

**Report on  
Recommendations by  
Communities Most-at-Risk of HIV**

**“Seeking Fair  
Depiction and Inclusive  
Representation  
on News Media”**





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**Recommendations by  
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Centre for  
Advocacy and  
Research



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CFAR is thankful to State Lead Partners and Community Based Organisations in Maharashtra, Andhra Pradesh and Karnataka for partnering in the media monitoring process and looks forward to their continued association. Please refer to annexure for all names of SLPs and CBOs.

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# Seeking Fair Depiction and Inclusive Representation on News Media

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## Background

Centre for Advocacy and Research (CFAR) has been working to empower and enable communities most-at-risk of HIV such as sex workers, transgender, men having sex with men and injecting drug users to engage with all institutions mandated to protect their rights and foster social development.

**Marginal communities** – like sex workers, transgender and men who have sex with men (MSM) who are considered to be most vulnerable to HIV - have come a long way. To counter HIV they decided to protect themselves and others and in the process organized themselves to address the epidemic in a more systematic and concerted fashion. Having confronted and to a majorly extent addressed the epidemic in a highly pragmatic and responsible fashion, these collectives are now actively engaged in tackling other problems and charting out a better future for them and their children.

All through this media has also played a part; sometimes it has acted as a great leveller by giving visibility to notable constructive work by the community, but sometimes it has only echoed the prevalent biases and misconceptions causing immeasurable harm to community efforts. Biased representation in the media impacts community members and their collective work. And is therefore a great concern for them.

Consequently this concern led to a felt need to engage with media in a more meaningful and pro-active manner. In order to strengthen them articulate their concerns CFAR organised media monitoring workshops with them, to enable them to engage more consistently with their concerns on media content and representation.

Given the role media plays in crises response including prevention we worked with a group of community leaders focusing on finding ways to address and manage such situations. This involved supporting communities to enhance their understanding and skills to read and analyse media messaging; to build their knowledge of redress mechanisms and ways of dealing with violations.

## Community engages in Media Monitoring

This process was initiated in 2012 in three states - Maharashtra, Karnataka and Andhra Pradesh - with involvement of CBO representatives in respective states. The key objectives and methodology adopted is as follows.

### Key Objectives

- To strengthen communities to place their concerns on unfair and biased representation before media regulators and to enable them to negotiate for a more equitable representation

- To partner with media regulatory bodies and ensure that the Guidelines and Programming Code is complied with in spirit and letter by the channels

### Methodology and Process

- Communities most-at-risk of HIV include sex workers and sexual minorities such as men having sex with men and transgender people. Process started by identifying community representatives and getting their consent for participation in the media monitoring exercise.
- Participants - Media monitoring exercise took place with group of identified community representatives in Maharashtra, Karnataka and Andhra Pradesh through a series of workshops independently organised in the respective states.
  - Maharashtra: Participation from seven districts Sangli, Solapur, Kolhapur, Nandurbar, Nashik, Pune and Mumbai
  - Karnataka: Participation from ten districts Bijapur, Gadag, Hubli/Dharwad, Bellary, Tumkur, Mysore, Mandya, Udupi, Chitradurga and Bangalore
  - Andhra Pradesh: Participation from seven districts of Ananthapur, Chittoor, Guntur, Nalgonda, Rangareddy, Hyderabad and Kurnool
- Capacity building, through series of workshops, organised in respective states, covered the following -
  - Understanding the media grammar to become informed viewers
  - Understanding NBSA and PCI guidelines and relate the stories with them
  - Monitoring news stories on regional and national (Hindi) channels
  - Assessing portrayal of community of sex workers and sexual minorities to see whether it is conforming with the guidelines laid down by the regulatory bodies
  - Deconstruction of news stories, particularly with reference to its audio-visual content, message, depiction of subjects and likely impact on viewers.
- Monitoring news reports of varying genre and theme ranging from crime to human interest stories from regional and Hindi news channels. Such as, regional channels like IBN Lokmat, DD Sahyadri, Saam, Z 24, Star Majha for Maharashtra. Identified news reports from Hindi language channels like Samay, Star News, Zee News and TV9 were seen in all three states. Almost half of the stories in the sample related to HIV issue, and over 30 per cent were crime related stories such as police raids on brothels and bars and remaining were human interest and development stories positively portraying efforts of sex worker collectives in HIV prevention. Some reports were common across channels.



News reports monitored

- Apart from monitoring and analysing news reports at their own levels, community representatives also interacted with media persons to understand their needs and compulsions as well as share community concerns and expectations with them.
- Back home, even in between workshops participants willingly watched the news bulletins on purpose and were keen to share their observations.
- Analyzing reports, community representatives listed out their impressions - what they like and don't like about a particular story and why do they feel so. In particular, they listed out language, visual representation and other sensitivities that media needs to be made aware of while covering them. Based on their analysis they framed their expectations, weighed them against the media guidelines and drafted recommendations to share with media.

***Following part of the report presents significant points emerged from the process with the set of community recommendations.***

### **Mixed perception of the media**

When participants were encouraged to share their perception about media they had a number of experiences to share.

Following expressions are self-revealing on the mixed feelings of the community;

- “Many of us do sex work in secret, without the knowledge of our family members, especially children. Therefore we dread the TV camera like anything. They show our faces repeatedly on the television, when we are unwilling to disclose our identity.”
- “There is always a fear in our minds. Even when media shows sensitivity and approach us to make a positive story, we are anxious till we see it ourselves.”
- “Why we never get to see any news related to rape or sexual violence faced by the sex workers?”
- “They show our mistakes / wrongdoings, but never show injustice / discrimination we have to put up with.”
- “Local print media played good role in giving coverage to injustice inflicted on a sex worker in Satara. If they had not covered the consequences of police beating the incident would have been dumped. ‘A sex worker undergoes miscarriage after police beating’ was the headline in most papers, which projected the incident in right spirit.”



**News reports monitored**

- “We have a Learning Center at our Collective’s office, we invite journalists to our programmes and they cover our work well. Sometimes they themselves call us to know about our future programmes.”
- “A news channel made a story on me, after recording I was fearful what if my son would come to know about my work thorough it. They covered my past and present very well, projected me as a community leader, as I am today. They showed me from back in long shot or show my footsteps as I was walking and did not reveal my identity in any manner. I was relieved.”
- “News coverage showing problems of TG, particularly their problems of not getting employment, made an impact and people came forward to give them suitable employment. Story made really good impact.”
- “Media is good in creating awareness. We get to know a lot of things about social entitlements and Government schemes only through the media. This I feel benefits the community.”
- “A couple of years ago we faced a threat from the media. A popular Telugu channel, ETV came to the CBO office and asked for information about the community members. He said the information would be kept confidential and the identity of the members will be secure. But later they have shown the faces of the members and have aired negative messages against the CBO. With the help of CFAR, we protested the act of media and fought for justice. Only then we got an apology and at last we succeeded in getting justice. That was a turning point and later on we had a good relationship with the channel as they gave positive coverage to many of our activities,”
- “After a negative story in Belgaum by TV 9, we did not want a rejoinder. The reporter said sorry and we requested him to do a positive story about the HIV prevention work being done by our Sangha. After two months, he did a positive story on our Collective’s work.”



Workshop interactions



Thus the community representatives have mixed experiences and media exposure. They have experienced adverse consequences as stigmatized and affected community. Similarly they have also experienced the potential of media to make a positive impact and to make a difference. However, they do also feel that proportion of positive stories is still far less.

**Major learning points were listed as follows;**

- As a Collective we have a voice and a positive association with media where we are heard, however individual community members are held in contempt.
- Media persons are interested in making positive human interest stories, such as struggle of community members to live with dignity, their contribution on containing HIV spread, their efforts for alternative income generation and so on so forth. However, they do not seem to be equally sensitive in reporting raids and crisis situations alike. The same agencies which cover positive stories show biased news coverage in incidences of raids. These are covered completely from Police point of view and in a manner that strengthen societal misconceptions against us.
- Media portrayal also depends on how we as a community project us, if we go wrong, react or behave that fits within their misconceptions, they highlight it. Whereas, approaching them in a positive manner helps, they are ready to listen and give space and also keep you in their loop of contact to get news.
- Media is very fickle. Sometimes they are very nice to us and write very good and supportive stories. But sometimes they create havoc and sensationalize. So we have to be always careful and learn how to use media to our advantage and be careful not to fall into their trap. Preparing in advance about what we talk or what we show them is very important.
- Selective coverage / portrayal (especially by local regional papers/channels) of some community initiatives to conform it with the societal bias. For instance, the first even LGBT Pride March in Pune was termed as HIV Awareness rally, which is incorrect and indicates utter disregard for the very purpose of the initiative.

**Coverage that strengthens misconceptions about us**

Understandably participants were quite critical about news stories that reflect and reinforce societal bias and misconceptions about them.

Apart from the news clipping presented to them participants also shared their experiences. Following two are most telling examples.

One participant shared a newspaper story on the TG cultural event of *Saptashringi Garh* in Nashik. “On the full moon day in *Poush* month (around Dec-Jan) TGs gather in large numbers to worship the goddess. They wear traditional / feminine clothing. People participate in a cultural festival at a Saptashringi hill temple, which is a customary practice. It put all the blame of maligning atmosphere in religious place upon TGs, did not look at them as devotees but as Sex Workers who have come for their business and protects the real players who really benefit from these cultural events. The story said that these



**Workshop interactions**

people created nuisance and turned a religious festival into a vulgar event and also carried photographs that revealed identity of some of the TGs.”

The story was a setback to their work and network of TGs they are developing. Disturbed by the coverage a group of community representatives met the concerned reporter to state their views. But the reporter, being biased himself, was quite reluctant to even listen to their side.

“TGs are a minority, most of the time they do what they do out of sheer survival instinct. Unless and until societal perception about TGs change, TGs are not going to get mainstreamed,” feels the participant, who also expects unbiased and balanced coverage of news stories involving them.

In yet another recent incident shared by another participant, “Two TGs broke into a fight in the community area. Activists of sex workers’ collective who were around intervened to stop the quarrel. But media people after getting a glimpse of it painted the story in a distorted manner. It was portrayed as a fight between FSWs and TGs, which was far from true.”

Participants felt that there are many instances where community members feel vulnerable and fights may break out. But if these incidences are covered by media, it is further harmful to them individually and for the community as well.

The situation is particularly challenging in small towns. Here is an incident in Kammalapalli village in Chittoor district where a girl has been trafficked to some other place. Then she was rescued by the police but the reporter from a leading newspaper started blackmailing her asking for free sex. He started showing the clips of the girl everyone and had stated that she has AIDS. The CBO protested and complained to the newspaper’s administrators and to the police. After the complaint, the reporter was suspended and removed from the job.

Some media persons are interested in taking photos when the sex workers are out on their *dhanda*. It is intimidating and should be avoided. Media should practice reasonable restraint in covering sex workers at their places of work.

Participants thought that media creates / develops mindset of its viewers / readers and therefore needs to be cautious as well as sensitive in covering news stories about marginalized people. The stories should break the stereotypes and prejudices and not reinforce them.

Very often portrayal of marginalized communities is distorted – as uncivil, cranky, a desperate lot. Being socially vulnerable they are unable to challenge it and these cause them huge damage and should be done away with.

***To do away with misconceptions participants feel that the media persons should;***

- Adhere to norms related to balanced and accurate coverage and be sensitive and not sensationalise
- Avoid insulting / biased language and visuals
- Avoid stereotyping and playing up the facts
- Privacy of the community, their families and children should be respected
- Understand the compulsions and circumstances under which women enter sex work like poverty Refrain from making news stories showing personal arguments and fights among the TGs, FSWs, MSMs and such marginal sections.

- Have informed and sensitive coverage on issues such as HIV, LGBT, sex workers, due to stigma attached to them. The media persons should be extra careful and sensitive in covering such stories.

### **Coverage that depicts us as offenders**

Coverage of raids and rescue operations is another major area of concern for the community. There are several aspects that need to be looked into whenever a raid takes place ostensibly to rescue girls forced into sex work.

Participants felt that these operations are covered completely from police angle. The news stories present only the police version. The women who are rescued are never if asked they are happy they are out or what forced them to do what they were doing?

Do these measures help women who are supposedly rescued from sex work? – this aspect is never looked into. If media persons follow these stories up, they will realize futility of these operations, participants feel.

Although the rescued women are said to be the victims, why media people try to cover them even when they try to hide their faces from camera? Why they are up to revealing their identities? Why there is no attempt to cover several injustices on parts of police while they conduct raids? – these are some of the pertinent questions they have to pose to media persons.

Overall the participants expressed dissatisfaction about the way rescue operations by police are covered by the media. They felt there is hardly an effort to probe whether the action was justifiable. They are most concerned about their depiction as the culprits although referred to as victims.

Sometimes, instead of police it is the residents who take the charge and here again the media person cover the story from resident's angle. Like in the story monitored by the Maharashtra group titled '*Residents take law in their hand to close down a lodge in their vicinity for its sex work activity.*'

This is the story covered on a news channel wherein the residents in a particular locality are all up against a lodge in their neighborhood. They claim of illegal sex work activity was taking place in the lodge. Angry about police non-action they take law into their hands and intimidate the couples, especially the girls they find there. Media covers the whole drama not only from the point of view of the residents but also portraying the girls from lodge as 'fallen' girls causing nuisance to 'upright' women in the colony.

Participants found the coverage highly objectionable. One comes across various versions of such stories quite often. Such stories, made with an intent of larger public good, such as raids on lodges in the resident area and alike, should also be sensitive towards interests and right to privacy of sex workers, they felt.

Very often they are exposed and shown as culprits, whereas those responsible and benefitting from the trade, dalals and lodge owners etc., do not appear in visuals.

They further suggested to set up a mechanism in place to probe into unjustifiable media interventions, where media take / support a stand of moral police. It proves harmful to community members, they feel.

Media should be watchful about illegalities even when 'lawful' actions such as raids take place. For instance, media should be watchful and critical when people take law in their hands to teach a lesson to women who are caught in raids, or absence of female constables etc. But this sense of balance is completely absent in this and such stories, they feel.



News reports monitored

In Karnataka participants watched a news clip on a sting operation in Kudligi taluk of Bellary district about Devadasi tradition. Where two cameraman and a reporter enter the houses posing as clients and discuss with women and an elderly lady who was manning a pan shop.

The clip begins with three people approaching a pan shop where an elderly lady sits. The anchor states that when you ask for a banana, the lady says do you want a girl along with the fruit

The participants felt that this is just a cooked up story and felt that it is highly unlikely that anyone in the very first sentence of a conversation with a stranger will come up with girls. They felt even madams and pimps will not begin like this with strangers.

The clip then takes them to two different houses where they were shown discussing and bargaining with a madam. Some of the girls were shown without blurring their faces. Here the anchor says women sell their own sisters and mothers sell their own daughters into flesh trade. And the voice over states that every house in this area has one girl who works as a sex worker.

Participants felt that this was very unfair. The faces were not blurred and the statements were generalised. It is not true that mothers and sisters are involved in this business. The clip does not show the men but only the women and the incidents were repeatedly shown with dramatic sound effects to sensationalize.

They also felt that there was no connection to the footage shown and the system of devadasi. The visuals of the temple were shown but there was no relation to the story being aired.

*In 2012 a TV news channel did a sting operation under the catchy headline "scrutiny of flourishing sex trade" in Kudligi, Bellary district in Karnataka. Undercover reporters posed as clients trying to strike a deal with a sex worker and in the bargain elicited information from her and other women on the practice. The program was strung together with salacious bits of information shared by the voice of the anchor in the background on how the investigation was run under the nose of the police without fear and literally everyone in the village is pushing their daughters into sex work. Report lacked sensitivity to uncover the root of the problem and distinguish those who are into sex work on their own. Sex workers experienced severe repercussions. The women who were shown on TV, their families are facing both economic hardships and social problems (boycott, comments, taunts). The community which was accepted as an integral part of the town for ages, is now viewed with suspicion. In this incidence the local sex worker's collectives demanded action against people who failed to follow stipulated criteria and code undertaking a 'Sting' violating their privacy and human rights. They approached the concerned channel, who had to express apology for causing harm to women.*

Their concern was not only about what is covered and the way it is covered; they were equally vocal about lack of coverage given to incidences of atrocities against the sex workers. This point came out very prominently during the discussion on following the news story.



**Workshop interactions**

The news story was about a woman who was disrobed and beaten by a group of men in a market place in Solapur district for her alleged illicit relationship. Her husband was also beaten up. The police took the perpetrators in custody after a complaint by the victim. The story covered the woman's side as well and her face was blurred to protect her identity.

As their first response participants found it a relevant and sensitive story. They thought the emotional build up could have been avoided, but at least it was factual and brought the injustice upon the women to the fore in a clear manner. They personally identified with the story, saying 'it can happen to anyone of us!'

When asked how the story would have been treated, if the concerned woman would have been from the sex worker community? The group felt, in that case, it would have never been covered in the first place. Even if it had, it would have been covered in a non-sympathetic manner. If the sex worker was the subject, then most likely her identity would have been revealed and her fault would have been more prominently shown, the group felt. They substantiated their point with such stories they have come across.

There was another related aspect they were concerned about. It was about stories of crimes or wrongdoings perpetrated by community members. Very often, the entire community is held in contempt for wrongdoing by individuals, they felt and expected the media persons refrain from unnecessary build up.

***In this regards participants thought media persons should;***

- Adhere to norms on neutrality and depiction of violence against women, children and other marginalised sections.
- Understand law, as sex work per se is not illegal
- Avoid being judgmental and being 'moral police' in their projection of community members
- Be wary that illegal or wrongdoing of an individual are not generalised to brand the entire community as 'bad' people
- Have a fair approach and not to focus on misdeeds, for the sake of news, try to probe further to know why the person behaves / lives the way s/he does (for instance, TGs begging shown as public nuisance, but they do not have any other means of livelihood
- Practice reasonable restraint in covering sex workers at their places of work.
- Avoid upholding social / public interest at the cost of community women's individuality/identity

## Coverage that dehumanizes us

Participants were also critical about stories lacking in sensitivity and that fail to refuse and/or to recognize community members as human beings.

There are quite a few stories that are bereft of basic human sensitivity towards the situation of other human beings, including the stories mentioned above, reinforcing misconceptions and depicting them as offenders. Hence there is no recognition of their rights as well, which is one major aspect of dehumanizing.



News reports monitored

Further the participants also felt the sensationalizing element highly objectionable and said it should be strictly avoided at any cost and checked. Unnecessary emotional build up through hammering visuals, loud music, and dramatic narration should be avoided.

We should insist upon unbiased coverage. Participants recognized that media has all the right to cover any incident however they question their role and their judgmental stance.

Community members also felt less represented as human beings and as citizens. Although they related themselves with all types of news stories, they did not feel represented in stories presenting voices of common people, be it on rising prices or accessing entitlements.

### ***Expecting a more human coverage participant feel media persons should;***

- Avoid showing our faces repeatedly (even when there is consent), it should be balanced and to the extent needed, overuse must be avoided.
- Follow factualness and avoid emotional build up – through hammering visuals, loud music, dramatic narration
- Respect right to privacy and protect identity of the community members, their family members, especially the children
- Have sensitive coverage, which means understanding social-economic compulsions and marginalization of the community people
- Give due regard to views and opinions of community members on their issues as citizens and on matters that affect citizens (price rise, disaster and so on). Also cover problems they face in accessing social entitlements and getting adequate civic amenities / services.

## “Listen to us, before you talk about us”

### Community says;

In the wake of HIV prevention program sex workers, transgender, MSMs and other such marginal communities have not only got together as collectives but have also made significant



Workshop interactions

contribution in containing HIV spread. Along with health issues we are also addressing our other concerns, be it violence inflicted upon us or our stake in social entitlements. As collectives we also seek involvement in amending and framing laws and policies meant for us. We aspire to secure safety and dignity for us and our children.

In these efforts we often come in contact with media, mostly as ‘subjects’ of their

stories where we hardly have a say. At best, media gives visibility to us, our existence and problems, which the general public knows little about. At worst, media echoes prejudices and biases prevalent in society causing immeasurable harm as well.

We appreciate media’s power to influence and shape public opinion by informing and educating its audience. This was largely experienced in relation with HIV/AIDS, wherein awareness and sensitivity among media persons helped to place the HIV prevention efforts in perspective and led to minimise fear and stigma associated with it.



News reports monitored

Notwithstanding this media awareness we experience that the needed consistency of its engagement is lacking. At times, especially while covering crisis situations, we experience that

media exercises its power of selective presentation. There have been several instances where crisis got intensified due to such media coverage. As a result we face long term repercussions, both to our existence and our community building work.



Workshop interactions

Very often we are misrepresented because we are marginalized and not accessible to media people. Their inability to have a deeper understanding of the complexities of our lives is reflected in their reports.

However, the mis-representation so seriously impacts that we felt urgency to work for unbiased media coverage.

By closely reviewing the news coverage on our issues we have articulated our thoughts about the present nature of coverage and the changes that we would like to have. We believe that the following recommendations fall within the prescribed guidelines by the regulatory authorities. What we expect is their fair application / interpretation to news stories concerning us without any prejudice and bias.

By presenting these recommendations we wish to foster dialogue with media persons and representatives of regulatory bodies.

### Community Recommendations

- News reports echoing societal prejudices and biases against sex workers and other marginal communities cause long term harm to them apart from undermining principles of impartiality and objectivity in the news making. Therefore media reports should refrain from reinforcing prevalent misconceptions about the sex worker community by way of insulting and/or biased language and visuals and stereotyping.
- We believe that sex work is like any other work people do for their livelihood. Naming sex workers is not going to stop sex work in our country, which requires highly dedicated efforts to eradicate poverty and gender discrimination. Sex work but symbolises the level of economic and gender disparities in our country. Therefore we urge media to refrain from 'moral policing' and to following sex workers' to their places of work.
- Marginal communities that are vulnerable before the powerful media often become soft targets for news stories. We feel deeply hurt by stories that generalise wrongdoings of an individual in our community to brand us 'evil' or use personal arguments and fights among us to make scandalous stories. Such stories victimising the vulnerable community members also cross good taste and decency expected from media. Hence we urge media not to focus just on seemingly misdeeds of individuals and to generalise them and expect them to be sensitive to challenges faced by community members.
- Media reports on raids and arrests routinely show or try to show faces of the girls who are taken into custody, although they are unwilling to disclose their identities. This is just one of the glaring situations where media is overzealous about projecting our faces, most likely for sensationalising the story. Media should realise that many sex workers would want to conceal their identities for reasons best known to them. Therefore media should respect their right to privacy and refrain from making the identity of either community members or their family members and children public.
- We expect media to cover our issues with due seriousness and depth and not in manner to elicit cheap entertainment out of them. We find the treatment for many sex worker stories highly problematic. Especially stories that create an emotional build up through

hammering visuals, loud music and dramatic narration. We urge media to avoid playing up facts, maintain factual nature of their coverage and also give us the chance to present our points of view.

- We believe that media practices self-regulation by sensitively applying and reinterpreting guidelines in the interest of sex workers and other marginal communities. We also propose to have a journalists' forum, preferably at each district place, to develop necessary sensitivity among them on issues of the marginalized communities. Regular dialoguing among the two can take place through such forums and improve the quality of reporting.

### **On Concluding Note**

Their awareness on media's working, ethics and guidelines has considerably enhanced and they are also putting their learning in action to assert their dignity and rights.

They are responding as community as responsible citizens.

Through the series of workshops and process of monitoring community representatives have realized significance of having a meaningful engagement with media and they are pursuing it at their own levels, in ways they deem fit.

Almost every times they have interacted and established a dialogue with media persons, things have changed in their favor. So, it is possible to sensitize media persons, they feel.

As community representatives they feel need to relate with media on a regular basis to facilitate their understanding on marginal groups like SWs, MSMs and TGs.

Significantly there was also realization that community needs to be proactive in approaching media and not just reach out to them to present their complaints and / or problems.

To harness the media monitoring skills the community members are planning to form 'Community Media Watch' – groups at the local level for regular monitoring of news reports.

## Annexure

List of CBOs and SLPs who participated and contributed in the media monitoring process

### Maharashtra

#### State Lead Partners

1. Family Health International
2. Pathfinder International

#### CBOs with respective districts-

- Kranti Mahila Sangh , Mumbai • Aastha Parivaar, Mumbai • Varangana Mahila Sanghtan, Kolhapur • Maitry Sanghtan, Kolhapur • Veshya Anyay Mukti Parishad (VAMP), Sangli • Muskan, Sangli • Saheli HIV AIDS Karyakarta Sangh, Pune • Sampathik Trust, Pune • Manmilan Bahuuddeshiy Samajik Santha, Nasik • Kranti Mahila Sanghtana, Solapur

### Karnataka

#### State Lead Partner

1. KHPT

#### CBOs with respective districts

- Sahabagini Federation of Sex Workers' Collectives, Bangalore • AIDS Jagruthi Mahila Sangh, Bijapura • Vimochana Mahila Sangha, Mysore • Mandya AIDS Thadegattuva Mahila Sangha, Mandya • Beladingalu Mahila Okkuta, Raichur • Belaku Mahila Sangha, Dharwad • Chethana AIDS Tadegattuva Mahila Sangha, Udupi • Durgashakti AIDS Tadegattuva Mahila Sangha, Dakshina Kannada • Mahila Kranthi Ondugoodu Mahila Sangha, Chikmaglur • Rakshane Mahila Okkuta, Gadag • SADHANE, Ramnagar • Shakthi AIDS Tadegattuva Mahila Sangha, Belgaum • Soukhya Belaku Samudhya Samasthe, Chitradurga • Swathi Mahila Sangha, Sanjyanagar, Bangaloreurban • Vijaya Mahila Sangha, Bangalore • Swathi Mahila Sangha, Bangalore • Jyothi Mahila Sangha, Bangalore • Vimukthi AIDS Tadegattuva Mahila Sangha-Bellary • Ondugoodu Mahila Sangha, Tumkur

### Andhra Pradesh

#### State Lead Partners

1. HLPPT
2. Alliance India
3. APSACS

#### CBOs with respective districts

- Jhansi lakshmi CBO, Ananthapur • Prema Sangham, Chittoor • Pratibha Maitri Mahila Seva Sangham, Anathapur • Pragati Maitri Mahila sangham, Anathapur • Jeevana Jyothi Adarsh Maitri Mahila Mandali, Chittoor • Chaitanya Manhila Mandali • Siri Mahila Sadhikarita Welfare Society, Guntur • Chaitanya Maitri Mahila Sangha, Kurnool • Ushodaya, Nalgonda • Asha Charitra, Ranga Reddy

- 1) खुद अच्छे नहीं।
- 2) चेहरा बार बार दिखाना नहीं।
- 3) परिवार के साथ खुद दिखाना।  
अच्छा नहीं।
- 4) सभी को अपनी सहे जींदगी जीने का  
हक है।
- 5) डाइरेक्ट छायाचित्र दाखलियामुके शुभते  
अंश झाबा.
- 6) संमती देऊन चेहरा दाखलिये.



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