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Study of woman resource right agenda:



Sathi all for partnerships

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**Study of woman resource right agenda:
Developing a case for a
“*Sansadhani* Program in Delhi”
April 2008- October 2008**

FINAL REPORT

Sansadhini: A community services plan that provides livelihood to increase women’s ownership of resources

1. Introduction to this study

A strategy towards creating a productive resource base for women was proposed by Sathi all for partnerships. Women face many problems in accessing, owning and having control over productive resources. In this context a concept called “*Sansadhini* ” was shared with NCW, Planning Commission, Urban Development Ministry as well Social Welfare Ministry (see annex 1 for details). This concept asked for a zonal plan for women, children and the elderly such that social infrastructure support can be created for greater productivity. Thus the concept of *Sansadhini* asks for adding value to the already existing provision of setting up gender resource centers. It calls for strengthening them through the convergence programme of all schemes that ensures that gender equity and justice is delivered through a planned agenda. This agenda needs to provide women space not only in city development plans but also in local, city and national budgets. The creation of the Convergence scheme or the Samajik Suvidha Sangam in Delhi that creates a single window approach can service e women better if a clear action plan indicates how women can be trained to access resource and manage to sustain continued control and development of resources gained as a move to establish gender equity and justice in the urban governance structure.

In this context a study was commissioned by the National Commission of Women(NCW) in India aimed at generating inputs on women’s access to credit, livelihood, information, land, housing and services in Delhi city. The study was to understand the extent urban women are able to access basic services and resources that are allocated to them in terms of use and access as well as identify the gaps in ownership including land and infrastructure. This demanded insight and intervention at multiple stages. The findings rationalized a case for women’s space in the city development plans, mention in government policy as specific marginalized right holders deserving measures to gain equity, reform of legal framework and initiation of focus on women in on going programmes. The findings have facilitate the crystallizing and implementing the pilot work on “*Sansadhini*” concept that sathi all for partnerships is proposing to the government.

This study clarified that a comprehensive program like Sandhani can assist women to emerge as as a visible productive force in a neighborhood based on skills they have through their domestic care functions. If such programs can be developed as small women owned `neighborhood enterprise`, the area can produce better skilled personnel while building assets in the name of women’s groups in different zones or wards. The study has concluded that the possibility of placing resources in the name of women



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exists at least in the areas identified by the research team of the study. The support of government as well as the NCW is required to help women to build enterprises that can be a source of sustainable income for themselves and their families.

This study provides insights the kind of group enterprises that will support community living in the areas where women reside. In rural and urban villages community resources are collectively managed, used sustainably and conserved by women as common property or commons. These commons have been under threat due to development based displacement as well as market. New commons both in urban and rural areas need to be developed for the survival needs of the poor as well as retaining the culture and traditions of community living.

This study in its midterm got input from women and men in 3 areas in Delhi to assess the common issues concerning women who contribute to the productive process and can use a program like *Sansadhini* in their neighborhood or their zone. The women could only talk about their immediate problems and had every little visual image of owning much. The discussions for the study gave a vision to the women to demand for more. This discussion was taken to NGOs that work with these women to develop program outline in terms of training and input that may assist women further their vision to be work in a women owned zone. But who will work towards grants to women groups. Do women groups exist to work for the development of women resource zone and is the idea of developing a women resource zone feasible in a city like Delhi were some of the question that got debated among a small set of researchers after the mid term report. This final report captures the discussion towards indicative summary conclusion chapter.

2. Objectives of the Proposed Study:

- To study the composition of woman livelihood groups set in different districts of Delhi against the livelihood provisions provided by the state and the market.
- Find out the current needs of such women and the communities they live in relation to services they have at present
- To understand the gap between what the women are entitled and what they get from the system against the right based approach
- Suggest solution based on group approach to housing, land and resource rights

3. Study process and methodology

The study collated feedback from the community especially women on their opinions regarding content, pathways, milestones and management inputs to set up their women resource zones or *Sansadhini* in their neighborhoods. The study time frame for 6 months was inclusive of literature review, study orientation, 3 months of data collection, data verification, compilation, analysis and report writing. As part of designing and implementing this study several meetings were held with the advisors to decide on the following:

3.1 Selection of partners and target groups

Since we planned to collate perspectives of different groups accordingly partners had to be selected. Initial discussions were held with known partners and we finalized with 3 partners who were keen to be part of this study and also accommodate this work given the time frame. These groups are committed to the implementation of women's rights to land and resources for sustainable livelihoods. The collective goal of the groups is mutual learning from different groups to help women to



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overcome poverty through land related economic programmes. The partners in this study are Nirmana that works with the unorganized sector workers especially domestic workers and construction workers; Joint Programme for Women (JPW) that works with Muslim women and the Positive Women's Network (PWN).

The research team approached the Town Planning Office of India and School of Planning and Architecture, members of the civil society movements such as housing rights, women's rights and entrepreneur development professionals to provide the basis of developing the woman resource rights agenda and spaces in the city development plans. They however could not organize joint meetings for collective thinking. Joint meetings are now planned as a follow up. A proposal to present findings from this study and a suggested follow up action agenda has been submitted to Chief Mission Convergence Programme Government of Delhi as a concrete outcome from this process.

3.1.1 Meeting with Positive Women's Network, (PWN) Delhi

Meetings were held with members of the Positive Women's Network in Delhi to understand the issues faced by positive women in terms of their access and control over resources with reference to their status as positive women. These meeting was very insightful in highlighting women's vulnerability with her lack of resources bringing up the complexity of the issue in relation to the stigma and alienation faced by Positive women. This meeting was important in forging a common understanding between PWN and Sathi on the issue of women's ownership over productive resources. The members of PWN discussed how this study would be useful for them to understand the special vulnerabilities face by positive women and find ways and solutions to increase their resource base.

Subsequently five meetings were organized between PWN and Sathi staff where the concept was understood to see where positive women can make a dent in terms of applying for resources. Resources are not as much an issue with positive women as the government agencies have budgets for this category of people; the real problem is in accessing the scheme and reaching it to the women concerned. The *ladli* scheme for instance cannot be availed as it needs submission of documents that are often not in the possession of the women. In case where the positive women have been deserted by her married family her taking resource of any schemes is not possible as she does not have access and control of document needed to apply for grants and facilities.

3.1.2 Joint Women's Programme (JWP)

Multiple meetings were held with Dr. Jyotsna Chatterjee of JWP to see the feasibility of carrying out the study with Muslim women with whom they work. In a meeting held with the Muslim women an interest in the *Sansadhini* concept was expressed as many of the women in JWP constituency testified that being aware of their rights makes not much difference to members of their community as these women are not able to exercise them because of socio cultural constraints. The best way to develop programs for women of Muslim community is to tap on the community leadership to work on citizenship rights of the women in the community. The tapping of sources outside the family may be welcome by men and leaders of the community as discussion of family property estranges the family.



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Subsequently, JWP held a meeting with Muslim Women of Zakhir Nagar, a predominantly Muslim locality. The Zakhir Nagar Muslim Women's group has been a part of the Joint Women's Programme "Women's Empowerment and Human Rights". These women have gone through a yearlong legal training and awareness-building programme to make them conscious of their rights and responsibility both as Indian Citizen and as Muslim Women. They have begun to recognize the causes of their sub-ordination and are now concerned about their social, economic and political rights. Under the Muslim Law and the Constitution of India, an example of the same is given below-

"A participant was sensitized and confident enough to hire a lawyer and fight for her share of the property left behind by her deceased mother in which according to Muslim Law she had equal rights. Her two brothers and their wives had confined her father and her in one room and repeatedly ill treated them and ask them to evacuate the house. She was able to gain control of her share of the property, register it in her name and start a small shop where she has two more women as partners." - (J.W.P Annual Report, 2006-07).

Despite modernization and advancement made in various fields by some Muslim Women, the mindset of the community has not changed, and still remains patriarchal, persuading women to renounce everything for the sake of their families and sincerely pursue the feminine qualities of modesty, humility and sacrifice, confining them within the boundaries of their household and community. This is more pronounced in the less educated and economically weak families where J.W.P has been involved. The J.W.P empowerment programme while making them knowledgeable about laws, policies, schemes and their usage in their daily lives has also tried to unlock avenues for economic independence through vocational training in tailoring, designing and embroidery, beauticians' course and computer education. Some additional critical questions emerging for this community are:

- What have the women done with the resources inherited by them in the form of property movable and immovable that they have received through Meher or as property rights? Under the Muslim law, a woman has the right to 1/3rd of their father's property and half of their husband's property. The mother and the grand mother also inherit. Do women have legal papers ensuring their rights? Is it in her personal name or in her husband's and brother's name? How has she used the money, spent it or invested it? Has she taken another women's help to ensure the money is used in a gainful manner? Does she know accounting? Does she personally spend the money and what it is spent for?
- A large number of women are engaged in small business through middlemen and are deprived of correct wages. Some work in small factories that are not registered and treat the women as casual workers like those who work as domestic help. What do they do with their money? How much do they spend on themselves? Have they ever raised the issue of minimum wages?
- What is their idea about co-operative functioning from a common space? What is their view with regard to a co-operative resource centre where there would be sharing of responsibilities, of marketing and profit, and the possibility of taking joint action against exploitation within the family and the workplace?



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- Joint control of resources and of activity by a women's collective, will enhance their self esteem and self confidence and develop their ability to think together and instill a sense of teamwork? Do they think that Muslim Women through this process can understand their collective potential and strength and be enabled to improve their situation, individually and as a group?
- How do they plan to collectively come forward and claim their equal rights, economically, socially and politically?

3.1.3 Nirmana

Two meetings and an orientation program was held in Bawana with Nirmana staff and women from their community to introduce the concept of Sansadhini and look at the possibility of working in Bawana on the issue of women's rights to resources. A group discussion was held with the women who expressed the need for productive resources in the community as many of them had lost their only source of livelihood when they were displaced to Bawana.

3.2 Selection of geographical areas

One of the areas that Nirmana works is in Bawana. An area where people displaced from different parts of Delhi, i.e. Bannuwal Nagar, Saraswati Vihar in Rohini, Rajiv Gandhi slum behind ITO and the Yamuna Pushta area and were settled by the government. This resettlement raises its own sets of issues in relation to ownership of assets, opportunities of work for women, and implications on daily life for children, women and men in the new place with strong gender implications. Bawana is one of the sites where we conducted household survey with women respondents. The women in Bawana own the houses i.e. they have them on their names on a seven years lease from the DDA.

Nirmana had identified three blocks in the area for the interviews as the people in these blocks were already registered as cooperative housing societies by the Government. After a lot of effort Nirmana has list as it appears in the government records. The idea of this ngo is to revive registered organization and provide women collective assets so that group enterprise can begin in the area.

However, with JPW and PWN the tools were applied with their target group who participate in their programmes. So geographically the other two could be coming from different places unlike Bawana.

3.3 Data collection tools

The data collection tools designed and applied are:

1. Survey questionnaire for individual households
2. Focus Group Discussions with community women, men, elderly and children to capture present day needs.
3. Formal structured interviews and informal discussions with key informants.



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4. Secondary information through gazettes as well as established research.

3.3.1 Design and pre-testing of data collection tools

The survey questionnaire designed is a mix of both open and closed ended questions to get detailed information about the individual sample of women. The survey captures information related to prevailing livelihood opportunities and employment practices and the problems women face within this; the gaps between skills needed to earn more and control / sustain resources they may have; and also explore a diversity of rights - from access and use to ownership and control and try to map out the areas where women's rights are located.

The Survey form was field tested to check the relevance of the interview schedule and find ways of improving it. The pilot testing gave new insights in terms of framing questions in addition it brought new insights to the interviewers and respondent on their status with regard to their control and access over resources. Some had never reflected on this issue before and this was an opportunity for them to quantify their resources and look at what more they needed to make their quality of life better.

3.3.2 Primary data collection, collation and analysis

The Field Study at Bawana and JWP involved household surveys, focus group discussions and individual interviews. The survey questionnaire has been applied on 76 HHs in Bawana, 30 Muslim women from Zakhir Nagar and 20 positive women in South Delhi. A total of 8 FGDs have been conducted with 5 groups of women and 2 groups of men.

In depth interviews with key informants and secondary data analysis revealed that the areas chosen by partners and vulnerable women identified by them had little scope to discuss any form of property rights or ownership of something as big as a women resource zone. This concept needed its acceptance at the Macro level before it could be taken for raising hopes or demands for its implementation. This is like the chicken and the egg debate. Without conferring resources under the ownership of women how can we implement an increase in the resource base of women.

3.4 **Study implementation**

3.4.1 Training and orientation for researchers and field workers

In preparation for the study all the participating organizations, field research team, advisors were invited for an orientation to understand the process of the study and come to a common understanding. The orientation began with an introduction of all participants, orientation about Sathi All for Partnerships, the Sansadhini concept, the context and process of the study. The second part of the orientation focused on the HH Survey questionnaire and the key questions for FGDs. The group discussed the blocks of questions in it, its rationality and flow of questions. A list of do's and don't for the field team was also discussed and agreed. A time frame for the full completion of the study was also drawn up. We finally discussed the content for fieldwork preparation and logistics. A review of the work conducted by the field team was conducted after 5 days of work.



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3.4.2 Data collection, collation and analyses

There were difficulties in conducting discussions with the community. People were vary of another survey where they felt there would be unfulfilled promises. Secondly, the questions related to individual assets also raised a lot of suspicions. The FGDs were very successful and forward thinking for the women.

The field study was completed in Bawana. Work in Zakir Nagar by JWP suffered a set back three times due to communal tension as well as internal reasons of staff field contacted getting married and leaving the city. Similarly women identified for survey by PWN did not want to disclose their identities and face public interviews individually and participate in open focused group discussions. The information collated from these two organizations was thus done indirectly through staff members of partners and not by the researchers themselves.

The questionnaires from Bawana and JWP could only be collated and analyzed.

3.4.3 Opportunities and constraints

Time constraint from the sanction to getting started especially the fieldwork phase with students as part of block placement from the local college was very less. The rains were a compounding factor in this. The field surveyors were girls from college and thus had less exposure to realities of a married women's life. The orientation and training of the field investigators helped to make them be effective yet women found them to be too young to answer questions on power relationships within the home. The responses thus were not as detailed. It is only after focused group discussions that women changed course of information to look at existing opportunities.

The NGOs who are facilitating the research have faith in the government delivery mechanism but are not sure if they can get sanction from the different ministries or land and infrastructure on lease without exercising political clout or bending to corruption within the systems. NCW is thus looked upon to provide protection as well as leadership to get women's groups resources they deserve to truly empower themselves.

4. Outcomes

4.1 Following are some of the insights from the HH survey on women in Bawana:

What resources women have at present?

Housing assets: Women in Bawana have housing rights in term of a house on a plot of 18 sq or 12 sq meters as a resettlement package on lease for a period of seven years. This does strengthen the women's position but more is needed to make the position stronger in the area. The family at present stays on the premises owned by her but she may not have a control over the paper or the property per says. In block F the housing was in the name of the males. In most cases elderly women, mostly mother in law had the housing rights. This survey enabled them to reflect on their position of strength that they are in today.



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Personal assets: Women had some jewellery that they could call their own.

Joint assets: Most women claimed that what ever is in the home is for all. But when they were asked if they possess documentary proof of what they own jointly or collectively or individually they themselves realized that notional ownership is not legal ownership. Individual interviews made them understand that in legal capacity they are particularly asset less and vulnerable. Only asset they may have is their capacity to provide labors to the house by which they can earn income for survival.

Besides the name in the house women don't seem to have anything much at least they didn't want to share this information with the interviewees. Yet their resources in terms of their community link, women are able to get around to do what they require through their relationship within the family and in the community. Almost all women go to their place of origin once a year if finances permit. Only 10% the remain in Delhi as they have been thrown outside the family system due to widowhood or are deserted for reasons stated as economic or emotional reason .90% women receive guest from their native place who stay on till they can get employment in Delhi.

Available service cum employment opportunity: according to the women respondents the available work and opportunities are in making stuffed toys and packaging material for the use of industrial goods and textiles, domestic and factory work.

Available Skill base: a large number of women know cutting and tailoring and the making of teddy bears. Other skills include cooking; skills in agriculture and they can be re oriented for horticulture and floriculture work; skills in computers, Dai work, HIV Aids training, getting training in Basti sevika bhawan;

Available spaces:

Many spaces in F and G blocks are not in use for its purpose; instead they are being used as a garbage dump and a defecation ground.

The blocks have newly constructed toilets that are ready to be inaugurated. The women await the opening of these toilets. Some of them even hope that this becomes their income generating plan. The women aspire to run the toilet complex in a way they can keep the space clean and service able as well as manage it. If it is possible some women will explore the possibility of applying for the contract for running this toilet and employing cleaners to make better use of the facility.

Available support in terms of NGO facilitation:

Many NGO's work in these three blocks (FG and H) and the entire area of Bawana. The recent meetings have demarcated work areas for each NGO in terms of work and themes.

Productive resources they would like to have are the following:

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- 22% want financial assistance
- 6% wants work to earn
- 18% do not want any help as they are satisfied with what they have
- 15% of women didn't give any response
- 5 want her individual bank account to save her money
- 9% want to join SHG, for micro-credit services.

Nature of assets women have at present:

- 2% Private loan from family
- 3% Govt loan
- 4% women have jewelry on their own
- 2% Agricultural land
- 24% have houses on their own name.
- 9% have individual bank account
- 29% have not mentioned any kind of assets.

Economic Independence:

65% women want to be economically independent whereas 10% do not want any change in the way they are living. And those who want a change they want for their children education, to provide financial assistance to the entire family, to improve living standard, and to become self-dependent. Thus the women do not see themselves separate from their community and family. Yet they aspire to be independent resource owners to manage and contribute as equal participants in the production and care roles of the neighborhood.

Therefore the overall analysis of the situation is:

The solution to increase resources in the name of women may come from a group approach to asset building. Small steps rather ideas that emerged from the FGD were:

Information center (for placement, computer training and getting to know government and others schemes); 50% of women have no information regarding government policies and program. This may be due to education (46% of women interviewed were illiterate) and are not free to view TV and other information delivery options due to drudgery of housework and daily chores. There are 15% of women who had knowledge regarding schemes, yet are unaware of the correct procedures of applying for grants. For example most were aware of the Ladli scheme but did not know that what document is needed and where to apply.

The need of having an information center was expressed by the women during the FGD. Nirmana has a study centre for children. If this premise can be made available after 2 o'clock for a few hours basic training can be imparted to the women through computer training on web browsing government web sites. A beginning can be made by providing training to those girls who are literate enough to learn. Five such girls were identified during the FGD.



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Though domestic workers could not be interviewed on a large scale but they participated in the FDG. Some of them liked the idea of using the centre as a placement hub for workers for domestic and construction work. In time the community centre can be allotted to Nirman where it can assist women in managing different information and training aspects related to income generating opportunity. This kind of community centre has already been granted to Navjyoti, Prayas and other NGOs in the area.

Horticulture Park and Sat Sang Bhawan: the group further suggested that there should be an area where they can have Sat Sang Bhawan where they can pray their God and use the space for community gatherings like festivals. This area can also use for horticulture activities thereby a group of women and men who have skills in raising saplings could develop plants and sell them thus making this an income generating opportunity. As of now there were 4% women who have skills in agriculture as of their customary skill base. The woman who proposed the idea and is willing to take the lead for Sat sang Bhawan is Maya Devi from H block. This activity can help bring women into the routine of coming out of homes to gather for small discussions that will reach out to the 44% of women who skills need to be aligned to needs of income generating opportunities and asset creation and management. The exposure to women who have higher levels of skills will help make the women engage in converting themselves to be skillful women and they can produce some products, which can be sold into market, which can be call women entrepreneur.

Dharmasala or Migration hostel cum Barat Ghar: In the community there is no Barat Ghar or Migration Centre where people can live if there is no shelter. That area can be for marriage purpose also. It was found that there are 22% of women who are good in cooking and house management as they are used to being at home and looking after their homes. This centre can be used by those widow women who are self-dependent. There are 6% of women who are widow and getting no support from their families and thrown out outside the family system, so through this centre placement can be provided to them.

Here we could place these women who are above 50 year of age and those who have not good physical ability. These women can do better rearing and caring of these children so this centre will be benefit to these women too.

Ration Shop: Ration shop is the first priority for the community. The women face a lot of hardship in accessing ration. The current ration distributors are all men and they distribute food items in the PDS schemes at their will. A ration shop dealer will decide only to distribute sugar one day and rice after four days. The women need to queue up for each food item and kerosene for different days. Women think that they can learn the skills and manage food distributions in a more consumer friendly way. One of the women has come forward to organize a small group of women to open the ration shop. If a shop area or a place can be leased to the women group it will be good. Till the time this cannot be possible, the women are ready to take a small house on rent to run the ration shop themselves for at least two blocks they live in.

4.2 Joint Women's Program

The Joint Women's Program analysis from their FDG and HH surveys is that the women in Muslim households are completely devoid of any attention from the government schemes. The skills that



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women have in embroidery and craft require that these be taught to people outside the community as well. To begin with a centre for teaching and production is needed urgently. The discourse on household violence and internal issues of violations of rights within the community were not highlighted much but it is apparent from the survey that young girls are engaged in doing craft work suggesting that child labor is being practiced within home based work. A centre where women come to work could be monitored for such exclusion. The getting together of women away from home also provides an outlet for creativity and building sisterhood to cope better with power relations back home.

The JWP team is keen to identify land for a women resource zone. That land must be where the supply of water, electricity and sewer have been worked out already. The present Gender Resource Centres could be used or community centres already given to other NGO's subleased for such an activity. Government assistance must be sought to make such collaborations possible. JWP will ask the Delhi government the list of GRCs given to NGOs in south Delhi to begin this dialogue. If collaboration takes time then a place could be got on rent such that systems that need to be show cased for piloting can at least be initiated. A project for beginning infrastructure setting had been submitted to Delhi social welfare ministry in 2007 but there was no response. Similarly Sathi had submitted a proposal for developing women zones in 15 districts of Delhi to ministry of urban affairs but after long discussions with different people they were asked to submit proposals under JNNURRUM that seem too stream lined to fit into this innovative scheme.

The challenge is to work with a specific community and get benefit for them in a manner that they can serve interest of all people in the neighborhood.

JWP will in the near future :

1. Identify local MLA and officers in the administration to discuss what services exists in the areas of Okhla and Jamianagar
2. Identify the needs of women on the basis of this survey and
3. Link them with ongoing process to begin working through an existing GRC or a women's network to make sansadhini pilot proposal.

4.3 Positive Women Network

Like other women in India most of the women in PWN do not own any resources, their HIV positive status further exacerbates their vulnerability. Sometimes women are disowned by the family or thrown out of the house if it is discovered that they are HIV positive. One or two women shared that after the death of their husband the in laws have tried to throw her out of the marital home or have sent her back to her parent's house without giving her a share of her husband's property. In another case the house owner has asked the woman to vacate the premises after finding out that her husband dies of HIV/AIDS and that she was positive too. With the sudden death of their husbands many women find themselves on the brink of poverty with no source of livelihood, some survive with the help of NGO's which are supporting them with their medical care however the women expressed the need for resources to improve their quality of life.



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They further shared that many of the interventions available for positive people are disease related or about information and awareness but do not deal with the other economic, socio cultural factors that also affect them. One of the main outcomes of being positive is that they lack social and financial support at the time of crisis. Many of the women present were widows who had to take care of their children who were positive as well, without any support from their families. Similarly many of the positive women facing violence from their families had no where to go. The need for a short stay home has been dearly felt by the PWN. At present PWN staff is looking at what exists at present to house women who need shelter. The preliminary survey informs that that the services are inadequate as women cannot stay along with her children or her relatives who can look after children while she engages in productive work. In time to come PWN will look for a gender resource centre that can fulfill such demands as well as have a drop in centre for people to discuss and resolve their situation of vulnerability through HIVAIDs and its related difficulties.

One of the difficulties faced by them was that the women were spread out in different localities, making it difficult to get them in one location or finding a common space or a central service that was suggested by the sathi team. The issue of maintaining confidentiality of HIV status of the women was also discussed and it was agreed that individual survey forms would not be administered by sathi appointed staff. PWN staff got back on information on the basis of FDG with women they work with.

The main analysis from the discourse of this group was:

- The PWN could apply for centralized women resource centre cum hostel from district authorities in south and west Delhi.
- The services they could offer are training, short stay and information dissemination.
- The PWN is already meeting the Panchayati Raj and Women and Child Development Ministry to ask for schemes they can fit their needs into feasibility plans.

The added value for PWN to engage with *sansadhini* was discussed. The concept has enthused the staff of PWN to realign their search for solutions. It has also made them see the advantage of working with men as well as other women's groups. The issues of confidentiality for Positive women can be maintained by placing only those who are open about their positive status with others. Yet these link women could work with and offer neighborhood services to other women and men to increase resources for women only groups. The group approach to ownership and neighborhood services appeal to the PWN as this offers them opportunity of inclusion as well as acceptance by the wider community.

5. Action emerging from the study

Following data collection with the Muslim women, the Positive women's groups, key informants in the community in Bawana working with Nirmana different stakeholders in Delhi were approached to



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develop ideas on how a pilot *Sansadhini* project can be designed with roles allotted for different stakeholders.

The Positive women Network and Joint Women Program staff continue to research on the kind of resources that can be asked for the women in their constituency. The PWN researched on different options with government schemes and searched for spaces that they could get allotted in the name of their agency for women who they service. An NGO already had a community centre allotted to them and it was even willing to offer space to PWN to run its short stay facility in a room. They offered that PWN could sell tailored product or craft work in their shop. This option was not feasible due to the non disclosure policy of PWN target group about their identity. Sathi team had a final round of final round of discussion with JWP and the women there found out that community centres in their areas were already allotted to politically connected people and women did not feel like approaching them with an application. The women are still wanting to be assisted by a corporate group or by people who can get a centre allotted to them for storage of material for their craft and an out let for sale of their products.

A brief proposal on feasibility of *Sansadhini* has been drafted by Nirmana. (see annex 2). This proposal will be submitted to different ministries after studying different available schemes and placed in front of National Commission for Women and National Planning Commission for support. These two commissions can be the two lead agencies to set an implementation mechanism for resource rights of women with this pilot case of Delhi at hand.

However, proposals for developing test pilot cases on the basis of this study could not be developed by all groups as resource mapping of areas could not be done within the budget allotted for this study. This study however provided the basis to approach the Delhi Government Social welfare department to ask for an action agenda.

Meeting with Government Functionaries

After a meeting with Secretary Social Welfare Department Delhi the research team was introduced to the Mission Convergence programme of the Delhi government (see box below).

The Government of Delhi has initiated Mission Convergence called Samajik Suvidha Sangam to converge various social welfare schemes and services with the objective of making entitlements reach the poor through a single window system in a hassle free manner. The Samajik Suvidha Sangam is registered as a society and is the main facilitating agency for the Mission Convergence for the different departments who currently operate schemes independently. Samajik Suvidha Sangam will be the interface between departments, DCs office and Nodal Agencies and NGOs. To fulfill the objective, Samajik Suvidha Sangam would engage NGOs in a partnership mode. The "Gender Resource Centre(GRCs)" set up under the Bhagidari Program have been identified as the operating structure for Mission Convergence at the community level. The Mission will set up additional GRCs in areas that are not covered by the existing structures.

The Mission Convergence/Samajik Suvidha Sangam invited applications from Voluntary Organisations/NGOs to partner in its initiative to reach out to the poor and vulnerable and



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empower these communities to help them receive timely services offered by different departments. There would be a nodal agency in each district that would run "District Resource Centre" based at the Deputy Commissioner's Office.

The selected organizations will be required to implement sustained interventions for community outreach, with a focus on women empowerment.

The research team urged its partners to apply to run DRC and DRC with the Delhi government to realize a vision for *Sansadhini*. In the selection process however only Nirmana qualified to become a DRC. The criteria that the NGO needs to have minimum infrastructure stood starkly against NGOs headed by women which had not managed to enmass infrastructure and institutional funds to qualify for running the DRC.

Sathi however approached the Mission convergence representatives to consider others for a training team and develop the concept of *sansadhini* through the Mission convergence.

The specific action needed to get *sansadhini* grounded as a pilot case the following will be needed:

1. A policy to ensure women resource rights as an obligation of the government and market.
2. System of information and application for grants to women's groups to offer a single window approach. This system could be an activity of the state commission of women to operate with specific targets of increasing resource base of women to bring equality between men and women ownership in each district by the end of five years.
3. Allocating some already built up infrastructure if no newly planned buildings are not available.
4. These pilot projects will have link to another ten projects in eight different states of India that link with Delhi as a migration route.

In support of the above Sathi calls for a civil society window with national planning commission and national commission of women to lead government in delivering gender equity

6. Summary conclusions

The specific action needed to get *sansadhini* grounded as a pilot case the following will be needed:

A policy to ensure women resource rights as an obligation of the government and market.

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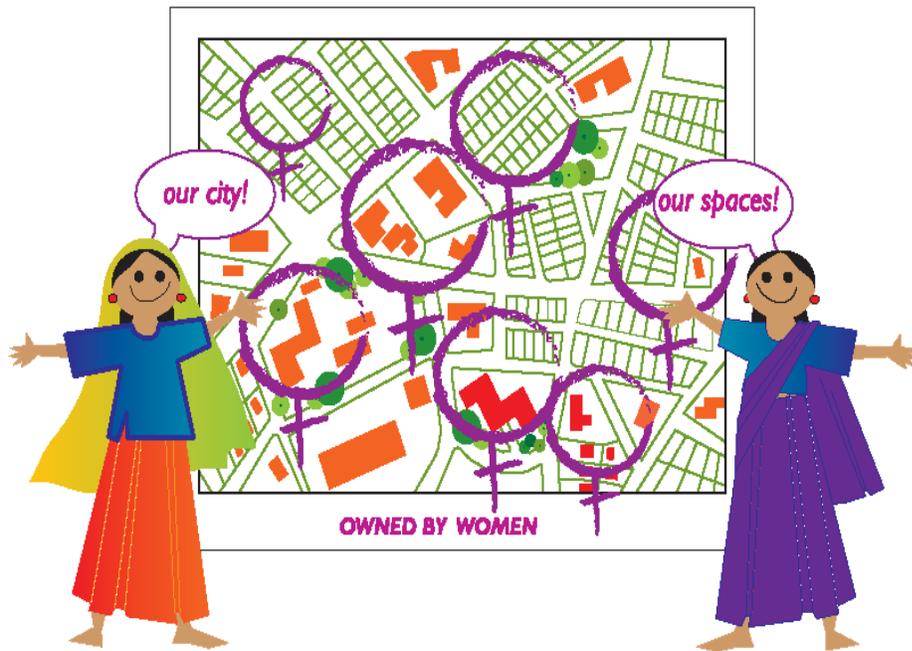
Allocating some already built up infrastructure if no newly planned buildings are not available. Develop a plan for GRC and DRC Plus agenda that includes *sansadhini* and development of women resource zone in at least ten locations in Delhi.



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These pilot projects will have link to another ten projects in eight different states of India that link with Delhi as a migration route.

In support of the above Sathi calls for a civil society window with national planning commission and national commission of women to lead government in delivering gender equity and a presentation with Delhi government to get this agenda a shape and form.





Annex 1

***Sansadhani* India (Women resource)**

by Sathi all for partnerships(SAFP)

Resources of family, community, market and state are controlled by men, which makes market interest prime even in establishing and maintaining marital relationships. In transforming this system towards gaining primacy of sharing, nurturing and caring neighborhood care mechanisms are needed. The government, leadership and market being the centers of power and resources will have to be tapped to gain resources for women. This needs to happen simultaneously in the cities and villages by inviting their participation in a programme SAFP calls *Sansadhani*.

Sansadhani is meant to connote woman resource. Resource here means credit and training accompanied by land, housing, shelter, training space, warehouse, workspace, information and commercial infrastructure. This resource is visualized as owned by women granted to them at their neighborhood; for use, care, protection and wealth generation.

Sansadhani Program Centre and Zone

The *Sansadhani* process aims to develop a resourced woman in each family. Those specific vulnerable women who are positive, widowed or deserted need to be identified and linked with women who can help them. A neighborhood Gender Resource Centre is already what our government offers. What is needed is a process that empowers women in a ward to own this centre collectively and work along with planners and local governance systems to grant infrastructure, training and credit opportunities to run neighborhood services. A *Sansadhani* center offering links to neighborhood services and other livelihood programmes is envisioned to initiate the development of a Women's Resource Zone to serve communities in each neighborhood.

This centre and zone could have a combination of services besides the livelihood training of women workers. It could have an information and resource unit that gives information on opportunities available to generate resources. It could also work as a placement and registration cell for workers seeking wage labor or contract jobs.

The *Sansadhani* concept has evolved over a period of four years as a response to dealing with the issue both in urban as well as rural areas. In order to implement this concept vulnerable groups like minorities and positive women need to work with others to be included as a part of a larger community. Public consultations could determine opportunities and constraints to seek solutions to develop viable business plans. The role of the market, faith groups, communities and support from the government should be mentioned clearly to suggest how women can be seen as contributing to neighborhood economy.

With the women workers, Positive women networks as well land and housing groups agreeing to increase resources in the name of women, it is imperative that many states and local level bodies interface with the resourced (government, leadership, banks and business houses) as well as communities. The local communities who depend on the local resources have a stake in the regeneration of the resource. The adequate regeneration of the resource can be demonstrated if women's collectives are given explicit lease rights to manage parcels of such land, water forest and water bodies.



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What has happened so far : *Sathi-All for Partnerships* has held more than 98 events with the Consult for Women and Land Rights members and others to promote resource rights for women. Women unorganized sector workers in Kerala have applied *Sansadhani* concept and proposed that such centers could also act as safe migration units that record which labor or worker is traveling from which point for what work on what rate so that the inter state migrant act can be utilized in an institutionalized set up. Workers could register at inter-state bus terminals, or police or railway stations through a computerized tracking system. If software can be developed a system could work to give information to placement cells that can provide for the much needed neighborhood care services needed in urban areas. The safe remittance of money can be done through these centers as well. Salt pan workers and domestic workers in Tamilnadu also have drafted their projects. Positive women network members have developed this idea to get drop in centres in the name of women.

What is needed ahead

The government must have a policy to increase resources in name of women and entrust the commission for women to operate as a one window system to develop a system to implement the increase. It must also commission studies to determine statistics on the ownership of housing, land and resources that women own in a way that an increase from the current status can be planned.

The civil society could organize training and awareness programmes on women land and resource rights with district authorities in a district for district action plans.

What could an individual do?

Assist groups of women identifying resources to apply for short or long term lease for services.

Develop pilot livelihood and placement programmes for women workers with focus on their safe placement in rural areas and cities.

Establish information and training centers under ownership of women groups in urban and rural areas to be the hub to develop a women resource zone in each neighborhood.

Annex 2

Proposal for Sansadhani from Nirmana

Background Information: Two meetings and orientation programme was held in Bawana with Nirmana staff and women from their community to introduce the concept of Sansadhani and look at the possibility of working in Bawana on the issue of women's rights to resource. A group discussion was held with the women who expressed the need for productive resources in the community as many of them had lost their only source of livelihood when they were displaced to Bawana.

Project Goal: Creating a Positive Social Environment. Nirmana believes in creating a warm and secure environment in which the women who come to it immediately begin to experience that they can gain respect, dignity, and possibilities participating in governance of their area with better access to livelihood opportunities and resources in the area.

Project Objective: Nirmana's objective in spreading its work to the urban areas is two fold. On the one hand it will be able to train the women for a sustainable livelihood option and another hand information to access the convergence scheme will enhance their support from the government .

Area Profile: Bawana is located in outskirts of Delhi. Its location is in such a place that people living here don't consider that they are living in Delhi. If at any time they going towards centre of Delhi or any where in Delhi they usually say that "I am going to Delhi". In other words we can say that facility that they were provided (facility that a normal metro city has) in this area is far from a facility that even a poor people of metro city generally get. The area where they have shifted is actually a fertile agricultural land. From this agricultural land DDA is acquired 87 acre of land, in which these people are resettled. Women know agricultural skills and develop horticulture units with assistance from government. The residential area is divided into 8 blocks from A to F. It also has commercial land set aside. Women aspire that the government could lease plots for shops in the name of women's collective. The collective can then make their economic ventures work. For example a group of women want to run a ration shop and dispense the goods from PDS scheme during time that is convenient to women. They also feel that as women they will be sensitive and not likely to be corrupt.

Project Methodology:

- Need assessment
- Training women collectives for group enterprises
- Advocacy and lobby activities for getting infrastructure and credit in the name of women's collective

Location of Work



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The project will be mainly confined in Bawana but will have marketing and placement services that links it with different areas of Delhi. For this there is a need to develop a information centre with communication and internet facilities. The Project envisages the sustainable livelihood option in Bawana as a main target for success. In Bawana the women have different type of expertise and can be more efficient after getting trained. For this purpose there is a need to establish a training center. This training centre needs to be in touch with women and men who can be on call or ready to be mentors of the women groups as they develop their work and resource aspirations.

Target group of the project are the Unorganised Sector Women Workers. Nirmana campaigns to address Social Security of the Unorganised Sector Workers. In its work it wishes to focus on the needs and rights of women workers The workers associated with Nirmana were construction workers who got jobs as e unskilled workers. Most women who are rehabilitated in Bawana have been un employed for long as now they don't get even unskilled work after the age of 50 years. The modern capital extensive machine have thrown women out of job completely. To ensure continuity of their employment, up gradation of skill for women unorganised sector women workers in alternative skills is needed.

Proposed Activities:

From our experience and after the two meetings with unorganized sector women worker Nirmana find out that there is a need a training center of their own skill development for the alternative earning resource.

- Develop livelihood options with Identified target group and draft proposals for submission to local authorities for land and other resources.
- Corner meetings for gather community support for the group livelihood option.
- Vocational training for the group
- Linking women groups to government and community support systems to sustain their enterprises
- Setting up a training and information centre.

Project Outcome

- Awareness about women resources and entitlement from community and government.
- Self empowerment to gain and collectively manage resources for a better future, primarily through information, intervention learnt through workshops.



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