property contrary to the provisions of Section 36;

m) So far as it is ascertainable from the books of accounts and according to the information and explanation given to me by the Accountant, there were no special matters which are required to be brought to the notice of the Dy. Charity Commissioner;

n) So far as it is ascertainable from the books of accounts and according to the information and explanation given to us, there were no cases or irregular, illegal or improper expenditure or failure or omission to recover money or other properties belonging to the Trust or of loss, waste of money or other property thereof;

2)

a) The maximum and minimum number of Trustees is maintained;

b) The meetings are held regularly as provided in the Trust Deed;

c) The minutes book of the proceedings of the meeting is maintained;

d) None of the Trustees have any interest in the investment of the Trust;

e) None of the Trustee is a debtor or creditor of the Trust;

3) The Balance Sheet to the best of our information and belief contains a true account of the funds and liabilities and of the property and assets of the Trust in conformity with the accounting principles generally accepted in India.

FOR S. M. WAGH & CO
Chartered Accountants
F. No. 111677W

S. M. WAGH & CO. F. No. 111677W MUMBAI CHARTERED ACCOUNTANTS

S. S. WAGH
Partner
M. No. 46185

Mumbai,
Dated : May 17, 2019.

THE BOMBAY PUBLIC TRUSTS ACT, 1950

SCHEDULE - VIII

[Vide Rule 17 (1)]

Name of the Public Trust : **Avehi Public Charitable (Educational) Trust**

Registration No. E - 8193 (BOM)

Balance Sheet as at 31st March, 2019.

FUNDS & LIABILITIES	Rs.	Rs	PROPERTY & ASSETS	Rs.	Rs.
Trusts Funds or Corpus:-			**Fixed Assets :**		
Balance as per last Balance Sheet	20,41,986		(As per schedule attached)		
Adjustment during the year(give details)			Balance as per last Balance Sheet	55,89,081	
Add: Life Membership Fees received during the year	-				
Add: Corpus Donations received during the year	-		Additions during the year	-	
		20,41,986	Less :- Sales during the year	-	
			Depreciation up to date	43,96,160	
Other Earmarked Funds:-					11,92,921
(Created under the provisions of the trust deed scheme or out of the income)					
Depreciation Fund		-	**Investments :-(At Cost)**		
Sinking Fund		-	In Fixed Deposits with Companies		7,25,000
Reserve Fund		-			
Any other Fund		-	**Loans (Secured or Unsecured) ; Good / Doubtful**		
Endowment Funds			Loans Scholarships		-
Balance as per last Balance Sheet	27,63,304		Other Loans		-
Additions during the year	-				
Deductions during the year	224		**Deposits :-**		
		27,63,080	Mayur Milk Centre	250	
			BEST Deposit	5,590	
Building Fund			Burshane Gas	950	
Balance as per last Balance Sheet		6,38,479	Flims Division of India	100	
					6,890
LOANS(Secured or Unsecured) :-			**Advances :-**		
From Trustees	-		To Trustees		
From Others (Unsecured)	-		To Employees	1,70,000	
		-	To Contractors	-	
			To Lawyers	-	
Liabilities :-			To Others	15,358	
For Expenses & Statutory Dues	3,09,155				1,85,358
For Refundable Security Deposit	45,000		**Income Outstanding :-**		
Un-spent Grant in Aid in respect of Projects	6,00,902		Rent		
		9,55,057	Interest	11,586	
			Other Income	-	
Income and Expenditure Account			Grant in Aid in respect of Projects	2,937	
Balance as per Balance Sheet	-		Income Tax Deducted at Source	81,243	
Less : Appropriation if any..	-				95,766
Add : Surplus as per Income and	-				
~~Less : Deficit~~ Expenditure Account	-		**Cash and Bank Balances :-** (Annexure A)		
		-	(a) In Curent Account with...	-	
			In Savings Bank A/C	4,27,312	
			In Fixed Deposit A/C with Bank	2,75,000	
			(b) With the Trustee	-	
			(c) With the Manager	-	
			(d) Cash in Hand	3,996	
					7,06,308
			Income and Expenditure Account		
			Balance as per Balance Sheet (Surplus)	32,99,717	
			Less : Appropriation if any..		
			Add : Deficit as per Income and	1,86,641	
			~~Less : Surplus~~ Expenditure Account		
					34,86,358
TOTAL		63,98,602			63,98,602

As per our report of even date
For S. M. WAGH & Co
Chartered Accountants
F. No. 111677W

S. S. WAGH
Partner M. No. 46185
Chartered Accountants
Auditors

Mumbai
Date : May 17, 2019.

+ Income Outstanding
(If accounts are kept on Cash basis) Not Applicable
Rent :
Interest :
Other Income :
Total Rs. :

The above Balance Sheet to the best of my/our belief contains a true accou of the funds and liabilities and of the property and Assets of the Trust.
Avehi Public Charitable (Educational) Trust

Trustees

Date : May 17, 2019.

THE BOMBAY PUBLIC TRUSTS ACT, 1950

SCHEDULE IX

[Vide Rule 17 (1)]

Name of the Public Trust : **Avehi Public Charitable (Educational) Trust** Registration No. E - 8193 (BOM)

Income and Expenditure Account for the yeart ending 31st March, 2019.

EXPENDITURE	Rs.	Rs	INCOME	Rs.	Rs.
To Expenditure in respect of properties			**By Rent** (accrued) + (realised)		-
Rates, Taxes, Cesses	32,861				
Repairs & Maintenance	-				
Salaries	-		**By Interest** (accrued) + (realised)		
Insurance	4,404				
Depreciation (by way of provision of adjustment)	-				
Other Expenses	-		On Securities (Bonds)	-	
		37,265	On Loans	-	
To Establisment Expenses		-	On Bank Deposits and Balances	2,12,330	
			On Income Tax Refund	1,082	
To Remuneration to Trustees		-			2,13,412
To Remuneration (in the case of a math)to the head of the math including his household expenditure , if any.		-	**By Dividends**		-
To Legal & Professional Expenses		-	**By Donation in cash or kind**		9,60,000
			By Grants & Endowment Donations towards Expenses		1,12,55,501
To Audit Fees		25,000			
To Contribution and fees			**By Income from other sources** (in details as far as possible)		
Charity Commissioners' Contribution		-	Supply of Eduational Kits & Training	1,30,620	
To Amount Written off		-	Miscellaneous Receipts	1,52,846	
(a) Bad Debts					2,83,466
(b) loan Scholarship					
(c) Irrecoverable Rents					-
(d) Other Items			**By Profit on Sale Of Investment**		
					-
To Miscellaneous Expenses		-	**By Transfer from Endowment Fund (Current Year)**		224
To Donation in Kind Consumed		-			
To Depreciation		29,767	By Provision made in earlier years no longer required		56,728
To Amt transfered to reserve fund or specific fund		-	By Unspent Grant in Aid now written back		-
To Expenditure on the objects of the trust					
(a) Religious		-			
(b) Educational (Annexure I)		1,28,63,939.70	**By Deficit carried over to Balance Sheet**		1,86,641
(c) Medical relief		-			
(d) Relief of poverty		-			
(e)Other charitable objects		-			
To Loss on Dismantling Of Assets		-			
To Surplus carried over to Balance sheet		-			
Total		1,29,55,972	**Total**		1,29,55,972

+ Strike off whichever is not applicable

As per our report of even date
For S. M. WAGH & Co
Chartered Accountants
F. No. 111677W

S. S. WAGH
Partner M. No. 46185
Chartered Accountants
Auditors

Mumbai
Date : May 17, 2019.

Avehi Public Charitable (Educational) Trust

Date : May 17, 2019.

Trustees

AVEHI PUBLIC CHARITABLE (EDUCATIONAL) TRUST

BALANCE SHEET AS ON 31ST MARCH, 2019

31.03.2018 (In Rs.)	LIABILITIES	Amount (In Rs.)	Amount (In Rs.)	31.03.2018 (In Rs.)	ASSETS	Amount (In Rs.)	Amount (In Rs.)
	Trust Fund or Corpus				**Fixed Assets**		
20,41,986.00	Balance as per last Balance Sheet		20,41,986.00		(As per schedule I attached)		
				55,89,081.00	Gross Block	55,89,081.00	
	Endowment Funds			43,66,392.87	Less : Depreciation up to date	43,96,160.12	
5,01,654.00	British High Commission	5,01,654.00		12,22,688.13	Net Block		11,92,920.88
22,60,986.00	HIMOS	22,60,986.00					
27,62,640.00			27,62,640.00		**Investment**		
				7,25,000.00	In Fixed Deposit with HDFC Ltd		7,25,000.00
	Endowment Fund towards Acquisition of Fixed Assets						
898.32	Balance as per Last Balance Sheet	664.42			**Current Assets**		
-	Add: Additions during The Year	-		1,60,500.00	Receivables		
	Less: Transferred to Income and Expenditure			12,788.00	Prepaid Expenses	15,358.00	
233.90	Account to the extent of depreciation	224.44		93,500.00	Project Advance	1,70,000.00	
664.42			439.98	92,802.00	TDS Receivable	81,243.00	
				2,196.00	Interest Accrued on Term Deposit	11,586.00	
6,38,478.80	**Building Fund**		6,38,478.80	-	Grant Receivable	2,937.00	
				3,61,786.00			2,81,124.00
	Un-Spent Grant in Aid						
21,28,012.42	As per Annexure I attached		6,00,901.72		**Loans & Advances**		
				250.00	Mayur Milk Centre	250.00	
	Sundry Creditors			5,590.00	Deposit with B.E.S.& T Undertaking	5,590.00	
2,26,120.00	Expenses Payable	2,09,947.00		950.00	Burshane Gas	950.00	
70,922.00	Statutory Dues Payable	99,208.00		100.00	Films Division of India	100.00	
-	Deposits	45,000.00		6,890.00			6,890.00
2,97,042.00			3,54,155.00				
					Cash & Bank Balances		
				22,374.50	Cash in hand	3,996.00	
					In Savings Accounts With :		
				14,95,745.18	Central Bank of India, Gowalia Tank Branch	86,388.98	
				1,69,295.84	Bank of India, Maheshwari Udyan Branch	1,09,326.84	
					Bank of India, Maheshwari Udyan Branch		
				19,773.00	- Recording Studio	20,474.00	
				2,70,553.50	Bank of Maharashtra, Jacob Circle Branch	2,11,122.50	
					In Short Term Fixed Deposit with :		
				1,25,000.00	Central Bank of India, Gowalia Tank Branch	1,25,000.00	
				1,50,000.00	Bank of India, Maheshwari Udyan Branch	1,50,000.00	
				22,52,742.02			7,06,308.32
					Income & Expenditure Account		
				31,77,714.86	Balance as per Last Balance sheet	32,99,717.49	
					Add : Deficit for the year as per annexed		
				1,22,002.63	Income & Expenditure Account	1,86,640.81	
				32,99,717.49			34,86,358.30
78,68,823.64	**Total Rs.....**		63,98,601.50	78,68,823.64	**Total Rs.....**		63,98,601.50

FOR S. M. WAGH & CO.
Chartered Accountants
F. No. 111677W

S. S. WAGH
Partner
M. No. 46185
Place : Mumbai.
Date : May 17, 2019.

For Avehi Public Charitable (Educational) Trust

Trustees

AVEHI PUBLIC CHARITABLE (EDUCATIONAL) TRUST

INCOME & EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31ST MARCH, 2019

31.03.2018 (in Rs.)	EXPENDITURE	Amount (in Rs.)	Amount (in Rs.)	31.03.2018 (in Rs.)	INCOME	Amount (in Rs.)	Amount (in Rs.)
	To Expenditure in respect of Properties				By Interest		
-	Property Tax	32,861.00		1,35,560.00	On Savings Account Balances	88,448.00	
11,728.00	Insurance	4,404.00		72,578.00	On Term Deposits with Bank	1,23,882.00	
11,728.00			37,265.00	-	On Income Tax Refund	1,082.00	
				2,08,138.00			2,13,412.00
	Expeses towards the Objects of the Trust -						
1,73,12,702.31	Educational - As per Schedule I & II attached		1,28,63,939.70	1,58,30,067.06	Grant in Aid towards Expenses		1,12,55,500.70
39,488.28	Depreciation for the year		29,767.25		By Income from Other Sources		
25,000.00	Audit Fees		25,000.00		Contribution from Avehi Abacus Project		
				1,98,077.00	Supply of Eduational Kits & Conduct of Training Programs & Workshops	1,30,620.00	
				10,30,000.00	Voluntary Donations	9,60,000.00	
				400.00	Other Receipts	1,52,846.00	
				12,28,477.00			12,43,466.00
				233.90	Transferred from Endowment Fund for Fixed Assets to the extent of Depreciation		224.44
				-	Provision made in earlier year no longer required		56,728.00
				1,22,002.63	Balance being Excess of Expenditure over Income transferred to Balance Sheet		1,86,640.81
1,73,88,918.59	TOTAL		1,29,55,971.95	1,73,88,918.59	TOTAL		1,29,55,971.95

FOR S. M. WAGH & CO.
Chartered Accountants
F. No. 111677W

S.S. WAGH
Partner
M. No. 46185
Place : Mumbai.
Date : May 17, 2019.

For Avehi Public Charitable (Educational) Trust

Trustees

AVEHI PUBLIC CHARITABLE (EDUCATIONAL) TRUST

SCHEDULE - I

STATEMENT OF FIXED ASSETS FOR THE YEAR ENDED 31ST MARCH, 2019

Fixed Assets	Cost as on 01.04.2018	Additions	Deductions	Cost as on 31.03.2019	Depreciation upto 31.03.2018	Depreciation for the year	Deductions for the Year	Total Depreciation	Net Block as on 31.03.2019
Immovable Property	11,00,195.67	-	-	11,00,195.67	-	-	-	-	11,00,195.67
Recording Studio and Equipments	16,03,242.83	-	-	16,03,242.83	15,96,914.54	1,582.07	-	15,98,496.61	4,746.22
Air Conditioners	1,27,794.00	-	-	1,27,794.00	1,27,154.09	159.98	-	1,27,314.07	479.93
Audio Visual Equipments	19,41,967.00	-	-	19,41,967.00	19,11,976.50	7,497.63	-	19,19,474.13	22,492.87
Computers Computer Installations	3,72,275.00	-	-	3,72,275.00	2,99,395.82	18,219.80	-	3,17,615.62	54,659.38
Servers	44,303.00	-	-	44,303.00	40,937.83	841.29	-	41,779.12	2,523.88
Computer Accessories	31,835.00	-	-	31,835.00	31,104.46	182.64	-	31,287.10	547.90
Furniture & Fixture	3,67,468.50	-	-	3,67,468.50	3,58,909.62	1,283.85	-	3,60,193.47	7,275.03
TOTAL	55,89,081.00	-	-	55,89,081.00	43,66,392.86	29,767.25	-	43,96,160.11	11,92,920.89
Previous Year	55,22,689.00	-	-	55,22,689.00	42,96,621.15	39,488.28	-	43,66,392.87	12,22,683.13

FOR S. M. WAGH & CO.
Chartered Accountants
F. No. 111677W

S. M. WAGH & CO. ★ CHARTERED ACCOUNTANTS ★ F. No. 111677W MUMBAI

S.S. WAGH
Partner
M. No. 46185
Place : Mumbai.
Date : May 17, 2019.

For Avehi Public Charitable (Educational) Trust

Trustees

AVEHI PUBLIC CHARITABLE (EDUCATIONAL) TRUST ★ अ

AVEHI PUBLIC CHARITABLE (EDUCATIONAL) TRUST

Schedule I

Statement of Expenditure on Object of the Trust (Educational) for the year ended 31st March, 2019

Particulars	Amount Rs.	Amount Rs.	Amount Rs.
Support Staff			
Office Assistant cum Assist-Admin.	1,46,410.00		
Security Guards	1,73,438.00		
		3,19,848.00	
Other Expenses			
Electricity Charges	39,165.00		
Communication	6,704.00		
Website maintenance and updation	3,230.00		
Office Repairs & Maintenance	8,650.00		
Tea and Refreshment Expenses	7,938.00		
Water Charges	21,017.00		
Stamp Duty and Notary Charges	6,800.00		
Office Travel & Conveyance Expenses	379.00		
Miscellanous Bank Charges & Locker Rent	7,705.00		
		1,01,588.00	
Avehi Abacus Project Expenses			
Media Support Activities-Programme Cost			
Salaries & Honorarium to Program Staff	9,81,158.00		
Travelling & Conveyance	2,470.00		
Workshop and Events	21,750.00		
Website Updation Expenses	45,779.00		
		10,51,157.00	
Additional Expenses			
Rent & Electricity Charges			
Printing, Stationery & Xerox			
Postage & Courier	2,260.00		
Telephone Charges	600.00		
Professional Fees	20,000.00		
Computer Repairs & Maintenance			
Office Repairs & Maintenance	35,467.00		
Newspaper and Periodicals			
Electricity Charges			
Bank Charges	3,199.00		
Tea and Refreshment Expenses	53,074.00		
Miscellaneous Expenses	21,246.00		16,08,439.00
		1,35,846.00	
TOTAL RS.			16,08,439.00

For Avehi Public Charitable (Educational) Trust

FOR S. M. WAGH & CO.
Chartered Accountants
F. No. 111677W

S. M. WAGH & CO. F. No. 111677W MUMBAI CHARTERED ACCOUNTANTS

S.S. WAGH
Partner
M. No. 46185
Place : Mumbai.
Date : May 17, 2019.

Trustees

AVEHI PUBLIC CHARITABLE (EDUCATIONAL) TRUST

AVEHI PUBLIC CHARITABLE (EDUCATIONAL) TRUST

Statement of Utilisation of Grant in Aid / Endowment Donations Received towards various Projects of the Trust for the year ended 31st March, 2019

Sr. No.	Name of Project	Funded By	Grant in Aid / Endowment Donations						
			Unspent Grant / Endow. Donation Brought Forward from Previous Year	Grant / Endow. Donation Received during the Year	Grant / Endow. Donation Utilised during the Year	Unspent Grant / Endow. Donation Carried Forward	Excess Spending Recoverable from Funder	Excess Spending to be borne by Avehi	Unutilised Grant / Endow. Donation Transferred to Inc. & Exp. Account
FCRA Projects									
1	Sangati Programme	Asha For Education (Seattle Chapter)	2,72,721.04	72,60,000.00	75,28,191.70	4,529.34	-	-	-
2	Improving Sexuality Education in Schools & Community	American Jewish World Programme	12,06,077.00		12,06,077.00	-	-	-	-
3	Sonrisas De Bombay	Sonrisas De Bombay	5,89,292.60	-	-	5,89,292.60	-	-	-
4	Sangati Programme	AID Chicago	-	79,868.00	79,868.00	-	-	-	-
5	Implementing Sangati and Manthan Module	Isabel Martin Foundation	53,379.78	22,10,585.00	22,63,427.00	537.78		-	
Non - FCRA Projects									
1	Maharashtra Rajya Sikhshan Hakka Abhiyaan	Maharashtra Rajya Sikhshan Hakka Abhiyaan	2,822.00	-	-	2,822.00	-	-	-
2	All India Forum for Right to Education	All India Forum for Right to Education	3,720.00	-	-	3,720.00	-	-	-
3	Ammada Trust	Ammada Trust	-	1,75,000.00	1,75,000.00	-	-	-	-
4	M ward project Expenses	Tata Institute of Social Sciences	-		2,937.00		2,937.00	-	-
	Total		21,28,012.42	97,25,453.00	1,12,55,500.70	6,00,901.72	2,937.00	-	-

S. M. WAGH & CO. F. No. 111677W MUMBAI CHARTERED ACCOUNTANTS

AVEHI PUBLIC CHARITABLE (EDUCATIONAL) TRUST

AVEHI PUBLIC CHARITABLE (EDUCATIONAL)TRUST

FIXED DEPOSIT STATEMENT AS ON 31st March, 2019

With Banks :

Sr.No.	FDR Nos.	Date of Investment	Due Date	Bank & Branch	Amount Rs.
1	3323239032	25.08.2018	25.08.2019	Central Bank of India - Gowalia Tank	1,25,000
2	2943710003505	05.05.2017	05.05.2019	Bank of India - Maheshwari Udyan	1,50,000
	Balance as on 31-03-2019				**2,75,000**

Fixed Deposits with Companies

Sr.No.	FDR Nos.	Date of Investment	Due Date	Name of Company	Amount Rs.
1	BM/16444751	10.02.2016	10.10.2019	HDFC Ltd	50,000
2	BM/19264185	07.06.2018	07.12.2020	HDFC Ltd	75,000
3	BM/19264082	05.06.2018	05.12.2020	HDFC Ltd	50,000
4	BM/19266905	05.06.2018	05.12.2020	HDFC Ltd	50,000
5	BM/19267229	31.08.2017	30.06.2019	HDFC Ltd	1,50,000
6	BM/19263641	23.06.2017	23.12.2019	HDFC Ltd	50,000
7	BM/19264192	22.06.2017	22.12.2019	HDFC Ltd	1,00,000
8	BM/19321400	24.01.2019	24.04.2020	HDFC Ltd	1,50,000
9	BM/19321417	22.11.2018	22.02.2020	HDFC Ltd	50,000
	Balance as on 31-03-2019				**7,25,000**

AVEHI-ABACUS PROJECT
Second Floor, K.K.Marg Municipal School,
Saat Rasta, Mahalaxmi, Mumbai 400 011.
Tel. No. 022-23075231, 23052790
Email: avehiabacus@gmail.com, info@avehiabacus.org
Website : avehiabacus.org