

# 25 Years



## SANGRAM

Sampada Grameen  
Mahila Sanstha

Annual Report  
2018 -19



## PREFACE

Sampada Grameen Mahila Sanstha (Sangram) has been working tirelessly with sections of society otherised and invisibilised to an extent that their very existence is questioned by the mainstream. Disempowered (and often also disenfranchised) they form the marginalised among the marginalised who society only heaps opprobrium, injustice, torture or harassment. Through the nearly two-and-a-half decades of its work Sangram has gone on to touch these lives, re-igniting the spirit of asserting themselves, helping them fight for their rights, to mainstream themselves and demand the dignity and respect they deserve as human beings.

Sangram began its journey with a battle against HIV/AIDs working on awareness, prevention and treatment. It began with collectivising Female Sex Workers (FSWs) who were told about the attendant dangers they were exposing themselves to with unprotected, unsafe sex. They were told about staying healthy and safe without getting judgemental about themselves or their work and explained the how and why of HIV/AIDs infection. It is when the workers fanned out in the community working on this issue that other issues like injustice, torture, stigmatisation and discrimination that began to be brought to their attention. The serious issue of life-threatening risks women were being exposed to because of being pressurised into unsafe sex with torture came to the fore. It is intending to put a stop to such exploitation that Sangram began working towards building its organisational network to reach into hitherto unreached segments of society.

## This led to the formation of

**VAMP**  
(Veshya Anyay Mukti Parishad)

**Vidrohi Mahila Manch**  
(For rural women)

**MSM**  
(Men who have sex with men)

**Muskaan**  
(For the transgender community)

**Mitra**  
(For sex workers' children)

**VAMP Plus**  
(For the sex workers living with HIV)

**Nazariya**  
(Which specifically works with Muslim women in a community-centred manner.)

The creation of the network of these seven organisations helped the workers reach various pockets of society for awareness, social enlightenment, aid distribution and fight for justice creating catalytic programmes which helped build capacities and help the communities get their rights. Sangram also started an information centre called Kasam under which various research projects and studies are undertaken with sections of society invisibilised on the margins to collate and disseminate information on issues central to their lives.

Governmental aid has helped Sangram start the Targeted Intervention programme in collusion with Maharashtra State AIDs Control Society.

Similarly, in partnership with the National Rural Health Mission, it has also started a Community Based Monitoring Programme for health services.

All these organisations and programmes work under the Sangram umbrella and submit detailed written reports on their work regularly. The experiences of the workers of these organisations and programmes and the work they undertook with the community this year have been compiled in this annual report which makes the scope and magnitude of Sangram's work clear. It also highlights challenges and success stories encountered by workers at all the levels.

Sangram works with communities in Sangli, Miraj, Karad, Satara, Kolhapur and Ichalkaranji (Maharashtra) and Belgaum and Bagalkot (Karnataka) districts choosing to live with the community to better outreach. In instances where living with the communities the workers still strive to reach out, stay in touch, support them based on the problems they face, helping them fight for justice, helping make health care accessible, helping resolve of domestic disputes in a gender-just manner and helping them to improve the prospects for their children with better access to childcare, health and education.

Salutations indeed to the foot soldiers of Sangram!



## **Sangram celebrates the Silver Jubilee of its activities**

Sangram's mobilisation and collectivisation of various organisations have helped break the shackles of tradition and highlight injustice and oppression. Standing up for one's rights, not staying quiet in face of oppressive injustice, stopping violence, recognising health issues and finding quick, efficient, easy-to-access solutions for the same, working with community participation to solve community issues, capacity and skill-building within the local community (even if it means inviting experts in the field from outside to train community members) has been at the core of Sangram's working style from beginning when we began work with HIV/AIDs prevention/awareness programmes.

Sangram has been able to collectivise and mobilise sex workers who live on the margins of society, their children, members of the LGBTQIA community, communities who face social exclusion and discrimination, rural poor, youth and Muslim women into organisations that have fought stigmatisation, discrimination, violence, injustice and oppression through special campaigns. Sangram has also been able



to create a platform to amplify the voice of these social groups at the local, state, national and international levels and helped them through awareness and skill development to directly address health authorities, social beneficiary schemes, judiciary, policymakers and co-operatives.

As Sangram marks 25 years of this journey with its silver jubilee all its subsidiary organisations held special programmes related to their target groups. Veshya Anyay Mukti Parishad (VAMP), Vidhrohi Mahila Manch, Muskaan, Nazariya and Mitra along with several other community-based organisations and those of Kasam Project met together to decide on the way to celebrate the silver jubilee programme. Accordingly, VAMP got its lanes in Miraj, Sangli, Karad, Satara and North Karnataka freshly coloured and decoratively lit with beautiful colourfully detailed rangolis of the logos of all these organisations whose boards were also adorned with floral decorations. People were given information of the magnitude and scope of activities conducted by Sangram and all its ally organisations. People were given sweets and specially made cakes which said Sangram Silver Juilee 25 years. Candle and oil lamp marches were held in memory of those who succumbed to HIV and also to the old activists who had provided yeomen service to Sangram in its formative years. The neighbourhoods were decorated with red saris and many activists and workers joined in the revelries singing and dancing with gusto. Many media persons, well-known personalities and opinion leaders, social activists and both governmental and semi-governmental organisations of various levels were invited to participate in these celebrations.



All of Muskaan's offices were given a fresh coat of paint. Festoons, posters and rangolis completed the look. The MSM (men who have sex with men) and transgender community were encouraged to participate in large numbers. Activists recounted how Sangram had helped build Muskaan from scratch and its journey and outreach thereon. Candle and oil lamp marches were held in memory of those who succumbed to HIV. A special traditional lavni programme saw a huge response as did the special cakes cut on every occasion.

MSM and trans community members from Sangli, Karad, Satara, Kolhapur, Ichalkaranji and other places were mobilised to organise special programmes. Meena Seshu of Sangram, Sheetal Pratap Ashti, Aarthi Pai, Shashikant Mane, Shantilal Kale and many others who have guided and mentored Muskaan came in for a lot of praise.

Nazariya and Vidrohi Mahila Manch organised special silver jubilee programmes to mark Sangra tuning 25 in all the talukas. In Shirala and Kadegaon these were organised in the Panchayat Samiti Halls while Palus, Jat, Tasgaon and Kavate Mahakal they were organised in the local Sangram centres which dispense free health and counselling services. In Miraj, this was organised in the MLA Auditorium and in Vita a marriage hall was chosen for the same. Every programme saw enthusiastic attendance by sarpanches, panchayat samiti members, para-legal volunteers, advocates, medical officers, BDOs, women protection officers, local police station staff, teachers, media persons, Asha workers, women from micro-credit groups, friends of

Sangram and Gram Ekta Samiti members.

Many men, women and couples who are living with HIV and have been associated with Sangram for several years also attended the same in large numbers. In fact, the latter were invited to cut the special silver jubilee cake.



This programme also saw the recounting of the exemplary work done by Sangram in field of health, human rights and justice at the grassroots working with men's, women's and youth groups to create the Vidrohi Mahila Manch. Women were also given legal advice on the steps to take to fight violence. All the assembled were effusive in their praise for Sangram and its activities. All the free counselling and guidance centres run by Sangram were given a fresh coat of paint and decorated with festoons and posters. Rangolis saying 'Sangram 25 Year Silver Jubilee Celebrations' adorned the huge pandals specially erected for the occasion. Banners saying the same were also prominently displayed at various places by Vidrohi Mahila Manch. Women hugely outnumbered the men in the gatherings at these celebrations. There seemed a concerted effort at using the occasion to not only disseminate information on the services available but also create better community bonding and organisation building.

The organisation Mitra also participated actively with Muskaan and VAMP. Both CBM and Kasam project workers also made their presence felt at various levels by participating enthusiastically in all the programmes to mark Sangram's Silver Jubilee.

### **(Sangli VAMP, Miraj VAMP, Sangram Sangli, Sangram Satara)**

When Sangram began work with the community it was found that Female Sex Workers (FSWs), Men who have sex with men (MSMs) and Transgenders (TGs) were at great risk because of health concerns. TI is a Maharashtra government project which focuses on women in sex work, MSMs and TGs from several years. It is an effort to get these communities aware of health risks by telling them about prevention from HIV/AIDs and other STDs. It also tells them of the systematic scientific interventions and treatment available if they get infected. The programme tries to improve condom use and availability and uses its outreach to find younger individuals joining these communities so that they can stay safe.

Every three months the community members are encouraged to undergo a regular medical check-up (RMC). This involves checking if the FSW has any warts/injuries/infection on her genitalia, whether there is any burning sensation while passing urine or white discharge. Male sex workers (MSWs) are checked to find out if they have warts/injuries/infection in the anal region. Each individual is checked for any pain inside the genitals or swelling in the bladder.

Every TI project has hired MBBS doctors. Since this is a collective community initiative we work with everyone together to implement the programme. Under the state government-run, TI programme all FSWs, MSWs and TGs were



encouraged to undergo a check-up every six months. This needed Sangram workers to convince them to undergo voluntary testing and they were explained the benefits of this.

Counsellors, peers and outreach workers plan where and when the check-up will be undertaken in the first week of every month. Accordingly FSWs, MSWs and TGs are informed about the place. It is now so popular that many come even when they have not registered. The ones who cannot read or write among the communities also bring their old records to ask when they should come for follow-ups. It is a feather in Sangram's cap that the communities are all aware of the importance of safety and health. Since HIV positive people don't undergo too many tests we decided to test them all for syphilis in a specially organised camp. 83 of them were tested.

Data for all the regular medical check-up, preventive treatment, STI checks and voluntary HIV blood tests are as follows:

Head	Clinics	RMC	PT	STI
VAMP FSWs TI 900 (Sangli)	2472	2379	87	06
VAMP FSWs TI 600 (Miraj)	2463	2379	63	21
Sangram TI CC 700 (Satara)	2805	1769	36	00
Sangram/MSM/TG/ TC 500 (Sangli)	1674	1613	45	16
<b>Total</b>	9414	8140	231	43

Voluntary Blood tests for HIV and STIs are conducted every six months. The positive individuals are tested for STIs and also Cd4.

Head	Voluntary Tests	Syphilis	Total Tests	Counselling
VAMP FSWs TI 900 (Sangli)	1199	1199	1199	3206
VAMP FSWs TI 600 (Miraj)	1048	1045	1045	2075
Sangram/MSM/TG/ TC 500 (Sangli)	828	828	828	1547
Sangram TI/ CC 700 (Satara)	1467	1467	1467	1543

The peer educators meet the FSWs, MSMs, TGs one on one to explain the testing and treatment schedules at the TI clinics reinforcing messaging on safe sex. Demonstrations are given on the correct use of condoms and it is explained how to use them while sex to protect oneself from infection. It is also explained which diseases and infections can affect individuals who indulge in sex without condoms.

The peer educators go around the field and study the need for condoms with a condom-gap analysis. Based on that condoms are dispersed in communities. The trust levels are such that if there is a condom breakage during the sex the community members reach out to Sangram workers who then take them to the Civil Hospital for check-ups and treatment.

In the past year this is the data of all the VAMP FSWs under TI programme:

Head	Total Positive	Pre-Art	On-Art
VAMP FSWs TI 900 (Sangli)	00	00	00
VAMP FSWs TI 600 (Miraj)	02	01	01
Sangram TI/CC 700 (Satara)	00	00	00
Sangram MSM/TG TC 500 (Sangli)	01	01	00

A comparative review of the total number of HIV positive people has found the number sharply fall in 2018-19. This can be directly linked to the number of demonstrations on condom use and awareness programmes conducted by peer educators where along with proper use emphasis is laid on one time use of a condom. This has also seen a fall in instances of condom slippage/breakage. The peer educators also educate the community members who can't read or write on how to inspect if the condom is past its expiry date.

Head	Condom Demand	Condom Distributed
VAMP FSWs TI 900 (Sangli)	11,42,308	10,73,654
VAMP FSWs TI 700 (Miraj)	4,83,992	4,13,853
Sangram TI/CC 700 (Satara)	8,22,732	7,69,990
Sangram MSM/TG TC 500 (Sangli)	2,97,394	2,70,527

After HIV tests the person who found positive is given counselling and explained that though there is still no cure, it is possible to have a decent quality of life with proper medication nutrition and care. They are given information on anti retro viral therapy (ART) and explained its importance. Such persons are taken to the government hospital and is screened again before s/he is registered for ART and tested for HB, CD4 and TB. Last year there was new set of guidelines from National AIDS Control Organisation (NACO) saying that irrespective of CD4 test results every positive person should be put on ART. In the Sangli TI all those who were only on pre ART were then put on ART

through the government hospital.

Every ART centre is visited by counsellors for meetings. This helps identify people who have discontinued medication or do not take the same time on the time prescribed. They are able to keep a tab on the number of people who have undergone CD4 tests in the past month. This helps them keep tab on anyone who is missing the tests. Such people are taken for the CD4 testign by the peer educators to the ART centre. Also if anyone complains of other ailments they are also taken to the government hospital for treatment.

From last year there are viral load tests being carried out. FSW Sangli TI carried out viral load tests on 26 people while the programme at Miraj tested eight people. The Sangli MSM/TG TI programme tested six people while the Satara programme tested 18 people.

Head	Total Positive	1st Line	2nd Line	3rd Line
VAMP FSWs TI 900 (Sangli)	145	136	08	01
VAMP FSWs TI 600 (Miraj)	42	36	05	01
Sangram/MSM/TG/ CC/TI 500 (Sangli)	37	37	00	00
Sangram TI/ CC 700 (Satara)	60	57	03	00

Many FSWs, MWSs and TGs get beaten up during sex work. This puts them to great health risks. TI runs a dispute-resolution committee in every TI programme. This meets every week to discuss the situation. Often the attacks on sex workers are led by goons, policemen and customers. Key persons have been appointed to look for repeat offenders. They first try to dissuade the attacker or collectively approach the police if that doesn't work.



Sometimes such goons have been attacking customers who visit sex workers in Satara, Sangli, Miraj and other places. In Wade Phata, Satara MSWs and TGs were facing similar problem. The dispute-resolution committee has escalated this issue with the police and the resultant action has led to a drop in such attacks.

In Miraj the TG community members who were returning home were stopped by some goons who demanded sex. When the TGs said no they were beaten up. The dispute-resolution committee escalated this issue with the local police and the resultant action led to a stop in such attacks.

A miscreant customer sprayed chilli spray on a sex worker post sex and was trying to flee without paying. Her screams alerted the other sex workers who nabbed the miscreant and handed him over to the police.

In Satara police were repeatedly raiding the sex workers leading to an effect on their health. The TI staff and Sangram workers met the police and brought about reduction in such raids. When members of the TG community go to the government hospitals they faced jeering and funny looks. The TI staff and Sangram workers realised this was a result of lack of information, awareness and sensitivity and began working with the staff on these aspects.

The TI staff and Sangram workers jointly undertake advocacy with corporators, police officials, staff in various government offices including the collectorate, medical and paramedical staff in hospitals, lawyers, with home owners, community leaders, gurus and

yaars from the hijra community, pan kiosk owners, autorickshaw drivers, stake holders, public toilet staff. Information on all governmental schemes the community can benefit from is shared by TI staff and Sangram workers. This includes telling them how to go about getting documents like ration card, aadhar card, voter ID, Pan Card, Bank passbook, pension scheme enrolment and birth certificates.

Accordingly 34 Voter ID cards, 11 Aadhar cards, 12 Bank passbooks, 4 pension scheme enrolments and 5 birth certificates were facilitated by TI staff and Sangram workers working both with the concerned community members and the officials concerned.

TI staff and Sangram workers found two new hot spots. It was found that five FSWs were operating at Simranjeet Dhaba and there were three MSWs operating at Saudapur. They were encouraged to become part of the organisation's initiatives.

TI staff and Sangram workers jointly organised two programmes through which the community members who did not have all the paperwork were helped to make Voter IDs and Aadhar cards. What is worth highlighting is how members of the TG community got these documents identifying their gender as 'other.' This was a significant achievement. There was sporadic friction in the TG community. Through Dayaar TI staff and Sangram workers got them together and resolved these issues. This led to TGs coming back to work as peer educators. This led to an improvement in the total number of TGs getting check-ups. The starting of drawn-in centres at the bus stand also improved the

overall outreach in the community. This was followed by several programmes to discuss DALSA, the Trans Bill and planning the path after the reading down of Sec 377. This further boosted outreach and strengthening of the organisational network.

Regular follow-ups by TI staff and Sangram workers and cluster activities saw a rise in the number of FSWs voluntarily coming forward to get themselves tested. Since it was becoming difficult to meet and work with the FSWs' community in residential areas or open spaces TI staff and Sangram workers found a way out and this led to rise in the number of testing clinics. All the community members who had been detected HIV positive between 2012-14 and were on pre-ART have all been brought under ART this year. All those who were found to have discontinued tablets were counselled and encouraged to start them again.

TI staff and Sangram workers interacting with the sex workers were told of chronic and stubborn fungal infection, lumps in the breast, low haemoglobin count, high sugar, hypertension, piles complaints. Sangram then helped the women who had fungal infection get check-ups and bought them a week's prescriptions. They were encouraged to buy the same for subsequent weeks themselves. This led to the reduction in complaints of such infections. The women with lumps in their breast was taken to the hospital for treatment. Instead of limitedly working only on the issue of HIV/AIDS awareness, prevention and treatment TI staff and Sangram workers have been working on the overall holistic health issues affecting the women. This has improved their

rapport and also made the women confident of speaking about miscellaneous allied problems affecting them.

TI staff and Sangram workers' advocacy with the police department working closely with the workers to help sort out the complaints even when individually raised by the women. This has helped improve networking for problem resolution.

Repeated contact with the ART centre has improved the rapport of the centre staff with TI staff and Sangram workers and this has meant a concerted effort at helping women who are on pre-ART and ART treatments.

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**Taluka Battis Shirala****Preface**

In the warrior king, Shivaji's era the revenue from 32 villages would be gathered at the accumulated at the Bhuikot Fort. Which is what gave the place its name. This is a hilly taluka located in Western Maharashtra marked by dense forests and heavy rainfall. Most villages are located on hilltops and most of the eastern villages are totally dependent on the rains for irrigating their fields. Migration to Mumbai for work is quite common in this region.

When Sangram decided to conduct a people-oriented monitoring and planning project in this taluka, activists from neighbourhoods where access to healthcare/rights is poor or non-existent were given priority.

The Primary Healthcare Centres and the villages that fall under the project are as follows:

**Charan**

- |               |                 |
|---------------|-----------------|
| 1. Charan     | 7. Kuslewadi    |
| 2. Mohare     | 8. Kadamwadi    |
| 3. Panumbre   | 9. Kharaale     |
| 4. Kinarwadi  | 10. Chinchewad  |
| 5. Nathhavade | 11. Karungali   |
| 6. Kaalunde   | 12. Marathewadi |

**Mandoor**

- |               |                         |
|---------------|-------------------------|
| 1. Mandoor    | 7. Bardewadi            |
| 2. Sonawade   | 8. Mandoor, Dhangarwada |
| 3. Mirukewadi | 9. Paachgani            |
| 4. Manewadi   | 10. Gude                |
| 5. Aarla      | 11. Inaamwadi           |
| 6. Khundlapur | 12. Khotwadi            |

**Shirasi**

- |              |                |
|--------------|----------------|
| 1. Shirasi   | 7. Panumbre    |
| 2. Bambawade | 8. Ghagrewadi  |
| 3. Ambewadi  | 9. Girajwad    |
| 4. Takwe     | 10. Kondaiwadi |
| 5. Dhamwad   | 11. Wakurde    |
| 6. Pachumbri |                |

Sangram has been working in all these PHCs for the past 15 years, fighting for patient's rights for the HIV positive to ensure they get the medicines and treatment free from judgement, discrimination and stigmatisation from the medical and paramedical staff at the PHCs. The people-oriented planning, monitoring and evaluation project had this thought at its core. This also worked in strengthening public healthcare in the region helping make healthcare accessible to several most marginalised among marginalised communities. The project works on strengthening public healthcare in the region by working on various strata at the village, subcentre, PHC, taluka, district and state levels.

Continuous monitoring helps highlight several problems in the hitherto unarticulated contours and these are targetted at all these levels in a focussed and on-going way to arrive at efficient



people-oriented solutions.

Such intervention does not limit itself to addressing public healthcare issues by only looking at the community as a client system isolatedly but also actively looks at addressing issues related to the service delivery system and the workplace itself so that this holistically addresses the issue of quality healthcare. So this intervention works like a connect between the healthcare providers, beneficiary villagers and PRI members.

Resolution of issues/problems that get highlighted during monitoring is planned involving local elected representatives in such a way that the person on the last rung of the ladder also finds healthcare accessible.

## 1) Data Collection

Before beginning the minutiae of processes it is essential to have all the information on the PHCs, sub-centres, anganwadis and gram panchayats. Accordingly, the coordinating state-level organisation had created a questionnaire which the workers understood and goy filled. This highlighted the shortfalls at every village level PHCs and sub-centres. This also brought detailed clarity to the area of each village and the facilities available, the literacy levels, the condition of roads and the religion-wise break-up of the population in each village.

This information helped analyse requirements of the steps needed to strengthen healthcare services, gave an idea of the obstacles common folk face in accessing these and monitoring of

the same was begun.

## 2) Village health, water supply, nutrition & cleanliness committee

The government rules make it mandatory to form committees to monitor healthcare, water supply, nutrition and cleanliness in every village. The rules also specify in writing who can become a member of such committees. When the workers began looking into whether these committees adhere to what the government directives say they found discrepancies. Anganwadi workers headed committees saw lack of consensus create a bottleneck in spending the funds which came from the government.

In many instances, the secretaries had resigned expressing their inability to work. The government then had ordered that such committees be re-constituted giving the Asha Sevikas the post of the secretary. As part of the taluka monitoring cell, we took this letter along to meet the BDO Shirala and apprised him of our plan to re-constituted the healthcare, water supply, nutrition and cleanliness committees. Following his permission, we began the process to re-constitute the committees. We then went around convincing the elected representatives how having representatives from the marginalised and oppressed section of the society especially women on these committees would be better. The rapport Sangram enjoys in the villages due to years of work ensured that this was accepted. In three villages we faced some resistance. But meeting the elected representatives resolved those issues too.

### 3) Rally of Asha secretaries

Once the healthcare, water supply, nutrition and cleanliness committees were re-constituted with Asha sevikas as secretaries, resolutions to this effect were taken from the gram panchayats and they were trained in a workshop in how to use advocacy, how to maintain accounts with the gram panchayats. All the Asha sevikas under Charan and Mandoor grampanchayats attended this workshop which was held in the meeting hall of the Charan PHC. There were several questions among the Asha sevikas on the nature of the work involved and about maintaining accounts.

Sangram furnished each Asha sevika with a copy of the government orders. They were encouraged to read and understand it fully and take responsibility for the transactions undertaken in their tenure while the earlier secretaries would be responsible for the transactions before. The gram panchayat passed a resolution affirming this. It was also highlighted how the healthcare, water supply, nutrition and cleanliness committees would not only focus on healthcare but also look at empowering and capacity building of women. Without being limited to the mandate on paper but go on to create an active platform where women feel free to come forward and discuss their issues. Steps to be taken while undertaking any financial decision, the way funds that come from the government should be dispersed, why doing cheque transactions was important was also discussed in detail.

### 4) Monitoring and evaluation committees at the primary healthcare level

From the village level to the state level, monitoring and evaluation committee plays a vital role and is hence vested with special powers. Is there a lack of basic facilities at the PHC? Are the medicines regularly stocked? Do the employees come in time? Are the environs of the PHC clean? The monitoring and evaluation committee not only helps isolate the problems at the sub-centre and Anganwadi levels but also finds ways of resolving many of these at the gram panchayat level itself.

While constituting these committees it is hence important to find members who will be pro-active and have spare time on their hand. Accordingly, the village/subcentre discussions were held with the villages which fall under the PHC and the medical officers and the committee began functioning. Care was taken to include women and members of the marginalised communities on the committee after spreading awareness on this issue with the villagers. Both Charan and Mandoor PHCs now have active committees in place and their meetings have discussed the village/subcentre-level information gathered and the issues that have hence been highlighted.

The processes to set up committees have already been put in place at Mandoor PHC. The people who are going to be members have been identified and met. However, one female worker has quit and the work to constitute the committee is still incomplete. This will be completed in the forthcoming year.

### 5) Monitoring and planning committee at the taluka level

To establish a monitoring and planning committee at the taluka level, just like the PHC-level, a meeting was held with the Taluka Medical Officer and the chairperson and deputy chairperson Samrat Naik of the Shirala Panchayat Samiti. The process and significance of having such a committee was stressed in the meeting. Till now they were only appointing members on the committee in a way that would help them politically. But when workers explained the important role of this committee and the rights-based perspective, they came around. to let the process of finding the right kind of members on the committee begin. Accordingly, a list of elected representatives from marginalised communities, women elected representatives, media persons and social workers was created, the committee was formed and a meeting was held. The meeting dwelt on the processes of the people-oriented monitoring and evaluation project.

### 6) Monitoring and planning committee at the district-level

Like at the taluka level at the district level too, several meetings with the District Programmes Officer, NHM and district coordinator for patient welfare were held to form the monitoring and planning committee at the district level. The health chairperson of the Zilla Parishad had initially opposed this move asking why there is no such set-up in the water department. He was then explained how Sangram is running this project willingly for the past decade throughout Sangli. His stopped opposing the idea and came

around when he was explained how the funds for the process were coming from the NH and Public Health Services, Maharashtra government.

The first subsequent meeting was then held in the CEO's room. Issues which had remained unresolved at the PHC and taluka level were discussed. While it is mandatory to have two meetings the second one could not be held in light of the election code of conduct enforced for both the gram panchayat and Lok Sabha elections. During this period elected representatives are not allowed to take any policy decision. It has been decided that in the coming year mandatorily two meetings will be held to work on public health awareness.

**Formation of all these committees soon began to translate into visible positive changes.**

#### 1) Water supply for Shirasi PHC

Shirasi PHC is located nearly half a km away from the village. Despite being a hospital equipped with all modern facilities it was discovered that deliveries were not being conducted and most cases were referred elsewhere. Such pregnant mothers have to then either go all the way to Karad town to Shirala at the taluka level. When workers began investigating the reasons for this it was found that the borewell in the PHC was not functioning properly affecting water supply. This was making it difficult to conduct deliveries a lot of water is required to clean operation theatre. This ended up burdening poor community which came to PHC as many were forced to take loans to conduct the delivery in private facilities.



This issue was raised by us in the grampanchayat meeting and healthcare, water supply, nutrition and cleanliness committees. It was also repeatedly discussed with the ZP member Asha Zoomur and the village sarpanch. It was then decided that funds from the 14th Pay Commission would be used to lay a fresh water pipeline to the PHC. Accordingly such a pipeline has been laid and the following the adequate water supply deliveries began to be conducted at the PHC.

## **2) Committee meeting**

Before the village level healthcare, water supply, nutrition and cleanliness committee meetings, the awareness programmes are undertaken with women from the marginalised communities to both tell them of the meetings and prep them to raise issues critical to themselves. The issue of irregular and dirty water supply was raised in this programme from Panumbre, Pachumbri, Takwe, Chinchewadi and Maanewadi. The women were encouraged to attend the meeting and directly present their problems to the committee members. They were made to understand how the voice of those affected to should reach those in power directly without a go-between. This ensures a factual, on-the-ground report brings a sharp focus to the issue on anvil. Once convinced the women agreed and attended the meetings and presented their problems first-hand. The officials of the water supply department were called to the meetings in Pachumbri and Takwe and apprised of the issue of irregular and dirty water supply. Almost all present welcomed this process.

## **3) Monthly village healthcare, water supply, nutrition and cleanliness committee meetings**

Earlier such meetings would only happen on paper. After Asha sevikas were appointed as secretaries and the committees were re-constituted, these began to be held monthly regularly. With increased people's participation, people began to speak to their Asha sevikas long before the meetings and this began to decide the agenda of the meeting. Under this process to keep these committees active, rallies of teenage girls, health check-up camps to discuss and raise awareness about women's menstrual health began to be organised. This led to strengthening of the health rights campaign at the grassroots and the people's participation in these programmes surged.

## **4) The water pollution in Mirukewadi and the process**

Mirukewadi is a village located in Mandoor grampanchayat. Several parts of the village are forested and located in a hilly region. The water is brought to the village with the siphon system and accumulates naturally in specially constructed tank. This is the village's source of water supply. But there have been a litany of complaints about the same being polluted in the recent past. The villagers tried cleaning the tank but that didn't help. The village healthcare, water supply, nutrition and cleanliness committee then took out a march through the village to rally people around the issue. They took the sarpanch, gramsewak and grampanchayat members jointly to inspect the source right from where the water is being lifted. On close inspection they found that the water pipeline had developed leaks in

three different places. The sarpanch Vasant Patil then admitted, “Problems like these don't resolve themselves while we merely sit in our chairs. It requires going down to the grassroots. I hope this heralds a change in our approach to change.” Now he himself insists on a march by villagers on every issue every month when villagers jointly work out any problem they face. This has improved his outreach across groups and communities and nobody feels neglected because of his pro-active follow-up till people are satisfied.

### **5) Benefit from the Matruvandan scheme.**

Whenever we have a programme of any kind for women this opportunity is unfailingly used to tell them about the facilities for healthcare available at their local PHCs and also tell them about the various government schemes they can avail. It is through such interactions we found that three underprivileged women from Charan had not got their rightful benefits from the Matruvandan scheme. Repeated queries with their auxiliary nurse and midwife at their PHC would be fobbed off with a response that the money had been credited into their accounts. Activists found this reflecting on the portal but the women insisted they had not got any money. When the activists asked them to get their passbooks and found that there were no corresponding entries.

Later they approached the ANM with the passbooks to show her how the money hadn't been credited into their accounts. That is when she went back to her records and found that the money had wrongly put into other people's accounts. She was however being apathetic

about taking corrective action despite repeated follow-ups. That is when the activists told her that they would be constrained to raise this in the Jan Sunwai (People's Court) when all the senior officials were present. That brought her around and she agreed and not only ensured that the women trio got their money but also assured that she would take care this kind of mistake was not repeated.

### **6) Getting Asha's medicine kits refilled**

The Asha sewikas are like a link between the public healthcare machinery and the community and no healthcare programme can succeed without ensuring their participation. When the Asha sewikas were appointed they were given a medical kit each to take care of complaints of headache, body ache, dysentery, cold, pushing the menstrual period forward. However in the last couple of years the government had not refilled their kits. They said they did not have the medicines even when there was a demand. This demand was put forth to the village healthcare, water supply, nutrition and cleanliness committee who took a positive decision and decided to use the funds for healthcare they have to buy the medicines. Since the entire process is done through the committee transparently it has become corruption-free.

### **7) Nutrition and Health of anganwadi children**

When a survey was conducted to look at the anganwadis under the villages which fall under the project it was found several had damaged roofs while some had cracks in walls. This was raised in the respective grampanchayat's

monthly meeting. In some cases ZP members gave from their local funds while in others the grampanchayat used funds meant to implement the 14th Pay Commission to create funds for the repair and upkeep of the anganwadis.

The anganwadi sewika and nutrition supervisor are trained in a special programme on cleanliness and the specifics of how to make the meal to be served to children. When we visited Dhangarwada we found that these guidelines were not being adhered to and the register which documents the height and weight of the children was not being maintained properly. A meeting with the women of the community was organised where this was discussed. The women went, checked and found that the anganwadi was indeed not following the chart for nutrition and not maintaining the register. “Would you do the same if your children were in this anganwadi?” the women demanded to know from the anganwadi sewika and her helper and reprimanded her for being lackadaisical. The anganwadi sewika admitted her mistake and assured the women this would not happen again. It was decided that the anganwadi sewika, her helper and the mothers of all the children who were in the anganwadi will meet monthly to monitor and evaluate the anganwadi's functioning. The women offered to contribute to the anganwadi for meeting its needs.

### **8) Information on medicine stock**

It is required that the ANM collate data on the medicine stock available in the PHC and submit the same to the state level coordinating organisation by SMS. Care has to be taken

that 24 most essential drugs are kept in stock at the PHC. Actual surveys found the stocks to be far in dearth of even the buffer stock. When Dr Sunil Patil and the Directorate of Health Services were apprised of this on a video conference they said that the appointment of a new agency to make purchases had resulted in delays and assured that supplies would be normalised by April 2019. Orders were also passed to top up stocks using the patient welfare funds. It is mandatory to prominently display the medicine stock available in the PHC yet this was not being adhered to. After strict orders on this the PHCs began updating the board daily. Workers have begun to keep an eye out for this update and immediately point out if any PHC is falling behind on this.

### **9) Women's programme/ teenagers programme/ women's micro-credit group programme**

Many programmes are planned with women from the marginalised communities in order to maximise their participation. Menstrual periods, menstrual hygiene and health, awareness on HIV/AIDs and STDs, pregnancy and the care to be taken while expectant, the various government welfare schemes that expectant mothers can avail of and the relevant government documents required for the same, women's rights, health rights are all taken up and discussed in these programmes where awareness on condom usage to prevent HIV/AIDs is created by organising practical training.



## **10) Mahalab and its use**

The government through public-private-partnership has opened a Mahalab in every PHC. Awareness on this facility is provided in every women's programme. Irrespective of which doctor suggested tests, women are encouraged to get them done at the Mahalab instead of private facilities since the Mahalab has facilities to do all kinds of blood tests.

## **11) Decentralised planning workshop**

Decentralised planning outlay is not part of our process but the government wanted us to participate in the same as resource persons. So Sangram as an organisation and Shirala Panchayat Samiti, jointly under the aegis of the PHC, sarpanch and deputy sarpanch, panchayat samiti chairperson and deputy chairperson organised a workshop where health workers and the problems they faced at village and sub centre levels were discussed with a view to finding out how their inclusion in the government plan will help resolve them at various levels.

## **12) Mission Rainbow**

The workers attended as many gram sabhas as possible and created awareness on the uicha process in the gram sabhas. They also exhorted the community to work for health rights and strengthening of public health institutions by creating a people's movement and improving public participation in the ones already running.

## **13) High risk mothers**

The expectant mothers whose haemoglobin count is below 3 are considered high-risk.

When the expectant women come for their vaccinations their blood pressure, weight, height and HIV status is also tested. Mothers with really low haemoglobin count and those who are HIV positive are marked separately in the records so that the workers can follow-up with them. The workers also bring information about mothers who don't come to the PHC. Such women are given awareness on the benefits of immunisation, maternal healthcare and encouraged to seek treatment.

Women from the marginalised communities like Vanzari, Gosavis would never go to the PHC insisting that their traditional practices made it mandatory to do it all at home. Four regular follow-ups saw two women agree to accompany them to the PHC for treatment and vaccines. One of these had a haemoglobin count of only 6. She was given iron sucrose injections. In two months here haemoglobin count went up to 9. This made the other women give up their inferiority complex and visit the PHC for treatment.

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## **WHAT THE PROCESS COULD NOT FULFILL**

### **1) Public discussions**

**-Village level**

**- Taluka level**

**- District level**

It was expected that this will be done this year but the Lok Sabha Model Code of Conduct came into effect and the elected representatives could not participate. This meant that important policy-level decisions could not be taken. It is our endeavour to organise it at the beginning of the coming year.

### Case Studies :

Anita Prakash Lohar a resident of Charanwadi, in Shirala taluka of Sangli district delivered a baby in October 2017. Before that she was made to register for the Prime Minister's Matruvandan Programme in the third month of my pregnancy. Copies of all the necessary documents – Aadhar card, ration card, bank passbook and the vaccination card for pregnant mothers - were provided. According to this scheme Rs 1,000 should have been credited into her account in the first month of pregnancy, Rs 2000 in the seventh month and Rs 2,000 soon after her delivery. Like this she was supposed to get an aid of Rs 5000 from the government. However post-delivery when she went to the bank to make enquiries she found no money had been transferred to her as a beneficiary at all.

When she enquired with the Auxiliary Nurse and Midwife (ANM) at the PHC she was told that the money had already been transferred. Despite repeated follow-ups she was not getting her rightful money or given a proper explanation about where it went. In fact the ANM even insisted I must check in the account in my maternal home town. Only I had never held an account before being married.

I had given up hope of ever being able to unravel the mystery of where my money went. Over a year and half after my delivery Alka Patil of Sangram had organised a programme in the neighbouring Lohar Gully lane which I had attended. Patil was giving information of all the governmental schemes meant for expectant mothers and the care one needs to take care through pregnancy. She later offered me to work as a volunteer with the community based monitoring programme at the Charan PHC which Anita agreed to. When she began working Anita found several women beneficiaries were being cheated off the benefits just like her and she began to aggressively pursue these cases.

Around then she raised her own case. When Alka Patil and Anita confronted ANM Kamble she said money had already been dispersed and reflected as such on the ANC portal. Only when Anita warned her that this case will be raised in the next Jan Sunwai (People's Court) did she yield and said she will sort the matter within a fortnight.

And magically Anita found Rs 5,400 transferred into her account within a week. When she dug deeper she found that the money had earlier been transferred to the ANM's own account. She feels proud that the empowerment she experienced on joining Sangram has helped her hold the system accountable to beneficiaries like herself and other underprivileged members of the community. She now uses her example to inspire others to doggedly pursue the matter if the benefits they are supposed to get don't come their way. She wants to ensure no woman faces what she did.

**Through 2018-19 Vidrohi Mahila Manch (VMM) met the following successes:**

- 1) The organisation was able to maximise its outreach to target violence (injustice, harassment, physical abuse, etc) by generating awareness on how to counter it.
- 2) The organisation was able to bring legal awareness at the village level through its para-legal volunteers.
- 3) The organisation was able to appoint members from most marginalised sections of society as workers and office-bearers helping them on their journey to personal empowerment and goal-oriented growth.
- 4) The organisation worked at encouraging women to speak up at gram sabha by convincing all stakeholders to work on creating such opportunities.
- 5) The organisation worked at improving the dissemination of the thoughts and experiences of well-known social reformers who have worked on issues like equality and gender.
- 6) The organisation was able to successfully build a women's organisational network so that they look out and work with each other to build a more gender-just enabling environment.

**Detailed information on VMM's work through 2018-19**

1) Wherever women face injustice, violence or harassment in the field VMM found that women from marginalised sections are more prone to be victimised. Accordingly, VMM workers reached out to women's groups from these sections across villages working closely with micro-credit and small savings groups, Anganwadis, gully programmes to create awareness on women's rights and equality.

What is violence? What are the various types of violence? The ways of redressing violence legally using the gram panchayat level Gram Ekta Samitis were explained to the women. VMM was able to maximise its outreach with this process.

Last year VMM was able to handle 214 complaints related to violence. Of these 85 were from marginalised communities, 13 were Muslims, 40 were Marathas and 50 were from other communities.

2) While handling these complaints it became clear to the VMM workers that solving these issues at the village level was impossible. In a dispute between couples they rarely want to abide by what the village as a collective wants to say. That is what led VMM to look for legal help and a few of the workers underwent training as PLVs. This made it easy to reach out to women and help them find help from the Legislative Authority. This helped 16 of 214 cases that had approached us to find justice through the PLVs.



3) At the village level, even at the gram panchayats tradition was still seen as important and casteism and boorish patriarchy are still given pride of place. The community was organised keeping these caste and religion hierarchies in place. Nobody thought of the poor oppressed marginalised classes who are kept far from the mainstream even literally by ensuring their homes are far from where the dominant castes live. VMM decided to challenge this by ensuring marginalised and underprivileged find representation in Gram Ekta Samitis on priority. This was important because at village levels the caste of a person becomes a consideration while dispensing justice and this means the voice of marginalised gets muffled. VMM decided to end generations of injustice by including the marginalised in the Gram Ekta Samitis.

But this was done taking the whole village into confidence and explaining them the goals of the inclusive step as equality for all and the end of violence. When VMM started this process in Sangli it ensured that along with caste gender equality was also kept in mind while making appointments to the 79 Gram Ekta Samitis. Of the total 1065 members, VMM through concerted efforts has been able to ensure that 516 are from marginalised sections of society.

4) VMM invited Lata Tai through Sangram to talk about reformist and progressive leaders who have worked at ending caste discrimination and improving gender equality. The VMM workers who attended could take this inspirational information about the work and philosophy of Gautama Buddha, Shivaji Maharaj, Shahu Maharaj, Mahatma Jyotiba Phule, Dr Babasaheb Ambedkar, Jijabai, Savitribai,

Ramabai, Fatima B Sheikh among others further disseminating this among the women they work with. VMM also ensured that the birth anniversaries of all these reformist and progressive leaders are celebrated in every gram panchayats. VMM also began observing Constitution Day. This infused the women with newfound vigour to challenge patriarchy and fight for their rights, a process which became easier thanks to the PLVs. Now women have begun attending gram sabhas and ensure that their demands and issues are given equal if not more priority and importance.

5) Through the year VMM maintained a focus on women's health and domestic violence with awareness programmes. This included being in touch with the women and facilitating processes which help them unite and organise. This has also meant joining hands with several issue-based social campaigns. Examples of these include Mahila Aarogya Hakk Parishad, Jan Aarogya Abhiyan, Community Based Monitoring Programme, Lok Adalat and Save The Constitution campaign. The VMM workers use the book published by Sangram : Stri Samaj Sudharak (Women Social Reformers) to build women's organisational networks.

International Women's Day was observed through Gram Ekta Samitis across Sangli district. This gave a fillip to the spread of VMM's women's networks. There were rallies organised in eight talukas of the district on the occasion and women turned out in large numbers to participate in the same. Dr Babasaheb Ambedkar's birth anniversary was also marked with special programmes in 13 locations.

## Overview of VMM's work

### Challenges seen while working over the year:

- 1) Getting women to speak up unabashedly about the injustice, harassment and violence they are subjected to.
- 2) Taking along all strata of people to form Gram Ekta Samitis
- 3) Increasing the representation of the marginalised in decision making and instilling the value of equality without bringing politics into it.
- 4) Bringing police stations and courts up to speed with the increased women's representation both as members and sarpanches.
- 5) Taking the views of the reformist triumvirate Shahu, Phule and Ambedkar to the masses as VMM workers.

1) Since women internalise injustice and torture from early childhood and are socialised into keeping silent, they rarely find the voice or words to articulate the same. Since patriarchy reinforces shame in speaking about this she often does not speak even to her friends or close ones. VMM's awareness programmes on injustice and torture with women end up creating a cathartic point and realisation of the wrongful injustice being heaped on them. This makes many of them open up and speak freely about their experiences confidently. Often such articulations are the first time the woman tells even herself of what she is enduring.



2) When Gram Ekta Samitis have formed VMM workers meet all the stakeholders and convince them of the importance of staying united. This includes Police Patil, Sarpanch, retired teachers, doctors and advocates among others. They are all invited to meetings which raise issues related to women. It is challenging and also frustrating to find such meetings cancelled at the last minute when so much effort is put into preparations.

3) When VMM began work in the villages a special effort was made to bring all politicians and opinion leaders on board even while ensuring maximum representation to the marginalised. Despite efforts to convince everyone about the importance of equality, there was stiff resistance by privileged upper castes in almost every village. But VMM took this resistance on and ensured Gram Ekta Samitis were formed as planned.

4) Earlier if a woman, particularly from the marginalised communities faced injustice, harassment or violence the police would show a lot of apathy in even registering a complaint, forget taking action. Now even they are aware that women, particularly from the marginalised communities are part of Gram Ekta Samitis. The beat constables are aware that any delays or apathy in registering a complaint can be escalated by the Gram Ekta Samitis. This has led to better compliance and now when women approach the police station the response is very different especially since VMM workers keep reinforcing this message with the beat constables.

It was essential to understand the tenets themselves before taking the views of the

reformist triumvirate – Shahu, Phule and Ambedkar to the masses as VMM workers. A training programme was conducted under senior rights movement leader Lata PM where she explained how to use the teachings of these great reformers to drive our work with the community. The VMM workers were suggested a lot of reading material and ended up learning and understanding a lot. It helped them deal with the challenges of getting women to open up and understand their views. These experiences led to the publication of the book **Stri Samaj Sudharak**

### Allies of VMM

1) Sarpanch: If the complaint is about a problem at the village level, the sarpanch who is also a member of the Gram Ekta Samiti sends a notice to the parties involved so that they can be called together in a meeting to resolve the issue.

2) Gram panchayat members: If there is a social problem regarding a specific ward, this is raised in the meeting to work out a resolution.

3) Police Patil: S/he is the principal official of the village and her/his main duties are quasi-judicial and administrative. The creation of Gram Ekta Samitis has helped the Police Patils intervene and resolve several issues even before they can flare-up.

4) Social workers: They are respected and keen to effect a change in society. They always participate enthusiastically in all programmes.

**5) Advocates:** From a legal point of view, the presence of advocates helps resolve problems consensually. Advocates have helped raise awareness on legal rights of women at every women's programme.

**6) Doctors:** They are able to guide women and children in order to make healthcare accessible.

**7) Beat constable:** In case of dispute, the Beat Constables try to resolve the same at the village level at the police station. Earlier women would be scared of going to the police station, but now the participation of the Beat Constables in the Gram Ekta Samiti has emboldened them as they get to interact with them directly.

**8) ASHA:** The Accredited Social Health Activist (ASHA) is a community health worker instituted by the Government of India's Ministry of Health and Family Welfare as a part of the National Rural Health Mission. The ASHA becomes the link between VMM and the community since she reaches the last possible person. Information can be both gathered and dispensed using her services.

**9) Anganwadi sewika:** Anganwadi sewikas help spread the message of healthy and nutritional diet among the community based on the local food habits and traditions.

**10) Sangram Maitrin:** The Maitrins have not only helped get the women in the village organised but provide support for every programme planned in the village. If the Sangram or VMM worker is not present and urgent intervention is needed then she steps in to resolve the problem.

**11) Taluka Level:** VMM works closely with the women's counselling centre, legal aid centre and the police station at the taluka level. This helps register complaints with the women's protection officer and legal aid centre.

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### Elements opposed to VMM

**1) Grampanchayat members (At a local level):** When the Gram Ekta Samiti first met them they were apathetic and refused to cooperate. "We already have a Dispute Resolution Committee, so how is what you are doing any different?" VMM workers were asked.

**2) Politicians:** Self-obsessed and looking for an edge for their own political outfits politicians tried to dictate who will be/not be part of the Gram Ekta Samiti. They wanted to play the caste, class and religion card here too.

**3) Disputes Resolution Committee:** They felt insecure about the Gram Ekta Samiti as people would begin judging their work. They insisted that they were already doing the work that the Gram Ekta Samiti was setting out to do without realising that their roles can be mutually complementary.

**4) Well-known people with clout:** If they feel slighted and don't get the attention they feel they should, they create dynamics and polarise people by playing the caste, class and religion card.



**5) People from homes wracked by violence:** Often when a woman comes forward to complain about injustice, harassment or violence the families are opposed to this since they feel that it will bring shame to the family name publicly. With an unsupportive family and neighbours unwilling to help the victim harassment is compounded and it takes more effort to get them to open up and speak of their experience.

**6) Mediators:** They are more interested in keeping the dispute going for their own benefit than actual justice. They try to create as many obstacles as possible for the Gram Ekta Samiti trying to fight to get justice for the concerned woman.

**7) Police Station:** Not filing complaints, trying to fob off a case and being dictated by politicians and/or well-known people with clout

**8) Antisocial elements:** They just want anarchy because that maintains their hold on the area. They oppose VMM for the sake of opposing and often use dynamics to settle their personal scores.

**9) People who polarise and inflame the situation:** If the sarpanch is a woman and that from the marginalised community then these people oppose her. This opposition becomes more strident if the said woman's husband is also into politics. Sometimes workers too get swayed as the caste, class and religion card is played. This leads to majoritarianism.

**10) People opposed to VMM:** Husbands, in-laws, neighbours and extended family of the women who approach VMM with a complaint are severely opposed to the organisation.

VMM has faced a problem in 13 places while working with women. While the organisation tries to take everyone along, there are times when the opposition has to be acknowledged and taken on tactfully.

### Threatening phone calls to workers from politicians

VMM faces a host of problems while working with women in the villages. When the Gram Ekta Samiti tries to fight for justice for a woman who has approached VMM, the workers get threats on the phone. This often follows the summoning of an aggrieved woman's husband and in-laws to the police station, gram panchayat or court. They feel slighted that the woman they take for granted feels empowered enough to get them summoned officially.

That anger is then transfer projected on to VMM workers who are told that the local MLA, sarpanch or well-known people with clout will be told of their "impertinence." In rare instances, workers have been threatened that the head of the organisation will be approached with complaints against them.

Unmindful of such threats VMM has always placed the complainant woman's access to a fair intervention and justice above everything else. This has catalytically made these women feel

empowered enough to join the movement and also drawn hordes of others to come forward to speak up and fight.

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### Shramik Janta Jaahirnama Parishad

(6th March 2019)

This Parishad saw workers from several organisations and movements converge at the Mumbai venue. The programme chaired by Dr Kumar Shilarkar saw introductory remarks by Comrade Dhanaji Gurav. He spoke of how freedom fighters have given their blood and toil to create a democracy and give us a Constitution. He castigated the parties creating a violent picture Ram and said Ram dwelt in the sweat of the workers. “Who says the world is sitting astride the hood of the Seshanag? The world is sitting on the hard labour, blood and sweat of the workers of the world,” he said.

Dr Shilarkar insisted farm labourers be given their due with 1.5 times hike in prices for agro-produce. He said the crop insurance and compensation for crop loss should be mandatorily given by the government and also underlined the need to bring more and more women into mainstream agriculture and agro-based industries.

**Bryan Lobo:** Forest rights, natural resources, land, water, jungles are all a way of living. The Bombay Tenancy and Agricultural Lands Act and The Money Law are all products of people's struggle. The government is trying to destroy them. Community access to forests should be allowed. Pro-farmer laws should be strengthened and made more gender-just.

**Shweta Mayuresh:** Urban developmental plots are being usurped. People should not be displaced without adequate and acceptable compensation. The right to water is basic and this is the minimum a government must do. We only ask for our rights. Our needs and our demands are being articulated in this Jahirnama. Privatisation is a way of robbing us of our rights. We need better connectivity with at least an ST bus going to each village and hamlet.

**Comrade Shankar Pujari:** Only when labourers in the unorganised sector get their rights will it amount to real democracy. The workers in this sector should get a monthly minimum wage of Rs 18000 and retired workers should get a pension of Rs 3000 at least.

**On Rations:** MNREGA – Employment guarantee laws should be strictly implemented

Nutritional needs: Pregnant and lactating mothers and children in the age group 0-6 should be given adequate nutrition under government schemes.

Healthcare should be improved and made more accessible.

**Laws on Education:** Education should be free for all and primary education should be made mandatory and universal so that people learn to live with dignity and become aware of their rights.

All kinds of violence should be stopped and all kinds of discrimination should be brought to an end with laws. All non-consensual sex should be criminalised just like female genital mutilation and child marriage.

Laws should be gender-equal and gender-just in both form and implementation.

Sex work should be legalised

Gender identity-related information should be given to everyone from an early age.

In the afternoon Nawab Malik, Comrade Ashok Dhawale, Rajvir (Congress), Senior journalist Nikhil Wagle, activists Ulka Mahajan and Baba Aadhav also attended the session when the Jaahirnama was created.

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## VAMP Report

### Challenges before VAMP

1) The huge scabies outbreak challenge

2) The raid on Mala's home

3) The police's investigation unit

4) Trafficking bill

5) Police harassment in Mudhol

6) Interest Money

7) Abortions

8) The scarcity of medicines (ART)

9) Reporting

There were several complaints of scabies from women. The visiting doctor was shown these. He informed the women about scabies and the way it spreads. A Monday meeting spent a long time discussing this issue. Meena madam discussed this with Vinay Sir at length. Medicines were ordered and given to the 85 women. The first-week medication was given by the organisation while in the second week they bought these themselves.

Mala was being harassed by goons in her neighbourhood who would beat up clients and extort money. When she opposed this, she was also beaten up. An attempt was made to trap her

by involving Pune's Freedom Firm and organising a raid on her residence. Her grown-up daughter was also picked up in the raid. She was charged as a brothel-keeper and jailed. She did two months. It took considerable effort to get her out.

Miraj Deputy Superintendent of Police Vidya Jadhav would come to the red light area lanes and insist on checking the documentation of the women. This led to a lot of tension among the Bengali and Nepali women working there. The police were insisting that all the papers should be submitted in the police station. When the women called Meena Seshu madam in a panic she told them they should not submit the papers. Sangram then began its advocacy intervention with Vidya Jadhav.

The workers realised that the sex workers were borrowing money at huge interest rates. It was investigated whether they were being charged on daily weekly or monthly basis. Women were given an orientation to money management and avoiding loan shark in discussions with the women in a meeting attended by 30 women. The women were advised to take money from the banks by pawning the gold they owned instead of falling prey to local loan sharks.

The interest rates in the bank are standardised and lower than the unorganised sector. When the women understood the workings almost all of them shifted to borrowing against gold from the banks in case of sickness or other emergencies. The ones who were already drowning in debt were first given help. In Miraj, one of the girls had borrowed Rs 40,000 from the local moneylender who was applying compound

interest on the amount which had swollen to Rs 3,00,000. The organisation stepped in to first speak and then fight with the moneylender against such extortion. A video was shot of the discussion which had him admitting that he was overcharging. Seeing that we have video evidence against him left him scared.

Bharti of Gokul Nagar too had a huge loan. She was also saved from the money lender's interest trap. A meeting of the workers was held with the moneylender where he was told that no more interest will be paid. He was also told that principal amount will be paid in tranches only when the women have money.

In the Monday meetings in Mudhol women raised the issue of the police targeting clients and extorting money from them. The cops were instigating the sex workers' children against them and trying to stop them from working. They wanted help in countering this. It was decided to observe the Sex Workers' Rights Day in Mudhol on March 3rd. An application over the police harassment was given to the police station.

There had been a spate of abortions as the women who became pregnant were looking at getting rid of the baby. Because of the laws against abortion in Maharashtra, the women would bring abortion pills from Karnataka and have them. This would lead to severe bleeding, jeopardise their health and make them suffer side effects.

The problem of goons was on the rise in Gokul Nagar. They had begun beating up clients and extorting money. This reduced the footfall to



the red light area. If business reduced to a trickle it would put a question mark on the women's very survival. A meeting was held and it was decided that the women would form vigil groups to keep a lookout in the lane from 7 pm to 1 am. And if any goon began getting abusive we would call the police.

There was an acute scarcity of ART medication. VAMP workers informed Sangram which facilitated the arrival of medication

We found the challenge of reporting tough. A training programme with the organisation Point Of View on this subject helped us develop confidence that we can do this. We were trained in recording voices clicking pictures and videos on the cell phones and how this could be used to gather evidence for reporting on any issue.

AMBA review looked at where we fall short in our work and where there were gaps. We were made aware of being able to work in keeping with what we are paid by the organisation. Shrugging laziness we all decided to work enthusiastically and creatively. Then all of us agreed that we will work on improving our work output.

In the Panhala meeting, the difference between Bengali and Bangladeshi was emphatically underlined. The Bengali sex workers and Karnataka sex workers were continuously fighting with each other. They were both made aware that while fighting from a human rights perspective it is important to respect each others' human rights and right to work too. The issue of using official time and resources for doing personal work was raised in the meeting

which also discussed the VAMP board and elections.

The polling officers for the VAMP board were chosen and given a day's training. Rules for the polls were framed. It was decided that those contesting polls should be actively engaged in sex work, be less than 40 years of age and have basic literacy. The contestants were told they will have to fill their candidature forms on their own.

Three sex workers from Satara, four from Karad, one from Sangli street, four from Swaroop, four from Miraj, three from Gokul Nagar and one from Rajmane Chawl filed applications. Election day - 4th September 2018 saw the secret ballot cast. While polling was going on Meena Seshu, Aarthi Pai and Sheetal Pratap visited the polling centres. DySP Vidya Jadhav also paid a visit. At 3 pm the ballot was cast. The polling officers came and took the ballot boxes away and these were counted on the same day in the evening at Aarohan in the presence of the polling officers, consultants and candidates.

Later elections to the VAMP board were held at Balaji Nagar to choose chairperson, deputy chairperson, treasurer, general secretary and joint secretary. The successful candidates include:

**1) Maya Gurav: Chairperson**

**2) Sangita Manoji: Deputy Chairperson**

**3) Renuka Kale: General Secretary**

**4) Sujata Jadhav: Treasurer**

### **5) Roshni Verma: Member**

### **6) Renuka Kamble: Member**

### **7) Rupali Kamble: Member**

**The research paper:** Raid Zhaali Ho became a rallying point in our protests against the Trafficking Bill. This research paper is proof that the Trafficking Bill was being brought to counter the progress made by the National Network of Sex Workers (NNSW) advocacy interventions. Though the Bill came in 2016, apart from sex workers and the organisations working with them, others did not engage with the issue.

Regardless we decided to oppose the Bill on our own. VAMP and NNSW's joint research highlighting the problems with the Bill were shared with the media. MP Shashi Tharoor used the Raid Zhaali Ho research to raise this issue with the Minister for Women & Child Development Maneka Gandhi exhorting her and the government to rethink the Trafficking Bill.

After a training programme on this issue, we raised countrywide awareness on the problematic Bill. Meetings were held in Hyderabad, Bangalore, Pune, Mumbai, Delhi, Ranchi and Lucknow. 200 plus organisations and activists from other people's movements joined the cause to oppose the Bill. The statement opposing the Trafficking Bill was signed by over 4,000 women. NNSW representatives accompanied Dr Shashi Tharoor to meet the Minister for Women & Child Development Maneka Gandhi to explain our stand. By July the crescendo of protests to the Bill grew and yet in utter disregard for that, the

Lok Sabha passed the bill. But partners from Kerala, Tamil Nadu, Karnataka, Andhra Pradesh and Maharashtra met the MPs from Rajya Sabha to explain why this Bill was being protested. This led to a lot of lobbying by pressure groups across the country and our collective efforts bore fruit when the Trafficking Bill 2018 fell through.

The sex workers in Ichalkaranji approached us saying that the cancellation of the Targeted Intervention programme had led to complete stop on health services including condom distribution. VAMP then appointed two volunteers in Ichalkaranji to acquire condoms from the District AIDS Control Cell. A proposal sent to Maharashtra State AIDS Control Cell saw two joint visits and a positive response due to which the Targeted Intervention programme was reinstated.

The injustices and torture that sex workers and the trans gender community goes through were collated in a report submitted to the world level Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). A training programme on CEDAW was held at Balaji Nagar. Accordingly, a survey was conducted and the following subjects were highlighted:

**1) Violence against customers: 24 forms**

**2) Abortion: 7 forms**

**3) Transgender community health: 9 forms**

**4) Caste Certificates: 236 forms**

**5) Education: 221 forms**

**6) Migration: 21 forms**

**7) Violence: 67 forms**

## 8) Violence from money lenders: 21 forms

There were repeated raids by police in Satara. Repeated raids, the detention of sex worker women without any reason, making them hefty fines in court made it clear that the police needed a sensitivity programme. Accordingly, a programme was held in Satara.

VAMP also undertook several national-level programmes this year. Accordingly, the workers participated in the meeting organised by SAHAJ. In the 'Leaving No One Behind' meet development goal no, 3 and 5 were discussed in detail concerning the unorganised sector. The problems faced by sex workers in accessing healthcare was highlighted.

The VAMP workers also joined a meeting organised by Partners of Law in Development. They spoke passionately about the violence faced by sex workers and the abuse of Sex 370 of the IPC in harassment from police.

The VAMP workers also attended a workshop on Domestic Violence Against Women at Lucknow where they spoke passionately about the violence faced by sex workers and the harassment from police.

A training programme by Point Of View saw both VAMP and Muskaan workers attend. Here they were trained in harnessing social media for advocacy. They were specifically trained in using Facebook and Twitter for the same.

VAMP and Muskaan workers also attended a conference – Shramik Jantecha Jaahirnama in Mumbai. While the conference dealt with various topics VAMP and Muskaan workers

focussed on sex workers and the law. The meet focused on how to negotiate patriarchal spaces, how to stand up to casteist and religious discrimination, is marriage as an institution still relevant and necessary on the first day. The second day saw the various denominations of sexual and gender identity being discussed. The effects of doing away with matrimony on women, children, women and men were discussed on the third day of the conference.

The Country Coordinating Mechanism meet was held in Delhi which was attended by the VAMP workers. There was a lot of back and forth on whether NNSW should organise the same since it had done so for the last two years. Finally, discussions led to the responsibility being vested in NNSW.

The three-day 7th Women's global health rights seminar at Kolhapur's Shivaji University saw several people from various levels speak on their experiences in the field in the health sector. They highlighted both the good and bad aspects. The second day highlighted the challenges facing the marginalized communities in accessing healthcare. VAMP workers spoke strongly about equal rights for Dalit and Muslim women, sex workers, transwomen, divorcees and widows and underlined the injustices and torture these groups faced. The Muskaan, Nazariya and VMM representatives also spoke strongly about freeing sexuality from societal paradigms.

After considerable success in these ventures, the VAMP workers began working with rejuvenated vigour after the Amba review. Board elections were democratically conducted. A joint visit resulted in reinstatement of the



Targeted Intervention Programme in Ichalkaranji. VAMP was able to rally sex workers at both the state and national levels. A rally on March 3rd highlighting sex workers' rights saw a sharp decline in police harassment. Also, VAMP got an opportunity to put forth its position in the Women's Global Health Seminar. There has been a visible decline in incidents of violence against sex workers and the instances of injustices and torture they face. Social media training saw the creation of WhatsApp groups which made reporting easier and quicker. The sensitivity workshop for Satara police also a visible to the reduction in their harassment of sex workers.

There was a widespread fungal infection of scabies in the community. Discussions in the meetings saw the organisation respond quickly to provide medical intervention. This has reduced the incidence of scabies in the community. The Panhala meeting resulted in an overall improvement of work processes.

The distribution of copies of the report - Raided - led to a groundswell of support for our stand against the Trafficking Bill and we could successfully ensure it was not passed by Parliament. A meeting with the organisation Ma Ra saw the organisation of stand-up comedy programme by Bharatiya Digital Party on the issue in Sangli. More than 300 members of the community attended the same.





### 1) Trans Bill

A programme to discuss the Trans Bill was organised by Muskaan at Deccan Hall in Sangli. This was attended by the more than 150 members of the transgender (TG) community from Sangli, Satara and Kolhapur. Both Meena Seshu and Aarthi Pai spoke about the bill and its problematic contours. It was decided at the programme to write to the members of parliament in these areas to get them to raise and support the changes suggested in the trans bill. Accordingly, letters were given to the Haathkanangale MP Raju Shetti and Satara MP Udayanraje Bhosale. This was followed up with a national level meet to create awareness about the trans bill and its problematic avatar. TG community from across the country sent representatives to this meet where Sudhir Patil of Muskaan addressed the media persons at a press conference. He asked about the traditional Jogappa community among TGs. “The Bill proposes to criminalise asking for alms like our tradition prescribes. How will survive if they do this?”

### 2) Growth of the organisation in Ichalkaranji and Kolhapur

The programme to discuss the problematic issues with the trans bill in its current avatar saw TGs from Ichalkaranji and Kolhapur raise the issue of non-availability of condoms. “Since condoms are not available many are now indulging in sex without protection,” they pointed out. Muskaan representatives went to these areas and understood the magnitude of the

problem and appointed Samir and Umesh in Ichalkaranji and Afzal in Kolhapur and started small offices from where Muskaan could continue its work of condom distribution and other activities.

### 3) Kini toll Naka: Help for 10 Tgs

The TG community into sex work and begging for alms were being asked for Rs 100 by the contractor. Muskaan and Sangram representatives confronted and warned the contractor used the local media to highlight this issue thus helping resolve it for good.

### 4) Participation in CEDAW

The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) is an international treaty adopted in 1979 by the United Nations General Assembly. Described as an international bill of rights for women, it was instituted on 3 September 1981 and has been ratified by 189 states. It was decided to raise the local issues with CEDAW and accordingly a study was conducted in Sangli, Satara, Kolhapur and Karad. Accordingly, a case study each from Miraj, Sangli, Karad, Kolhapur and Islampur was undertaken. There were two case studies each undertaken in Ichalkaranji and Satara.

### 5) Media: Muskaan's first-ever radio play

Sangli Akaashwani broadcast its first-ever radio play on the TG community. Sudhir Patil and Imtiyaz of Muskaan participated in this play which got huge response both from the community and others.

## **6) Participating in National Trans People's Movement**

With 100 days to the Trans Bill being tabled National Trans People's Movement held a national level meeting to discuss strategy at Hyderabad. TGs from across country participated in this meeting where Sudhir, Sujata and Amol from Muskaan were also present.

## **7) Muskaan puts forward its position**

In collusion with other organisations and movements bridge communication was begun on the issues that were being raised about the Trans Bill and a meeting was held in Pune which was attended by Sudhir of Muskaan who presented the organisation's position on the Bill.

## **8) Discrimination of TGs by Sangli Civil hospital.**

A TG who had gone to seek treatment at the Sangli Civil hospital was discriminated against. He called Sudhir Patil of Muskaan on the phone and wept about being humiliated. A team from Muskaan and Sangram rushed to the Sangli Civil hospital and met the TG and reassured and comforted him. They also escalated the issue with the hospital dean who summoned all the concerned doctors, paramedics and other staff and warned them not to behave like this again with anyone. Muskaan has decided to work on sensitising the doctors, paramedics and other staff on human rights and the TG community.

## **9) Muskaan's participation**

Muskaan's participated in the Maharashtra Mahila Hakk Parishad. It handled the responsibility for meals for all participants. It became a platform to interact and network with other organisations and workers. Muskaan then participated in the programmes organised by Baate Aman Ki and MAVA too.

## **10) WhatsApp Groups**

Several WhatsApp groups were created in Sangli, Kolhapur Ichalkaranji, Satara and Karad to establish a direct connection between the community and the work of Muskaan.

## **11) Microcredit groups**

Inspired by Muskaan the community members who were simply splurging on their partners and wasting money changed their outlook. They now save their money and have joined the micro-credit bhisshi groups. This has changed their outlook toward life.

## **Obstacles faced by Muskaan**

1) We should have trust in humanity and work on cultivating empathy for all fellow humans. While an MSM is closeted and tries to hide his identity, a TG person often faces poor acceptance because they are so open about their identity. Both see their own problems as unique and important and this leads to frequent friction between them.

2) Many members of the TG community and MSMs are apathetic about health care and avoid even regular check-ups. Even when Muskann peer educators keep following up with them to come for check-ups they keep procrastinating.

3) Many gurus of the hijra community believe their chelas will not go to any programme they are not attending. In the rare instances when chelas attend such programmes where their guru is not attending this leads to harassment. Many then find themselves prevented from asking for alms or attending programmes like weddings or births where they receive gifts and cash.

4) Many members of the TG community and MSMs switch off their phones randomly, even not checking WhatsApp messages. This makes it difficult for the organisation to keep track of their safety or alert them to any upcoming programmes.

5) Many members of the TG community face a problem with finding accommodation as they find themselves being refused homes or being asked for 10-12 times the rent with extra charges for water, power, etc.

### Help from Satara police

Many members of the TG community and MSMs carry on sex work at Wade Phata in Satara. Several change into saris only in the night during sex work. There were several complaints of goons and even some customers forcing them to have sex for free and resorting to violence when money is demanded. Several goons beat up customer and snatch their money.

This affects business with a reduction in footfall. Meetings were held in Sangli Satara to standardise rates where it was decided that TG and MSM sex workers would charge Rs 200 but another problem cropped up. The local gram panchayat said they would not allow members of the TG community and MSMs to carry out sex work in their villages and even gave memorandum saying so to the local police station. When the police told Muskaan about the complaint they were educated about the rights of the TG and MSM community and explained the situation. They were also told of the work Sanngam was doing with both communities for several years. Later Meena Seshu also met the police. This saw a reduction in the harassment from both police and goons against members of the TG community and MSMs. Now if any goons bother these sex workers and the police are informed on the phone they take action against such goons.

### Getting ration cards through DALSA

DALSA had its meeting at Sangli and Satara. The local district judge, advocates and several workers of DALSA were present. Muskaan made representation demanding Voter IDs for all members of the TG community. This led to 18 TGs in Sangli and 15 in Karad getting Voter IDs.

### Discussion with Dayaar

Dayaar is a place where several members of the hijra community live in a traditional set-up where gurus and chelas who have given up

mainstream society stay.

Many of them either beg for alms or perform at weddings and births to get cash in return. There are strict rules in the Dayaar which say the community members can only go out begging or performing at 8-9 am and be back before 8 pm. But some do not live in Dayaar and yet go out asking alms. Many such non-Dayaar residents have been associated with Muskaan for a long time. There were several faultlines between the hijra community and Muskaan because of misunderstandings. Some of them believed that Muskaan's awareness work on rights was making younger members of the community question the didacticism of community elders. They wanted to continue to live by their own traditions and customs.

When Muskaan workers began moving around in Dayaar to explain the Trans Bills and the dangers it could bring to visit on the community, this began to change and they began to seek Muskaan workers for interactions. This led to the removal of several misunderstandings. They appointed one of their representatives to work on stopping the Trans Bill in its current form. There were still niggling issues.

A programme was then held for members of the TG community to make them aware of the dangers the Trans Bill entailed. Yet nobody from Dayaar turned up. Muskaan then shared the proceedings and discussions with them over WhatsApp videos. This led them to realise their mistake and they began actively working on bringing the community together with Muskaan. Thereafter two hijra community members were assigned to work with Muskaan and Sangram's

TI programme. This had reinforced the bond between Dayaar and the organisation and has finally led to the creation of a Dayar chapter of Muskaan.





## Case Studies

Muskaan helps in getting a ration card

A TG resident of MHADA colony, Miraj Muskaan Sheikh wanted to get a ration card made. When I went to the municipal council to enquire for the same the officials directed

me to an agent. The agent, in turn, wanted to know if Sheikh had the requisite documentation to get a ration card.

But Sheikh only had an Aadhar card and did not have either the income or domicile certificate. The agent demanded Rs 7,000 to get these made and when Sheikh expressed his inability to pay such a large amount the agent told him to leave. “We don't make ration cards for TGs like you. Yet, I was willing to make an exception. But without the money I cannot do anything,” he told her ignoring her entreaties that she begged for a living.

He kept her hanging for a few months later and later told her the process requires declaring a nominee. He said that was the problem in her getting a ration card and again demanded Rs 5,000 at least to waive off this condition. Sheikh and her friend Akshata then approached the officials in the Food and Civil Supplies department. The officials heard her pleas telling them of her poverty. Sheikh also told them she needed a ration card to get subsidised food grains and how she worked for the rights of the TG community with Sangram as a peer educator. This led to the ration officers coming around and helping her get a ration card without having to pay anything in bribes.

## Muskaan Overview

- 1) Discussion with Dayaar
- 2) Help from Satara police
- 3) FIRs in Miraj and Karad
- 4) Satara, Sangli DALSA meeting for Voter ID
- 5) Trans Bill information
- 6) The growth of the organisation in Ichalkaranji and Kolhapur. TI programme launched in both places.
- 7) Help for 10 TGs at Kini toll Naka
- 8) The reading down of Sec 377 of the IPC which criminalised consensual sex between adults by the Supreme Court
- 9) Participation in CEDAW
- 10) First-ever radio play “Teesra Jag.”
- 11) Participation in National Trans People's Movement
- 12) Bridge communication with like-minded LGBTQIA+ organisations.
- 13) Fighting discrimination of TGs at Sangli Civil hospital.
- 14) Participation in programmes by Maharashtra Mahila Aarogya Hakk Parishad, Baate Aman Ki and MAVA.
- 15) Creation of WhatsApp groups

## 16) Ration cards for TG persons

## 17) Learning to save instead of splurging

### Obstacles

- 1) Friction between MSM and TG community members
- 2) Apathy toward healthcare
- 3) Problems faced by MSM and TG community members who have not come out to their families.
- 4) Harassment by goons and police
- 5) Problems faced in government offices
- 6) The guru-chela dynamic creating problems
- 7) Random switching off of cellphones
- 8) Problems over residential space
- 9) Inter-organisational interference.

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## The success of Mitra

### The annual report from April 2018 to March 2019

1) The Mitra hostel was registered by the Child Welfare Committee (CWC) under the Juvenile Justice Act. This hostel is located at Nipani. Documentation for all children was put together and these files were presented to the CWC before the children were all presented before the panel. In keeping with CWC rules, several committees were formed. These were evaluated by the CWC. The resident facilities and separate toilet blocks for boys and girls along with the access paths were built.

2) Children need to be given education since they are too young to decide on options. After the committees' intervention, the children began to look forward to their education. A major fall-out was the complete stop to girl child marriages. While these were fairly common in this region, this year there was not even one such marriage.

The below-18 children were explained how though marriage is with an individual, in the Indian context this means a relationship with the whole family and the creation of several new relationship ties. At a young age, one is too young to understand these ties and the responsibilities that come along with it. This creates a lot of friction and exposes young girls to potential domestic violence. So girls must be married off only after they are 18 when adult and knowledgeable enough to decide about her life.

3) A 17-year-old was pursuing a course for Auxillary Nurse and Midwife when she fell in love with a married man who already had a daughter from that marriage. She was willing to discontinue her course and agreed to become his second wife. The girl, the man and his family were called for counselling. To help her get over the infatuation she was made to stay in the Swadhyayan hostel while being supportively monitored by the organisation. This led her to overcome the infatuation and complete the course. Now she has been able to find a job and has become financially independent. Similarly, there were nine other girls whose parents were thinking of marrying them off really young because of unsafe circumstances since they were being enticed into running off with predatory men who made them several false promises. These girls were relocated to the Swadhyayan hostel and it solved the problems.

4) An education tour was organised. This gave the girls and boys exposure to the outside world. The information they gathered was exchanged with others by these girls and boys. This inspired others to study. It became like a motivation as they saw pursuing studies as a way of finding a way of travelling and going out. This made being part of the hostel attractive and the numbers at the hostel grew.

5) Last year saw many children use their mothers' names as the middle and last name.

Karad :	4
Sangli :	5
Miraj:	2
Total:	11

## 2018 -19

Subject	Girls	Boys	Total
Supplementary Class	20	24	44
Swadhyayan	10	03	13
Mitra Hostel (Nippani)	23	18	41
Total	53	45	98

## Challenges:

1) While pursuing education most girls and boys do not adhere to rules and regulations. The mothers emotionally, often to the detriment of their wards' future prospects decide based on what the children say. Such instances led to three children leaving Sawdhyayan hostel and flunking in all the subjects in their Class X board exams. We accept this as our shortcoming in working with these children and their mothers.

2) We also fell short in finding out the total number of girls and boys in the areas that fall under the VAMP project and getting details of their education and health. This year we plan to undertake a detailed survey to overcome this and further strengthen organisational roots. Following the survey, a programme will be undertaken to identify their issues and problems which we can help resolve with focussed interventions.

1) Awareness was spread on the Tuition Class, Mitra Hostel, Swadhyayan. Parents were explained the benefits of education. Women were collectivised in every lane and encouraged to discuss the problems that came along with early marriages. Most parents expressed fears of their girls running off. Unsafe environments, the lack of proper living facilities and the lack of education was coming together in making people marry off their girls early. To address this Swadhyayan was created in Balaji Nagar. The parents were explained how though marriage between individuals, in the Indian context this means a relationship with the whole family and the creation of several new relationship ties. At a young age, one is too young to understand these ties and the responsibilities that come along with it. This creates a lot of friction and exposes young girls to potential domestic violence.

2) To attract more young children to education an education excursion was organised to Delhi Agra and Fatehpur-Sikri. Since Delhi is the national capital and all these places of significant historical interest come up in repeated references in their history books. This was especially relevant to this group since most are from Class VIII and above. The excursion had 14 girls, six boys and six workers of Mitra. The workers of Swadhyayan, Mitra and Mitra hostel had together also gone to Tonk Sambhapur water park.

3) Some children could not go home for the Diwali festival holidays due to various problems back home. They were encouraged to learn to make sweets and colourful lanterns. They were

taken along and encouraged to shop for both these activities. A rangoli competition was organised. Another trip to Top Sambhapur water park was also organised for these children.

4) The hostel was registered under the CWC guidelines. All necessary documentation for the hostel and each child was completed. According to the guidelines, separate facilities for dining and living were created. 20 children were presented before the CWC with their complete documentation for registration.

5) Mahesh and Anil Pandhare were selected and sent for the CWC training.

6) Home, Management and Food committees were set up based on CWC guidelines.

7) A training on sex education was organised separately for the girls and boys. The children were given information about 'good touch' and 'bad touch.' Kavita Mali and Sangeeta Bhingardive conducted the session for girls while Rajendra Naik and Shantilal Kale conducted it for boys.

8) When some children fell ill in the Mitra Hostel, the workers took care of them and nursed them till they got better.

9) The girls from the Nippani hostel met the boys in their school and helped them organise the gathering.

10) Soon after meeting the parents of the children who come to Swadhyayan a meeting of the teachers was also organised. The workers bought the groceries and stationery needed for the hostel. . The children who fell sick were



taken to the Nippani hospital for treatment and when needed women workers stayed with the girls.

**11)** Special arrangements were made by workers to take the children appearing for board exams to their exam centres and back.

**12)** Anjali Kaichkanavar who lived in the Mitra hostel later went to Mangalore. After appearing for her NEET exams she went on to get admitted to the MBBS course at the Government Medical College, Jalgaon. Her drive, the encouragement given by Mitra workers and the financial support from Sangram have collectively helped her march on successfully. A celebration of her hard work and drive was organised by SANGRAM and VAMP to not only encourage her but inspire the other children to do likewise.

**13)** The encouragement of workers saw Jyoti Mali complete her course in nursing.



## Birth Certificates

### Karad: Total 7

1) Omkar Deepak Dodamane

2) Kashinath Deepak Dodamane

3) Salma Rashid Khan

4) Renuka Parsu Mhaigi

Three birth certificates from Karad municipal council

1) Diya Raju Mhaigi

2) Akshara Raju Mhaigi

3) Rudra Raju Mhaigi

### Sangli

### Birth Certificates : 8 people

\* Difference made by tuitions to the children

\* How many visits to the school have been made and how this has made a difference?

\* This year seven students from Gokulnagar have been admitted to the school. Three have been admitted to English medium schools while four have been admitted to Marathi medium schools.

\* The student who we visited regularly in school has secured 60% marks in Class X.

\* A girl who had been admitted to Class IV was showing poor interest in school and refused to go. Repeated counselling and motivation has seen her change and she has now successfully passed and moved to Class V.

### Karad

\* Two girls have passed their Class IX. One of them is very clever and the other ?????

\* One girl in Class VII is very talented in sports and dance.

\* There are two boys in Class VIII who are very intelligent.

All these students have begun to enjoy school and studies because of tuitions. They are now actively participating in extracurricular activities at school. They are now seen as role models and looked up to in school. Whether computers, games, singing, playing percussion instruments like the tabla and dhol, exercise, elocution, debates, they are eager to participate. They are also encouraging their parents to come to school for parent-teacher meetings. This has also resulted in parents taking pride in their child's progress in studies and other activities at school.

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Nazariya was started in 2011 only with home visits. Then we began speaking to women – in groups, at women's programmes, school programmes, at madrasas, at Urdu schools, Anganwadi parents gatherings. But only when we attended the Ahmedabad training did we come to understand what is true Islam and what the Holy Qoran actually says. That changed the whole direction of how Nazariya works.

Nazariya began working toward helping Muslim women benefit from government schemes and at the government-run hospitals. Group discussions with the women helped us generate awareness in them on their rights. We also underline the importance of education – not only in the madrasas but also in a formal school set-up - on them. They are also given an understanding of the importance of professional education, balanced diet and were asked if the madrasas provide these. They are told of the ill-effects of early marriage. All this is done taking the Muslim clergy into confidence trying to use the actual tenets of Islam from the Holy Quran which give women pride of place when it comes to rights. There are marginalised communities among Muslims with whom Nazariya works closely. What began with work in the taluka townships has since spread to remote interior villages too and the network keeps growing.

Earlier no one from the Nazariya movement would go for the Ijtema. But after understanding more about Islam all the women from Nazariya decided to attend the Ijtema. Our women workers go there and speak about how the actual tenets of Islam from the Holy Quran give

women pride of place when it comes to rights. We highlight the written passages from the Qoran which talk about the rights of women. The Ijtema affords a chance to discuss all this threadbare with other women participants. This helps us clear any doubts on the wrong interpretation of what the Holy Qoran says or what the Hadiths say irrespective of whether the community follows Shia or Sunni sect. We have been able to organise Ijtemas in villages where these traditionally happen. In other villages, we organise special women's gatherings to work at strengthening them and capacity building.

### Nazariya's main work

#### 1) Conducting surveys:

We look at Muslim-majority neighbourhoods and pockets from a demographic point of view with our surveys identifying female to male ratio of population among grown-ups and children, widows, abandoned women, physically challenged, mentally challenged. We also give them inputs on the kind of work undertaken by Nazariya underlining how it works to eradicate violence and injustice faced by women. This has helped spread awareness about Nazariya's services and women in distress in the communities know who to approach when in need.

#### 2) Group discussions

While conducting surveys Nazariya workers conduct meetings with women on health issues informing them of the various government healthcare schemes they can

benefit from. When women feel comfortable and open up, the workers facilitate their going to the nearest government health facility. The workers keep emphasising how these facilities created with public money are meant for the general population.

### **3) Women's programmes**

Specially conducted women's programmes focus on amplifying Nazariya's role as a catalyst between the client system of the community and the service delivery system. These programmes also stress the importance of education for the girl child. Most Muslim families also insist that even male children take up the family occupation soon after Class X. They are encouraged to explore options based on the child's aptitude so that the children -girls and boys can seek higher and professional education. The workers also unfailingly stress on the dangers of early marriage and the attendant problems and misery it brings in its wake.

### **4) Visits to Anganwadis**

Whenever workers visit an Anganwadi a special eye is kept out for the children from Muslim families to find out how many come to the Anganwadi and attend school regularly. If it is found that a particular family has not been sending their child is often absent, the workers reach out to the families through home-visits and follow-ups. Working with the families and convincing them on how both the education and nutritious food is in their own interest.

### **5) Madarsa visit**

Madarsas are Islamic schools which concentrate on religious studies. Workers visit these institutions and work closely with the clergy, teachers and students to impress on them the importance of formal education in a mainstream school. They are also given information on health issues and hygiene. When such close interactions reveal a particularly deserving needy child the workers help her/him with finding a scholarship to continue with studies. Orphans and destitute children are also encouraged to come to madrasas where workers visit regularly.

### **6) Jamaat visit**

While working with the Jamaat, the workers encourage them to aid and support deserving, needy children from the community. Instances of violence and injustice faced by women are taken up with the Jamaat by workers who make all stakeholders sit together face-to-face to resolve issues. Workers also work with the Jamaat to fund widows, abandoned women and the physically and mentally challenged. The workers discuss the nikahnama made out in marriages to ensure they are gender-just. It is decided to further have more programmes with Jamaat to increase such work.

### **7) Expectant mothers' check-up day**

The workers go to the government hospital on the expectant mothers' check-up day. The Muslim women are given information on maternal healthcare, HIV/AIDs and nutrition in a specific socio-culturally manner tailored to the



needs of the community. They are encouraged to assert their rights to governmental healthcare services which are meant for them.

### **8) Highschool programme**

The Nazariya Highschool programme focuses on Muslim children with stress on sex education, HIV/AIDs, healthy nutrition, gender equality and how to identify 'good and bad touch' in a specific socio-culturally manner tailored to the needs of the community.

### **9) Ijtema programme**

The Nazariya Ijtema programme focuses on healthcare schemes awareness, healthy nutrition and the importance of education for both girls and boys. The programme highlights how the Holy Qoran has given women and their rights pride of place with every Surah mentioning women. When cases of violence and injustice faced by women come to the workers' attention they rush to her aid. Such intervention strategies involve going to the police or seeking help from Jamaat's community courts ensuring the property rights that the Holy Qoran promises women are upheld in letter and spirit. Women are also given awareness on how much meher they can seek when a marriage is solemnised.

### **10) Visits to government offices.**

**A. Workers take members of the community to the panchayat office** telling them of the pension department's Raji Gandhi Yojana, Shravan Bal Yojana and facilitating the process that beneficiaries can benefit from said governmental schemes.

**B. Setu office:** The workers dispense information on how to get a ration card or get them separated when the families divide into smaller units. The programmes conducted by workers inform the community about the schemes that they can benefit from like concessional rates for food grains for the poor, etc.

**C. Aadhar card:** The workers encourage community members on getting an Aadhar card made. If a lack of exposure and/or education leads to a hesitation in community members to go enrol for Aadhar card workers accompany and facilitate the process to help them.

**D. Voter ID:** The workers encourage community members on getting a Voter ID made. If a lack of exposure and/or education leads to a hesitation in community members to go enrol for Aadhar card workers accompany and facilitate the process to help them.

**E. Housing schemes:** Information on the various government housing schemes under the gram panchayat and Nagar Parishad is gathered by workers to disseminate in the women of the community. If any of them need documents to be made afresh or completed, that process is facilitated by the workers.

### **F. Mahatma Phule Health Scheme.**

The workers make the community aware of the various governmental health benefits which provide aid for cancer, kidney ailments, and heart attacks under Mahatma Phule Health Scheme. Needy community members are guided to the respective governmental health

facility where they can seek treatment under these schemes.

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### Effects of Nazariya's work

When Nazariya began its work with home visits, women were hesitant to come forward to speak. They would not be forthcoming even when the information was critical. But that soon began to change. Now they seek out workers to discuss their issues and even work jointly towards the resolution of the same. They open up during our women's programmes and group discussions on issues relating to their health, nutrition, etc. When they find out about cases of violence and injustice faced by women in the community, they promptly raise this and help workers reach the woman in distress so that early intervention is possible.

Once they find out about government schemes, they feel empowered to step out of their homes and go enlist as beneficiaries. While some still need to be accompanied many feel empowered with the idea that the workers will back them up in case of any crisis. In fact, now they are so open and candid about sharing their life with workers that they ask them questions and help for issues related to HIV/AIDs and condom usage.

After initial generic visits to the Ijtema we began to concentrate on the women attendees. Even while we were stressing on explaining governmental schemes they could benefit from,

the community reached out to organise training programme on understanding Islam conducted by Sayeeda Hamid. Now when our workers highlight how the Holy Qoran has given women and their rights pride of place with every Surah mentioning women, the women feel confident in asking us questions on why this is not their experienced reality. We explain to them how women were well educated and even ran businesses and trade in the times of Prophet Mohammed and we explain how patriarchy has tried to undermine this.

It is impressed on them to prioritise their health over shame and outdated ideas on gender segregation. They are encouraged to seek help from male doctors when female ones are not available. Several women in the community now regularly route their needs for a doctor through the workers.

Similarly, the relentless efforts by the workers on explaining the benefits of education has seen several of them bring back their daughters and sons who had dropped out back to school. If they find it difficult to raise funds for books, stationery or fees Nazariya raises the same through the Jamaat.

Earlier the Jamaat was suspicious of us and kept a distance. Even when they interacted they kept it perfunctory and formal but after seeing the work the Nazariya workers do and their outreach in the community, they have warmed up to them and now actively seek help in resolving disputes and other community issues.

The Muslim community has often been homogenised but Nazariya workers understand that the community has its own divisions in terms of caste, creed and sects. In fact, there are a marginalised lower strata which are often disenfranchised and far removed from education/literacy. The Nazariya workers assign themselves to a family and keep following up with them till they agree to send their children to school. This year we have been able to motivate six sets of parents to send their children to school.

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### Challenges faced by Nazariya

When Nazariya was taking women's programmes in the beginning, there was strident opposition from the Jamaat. They even opposed our talking about the triple polio dose in the Ijtema programmes. There was huge opposition to taking pictures though this was being done purely for documentation purpose. There are two kinds of Ijtemas: Sunni and Shia.

Tabliq Ijtemas are almost closed-door affairs where none but the clergy speak. We need to seek their permission to attend. Moreover, they insist that everyone attending don the attire of Islamic convention. Women have to compulsorily wear a hijab. Saris are not allowed. When we take a get together of parents the fathers show no interest in attending, and often many women who don't step out of their homes unaccompanied don't attend because their

husbands don't. This has emerged as one of our biggest challenges. Broaching topics like condom usage, HIV/AIDs etc is taboo and strictly disallowed. The men in the Jamaat don't let women speak sometimes even when such cases are of violence and injustice faced by women in the community. The woman is pressurised using religious diktats and silenced.

### What Nazariya taught workers?

Workers learnt a new thing this year. They got to know what real Islam is and what is really written in the Holy Qoran. They also realised that Muslims have several sects like Shias, Sunnis, Bohri, Hanafis, etc. They also learnt how the Holy Qoran has given women and their rights pride of place with every Surah mentioning women. They got to know about the tradition of meher in Islam and also learnt how the process which helps decide who pays how much is decided by women. The workers also learnt of what the law says about Muslim marriage and divorce (talaaq).

Workers also got to know of the property rights enjoyed by women from their parents and their spouses. The workers learnt that while many point out how though Islam allows a man four marriages, it also makes it mandatory that all four enjoy equal rights. The earlier wife needs to give her consent to such a marriage by the husband and he needs to ensure both enjoy the same rights. The workers were also able to get first-hand understanding of Muslim personal laws and the role of the clergy in the same.



After attending workshop 'Islam Sikho,' and beginning to conduct the Ijtema programmes we were able to confidently speak to community members on the true teachings of Islam and what the Holy Quran says. Workers use these religious tenets to help women fight injustices and harassment. The women are told that staying silent ends up emboldening the attacker and makes us equally if not more guilty.

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A year-ender review meeting was held to look at the ground Nazariya had covered and the impact it had made on the community. When workers began their survey the Jamaat would not talk to them. Even if they brought up a complaint the Jamaat would ignore it or just not give it any importance whatsoever. But the workers decided not to lose hope. If a woman's complaint to the Jamaat went unaddressed workers began taking her to the police station to lodge a complaint and raise it with the vigilance committee. This saw many women choosing this route to fight for their rights over going to the Jamaat as the women were getting a typical patriarchal responses: "After all he's your husband," "Women should listen to the man of the house," and "Women shouldn't get too assertive and try to make a point." This is in total contrast to the Nazariya workers' approach. They try to understand the issue from the woman's point, let her have her say and work on the intervention taking her into confidence and then go into addressing a complaint.





The workers also empower the women by making them fight their own battle for their rights with able to support from the workers.

This has led to the Jamaat reaching out to us and asking us to work with them to resolve issues. Even when a woman doesn't approach anyone directly for help but the Jamaat gets to know that a woman is in distress they alert Nazariya about the same and have begun to ask the workers to help women seek justice. In such instances, Nazariya then visits those women and makes both parties sit across and talk working out a gender-just solution. To date, Nazariya has intervened and resolved 25 such cases.

**1) Wife-Husband disputes: 9**

**2) Parents-in-law, wife and husband disputes: 4**

**3) Sister-in-law, husband and mother-in-law disputes: 1**

**4) Mother-in-law, brother-in-law and Co-sister: 2**

**5) Fights: 1**

**6) Mother-in-law and daughter-in-law: 3**

**7) Sexual harassment and domestic violence: 2**

Nazariya has resolved 25 disputes. Seeing the work of Nazariya with Muslim women some Hindu women have also approached them for help. The workers also try and help such women. One such woman had been cheated of Rs 6 lakh which she was able to retrieve thanks to Nazariya's intervention.

Over a period of time, the expanse of Nazariya's outreach has grown significantly. Along with speaking with women at Ijtemas, the Nazariya workers are making them aware of their rights according to both the law of the land and Islamic law based on what the Holy Qoran says. Apart from getting women to benefit from the government schemes meant for them, the workers are stressing on education and have encouraged six school drop-outs and facilitated their rejoining school.

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## Sangram's Carol Singing Programme

14-15th Dec 2018

### Sangli and Miraj city

The Constitution of India not only accords every citizen freedom to pursue their religious beliefs, cultural practices, living and thinking without fear but places the responsibility of creating an atmosphere for such freedom without fear on the government.

Accordingly, the human rights enshrined in the Constitution guarantee the freedom to practitioners of all religions to freely express their religious and socio-cultural articulations. It is from this human rights perspective that the organisation Sangram organised Carol singing with the Christian community for all.

This annual event which was first held last year at Sangli's Station Chowk was this year planned and taken to different locations in order to maximise outreach and enhance participation. Activists from Sangram, VAMP, Vidrohi Mahila Manch, Nazariya, Mitra, CBM, Muskaan met to make plans. Along with the activists, several leading members of not only the

Christian community but other communities were present at the meeting. The meeting was planned in a way to include several local opinion leaders who are supportive of Sangram's work. The invites were planned keeping this in mind.



Along with local Christian priests, women and men corporators, social workers, community members connected with the local church, activists connected social movements were also present on the occasion. A truck was hired for the carol singers and it was decorated with buntings, balloons, festoons and lighting. Activists from Sangram and other organisations added their signature touch to these decorations. Girls from Swadhyayan were dressed as angels while those from Mitra dressed as Santa Claus mingling with the crowds and wishing them.



The programme was held on both 14 and 15th December. The first day's programme began at Kranti Singh Nana Patil Chowk at Vishram Baug. The Sangli City Congress Committee Chairperson Prithviraj Patil was present on the occasion along with the priest Fr P B Kale. The programme began with a traditional religious prayer. Hon. Prithviraj Patil said: "This is a great initiative by Sangram and I extend my good wishes for the same. It's great that they have begun Christmas festivities over a week ahead and I want to thank them for the same." This was followed by songs by GTC choir group of Miraj.

Later at Pushparaj Chowk Hon. K D Shinde (Janata Dal) and Hon. Amit Shinde of the Sangli Zilla Sudhar Samiti welcomed and addressed the gathering. "It is great that we are celebrating the birth of Jesus. "The Constitution of India gives every citizen the freedom to pursue their religious beliefs. We live in a secular, cosmopolitan country where we all take pride in observing the birthdays of Gods of all religions. On the occasion of our gathering to mark Christ's birth let us remember his teachings of compassion, peace and morality I am glad that this initiative has grown since last year both in its magnitude and response. I hope it grows progressively every year."

As the truck moved ahead members of the Christian community turned up in large numbers to enthusiastically welcome the truck of carol singers into the Mission Compound. Women's groups, youth groups and senior citizens groups were all present in large numbers to participate in the activity. Hon. D A Kale had organised a huge welcome programme. He called this an exceptional programme and thanked both

Meena Seshu and the Sangram for the work they are doing. He spoke of the significance of celebrating the birth of Jesus Christ and why it is celebrated on the scale it is worldwide. Sushma Nandikar of the local Mahila Mandal also thanked Sangram for organising the programme and underlined how Meena Seshu and Sangram's efforts highlighted India's unity in diversity and spoke of how this would send a positive signal to society.

Leena Sawardekar who was also present on the occasion said: "Programmes like there reaffirm the freedom that followers of Christianity have to follow their religion and are hence important." She praised all those who gathered to bring the happy tidings and thanked the participants.

Margaret Devkul who was also present on the occasion said: "This day brings us a lot of happiness as all the workers of Sangram joined in the celebration heralding the arrival of our Lord." She also profusely thanked Meena Seshu for organising the choir singing.

Later at the Congress Bhavan, the event saw Jayashree Madan Patil, senior Congress worker and ex-corporator Hon Jyoti Adaate present as special guests. The latter said: "I have heard that a few years ago some unpleasant elements had tried to obstruct the organisation of such a programme. I want to tell those people loud and clear that this is my country too and the Constitution has given me rights. Nobody has the right to go over and above that to obstruct our constitutional freedoms. This is like a home for all of us. We need to co-exist with each other in peace and harmony respecting all religions."

Congratulating Sangram on this initiative, Jayashree Patil said, “All religions have co-existed in peace in this land. All religions teach peace. We must learn compassion and love from religion and win the world over with that.” As choir moved on to Station Chowk, P B Kale opening remarks were followed by the singing of carols.

The next day the choir group began its journey from Gandhi Chowk in Miraj. The priest of the Miraj Church Fr MM Waghmare and Vikas Magdum of the Rashtriya Sewa Dal were present on the occasion. Fr Waghmare told the gathering: “I welcome Sangram's move to bring the choir singing to Miraj and congratulate them on coming ahead to give equal importance to the legacy of all religions.”

Vikas Magdum spoke of the importance of the good and the positive. “We are surrounded by the bad and ugly from all sides. So good values about being human must also be highlighted and presented through various media. If you look at what Gautam Budhha and Jesus Christ achieved in their lifetimes, they haven't remained mere mortals but have become Gods because of their journies on the path of truth and their understanding of what is the goal of being born as a human being. Are living up to those goals? Today's event takes on the journey to explore that and spread joy and cheer with each other.”

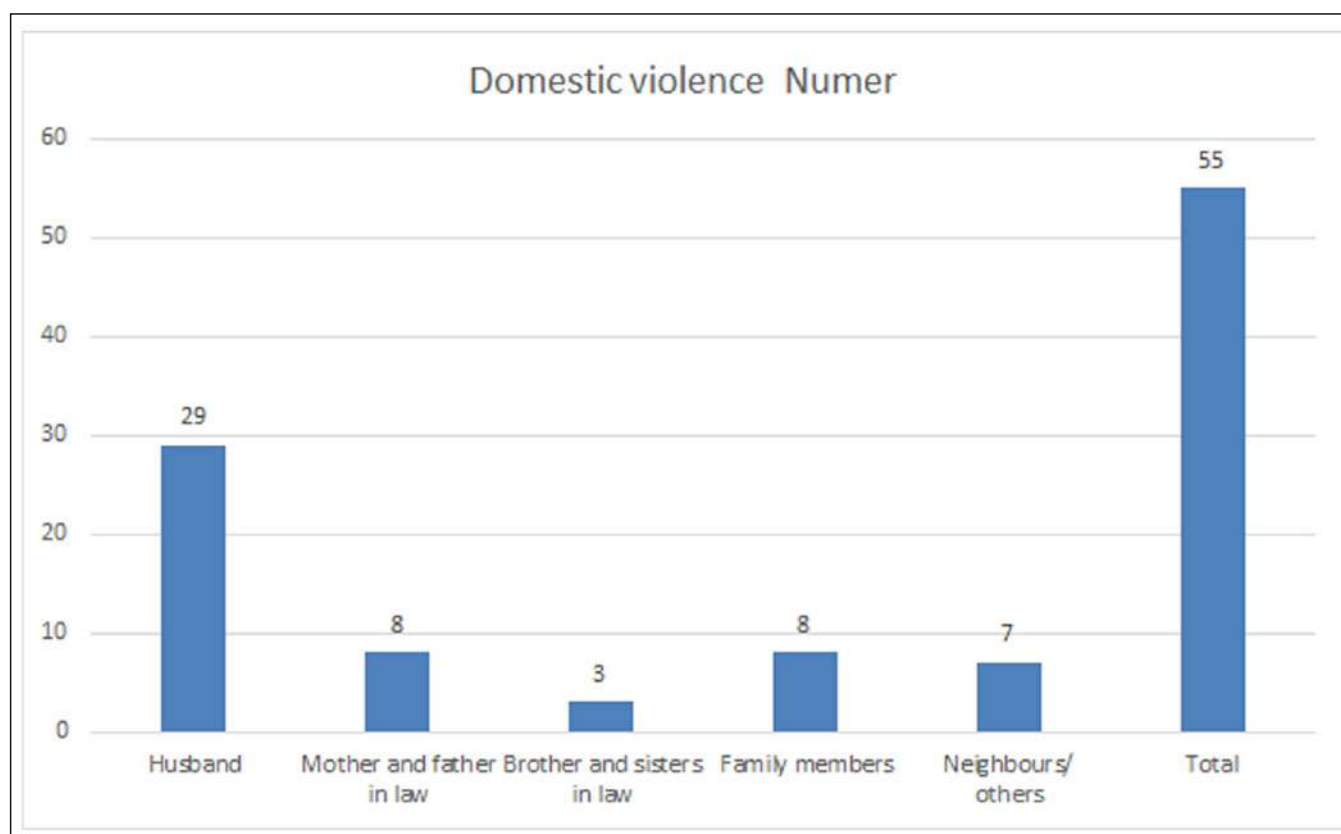
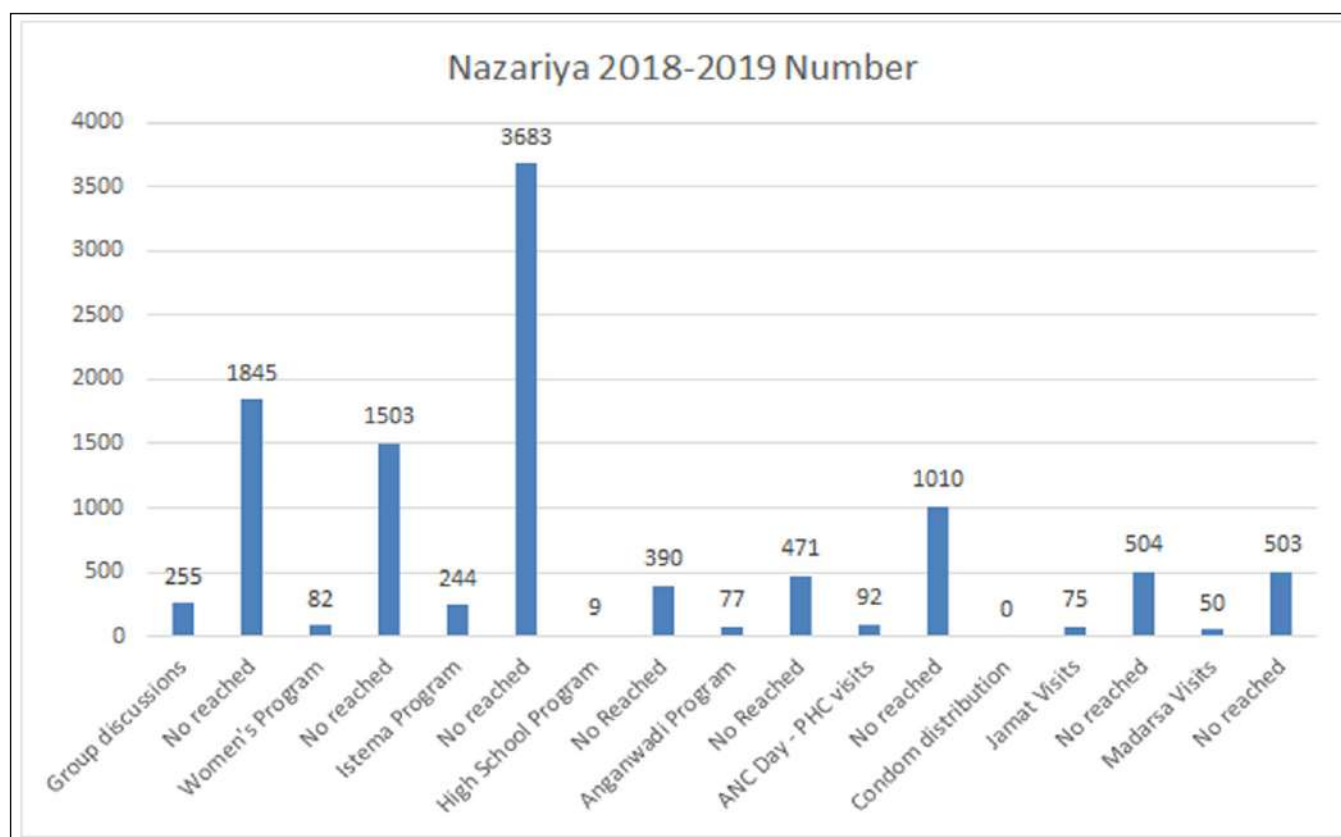
At Miraj's Shastri Chowk corporator of the Sangli-Miraj-Kupwad Municipal Corporation Hon Sangita Haarge, was present along with Hon. Meenakshi Kamble of the Anyay Mukti Parishad. Haarge said: “Today's event should not be treated as only Sangram's responsibility.

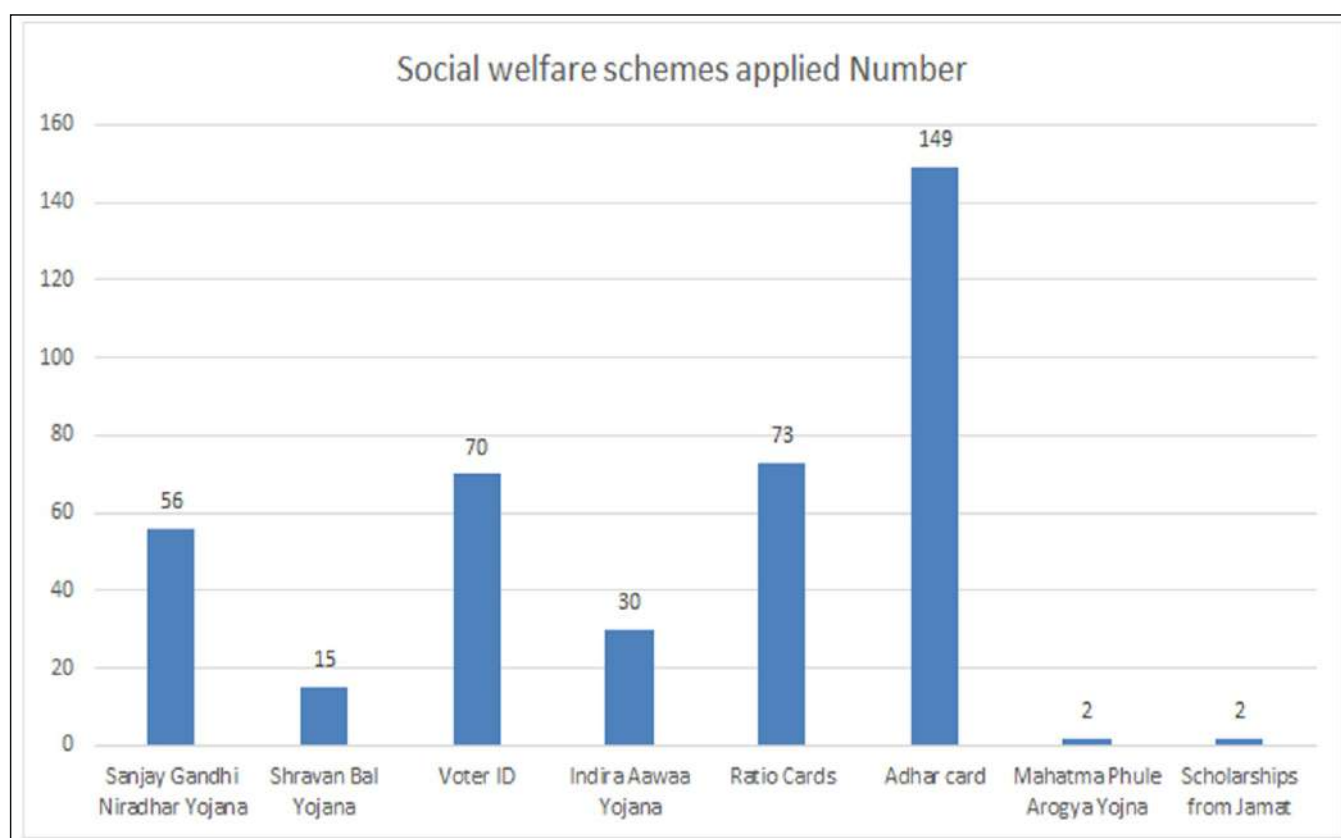
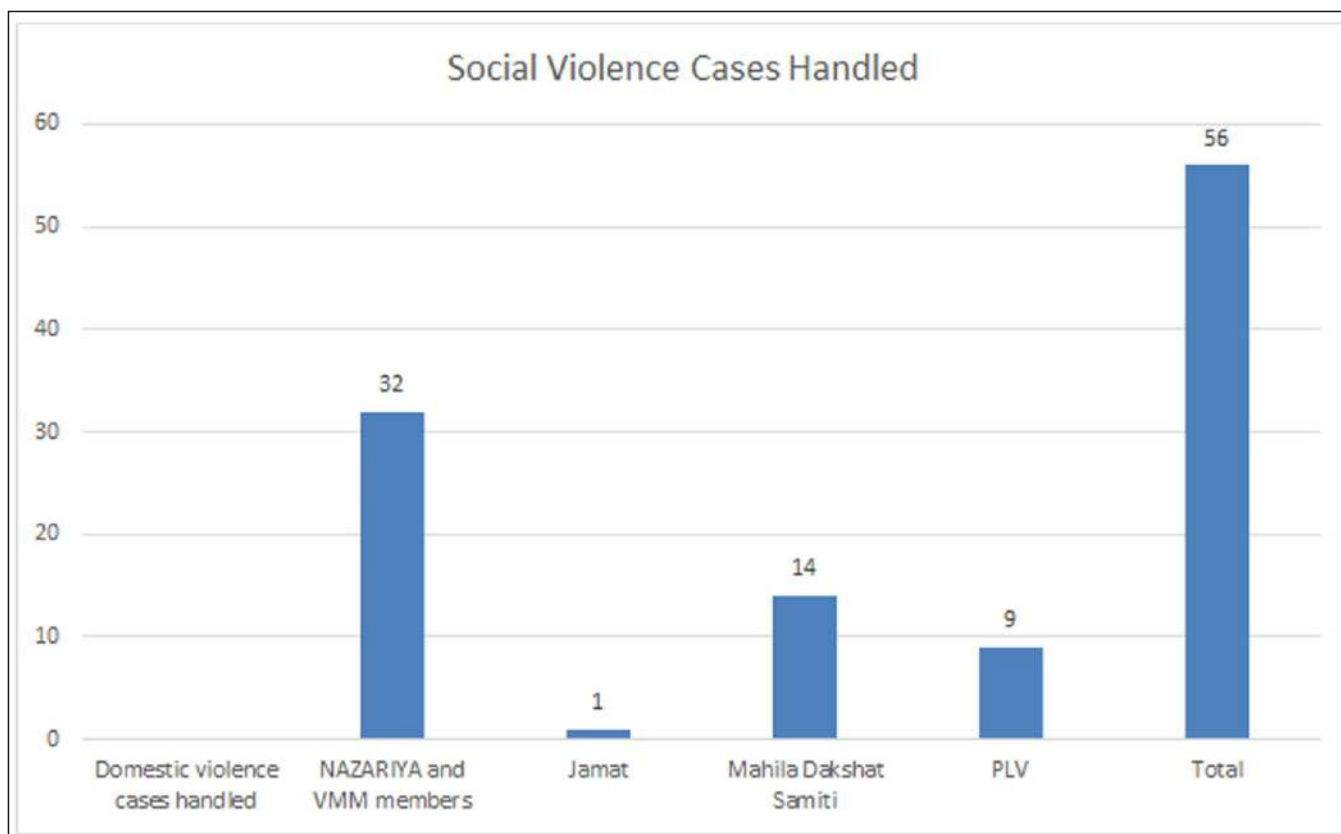
It is equally all our responsibility. We should be vigilant about the freedoms the Constitution has given us and take the message of humanity to all,” while Kamble welcomed Sangram's initiative, “which will take the message of peace and harmony to everyone.”

Later the Grace Messenger Group gathered at Miraj's Karmaveer Chowk for carol singing. Hon. Ravindra Phadke who was present at the occasion said: “Event like these take the message of humanism far and wide. I was chosen to be here because I have never considered myself Brahmin or wore the sacred thread. I am first a human being. I offer namaz, keep rozas in the Holy month of Ramadan and also enthusiastically participate in carol singing too. Just like I participate with gusto in Durgashtami and Navratri. All festivals are mine. I am Hindu, Muslim and Christian too. And above all I am Indian. Let's rise above our diversities and unite.” Soon after his inspiring words, the Grace Messenger Group began singing carols. This was followed by the Sangram group singing in the end.

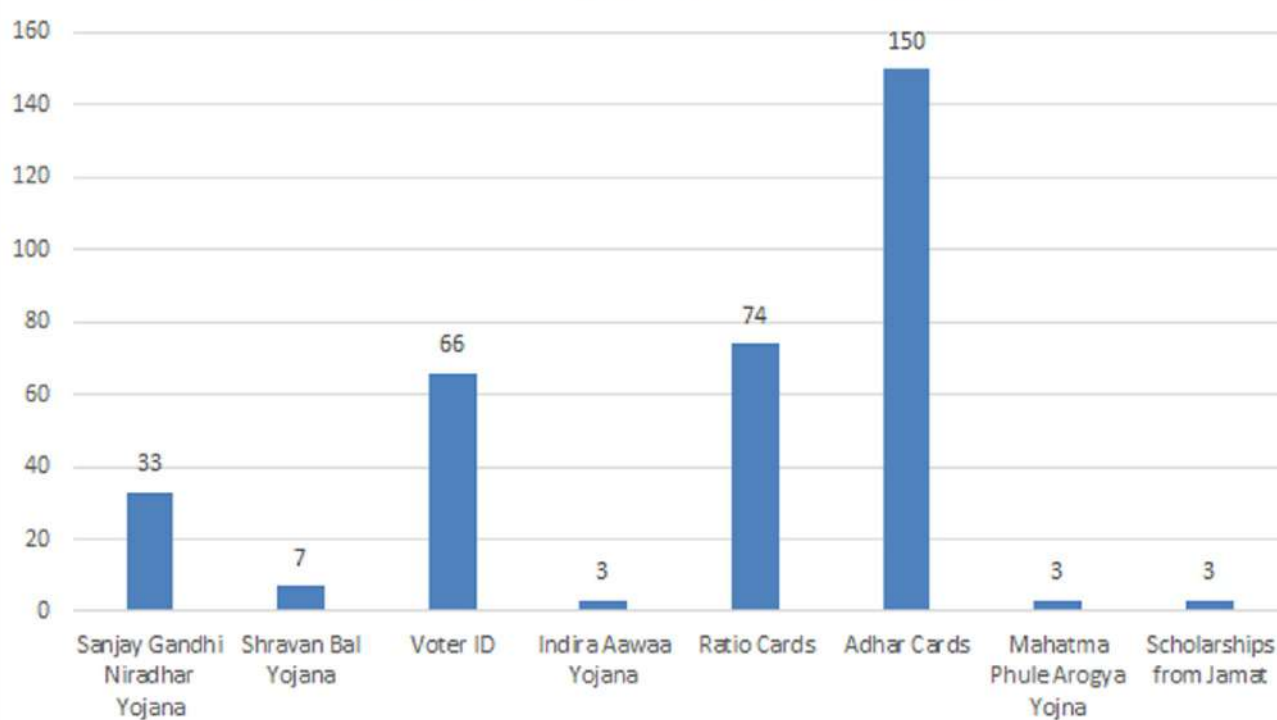


## Total programs held in year 2018 - 19

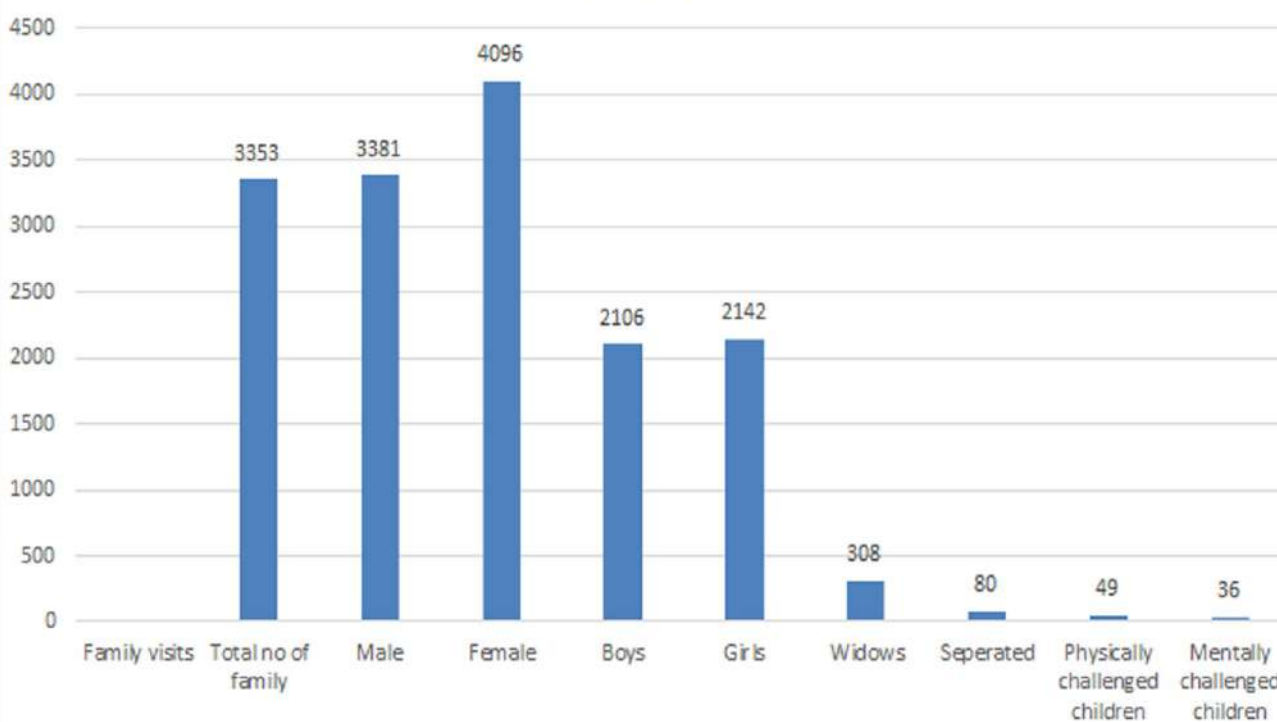


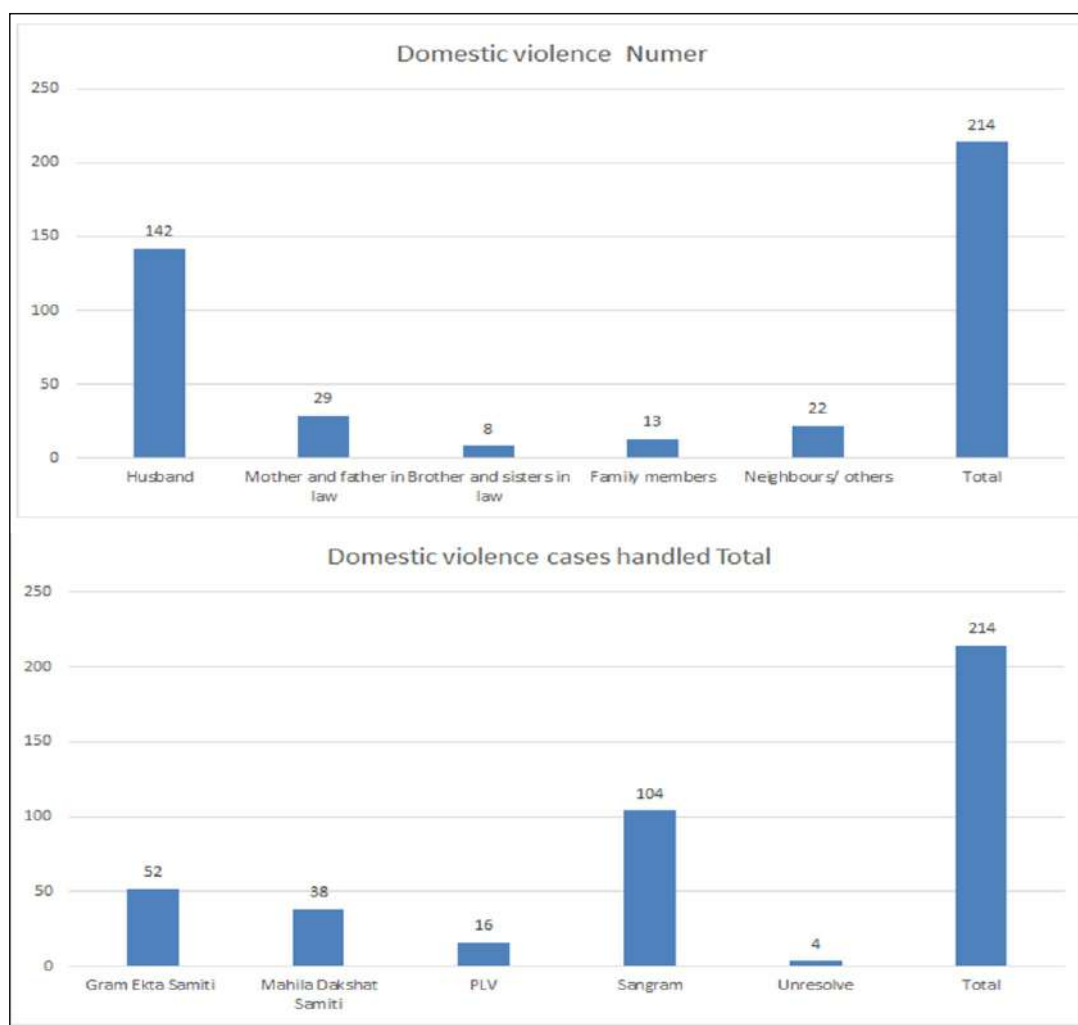
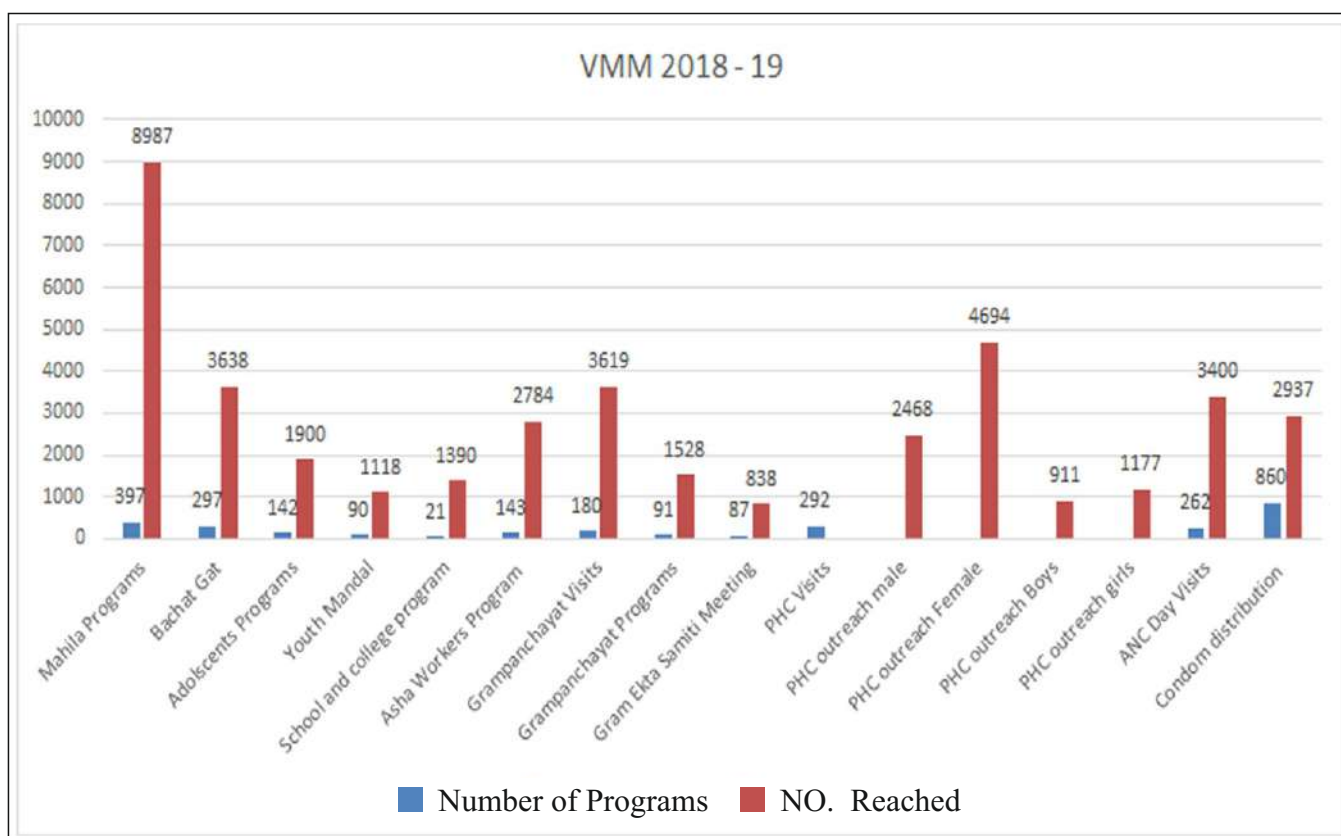


### Social welfare schemes sanctioned Number

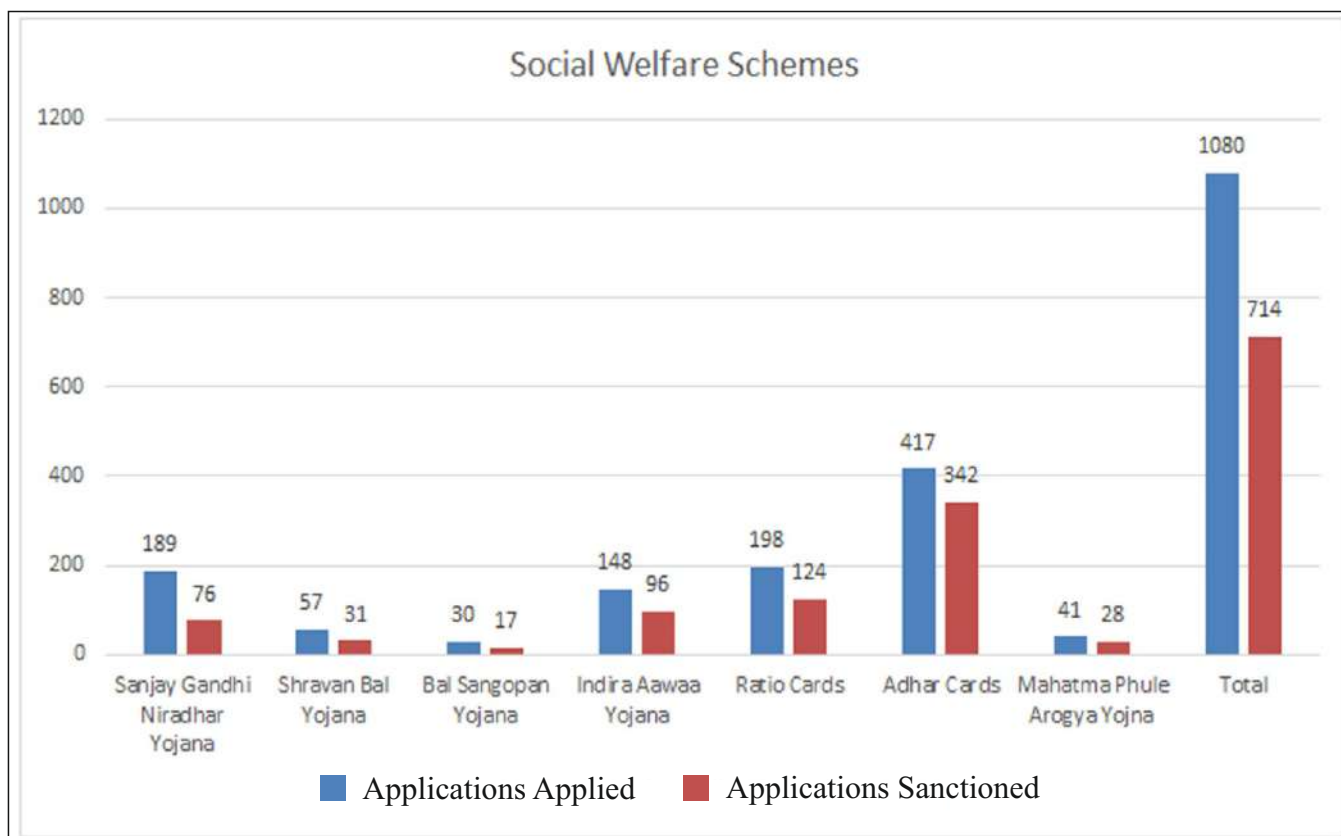


### Family Visit

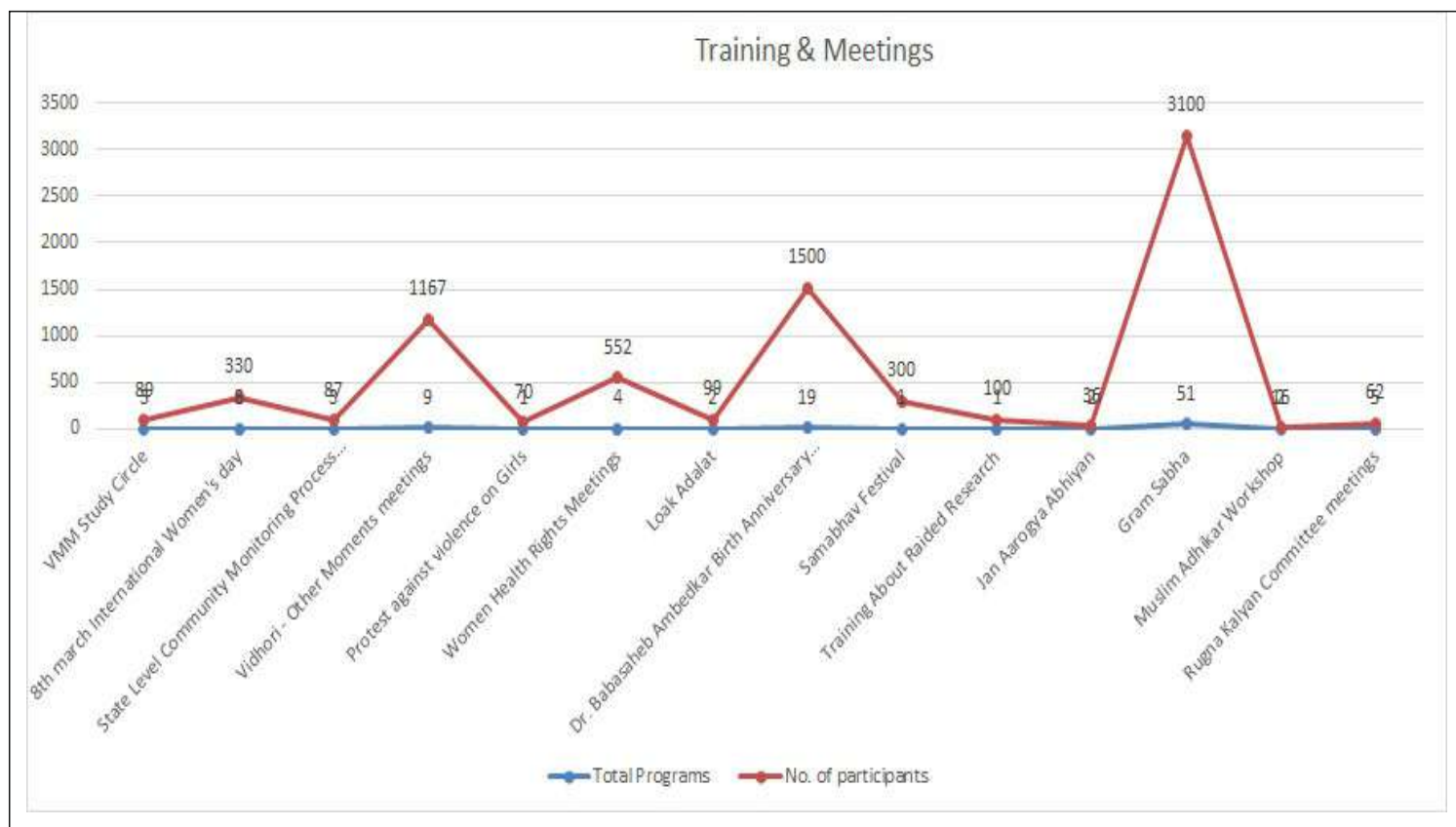








## Special Programs



## 1. GENERAL INFORMATION

- **NAME**  
Sampada Grameen Mahila Sanstha (SANGRAM)
- **DATE OF ESTABLISHMENT**  
27th March 1986
- **REGISTERED OFFICE**  
Near Vikas Bhavan, Kundal Road Vite, District Sangli
- **FUNCTIONAL OFFICE**  
Aarohan, Ghanshyamnagar, Madhavnagar Road, Sangli, Maharashtra, India 416416
- **FUNCTIONAL OFFICE**  
Baljagat, Behind Parshwanath English Medium school, Kupwad Road, Balajinagar, Sangli, Maharashtra, India 416416
- **TELEPHONE**  
+91-233-2312191/2312866
- **EMAIL ADDRESS**  
sangramsanstha@gmail.com
- **WEBSITE**  
www.sangram.org

## 2. AUTHORIZED PERSON

- **NAME**  
Ms. Meena Saraswathi Seshu
- **DESIGNATION**  
General Secretary
- **TELEPHONE**  
+91-9011660444
- **EMAIL**  
[meenaseshu@gmail.com](mailto:meenaseshu@gmail.com)

## 3. REGISTRATION DETAILS

- **REGISTERED AS**  
Society
- **REGISTRATION NUMBER**  
Under Societies Registration Act .1860. No-Mah/1502/Sangli and Under Bombay Public Trust Act- 1950 F/1456 and
- **DATE OF REGISTRATION**  
27th March 1986 and 9th May 1986
- **PLACE**  
Sangli
- **AREA OF OPERATION**  
India

#### 4. REGISTRATION WITH INCOME TAX DEPARTMENT, MINISTRY OF FINANCE UNDER SECTION 12 A

- **REGISTRATION UNDER SECTION 12 A**

KOP/Main-4/217(S/513)/128

- **PLACE OF REGISTRATION**

Kolhapur

- **PAN NO.**

AAAAS1569B

- **TAN NO.**

KLPS06904C

#### 5. REGISTRATION UNDER FOREIGN CONTRIBUTION (REGULATION) ACT 1967, AMENDED 2010

- **REGISTRATION NO.**

083960047

- **DATE OF REGISTRATION**

7th May 1987



## BANK ACCOUNT DETAILS

- **FCRA ACCOUNT**

**NAME OF BANK**

State Bank Of India

**ADDRESS OF BANK BANK OF INDIA**

Industrial Estate Branch, Madhavnagar Road Sangli.

District-Sangli, Maharashtra, India, Pin -416 416

**ACCOUNT NUMBER**

Saving A/C. No .37446405917

- **NON FCRA ACCOUNT**

**1. State Bank Of India**

Industrial Estate Branch, Madhavnagar Road, Sangli

Account Number - 33211342146

**2. Shri Laxmi Mahila Sahakari Bank Ltd**

Main Branch, Near Ram Mandir, Sangli, Maharashtra, 416416

Account Number - 0011010007393

**3. State Bank Of India**

Kolhapur Treasury Branch, Ashish Chambers 398/B/E Ward,

Shahupuri, Kolhapur. Dist-Kolhapur, Maharashtra, 416001

Account Number - 31729097426

**4. State Bank Of India**

Treasury Branch, Shaniwar Peth, Karad

Account Number - 32283276536

**5. Bank Of Maharashtra**

Patwardhan Building, C.S. No -1102, Harbhat Road, Peth Bhag ,

Sangli

Account Number - 60102693763

## PROGRAM DETAILS

### ● GEOGRAPHICAL AREA

South Maharashtra and North Karnataka. India

## LIST OF DONORS

1. Action Plus Fund
2. American Jewish World Service (AJWS)
3. Fund for Global Human Rights.(FGHR)
4. Levi Strauss Foundation
5. Human Capability Foundation (HCF)
6. Women's Fund Asia (WFA)
7. Fund for Just Society
8. Global Alliance Against Traffic In Women
9. Government of Maharashtra – NRHM
10. Maharashtra State AIDS Control Society-  
Government of Maharashtra

## BOARD MEMBERS

- **1. Ms. Prabha Kulkarni,**  
President, Industrialist,  
Opp .DSP Office, Vishrambuag, Sangli  
0233-2644385,2300673
- **2. Ms. Sujata Kulkarni**  
Vice President, Lawyer  
Aaditya Bunglow, Near Parshwnath English Medium  
School, Kupwad Road,Balajinagar, Sangli  
0233-2314745
- **3. Ms Meena Saraswathi Seshu**  
General Secretary, Social Scientist  
162/163, Aarohan, Ghanshyamnagar, Madhavnagar  
Road, Sangli  
0233-2312191

● **4. Ms Shital Harish Pratap**

Treasurer, Finance Director

B-3 & 4, Akshay Apartment, Chintamaninagar,  
Madhavnagar Road, Sangli. 416 416

● **5. Ms. Pratibha Mulik**

Director, Farmer.

Siddhdyot, Plot No.371, Balajinagar, Kupwad Road,  
Sangli

● **6. Ms. Priya Prabhu**

Director, Doctor.

Akash Ganga Apt, Mhaishalkar Shinde Road,  
Karmavir Bhaurao Chowk, Miraj. Maharashtra.  
416 410

● **7. Ms. Sae Patil**

Director, Beautician.

Prashanti, Shantikunj, Near Ram Mandir, Sangli.  
416 416

## Mitra Hostel and North Karnataka Programs

Name	Designation
● <b>Anil Pandhare</b>	Mitra Hostel Warden, Tution Teacher
● <b>Anusaya Doadmani</b>	Peer Educator
● <b>Durgauva Pani</b>	Outreach Worker
● <b>Haseena Mulla</b>	Mitra Hostel Cook
● <b>Kalyani Harijan</b>	Peer Educator
● <b>Mala Harijan</b>	Outreach Worker
● <b>Rajeshri Kariyapgol</b>	Mitra Hostel Helper
● <b>Rupali Shivne</b>	Mitra Hostel Cook
● <b>Shalavva Salamtappi</b>	Coordinator
● <b>Suvarna Ingalganvi</b>	Coordinator

## Nazariya - Muslim Mahila Sanghatana

Name	Designation
● <b>Bismilla Hujare</b>	Health Worker
● <b>Jahida Pakhali</b>	Health Worker
● <b>Jubeda Attar</b>	Health Worker
● <b>Pakija Godhad</b>	Health Worker
● <b>Sahira Attar</b>	Health Worker
● <b>Shabana Mujawar</b>	Health Worker
● <b>Shahin Makandar</b>	Health Worker
● <b>Tabbasum Mulla</b>	Health Worker



## VAMP - Tantamukati Samiti Members

Name	Designation
● <b>Bangeravva Pujari</b>	Tantamukati Samiti Members
● <b>Gadevva Mhatre</b>	Tantamukati Samiti Members
● <b>Hanmavva Dodmani</b>	Tantamukati Samiti Members
● <b>Kamlavva Mhatre</b>	Tantamukati Samiti Members
● <b>Kasturi Kamble</b>	Tantamukati Samiti Members
● <b>Mahadevi Hadimani</b>	Tantamukati Samiti Members
● <b>Renuka Kamble</b>	Tantamukati Samiti Members
● <b>Shankaravva Hiramani</b>	Tantamukati Samiti Members
● <b>Shobha Rajaswamiraj</b>	Tantamukati Samiti Members
● <b>Suman Kamble</b>	Tantamukati Samiti Members

## VMM - Sangli District Campaign

Name	Designation	Name	Designation
● <b>Aparna Mujumale</b>	Health Worker	● <b>Rajashree Waghmare</b>	Health Worker
● <b>Aruna Kadam</b>	Health Worker	● <b>Ranjana Ware</b>	Health Worker
● <b>Bharti Bhosale</b>	Health Worker	● <b>Sangita Bhingardive</b>	Head Women Orginizer
● <b>Kalpana Harane</b>	Health Worker	● <b>Sapana Kamble</b>	Health Worker
● <b>Kavita Sapkal</b>	Health Worker	● <b>Sindhutai Pawar</b>	Health Worker
● <b>Minakshi Jagtap</b>	Health Worker	● <b>Sulbha Howale</b>	Head Women Orginizer
● <b>Pornima Ghagare</b>	Health Worker	● <b>Swati Savane</b>	Health Worker
● <b>Pratibha Pawar</b>	Health Worker	● <b>Ujwala Sutar</b>	Health Worker
● <b>Rajashree Khandare</b>	Health Worker		

## TI - MSM & TG, Sangli

Name	Designation
● <b>Rajendra Naik</b>	Project Director
● <b>Rajendra Patil</b>	Project Manager
● <b>Raosaheb More</b>	Counciler
● <b>Mahadev Koli</b>	MEA
● <b>Imtiyaz Hakim</b>	Outreach Worker
● <b>Aslam Mulani</b>	Peer Educator
● <b>Mirasaheb Kamble</b>	Peer Educator
● <b>Manik Mali</b>	Peer Educator
● <b>Uttam Ingale</b>	Peer Educator
● <b>Nagesh Hegade</b>	Peer Educator
● <b>Muskan Shaikh</b>	Peer Educator
● <b>Akshata Rankhambe</b>	Peer Educator

## CCTI - Satara

Name	Designation
● <b>Durga Pujari</b>	Project Director
● <b>Nilevva Sidhareddy</b>	Project Manager
● <b>Sujata Jadhav</b>	Counciler
● <b>Prashant Bhosale</b>	MEA
● <b>Amar Bondave</b>	Outreach Worker
● <b>Amol Salunkhe</b>	Outreach Worker
● <b>Mallava Nadgiri</b>	Peer Educator
● <b>Rekha Shinde</b>	Peer Educator
● <b>Ambarnath Chavan</b>	Peer Educator
● <b>Chaya Jadhav</b>	Peer Educator
● <b>Ananda Chavan</b>	Peer Educator

## TI - Miraj

Name	Designation
● Mahadevi Madar	Project Director
● Minakshi Kamble	Project Manager
● Subhadra Kengar	Counciler
● Pooja Kale	MEA
● Bharti Kamble	Outreach Worker
● Renuka Kale	Peer Educator
● Vaishali Khude	Peer Educator
● Birappa Makani	Peer Educator
● Basavva Kamble	Peer Educator
● Sharda Kamble	Peer Educator
● Lata Nikam	Peer Educator
● Patrabei Waghmare	Peer Educator
● Jayashree Koli	Peer Educator
● Surekha Kamble	Peer Educator

## TI - Kolhapur

Name	Designation
● Afjal Baraskar	Outreach Worker
● Mahesh Raval	Outreach Worker
● Ismail Shaikh	Outreach Worker

## TI - Sangli

Name	Designation
● Chanda Vajane	Project Director
● Sushila Muddenavar	Project Director
● Mahesh Manoji	Project Manager
● Sanjay Yamgar	MEA
● Kavita Mali	Counciler
● Deepak Mote	Outreach Worker
● Maya Gurav	Outreach Worker
● Roshni Kate	Outreach Worker
● Anjana Madde	Peer Educator
● Malan Pujari	Peer Educator
● Mahadevi Pujari	Peer Educator
● Sapana Chandanshive	Peer Educator
● Tayavva Kopad	Peer Educator
● Manju Sorgavi	Peer Educator
● Shobha Gatte	Peer Educator
● Suman Patil	Peer Educator
● Sunita Kamble	Peer Educator
● Kitevva Ganechari	Peer Educator
● Kiran Pawar	Peer Educator
● Shubhangi Salunkhe	Peer Educator



## Swadhaman

Name	Designation
● Bismillah Shaikh	Care Taker
● Maya Gurav	Coordinator
● Mayuresh Abhayankar	Tution Teacher
● Neha Bhosale	Tution Teacher
● Vaishali Sawant	Tution Teacher
● Vaibhav Patil	Tution Teacher
● Urmila Kulkarni	Tution Teacher
● Ashish Chougule	Tution Teacher
● Yojana Chougule	Tution Teacher
● Mahavir Terdale	Tution Teacher
● Nitin Awale	Tution Teacher

## Swadhaman

Name	Designation
● Rajendra Naik	Community Coordinator
● Kiran Deshmukh	Community Coordinator
● Neha Chattopadhyay	Admin Officer
● Aiman Khan	Project Coordinator

## Network of Sex workers, Kerala & Parbhani

Name	Designation
● Jaseema N	Community Coordinator
● Lalitha Sathesan	Community Coordinator
● Ambika Savitri	Counciler
● Meena Dhapse	Community Coordinator
● Kamla Baghel	Outreach worker
● Seema Sharma	Outreach worker

## Community Based Monitoring & Planning Project - Sangli & Kolhapur

Name	Designation
● Goutam Kamble	District Coordinator
● Shivaji Gurav	Taluka Coordinator
● Lata Pakale	Block Facilitator
● Surekha Nimbalkar	Block Facilitator
● Kashinath More	Block Facilitator
● Geeta Chavan	Block Facilitator
● Yogesh Sanadi	Taluka Coordinator

## Community Based Monitoring & Planning Project - Sangli

Name	Designation
● Prashant Bhosale	District Coordinator
● Alka Patil	Taluka Coordinator
● Savita Jadhav	Block Facilitator
● Anita Lohar	Block Facilitator
● Deepali Bhosale	Block Facilitator

## VAMP Sanghatana Members

Name	Designation
● <b>Jaya Jadhav</b>	VAMP Sanghatana Members
● <b>Mahananda Mumdapure</b>	VAMP Sanghatana Members
● <b>Manju Sorgavi</b>	VAMP Sanghatana Members
● <b>Sangita Manoji</b>	VAMP Sanghatana Members
● <b>Satyavva Mhetre</b>	VAMP Sanghatana Members
● <b>Sunil Terdale</b>	VAMP Sanghatana Members
● <b>Sunita Shinalkar</b>	VAMP Sanghatana Members

## ‘Sangram’ Core Team

Name	Designation
● <b>Meena Saraswathi Seshu</b>	General Secretary
● <b>Sheetal Pratap</b>	Finance Director
● <b>Shashikant Mane</b>	Executive Director
● <b>Shantilal Kale</b>	Admin Director
● <b>Rupali Kale</b>	Account Assistant
● <b>Aarthi Pai</b>	Director - CASAM (Policy Unit)

## Annual Report prepared by:

- **Vidrohi Mahila Mancha:** Yashoda Nyanit, Sangita Bhingardive, Sulabha Hovale
- **VAMP:** Kiran Deshmukh, Sanita Manoji, Minakshi Kamble, Renuka Kale, Maya Gurav
- **Muskan:** Rajendra Patil, Amar Bhondve, Amol Salunkhe, Amruta Sutar
- **TI:** Mahadev Koli, Kavita Mali, Subhadra Kengar, Sujata Jadhav, Raosaheb More
- **CBM:** Yogesh Sanadi, Shivaji Gurav, Lata Pakle, Prashant Bhosale, Alka Patil
- **Nazariya:** Shahin Makandar, Jubeda Attar
- **Mitra:** Rajendra Naik, Maya Gurav, Bharti Kamble, Mahesh Manoji, Deepak Mote



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