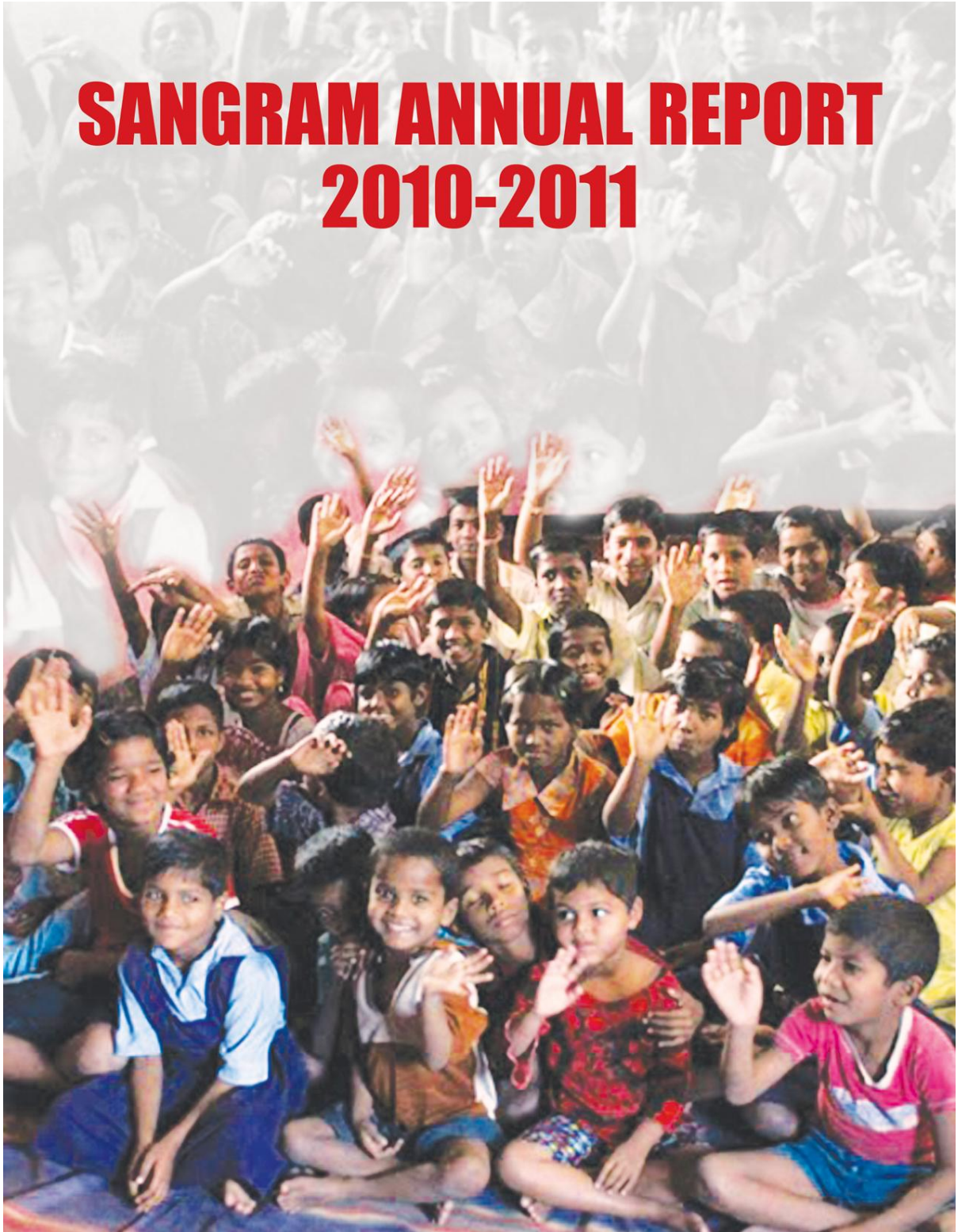


# **SANGRAM ANNUAL REPORT 2010-2011**



**Mitra hostel [Nippani, Karnataka]**

**SAMPADA GRAMEEN MAHILA SANSTHA  
(SANGRAM)  
ANNUAL REPORT  
2010-11**



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## A. Overview

SANGRAM is a health and human rights NGO reaching out to vulnerable people in the rural districts of western Maharashtra and north Karnataka. It works to address social inequality and to promote justice amongst communities discriminated against because of sexual preference, sex work, HIV status, gender, caste, and religious minority. It focuses on building solidarity amongst diverse and marginalized communities by using a rights centred approach to self-determination that organises the voiceless to collectivise as a key strategy.

This report presents SANGRAM's activities and events during the year 2010-11. The structure of the report begins by giving an overall picture of conditions under which vulnerable groups are living and working, and it comments upon the strategies and solutions adopted by the various programmes in addressing their needs. It highlights the major milestones that made this year special. It then moves on to detail the major developments and activities in each SANGRAM programme and in the organisation as a whole. Technical details about internal changes in SANGRAM and reflections on last year by our staff are shared. The report ends with a testimony from one of the SANGRAM PLUS members.



## **B.The scenario: 2010-11**

### ***Raid and rescue***

Sex workers in Maharashtra face the recurring problem of raids, rescue, and rehabilitation. Women in sex work, tend to be subjected to police excesses during raids and arrests conducted under ITPA<sup>1</sup>. Often they are caught in the cross fire of state action against trafficking and, given their uncertain and precarious status in law, their rights are violated. They are detained for long periods, denied bail and access to legal and medical assistance.

A series of raids over the last year were carried out across the state, particularly in Pune, Sangli and Ahmadnagar. On 14<sup>th</sup> December 2010, during a child's birthday celebration at one of the sex workers' homes in Gokulnagar, police officials barged in on a tip off that a young girl had been brought to the house to sell into sex work by one of the VAMP peer educators. Manjula a peer educator disseminating HIV information in North Karnataka, was arrested on the grounds of trafficking the girl from Karnataka and selling her to a relative. VAMP members went through a series of interventions to handle this issue.

In this instance, the Indian Rescue Mission, assisted by law enforcement agencies, initiated the raid. This is one of many NGO's working in the region persuading women to leave sex work. Rescue and rehabilitation have not only proven to be indiscriminate, violent, and destructive approaches for sex work communities, but are ineffectual in providing viable employment alternatives and combating minors in sex work and persons forced into sex work. It has neither been successful in combating trafficking. Rehabilitation of sex workers has often focused on returning them to their families, or giving them marketable skills such as sewing. The marketable skills scheme often leads to increasing risk for women. Many women are returned home after such interventions only to find that the situation that led them to sex work in the first place has not changed. Their families remain unable to support them, or worst still, condemn them for their involvement in sex work and refuse to take them back.

In response to this situation, there is a growing movement of women in sex work in the state who are organising to bring an end to the violence of rescue and rehabilitation. VAMP has pioneered this movement and other groups of women are following their model of using collective power, a rights approach, and negotiation.

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<sup>1</sup> Immoral Traffic Prevention Act

### *Raids in Ahmadnagar*

In September 2010, a group of 30 to 40 women from Ahmadnagar sex work community (approx. 600 kms from Sangli) approached VAMP members after raids were conducted on their houses. They claimed that an NGO called Snehalan, together with the police, were conducting regular raids on their houses and had plans to demolish the entire area. Apart from the dubious practise of selling condoms to poor women, they were forcefully 'rescuing' them, testing them for HIV, completely disregarding their decision to do sex work.

The women approached VAMP wanting to know how they had developed the strength to continue working in sex work, despite the moralistic drive to rescue and rehabilitate by NGOs. To learn more about the facts, VAMP members accompanied the women to Ahmadnagar. When they arrived they were met with extreme hostility from Girish Kulkarni, the NGO director. His vociferous anti-sex work stance made it very difficult for the women to be heard. Their attempt to talk with the police was also met with silence. As the VAMP women travelled back to Sangli, they heard that once again the same NGO had initiated a police raid in sex workers' homes. After a second visit to Ahmadnagar, the women were able to make some progress in challenging the director. They guided the women in how to make him accountable to his duties.

No doubt the government and police must make efforts to intervene in cases of women forced in to sex work and minors who are either sold by relatives into the sex trade, or trafficked into sex work under the false pretext of marriage or employment. However, the question is whether it is justified to violate the human rights of those women who say they choose to be in sex work, while pursuing action against trafficking.

The Ahmadnagar episode is indicative of the conflict of ideologies between NGO's working with people in sex work. On the one hand, anti-trafficking organisations claim to be helping sex workers by rescuing them. They are doing this under the banner of protecting women's (and child) rights. However, it is clear that in doing this, these NGOs construct women in sex work as children – as being incapable of making responsible decisions about their lives and needing to be told what to do, and not listening to what they have to say. Infantilizing women in this way has to stop.

Pro-sex work organisations also use rights as a framework. However, they are often misrepresented as promoting underage sex work and targeted as traffickers. This warped representation needs to change. VAMP has a strict policy not allowing minors to work. Forced selling and buying of women and children is strongly condemned by the collective and actively fought against. Such persons have been forced to alter their modes of operation if they wish to remain and operate in the VAMP areas. At the same time, VAMP is engaged with the need to unravel this construction of the under aged girl in sex work. While sex worker rights activists have clearly defined that their struggle focuses on adults, the contentious space of the age of consent is a constant challenge for activists with a pro sex work rights, feminist perspective.

VAMP is doing anti-trafficking work too. The collective has helped sex workers deal with exploitative brothel owners and other forms of violence within the community. Police in Sangli are now recognizing that women in sex work are the best agents to reduce violence in sex work. Goons, bad clients, political leaders are forced to negotiate with the collective. Collectives have named the involvement of minor girls in prostitution as child sexual abuse and have fought force and debt bondage as 'injustice' towards women.

Despite taking these stands, it is difficult to change public opinion about pro-sex work organising. In order to tackle the constant battle of misrepresentation, and the effects of anti-trafficking interventions, VAMP has devised new ways of working. A key strategy is to build alliances with the women's movement and other like-minded groups, organisations, collectives, and individuals who believe in the rights of sex workers.

### ***Line-listing in targeted interventions***

Policy and law enforcement are constant hurdles in our work. Collective decision-making, building networks, and protest are the primary tools which help SANGRAM overcome these.

Under NACP 3, all State AIDS Control Societies (SACS) instruct NGOs and CBOs implementing HIV prevention projects among sex workers and sexual minorities, to maintain a 'line-list' of populations they are reaching. This list contains extensive details about each person including their name, address, and other contact information. Such information is often collected without consent and sex workers are pressurized to share the data with non-community persons from SACS and TSU (Technical Support Unit).

Line-listing violates a persons' right to privacy and confidentiality. The possibility of disclosure of information puts people's lives in danger and exposes them to stigma and discrimination. Though this policy has been on paper for some time, its implementation came into full force last year.

SANGRAM, VAMP, and MUSKAN are part of a national effort by sex work, positive and sexual minority groups to stop line-listing in targeted interventions. They have been at the forefront of a process to launch a nationwide protest against this policy, which is linked to compulsory HIV testing. This process culminated at the Indian Network of Sex Workers (INSW) meet in Bangalore in January 2011.

Sex workers connected with VAMP regard testing and early diagnosis as extremely important. While the women promote voluntary testing, they condemn line-listing testing. Their arguments against line-listing are that targeted intervention (TI) performance indicators, which track the number of sex workers tested for HIV, invariably results in forced testing. This makes a mockery of the NACO guidelines on voluntary testing. It compromises peer educators who are forced to break confidentiality, resulting in rupturing friendships and hard earned relationships within the community. Line-listing is leading to more societal violence against persons in sex work, increasing evictions and police brutality.

To present concerns about the adverse effects of this policy, on 17th February 2011, Members of VAMP and MUSKAN joined sex workers from Karnataka, Gujarat, Tamil Nadu, Andhra Pradesh and West Bengal, as members of INSW, to meet Sri Sayan Chatterjee, the Secretary and Director General of National AIDS Control Programme (NACO). The meeting was a first of its kind, where top officials from NACO heard directly from community-based sex worker organizations. The meeting provided an opportunity for sex workers to give NACO a field-based feedback of targeted intervention(TI)implementation.

SANGRAM is deeply opposed to the insidious way in which testing is being forced through NACO policy. Unreasonably, SACS sets high targets for HIV prevention programmes, and the achievement of 'targets' is linked to continuation of funding. This puts enormous pressure on NGO's and leads to extremely unethical practices being carried out by project staff upon vulnerable people. Not only are sex workers and MSM forced to test, they are often not aware that their blood is tested for HIV. People are tested without mandatory pre-test and post-test counselling. At times, a person is tested more than once in order to show results of different people. Non-sex workers are tested and their results are projected as that of sex workers. The same is happening with sexual minorities. Sometimes poor people are given money or gifts in return for being tested. These facts apart, the data generated through these practices is projecting a completely warped depiction of HIV prevalence in India, which reinforces the false notion that sex workers and MSM are primary vectors of HIV.

Another ongoing challenge is the maintenance of people's confidentiality. National policy on testing makes it mandatory to keep a person's HIV status confidential. But most HIV testing centres disclose information about sex workers and sexual minorities to NGOs and CBOs running HIV prevention programmes. The failure to respect the privacy of sex workers and MSM is inhumane and reflects contempt towards these populations. The practice of making a sex worker or MSM's status common knowledge to all and sundry is causing people to shy away from HIV projects, and ultimately increasing their risk of exposure to HIV.

### ***Focussing on diversity at the rural level***

Over the course of last year, at an organisational level, inter-programme communication has significantly improved at SANGRAM. A process of integrated learning and cross-fertilising of ideas has been happening through attending meetings, listening, asking questions, and helping each other. The effect is that many activities at SANGRAM are now interlinked.

For example, every year on 8<sup>th</sup> March, VAMP members and MUSKAN activists have attended the women's day event organised by District Campaign. Last year, the rally was jointly organised by MUSKAN, VAMP, and DC staff. The focus was on domestic violence, which everyone recognised, no community is immune from. Similarly, this year on 3<sup>rd</sup> March, international sex workers day, large numbers of women from the district campaign attended the rally, taking a stand against discrimination of sex workers.

The problem of communalism is being addressed across programmes in a substantial way. The communalist violence in 2009 impacted across the district and state. Subsequently, the DC took up communalism seriously and young people were harnessed as change agents. The Maitrin programme initiated a dialogue about communalism when, for the first time, a few Muslim women spoke out about violence, low status of women and how they were marginalised. This flagged up the need to integrate Muslim women in the programme. Discussions are occurring on how to institute a special outreach programme to Muslim women in the district.

Thus, inter-communication between, and inter-activity, of programmes has encouraged the district campaign to address needs of diverse populations in the rural sector. It tailors its interventions to deal with specific needs of rural women, men, sex workers, MSM, positive people, children affected and infected by HIV/AIDS and orphans.

### ***(Mis) Representations of sex work***

The issue of representation poses serious ethical concerns for individual sex workers, and for the community as a whole. People in sex work by and large find they are the objects of research projects or films about sex work, benefiting very little from the processes and results of research. Repeatedly, researchers and filmmakers, wittingly or unwittingly, exploit sex workers in the global south, whose interest is in information, or representation, that they will take credit for.

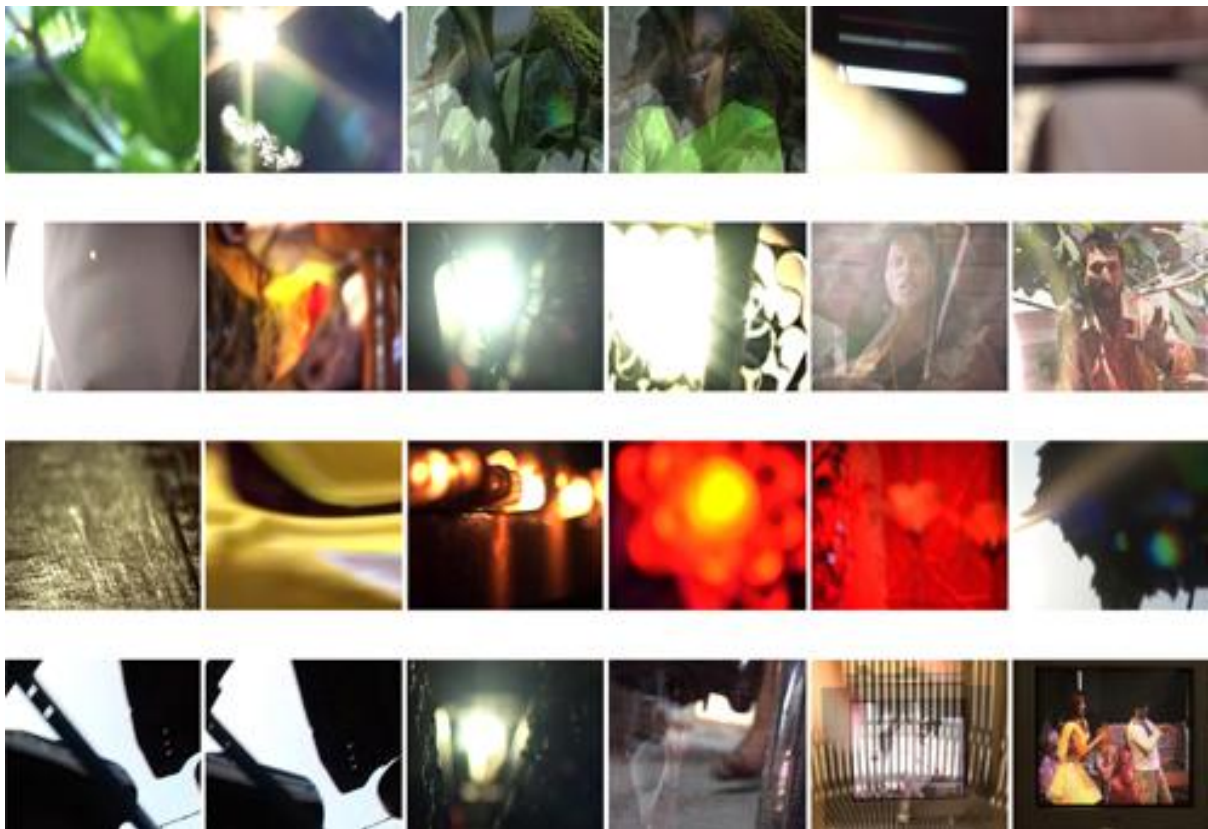
In the month of September 2010, a factually flawed documentary called 'Prostitutes of God' produced by Sarah Harris was released on VBS TV. This is a TV channel owned by VICE magazine that has a circulation of one million. The problem with the film was its generalization and over-simplification of sex workers' lives. The film reflected imperialist perspectives, racist attitudes and perpetuated misleading notions. For example, it suggested that all Devadasi's are in sex work, which is factually wrong. The filmmaker accused them of pimping and making their daughters whores, which was a limited and misleading portrayal of this matriarchal, religious practice. VAMP believes that both child marriage and dedication of young girls leads to child sexual abuse. It works to stop child sexual abuse and has an effective programme. Sarah was given a free hand in the brothels but did not find any evidence of trafficking of girls into the system. She relied on media sensation to shape her story. In doing this, she stripped devadasis of dignity and any other identity as mother, sister, and caretaker. Further, the film made dangerous suggestion on the spread of HIV by sex workers. VAMP members were outraged by the representation, and hurt by the breach of trust. They had offered financially uncompensated time, shared personal stories, and opened their homes to Sarah. In response, they created a three and a half minute clip encapsulating their sentiments, which was aired on You Tube. This was a powerful counteraction to the sensationalized and distorted perspective of the film. In the film, women presented incisive views on sex work, religion and faith, livelihoods, issues of consent and ethics, and urged outsiders to have cross-cultural sensitivity while making documentary films. Given that sex workers now have access to the representations that are made of them, and the technological means to answer back, the incident brought into sharp focus the scope for debate. The VAMP clip can be viewed on <http://www.youtube.com/watch?v=16OGyssJTvo>



### **Positive Representations**

While these have been our challenges, it has been encouraging to work with several people last year, who have created affirmative representations of the sex work community. Animal Monday is an independent film and TV production company, which creates original films and documentaries to inspire and inform. ( See <http://www.animalmonday.co.uk/> ) Director, Kat Mansoor, made a documentary film entitled 'Save us from our Saviours'. It presents the argument that sex workers should be entitled to human rights, that they do not need saving, rather that they need rights. The film reflects the efforts of women in sex work and their children in handling and intervening in issues they face by society and state. It offers glimpses of real life stories narrated by the women. This film is being used as an advocacy tool for VAMP's work in sensitising others.

Navjot Altaf interacted with VAMP actors from the play 'My Mother, The Gharwali, Her Malak, His Wife', to create a video installation called 'Touch IV', whose central protagonists are sex workers and members of the third gender community. This is a culmination of Navjot's three-decade-long preoccupation with representing the voice of the subaltern in art. Bhimawa Golar, Vinayak Kulkarni and Pandurang from SANGRAM/VAMP/MUSKAN were invited to present and share their experiences and thoughts on the film in an open discussion at The Guild, Mumbai in December 2010.



## **C.Milestones of the year 2010-11**

Last year witnessed the sex work community's effort to access and utilise public spaces, to contest external representation of their community in various regional, national, and international forums.

### ***Sensitising media persons in Delhi***

Shabana Kazi of VAMP met with the media, about the responsibility of media in representing sex workers. Along with giving an outline of VAMP's work, Shabana led the discussion on the relationship between sex work and HIV. Participants showed great interest in knowing about the issues affecting sex workers. They asked questions about whether they have pimps, and on trafficking and rehabilitation. Shabana raised the point of why rehabilitation programmes only target sex workers, and not women in other types of employment.

She also attended the meeting organised by the Planning Commission in Delhi to discuss issues affecting sex workers in the country as part of their effort to meet vulnerable communities before finalising the next five year plan.

### ***First Asia and the Pacific Regional Consultation on HIV and Sex Work***

Ms. Durgavva Pujari was invited to the First Asia and the Pacific Regional Consultation on HIV and Sex Work, in October 2010, preceded by the Preparatory Meeting in March in Pattaya. UNFPA APRO, UNAIDS RST AP, and APNSW organized this jointly. Durgavva has been involved as a member of organizing committee for some time, and as a resource person she co-chaired the opening of this meeting.

The Consultation was held on four core themes in HIV and sex work: creating an enabling environment; migration & mobility; sexual and reproductive health and rights and elimination of violence against sex workers.

The objectives of the meeting were to:

- ❑ Strengthen meaningful participation of female, male and trans sex workers in the HIV response in the region.
- ❑ Promote a human rights-based approach in the response to HIV and sex work.
- ❑ Review the implementation of recommendations from the commission on AIDS in Asia and the Pacific reports, in relation to HIV and sex work.
- ❑ Agree on a process of implementation of priority actions and inclusion in national responses including in national AIDS strategies, global funds grants development, implementation and structures and other bilateral programmes.

### ***Global Network of Sex Work Projects***

Meenakshi Kamble, one of the directors of the Global Network of Sex Work Projects [NSWP] , attended the board of directors meeting in Amsterdam, Netherlands on 9<sup>th</sup> –12<sup>th</sup> November 2010.

### ***Dialogue with Members of Parliament***

The Immoral Traffic Prevention Act (ITPA) 1956 was enacted to inhibit organized prostitution and trafficking, especially in women and children. Sex workers have, over several years, engaged with Members of Parliament (MPs), including the Minister of Women and Child Development, senior officials from the National AIDS Control Organisation and the Ministry of Health, the Parliamentary Standing Committee on Women and Child Development and the Parliamentary Forum on HIV and AIDS, to share concerns on the proposed amendments to ITPA. As a result, the amendment bill was rolled back. During these interactions, the need for greater interaction between sex workers and lawmakers was felt.

In March 2011, INSW and the Lawyers Collective hosted a meeting for MPs in New Delhi. Shabana Kazi and Suman Gurav attended this two-day meeting where sex workers informed MPs of the problems associated with criminalization of sex work. Parliamentarians responded with questions and solutions, contextualising these locally and nationally. The interaction added to sex workers' understanding of parliamentary processes and was an opportunity for raising debate on policies that affect them. Selected members of civil society were also present and shared their impressions of the sex workers' rights movement.

### ***Sensitising NGO's to sex work issues***

Durgavva Pujari, and Rajendra Patil from MUSKAN were invited as resource persons to give inputs on lives of sex workers and MSM at a one-week training programme on health and human rights, organised by Masum, Pune, in January 2011. Participants were from rights-based organisations working in across India. The aim was to give space to sex workers to dialogue with NGO's who do not necessarily work with sex workers, but who may encounter them in their interventions.

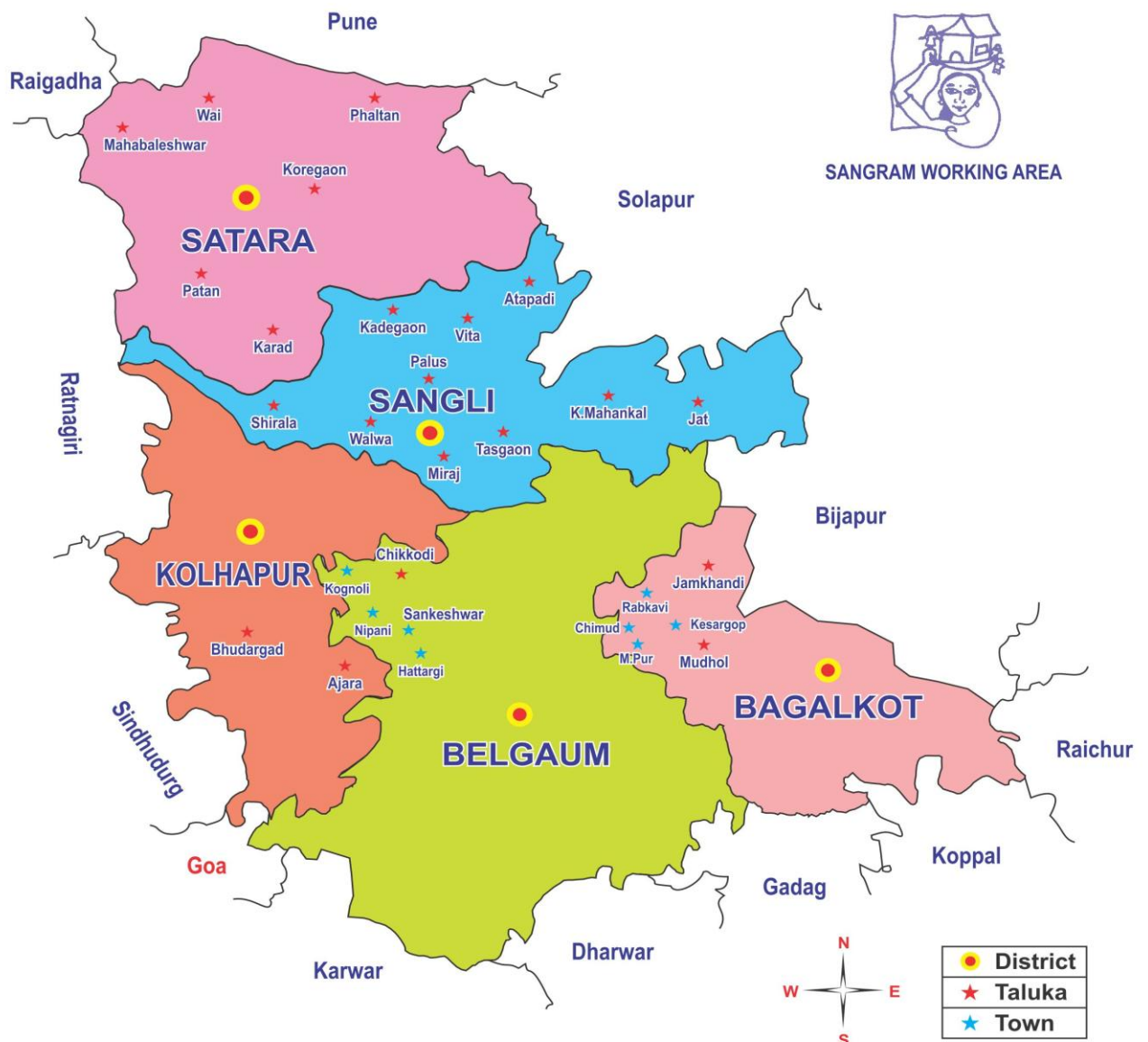
### ***Voices of Sex Workers on Sangli Local FM Radio***

Green FM, Sangli's local FM radio station, invited SANGRAM, MUSKAN and VAMP members to speak about programmes, strategies, efforts and the impact of our work. Meena Seshu, Kamalabai Pani, Sushila Kunde, Raju Naik, Rajendra Patil and Seema Patil were interviewed live, which gave an opportunity to present an alternative to mainstream attitudes about sex work, on a public airway.

Another milestone of the year was the formalising of SANGRAM's Bill of Rights for Sex Workers. SANGRAM Bill of Rights is a set of guidelines that lays down the foundation for every activity, strategy, and intervention at SANGRAM. The organisation has always rooted its work in these guidelines, but they were formalised as a Bill of Rights in August 2010. The importance of having a Bill of Rights is that other organisations, groups, and collectives of marginalized people can use this to ground their work in human rights.

## THE SANGRAM BILL OF RIGHTS

1. People have the right to be approached with humility and respect.
2. People have the right to say yes or no to things that concern them.
3. People have the right to reject harmful social norms.
4. People have the right to stand up to and change the balance of power.
5. People have the right not to be "rescued" by outsiders who neither understand nor respect them.
6. People have the right to exist how they want to exist.



## **D. PROGRAMME ACTIVITIES, RESULTS, AND OUTPUTS**

### **VAMP**

Between 2010-11, the number of female and male sex workers reached and become collective members has increased.

*Number of members in VAMP and MUSKAN*

Geographical area	Male, Female, Trans	Total No. of women/MSM-T	Monthly outreach
Maharashtra	Female	2782	1860
	MSM-T	1305	901
North Karnataka	Female	959	650
	MSM-T	274	140
	Total	5320	3551

### ***Adult Children of Sex Workers***

A focus for adult children of sex workers last year was capacity building and upgrading skills. This builds confidence of this group by providing technical inputs on computer literacy, Monitoring Information Systems (MIS), emailing, production of community videos, camera use, editing, and screening. Last year, Kallappa Shivasan learnt accounting with TALLY programme. Raju Naik, coordinated overall VAMP work, Mahesh Manoji and Narendra Kamble learnt about MIS and Vinayak Kulkarni became community producer of Sangli Talkies.

### ***Rally on Dr. Babsaheb Ambedkar's Birth Anniversary***

On the annual celebration of Ambedkar's birthday on 14<sup>th</sup> April 2010, VAMP members attended the parade held in Miraj. These celebrations are organised by Dalit organisations across the state. VAMP identifies with the rights of Dalits and has an allegiance to the ideology of Dr. Baba Saheb Ambedkar. Some Dalit activists have opposed sex workers participating in this event. This stems from a long and complex analysis the Dalit movement has about female sex workers [a large percentage of whom are Dalit] being sexually exploited by upper caste men.

### ***Sex workers' rights day in Satara***

Last year, Satara was chosen as the venue for sex workers' rights day due to the comparatively higher levels of stigma, exclusion, and violence faced by sex workers in this town. Several years ago, in Koregaon, the sex workers residential community was evicted. The women were displaced and re-establishing their lives and work was very difficult. The authorities moved the women to a remote locality, and it was tough to make a living. After a long struggle, the women were eventually reinstated in their original place. However, with this history, the general atmosphere in the town remained hostile towards them. The police in Satara have been particularly vicious, health services have been difficult to access, and the women are constantly encountering barriers to work, earn, and live peacefully. Interestingly, in Satara, Udayan Raje Bhosale, present MLA who holds considerable sway and political

power in the area. VAMP felt that gaining his support would be another way of combating the routine violence. They have yet to get his full support. By holding public events, such as the sex workers rights rally, the aim is to capture his attention and help. All members of VAMP attended the rally to show their support for the women of Satara.



### **Sentinal Survey**

In March 2010, VAMP members were invited to a district and state level meeting held in Sangli about the Sentinal Survey. This is carried out to ascertain the rate of HIV prevalence in each state. MSACS wanted VAMP to carry out the survey in the district, which also involves testing many women and accessing personal information. VAMP vehemently objected to being involved in the survey, on the grounds that it is against sex workers rights.

### **Civil Hospital**

VAMP has been doing continuous advocacy with the state government to create access to testing equipment and treatment in the civil hospital, in particular new technology to measure CD4 count. In Sangli District Hospital, this machine has not functioning for several months and many people coming from remote villages have been turned away. In addition, there has been an ongoing problem of irregularity of testing kits in the hospital.

### **VAMP Play**

SANGRAM and VAMP have again been busy at work with Sushma Deshpande, a Theatre Practitioner from Pune, this time to develop a play around the lives of people in sex work pre and post the formation of the collective VAMP. The group is devising a piece to reverse the many popular myths and stereotypes around sex workers. While the piece is aimed at educating the general public, it is also empowering for the performers to showcase their life experiences and challenges. Currently, script writing and formulating dialogue is underway. The play is in Hindi and is titled ***Hum aur Tum Sab***. [Us versus you'll]

## **Vidrohi Sahitya Sammelan**

Vidrohi Sahitya Sammelan is a revolutionary literary group that emerged to challenge the invisibility of working class issues in Marathi literature. It was started by Jyotirao Phule, and gained impetus with a new generation of Marathi writers in the last six years. Last year's annual meeting and procession was held on 8<sup>th</sup> and 9<sup>th</sup> May 2010 in Sangli. Over 3500 delegates attended from various marginalised classes and castes. Though caste, linguistic and religious minorities have been a part of this movement, for the first time in the history of this movement, sexual minorities and sex workers from VAMP and MUSKAN were welcomed into the forum to talk about their struggles as a socially marginalised group.



*'The violence of stigma we dare to survive.. of dignity we dare to dream'*

## **MITRA Hostel**

Last year, 32 children were accommodated at MITRA Hostel. 19 boys and 13 girls will continue to access the hostel facility this year.

Along with other members of VAMP, adult children of sex workers are progressively taking on the role of working with the children. The commitment to their education and well-being is high. They feel natural empathy for the children – they do not want them to experience the discrimination they went through, resulting in dropping out from schools and colleges. At Mitra hostel, emphasis is given to formal education; regular school visits are made, sensitising teachers to specific issues affecting the children of sex workers. This helps towards being treated equally and not singled out because of their parents work. We have observed that children are increasingly academically motivated. Their performance, as compared with before they arrived at the hostel, is significantly improving while living in the hostel.

A decision was made to build a new hostel, due to the poor infrastructure of the existing building. The site has been selected and it will take six to eight months to complete. Hence, we are currently not increasing number of children in the hostel.

Supplementary education continues to be important - for children living in the hostel localities, and other children in localities where sex workers live. The importance given to supplementary education revolves around building self-esteem, learning how to deal with stigma and discrimination, talking about respecting self and parents, and breaking down stereotypes and moral judgements that children inculcate about gender, sex, and sexuality.

The next table indicates the number of children of sex workers accessing the supplementary education classes in various towns in Maharashtra & North Karnataka.

<b>City/town</b>	<b>Boys</b>	<b>Girls</b>	<b>Total</b>
Sangli	21	6	27
Mudhol	10	10	20
Karad	11	7	18
Mahalingpur	9	6	15
Total	51	29	80

## **MUSKAN**

### ***Becoming autonomous***

For some time in MUSKAN, the need to transform from a project into a strong, autonomous group like VAMP was felt amongst its staff and members. In this regard, Bhimawa, a member of the VAMP collective, has been giving ongoing inputs to MUSKAN based on the VAMP model. This led to beginning the process of planning for the organisation. After a long struggle, a major achievement last year was registering MUSKAN as an independent organisation with the Charity Commission.

The group faced challenges in this and had to take action when, after several months of waiting, it became apparent that the Commissioner was blocking their application. Not only was his tone and approach hostile and homophobic, he asked inappropriate questions, and dismissed the application, telling the group that the organisation could not be registered in Sangli. In addition to this setback, the appointed lawyer also abandoned the activists mid-application, due to his uneasiness with the topic of MSM and sex work. Finally, with persistence and pressure from MUSKAN members, the application was accepted.

### ***STI's in MSM***

MUSKAN has been taking a pragmatic approach to dealing with STI prevention, having observed an extremely high rate of STIs in MSM. They have identified alcoholism as another serious problem experienced in the MSM community. Last year, the number of support group members increased. Visits to transsexual people are also on the rise.



### ***Moving beyond HIV Information***

A difficult but pressing issue is that of staff members practising risky sex, despite knowing everything about HIV transmission and prevention. The group has been alerted to the fact that having information is not sufficient. Recently, a staff member had engaged in unsafe sex and the group took him for prophylactic treatment at the civil hospital. As usual, they faced barriers in getting him treated. This incident brought into sharp focus the question of what MSM need to practise safe behaviours all of the time, apart from information. Clearly, self esteem is an area to be worked on and the notion of health must be looked at more holistically - beyond physical to mental health well being.

### ***Outreach strategy***

MUSKAN has changed its outreach strategy. Previously, Kothi's used to reach out to other Kothis while Jogappas would outreach their own community. Last year, due to expanding numbers in the community and increasing comfort with 'difference' per se, diversity has been embraced. Kothis and Jogappas now work together to reach out to each other's communities, and to non-feminine men who are MSM. Last year, MUSKAN began reaching Double Deckers (bisexual men).

The result is a larger umbrella of MSM working together. In Satara, Jogappas and Kothis continue to meet in separate spaces, however Muskan members are making efforts to talk about the issues of these communities in both groups. MUSKAN hopes to bring the two communities together as one.

### ***Events at MUSKAN***

Last year MUSKAN organised events around World AIDS day and took part in Sex Workers Rights Day and International Women's Day. They celebrated the completion of one year of reading down of Section 377.



## ***Advocacy***

It recently came to light that some NGOs working on HIV/AIDS who visit civil hospitals are taking details of people on ART, with the intention of including them in the Sanjay Gandhi Niradhar Yojana. This is a government welfare scheme extending economic support to positive people, widows, divorced, handicapped person and their children. Under this, person can get Rs.500 per month and Rs.750 if they have children under age are eligible for this welfare scheme. Without consent, the workers subsequently visit the homes of people on ART, inadvertently revealing their HIV status to family members, many of whom are unaware that they have a positive family member living with them. This is a serious violation of positive people's human right to privacy and confidentiality.

Several people came to the MUSKAN support group last year asking for help regarding the fall out of this. The issue was taken up in a meeting by SANGRAM and it was suggested to notify the hospital dean of this development. MUSKAN member, in the presence of dean, called the concerned person of the NGO, and explained the serious implications of this action. Firstly, they explained, it fuels existing apprehensions of MSM and sex worker communities to access public health services. Secondly, it erodes trust in hospital and NGO staff, which has taken years to build up. Thirdly, it reinforces stigma and discrimination and fourthly, slows down progress in forging links between MSM and sex work programmes and other civil society bodies.

## ***Art award received***

Sangli Academy of Arts has an annual award for distinguished artists. Bhaskar of MUSKAN won the award for the performance of a traditional dance art form. He was praised for keeping this particular dance form alive. The president of MUSKAN and two members received the award in Sangli. The performance was also aired on Doordashan television.

## ***Vienna AIDS conference***

Video clips from interviews with VAMP, MUSKAN, and SANGRAM PLUS members were shown at the International AIDS Conference held in Vienna, 2010. The clips were powerful testimonies on how people have overcome experiences of stigma and marginalisation as sex workers and positive people in Indian society. People spoke about homophobia and transphobia of medical practitioners, and finding strength through collectivisation to combat this. One clip portrayed an HIV positive couple expecting an HIV negative baby. They spoke about how, with the help of the district campaign staff, they overcame the social barriers against positive people having children.

## **SANGLI TALKIES**

The phase of training community video producers came to an end last year. During the course of the year, several films by sex workers, adult children of sex workers, rural women, and MSM were made. They covered topics including the education of children of sex workers (“Tya Mule Me Shala Sodolo”); communal harmony (“Jalasa Vividhstecha”); violence against women (“Mahila Din Programme”); representations of sex workers (“VAMP Protests Prostitutes of God”). Additionally, Sangli Talkies made a film to present to the Global Commission on HIV and Law, to demand a patient rights charter in India (“Appeal to global commission on HIV and Law”).

### **Catalogue of Sangli Talkies films**

<b>Film</b>	<b>Youtube viewers</b>	<b>Mobile viewers</b>	<b>Total</b>
Tya Mule Me Shala Sodolo (The Reason I left School)	1188	50	1238
VAMP Protests Prostitutes of God	6445		6445
Jalasa Vividhstecha		300	300
<b>Total</b>	<b>7633</b>	<b>350</b>	<b>7983</b>

<b>Film</b>	<b>No of Screenings</b>	<b>Viewers</b>
Tya Mule Me Shala Sodolo	20	941
Jalasa Vividhstecha	13	1738
VAMP Protests Prostitutes of God	4	115
<b>Total</b>	<b>37</b>	<b>2794</b>

## **CASAM**

### ***International AIDS conference, Vienna.***

Meena Saraswathi Seshu delivered the Jonathan Mann Memorial Lecture at the International AIDS Society conference in Vienna, in 2010. Introduced by Jeffrey Sturchio, president and CEO of the Global Health Council, Sturchio told the packed hall that Meena honoured Mann's memory by following in his footsteps in the quest for human rights for people affected by HIV/AIDS.

In her lecture, Meena spoke about sex workers being the most effective educators of both their clients and other women in sex work. She stressed upon the problematic approach of top-down programmes not guided by community knowledge and participation. After resisting attempts by middle-class social workers in India, who knew very little about sex work, SANGRAM has successfully created a model which comes from the ground up, she explained. Within six months, 5,000 Indian sex workers were reached and 350,000 condoms were distributed monthly. “It was the sex workers in Sangli who saw the importance of confronting HIV and human rights as a real - not rhetorical - everyday guide to action”, Seshu pointed out.

## ***Initial Findings of the Pan India Sex Work Survey released at Pune University***

The initial dissemination of the preliminary findings of the Pan India Survey of Sex workers was organised by University of Pune, Department of Economics, on Jan 7<sup>th</sup> 2011. Dr. Rohini Sahni presented the first phase of the data pertaining to female sex workers to a selected group of researchers, academics, feminists, and activists. The sample comprised of 3000 females. A sex worker was defined as someone 18 years of age or above. Of the 3000 females who were surveyed:

- ❑ 60% were from rural family backgrounds, 35% from urban family backgrounds
- ❑ 65% were from poor family backgrounds, 26% from middle-class family backgrounds
- ❑ 50% had no schooling, 7% had primary schooling up to class four, 13.4% had secondary schooling up to class seven, 6.5% had schooling up to class ten and 11.3% up to class twelve
- ❑ 70% were Hindu, 20% Muslim, 6% Christian and 0.4% Buddhist
- ❑ 26% came from Dalit backgrounds
- ❑ 0.53% were aged 15-17 years, 7.5% were 18-20 years, 51.43% were 21-30 years, 33.66% were 31-40 years
- ❑ 6.06% were 41-50 years and .07% was above 51 years. 0.1% gave no response to the question

The data revealed interesting findings. Poverty and limited education are conditions that push females into labour markets at early ages. Sex work was found to be one among several options available to women in the labour market.

Based on these findings, sex work cannot be considered isolated in its links with poverty, as women often pursue other occupations before sex work emerges or is considered as an option. Sex work may be regarded as offering a significant supplementary income to other forms of labour. Many of the women surveyed worked in diverse occupations such as unskilled manufacturing and services sector, for extremely poor wages.

## ***Telling Our stories Our Way***

Sangli is a pluralistic society. To reflect this, the task of documenting stories from women connected to SANGRAM's projects began last year. Fifteen women were selected to tell their life story using a simple methodology of allowing the women to speak without guided direction. The stories of three Muslim women, three HIV positive women, three sex workers, three transgender women and three women who have faced domestic violence will be published as a monograph by CASAM in the coming year.

## ***Zubaan Publication***

In order to inform the international debates on HIV/AIDS advocacy and programme strategy, CASAM has been working on a monograph on sex workers rights written by prominent feminists in India. Zubaan, the feminist publishing house, will publish this book next year, to celebrate twenty-five years of feminist publishing in India.

## **Annual Essay Competition**

In the absence of this year's Yuvostav, CASAM organised a Jalsa Vividetecha (celebration of diversity) essay competition for young people in schools and colleges, and the general public, in Sangli district. The idea was to generate a lively dialogue amongst different groups of people on current affairs, such as gendered violence, communalism, and its impact on youth and homosexuality and society. At school level, (8<sup>th</sup> to 10<sup>th</sup> Standard) three essay titles were given: 'Personal experiences of the Sangli riots'; 'Responsible sexual behaviour'; 'When mothers are beaten up'. At the college level, essay titles were: 'Religious intolerance and divides'; 'Homosexuality – a discussion'; 'Mother, why have you been beaten up?' An open level was also organised. Four titles were given for this section: 'Aydhoda result – right or wrong?'; 'Sex Workers – sex abuse or business?'; 'Mother, don't get beaten up'; and 'Men who feel like women and women who feel like men'.

Publicity for the essay competition was generated through distribution of pamphlets, airing on local cable channel, and a press release in local newspaper. Apart from this, DC staff made special mention of the competition in Gram Panchayats, Mahila and Youth mandals. As a result, 513 essays came in from almost all the districts of Maharashtra. The competition reached every age group and section of society. People started talking vibrantly and seriously about these issues resulting in increased dialogue between various groups; husbands and wives; students and house wives; old men and women; teachers etc. An excellent panel of judges were chosen and there was a cash prize. Major newspapers in Maharashtra covered the competition as well as coverage by Doordarshan TV and Star Mazha Channel.

<b>SANGRAM - Essay Details Sheet</b>			
Level	Subject	Number of Essays	Examiners
School	Eka Dungal Grastache Manogat	85	Arun Mirajkar, Sanjay Kamble
	Surakshit Laingik Vartan	23	Dr.Ajit Patil
	Aai Maar Khate Tenvha	90	Vasanti Meru Rajendra Pol
College	Dungal-Dharmbhed ki DharmaDwesh	72	Amar Pande Subhash Dagade
	Samlaingikata-Ek Charcha	17	Nandu Gurav
	Aai Tu Maar Ka Khates	85	Sunita Borde Sunanda Shelke
Open to all	Ayodhya Nikal-Chuk ki Barobar	44	Vasant Bhosale Goutamiputra Kamble
	Veshya Vyavsay – LSKLV	39	Sushma Deshpande
	Aai Tu Maar Khau Nakos	36	K.D.Shinde
	Purushatil Stri aani sritil purush	22	Vandana Dandekar
	<b>Total</b>	<b>513</b>	

*In coming year book will be published on winning essays.*

### ***Working with Chalwal (Solidarity) group***

In the aftermath of communal tensions in 2009, SANGRAM has been sensitising the public on the importance of religious harmony. Taking pains to harness the energy of young people, a group has been formed to challenge harmful social attitudes on religious fundamentalism. Chalwal (Solidarity) group has 100 young men and women from Sangli district.

In June 2010, a workshop was organised for the Chalwal group wherein three key speakers were invited to deliver information around religion, caste, and social movement. Com Govind Pansare shared his views based around the themes in his book 'Shivaji Kon Hota?' (Who was Shivaji? – Emperor's history and references to religion). Humayun Mursal presented 'The Muslim Demography Of India: Sachar Committee Report'. Dhanaji Gurav gave inputs on the history and concept of people's movements. A night film screening of Firaq, a mainstream Bollywood movie on communalism, and a screening of Sangli Talkies production Jalsa Vividhatecha concluded the day. The young men and women had fun doing the power walk game and took active part in group discussions.

A second follow up workshop was organised in September 2010. This trained Chalwal participants in the skills of script writing and how to perform street plays. Professor Nanda Patil and Shafi Naikwadi were invited to speak. They are active in the field of art and theatre in Sangli using art as a medium to raise awareness on social issues.



## **TRAINING**

Meena Seshu conducted a three-day orientation programme for project staff and non- staff. Since sex work communities have been under enormous pressure to conform to 'targets' under NACO policy, this has affected approach and styles of functioning. There was a need to revisit the philosophy that guides SANGRAM, and to restate the fundamental point that people who work at the organisation are part of a movement rather than in a job. It was felt that non-staff members should understand the history of VAMP. As leaders of their own communities, they often have to find the resources to solve their problems autonomously. The training gave insights into the processes that lay beneath VAMP and how it has got to where it is today. Meena spoke about the importance of the collective, safety, responsibility, and advocacy. This helped participants understand how policies of VAMP have evolved. She emphasised on the ideology of the group (collective action, togetherness, rights based-approach) so that non-staff participants can replicate the fundamental objectives of VAMP elsewhere.

### ***PMTCT training for sex workers***

Though SANGRAM has for some years been running a programme for Prevention of Mother to Child Transmission (PMTCT) through the district campaign, sex workers have lacked awareness about its functioning. Now that the campaign has a strategy working with diverse communities, it was seen as important that VAMP members undergo training on this. In April 2010, Seema, the coordinator of PMTCT, District Campaign, delivered two training programmes on this.

### ***Training for network - 365\*6***

365\*6 is a network of NGOs, which works for 365 days a year with and for marginalized sexual groups in six states. Meena Seshu facilitated training for the core teams of this network in January 2011 and the 365\*6 representatives came for an exposure visit to Sangli.



## **DISTRICT CAMPAIGN FOR HIV PREVENTION AND REDUCE VIOLENCE AGAINST WOMEN**

Last year, the district campaign continued with its project focus of HIV prevention in the rural sector, channelling resources towards care and support for positive people, reducing domestic violence and the campaign on communalism. Young people continue to be our key population to advocate upon these issues. An important strategic development for last year was unifying the variety of different groups of people in rural Maharashtra and Northern Karnataka to work towards a common political goal. This recognition of diversity as a strength is leading the campaign towards creating a common front where women, sex worker, HIV positive person, young person, transgender or muslim person are fighting social injustice together.

### **Summary of results of activities and outputs**

#### ***Mahila Mandal***

Last year, 734 Mahila Mandal Programmes were conducted and 14766 women were reached through these. Mahila Mandals continued with their comprehensive approach to issues of domestic violence, HIV/AIDS, and communalism. Mahila Mandals are collectives of women united to address women's issues. They consist of women staying in the same village or hamlet, and are usually caste and religion-based. DC members have mobilized rural women through these local structures to handle cases of domestic violence in their respective areas. In the past, DC staff visited women's households to raise awareness about rights and how to challenge domestic violence. As a result of extensive dialogue with the Mandal women, the Mahila Mandal now takes this role, calling DC staff for advice only if they need help.

Initially women in the Mahila Mandal discussed individual incidences of violence with DC staff. They were unsure about how to address it as a systemic problem. Through the process of collectivisation, they have found the voice and strength to do this. Now, more women are taking the legal route to solving cases with the help of DC staff. Last year, the DC has witnessed the results of an emerging solidarity between mainstream women's groups and other marginalised groups of women, such as sex workers. Sex workers and Mahila Mandal women are creating powerful platforms to identify common issues and develop a shared understanding towards fighting inequality and discrimination. International Women's Day and Sex workers Rights Day are one example of this.

#### ***Maitrin Program***

March 8<sup>th</sup>, International Women's Day, is a big event for rural women to come together from all over the district. Around 1500 women attended last year. Sparked off by this event, women from Maitrin groups felt the need to take up issue-based interventions in their own areas. Maitrins play the important role of being mediators between the local Panchayat and the District Campaign staff, in handling cases. Further, they are key informants for individual cases. The Maitrin groups motivate 4 or 5 new women to join the group every month. In total, 390 Maitrins programmes were conducted and 8656 new Maitrins were included in this programme.



A Maitrin group from Kurlup village in Walwa taluka successfully solved the conflict between a woman and her daughter-in-law. The woman approached the Maitrin group and, together with the DC members, they went to the family to help the girl resolve her situation.

### ***Tarun Mandals***

Last year, 356 Tarun Mandals were reached which involved 6326 youth members. It has been village tradition that young people are expected not to interfere in family issues, particularly in marital feuds. This changed after SANGRAM motivated youth to form Tarun Mandals (youth groups). In this forum, young men and women realise the importance of participation and learn how to challenge violence and conflict. They learn that they have the right to speak out on issues that affect them, and those they are close to.

Last year, one Tarun Mandal reached out to a couple in Shirala taluka who lived a very secluded life. The husband did not permit his wife to talk to anyone outside, afraid of what 'people might think' of him and his wife. There came a point when he became seriously ill, and yet, resisted going for treatment. A member of the local Tarun Mandal met the couple several times, requesting them to access health services. When they refused, the group contributed money for his treatment and admitted him to hospital. Due to the impact of last years' Yuvastav Programme, Tarun Mandals' have been using the video "Jalasa Vividhatecha", produced by Sangli Talkies, to sensitise people on religious harmony. The video was circulated to all youth mandals for screenings, uploaded onto YouTube, and sent out as mobile clips to young people on the network.



### ***Street plays***

92 street plays were performed which resulted in reaching 24500 people in the district. Streets plays are an information dissemination tool used to sensitise and increase awareness of people on relevant social issues. Last year DC staff devised a play on real life experiences of PLHA focussing on stigma, discrimination, and violence. Whereas DC staff previously performed street plays, now more local people are involved in performing.

### ***Kishori programmes***

This is a government-sponsored programme for adolescence girls aimed at giving information on nutrition, health, and hygiene. It targets girls at the marriageable age who do not go to school. Regular programs are organised at village level and, when they occur, DC staff are invited talk about issues related to HIV/AIDS and domestic violence. Last year, 146 programmes were arranged which resulted in reaching 2800 adolescent girls.

### ***Schools and college programme***

In the last year 267 sex and sexuality education programmes have been organised, reaching 40305 boys and girls. This programme focuses on gender issues, communal harmony, and domestic violence. The inclusivity of this programme helps both children and teachers gain knowledge and the opportunity to reflect upon and alter attitudes. Reaching young girls and giving them a language of rights to take control of their lives, is not only an uphill task, it is close to impossible in a conservative rural set up. Sexuality education classes are designed to be interactive and fun. At times, the strong feminist perspective in the training is difficult for young men to digest. The training deals with controversial issues surrounding sexual diversity. MSM, trans people and sex workers are all part of the comprehensive sexuality education administered by SANGRAM activists. 'Pleasure me safely' is our slogan.



### ***Teachers training programme***

61 teachers training programmes were organised and 1165 teachers were sensitised in the area of sexuality and HIV/AIDS. This has the result of improving the dialogue on these topics between teachers and students.

### ***Information dissemination via primary health centres (PHC), rural hospital (RH), civil hospitals (CH) and SANGRAM taluka centres***

Between 2010-11, DC staff disseminated information on HIV/AIDS and STI prevention, care and support to 27893 males and 49658 females through PHC, RH and CH. 926 males and 1291 females were reached through SANGRAM Taluka information centres. The network from village to Taluka centres, and from Taluka to District centres ensured that people were able to access health services.

### **Public meetings**

Last year DC resumed holding public meetings with the aim of reaching more people with information on violence against women, HIV/AIDS, and human rights. DC staff organised public meetings in their respective talukas, and organised 106 meetings reaching a total number of 6686 people.

### **Group meetings**

Groups meetings are held spontaneously at a point where people gather in public spaces. The aim is to disseminate information HIV/AIDS. In total last year, 16373 people were outreached via this route.

### **Poster and photo exhibitions**

28 poster exhibitions and 9 photograph exhibitions were held on bazaar day and on birthday and anniversaries of celebratory personalities and politicians. The total number of people reached in these exhibitions was 20285.



### **Home visits**

DC staff continued to conduct regular home visits to people living with HIV/AIDS and children orphaned by HIV/AIDS. In the last year, 2882 visits were made to men, 5933 to women, 1267 to boys, and 1024 to girls. 8883 visits were made to children orphaned by HIV/AIDS.

<b>PLHA</b>	<b>Direct visits</b>	<b>Indirect Visits</b>	<b>Total</b>
Male	503	100	603
Female	893	149	1042
Boy	143	10	153
Girl	117	12	129
Total	1656	271	1927

## **PPTCT**

In this programme, health workers continued to disseminate information and offer services to pregnant women who have registered with PPTCT programme. The women are given information on health and hygiene, blood counts, iron deficiency etc. They are registered only after consent is taken. After registration, home visits are made, and women are motivated to go for voluntary testing. They receive information on health matters during pregnancy. Each woman has regular follow up. Pre and post-test counselling and confidentiality are strictly maintained. Couple and family counselling is offered. The results of this intervention are manifold.

There is a marked shift in the attitude of family members who are now encouraging women to continue with their pregnancies. A notable result is the increase in the number of positive women giving birth to healthy, negative babies. Another result of this programme is an increased level of efficiency in services for pregnant women, better availability of medicines and proper follow up, timely medication and referrals to clinicians. These improve the health status of both mother and baby. Last year, 52 Primary Health Centres, 9 rural hospitals, 1 civil hospital and 27 labs were identified as referral sites for women who need concession rates for testing.

<b>PPTCT Data April 2010-March 2011</b>	<b>Total</b>
New Registration of Pregnant women	9835
Number of Delivered in PHC	2961
Number of Pregnant women registered under this programme	9756
Pre test counseling	9539
Number of Pregnant women tested for HIV	8872
Post test counseling	8720
Number of HIV + pregnant Women	74
Follow up women - not on ART	7
No. women started Zudovudin	6
No. of Women taking Zudovudin	7
No. of pregnant women on ART	10
No. of HIV+ women delivered	15
Death of child	3
No. Of testing for DNA	12
First DAN PCR	13
Second DNA PCR	2

### **Working with Gram Panchayat**

Last year, more cases of domestic violence surfaced in the villages, dealt with by the Tanta Mukti Samiti and referred to SANGRAM by the police. This indicates an increase in awareness on gender-based violence in the rural sector. In the rural sector, we have realised the importance of sensitising gram panchayat members before taking up interventions.

Although we have developed excellent relations with the crisis management committee (Tanta Mukti Samiti), which helps in dealing with individual cases, we have found the Kruti Samiti – a committee supposed to solve larger village issues – is by and large non-functional. Hence violence against women rarely gets wider coverage. Despite this, last year, through the Kriti Samiti, DC staff sensitised 7381 gram panchayat members. Through 400 gram sabhas meetings, we reached 14500 gram panchayat representatives and local government functionaries.

The table below indicates the activities with Grampanchyat and the number of people sensitised on HIV/AIDS and violence against women.

<b>Activities with Grampanchyat</b>	<b>No. reached</b>
Gramsabha	7381
Meeting with Panchayat members & Gram sevak (Govt officer)	16373
Public meetings participants	6680
<b>Total</b>	<b>30434</b>

SANGRAM adopted various strategies to address domestic violence. The table below indicates the number of cases and strategies used by SANGRAM.

<b>Cases of domestic violence addressed at village level</b>	<b>Apr-10 Mar-11</b>
DC Staff negotiation with family	193
Village level secondary stake holders	29
Village level crisis intervention committee	24
Mahila Mandal	5
SANGRAM Maitrin	152
Court case	9
<b>Total</b>	<b>412</b>

Below, we present four case studies that demonstrate the various strategies used in DC interventions with cases of gender-based violence.

### ***Working through the Gram Panchayat***

Suman, 29 years old, from Walwa taluka, was widowed, left living with HIV and having to care for her two daughters. She had property in her name and, after the death of her husband, she decided to sell her land. On hearing this, her in-laws became angry and started blocking her from doing so. She was told she had no right to her own property and was threatened by the family.

Suman came to SANGRAM PLUS with all her documents proving ownership. The first step was to accompany her to the Gram Panchayat meeting. Realising that her problem wouldn't get resolved by intervening directly with the family, we asked Suman's father-in-law to come to meeting too. He refused. We convinced the Gram Panchayat members to make him aware of the seriousness of this issue. He finally came to the Gram Panchayat and we explained about women's right to property. He gave in and was told by the Gram Panchayat members that should any harm come to Suman, he would be held responsible. Since, Suman has sold her property and has her money. The Gram Panchayat assisted in settling the sale transaction, so that Suman was not cheated.

### ***Working through the Mahila Mandal***

In Walwa taluka Aruna, a 32-year-old woman with two children, was being badly beaten by her husband. Three times she visited the Mahila Mandal wanting to solve her problem through taking legal action. The women at the Mahila Mandal told her this would cost her two to three thousand rupees. As a daily wage earner, Aruna was unable to afford this, and was unsure if she was receiving correct information. She met with a district campaign member for advice. Immediately, we accompanied her to the Mahila Mandal. We questioned why they were repeatedly asking Aruna for money when it was clear she was a woman in need. We told them that their job is to help woman access justice. We made the suggestion that both husband and wife could be called to the Mahila Mandal for a dialogue. Two days later, the Mahila Mandal called the couple to attend a meeting. They managed to resolve their dispute through a mediated process at the Mahila Mandal.

### ***Through village pressure***

Jyoti, 27 years old, was under constant stress from her in-laws for failing in her duties as a daughter in law. They forced her to do housework and she was not permitted to take up a job. From morning to night, Jyoti was working and at night her husband would beat her. Late one night, the entire family ganged up on her and threw her out. They were convinced that no one would challenge their abusive actions.

That night she went to the house of a Maitrin from SANGRAM Plus to seek refuge. The next day they went to the Sarpanch. Jyoti did not want to return to her home town, but wanted restitution with her husband and his family, without the violence. The Sarpanch met a neighbour of the family and sent messages to the family to attend a panchayat meeting about this. The family ignored these messages. As word got around, a group of villagers forcibly picked up the husband and took him to the sarpanch. As soon as the husband started complaining about his wife, the villagers and Sarpanch called Jyoti and heard her side of the story. Clearly she had done no wrong. Jyoti's husband was made to apologize. He realised that if he were to continue being violent the villagers and the Sarpanch would take harsher action next time.

### ***Through legal route***

Vanita, 23 years old, lived in Pachapahchiwadi village. Her husband was routinely violent towards her. He was HIV positive but had hidden his status from her. When she discovered this, she returned to her natal home, deciding never to return. She wanted a divorce. Her father-in-law had agreed upon 20,000 Rupees compensation but this, Vanita felt, was not enough. DC staff went to negotiate with the family. With their intervention, the amount was raised to 40,000, and jewellery. However, needing a formal guarantee from the family, DC staff approached a district court lawyer on Vanita's behalf. The document was drafted and the divorce was submitted in court. The divorce was granted.

The above examples demonstrate how the district campaign is handling cases of gender-based violence and helping women access justice. The involvement of various stakeholders in achieving this is a major accomplishment of the programme. As a result, we have noted an increase in women talking about domestic violence. Staff emphasise upon rebuilding relationships between husband and wife, rather than separation. The new strategy of gaining support from village members is proving effective in achieving favourable resolutions for women.

The following table indicates the number of women taluka (block) wise who have used gram panchayat members to address property rights issues, stopping underage girl's marriage, divorce cases, stigma and discrimination to PLHIV, domestic violence, and harassment cases.

<b>Taluka</b>	<b>Total No. of Villages in the taluka</b>	<b>No of Grampanchayat</b>	<b>Cases addressed / handled</b>
Walwa	103	97	75
Shirala	97	92	22
Miraj	70	64	55
K.mahankal	60	58	53
Jat	130	90	48
Atpadi	56	50	35
Khanapur	50	47	47
Kadegaon	50	47	44
Tasgaon	70	63	55
Palus	57	56	63
<b>Total</b>	<b>743</b>	<b>664</b>	<b>497</b>

## **SANGRAM PLUS**

Last year, a more enabling environment for PLWHA began to emerge. There are visible signs of local government functionaries supporting PLWHA and their families in the villages, assisting them to access facilities. Examples of this include securing shelter, removing debt liabilities, addressing family harassment, accessing widow pensions, dealing with property disputes, and gender-based social and familial discrimination. A greater level of discussion and documentation on HIV/AIDS and violence against women is being observed in village society and in Gram Panchayat records for example. This results in legitimising these issues.

Due to SANGRAM PLUS, support between positive women has increased and more women are attending the meetings.

<b>SANGRAM Plus</b>		
<b>Taluka</b>	<b>No of Groups</b>	<b>Members</b>
Shirala	3	30
Walwa	3	45
Miraj	2	16
K.mahankal	4	40
Jat	2	25
Atapadi	2	20
Khanapur	3	40
Tasgaon	5	75
Palus	4	55
<b>TOTAL</b>	<b>25</b>	<b>346</b>



## Annual Orphan programme

On 30<sup>th</sup> November 2010, a special educational trip was organised to Walwa sugar factory. DC staff got permission to allow the children to see the inside of the factory. 900 participants came from all over the district. Special buses were arranged from ten talukas. The sugar factory arranged food. The second part of the days' agenda was to visit a dairy project in Walwa. In the evening, a magician provided entertainment, which was enjoyed by all.



To mark World AIDS Day, a programme was held on 1<sup>st</sup> Dec 2010. Dr. Astekar, Head of Paediatrics, and his team from the civil hospital, were invited to deliver a lecture on paediatric health and care for PLHA. An open discussion followed wherein parents had many questions related to their children's health.

A physical examination camp for children was organised and local medical proprietors donated medicines. Government doctors were motivated to offer their skills and they examined each child and gave necessary medication.

Annual program December 2010 participants details				
Taluka	Boy	Girls	Parents	Total
Shirala	34	19	15	68
Walwa	60	67	53	180
Miraj	43	35	34	112
K.mahankal	47	36	32	115
Jat	38	33	28	99
Atapadi	32	27	21	80
Khanapur	44	41	43	128
Tasgaon	33	34	24	91
Palus	53	64	54	171
TOTAL	384	356	304	1044

## Current PLHAs details

Upto 31 March 10	Previous	1667
1 Apr 10 to 31 March11	New	323
1 Apr 10 to 31 March11	Death	63
Current PLHAs		1927

## District Campaign - Referrals and testing

Month	Referrals for testing	No. of new positive
April	90	36
May	62	22
June	65	18
July	69	33
Aug	55	20
Sept	91	41
Oct	51	32
Nov	111	22
Dec	143	20
Jan	94	34
Feb	137	35
Mar	144	10
Total	1112	323

## Transport & Migrant workers Outreach Data April 2010 – March 2011

Transport workers	Total	Migrant workers	Total
<b>Total Information-one to one</b>	5030	<b>Total Information-one to one</b>	3948
Truckers	2710	Male	2050
Others	2284	Female	1860
New MSM	34	New MSM.	34
Follow MSM	2	Follow-up MSM	4
<b>Condom dist.</b>	12130	<b>Condom Distribution</b>	9420
Truckers	6965	Male	5320
Others	5165	Female	4100
<b>Group Dis. Truckers</b>	534	<b>Group sessions- Men</b>	405
Total outreach	2430	Total outreach	1817
<b>Group Dis. Others</b>	481	<b>Group sessions- Women</b>	378
Total outreach	2140	Total outreach	1662
<b>Condom Demonstration</b>	995	<b>Condom Demonstration</b>	742
Truckers	519	Male	386
Others	476	Female	356

<b>STI outreach</b>	151	<b>STI outreach</b>	133
Truckers	123	Male	87
Others	28	Female	46
<b>Refer to Civil</b>	123	<b>Refer to Civil</b>	117
Truckers	100	Male	75
Others	23	Female	42
<b>Ref. STI to outside</b>	28	<b>Ref. STI to outside</b>	16
Truckers	23	Male	12
Others	5	Female	4
<b>Follow-up STI</b>	85	<b>Follow- up STI</b>	54
Truckers	61	Male	30
Others	24	Female	24
<b>Cured STI</b>	88	<b>Cured STI</b>	82
Truckers	58	Male	54
Others	30	Female	28
<b>New PLHA outreach</b>	7	<b>New PLHA outreach</b>	32
Truckers	7	Male	10
Others	0	Female	22
<b>PLHA follow-up</b>	173	<b>PLHA follow-up</b>	248
Truckers	98	Male	124
Others	75	Female	124
<b>Other patient</b>	219	<b>Refer for ART.</b>	29
Truckers	142	Male	18
Others	77	Female	11
<b>Death due to ARC</b>	4	<b>Register for ART</b>	26
Truckers	4	Male	16
Others	0	Female	10
TB outreach	6	<b>ART. Started</b>	15
<b>IEC material distributed</b>	3743	Male	9
		Female	6
		<b>Other Patient ref, Civil</b>	205
		Male	120
		Female	85
		<b>Home visit</b>	838
		Male	473
		Female	365
		<b>New TB outreach</b>	5
		Male	4
		Female	1
		<b>Death due to ARC</b>	2
		Male	0
		Female	2
		<b>IEC material distributed</b>	3215

**VAMP North Karnataka outreach –April 2010- March2011**

Sr No	Project Activities	Total
1	One to one session	23992
1a	Male	9511
1b	Female	14363
1c	TG	118
2	One to Group session	3353
2a	Male	5965
2b	Female	9166
3	Condom demonstration	23730
4	Condom Distribution	927843
5	Private doctor visits	63
6	Private Lab Visit	151
7	Govt. Doctors Visit	333
8	New HIV +ve Outreach	62
8a	Male	5
8b	Female	57
9	Follow up PLHA	162
9a	Male	23
9b	Female	139
10	Home Visit To PLHA	320
10a	Male	32
10b	Female	288
11	Total ART Registration	70
11a	Male	8
11b	Female	62
12	ART Started	34
12a	Male	6
12b	Female	28
13	Other Patient	159
13a	Male	12
13b	Female	147
14	Refer for TB	21
14a	Male	5
14b	Female	16
15	Community Meetings	219
	No. of attendees	3260
16	Weekly staff meetings	76
	No. of attendees	855
17	Monthly Planning & Review Meeting	12
	No of attendees	319
18	IEC material distribution	7936

## District Campaign program/activity data April 2010-March2011

<b>Program/activity</b>	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec	Jan	Feb	Mar	Total
OPD Total	7753	5639	7530	7756	7048	8967	8365	6367	6400	6916	6096	6740	85577
Outreach Total	6708	5222	6309	6956	5955	7880	8107	6405	5758	6383	5889	5979	77551
Female outreach	4384	3168	4045	4396	3614	4684	5591	4417	3714	4062	3631	3952	49658
Male Outreach	2324	2054	2264	2560	2341	3196	2516	1988	2044	2321	2258	2027	27893
<b>Booth Outreach</b>	200	136	165	115	202	189	179	215	238	215	182	181	2217
Male	88	55	75	55	88	61	79	89	95	90	76	75	926
Female	112	81	90	60	114	128	100	126	143	125	106	106	1291
<b>Tarun Mandal</b>	26	26	21	22	25	28	27	30	103	20	18	10	356
No. attendees	588	467	340	419	505	548	471	825	1551	268	229	115	6326
<b>Mahila Mandal</b>	63	41	57	47	66	77	58	56	60	62	65	82	734
No. attendees	1409	848	1295	956	904	1583	1218	1047	1112	1402	1339	1653	14766
<b>Maitrin Prog</b>	33	27	36	28	31	32	28	33	35	31	34	42	390
No. attendees	736	620	615	649	614	605	889	660	802	777	921	768	8656
<b>New HIV outreach</b>	36	22	18	33	20	41	32	22	20	34	35	10	323
Male	12	7	5	12	8	18	12	12	8	12	15	3	124
Female	21	14	9	18	11	18	16	9	9	20	18	7	170
Boy	2	0	2	2	0	2	2	0	1	1	1	0	13
Girl	1	1	2	1	1	3	2	1	2	1	1	0	16
<b>New STD outreach</b>	55	43	49	56	57	45	48	39	63	54	77	66	652
Male	18	10	12	18	16	14	17	13	26	17	45	21	227
Female	37	33	37	38	41	31	31	26	37	37	32	45	425
<b>New T.B Outreach</b>	72	54	53	86	54	82	57	53	74	67	66	71	789
Male	40	30	26	44	27	45	35	34	36	41	34	34	426
Female	30	22	23	35	24	29	22	16	34	20	29	29	313
Boy	1	2	3	5	3	6	0	3	2	5	3	7	40
Girl	1	0	1	2	0	2	0	0	2	1	0	1	10
<b>Group meeting</b>	209	310	218	231	221	258	251	201	157	179	159	195	2589
No. attendees	1528	1497	1445	1415	1338	1471	1292	1175	1274	1289	1109	1540	16373
<b>Referral Testing</b>	90	62	65	69	55	91	51	111	143	94	137	144	1112
Male	29	14	18	22	15	32	20	52	40	28	24	44	338
Female	46	38	30	28	24	33	22	33	56	39	102	72	523
Boy	10	3	9	8	8	16	3	13	23	14	11	17	135
Girl	5	7	8	11	8	10	6	13	24	13	0	11	116
<b>Treatment PHC</b>	226	210	217	242	236	261	333	230	242	198	255	250	2900
Male	46	67	59	57	61	84	110	66	67	54	70	80	821
Female	132	92	94	119	113	126	157	111	103	97	109	98	1351
Boy	27	28	34	36	31	31	37	26	33	25	38	42	388
Girl	21	23	30	30	31	20	29	27	39	22	38	30	340
<b>PLHA Follow up</b>	1041	783	902	886	886	945	945	944	1005	908	913	948	11106
Male	266	209	221	203	221	255	231	236	267	256	242	275	2882
Female	564	421	495	499	425	482	534	503	551	471	511	477	5933
Boy	117	89	104	101	134	134	101	103	98	100	84	102	1267
Girl	94	64	82	83	106	74	79	102	89	81	76	94	1024
<b>ORPHAN Visits</b>	782	624	602	682	691	782	804	906	805	745	712	748	8883
Boy	383	322	317	347	326	361	419	489	443	381	360	404	4552
Girl	399	302	285	335	365	421	385	417	362	364	352	344	4331

Program/activity	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec	Jan	Feb	Mar	Total
<b>Condoms distribution</b>	332	206	233	369	236	264	222	312	188	219	268	216	3065
Male	170	99	136	129	116	121	108	141	83	111	150	93	1457
Female	135	96	80	202	96	135	105	155	81	93	103	99	1380
Boy	25	11	17	35	21	8	7	13	19	13	15	19	203
Girl	2	0	0	3	3	0	2	3	5	2	0	5	25
No of Condom Packs	538	621	755	686	693	774	666	889	430	1176	1075	1151	9454
Total no of Condom	2690	3105	3775	3430	3465	3870	3330	4445	2150	5603	10750	11510	58123
<b>Lab Visits</b>	74	46	81	53	96	75	66	70	123	70	84	57	895
<b>Doctor Visits</b>	70	69	90	97	131	71	207	164	133	91	72	91	1286
<b>Teacher training Prog</b>	3	0	4	3	34	1	2	1	5	5	0	3	61
Outreach Total	37	0	16	43	885	9	19	7	65	41	0	43	1165
<b>Sexuality education. Prog.</b>	4	0	1	15	22	13	8	25	5	4	3	1	101
Boys	0	0	0	1013	1978	1068	826	3145	530	454	100	150	9264
Girl	218	0	155	1810	2123	1353	817	1895	575	410	235	100	9691
Outreach Total	218	0	155	2823	4101	2421	1643	5040	1105	864	335	250	18955
<b>No. Of public meeting</b>	27	17	3	2	3	2	3	5	28	8	1	7	106
No. attendees	2574	1415	209	157	255	116	76	245	970	405	35	229	6686
<b>PHP. Prog.</b>	6	0	7	15	13	12	11	33	21	10	13	23	164
No. attendees	259	0	178	358	202	222	280	521	350	209	265	347	3191
<b>Kishor program</b>	16	2	12	13	14	14	15	17	11	9	10	13	146
No outreached	613	37	196	218	186	301	174	316	247	128	178	206	2800
<b>CD4 total</b>	58	63	60	55	84	107	95	67	149	87	68	74	967
Male	17	17	18	19	17	38	24	16	44	31	18	22	281
Female	25	30	24	22	40	37	42	30	47	36	32	36	401
Boys	9	10	10	8	15	18	13	12	32	14	7	9	157
Girls	7	6	8	6	12	14	16	9	26	6	11	7	128
<b>ART Total</b>	14	17	7	6	12	13	22	10	23	18	13	20	175
Male	4	7	2	2	4	3	5	3	7	4	7	10	58
Female	7	7	4	1	7	9	12	4	8	11	6	9	85
Boys	3	2	0	2	1	1	2	1	2	1	0	1	16
Girls	0	1	1	1	0	0	3	2	6	2	0	0	16
<b>Domestic violence cases handled</b>	45	29	16	17	13	15	17	22	23	13	25	25	260
SANGRAM	26	18	13	13	13	11	13	16	16	10	24	20	193
Village	7	1	3	3	0	2	0	3	4	2	0	4	29
Grampanchayat	7	10	0	0	0	1	1	3	2	0	0	0	24
Mahila Mandal	0	0	0	0	0	1	1	0	1	1	1	0	5
Lawyer/ court	5	0	0	1	0	0	2	0	0	0	0	1	9
<b>Village Campaign</b>	0	0	0	0	1	0	0	2	3	9	11	8	34
Outreached	0	0	0	0	95	0	0	40	1400	5516	4548	780	12379
<b>Mairtrins trained</b>	33	39	33	30	42	34	44	42	34	49	62	65	507
<b>GP Sensitized</b>	1411	1483	317	143	180	342	259	260	1156	771	503	556	7381
<b>Applied for Govt welfare Schemes</b>	8	12	13	8	14	19	14	25	32	15	18	11	189
<b>Sanctioned Govt Welfare Schemes</b>	8	10	21	23	8	7	8	10	3	1	5	4	108
<b>SANGRAM + meetings</b>	25	26	26	25	23	27	28	28	24	26	20	23	301
Members attended meet	204	193	213	194	203	216	212	276	200	208	153	149	2421
<b>Supplementary food supply</b>	16	15	15	15	14	13	13	12	12	12	10	10	157
Male	2	2	2	2	2	2	2	1	1	1	1	1	19
Female	14	14	14	14	13	12	12	11	10	10	8	8	140
Boys	15	14	14	14	13	12	12	13	13	13	10	10	153
Girls	11	10	10	10	10	10	10	7	8	8	8	8	110
Total	42	40	40	40	38	36	36	32	32	32	27	27	422

## **INTERNAL ORGANISATION**

Some internal alterations in the organisation are as follows: -

- ❑ A decision was made to construct a new building for the hostel for children of sex workers in Nippani.
- ❑ Muskan was registered as a separate organisation.
- ❑ SANGRAM will operate the corridors project in SATARA and VAMP will operate corridors project in SANGLI due to the funding patterns by KHPT.
- ❑ There has been no change in the director board.
- ❑ The board members meet at regular intervals.

### ***Evaluation***

In July 2010, an external evaluation of SANGRAM's programmes was conducted by HIVOS India, carried out by external evaluators ACE Europe and Crystal. They visited SANGRAM for evaluation meetings and field visits. They drafted a report, which looks at the past ten years of the organisation.

### **Reflections from SANGRAM staff**

Staff from each programme reflected on last year's work. Their points are given programme-wise below: -

#### ***MUSKAN***

- The strategies we adopted in our programme were effective. We found that outreach to community members who identify or dress as feminine, masculine or jogappa, by the members from MUSKAN who identify/dress the same has been effective in: a) reaching more people; b) getting information on health and human rights widely distributed; and c) building our collective strength.
- When we felt our application for charity status was being blocked, we decided we should go and protest in front of the personnel of the Charity Commission. This strategy helped in getting the documents signed and forwarded for the final certificate. We used the pressure of our collective strength in this case and also in the incident where we had to meet the Dean of the civil hospital. VAMP members have been extremely instrumental in guiding us to use collective bargaining skills.
- Although the Targeted Interventions programme is only related to outreach activities, we have gone beyond its remit to developing self-esteem and rapport with family members to deal with crisis situations.

## **VAMP**

- All work last year has been done as per our expectations.
- The strategies we used were mostly effective. But in Satara the strategy was not as effective because of interference from malaks (a sex worker's partner). Local sex workers interest and contribution to handle issues of sex workers was low. Strategies with street-based sex workers are not so effective. Fear of disclosure of status as sex worker is major issue here.
- Compulsory raids keep occurring in sex work communities. This puts enormous pressure on us.
- There is high pressure from funding agencies to implement line listing among sex workers community members, which is a problem for safeguarding vulnerable people's rights.
- The demands made by programme strategy and the collective are very different and this creates a tension. For example, under Corridors Project, program focus is on routine check ups, testing, and documenting numbers of STI and positive cases. Data and MIS, and line listing have similar demands. On the other hand, the demands of the collective are to reach out to protect sex workers' human rights, create awareness on safety, self-esteem, and empowering women to fight for their rights. So there is always a kind of tension, pressure and conflict between programme strategy and collective needs and demand. This has diverse impact in our work.

## ***District Campaign***

- Last years' programmes took place as per our expectations.
- Last year we wanted to do special trainings for all the Tanta Mukti Samiti (crisis intervention committees at village level) but could not. Each time we have to call them to help in a case, we have to sensitise them. Still we see that there are prejudices among the members of the committees in solving issues of marginalized communities.
- All the strategies were effective last year.
- We encountered some hurdles in our work due to fear of local political pressure. Because of this some women step back in solving their problems of domestic violence. In such situations we had to understand the political atmosphere and contact the people who were creating these barriers to women addressing injustice.
- Creating awareness and reaching Muslim women was not planned for last year, but we saw that we need to reach Muslim women, as they too are facing many issues related to domestic violence.



### **The story of a woman member of SANGRAM PLUS**

My story begins with being married when I was 15 years old. Within six months, I conceived. My husband was working in the dying department. I was staying with my in laws in the native village. When nine months pregnant, I went to the hospital for check up and I was detected HIV positive. After this, my husbands' family started troubling me. It was a bolt from the blue that I was HIV positive and to add to this my own people were torturing me. I was under considerable tension. The doctor suggested my husband should have a check up for HIV, but he never did. Then I delivered a baby boy. After my delivery, my husband came. He cursed me saying I had sex before marriage.

The doctor advised me to stop breast-feeding. My baby was given top feeding. My mother in law cursed me that because of my misbehaviour, the baby was suffering and that I was destroying their household. She started troubling me. My son died when he was six months old. This was another great blow. I was very depressed. I lost all my patience. Day by day, my mother in law and others started troubling more and more. I couldn't go to my parents, as they are very poor. I work on daily wages basis. My father is involved in a murder case, which occurred through family property disputes. He was sentenced to seven years imprisonment. Thus my parent's do not want me to fight with my in laws and leave the house.

Then my husband became severely sick and returned from Mumbai. He was suffering from cold, cough and dysentery. I took him to a private hospital to Karad. After the check up, it was detected that he was HIV positive. The doctors gave him medicines; but it was of no use. His digestive system failed and he had a tumour on his neck. My co-sister who works in an Anganwadi suggested I go to the government hospital where information on this illness given. The next day I went to SANGRAM. The worker gave me all the information.

I went to Vita and did the test for HIV and the remaining tests were done in the civil hospital. For three months took DOT medicines for TB. I frequently met the SANGRAM workers. They informed me about SANGRAM Plus, that they hold a meeting for such women on every fourth Wednesday of the month. The SANGRAM worker took me to the meeting every month. In the beginning there were only four women. The workers were guiding and supporting me in getting medicines from government health facilities. I was encouraged. I accompanied the SANGRAM worker to meet other women suffering from AIDS. I supported them by saying that I was just like them, and told them to take proper medicines and take care of their health.

After some days, the number of women in support group grew. We started organising regular meetings. I started taking them to the civil hospital for treatment. We shared our sorrows and worries with one another. We felt better and less isolated. My brother in law was troubling for a sexual relationship. But I refused. SANGRAM provided me confidence to do this. Another woman was undergoing the same problem. Her father in law wanted sexual relations with her and was threatening her. Four of us went to her house and threatened the father

in law. After that he never troubled her. Like this I provide support to many positive women. I give information and even get them checked sometimes at my own expense. I am always eager to attend the SANGRAM plus meetings, more so than meeting my relatives.

In the meeting we got PPTCT information. All my friends persuaded me to have a baby, saying a child would be a good support for me. I felt the same and decided to have one. I conceived and after twenty-eight weeks started taking medicines regularly. I got a nice baby girl. All three tests of the baby were negative. I was so happy. My friends were very happy. Even my mother in law, co sister and other relatives feel better.

One of my husband's friend's working with him in Mumbai used to come to give me messages from my husband. His elder brother died of AIDS. Everyone knew that I was also HIV positive. My neighbours spread the rumour that I had had sexual relations with him. They troubled me a lot. My mother told them that we are already depressed and not to add to our troubles. I was so upset that thoughts of suicide entered my mind. In the nick of time, SANGRAM workers supported me. Because of their efforts I am alive. In the meeting, we come together and share our sorrows and joys. We feel relief. I help TB and HIV positive people by taking them to hospital for medicines and treatment. Considering my efforts, the doctors from PHC suggested that I should become a member of the patient welfare committee so that I will be able to solve problems of women in SANGRAM plus.

I became a member of the committee. I have developed courage and strength because of SANGRAM Plus and I am now leading a very happy and comfortable life. I hope that all such women should benefit like me and I will help them and support towards this.



**ORGANIZATIONAL STRUCTURE**

