



QHS
22/5/03

21st May 2003

Dear friends,

Greetings from Sutradhar!

Finally we have put the data together and have analyzed it to an extent. We are eager to share this data and discuss it in length on 29th May 2003 at APD. Kindly find attached the draft of the data analysis. We would appreciate it, if you could:

1. Carefully look at the portions in red, and if you could come prepared with your responses to them.
2. If you could make a list of your feedback and observations of the data in the categories as mentioned in the draft (e.g. staff, physical environment etc).

Kindly carry the draft copy to the meeting. We hope to start the meeting by 10.00 a.m. and will be a day-long meeting. Your participation and feedback is very valuable, so please make it convenient to participate.

Venue: APD,

6th cross, St. Thomas town, Hutchins road, Lingarajpuram. Bangalore- 84

Phone: 5475861/ 5475165

Thanking you,

Regards,

Rekha S

Rekha. S

Jo SJC/PK
23/5

May 21, 2003. What the data says...

Physical environment:

1. Most of the AWCs have adequate ventilation, light, and space to store material. However, some are run in a temple, choultry, in the helper's house itself or next to the AWW's house. There are entire families living in some centers. When the center doubles up for other work there are several problems.
 - It is often left dirty.

"As other families live in the AWC it is not clean. There is a lot of disturbance. The smoke while cooking comes towards the children. Even if toys are given there is no safe place to store them."
 - In one center, the community feels the floor will crack if children use play materials.
 -
 - In the AWC run in a temple courtyard, the AWW says:

"I can't teach them action songs as it is an open place. People stand and watch. I feel shy."
 - Often 2 or even 3 AWCs run in the same space; this makes it cramped and suffocating. Also the AWWs and helpers tend to interact and chat to one another more than looking after the children.
 - In the center located right next to the AWW's house, she was frequently absent as she was in her own house!

In 6 AWCs there are also other related educational activities going on, such as a school or another anganwadi. Another 17/37 centres are used for other activities (like practice drama, wedding, temple meeting, sangha meeting. This is inevitable as some of the centers are *located in the choultry/temple/ community hall*)

2. When cooking is done in the centre, the smoke creates a problem; and reduces the available safe space for children to play. Observers felt that 22/37 AWCs have inadequate cooking conditions (no kitchen, done in a corner, smoking chimney, no ventilation, done outside) In 13 centres the food is cooked in the center. *In no centre was the food cooked elsewhere. (helper's house?)*
3. 14/37 AWCs are located on the *main road* and are noisy. The noise is due to vehicles, flourmill, or factory.
4. 33/37 AWCs have structural problems like leaky roof, peeling paint and sheet roof. This is quite a significant number. 18/37 are observed to have dysfunctional windows/doors.

5. The **outside** surroundings of about 31 AWCs are observed to be dirty; as garbage, open drains and children's toiletry happens there. 23/37 centres throw the garbage outside. Both observers and AWWs feel that in about 20 centres there is no outdoor play space. However with respect to the outdoor, the observers feel that only 6 centres are "safe" whereas the AWWs feel that 16 are "safe".
6. Observers and AWWs feel that 20 centres are clean and safe for **indoor** play. Data collectors have found cigarette butts in 24/37 AWCs. They found rusted equipment in 14/37 AWCs (rusted table, children's toys, sewing machine, iron sheets, chains, plates, tumblers) They saw an unsafe staircase in 10/37 centres. There were also broken toys with small pieces and peeling paint.

"In one center in Kanakapura, the AWW was not there and a blind boy was looking after the center. A child had a medicine tablet in its hand along with the toys."

7. 28/37 AWCs don't have **toilets**. Children mostly go outside or in two centres use public toilets. In 7 centres there are toilets that are not being used by children. AWWs say they are not being used due to a water problem, or so that they do not become dirty. In some cases only the staff uses them. 12 AWWs feel that children do not manage their toilet themselves. *But we also know that the AWW does not see cleaning the children as part of her responsibilities - so how do the children manage?*
8. 20/37 centres have a running **water source** for drinking and washing and two store water.
9. **Equipment:** More than 30% of the AWCs are seen to have weighing machines, plates, vessels, drum to store water, flat boards (mane), boxes, chairs, tables and cupboards.

Children:

1. **Attendance:** Average group size of children observed attending the anganwadi is between 15-25. Lowest is 6 children in Vivekananda block and maximum is 58 children in NS garden.
2. **Age:**
 35 centres have children in the age group of 3-6 years
 28 centres also have children in the age group of 0-3
 4 AWCs have children above 6 years (nobody to send them to higher classes, disabled children)
3. **Age decision:** While birth certificates are often used to decide the age of children; in most centres AWWs have reported that they also use festivals, jatakas, cultivation schedule, immunization, delivery lists and pregnant mother's list as the basis to decide the age of the children.

4. **Disabled children** have been observed in only 3/37 AWCs. In the Matadahalli AWC there are 9 disabled children (3 mentally challenged and 6 physically challenged)
5. In 14/37 centres children are enrolled but **regularly absent**. Some children go to the nearby convent, others go to private preschools, some have family problems, sometimes mothers are not interested, or children have contagious disease (kaggi) so they are not sent.
6. The common reasons why AWWs feel children are **occasionally absent** are: fever, festivals, and kids being out of town. Most of the children are absent in 5 centres at Valmikinagar and Faruknagar during Ramzan, as the mothers are sleeping late due to fasting.

Mothers feel children sometimes do not attend because of the AWW/food.

"She does not take care with love and affection. She shows kolu (stick). That's why they are absent."

"Children don't go if the ayamma doesn't come to pick them up. They think it is a holiday"

"When they give only laddu continuously for three days, children refuse to go. And if our children eat the laddu that they give, their cheeks will become swollen and result in loose motions."

7. Why are some children **never enrolled** in the AWC?
Some mothers feel that children are not properly taken care of.

"Even when the children are 5, we give false date of birth and get an admission in the school, because the 3kg of rice that we get in the school are much better than the food full of worms that we get at the AWC"

The AWW, supervisor and balavikasa samithi feel that there is a drop in the enrollment because of the preschools that some NGOs have started.

8. **SES:** Except for very few children in two centres all the other centres have children coming from non-general category (SC, ST, OBC, RM). Most of them are poor and predominantly speak Kannada. A few children speak Telugu, Urdu, Tamil, Lambani. Some centers seem to serve only one caste or religion.

In Bangalore (rural) some centers serve only OBC. When asked why this is so, the community says: *"When the government has done it, why can't we. The government has given reservation to SCs and Gowdas."*

Says an observer: *"In Goripalya, in Bangalore (urban), there is a large Muslim population and a small number of Tamil speaking people. Comments were made at the community meeting that 'Muslims don't send children to school like us, they put them to work'. The anganwadi we visited did not have even a single Muslim child. We heard that there is another anganwadi which has only Muslim children on the other side of the slum."*

Staff:

1. **Presence of staff:** 26/37 centres have an AWW; 30/37 have a helper as reported to the data collectors.
2. *This suggests that only 18 centres have both an AWW and helper.* In one center the AWW was not seen during the entire two weeks of data collection. In another center the helper and a blind boy were running the center.

"The AWW has paid Rs 25 to a blind boy to teach the children."

"As the helper works as a housemaid she has asked a lady who is a TB patient to look after the children. This lady spits on the floor itself and they give bread to the children in the same place"

"Teachers in the two AWCs under the same roof were absent. Helpers were taking care of the children. There was no educational activity as both of them are illiterate and one of the helpers is deaf and dumb."

3. **Timings:** *Even when the AWC has staff, their timings are erratic.*
"Helper comes in the morning and opens the center. Teacher comes at 12.30 gives the food and goes back by 1.00 bus."

4. About 30/37 AWCs are run by AWWs who have 10-15 years of experience. Helpers are in the age group of 60 and above. This often makes it difficult for them to look after little children (picking them up, cooking, cleaning the center and children, fetching water, taking care when AWW not there.)

5. **Travel:** 23/37 AWWs travel by bus to reach the centre. While 16/37 take less than half an hour to reach; 4 take more than an hour to reach.

An observer sees:

"The AWW is generally absent rather than present. She has to take at least two buses to reach the center. A large portion of the honorarium is spent on commuting. That could be the reason why she is absent most of the time."

The community feels:

"If the anganwadi worker is from the same village she will come on time."

The AWW should live near the center, but not too close!

"The AWW house is next to the center so she does not stay in the center. She doesn't play any role. The food is stocked in her house." ... learns an observer.

6. AWWs primarily speak Kannada. Children appear to be disadvantaged when they speak a minority language.

The observer sees: *"Children's language is Lambani and AWWs language is Kannada. AWW can't follow what the children speak"*

The community says: *"AWW knows only Kannada but most children speak Urdu. The helper is deaf and dumb. We don't see any effort by the AWW to learn the language of the children."*

7. **Social interaction:** In 31/37 of the AWCs, data collectors feel the AWW is sensitive to the children; eg she knows their names. In 18/37 centres they have seen positive interaction. Language is sometimes a problem in interaction. In 15 centres the observers did not see the AWW asking any questions. In 12 centres they have seen a negative or indifferent attitude (scolding, showing a stick, chatting to another AWW, calling helper for everything).

"The helper scolds, hits and scares the children."

"This place has 3 anganwadis, and hence 3 helpers and 3 AWWs spend their time speaking to each other and don't do any activity for the children."

"Children from 2 AWCs come here; both the teachers are not conducting any activity, they are talking about problems at home and the helper takes care of the children."

8. What are some of the feelings and problems faced by AWW?

- Most of the AWWs say they are happy to work with children
- 11/37 are unhappy about the pay
- Commuting, lack of promotion, maintaining records, job security, maintaining stree shakti finances, lack of facilities, attitude of the community, other jobs are some problems.

"I have worked for 24 years but have not been promoted to the post of supervisor"

"We don't have job security"

"I am content doing only anganwadi work. I find it difficult if they give us other responsibilities."

Streeshakti involves accounting for money, it is a little difficult"

"From past 20 days they were not able to cook the food as the helper was sick. When they told CDPO that the food stock is left she suggested that they write that they have cooked everyday in the register; and both of them can share the food stock. The community complained that she steals"

"Helper of an AWC in Kanakapura shared that she (60 year old woman) was beaten up as she refused to give tumblers meant for children, to the village men who used the anganwadi to drink liquor in the evening."

"Because number of records to be maintained is more it hinders children's activities"

9. **Extra jobs:** AWWs have to do KEB visits, election work, NGO work, pulse polio, Bhagyajyothi visit over and above their duties.

"They do not do what they are supposed to do. They have started a stree shakti programme, they do only the other work," says a mother.

10. **Training:** 33/37 AWWs find training very helpful in their work. *Training details?*

10. **AWW-CDPO-Supervisor :** 30 AWWs say they have good relationship with the supervisor and CDPO. In one center the supervisor said he couldn't do anything about the AWW's regular absence because she was using pressure through the local "area leader".

Education:

1. When asked about how children learn, AWW speaks of activities such as singing, playing, using fingers. They do not mention using the materials much, even though they have them at the center.

" The play materials are kept in Godrej and were looking like new ones. When asked the AWW says that if it is lost, they are held accountable. "

2. What goes on in the center? The data collectors have recorded that only in 11 AWCs children were engaged in educational activities! There was no activity/ non educational activity in 22 centres (crying, sitting, fighting, AWW writing records, stree shakti) In 20 centres children were seen interacting with one another.

3. 50% of the AWWs say that they teach reading, writing and numbers. Data collectors have observed such activity in 9 centres. The community is by and large sympathetic towards the teacher coming late. They felt that it is ok if she comes late but she should teach children to read and write.

"Children should be given slate and should be taught ABC. "

"Like the children in convent our children should be taught to read and write"

"They teach 3 year old children in the convent"

"We feel it is important to teach children few alphabets rather than give bread".

An AWW says: *"Children should be given uniforms and play materials appropriate to their age, like a toy horse. But the villagers insist we teach alphabets."*

4. On the day of observation; data collectors felt that in only 8 AWCs the play materials were adequate. In the centers some play materials were in use while others were in the cupboard. Materials seen included:

- Wooden toys, beads, horse—most popular, seen in more than 10 centres
- Kitchen set, dolls, jigsaw puzzle, vegetable chart, plastic animals, ball -- seen in more than 5 centres.

5. Observers found that 20 AWCs had an attractive, child-friendly environment (charts, hangings etc).

6. 9 AWCs are reported to have play materials made by children. Equal number of materials are readymade, made by teacher, given by the department.
7. In 4 AWCs it is found that all the children were not involved in the activities, because of the following reasons.
 - songs or prayers are lengthy and children can't learn them
 - Tamil speaking children could not follow Kannada instructions
 - AWW was not sensitive to the fact that some children could not pronounce the words
8. In more than 14/37 centres AWWs have mentioned singing, playing, action songs as the educational activities they do most often. They say they also teach children in identifying fruits and colours, writing, story telling.
9. They feel the children enjoy singing, listening to stories, playing and action songs.
10. More than 30 AWWs say they have a daily plan, monthly and yearly program schedule. The observers however did not see these in use. AWWs have mixed opinions about the usefulness of these:
 - "It is at a higher level than what children can understand. Therefore we are unable to teach".*
 - "It is not possible to follow as they say. We should keep in mind how children understand and learn".*
 - "Initially it is difficult to keep all the necessary teaching aids and information. But once it is ready it is easy later."*
11. While 23 centres have a pre-school activity book 9 do not.

Despite most centers having plans, materials and guidebooks not much educational activity is happening!

Health and hygiene:

1. 33/37 AWCs weigh children every month. In the 2 centres that do not weigh, the reasons include objections from the community as they feel that children will grow thin if you weigh. The community seems to have some speculation about this:
 - " We don't know that they weigh. We are learning it from you."*
 - " Helper says they check weight, but they have not told us a single day as to how much they weigh and also about growth."*

2. **Most organise monthly or quarterly health checkups.**

In three centers in Kanakapura, the doctors have not visited. Says an AWW:
"From 3 years the doctor has not come...they don't even touch the children to examine" In these areas the records also show no supply of iron and folic acid for mothers for last 2 months to 2 years -- does their rural location pose a problem?

3. **11/37 AWCs have not organised immunisation camps.** This is quite significant.

"Parents don't allow doctors to give injections. They feel the children will get fever. Therefore we give drops, syrups and medicines." Says an AWW.
"It does not happen in this village, at that time they are sent elsewhere" says another AWW from Kanakapura.

4. In 6 AWCs children were observed **sleeping**. The reasons include: children are tired of crying, new children cry, they have had no breakfast before coming, children of pourakarmikas wake up early before their parents leave for work.

5. In most AWCs children with common illness don't come to the center. If such children do come, 27 AWWs have said that they give them medicines. **14 AWWs have said that they give first aid/medicines if the child is hurt.**

6. **Most of the AWWs don't see cleaning up children as their responsibility.** They inform the mothers; sometimes the helper cleans; they send kids home, or even scold them.
Says a mother: "Ayamma does not clean if the children shit. They will send for mothers to come and clean the place and the child."
Another mother says: "They don't do anything. They hold a stick in the hand and threaten children and ask them to clean themselves in the cloth that the children are wearing."
An observation: "One child in the center had a running nose and the AWW asked the child to clean its nose in the cloth he was wearing."
"If they don't come clean the helper will send them home".

7. **Hand washing:** Only in 16 centres did observers see AWWs asking children to wash their hands before eating. In 15 centres this was not asked.

8. **General cleanliness:** The children were observed to be clean and well groomed only in 11 centres; in the rest they were all dirty or of mixed cleanliness.

9. 11 AWWs say they provide **health awareness** mostly to mothers on ORS, dysentery, health suggestions and cleanliness.
Mothers from some communities confirm this: "she demonstrates how to cook nutritious food." Others feel calling mothers meetings is token: "She will not be there for more than 5 minutes herself. We don't understand why she asks mothers to come." In another center a mother says: "We don't know; probably stree shakti members might have got the information."

Nutrition:

1. **Food:** In 21 centres children are served 2 slices of bread and in 13 centres children are served cooked food. This includes chitrana, laddu, energy food, sweet pongal.
2. **Quality:** 15/37 AWWs feel that quality of the food served is bad. They feel the food has mud, is not cooked properly, and has broken pieces. 29 data collectors felt it was good on the day of observation (presumably this was bread).
3. **Bread vs Other food:** All the communities where bread is given as food at AWCs are not happy with the bread; they feel the children should be served cooked food.
"Children's health will not improve by giving two slices of bread."
"They have to change the food -- every day children should be given milk and food."

But in AWCs where the food is cooked and served, most of the communities feel that the quality of raw material and the way it is cooked is bad.

"The laddu is mixed in the hot water. It has black worms and the rice has white worms. By eating this food our children will die"
"If the children eat energy food they get dysentery"

2. **Serving:** The data collectors have observed that in 23 AWCs children take the food home. In one centre where the AWW told the observers that she distributed food at the center; they saw her fill it into the children's containers at the end of the interview. AWWs give many reasons for this: There is no water in the centre, the bread is dry, at home they can eat with milk, coffee, tea or sambar.

"It was different earlier; five years ago they used to give milk."

"Small children can't eat properly," says one; while other AWWs are aware that food taken home does not get to the children. "The children don't even get the bread that we distribute. Once it reaches home it is shared by all. Instead we should cook and serve here."

In 22 centres plates were seen. **In 8 centres the observers saw AWWs feeding the children.**

3. **Problems:** 25 centres had instances where the food was not served to the children because of transport problem.
4. **Special cases:** 27 AWWs say they treat malnourished children by giving more food. 10 have said they don't treat such children differently. **In one center 40 kids 0-3 years came during mealtimes for food (APSA?)**

Records:

1. **Interpretation:** 20/37 AWWs feel that all the records are required and only one says she has not understood them. In one center an AWW shared with the observer that she did not know how to interpret the growth chart because she couldn't see properly at 55 years or read as she was 7 class pass. She was going to record the children's weight and at home her daughter in law would fill in the book.
2. **Essential records:** There are 22 records that the AWW has to maintain. Most centers do have these records. **Almost all the AWWs knew the names of the registers that they had to maintain.** The records most easily recollected by the AWWs -- which therefore suggest what she sees as important -- include: staff attendance, children's attendance, injection list, Balavikasa Samithi list, meeting book, finance book. 5 AWWs have said that only the staff/children's attendance register and the food registers are essential.
3. **In many AWCs** the children are marked present in the **attendance register** even though they are absent. An AWW has reported that her honorarium will be deducted for the food expenses of the children who are marked absent; and that is why she will mark full attendance.

"In the children's attendance register from Jan to June there is complete attendance; absence of even one child is not mentioned."

4. The data collectors feel that the data in the records don't **correlate** with the reality in most cases -- especially attendance of the children and the staff, lactating mother's list, medicines list.

" Though the AWW was absent on day of observation the record showed present for her."

"The name of women in the pregnant women's register doesn't appear in the lactating mother's list. "... some say the pregnant women go to their mother's house for delivery and that is why it is not maintained."

"In the community meeting, women who's names were mentioned in the pregnant and lactating mother's register said they had not registered their names or taken food even a single day".

" The growth record shows the kids have put on 250-500gm per month for all months"

" daily duties register has same details on all the days."

"visitors book has no record after 2001"

5. The list of **medicines** has not been maintained for several years in some centers, since 1989, or 2001. The registers are improperly maintained with no details of usage. The AWW in Elavalli didn't know that they get a first aid box or medicines.

6. **Maintenance:** Where are the records kept? Most records were kept in the AWC. In one center, it was in the AWW's home. In one center the AWW said she had lent two books to a neighbouring AWW who had lost them to "copy"! In one center they are being redone as the rats and roaches have spoiled them.
7. Most communities feel that AWW spends more time in writing records rather than teaching.

Management and Administration

1. **Age of center:** 17/37 centres are less than a year old. 15/37 are between 6-10 years old.
2. **Functioning of center:** How many centers were open on the day of observation?
3. **Timings:** The data collectors have observed that 24 AWCs are open between 9 to 10 a.m. In most centers the mothers want longer hours. Some women have said that they are ready to pay money if the teacher stays till evening.
"Mothers go to coolie at 8 am, so it will be of help if the AWC is open by then. It should be open till 4.30."
"The center should be open between 10-2 pm"
4. **Presence of staff:** How many times did observers have to go to meet the AWW? What time did the AWW/helper come?
"Teacher comes at 12.30 gives food and goes back by 1.00 clock bus."
5. **Absence:** Who helps when the staff are both absent? 14 AWWs say that school people/other anganwadis/ Balavikasa samithi help; and 9 say they close the center. (How do others help - by collecting/distributing food/markings attendance?)
6. **Dept books:** From one center we come to know that the Dept has given many books - on health, community work, duties of an AWW, preschool ed, record keeping. Are these there with all centers?
7. **Relationship with schools and crèches:**
 - a. 32 AWCs have reported to have a government school near by.
 - b. Most of AWCs do not have another crèche near by. Only 3 AWCs have reported to have private crèches and 5 have reported to have government AWCs nearby. Sometimes the mothers compare the government run crèches with the nearby NGO-run ones which are better. AWWs also feel that the attendance of kids at their center drops when NGOs start private preschools in the area.
 - c. 21 AWWs say they have good relationship with the nearby schools and the crèches. **Is the interaction limited to school admission as one observer has recorded?**

8. Management: 33 of the observed centres were run by the Department and 10 by the State Social Welfare Board. Was any difference between these noted?

Community-AWC relationship:

The AWW is meant to reach out to the community through home visits. The Balavikasa Samithi, which has representatives from the community as well as the AWC, is an institution for their joint management of the AWC.

1. **Home visits:** 20/37 AWWs say they visit a maximum of 2 houses in a day. 9/37 say they do not make house visits. This could be due to the fact that some AWWs live far away and are in a rush to get back home. The location of the AWC also makes a difference. Two AWWs find alcoholic husbands at home during home visits as a problem.

The community feels: "They go for house visits once in 2-3 months. Even in that they visit houses of people whom they know."

"You can ask anybody. She has never talked to us about women's health nor has she done house visits"

"Earlier the AWC was run near the village center. Then the AWW used to interact with the people. Now it is on the outskirts and it has become very inconvenient for her"

The observers noted in one center: "The AWW said she visits two houses everyday. Out of three days that we visited she came with us on one day; the other 2 days she was in a hurry to go home."

2. Most of the AWW know about **Balavikasa samithi**. 4/37 does not know about it.

The AWWs feel the responsibilities of the Samithi include:

"To help in work related to AWC. To take the responsibility of the AWC when both helper and worker are not there. To help us while weighing the children, during health checkups, and to find place to run the AWC"

"This samithi is helpful for pregnant and lactating mothers as we can talk to them about the well being of children. It is good, if we need leave and are not able to inform the office we can inform this samithi"

"Their work is to collect food stock when the center is not working and give it to the teacher later. To take care of any problem that arises in the center. And to observe the attendance and cleanliness of children coming to the center."

"If the AWC has problems they help. They send children from AWC to schools. They help in distributing nutritious food, and during immunization"

3. Awareness and participation of the community in the AWC

Since the Balavikasa Samithi has only a few representatives from the community, the community at large is not always aware of functioning of the AWC. They often feel the AWW should ask for what she needs. In some cases they feel it is the government's role to run the AWC. As with any body empowered to monitor, the community too can get hostile.

"It is the government's responsibility to do it. Now that our children are not studying why should we help?"

"We don't give any kind of help. She will not ask for any help. They get money from panchayat to buy firewood."

"If there are any problems the AWW doesn't tell us. If she asks we will give her tomatoes, vegetables and other help."

"You have come, on behalf of us you tell the teacher that the community will give her 15 days time. If she works properly it is fine. Otherwise we know how to teach her a lesson."

18/37 AWWs have said that the community is "cooperative". The participation of the community in the functions and meetings and their distributing sweets is often the form of interaction between the AWC and the community. However there are also active ways in which the community has helped. In 10 centres of Bangalore (rural) the community contributes firewood.

"People from panchayat visit the center frequently and have built the compound around the anganwadi center."

"They give firewood, build the building. If the AWW and the helper have differences they solve it."

"They come to all the meetings. They are constructing a building for the AWC"

An observer feels: *"In the five community meetings in different parts of Bangalore that we held, none of the communities said they knew the functions of the AWC and the AWW. The communities didn't know the AWW is appointed."*

4. What does the community expect of the AWC?

- Community feels that children who have been to anganwadi fare better at school. They say that children don't cry when they have to go to the school if they are used to the anganwadi, as they would have also have learnt to sit at a stretch in one place.
- Wherever women were working (in most cases), they find the anganwadi very helpful. They see it as a safe place to leave children when they are at work.

Even those women at home find it helpful, as they can complete daily chores when children are away.

"Whether children like it or not we leave the children at the center because we have work like collecting firewood, taking cows for grazing."

"Children have learnt to sing, tell stories, their name, to speak well, to eat on their own". "They should know their place and learn good behaviour."

- However, they would like the center to be open for longer hours.
- They would like the food to be better quality
- They would like children to be taught reading and writing.
- They don't like the attitude of the AWW/helper at times. They don't like her not cleaning the children or scolding them. They don't like her absence/coming late.
- Several community members felt that the AWW makes off with the food.

"They hinted that she takes with her raw material in her bag "jenu kithavaru kai nekkade eirthareye (wouldn't the person plucking honey lick his hand) "the teacher is not good. She comes by 12.30 p.m and goes back by 1.15 bus.

"While going her bag will be fat (bloated). We have cautioned her, as we don't want her in our village. We have also caught her red handed while taking food home. But still she doesn't have maryade (respect.)"

"In a community meeting one of the panchayat members said that it would have been nice if he could have married an AWW."

- Communities feel that providing infrastructure to the AWC is the responsibility of the State. They would like the government to provide a proper building, good food, toilets, outdoor space and toys. They are open to monitoring the functions.