

COMMUNITY MAPPING

SANMAAN



CONTENTS

1. INTRODUCTION

- About Sanmaan 1
- About the Community Mapping 2
- About the Communities 3

2. INSIGHTS FROM COMMUNITY MAPPING

- Chembur community 14
- Ghansoli community 30
- Sathe Nagar community 45

3. CONCLUSION 61

INTRODUCTION

Prerana is a civil society organization that started working in the Red-Light Areas of Mumbai in 1986 first with a view to eliminating second-generation trafficking (ESGT) i.e. trafficking of the children of trafficked victims into the sex trade, allied activities of the sex trade, or illegal labor. To achieve this Prerana evolved several path-breaking interventions, piloted them, built a success story out of each intervention, and disseminated them for wide mainstreaming. Prerana expanded the scope of its intervention to address the issues of the prostituted women of the RLAs especially to fight violence against them and to protect their legal and human rights. It also started addressing other child rights issues, gradually including working with children rescued from commercial sexual exploitation through Post Rescue Operations (PRO), children rescued from begging through its project 'Sanmaan' (the Honour), and child sexual maltreatment through its initiative 'Aarambh' (the Beginning).

ABOUT SANMAAN

Project Sanmaan (which means honor) aims to enable the children found begging on the streets to enjoy their right to wellbeing and dignity and break the intergenerational cycle of backwardness and begging in Mumbai and Navi Mumbai. Through the approaches of prevention, protection, and advocacy, Sanmaan intends to work with the Right holders i.e. the children, adolescents, their families, and other duty bearers with a rights-based, development-oriented approach. Children found begging are not safe and are vulnerable to different kinds of maltreatment and exploitation. Early in 2016, the police authorities in Mumbai started a drive wherein the roads of Mumbai were to be 'cleansed' of the children found begging. The children and their families/adult escorts who were found or suspected to be begging used to be taken into custody and mostly dropped far outside the city limits and away from civilization. A few children were produced before the Child Welfare Committee set up under the Juvenile Justice (Care and Protection of Children) Act, 2015 and were admitted to Child Care Institutions. The children were not only being separated from their parents and institutionalized, but their fundamental rights to education and development were also routinely violated. Though socio-economically marginalized, what compounded their plight was the stigma, the discrimination, and the social exclusion they were subjected to because of their special background of having historically belonged to the 'ex-criminal Tribes', post-1951 called as the 'De-notified Tribes'. Having been inducted into begging was violating the children's right to dignity and well-being and their fundamental rights to survival, development, protection, and participation. The Sanmaan Project started as an intervention to help children rehabilitate better after being rescued and put into the system. Eventually, it also prioritized reaching out to these children and their families to ensure that they have access to their rights and resources. Currently, it works as a field-based intervention initiated by Prerana for the protection and dignity of these children.

ABOUT THE COMMUNITY MAPPING

Purpose of the Activity:

The two communities i.e. Ghansoli and Chembur (where Prerana started work in the year 2018) and a new community i.e. Sathe Nagar (where Prerana's intervention began in November 2020) where children found begging to reside have been mapped. This exercise aimed to understand the demographics of the communities along with various existing services with which children found begging and their families can be linked. This mapping will also help the team in engaging the children more in developmental activities such as school enrolment and follow-up, family counseling, home visits, recreational activities, networking with other organizations working on child rights for sustained education and overall development.

Units of Inquiry:

Adult members of the household.

Sample:

Chembur: Data have been collected from 105 households of the Chembur Community among a total of 210 households.

Ghansoli: Data have been collected from 104 households of Ghansoli Community among a total of 200 households.

Sathe Nagar: Data have been collected from 86 households of Karbala Chawl, Sathe Nagar among the total of 180 households.

Data from the remaining households in all three communities could not be collected as the families were not present during the mapping (most of the families have gone to their natives).

Tools of Data Collection:

Data have been collected using a Semi-Structured Interview Schedule.

The technique of Data Collection:

Door to Door Survey

Data Collection Period:

Chembur: 7th and 8th November 2020

Ghansoli: 1st November 2020

Sathe Nagar: 28th November 2020

ABOUT THE COMMUNITIES

1. CHEMBUR COMMUNITY

A. Brief History of the Community:

The Chembur community started to develop in the 1998 when migrant families from different districts of Maharashtra belonging to different ethnic backgrounds moved to Mumbai city in search of work. Back then most of these people were seasonal migrants, who stayed in this pocket only when they had work in the city. According to the Community Leader, Mr. Bhanudas Kale, many families started coming to the community in search of work around the year 2000 and subsequently settled here.

B. Current Scenario of the Community:

The community consists of a heterogeneous population of different Hindu tribes like Pardhi, Wadari, Waghri, Masanjogi, etc. There are also few Muslim families who have stayed in the community for nearly 15 years.

The Chembur community, which is divided into 6 narrow lanes, currently has 210 households inhabited by approximately 1040 people. Each lane has around 35 homes. The community is located in Chheda Nagar, situated adjacent to the Ghatkopar-Mankhurd Link Road. The people living in the community who seek alms go to different traffic signals posts of Ghatkopar West, Vashi Naka, and a nearby Masjid (mosque).

The community is partly authorized, where 150 among the 210 households are registered and have a Receipt from the Collector's Office (60 houses in 1999, 110 houses in 2011) Among the total 210 households, 60 houses are *Kutchra* and 150 are *Semi Pucca*. Not a single house is completely *Pucca* in the community. Most of the houses in the community have one room of approximately 50-80 sq. ft. size, with a square foot of *Mori* used for bathing and urination. Households located across the Chembur community do not have a formal garbage collection and disposal mechanism. Households dispose off their daily garbage in open spaces, gutters, and sewers, and in empty spaces in and around their settlements which have, over a period of time, been converted into informal dumping grounds. As mentioned by several children of the community during regular outreach visits, open dumping of garbage, accumulated garbage is unhygienic and conducive to the spread of diseases like Malaria, Dengue, Diarrhoea, etc.

Through home visits or follow-up visits of referred children, the team observed that there were several children from the community who beg and support their family income, especially children below the age of 12 years. The children usually are accompanied by an adult or younger children and they are in groups.

A few people of the community are aware of the two helpline numbers viz; 1098 (Childline) and 100 (Police Helpline).

The nearest bus stop and train station to the community are Chheda Nagar and Chembur respectively.

Key Terms

Kutcha House: The walls and/or roof of which are made of material other than those mentioned above, such as unburnt bricks, bamboos, mud, grass, reeds, thatch, loosely packed stones, etc. are treated as kutcha house.

Semi Pucca House A house that has fixed walls made up of pucca material but roof is made up of the material other than those used for pucca house.

Pucca House: A pucca house is one, which has walls and roof made of the following material:
Wall material: Burnt bricks, stones (packed with lime or cement), cement concrete, timber, ekra etc.
Roof Material: Tiles, GCI (Galvanised Corrugated Iron) sheets, asbestos cement sheet, RBC, (Reinforced Brick Concrete), RCC (Reinforced Cement Concrete) and timber etc.

Mori: It's a structure built for bathing, urination, washing of utensils or clothes, or to store water inside or outside a house.

- **Educational Facilities:**

The nearest school to the community is a private school called RBK International Academy, located around 500m from the community. It's an English medium IB continuum school. None of the children from the community are enrolled in this school. Most of the children of the community are enrolled in Limoni Baug School, Ambedkar School, and Apna Ghar, Tilak Nagar which are approximately 3 km, 2 km, and 3 km away from the community respectively. Most of the children of this community attend Marathi and Hindi medium schools.

There is no Anganwadi in the community, there is a Balwadi run by Mumbai Smiles since 2018. The Balwadi which also provides food and clothes is attended by the children of the age group of 3-6 years. On any given day, about 30 children attend the Balwadi.



- **Health Facilities:**

Shatabdi Hospital is the nearest hospital to the Chembur Community located at a distance of 1 Km. The residents of the community often consult the nearby private doctor's clinic. If needed, other than Shatabdi Hospital, they also go to Rajawadi Hospital (especially for childbirth). The mode of transportation to private practitioners or hospitals is Auto rickshaws. There is no Primary Health Centre located near the community.



- **Ward Level Child Protection Committee**

As per the information shared by the District Child Protection Unit, a Ward Level Child Protection Committee has been formulated which covers this community but isn't functional.

- **Local Corporator:**

Mr. Shusham Sawant is the local Corporator for Chembur, who belongs to Bhartiya Janta Party. His office is in Amrut CHS, Near Saibaba Temple, Tilak Nagar. As per the community members they received no support from Mr. Sawant yet. On several occasions including the lockdown phase of COVID-19 in 2020, some people from the community along with the social worker of Prerana had approached the Corporator for getting relief material but he asked Prerana's social worker to contact BMC herself to get any assistance.

- **Child Welfare Committee:**

The Chembur community falls under the jurisdiction of the Child Welfare Committee (CWC), Mumbai Suburban I.

The details of this CWC are as follows:

Sr.no	Title	Details
1	Chairperson	Mr. Shankar Jadhav
2	Members	Adv. Seema Adate, Adv. Rashmi Kamble and Ms. Manik Shinde
3	Address	1.Chembur Children's Home. Opp Anushakti Nagar Depot, Mankhurd 2.Special Home, Deonar
4	Days of Sittings	Monday and Tuesday (Mankhurd), Friday (Deonar)
5	Timings	2.00 pm - 5.00 pm
6	Tenure	May 2018 - May 2021

- **Police Station:**

The nearest Police Station is in Shivaji Nagar which is located 1 Km away from the community. There is no Police beat-box* located close to the community.



- **Ration Shop:**

The Ration Shop closest to the Community is in Limonibaug, located approximately 1 Km away. The residents walk to this shop to avail their monthly ration.



- **NGOs Present:**

Name	Contact Person	Service Provided
Anna Bhau Sathe	Mr. Santosh Thorat	<ol style="list-style-type: none"> 1. Educational support to the children through informal classes. 2. Vocational training to the women. 3. Scholarships to children.
Robin Hood	Ms. Rashmi Balwani	<ol style="list-style-type: none"> 1. Free Health check-up for the families. 2. Ration distribution during Covid-19 lockdown.
Mumbai Smiles	Mr. Vijay Gaikwad	<ol style="list-style-type: none"> 1. Balwadi for children in the age of 3 - 6 years. 2. Ration was provided to the families for a month during Covid-19 lockdown

**Beat system of Policing is a significant and wholly indigenous concept in neighborhood policing. In police terminology, a beat is a territory and time that a police officer patrols. Beat boxes are the smallest police units to handle grievances of a specific area. Police are deputed at the beat boxes to address complaints. Beat policing is based on traditional policing (late 19th century) and utilizes the close relationship with the community members within the assigned beat to strengthen police effectiveness and encourage cooperative efforts to make a safer community.*

2. GHANSOLI COMMUNITY

A. Brief History of the Community:

The residents of Ghansoli Community have been living there for about 8 years. They used to stay at the Ghansoli railway station and were evicted and given the current location as an alternative place to live. The police officials and the Local elected Corporator shifted the families to the location near Ekvira Transports after which the settlement came into existence.

B. Current Scenario of the Community:

A total of 200 males and 200 females stay in the Ghansoli community. The population is heterogeneous consisting of people from different tribes like Pardhi, Teli, Sunni Muslim, etc. The community is unauthorized where there are around 200 houses, which are all Semi Pucca. Most of the houses in the community have a *Mori* which is used for bathing and urination.

There are two temples in the community, used by followers of Hinduism. The people in the community migrate seasonally. Through home visits and follow-up visits of referred children, the team had observed that there were several children from the community who begged and supported their family income, especially children below 12 years of age. The children are usually accompanied by an adult or younger children and they are in groups.

The people of the community are aware of two helpline numbers- 1098 (Childline) and 100 (Police Helpline).

At the time of data collection, we found no NGOs were working in the community.

No toilets are built for the community and hence, open defecation is practiced by the people. A specific location in the community has been selected for garbage disposal. Moreover, during the outreach visits in the community, it has been observed that there is a prevalence of substance abuse in the community.

The nearest bus stop and train station to the community are Millennium Bus Park and Ghansoli respectively.

- **Educational Facilities:**

The community has a Municipal school, Bhutavali Marathi Medium School for children up to standard 8th. The school is at a distance of 1 km from the community and children walk to the school. The details of the School Management Committee are not known. Due to lockdown, the schools were shut and despite many attempts, the team could not meet any staff or management of the school. The community neither has an Anganwadi nor a Balwadi.

- **Health Facilities:**

There is a Primary Health Centre (PHC) at a distance of 2 km from the community which the families consult when they have minor health issues like colds, coughs, etc. The families either use Auto rickshaws as a mode of transportation or walk to the Health Centre. Immunization services are provided at the PHC for pregnant mothers. The nearest hospitals are the Navi Mumbai Municipal Corporation Hospital in Vashi or Rajmata Hospital in Airoli.



- **Ward Level Child Protection Committee**

There is no Ward Level Child Protection Committee formed in the Ghansoli ward of Navi Mumbai.

- **Local Corporator:**

Mr. Chandrakant Patil is the Local Corporator for Ghansoli Community, who belongs to Bhartiya Janta Party. His office is in Mahape, Ghansoli. During lockdown due to the COVID-19 situation, food was provided to the families from the Local Corporator's office.

- **Child Welfare Committee:**

The community comes under the jurisdiction of the Thane Child Welfare Committee which functions out of Children's Home in Ulhasnagar. The Chairperson of the Thane CWC is Dr. Sudhir Sawant. The timings of the CWC's functioning are not known. At the time of data collection, the CWC was operating virtually, and if there was a case for which an in-person meeting was required the CWC would meet in Ulhasnagar Children's Home.

The details of this CWC are as follows:

Sr.no	Title	Details
1	Chairperson	Dr. Sudhir Sawant
2	Members	Adv. Shubhadha Vidwans, Ms. Sunita Babhulkar
3	Address	1. Shanti Bhawan Gandhi Road, Ulhasnagar -5 2. Court Naka, Thane (West)
4	Days of Sittings	Tuesday and Thursday (Ulhasnagar), Friday (Court Naka)
5	Timings	1:00 PM - 4:00 PM
6	Tenure	May 2018- May 2021

- **Police Station:**

The nearest police station is Rabale MIDC. There is one Police beat box located close to the community.



- **Ration Shop:**

The Public Distribution System (PDS) is at Mahape from where only a few families of the community receive ration. The majority of them do not possess a ration card. It is at a distance of 2.5 Kms from the community and the mode of commuting is by an auto-rickshaw.



- **NGOs Present:**

At the time of data collection, no NGOs were found to be working in the community.



3. SATHE NAGAR COMMUNITY

A. Brief History of the Community:

Karbala Chawl*, Sathe Nagar settlement started getting habituated around the year 1995 and is located near Mankhurd - Ghatkopar link road. The community primarily consists of a migrant population from states like Uttar Pradesh, Bihar, Karnataka, and various districts of Maharashtra.

Those from Maharashtra belong to districts like Nanded, Latur, and Aurangabad who migrated to Mumbai (then Bombay) in search of livelihood. The street living population, especially, the Pardhi tribe from South Bombay, who were displaced due to constant eviction by the police, finally settled in Karbala Chawl, Sathe Nagar. The local Corporator in 1995 turned a blind eye to this emerging settlement which was getting populated on the creek and wetlands. Today, the area is populated by more than 2000 people.

B. Current Scenario of the Community:

Karbala Chawl lies along the roadside of Ghatkopar - Mankhurd link road, beside Mankhurd Fire brigade, and is one of the communities in Sathe Nagar. Karbala Chawl stretches over approximately 2-3 sq. km area comprising more than 500 houses, which are divided over approximately 20 lanes consisting of a mixed population. The houses in the community are partly authorized, however, there is no data on the number of authorized houses in the community. The entire community is situated beside a huge drain, which is used for disposing of garbage or open defecation. Karbala Chawl comprises a mixed population, people from different religions or castes reside here. However, it has been observed that every lane has over 90% families belonging to one dominant caste or religion (90% of families residing in a particular lane are from the same caste or religion.)

The houses in the community are Semi *Pucca*, where the walls of the houses are built of bricks and cement, the roof of aluminum sheets. Every house is approximately 50 sq. ft. in size, with a sq. foot of *Mori* used for bathing and urination. Each lane has approximately 20 houses. The families usually wash their clothes and utensils outside the house. Each lane has a small open drainage system, through which the water used for washing clothes and utensils is let out into the large drain of the community. The houses beside the drains have a peculiar stench emitting, along with increased mosquito infestation due to proximity to the drainage system.

***Note: The information mentioned is described as shared by the community members.**

The community has a public toilet, which is used by the residents of this community.

Through home visits or follow-up visits of referred children, the team observed that there were several children from the community who beg and support their family income, especially children below the age of 12 years. The children beg at Mankhurd or Shivaji Nagar or Indian Oil Nagar in the traffic signals, temples, or near bus stops. The children usually are accompanied by an adult or younger children and are found in groups.

Another observation is that the older children, above the age of 13 - 14 years are considered as working population by their families. Some children are involved in selling dry snacks, balloons, *gajra* (flower garlands), etc. on trains. Few children are involved in cleaning the drains. This an obstacle to their education and overall development. Moreover, during the outreach visits in the community, it has been observed that there is a prevalence of substance abuse among children below 18 years in the community.

Through interaction with community leaders and members, the team found out that child marriage is prevalent in the community. Girls are married between 14-16 years and within a year of marriage, they often give birth.

The nearest bus stop and train station to the community are Chheda Nagar and Mankhurd respectively.

- **Educational Facilities:**

The nearest school to Karbala Chawl, Sathe Nagar community is Deonar Municipal School, Govandi. The school is 0.5 km away from the community. The children have to cross the highway and railway tracks to reach the school.

Deonar Municipal School is a Marathi Medium school for children up to 8th standard. As the school has been shut down due to lockdown, the team could not get details regarding the Management Committee of the school.

There is no Balwadi in the community. Door Step School from August 2020 has begun working in Karbala Chawl. Door Step School has a mobile school that is used to conduct informal classes. Few of the children between the age group of 9 years and 12 years attend these classes. The Mobile classes are conducted between 2:00 PM to 4:00 PM.

There is an Anganwadi in the community, but the Anganwadi Sevika rarely visits the community. The families have shared that they are not content with the functioning of Anganwadi Sevika. As per the residents, the children do not benefit from the Anganwadi. The community leader had shared an incident sharing that the Anganwadi Sevika would visit the community during inspections from her office, invite the children by offering food, and presented that as part of her work to her superior authorities. No one in the community knows the name of Anganwadi Sevika.



- **Health Facilities:**

The nearest government hospital for Karbala Chawl is Rajawadi Hospital, which is 1.5 km away from the community. The families in Karbala Chawl, consult private doctors at Shivaji Nagar or in Indian Oil Nagar before visiting the government hospital. The families visit Shatabdi Hospital or Rajawadi Hospital, especially for childbirth. The mode of transport to a private practitioner or Government Hospital is by Auto rickshaw. There is no Primary Health Centre (PHC) near the community. There is an Anganwadi in the community, however, no nutritional supplements are provided by the Anganwadi to pregnant women or adolescent girls, or children below 6 years of age. The Anganwadi was shut during the visits.



Many children at the age of 12 years consume Ghutka or Chunna. The older children, especially males have been observed to smoke cigarettes or bidli. Some children in the age group of 15 - 17 years are into other substance abuse ('button' (local drug) and other drugs).

- **Ward Level Child Protection Committee:**

As per the information shared by District Child Protection Unit, a Ward Level Child Protection Committee has been formulated, but it seems to be only on paper and was inactive at the time of mapping.

The team has observed that the community is not safe for girls and women, especially in the evening. In such a situation activating the Ward Level, Child Protection Committee is necessary to create safe spaces for children. No one in the community knew about the Ward Level Child Protection Committee.

- **Local Corporator:**

Ms. Samiksha Satare is the local Corporator of Karbala Chawl, who belongs to Shiv Sena. Her office is in Mhada Colony, PMG Nagar. As per the community leader, the local corporator is currently helping them get registered water supply connections for the community.

- **Child Welfare Committee:**

Sathe Nagar community also comes under the jurisdiction of the Child Welfare Committee, Mumbai Suburbs II. The details of which have been mentioned earlier.



- **Police Station:**

The nearest police station is Lallubhai Police station, near Mankhurd.



- **Ration Shop:**

The community members didn't know where the nearest ration shop was. None of the families who were surveyed availed services from the Public Distribution System. The families with ration cards also did not avail of the services.



- **NGOs Present:**

As per the community members, currently, Door Step School works in the community. Door Step School works from 1:00 PM - 2:00 PM and conducts informal classes for the children. Maths and language subjects are taught to the children in this mobile school.



INSIGHTS FROM COMMUNITY MAPPING

1. CHEMBUR COMMUNITY

1. Population Distribution:

GENDER AND AGE-WISE DISTRIBUTION

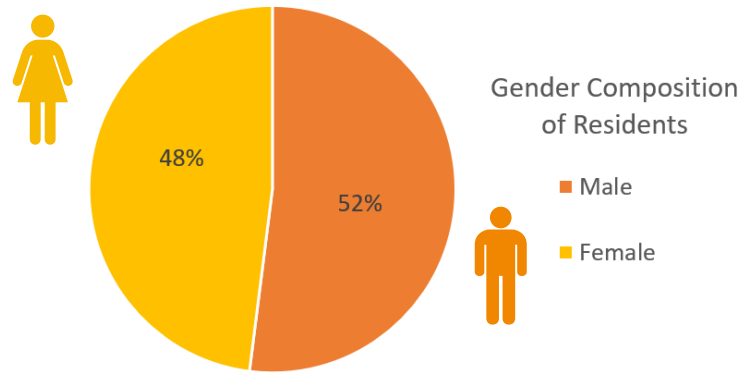


Figure 1: Gender Distribution of the Respondents and their family member

The mapping data suggests that in the Chembur community, the number of females is slightly more than the number of males. Figure 1 shows the gender distribution of the respondents of the Chembur Community. As portrayed in the figure, among the total population of 541, 279 are females (52 %) and 262 are males (48 %).

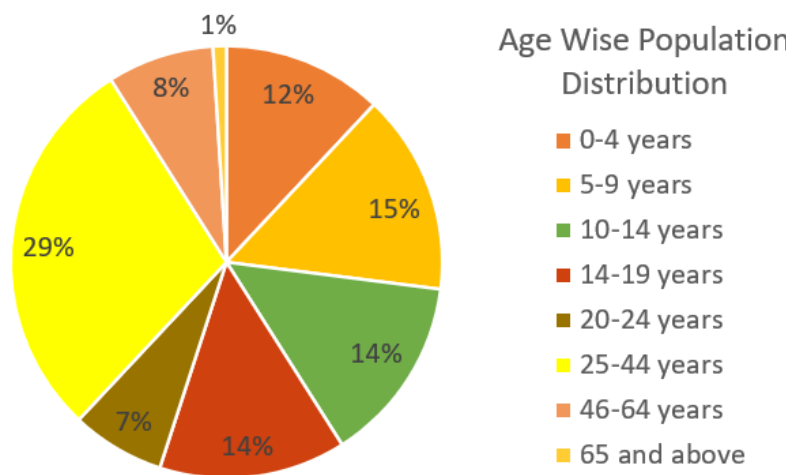


Figure 2: Age-wise population distribution in the surveyed household

Figure 2 displays the age-wise population distribution among the respondents, showing 155 respondents (29 %) cover the major chunk of the population falling in the age group of 25 to 44 years followed by 82 children (15 %) aged between 5-9 years and 74 children (14 %) aged between 10 to 14 years. The lowest share of the population is of the elderly population aged 65 and above. There are only 8 people (1 %) in the community who are 65 years and above.

Age Group	No of Female Population	%
0-4 Y	36	13%
5-9 Y	46	16%
10-14 Y	30	11%
14-19 Y	35	13%
20-24 Y	20	7%
25-44 Y*	82	29%
46-64 Y*	24	9%
65 and above	6	2%
Total	279	100%

Table 1: Age-wise distribution of Females

Age Group	No of Male Population	%
0-4 Y	30	11%
5-9 Y	36	14%
10-14 Y	44	17%
14-19 Y	40	15%
20-24 Y	18	7%
25-44 Y*	73	28%
46-64 Y*	19	7%
65 and above	2	1%
Total	262	100%

Table 2: Age-wise distribution of Males

Tables 1 and 2 display the age-wise distribution of the female and male population in the community respectively. Similar to the above pie chart, both for females and males the maximum share of the population (29 % and 28 %) fall under the age group of 25 to 44 years. For the females, a significant number of population (13 %) fall under the age group of both 0 to 4 years and 14 to 19 years. Whereas for males, most population fall under the age group of 25 to 44 years (28%), followed by the age group of 10 to 14 years (17%). For both males and females, the population decreases with increased age. This is because with age when they leave the workforce many men and women go back to their native places and stay there. This community is inhabited mostly by the working population who are in the age group of 25 to 44 years and their children.

**These age groups have wider gap than the rest of the age groups in the table. This has been an error from our side while formulating the table.*

RELIGIOUS AND CASTE COMPOSITION

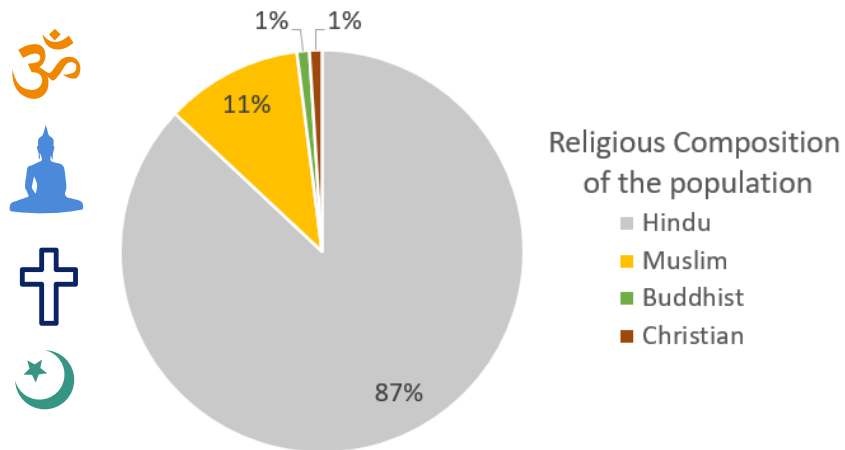


Figure 3: Religious Composition of the Population

The above pie chart displays the religious composition of the surveyed families. Although there are people from other religions too, most people of the Chembur community are Hindus. From the pie chart, it can be seen that 91 respondents and their family members (87%) follow Hinduism and 12 respondents (11%) follow Islam. There are only two families (comprising 1% each) in the community who follow Christianity and Buddhism.

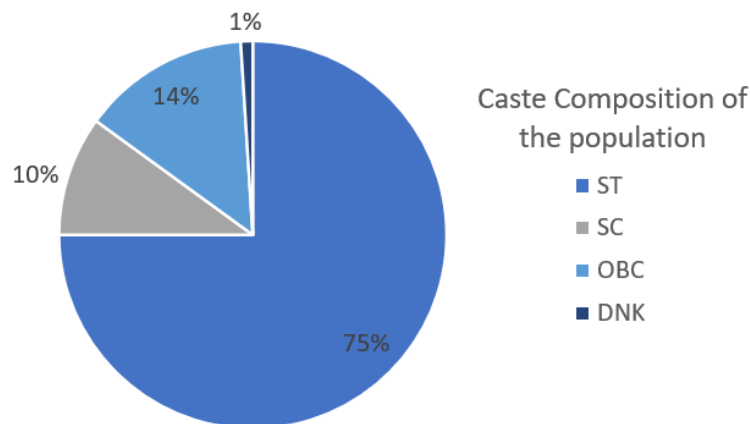


Figure 4: Caste Composition of the Population

Figure 4 shows the caste composition of the population of the Chembur Community. As the pie chart suggests, 79 respondents (75%) among the total 105 are 'Scheduled Tribes', 15 belong to 'Other Backward Classes' (14%) and 10 are 'Scheduled Castes' (10%). Among all the respondents there was 1, who did not know which caste his family belongs to.

Among the Scheduled Tribes, 42 families are Wadaris (53%), followed by 16 Pardhis (20%). Here most Wadaris are 'Mathe Wadari' and Pardhis are 'Gao Pardhi'. The rest belong to different tribes of Maharashtra, Andhra Pradesh, and Karnataka like Waghri, Masan Jogi, Kurhade, Bilram, Mule Tekole, etc. Among the OBCs most are Muslims (80 percent) of the Sunni sect followed by Chamar, Maratha, Sutar, etc. The Scheduled Caste population here is majorly Budaga Jangams (50 percent) followed by Jai Bheem, Matang, etc.

2. Persons with Disabilities:

According to World Health Organization (1980), disability is an umbrella term, covering impairments, activity limitations, and participation restrictions. An impairment is a problem in body function or structure; an activity limitation is a difficulty encountered by an individual in executing a task or action; while a participation restriction is a problem experienced by an individual in involvement in life situations. The onset of disability can be by birth or acquired during later stages of life. There are 21 types of disabilities in the Rights of Persons with Disabilities Act, 2016. Locomotor disability and intellectual disability are two of the disabilities mentioned in this Act."

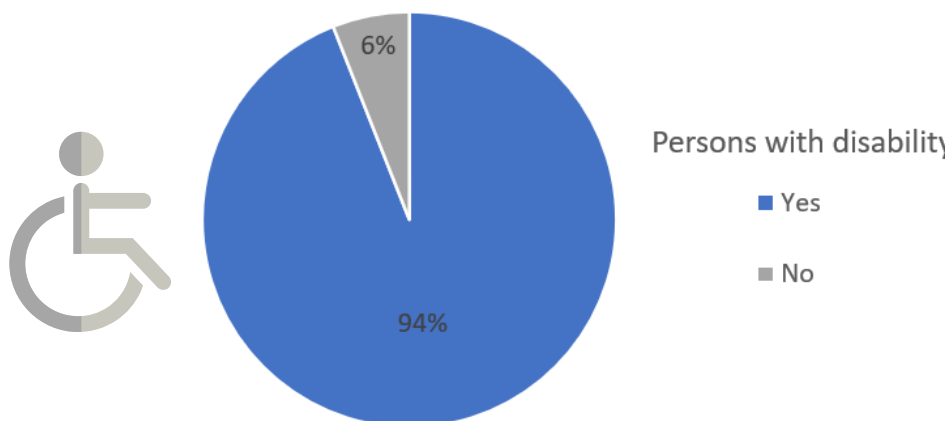


Figure 5: Persons with Disabilities

The above pie chart shows the percentage of disabled people among the surveyed population in the community. Among 105 respondents, 6 (6%) reported having one disabled person in each of their households.

There are 3 females of the different age groups in the community who have a locomotor disability (Difficulty in walking) (2 females from the age group of 5-9 years and 25-44 years) and intellectual disability (1 female from the age group of 5-9 years). Among the 6, the rest 3 are males of the different age group who have a locomotor disability like difficulty in walking (2 male from the age group of 10-14 years and 15-19 years) and paralysis (1 male from the age group of 25-44 years). The physical disabilities have resulted in reduced mobility for which they face barriers in participating in many activities.

3. Occupational Structure:

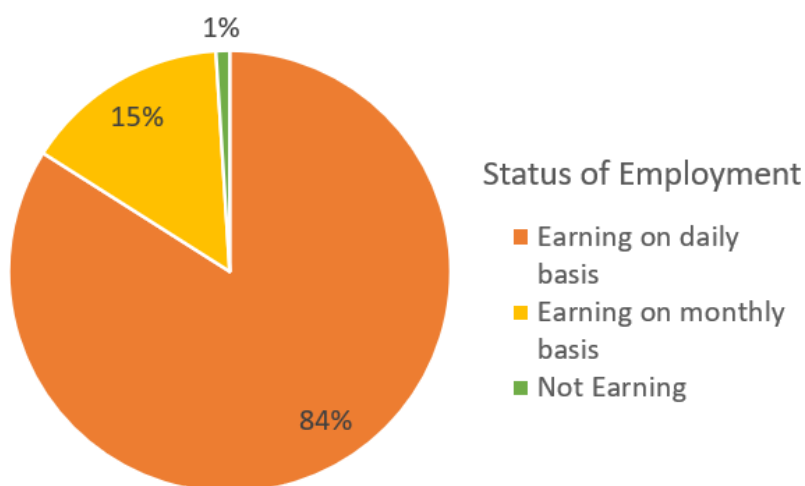


Figure 6: Status of Employment among the Families of the Respondents

Figure 6 portrays the status of employment among the earning family members' of the respondents. The people of the Chembur community are engaged in multiple livelihood activities.

As it shows in the pie chart, among 105 respondents only 1 (1%) is not employed currently. Among the rest, 94 (~90%) respondents have reported that their family earns on a daily basis and 10 (~10%) have reported having a family member(s) earning on a monthly basis. The main income of the daily wage earners comes from the wages earned from casual labor.

Occupation	No. of Respondents	%
Earning on Daily Basis	94	89.52
Construction Worker	83	88%
Gutter Cleaning	7	7%
House Painting	1	1%
Rag Picking	2	2%
Begging	1	1%
Earning on Monthly Basis	10	9.52%
Hired by BMC Contractors for cleaning work (sewage and streets)	1	10%
Driver	5	50%
Petrol Pump (as petrol filler)	1	30%
Domestic Help	3	4%
Not Earning	1	0.95%
NA	1	100%
Grand Total	105	100%

Table 3: Occupation of the Families of the Respondents

The families who are engaged in daily wage earning are majorly associated with construction work (88%) who find work on infrastructure project sites involving the construction of buildings, roads, and laying down of underground water pipes or optical fiber cables, followed by gutter cleaning (7%) and other work like house painting, rag picking, begging, etc. On the other hand, the families who earn on a monthly basis are majorly associated with driving auto-rickshaws or matadors (50%), domestic help (30%) and working as a toilet cleaner, working in petrol pumps, etc.

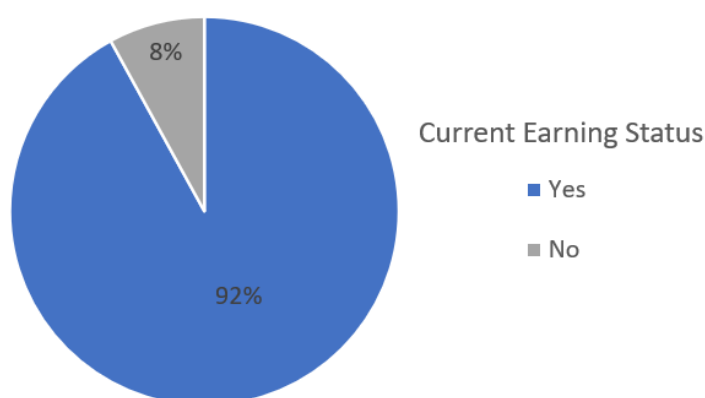


Figure 7: Current Earning Status among the Families of the Respondents

Among the 105 respondents, only 8 respondents (8%) have reported having no one in the family who is earning currently. All the other respondents have someone or the other in their families who are earning. The families who do not have earning members currently are unemployed since the lockdown was imposed, and still not got any work that matches their skillset. This 8% of families who are not working currently are surviving with the help of ration and sanitary material provided by different organizations and individuals.

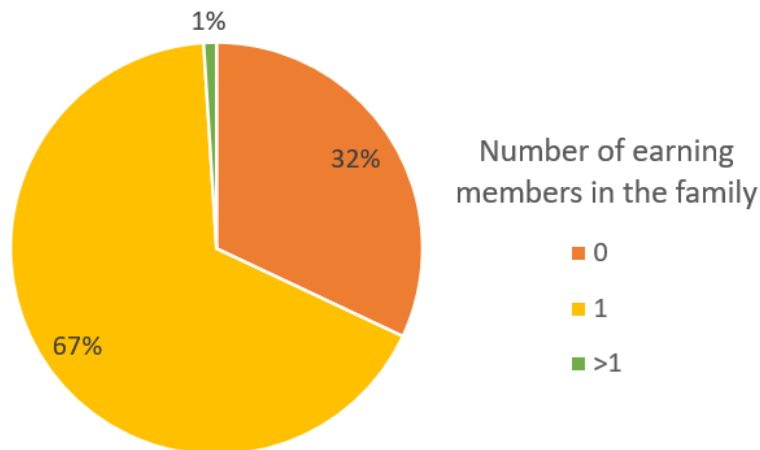


Figure 8: No. of Earning Members in the Family

Figure 8 shows the number of earning members in the family who are currently earning. It can be seen from the pie chart that, among the 105 respondents only in one household there is no earning member. In this household, there is no adult male member present. The mother can't go to work as she has to take care of the children who are very young. The family survives with the support they receive from their relatives. Among the rest, in 70 households (67%) currently, there is only one earning member who is majorly male and in 34 households (32%) there are more than 1 earning member. Women in these households mostly work in the house and their labor is not monetized.

4. Basic Services Available in the Household:

ELECTRICITY SUPPLY

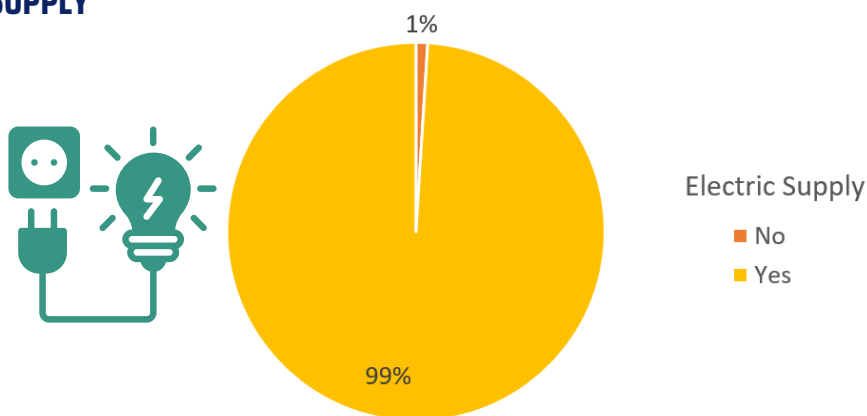


Figure 9: Status of Electricity Supply at the Household

As shown in figure 9 every mapped household except for one has an electricity supply. The household which does not have an electricity supply is inhabited by a seasonal migrant family. The family does not stay in the community permanently and spends most of the months of a year in their native place at Jalna. However, none of the 104 mapped households have access to legal metered electricity connection and they access electricity by paying a meter holder in the neighborhood or through illegal connection taken by tapping the main lines.

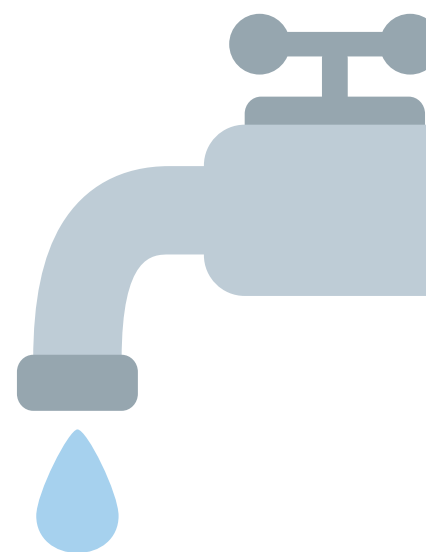
Amount Paid for Electricity Supply	No. of Respondents	%
YES	100	96%
100/Month	2	2%
200/Month	97	97%
300/Month	1	1%
NO	4	4%
Do not pay anything	4	100%
Grand Total	104	100%

Table 4: Amount paid for Electricity Supply

Among the 104 families who have electricity connections, 100 households (96%) pay on a monthly basis for getting electricity. Given the lack of a formal legal connection, those paying for illegal connections are at the mercy of the monopoly of an agent who charges anything between Rs. 100/- to Rs. 300/- a month for such connections. The families who are not paying any amount for electricity are relatives or family members of this agent.

WATER SUPPLY

Every mapped household of Chembur community has access to potable water 24x7, throughout the year, except in summers when sometimes slight irregularity of water supply takes place. In this community, families living in both non-notified, as well as partly authorized settlements, do not have legal access to water. As most of these households are located in non-notified settlements they have illegal sourcing of water. The lack of access to legally piped water across settlements has given rise to a parallel illegal system with agents and middlemen monopolizing water prices. The families here spend anywhere between Rs. 100/- to 200/- a month on the water for both drinking and household purposes which they source from paid illegal connections. However, as mentioned by some of the respondents the amounts that they pay are for the maintenance of the pipeline through which water gets supplied.



ACCESS TO TOILET

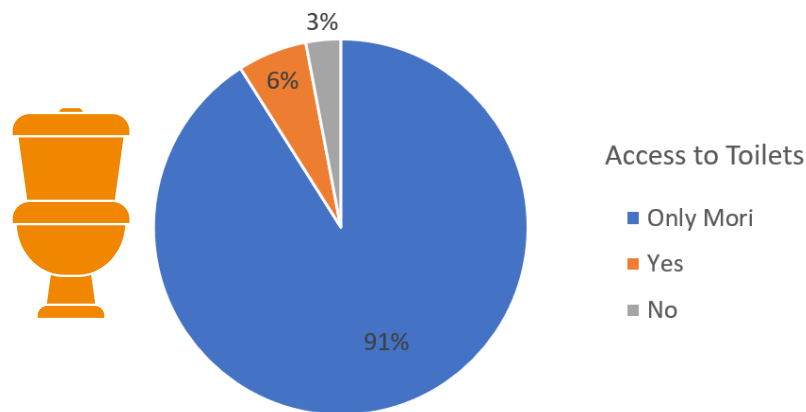


Figure 10: Access to Toilets

As displayed in figure 10, 96 (91%) among 105 mapped households have only Mori at their household. Among the remaining 9 households, 6 (6%) have proper toilet and bathroom facilities inside the household, and 3 households neither have a mori nor a proper toilet. These families resort to open defecation and also bathe in the open indicating a total lack of privacy as well as creates a situation of vulnerability; especially for women and girl children.

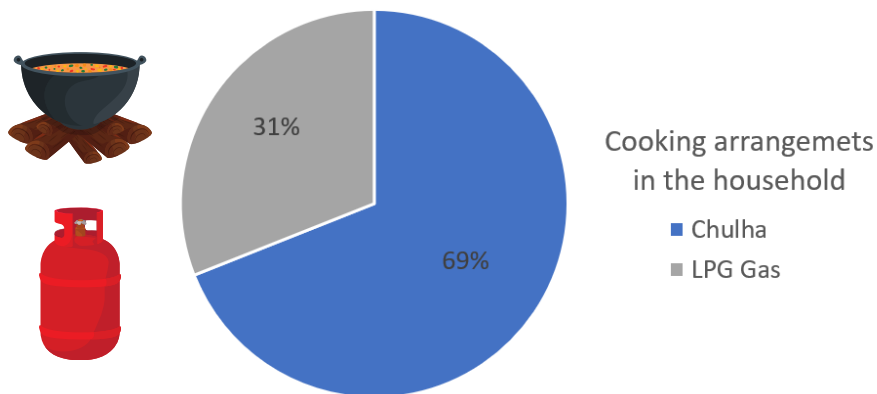


Figure 11: Cooking Arrangement at the Household

The above pie chart shows the cooking arrangement in the households of the Chembur Community. In the community majority of the respondents (69%) cook meals using Chulha while 31% use LPG gas. The families using Chulha collect firewood either from the backside of the community or buy cardboard boxes from the market. In Monsoon the families using Chulha generally buy the firewood at a rate of Rs.7 per Kg. Among the 33 families who use LPG gas 22 families (62%) get the cylinders in black whereas 11 (38%) have a proper gas connection. However, none of the respondents and their families procure free gas under Pradhan Mantri Ujjwala Yojana (PMUY). The people living in the community did not know that gas cylinders were given free of cost to the poorer section of people for three months during the lockdown and also, where to approach for procuring free gas connection, which resulted in not getting any benefit of this social welfare scheme during the pandemic.

Amt paid for Cooking Fuel	No. of Respondents	%
Chulha	72	69%
100 - 200/ month	1	2%
300 - 400/ month	1	2%
NA	70	96%
LPG gas	33	31%
<500 per month	5	9%
500-1000 per month	23	83%
>1000 per month	5	9%
Grand Total	105	100%

Table 5: Amount Paid for Procuring Cooking Fuel

The price for the 14.2 kg LPG gas cylinder used by the respondents was the same pre-lockdown and during the lockdown as well. The cylinder was being sold for anywhere between Rs 700- Rs 1000/cylinder. Among the LPG gas users, most of the families (83%) pay between Rs.500 to Rs.1000 per month. Among the 72 families (69%) who use Chulha for cooking only 2 (2%) purchase firewood and pay between Rs.100 to Rs.400 per month.

Pradhan Mantri Ujjwala Yojana (PMUY) is a Central Govt. Scheme which aims to safeguard the health of women & children by providing them with a clean cooking fuel – LPG, so that they don't have to compromise their health in smoky kitchens or wander in unsafe areas collecting firewood. The scheme was launched by the Prime Minister of India Narendra Modi on 1st May 2016 to distribute 50 million LPG connections to women of BPL families.

Source: <https://pmuy.gov.in/>

5. Status of Immunization among the Children:

Immunization is the process whereby a person is made immune or resistant to an infectious disease, typically by the administration of a vaccine. Immunization helps protect the child from life-threatening diseases. It also helps reduce the spread of disease to others. Vaccines stimulate the body's own immune system to protect the person against subsequent infection or disease. Immunization Programme in India was introduced in 1978 as 'Expanded Programme of Immunization' (EPI) by the Ministry of Health and Family Welfare, Government of India. Ministry of Health and Family Welfare, Government of India provides several vaccines to infants, children and pregnant women through the Universal Immunisation Programme.

Source: https://www.nhp.gov.in/Immunization_ms

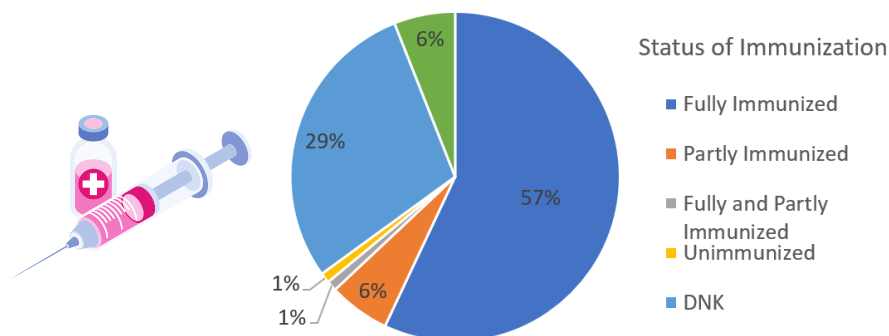


Figure 12: Status of Immunization among Children

Figure 12 highlights the status of immunization among the children in the 105 surveyed households. As per the respondents, in 57% of the households all children are fully immunized*, although they could not remember against which disease the vaccines were given to their children and also who was the immunizing agent. In 31 households (31%) the respondents did not know if the children of their families got the vaccines. In 6 households (4%) children are partly immunized**, as the parents there tend to not vaccinate their children as vaccination sometimes results in fever, rashes, etc. In one house (1%) there are some children who are fully immunized - some are partly immunized and in another (1%) none of the children are immunized.

NATIONAL IMMUNIZATION SCHEDULE

AGE	VACCINES GIVEN
Birth	Bacillus Calmette Guerin (BCG), Oral Polio Vaccine (OPV)-0 dose, Hepatitis B birth dose
6 Weeks	OPV-1, Pentavalent - 1, Rotavirus Vaccine (RVV)-1. Fractional dose of Inactivated Polio Vaccine (fIPV)-1, Pneumococcal Conjugate Vaccine (PCV)-1*
10 Weeks	OPV-2, Pentavalent - 2, RVV-2
14 Weeks	OPV-3, Pentavalent - 3, fIPV-2, RVV-3, PCV-2*
9-12 Months	Measles & Rubella (MR)-1, JE-1**, PCV-Booster
16-24 Months	MR-2, JE-2**, Diphtheria, Pertussis & Tetanus (DPT)-Booster -1, OPV-Booster
5-6 Years	DPT-Booster-2
10 Years	Tetanus & adult Diphtheria (Td)
16 Years	Td
Pregnant Mother	Td-1, Td-2 or Td-Booster***

* PCV in selected states/districts: Bihar, Himachal Pradesh, Madhya Pradesh, Uttar Pradesh (selected districts) and Rajasthan; in Haryana as state initiative

** JE in endemic districts only

*** One dose if previously vaccinated within 3 years

6. Availing Social Welfare Scheme:

As reported by the respondents, none of their families enjoy the benefit of any social welfare schemes provided by the Central or State Govt. The children who were enrolled in Municipal corporation run schools used to get Mid-Day Meals in the schools, which they are not getting now as the schools are shut because of the COVID-19 pandemic. When asked about getting LPG gas under Ujjwala Yojana, all the respondents have reported to have not availed of this scheme. Since free gas connection under this schemes are given to the adult women of the BPL families, women need to provide their Panchayat or municipality issued BPL certificate, BPL Ration Card on their names and a Photo ID card like Aadhar Card or Voter ID Card to apply for free gas under this scheme. Not having most of these documents barred the families from getting free gas connection under Ujjwala Gas Yojana.

7. Identity and Other Entitlement Document:

The following two diagrams show the possession of a Caste certificate among the adults and children of the community respectively. From figure 13 which portrays the possession of caste certificate among adult, it can be seen that only 34 among the 105 respondents (32%) have at least one adult family member in the household who has a caste certificate, while in the majority of the households (68%) nobody has caste certificate. Many of the respondents do not even know what a caste certificate is.

Possession of caste certificate among adults

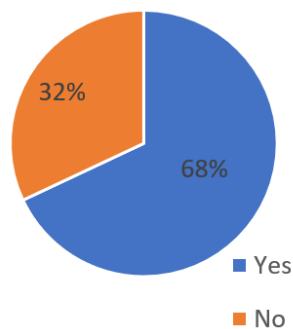


Figure 13: Caste Certificate among Adults

Possession of caste certificate among children

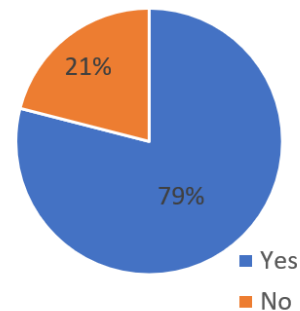


Figure 14: Caste Certificate among Children

In 83 households (76%) among 105, none of the children has a caste certificate. In the remaining 22 households (21%) one or more children possess caste certificates which is again kept in their native places for some.

* **Fully immunized:** Child who had received all doses of vaccine for which he/she was eligible by age.

** **Partly immunized:** Child had not fully immunized but received only one or two doses of vaccine for his/her age as per schedule.

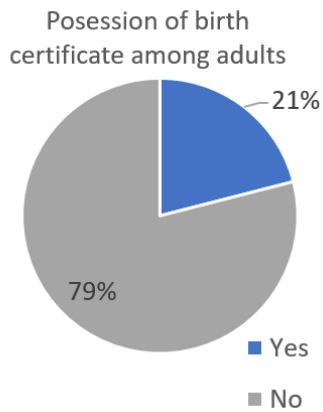


Figure 15: Birth Certificate among Adults

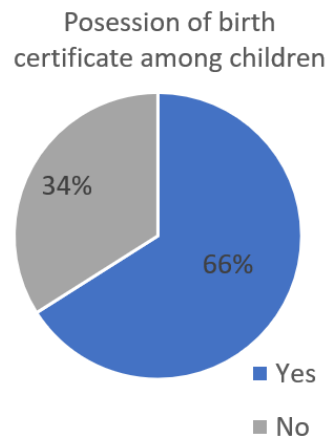


Figure 16: Birth Certificate among Children

Figure 15 and 16 shows the possession of birth certificate among the adults and children of the household respectively. From the two above pie charts it can clearly be understood that, as compared to the adults, more children possess a birth certificate. Among 105 households, in 83 (79%) none of the adult family members have birth certificates. Whereas, for children, in 69 households (66%) all the children have birth certificates.

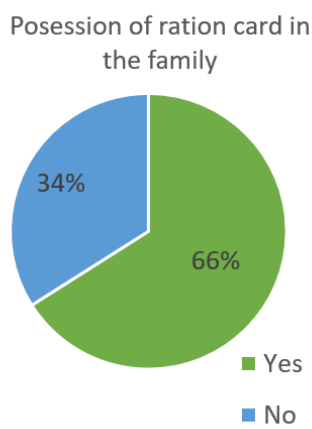


Figure 17: Possession of Voter ID Card

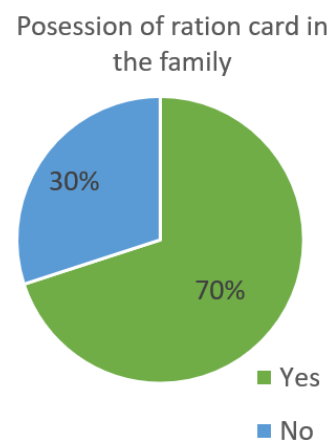


Figure 18: Ration Card in the Family

Saffron Ration Cards

- ✓ Families having annual income above Rs.15,000 and below Rs.1 lakh
- ✓ None of the members in the family should have four-wheeler mechanical vehicle (excluding taxi).
- ✓ The family in all should not possess four hectare or more irrigated land.

Figure 17 and 18 shows the possession of Voter Identity Card and Ration Card in the family respectively. In 87 households (83%) of the total 105, at least one adult has a voter identity card. In most of the houses, the head of the family who is a male member has this card.

Among the 105 households, 69 (66%) families possess ration cards and the rest 36 (34%) do not have them or lost them. The families who have a ration card have saffron ration cards.

Possession of Aadhaar Card among Adults

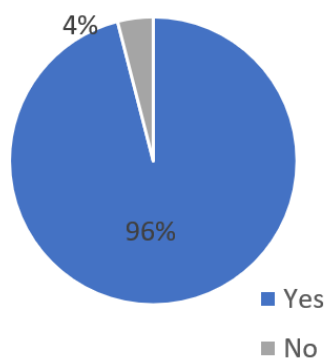


Figure 19: Aadhar Card among Adults

Possession of Aadhaar Card among Children

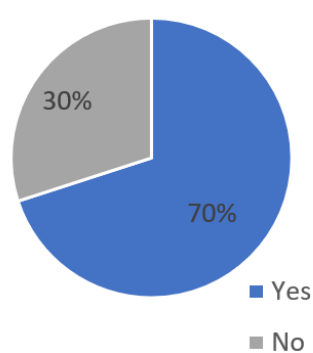


Figure 20: Aadhar Card among Children

Other Identity Documents in the surveyed households:

Apart from the above-mentioned identity documents in most of the household (91%) at least one member has PAN Card. Apart from that, the ones who are in the driving profession have driving licenses too.

8. Migration:

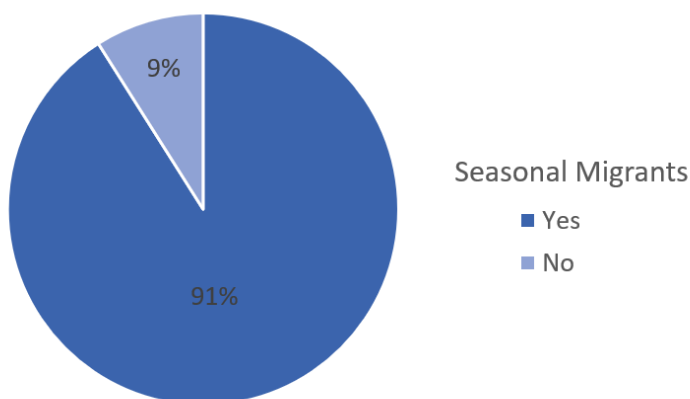


Figure 21: Seasonal Migration among the Respondents

From figure 21 it can be seen that only 9 families (7%) are seasonal migrants. The rest 96 (93%) stay in the community permanently and go to their native places during different festivals. Among the 9 families who migrate for work to Mumbai stay here for 3-4 months in a year when they get work. Six of these families seasonally migrate from different districts of Maharashtra like Solapur, Osmanabad, Pune, Raigad, and Thane district. There are three families one migrated from Uttar Pradesh, Goa, and the other from Gulbarga district of Karnataka.

9. Ownership of Household Items:

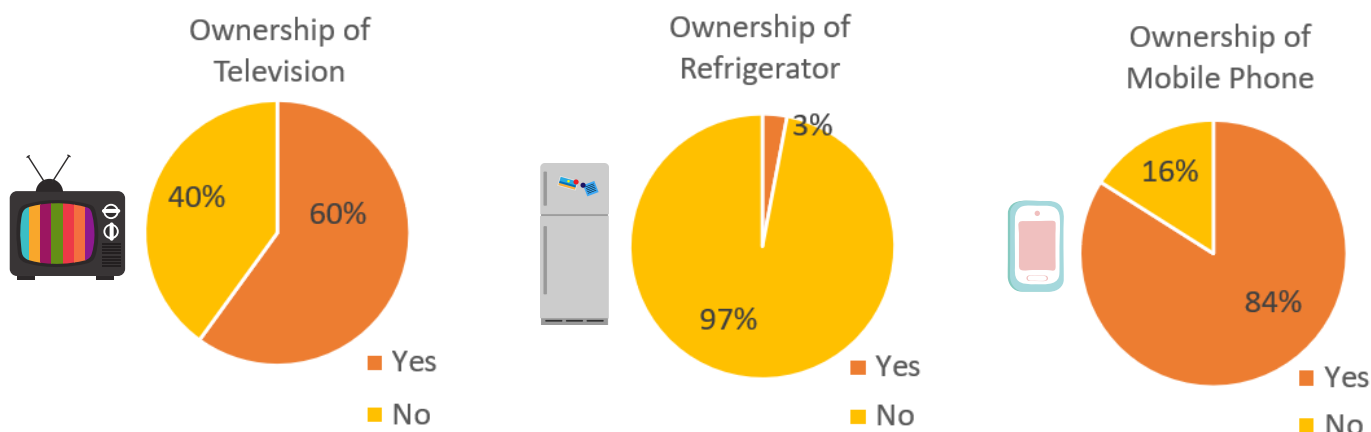


Figure 22(i): Ownership of Household Items

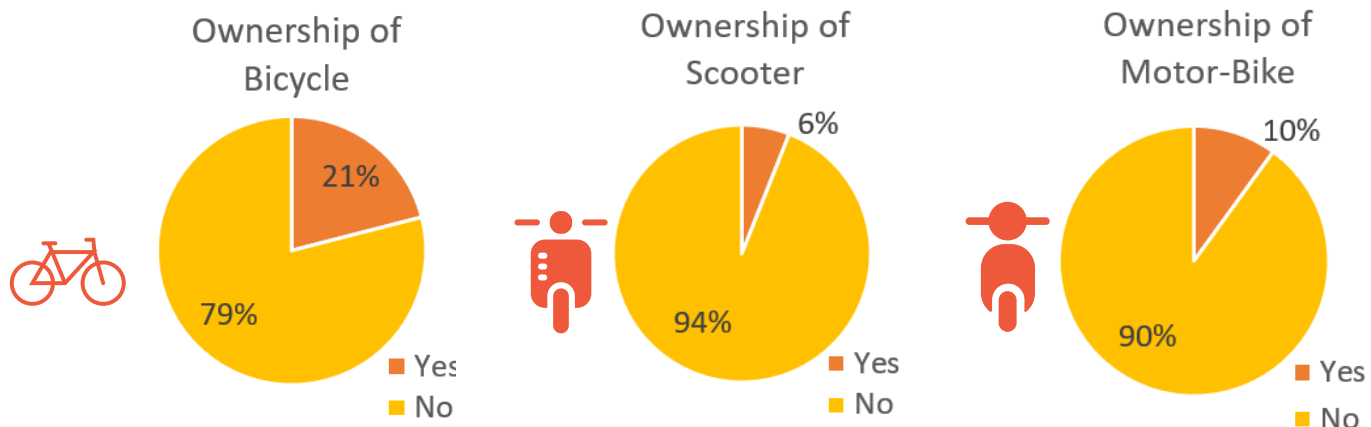


Figure 22 (ii): Ownership of Household Items

Figure 22 shows the ownership of household items in the community. Among the 105 households 63 (60%) have television, 3 (3%) have fridge, 88 (88%), 22 (21%), 6 (6%) have scooter and 11 (10%) have motor cycle. The mobile phone owners mostly have bar cell phones which are not smartphones. The families who have cell phones have 1 - 2 phones in the household. The working member usually carries the cell phone to their workspace. The owners of scooters and motorbikes are an all-male population who use to travel to their workplace.

10. Status of Education Among the Children:

From the data collected during mapping, it can be seen that there are 231 children in the community who fall in the school-going age group, among which 182 children (~79%) are enrolled in different schools. While conversing with the families the team found out children in the community attend the following schools among which some are BMC schools.

- Swami Muktanand High School
- Limoni baug Municipal school, Govandi
- Aamchi Shala Tilak Nagar
- Patvardhan High School
- Maharashtra Akke Vardhman School
- Dr. Babasaheb Ambedkar School
- Ghatla Municipal School
- Alkosar Urdu High School
- Shivam Municipal School, Mankhurd

The young children aged between 3 and 6 attend Balwadi run by Mumbai Smiles in the Community. During the outreach visits, the team learned from two young adolescent girls that in the community child marriage among girls is quite prevalent hence many girl children tend to drop out from school after attaining menarche. During the lockdown since all the schools are shut some children who have smartphones at their house and have internet connections do online classes. But since most of the family do not have smartphones or sufficient internet data pack they can't attend online classes currently. During the free time, most of these children go to sell items like garbage bags, earrings, hair clips, toys, pens, pencils, etc, or go to seek alms sometimes.

2. GHANSOLI COMMUNITY

1. Population Distribution:

GENDER AND AGE-WISE DISTRIBUTION

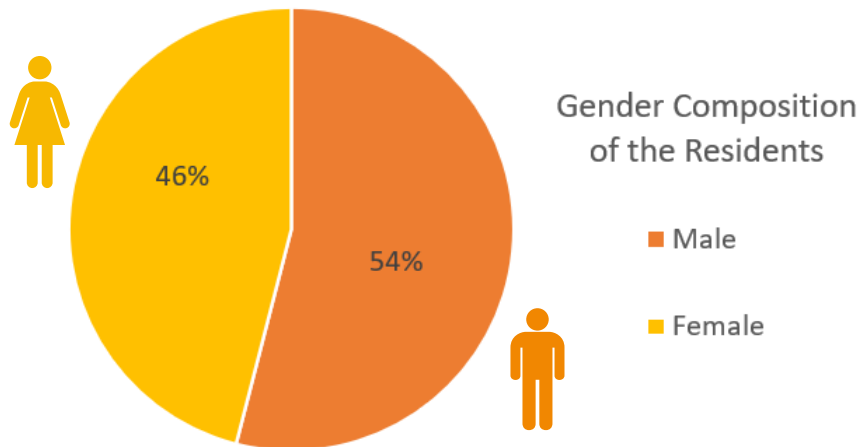


Figure 1: Gender Distribution of the Respondents and their Family Members

Figure 1 shows the gender distribution of the respondents of the Ghansoli Community. As portrayed in the figure, among the total population of 363, 197 are males (54%) and 166 are females (46%).

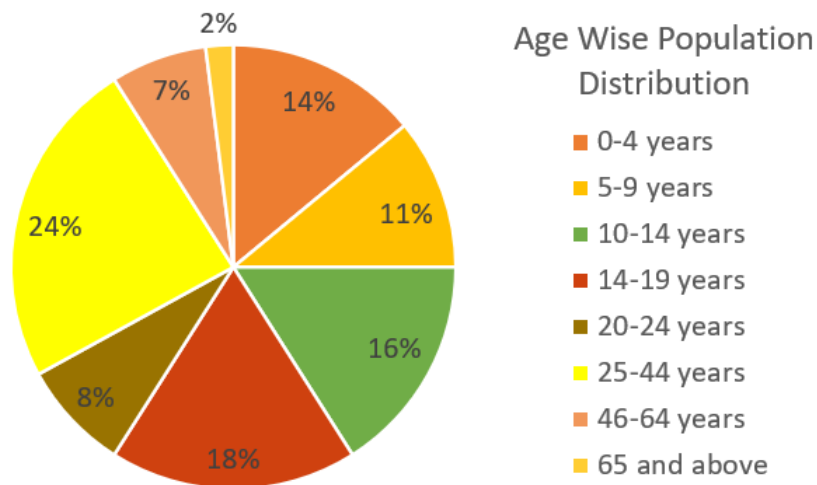


Figure 2: Age-wise Population Distribution in the Surveyed Household

Figure 2 displays the age-wise population distribution among the respondents, where it can be seen that 88 respondents (24%), i.e., majority of the population fall under the age group of 25 to 44 years followed by 64 children (18 %) aged between 14-19 years and 57 children (16 %) aged between 10 to 14 years. 53 children (15%) and 39 children (11%) belonged to 0 to 4 years and 5 to 9 years of age respectively. The lowest share of the population is of elderly population aged 65 and above. There are only 7 people (2 %) who are 65 years and above.

Age Group	No of Female Population	%
0-4 Y	20	12%
5-9 Y	18	11%
10-14 Y	21	13%
14-19 Y	31	19%
20-24 Y	16	10%
25-44 Y	43	26%
46-64 Y	16	10%
65 and above	1	1%
Total	166	100%

Table 1: Age-wise distribution of Females

Age Group	No of Male Population	%
0-4 Y	33	17%
5-9 Y	21	11%
10-14 Y	36	18%
14-19 Y	33	17%
20-24 Y	14	7%
25-44 Y	45	23%
46-64 Y	9	5%
65 and above	6	3%
Total	197	100%

Table 2: Age-wise distribution of Males

Tables 1 and 2 display the age-wise distribution of female and male population in the community respectively. A total number of 166 females and 197 males were surveyed during the mapping of the Ghansoli Community. Among females, the majority population, 43 females (26%), belonged to the age range of 25 to 44 years and the least in the age range of 65 years and above, i.e., only one female (1%). In a similar pattern, among males, the majority belonged to the age range of 25 to 44 years, i.e., 45 males (23%) and the least in the 65 years and above age range, i.e., 6 males (3%).

* These age groups have wider gap than the rest of the age groups in the table. This has been an error from our side while formulating the table.

RELIGIOUS AND CASTE COMPOSITION

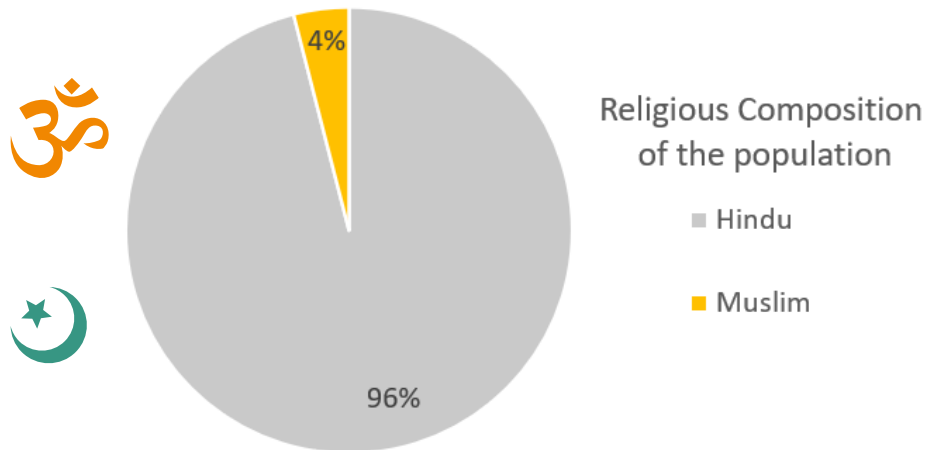


Figure 3: Religious Composition of the Population

The above pie chart shows that a majority of the Ghansoli community respondents belong to the Hindu religion, that is about 100 respondents out of a total of 104 making it 96.15%, while the remaining 4 respondents (3.85 %) are Muslims.

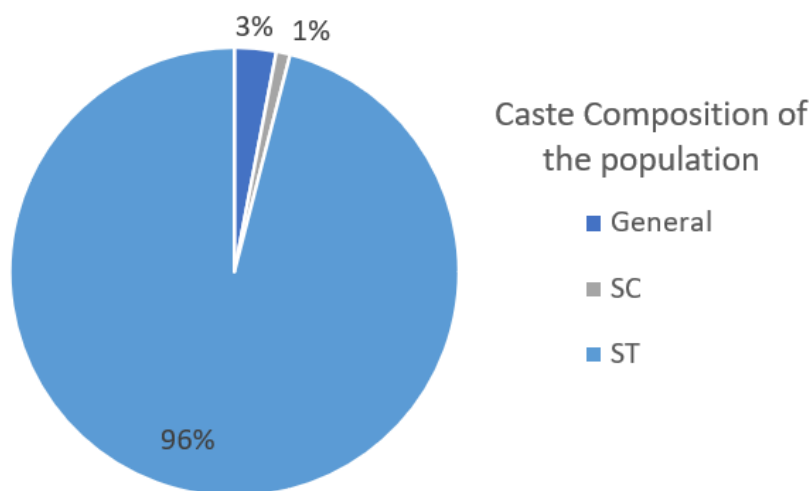


Figure 4: Caste Composition of the Population

The above figure shows the caste distribution of the respondents. As is evident from Figure-4, the maximum number of respondents were from the ST category- 100 respondents (96%) followed by the General category- 3 respondents (2.88%) and the SC category- 1 respondent (1%).

Among the Scheduled Tribes, 96 families are Pardis (92%), followed by 2 Muslim Sunnis (1.92%). Under the General category, one family (0.96%) is Maratha, and two families (1.92%) are not aware of their caste and hence, Not Known. Under the SC category, only the South sub caste- one respondent (0.96 %) is there.

2. Persons with Disabilities:

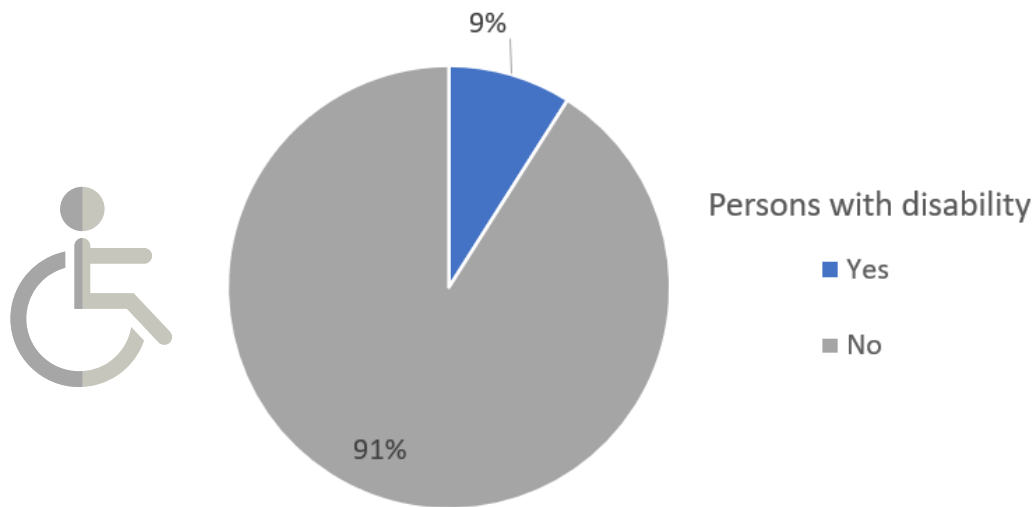


Figure 5: Persons with Disabilities

Figure 5 shows the number of respondents with a disability. Only 9 respondents (8.65%) were found to be persons with disabilities. While the rest of the 95 respondents (91.35%) of the respondents, i.e., the majority did not fall into the category of persons with disability. In the 9 households surveyed, there were two persons with visual impairment (a female and a male), one female with speech impairment, one female with locomotor disability, one female with hearing impairment, and 4 persons with physical impairment (3 females and 1 male).

3. Occupational Structure:

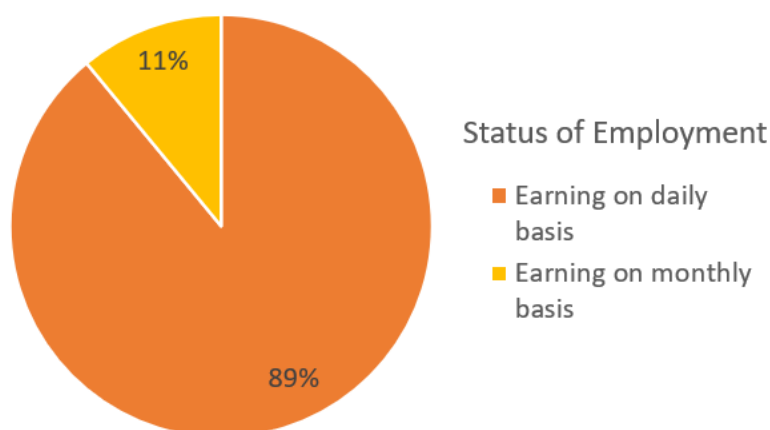


Figure 6: Status of Employment among the Families of the Respondents

Figure 6 portrays the status of employment among the earning family members of the respondents. The people of Ghansoli community are engaged in multiple livelihood activities. As is shown in the pie chart, among 104 respondents, 93 respondents (~89%) have reported that their family earn on daily basis and 11 respondents (~11%) have reported to have family member(s) earning on monthly basis.

Occupation	No. of Respondents	%
Earning on Daily Basis	93	89.42
Construction Worker	44	42%
Daily Wager - Selling Items	46	44%
Helper	1	1%
Road Construction Worker	1	1%
Other source of earning (beg)	1	1%
Earning on Monthly Basis	11	10.58%
Shopkeeper	3	3%
Helper	2	2%
Working in a private company	2	2%
Driver - Gas Tempo	1	1%
Cleaner in a Hospital	1	1%
Construction Worker	1	1%
House Keeper	1	1%
Grand Total	104	100%

Table 3: Occupation of the Families of the Respondents

In table 3 it is shown that among the daily wage earners, the majority of the respondents, 46 (44.23%), earn by selling items like gajra, flowers, earrings, dustbin bags, etc., followed by construction workers- 44 respondents (~42%). Other occupations under daily wage earners are a helper (one respondent) and road construction worker (one respondent). One household's source of earning is by begging. Among the monthly earners, three respondents were running a grocery shop, two respondents (~2%) each was earning by working in a company and as a helper. There was one respondent each working as a gas tempo driver, cleaner in a hospital, construction worker, and housekeeping.

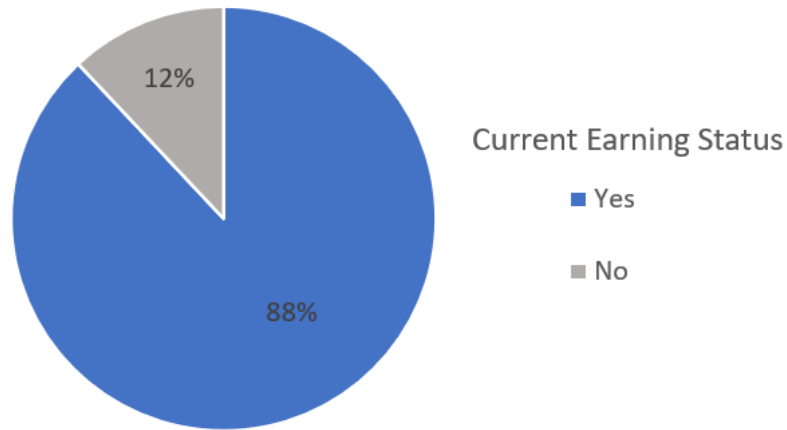


Figure 7: Current Earning Status among the Families of the Respondents

Out of the total of 104 surveyed households, 92 respondents (88%) have reported having at least one earning member in the family while the rest of the 12 respondents (12%) do not have any member who is currently earning.

The occupation and thereby the earnings of people surveyed have been affected by the COVID-19 pandemic, where the people were not able to go to work because of the lockdown.

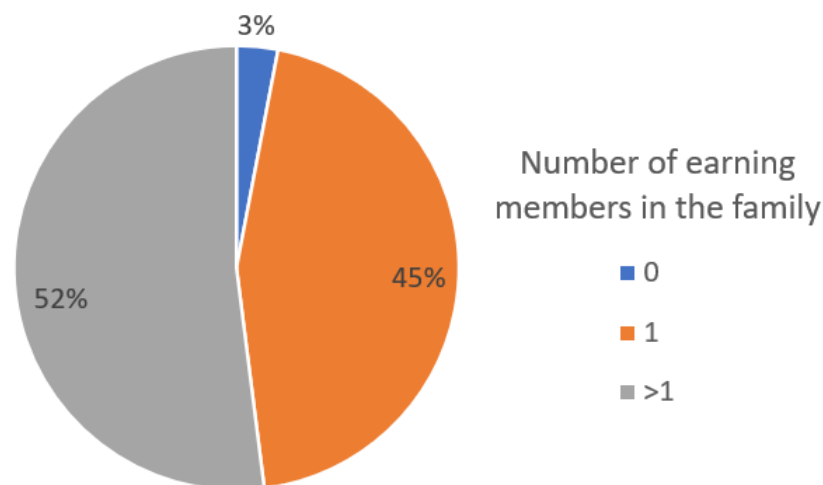


Figure 8: No. of Earning Members in the Family

The above figure depicts that out of the total of 104 households, 54 households (52%) have more than one earning member followed by 47 (45%) have one earning member and 3 households (3%) with no earning member.

4. Basic Services Available in the Household:

ELECTRICITY SUPPLY

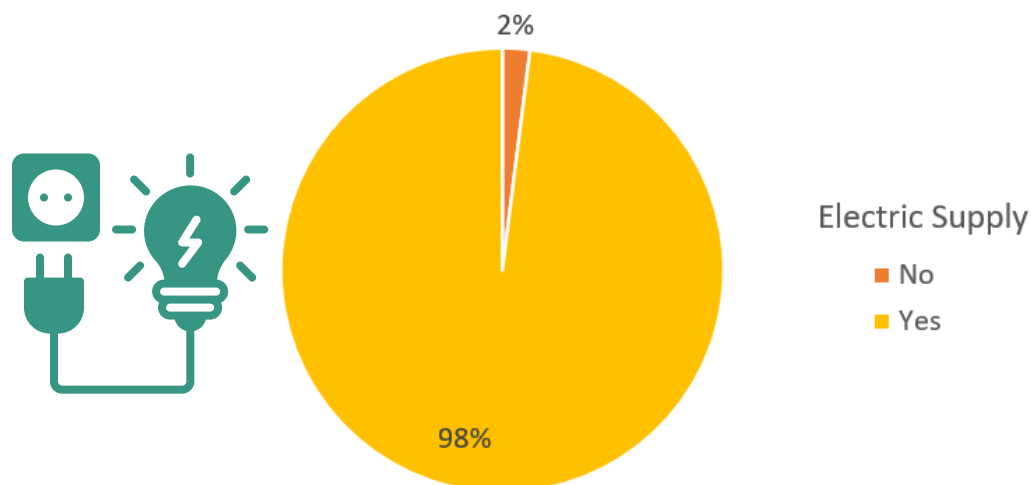


Figure 9: Status of Electricity Supply at the Household

Figure 9 depicts that 102 households (98%) out of a total of 104 households have electricity available in their house. Only 2 households (2%) do not have an electricity supply. The source of electricity for 100 households (96%) is through illegal connection taken by hooking while that for the other 2 households (1.92%) is not known.

Amount Paid for Electricity Supply	No. of Respondents	%
YES	102	98%
200/Month	72	69%
300/Month	3	3%
NA	27	26%
NO	2	2%
Do not pay anything	2	2%
Grand Total	104	100%

Table 4: Amount paid for Electricity Supply

Among the 102 families who have electricity connections, 72 households (69%) pay Rs. 200/ month as the amount for electricity. For 3 households (3%) the amount paid is Rs. 250/month.

WATER SUPPLY

Water is available for the household of all 104 respondents, while 2 respondents' (1.92%) source of water supply is the municipality, the remaining 102 (98.08%) admitted to having other sources of the supply, mainly illegally sourcing of water which is stolen from the pipelines. For 2 respondents, remained not applicable.

The water is available throughout the year for all the respondents, one respondent (1%) pays Rs 100 per month for this water supply, another (1%) pays Rs 20 per month, the remaining 102 respondents (98%) pay no charges. The families pay around Rs. 100- 200 per month for the repairing of the pipeline.



ACCESS TO TOILET

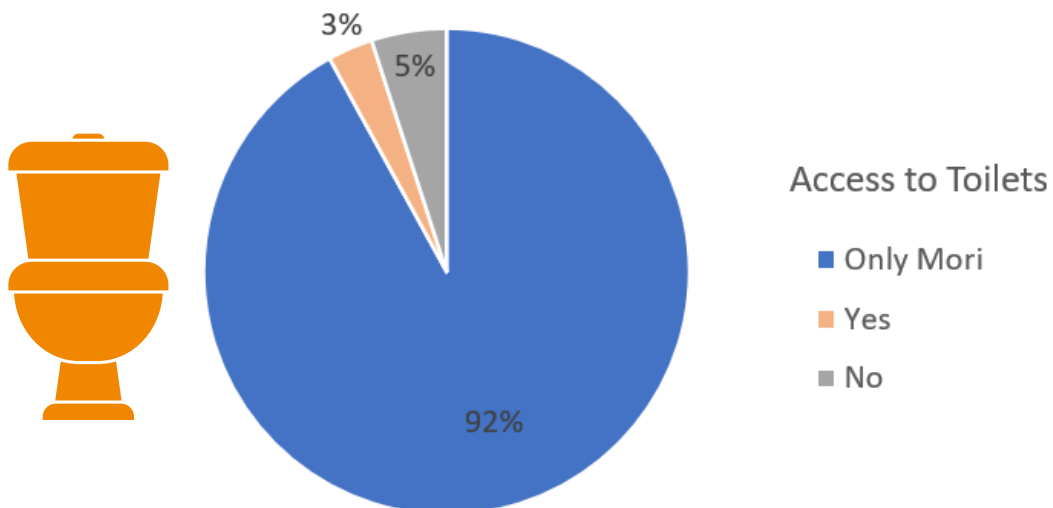


Figure 10: Access to Toilets

Through the above figure (Figure 10), it is known that 3 respondents (3%) have toilets inside the house, while 5 (5%) have no toilets, and 96 respondents (92%) have only a Mori (a small partitioned area inside their house for washing clothes and utensils, bathing, and for urination where there is no toilet in the household). The households with a Mori or no toilets resort to open defecation. Three out of the total families who practice open defecation, use open space for both bathing and toilet.

COOKING ARRANGEMENT

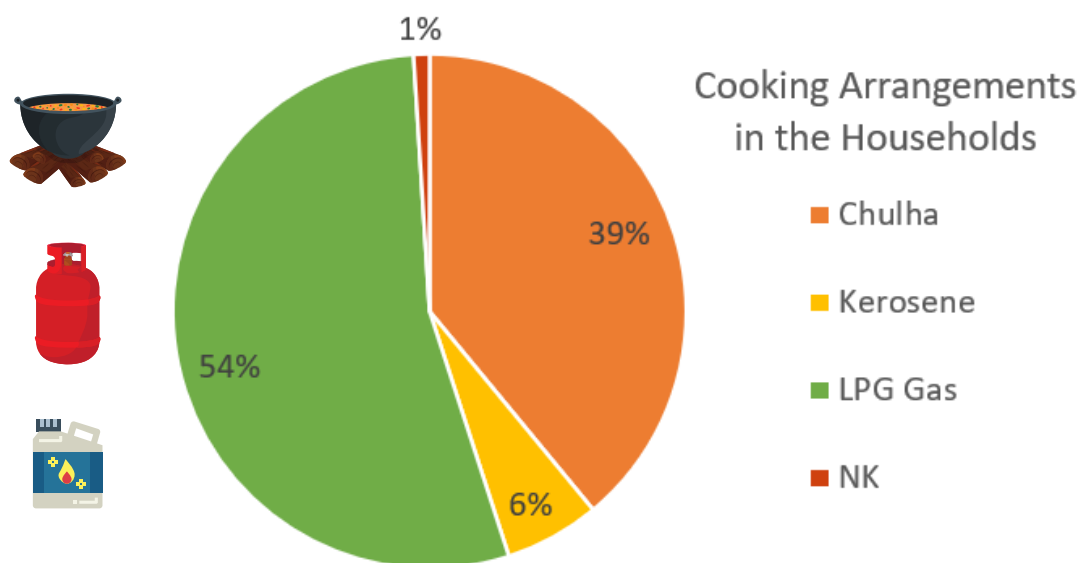


Figure 11: Cooking Arrangement at the Household

The majority of the households, i.e., 56 (54%) are using LPG Gas as a medium of cooking fuel, while other 41 households (39%) are using Chulha. In very few households, 6 (6%) are using kerosene as a medium of cooking. In the 9 households (8.65%) where Chulha is used, the majority of them shared that their source of fuel is wood from the backside or nearby trees, others also use wood from sources like the company (5 households- 4.81%), forest (6 households- 5.77%), wooden boxes from the market (2 households- 1.92%). The major source of procuring LPG Gas in the surveyed households was by buying it illegally from the dealers (44 respondents- 42.31%). The majority of the households, i.e., 6 households (5.77%) that use kerosene buy it from general stores.

The table on the next page shows that out of 41 households who use Chulha as cooking fuel, 10 households (24%) pay Rs. 100-200 per month for it and 2 households buy the cooking fuel for the Chulha at Rs. 40-50 per gunny. For the 56 households that use LPG as a source of cooking fuel, 26 households (46%) pay Rs. 500- 1000 per month for the cooking fuel followed by 22 households (39%) who pay less than Rs. 500 per month. 6 households (11%) pay more than Rs. 1000 per month for procuring LPG. Out of the 6 families (6%) who use kerosene as the cooking fuel, 3 households (50%) pay Rs. 70-100 per liter for procuring it while the amount for the other 3 households (50%) was not known.

Amt paid for Cooking Fuel	No. of Respondents	%
Chulha	41	39%
100 - 200/ month	10	24%
40-50/gunny	2	1%
NA	15	36%
NK	14	34%
LPG gas	56	54%
<500 per month	22	39%
500-1000 per month	26	46%
>1000 per month	6	11%
NA	1	1%
NK	1	1%
Kerosene	6	6%
70-100/ litre	3	50%
NK	3	50%
NK	1	1%
Grand Total	104	100%

Table 5: Amount Paid for Procuring Cooking Fuel

5. Status of Immunization among the Children:

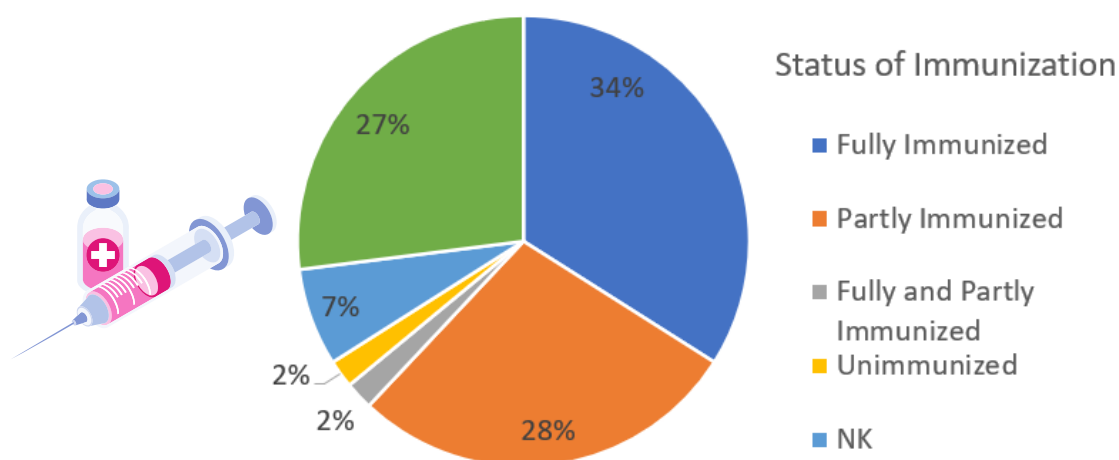


Figure 12: Status of Immunization among Children

The above table shows that out of 104 households, 36 households (34.62%) are fully immunized followed by 29 households (27.88%) that are partly immunized. Only 2 households (1.92% of total households) are unimmunized. There are 2 households (1.92%) where some members are fully immunized while others are partly immunized. Very few households, only 2, are unimmunized (1.92%).

6. Availing Social Welfare Scheme:

The data from the community mapping shows that no respondents (out of 104) of the Ghansoli community are availing any Welfare Schemes that are provided by the State or Central Government.

7. Identity and Other Entitlement Document:

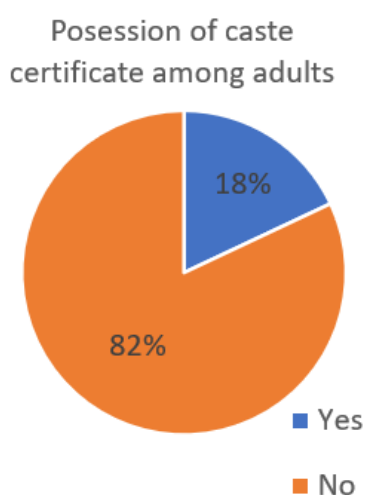


Figure 13: Caste Certificate among Adults

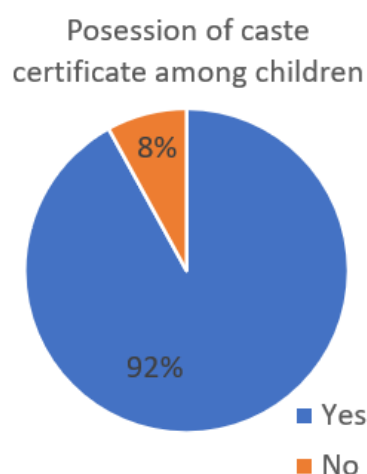


Figure 14: Caste Certificate among Children

The above two figures show the possession of a Caste Certificate among the adults and children of the community respectively. In figure 13 it can be seen that among adults, only 19 of the 104 respondents (18%) have at least one adult family member in the household who has a caste certificate. In the majority of the households (82%) no adult member in the family has a caste certificate. In figure 14 it can be seen that 96 households (92%) among 104 mapped households, none of the children has a caste certificate. In the remaining 8 households, one or more children possess a caste certificate.

Possession of birth certificate among adults

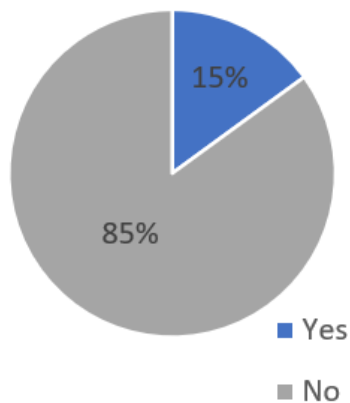


Figure 15: Birth Certificate among Adults

Possession of birth certificate among children

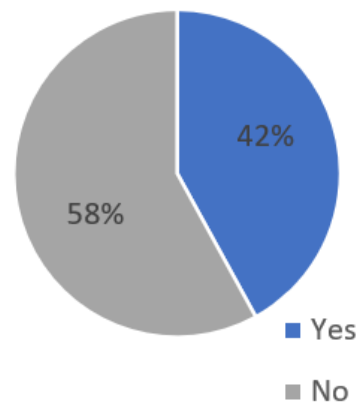


Figure 16: Birth Certificate among Children

Figure 15 and 16 shows the possession of birth certificate among the adults and children of the household respectively. From the above two pie charts it can clearly be understood that, as compared to the children, more adults possess a birth certificate. Among 104 mapped households, in 88 (85%) none of the adult family members have birth certificates. Whereas, for children, in 44 households (58%) all the children have birth certificates.

Possession of voter ID card

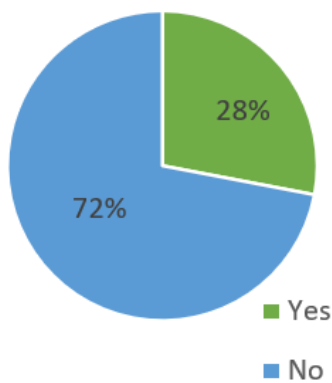


Figure 17: Possession of Voter ID Card

Possession of ration card in the family

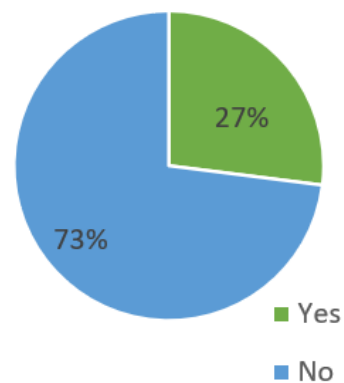


Figure 18: Ration Card in the Family

Figure 17 and 18 shows the possession of Voter Identity Card and Ration Card in the family respectively. In 29 households (28%) of the total 104, at least one adult has a voter identity card. In most of the houses, 75 (72%) no adult members in the family have a voter id card.

Among the 104 mapped households, 28 (27%) families possess ration cards and the rest 76 (73%) do not have them. Out of the 104 households, in 7 households (7%) at least one child has a ration card.

Possession of Aadhaar Card among Adults

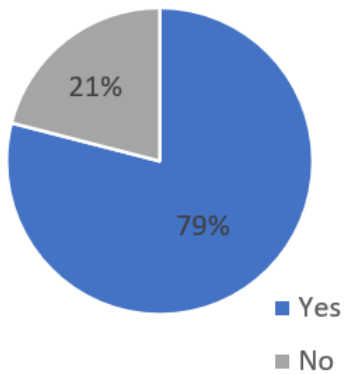


Figure 19: Aadhaar Card among Adults

Possession of Aadhaar Card among Children

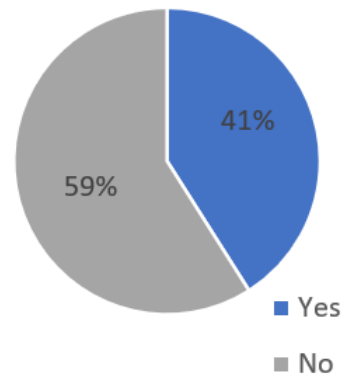


Figure 20: Aadhaar Card among Children

The above pie charts show the status of possessing Aadhaar cards among adults and children respectively. In 82 households (79%), the adults have Aadhaar cards. In 43 households (59%) children have Aadhaar cards. Among the children who are newborn or aged below 5 years mostly do not have Aadhaar Card.

Other Identity Documents in the surveyed households:

The data depicts that 6 households (6%) do not have any other identity document. While 64 households (62%) have a Pan Card as a document for identity proof. No surveyed household in the Ghansoli community has a bank account.

8. Migration:

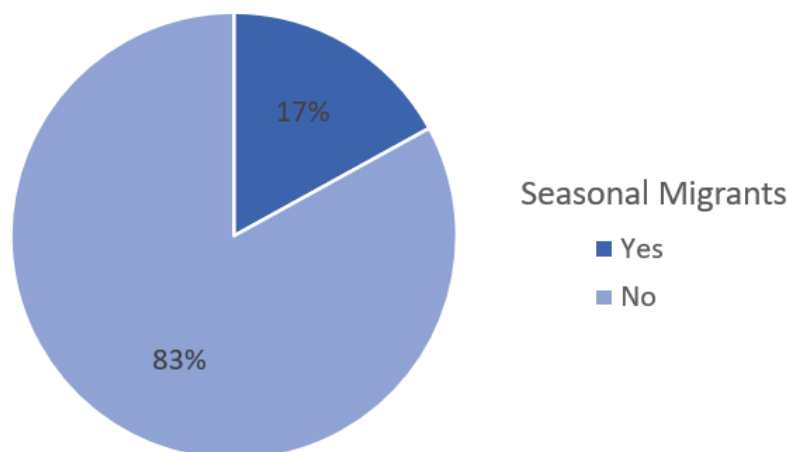


Figure 21: Seasonal Migration among the Respondents

Out of 104 households, 86 respondents (83%) residing in the Ghansoli community are not seasonal migrants, while the remaining 18 households (17%) are seasonal migrants. The majority of seasonal migrants are from Maharashtra state- 14 households (13%). In Maharashtra, the migrants belong to districts of Barshi, Latur, Pune, Osmanabad, and Solapur. The majority of the migrants (4%) are from the Solapur district of Maharashtra.

9. Ownership of Household Items:

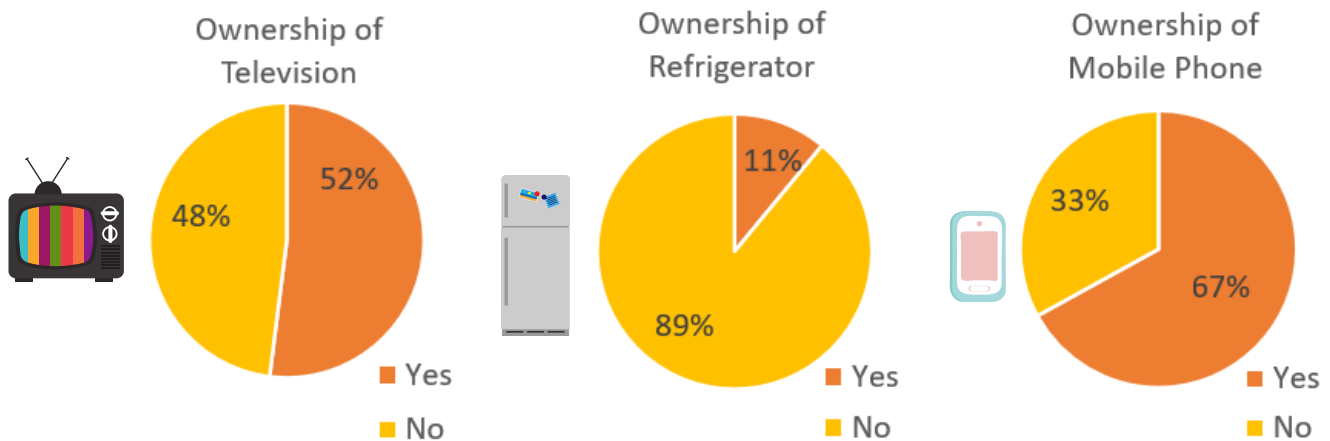


Figure 22(i): Ownership of Household Items

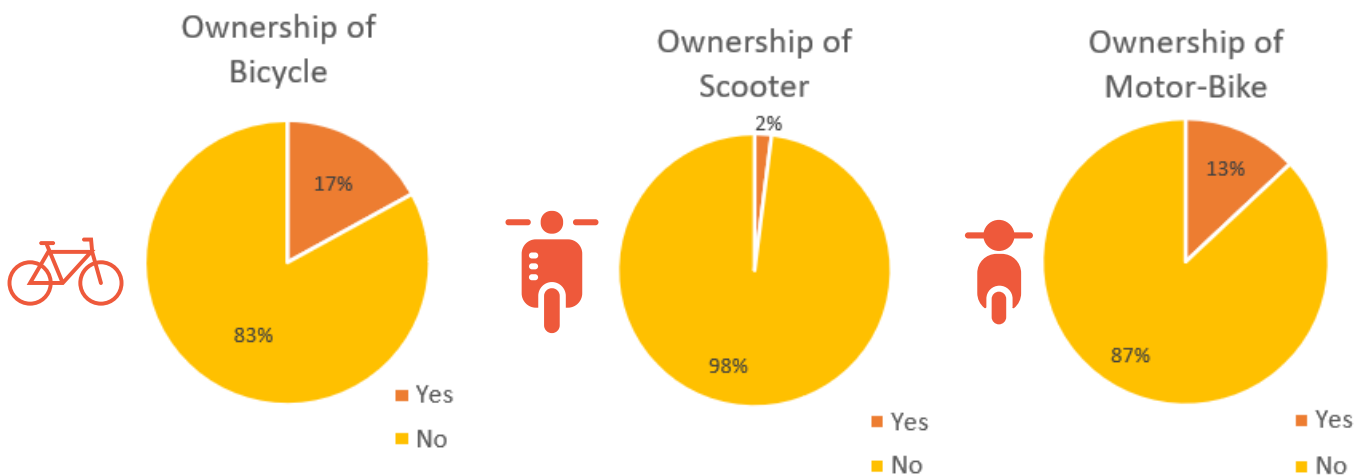


Figure 22 (ii): Ownership of Household Items

The data collected from the Ghansoli community shows the ownership of household items like television, refrigerator, mobile phone, bicycle, motorbike, scooter along with any other items possessed by the families.

Figure 22 shows the ownership of household items in the community. Among the 104 households 54 (52%) have television, 11 (11%) have refrigerator, 70 (67%) have at least one mobile phone, 18 (17%) have a bicycle, 13 (13%) have a motorbike and 2 households (2%) own a scooter. The mobile phone owners mostly have bar cell phones which are not smart phones. The working member usually carries the cell phone to their workspace.

The other items owned by the families included a fan in 70 households, a cooler in 2 households and a bed in 1 household. One family owns a loudspeaker along with a fan.

10. Status of Education Among the Children:

The data shows us that there are a total of 207 children in the Ghansoli community who fall in the school going age group. Out of these 207, 87 children are females while the rest 120 are males. Among these, 104 children (50.24%) are enrolled in different schools. The information gathered during community mapping shows that the children from the Ghansoli community attend different schools across Mumbai and many children are enrolled in the residential schools outside Mumbai. Some of the schools where the children are enrolled are:

- Municipal Schools- Adavali Municipal School, Bhutavali Municipal School, BMC school in Colaba, BMC school in Osmanabad, etc.
- Ashram Schools- Lokmangal Ashram School, Gurukul Ashram School Chinchwad, Mata Swarupa Rani Ashram School, Wairag Ashram School, etc.
- Private Schools- Aryan School, Adarsh School, My School (Kolhapur), etc.

As mentioned above, there is no Anganwadi or Balwadi center in the Ghansoli community.

3. SATHE NAGAR COMMUNITY

1. Population Distribution:

GENDER AND AGE-WISE DISTRIBUTION

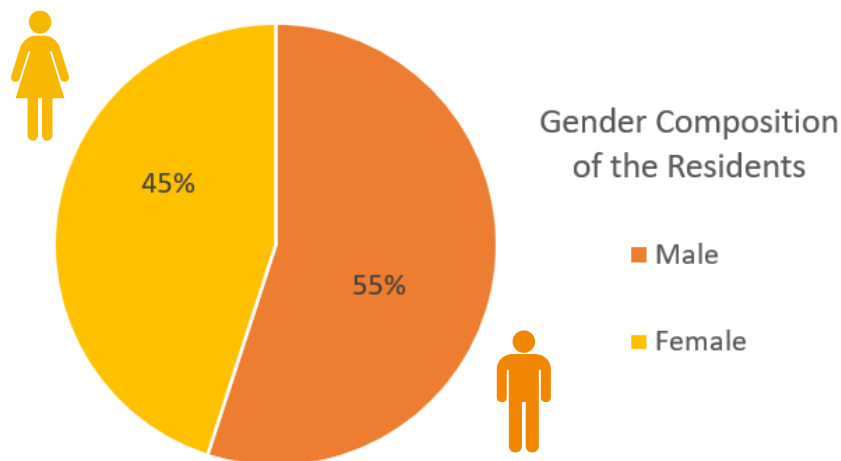


Figure 1: Gender Distribution of the Respondents and their Family Members

The mapping data suggests that in Karbala Chawl, Sathe Nagar community number of males is slightly more than the number of females. Figure 1 shows the gender distribution of the respondents of Karbala Chawl, Sathe Nagar Community. As portrayed in the figure, among the total population of 417, 189 (45%) are females and 228 (55%) are males

The number of females is significantly lesser as compared to the male population in the community, one of the reasons for it could be the high incidence of child marriage among girls.

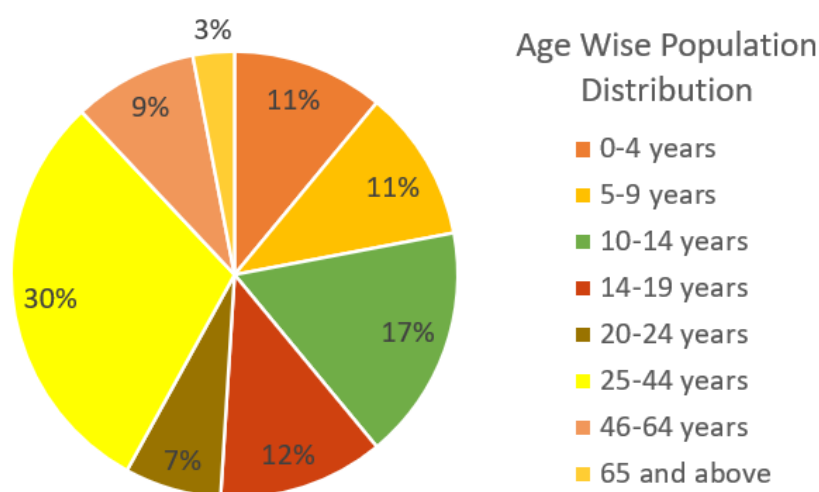


Figure 2: Age-wise Population Distribution in the Surveyed Household

Figure 2 displays the age-wise population distribution among the respondents, showing 126 respondents (30 %) cover the major chunk of the population falling in the age group of 25 to 44 years, followed by 70 children (17 %) aged between 10 -14 years and 51 children (12 %) aged between 15 to 19 years. The lowest share of the population is of the elderly population aged 65 and above. There are only 11 people (3 %) in the community who are 65 years and above.

We also observed that not all people surveyed were aware of their specific age nor of did they know the age of their family members. Most of them gave an approximate age while sharing the information.

Age Group	No of Female Population	%
0-4 Y	19	10%
5-9 Y	21	8%
10-14 Y	29	15%
14-19 Y	18	9%
20-24 Y	14	7%
25-44 Y	65	32%
46-64 Y	16	8%
65 and above	7	3%
Total	189	100%

Table 1: Age-wise distribution of Females

Age Group	No of Male Population	%
0-4 Y	25	13%
5-9 Y	26	13%
10-14 Y	41	21%
14-19 Y	33	17%
20-24 Y	15	8%
25-44 Y	61	35%
46-64 Y	23	12%
65 and above	4	2%
Total	228	100%

Table 2: Age-wise distribution of Males

Tables 1 and 2 display the age-wise distribution of female and male population in the community respectively. Similar to the above pie chart, both for females and males the maximum share of the population (32% and 35 %) fall under the age group of 25 to 44 Years. The population in this age group is the primarily earning population. For females a significant number of population (15 %) fall under the age group of 14 to 19 years, whereas for males followed by the population falling under the age group of 14 to 19 years, most population fall under the age group of 10 to 14 years (21%).

**These age groups have wider gap than the rest of the age groups in the table. This has been an error from our side while formulating the table.*

RELIGIOUS AND CASTE COMPOSITION

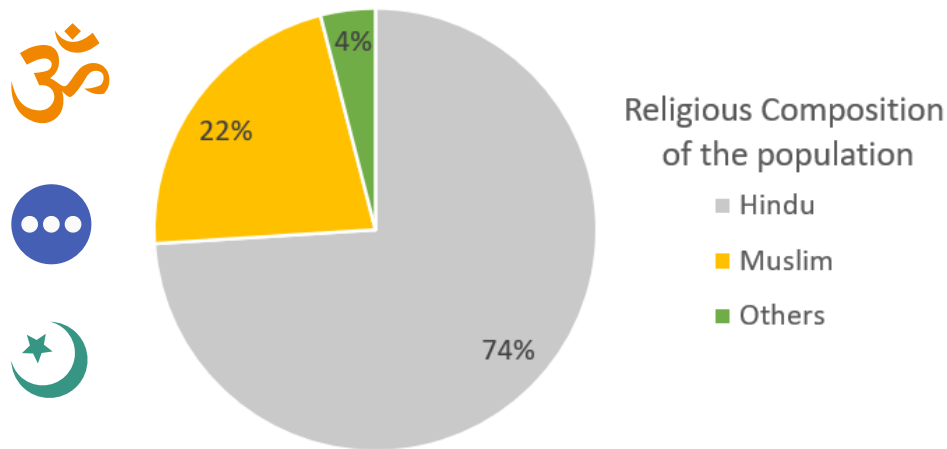


Figure 3: Religious Composition of the Population

The above pie chart displays the religious composition of the surveyed families. Although there are people from other religions too, most people of the Karbala Chawl community are Hindus. From the pie chart, it can be seen that 64 respondents and their family members (74%) follow Hinduism and 19 respondents (22%) follow Islam. The others consist of 3 households among which 2 were Buddhist and 1 didn't follow any religion.

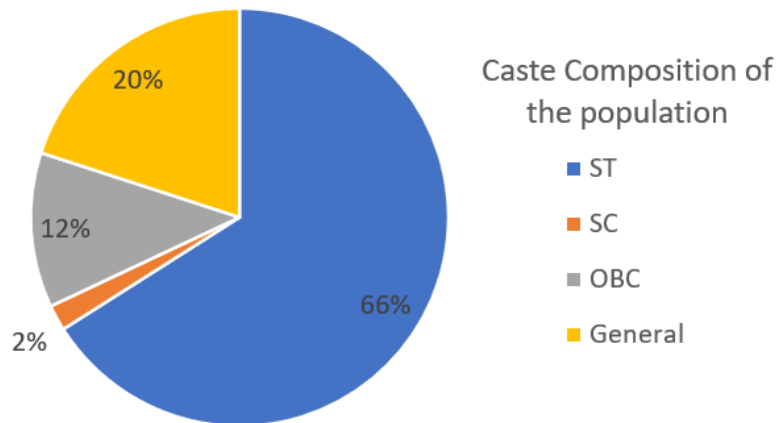


Figure 4: Caste Composition of the Population

Figure 4 shows the caste composition of the population of the Karbala Chawl Community. As the pie chart suggests, 57 respondents (75%) among the total 86 are 'Scheduled Tribes', 17 belong to 'General Category', 10 belong to 'Other Backward Classes' (14%) and 2 are 'Scheduled Castes' (10%).

Among the 86 interviewed, 57 of the respondents belonged from the Schedule tribe, among 57; 56 (99%) of the respondents belonged to the Pardhi tribe. The families from the Pardhi tribe are from different sub-castes like Mahadeo Pardhi, Phasse Pardhi, Gao Pardhi, Adhivasi Pardhi. These sects have a hierarchy among each other, where Mahadeo Pardhi is considered higher in status than Gao Pardhi and Phasse Pardhi. While communicating with the families it was observed that social strata determine the interactions and engagements between the two sects. It has been observed that Mahadeo Pardhi doesn't consider themselves as equals or consider themselves superior to Gao and Phasse Pardhi.

The general category consists of 5 Maratha households and the remaining 12 (70%) households said they had no caste. The Schedule caste consists of 2 households with no subcaste. The Other Backward caste all said that they had no subcaste.

2. Persons with Disabilities:

Among the 86 families interview, only 2 families had members with disability. One family had a person in the age group of 25 - 44 years who had visual impairment in one eye. The other family had a boy child between the age group of 5 - 9 years who had a physical impairment.

3. Occupational Structure:

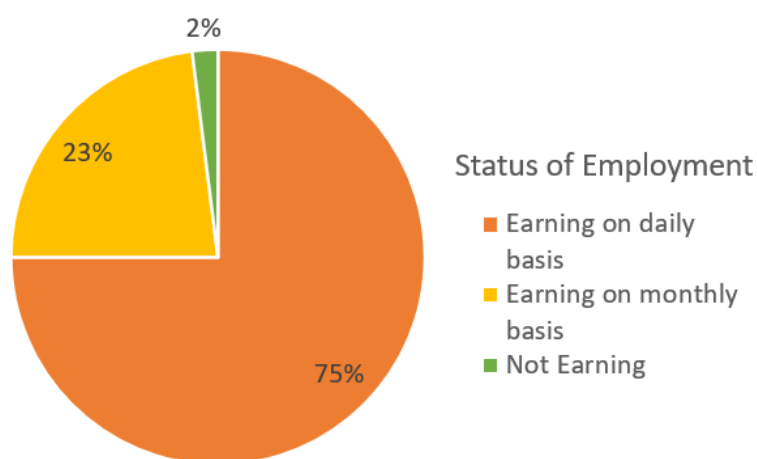


Figure 5: Status of Employment among the Families of the Respondents

Figure 5 portrays the status of employment among the earning family members' of the respondents. Among the 86 families, 64 (74%) respondents have reported that their family earns on daily basis and 20 (26%) have reported having a family member(s) earning on monthly basis. The main income of the daily wage earners comes from the wages earned from casual labor their income depends on the availability of work or raw material.

Occupation	No. of Respondents	%
Earning on Daily Basis	64	74
Construction Worker	27	42%
Flower/Gajra Selling	25	39%
Materials Selling	6	9%
Rag Picking	5	7%
Catering	1	1%
Earning on Monthly Basis	20	26%
Works at Hospital	2	10%
Auto/Taxi Driver	4	20%
Photographer	1	5%
Hamali	2	10%
Security Guard	2	10%
Factory Workers	3	15%
Salesman	5	25%
Social Worker	1	5%
Not Earning	2	2%
NA	2	100%
Grand Total	86	100%

Table 3: Occupation of the Families of the Respondents

The families who are engaged in daily wage earning are majorly associated with construction work (42%) The occupation consists of working at a construction site, followed by selling of Gajra or flowers (39%) and other work like selling of garbage bags or toys, rag picking, waiting in catering services, etc. The average days of work in a month is between 15 - 20 days or lesser than that. The families earn around Rs. 300 - 400/day.

On the other hand, the families who earn on monthly basis are majorly associated with salesman (25%), auto driver or taxi driver (20%), and working as a security guard, plumber, social worker, etc. The average day of working is between 20 - 24 days per month. The average income of the family members is around 10000 - 15000 per day.

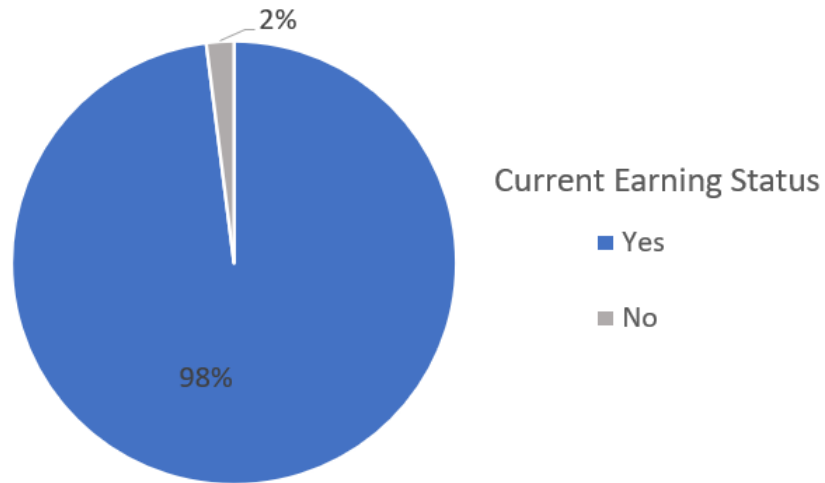


Figure 6: Current Earning Status among the Families of the Respondents

Among the 86 respondents only 2 respondents have reported to have no one in the family who is earning currently. All the other respondents have someone or the other in their families who are earning. The families who do not have earning members currently, are unemployed since the lockdown was imposed, and still not got any work.

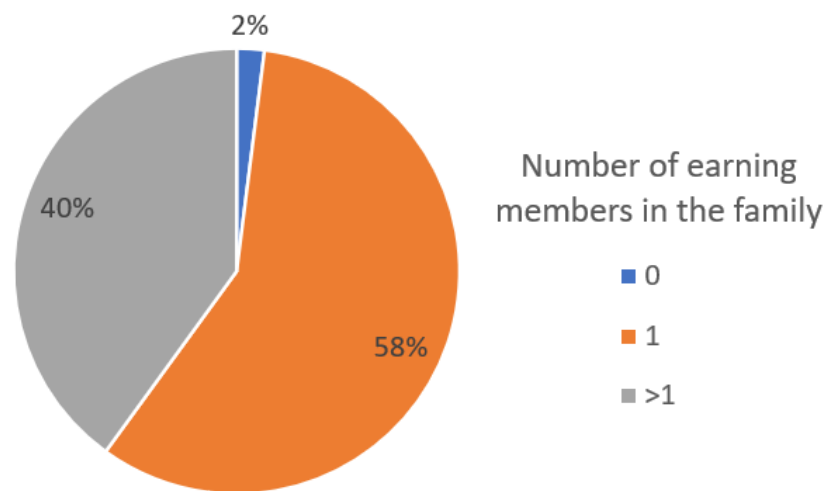


Figure 7: No. of Earning Members in the Family

Figure 6 shows the number of earning members in the family who are currently earning. It can be seen from the pie chart that, among the 86 respondents in two households there is no earning member. The 2 respondents, who do not work one of them is a widow and the other is an old woman. The neighbors help both these women with day-to-day food, water, and other utilities. Among the rest, in 50 (58%) currently, there is only one earning and in 34 households (40%) there are more than 1 earning member.

4. Basic Services Available in the Household:

ELECTRICITY SUPPLY

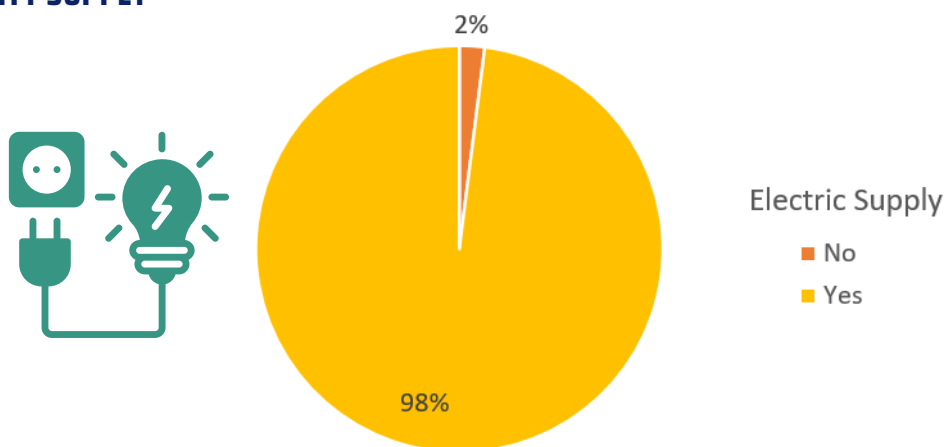


Figure 8: Status of Electricity Supply at the Household

Among the 86 respondents except for 2 households, all others have an illegal supply of electricity. They have to pay a fee of 250 INR per month, which has been increased to 300 INR per month from the month of December 2020. The 2 households, have metered electricity at their house and pay around 450 INR per month.

WATER SUPPLY

All the 86 respondents stated that they get water from an illegal source, by attaching a pipeline to a bigger pipeline. The lack of access to legally piped water across settlements has given rise to a parallel illegal system with agents and middlemen monopolizing water prices. The respondents informed that they pay varied amounts .i.e for a pot of water they pay 2 INR each, for 1 big can of 5 liters of water they pay 15 INR, for a bucket of water they pay 5 INR, and for gallon they pay 7 Rs. On average a household spends 30 - 100 INR per day on the water, depending on the usage of water by the members of the household.



Mr. Hakim Shaikh provides water in the community, who stays in the community. Each lane has a specific time given to them. Eg. Lane 1 will get water between 7.00 am - 10.00 am and 2.00 pm - 5.00 pm, whereas Lane 2 has been allocated timings from 2.00 pm - 4.00 pm and 6.00 pm - 8.00 pm. During the time slot provided to each lane, the household can fetch water. The respondents also shared that Mr. Hakim also provides porters for carrying gallons and cans from the tap to home. The porter is paid 10 - 15 INR depending on the size of the container carried.

Among the 86 respondents, 84 households pay for water on a daily basis. The two households that don't pay money, one consists of an elderly woman who earns only 1500 per month. So the community members provide her with free water and electricity. The other household consists of a widow whose only means of supporting herself is through begging.

While interacting with the community leader, he informed me that there is an intricate net of people involved in the water supply, almost like the water mafia. The network of people works together to ensure that they have a monopoly in the distribution of water in the community.

ACCESS TO TOILET

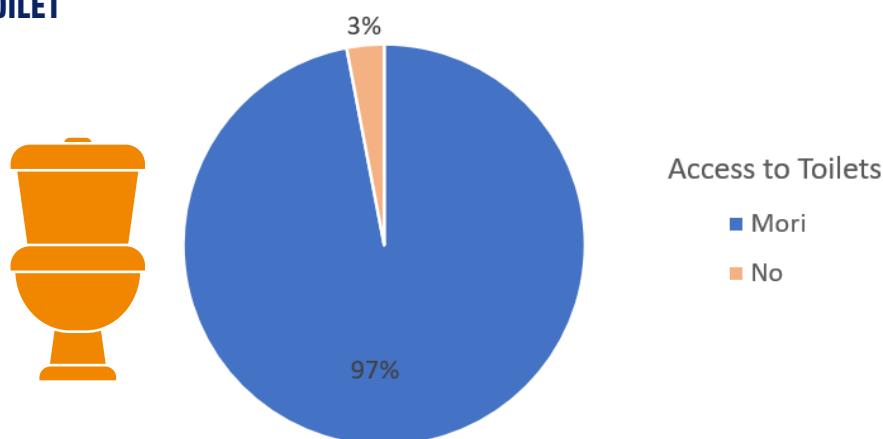


Figure 9: Access to Toilets

As displayed in figure 7, 83 (97%) among 86 mapped households have only Mori at their household. Among the remaining 3 households (3%) don't have Mori or any other toilet facilities in their household. The respondents informed that they bathe in front of the house and use open spaces for defecation near the drainage.

In the remaining 83, 72 (83%) respondents claimed to use public toilets, and the remaining 11 (17%) respondents openly defecate near the drainage.

The households using Public toilets, pay 2 -3 INR peruse. The Public toilet is at the entrance of the community. It is the only Public toilet in the community. On average, a household spends 20 - 30 INR per day using the Public toilet. Respondents who were surveyed shared their experiences, where during the lockdown they still had to pay for using the public toilet. Some families shared that they opted for open defecation as they could not afford to pay for Public toilets.

COOKING ARRANGEMENT

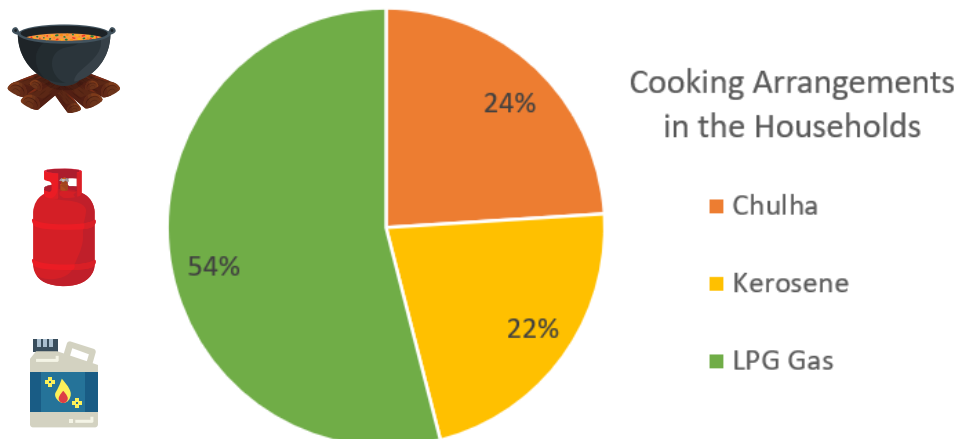


Figure 10: Cooking Arrangement at the Household

The above pie chart shows the cooking arrangement in the households of Karbala Chawl Community. In the community majority of the respondents 46 (54%) cook meals using LPG gas Chulha while 24% use Chulha and remaining 19 (22%) use Kerosene.

Amt paid for Cooking Fuel	No. of Respondents	%
LPG Gas	46	54%
<500 per month	2	4%
500-1000 per month	28	60%
>1000 per month	16	34%
Chulha	21	24%
100-300 per month	13	61%
500-800 per month	5	23%
NA	3	14%
Kerosene	19	22%
500-1000 per month	14	65%
>1000 per month	5	35%
Grand Total	86	100%

Table 5: Amount Paid for Procuring Cooking Fuel

The respondents using Chulha collect firewood either from the backside of the community or buy cardboard boxes from the market. In Monsoon the families using Chulha generally buy the firewood at a rate of Rs.7 per Kg. Among the 46 respondents who use LPG gas 35 respondents (62%) get the cylinders in black whereas 11 (38%) have a proper gas connection.

Respondents shared that they prefer LPG gas over Chulha and stove. However, only 11 respondents buy LPG gas on an LPG card, which costs them around 600 - 800 per month. The remaining 36 respondents buy the LPG gas illegally or without an LPG card from either Bharat or HP shops nearby, which cost them a minimum of 1000 INR to a maximum of 1200 INR per month.

The 19 (22%) respondents who use the stove for cooking, buy the kerosene from the market. The respondents pay around 70 - 100 INR per ltr to buy the kerosene. On average the families spend around 1000 - 1200 INR per month on cooking fuel.

The remaining 21 (24%) respondents who use Chulha as cooking fuel, either collect wood from nearby trees or buy wood from Mandala at 7 INR/ kg. One kg of wood can go up to 2-4 days depending on the usage of the family. On average, a household spends around 100 - 200 rupees per month on firewood

During the conversation, few of the respondents stated that they opt for LPG or stove, as it's safer. The smoke from Chulha causes breathing as well as sight issues. Even though kerosene and LPG are expensive few of the families prefer those as cooking fuel.

5. Status of Immunization among the Children:

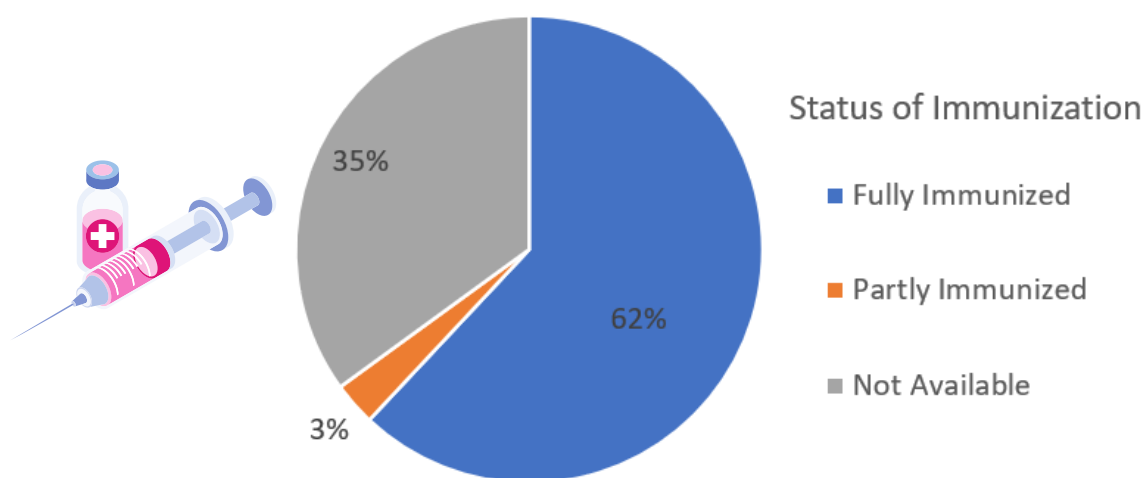


Figure 11: Status of Immunization among Children

Figure 9 highlights the status of immunization among the children in the 86 surveyed households. As per the respondents, all the children of most of these households 53 (62%) are fully immunized, although only 8 households said that they vaccinated their children for polio, measles from the Government hospital. The remaining 45 households could not remember against which disease the vaccines were given to their children and also who was the immunizing agent. In 30 households (35%) the respondents did not know if the children of their families got the vaccines. In 3 households (3%) children are partly immunized, as the parents there tend to not vaccinate their children as vaccination sometimes results in fever, rashes, etc. In one house (1%) there are some children who are fully immunized - some are partly immunized and in another (1%) none of the children are immunized.

6. Availing Social Welfare Scheme:

As reported by the respondents, none of their families enjoy the benefit of any social welfare schemes provided by the Central or State Govt. The children who were enrolled in BMC schools used to get Mid-Day Meals from schools, which they are not getting now as the schools are shut because of the COVID-19 pandemic.

7. Identity and Other Entitlement Documents:

The following two diagrams show the possession of a Caste certificate among the adults and children of the community respectively. From figure 13 which portrays the possession of caste certificate among adult, it can be seen that only 34 among the 86 respondents (40%) have at least one adult family member in the household who has a caste certificate, while in the majority of the households (60%) nobody has caste certificate.

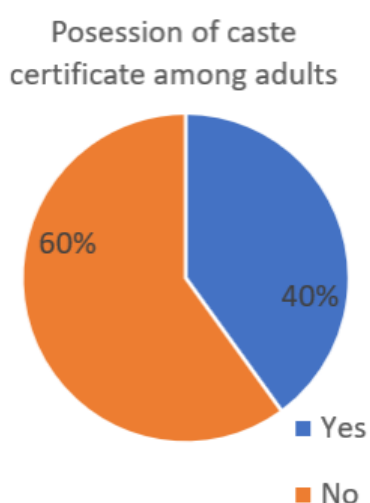


Figure 12: Caste Certificate among Adults

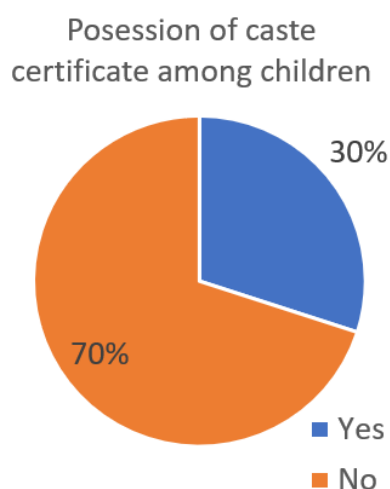


Figure 13: Caste Certificate among Children

In 50 households (70%) among 86, none of the children has a caste certificate. In the remaining 26 households (30%) one or more children possess caste certificates which are again kept in their native places for some.

Possession of birth certificate among adults

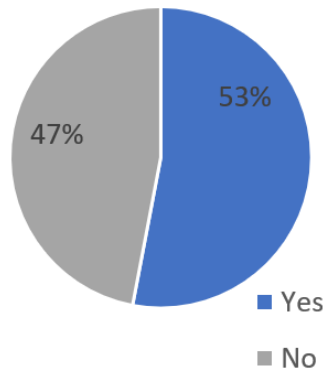


Figure 14: Birth Certificate among Adults

Possession of birth certificate among children

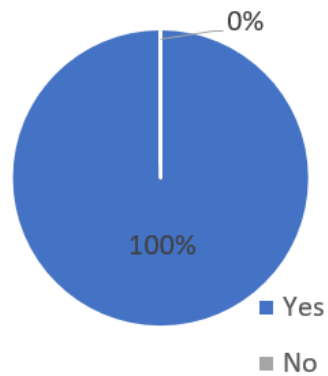


Figure 15: Birth Certificate among Children

Figure 12 and 13 shows the possession of birth certificate among the adults and children of the household respectively. From the two above pie charts it can clearly be understood that, as compared to the adults, more children possess a birth certificate. Among 86 households, in 46 (47%) none of the adult family members have birth certificates. Whereas, for children, in all 86 households the children have birth certificates.

Possession of voter ID card

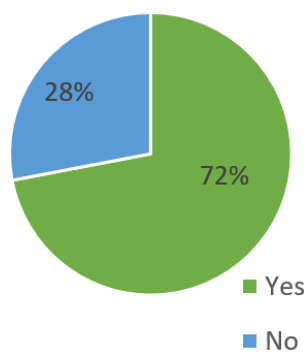


Figure 16: Possession of Voter ID Card

Possession of ration card in the family

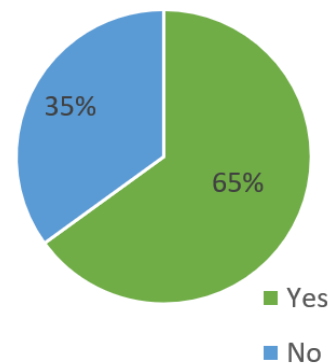


Figure 17: Ration Card in the Family

Figure 16 and 17 shows the possession of Voter Identity Card and Ration Card in the family respectively. In 62 households (72%) of the total 86, at least one adult has a voter identity card. In most of the houses, the head of the family who is a male member has this card. Among the 86 households, 56 (65%) families possess ration cards and the rest 32 (35%) do not have them or lost them.

Ration Card	No. of Respondents	%
Orange	31	36%
Pink	13	15%
Yellow	6	7%
Blue	4	5%
Not Available	30	34%
Not Known	2	3%
Total	86	100%

Table 5: Ration Card Distribution among Respondents

The above table shows the division of ration cards among the 86 respondents. 31 (36%) of the households have Orange ration card, 30 (34%) do not own a ration card, 13 (15%) of the households have Pink ration card, 6 (7%) of the households have Yellow ration card and 4 (5%) of the families have a Blue ration card.

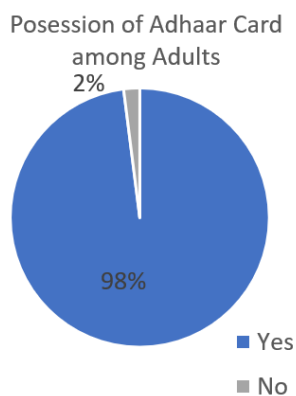


Figure 18: Aadhaar Card among Adults

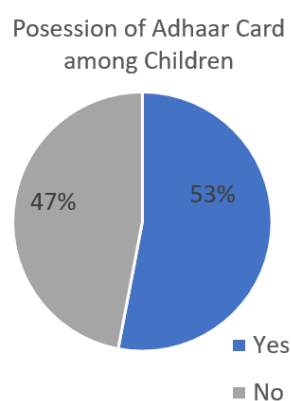


Figure 19: Aadhaar Card among Children

The above pie charts show the status of possessing Aadhaar cards among the adults and children respectively. In most of the houses, all the adults have Aadhaar cards (98%). In households, 43 (53%) children have an Aadhaar card.

Other Identity Documents in the surveyed households:

Apart from the above-mentioned identity documents in most of the household 69 (77%) at least one member has PAN Card. Apart from that, the ones who are in the driving profession have driving licenses too.

8. Migration:

None of the Respondents surveyed claimed to migrate to other districts of Maharashtra or any other State for work. The families who stay in the community have migrated from their district for work in the city and reside in Mankhurd.

The respondents who were displaced from South Bombay from areas like Charni road, Grant road, Churchgate, Marine Lines, etc have been given a place to reside in Karbala Chawl. However, the families often travel for work, to Charni Road, Grant Road, and then stay there on the streets, anywhere between 2 days to a week and then return to their homes in Karbala Chawl, Sathe Nagar

63 (78%) of respondent's native places are in various districts of Maharashtra like Solapur, Osmanabad, Latur, Nanded, Sangali, and Mumbai. 8 (10%) of the respondent's native place is in Bihar. The others consist of families from Jharkand and Punjab.

All the respondents who were surveyed had been staying in Mumbai for more than 20 years. They do visit their native place, but for festivals or important occasions like marriage. They visit their native place once or twice a year, some also visit once in 2 years.

9. Ownership of Household Items:

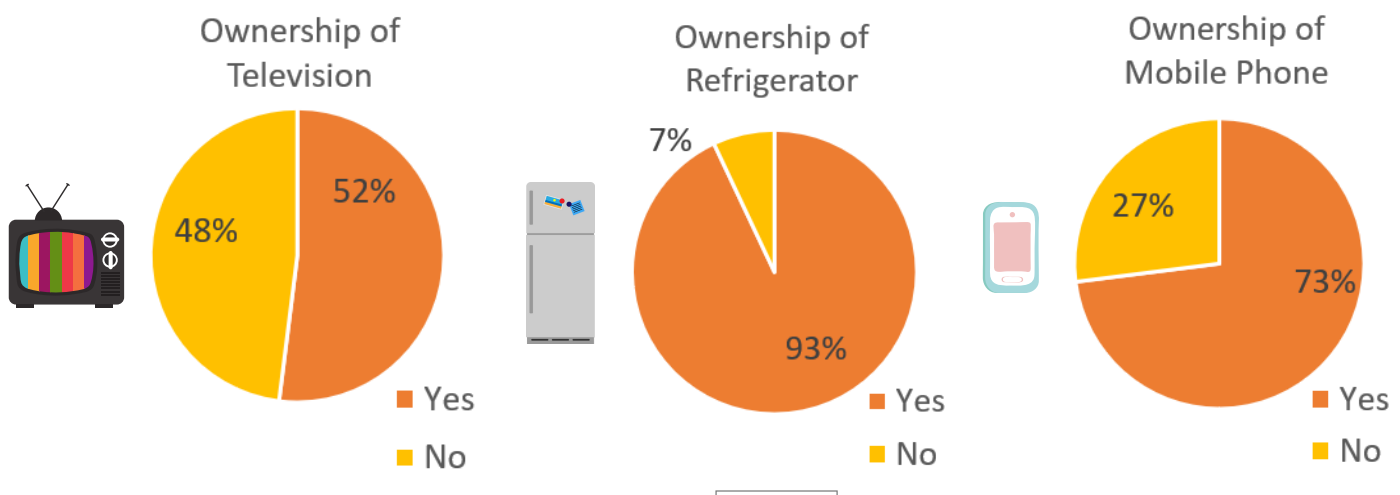


Figure 20(i): Ownership of Household Items

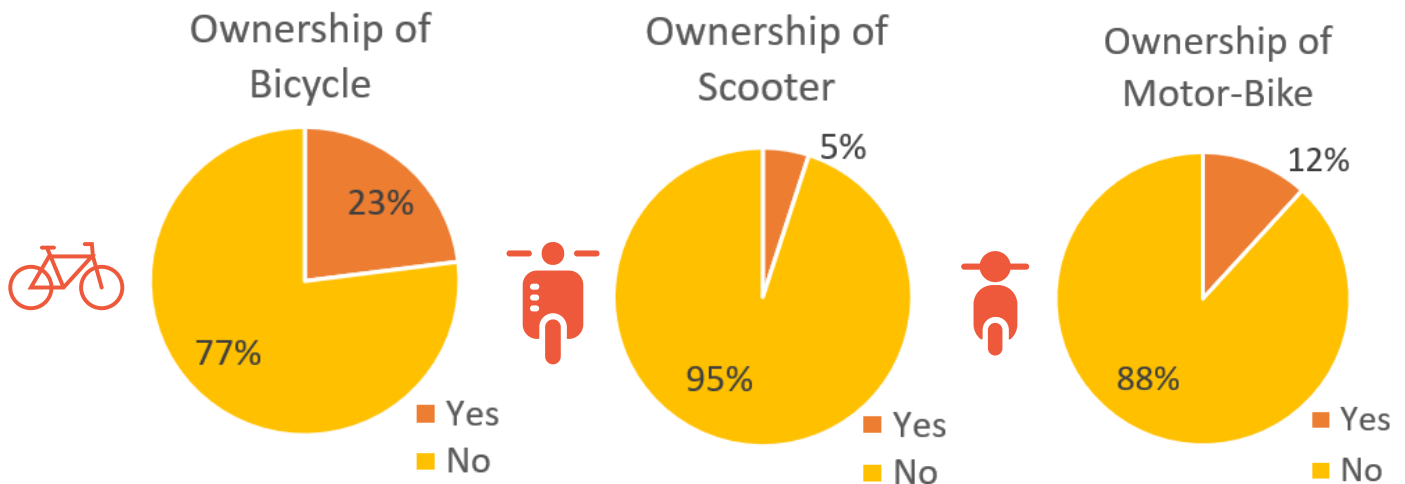


Figure 20 (ii): Ownership of Household Items

Figure 20 shows the ownership of household items in the community. Among the 86 households 46 (52%) have television, 6 (7%) have a fridge, 63 (73%) have a cell phone, 20 (23%) have bicycles, 4 (5%) have scooter and 10 (12%) have a motorcycle. The mobile phone owners mostly have bar cell phones which are not smartphones. The families who have a cell phone, have 1 - 2 phones in each of households. The working member usually carries the cell phone to their workspace. The owners of scooters and motorbikes are an all-male population who use to travel to their workplace.

10. Status of Education Among the Children:

From the data collected during mapping, it can be seen that there are 168 children in the age group of 6 - 19 years, among which 138 children are enrolled in school. While conversing with the families the team found out children in the community attended a few Municipal schools and Ashram schools (mentioned below). None of the Municipal schools are nearby the community and the children walk for 20 minutes to reach the school. The community being beside a highway, the children have to use the highway/ across the highway to walk/ reach the school and accident-prone due to ongoing vehicles. Some of the children in the community are enrolled in Ashram school in Solapur.

While collecting the data, the team observed that due to lockdown, children though enrolled in school are not attending online classes regularly. Upon asking the parents whether their children are attending school during lockdown, the majority informed that, with the imposition of the lockdown since the school are shut there are no means of education. Sanmaan team while conversing with parents found out, that children from the age group of 13+ are involved in work. The children either sell things like garbage bags, earrings, hair clips, etc., or they help their parents in making Gajra or other festival-related items.

Following are the details of the school attended by children.

- Mahatma Phule School in Solapur
- Hodgki Madhyamik Ashram School - Solapur
- Madhyamik Shala - Solapur
- Deonar Municipal School, Govandi
- Limoni baug Municipal school, Govandi
- Shubham Vidyalaya Municipal School
- Lallubhai Municipal School, Mankhurd
- PMG colony Municipal School, Mankhurd
- Al Fatima Urdu School
- Shivam Municipal School, Mankhurd

CONCLUSION

CHALLENGES AND LIMITATIONS

1. Some families in the community were at their native places, hence could not be surveyed during the mapping.
2. The language barrier has been a consistent programmatic challenge for the team with those families who don't speak Hindi and or Marathi that continued to be a challenge during the mapping as well.
3. Most of the respondents found it difficult to respond to the questions related to immunization as they could not find the immunization card. They also did not know who was the immunizing agent.
4. The team had to spend a lot of time explaining the purpose of this activity again and again to the people.
5. Families in the Sathe Nagar community had an experience where people have collected data under the pretext of providing identity documents. However, none of them followed up on it. This had created a hesitation among the families to share any data with the team.

CONCLUSION

Prerana's Sanmaan team has been working in the Chembur community since 2018 to prevent children from begging. The project also works closely with the families staying in the community through intensive outreach by facilitating engagement of the children in developmental activities such as school enrolment, family counseling, school monitoring visits, home visits, networking with other organizations working on child rights for sustained education and overall growth. In order to establish further repo with the community, in March 2020, the team has set up a center in the community which has resulted in increasing outreach and work with the children. The community mapping report will in understanding community needs, community dynamics, community priorities, resources, and gaps. It will also help us plan strategies for intervention.

1. Considering the findings of the current mapping of the three Communities the team will try to work on the following areas:
2. Strengthening the work with the Ward Level Child Protection Committee and DCPU, local leaders, ICDS, Primary health care services, schools, etc. to address the concerns related to child rights.
3. Spreading awareness among the people of the community including children about child marriage and the effects of substance abuse.
4. Addressing the issue related to the lack of awareness about various welfare schemes being provided by the Government and also helping the people of the community to access them.
5. Making the community aware of the importance of immunization.
6. Working with DWCD as well as local Corporator for establishing Aanganwadi service in the communities.

CREDITS

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