



MAKING VISIBLE

POOR MIGRANT WOMEN

WORKERS IN INDIA

Making Visible Poor Migrant Women Workers

A flagship project by :



Supported by :



Artwork by :



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The Landscape

Migrant women are working all around us, yet they remain hidden in plain sight

“We women are unpaid for our work. We are not even recognized as workers in the work that we do.”

- Mamta Bai, a woman worker who migrates between Rajasthan and Gujarat seasonally to work on farms

Mamta Bai's experience is not an exception, but a reality shared by many other women across the country.

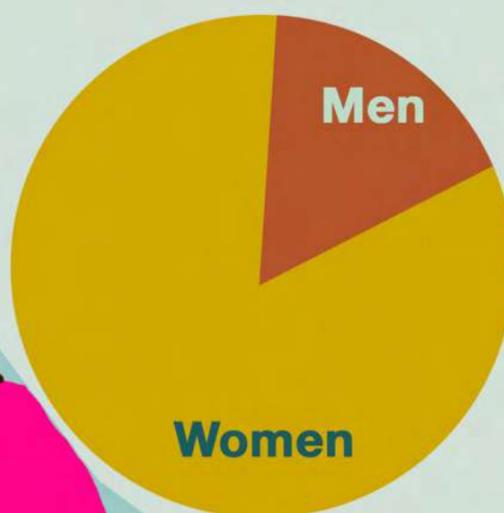
Women's role as workers gets lost in data driven narratives. The layers of precarity and informality surrounding women workers make it hard to count them in.

90% of India's workforce comprises of informal workers, estimated to be **greater than 400 million**, many of whom are women migrants.

However, the female labour force participation has been historically low in the country, the most recent **estimates being 21%**.

Almost **70%** of India's internal migrants are women.

The available data is coloured by societal norms; for example the reason cited for migration is marriage, which is not representative of their working realities.



In India, women spend 84% of their working hours on unpaid activities, while men spend 80% of their working hours on paid work.

This data provides an overarchingly macro view about the experience of women's work.

However, the multi-dimensional challenges of poor migrant women remain inadequately highlighted.



The Landscape

So how much do we really know about them?

Who are they? Where do they come from?

What are their stories?

Affected by the humanitarian crises during the COVID-19 pandemic, stakeholders across the ecosystem took to addressing the wellbeing of migrant workers with increased vigour. But a focus on gendered vulnerabilities has remained obscure. The experiences of poor migrant women workers during this pandemic have been mired by these very intersections.

About the project

To understand and address gendered vulnerabilities in migration, it is important to apply the lens of intersectionality.

Supported by Robert Bosch Stiftung, Dasra is working on a flagship project, to visibilize poor migrant women workers in India and capture intersectional practice among non-profits working with this group.

The project is part of a global initiative to understand what intersectionality means in practice, and how it can be used to address systemic inequalities.

Under this project, Dasra is engaging in an immersive reflective learning journey with non-profits that are championing and showcasing powerful impact by using intersectional approaches in addressing the issues of migrant women workers.

Through this project, we also want to highlight the lived experiences of poor women who are migrating internally within India, often invisibilized in the mainstream.



The project at a glance

- **Visibilize** poor migrant women workers by capturing different personas through collective reflections and knowledge sharing
- **Contextualize** intersectionality in practice for poor migrant women workers through cross-learning, sharing on-ground practices
- **Strategize** on actions for different stakeholders while amplifying intersectional solutions through co-creation



Scoping the universe

We read up on the concept of intersectionality - what it means, and how it looks in practice. We also familiarised ourselves with reports on poor migrant women workers in India, to realise the lacuna of research and data on their lives.

Deep diving with thought leaders

We interviewed 30+ experts and practitioners to learn in-depth about the current context and challenges of poor migrant women workers, from an intersectional perspective, laying the foundation for our work.



Landscaping interventions

We mapped ~70 Non-Governmental Organizations (NGOs) working with migrant women, informal workers, and on gender and labor. From this long list, we connected with 30+ to learn deeply about their programs, practice and varied contexts.

Analyzing and distilling insights

We started seeing some patterns emerge, pertaining to the challenges and needs of poor migrant women workers. Our engagement with these grassroots organisations was eye-opening. Despite evidence of incredible work on ground, mainstream and dominant narratives did not include these stories. In many cases, programs were intersectional, even without the use of the academic term.



Mainstreaming learnings

We are actively working towards amplifying the evidence and co-created insights through the project. The amplification is focussed on influencing key stakeholders including industry, philanthropy, civil society, and government.

Bringing stakeholders together

We brought together 11 organisations for our workshop on visibilizing poor migrant women in India. using conversations and participatory research tools helped us with outcomes we aspire to drive.



Unraveling Intersectionality

In our work, we have actively applied the concept of intersectionality upon the lives of poor migrant women workers in order to visibilize them.

What is intersectionality?



Intersectionality is a term coined by Kimberlé Crenshaw. This theory is part of her scholarly work that theorizes how race, class, and gender, overlap and intersect.

It is a robust framework for examining power relations, discrimination, privilege, and other root causes of inequality. It emphasizes the layered impacts of historical, material, and social locations, such as gender, class, race, caste, ethnicity, sexuality, disability, migration status, and geography. This approach to addressing inequality has become increasingly influential across the globe.

The approach nudges moving beyond single issues to consider the compounded implications of intersecting layers and identities on the experiences and opportunities surround individuals and communities.

It is gaining traction around the world because of the wide yet deep reflections offered.

In India, the theory has been used to articulate experiences of discrimination due to caste, disability, religion, ethnicity, sexuality, etc.

Intersectionality can be a useful approach to analyze the identities and lived experiences surrounding poor migrant women workers.

Focusing on the subjective lived experiences of poor migrant women workers helps see them as embodied, allowing a prism to recognize inter linkages among the personal, domestic, public, and professional domains.

Without the prismatic approach of intersectionality, poor migrant women workers remain homogeneous, and unrepresented amidst dominant and mainstream narratives.

The India Story

The work of poor migrant women is often dismissed, underpaid, or unpaid, because of inequalities and discriminations due to their gender, caste, and tribe, interlinked with their lived experiences across employment, education, skill levels and family status.

Grids and tables were not doing justice to this layered concept.

So, we envisioned our framing of intersectionality like a diagram of the universe. Several different coordinates intermingle into a chaotic yet linked system of power dynamics that affects individuals, and entire communities, in the context of poor migrant women workers.

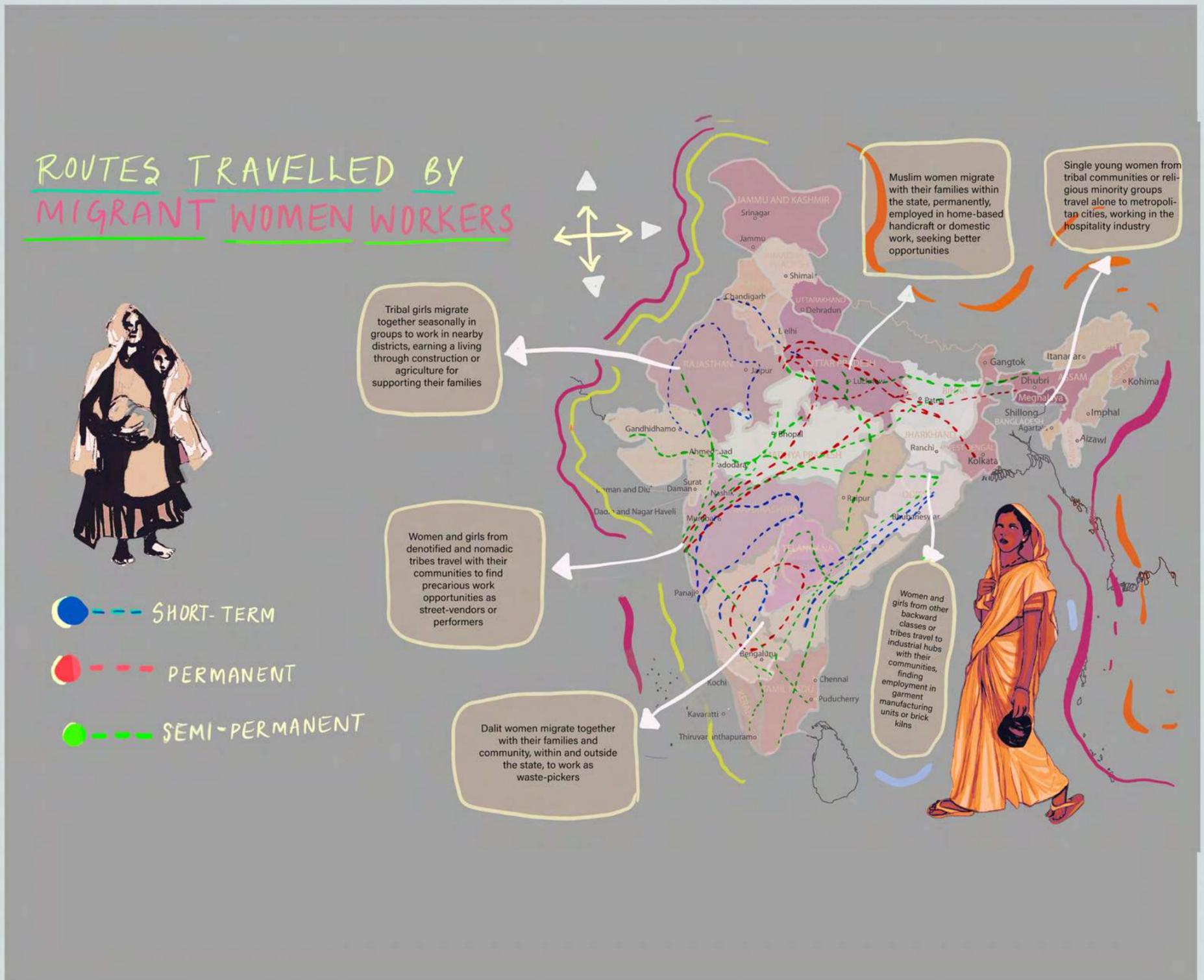


The India Story

This map was co-created during Dasra's workshop 'Visibilizing Poor Migrant Women Workers', held online on 19th and 20th October, 2021.

The map shows that women are migrating on a short-term, permanent, and semi-permanent basis, across the country for work.

Few examples of the circumstances in which women migrate, along with brief descriptions of the industries where they find employment, are noted below.



Disclaimer:

This map is for indicative purposes only, to depict the lived realities and experiences of poor migrant women.

It has been created live using participatory research methods, and the information here is not necessarily representative of women's migration across the country.

Community Voices



“Everywhere, women's issues are secondary. It is critical that women from nomadic and denotified tribes come up in formal platforms. We have to build strategies to bring them to the forefront, out of their homes. We need to work on community resilience.”

Deepa Pawar, Anubhuti Trust



“Women and men migrate as a family to nearby states and work as agricultural laborers. Often, the women do a lot more work than the men – including cattle rearing, cleaning of the household premises of the landowners, etc. However, when the payment is made – women's work does not get counted.”

Anandiben Asari, Kotra Adivasi Sansthan



“There are factories that keep women workers, exerting pressure on them. Men are able to voice their concerns. Women work irrespective of the problems they face.”

Samreen Khan, Sadbhavana Trust



PERSONAS OF POOR MIGRANT WOMEN WORKERS IN INDIA

The personas portrayed here tell the stories of real poor migrant women workers (fictionalized with changes in personal identifiers), amplifying the voices of the most vulnerable to create a positive impact in the lives of migrant women.

The personas bring the value of their experiences, the patterns of constraints that limit their realization, and the associated costs, not only for the migrant women workers, but also of their families and communities.

In a world where the production of knowledge remains with the powerful - shining the spotlight on poor migrant women workers is also an attempt at changing the narrative.



Akriti

Akriti, a trans woman, moved to Bengaluru with the hopes of finding her community.

She was not accepted in the village she hails from. On moving to the city alone, she realised that her only options were sex work or begging.

She made good friends within her community but was continually harassed and alienated from society. She also faced a huge language barrier.

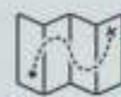
She was working as a sex worker at the city's signals and bonded with her friends from the community over sexuality rights. She went on to join a 'women and trans women art collective' as an artist, and now works towards gaining employment for transgender people.

Akriti is the voice of the diverse people in Bengaluru who speak many different languages, and she believes that they too "deserve an identity in this place."



Stressors

There are high instances of sexual abuse, punitive action by the police, and financial harassment from the community (having to pay double the rent).



Migration Routes

She migrated alone from Gajanur, a small village in Tamil Nadu near the Tamil Nadu – Karnataka border, to Bengaluru, one of India's fastest growing cities, looking for a community of trans people.



Mewabai

Mewabai belongs to Bhil tribal community, that falls under the Scheduled Tribes. In her community, women have greater freedoms in comparison to other cultures.

They exercise choices in decisions linked to marriage and are mobile at their own will. Unlike the surrounding areas of Mewar, which affects them culturally, women here don't don a head cover or ghoongat.

Her family always engages her in everyday decision-making. However, women don't have property rights. While there is no dowry, there is a dhapa bride price during weddings.

She is not married yet and often travels together forming a group, with the other girls, in her community for work.



Stressors

Most of the work she does is laborious agricultural work that remains underpaid. Additionally, some of the work she does to help out the farmer's family is not paid at all. She grazes the animals for free, and also supports the farmer's wife with domestic work and childcare.



Migration Routes

She migrates between rural-to-rural source in Rajasthan, and sometimes goes up to Gujarat borders as well, on a short-term seasonal basis.



Lakshmi

Lakshmi has been working in the construction industry. Her family belongs to the Other Backward Classes, and in her village – they have few assets to survive.

Given the poor economic conditions, she, along with her parents and younger brother, moved to the city of Lucknow. Here, they are unable to find housing and accomodation.

Most of the families engaged in construction work travel to the city together as a community, sharing the experience of distress. They live in temporary housing facilities and labor colonies, with no access to clean drinking water or hygenic toilets.

This causes rampant spread of diseases, specially among the children, leading to further expenses.



Stressors

The men are employed as masons. However, Lakshmi, like other wives of masons, is forced to do the lowest paying and hazardous tasks on site, such as lifting loads and and digging.



Migration Routes

She has migrated from Chhattisgarh to Uttar Pradesh, along with her family.

Mobina

Mobina is from a Muslim community, and lives in Lucknow with her family and children. She moved to the city because in her village, her children were not able to access school beyond 5th grade.

She tried moving to other cities in North-West India but was unsuccessful in making a living there. Currently, she works as a domestic worker. Her family pays a high rent towards making ends meet in the city.

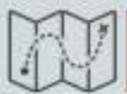
Back in her village, some of her friends from the community have even migrated to Saudi Arabia for cooking, looking after children, or working as housemaids.

Even though accessing livelihoods is a challenge, Mobina has to choose earning her daily wages instead of developing skills provided by non-profit organizations because she has to make ends meet.



Stressors

Mobina is most only employed by other Muslim families. The other wealthy non-Muslim families who employ her, discriminate against her and practice “chua-chhoot” or untouchability with regard to using utensils, doing kitchen related work or having her access only parts of the household.



Migration Routes

She has migrated from Chhattisgarh to Uttar Pradesh, along with her family.



Sonu

Sonu, a 19-year old, lives with her family in Meghalaya. She is not well educated, and moved to Delhi for work. As a domestic worker there, her human rights were violated - she worked long hours, did not receive wages, and was not able to contact her family.

Using support from a local non-profit in Meghalaya, her family was able to bring Sonu back home.

But she had been left stranded in a new city for long, without any payment.

There are other cases where women migrate in search of work but are trapped in unpaid labor and/or sold to brothels.

After survivors are brought back home, they need to be reintegrated into society through stable jobs, rehabilitation centers, and protection from re-trafficking.



Stressors

There is a high rate of sexual exploitation and violation of human rights. Sonu and others find themselves in highly vulnerable situations in new cities, where they are totally dependent on the employers. This is caused by poor awareness, education at the source and lack of income options.



Migration Routes

Sonu went from the Garo hills in Meghalaya to New Delhi, in search of job opportunities, leaving her family and security behind.

Safeena

Safeena is a Muslim domestic worker, living in the outskirts of Mumbai with her youngest child. The money she sends home in the village, helps send her two older children to school, and mother-in-law with healthcare.

The infrastructure and sanitation facilities where she lives are grossly inadequate. The family spends a lot on clean water for daily use. There are two bathrooms among 150-200 people.

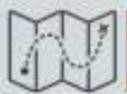
Sometimes, they make use of designated spaces to get ready for work, but must crouch in order to do this as the walls are not high enough.

Safeena lacks access to sanitary products and uses an old piece of cloth for a few months, until it tears and is replaced.



Stressors

Safeena is a Muslim domestic worker, living in the outskirts of Mumbai with her youngest child. The money she sends home in the village, helps send her two older children to school, and mother-in-law with healthcare.



Migration Routes

Safeena moved from a village in West Bengal, to Mumbai, along with her husband and their youngest child, looking for livelihood opportunities.

Sita

Sita is a Dalit woman – a hair collector who lives among other women waste pickers and domestic workers.

Her day starts at 5 AM, when she goes to temples in small villages for daily collection. She walks from street to street, searching for waste. Women like Sita have learned to depend on this job as work is available to them all year round.

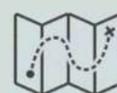
She got married a very young age to a man who no longer works, and prefers to spend his savings on alcohol.

A kilogram of hair can fetch her around INR 500, but it is exhausting and difficult to collect even that. Sita cannot seem to find a way out.



Stressors

Sita is the sole bread winner and also handles all the domestic responsibilities. She is not supported by her husband, and her strenuous work is stigmatized in society.



Migration Routes

Sita had migrated to Bengaluru from a small village in Telangana, at a very young age, after getting married.

Devashri

Devashri is from a small village. During an accident in her village when she was young, she lost her leg and has struggled to find work due to her disability. Her family had taken a huge loan in her village, for a 2-acre plot in order to sustain themselves.

However, since the land was barren, they were unable to grow any produce on it for over four to five years. On advice from her uncle, she moved to Bengaluru where she could find small jobs for supporting her family.

On moving, she faced severe challenges, from finding accommodation to dealing with biases on account of her disability to finding sustainable work.

She finally found work with a tailor, who gave her a room to share with other women as payment for her work. Additionally, she earned minimal wages that she would send back monthly to her parents. She continues to deal with judgement and discrimination because of her disability.

Stressors

Devashri is the sole earner in her family and sends money to her parents to pay off their loan, every month. She has faced debilitating conditions due to lack of healthcare and financial support. She has also been dealing with severe mental anguish due to her disability.

Migration Routes

She migrated to Bengaluru over 10 years ago, from a neighboring village of Gauribidanur.



Shruti

Shruti is from the Lodha community (classified as a Denotified Tribe) and comes from a remote village in Jharkhand. Due to lack of employment and severe economic difficulties in her village, she migrated from her district for work. She worked at a brick kiln site where she made minimal wages and would send most of her income back to her family in the village.

However, she faced severe difficulties due to the Covid-19 lockdown. She was stranded once transport was shut down due to the lockdown.

She had no food or ration but was able to get some basic support from her contractor. Along with her, there were many other migrant women who were struggling similarly.

They finally managed arranging a bus for returning to their village. But, they had to quarantine for 15 days in a dwelling, with limited access to toilets or food.

Earlier, her family did have some land in the village. However, they had mortgaged this to a money lender in exchange for money to meet basic requirements.



Stressors

Shruti is the sole earner in her family and supports her parents and younger siblings with the daily wages earned. She works in hazardous environments at the brick kiln, earning only INR 250 a day and has minimal access to water, or toilets at the worksite.



Migration Routes

She migrated from one of the remotest villages in West Singbhum district, Jharkhand, to West Bengal.

The direction ahead

Together with on-ground practitioners, we have co-created actionable next steps for the key eco-system actors, Industry, Philanthropy, Government, Non-Governmental Organizations, and Community.

Join us in visibilizing and transforming the lives of poor migrant women workers in India.



Industry

- **Create** enabling environments for migrant women workers on site by providing for their practical needs like childcare, sanitation, and menstrual hygiene through clean toilets, transportation, creches, etc.
- **Ensure** security of women by addressing concerns linked to harassment and violence at the workplace without backlash by providing adequate trainings across stakeholder groups and levels, and mandating stringent redressal as per law
- **Recognize** women's contribution through equitable wages for their work as individuals (not only as a family unit) by building their awareness of social protection and rights applicable, and implementing fair practices at the workplace
- **Challenge** gender norms and patriarchal systems within industry by diversifying livelihood opportunities available to women, involving leadership, human resources, and industrial relations teams in promoting behavioral change, and enabling their participation in decision-making roles within the workplace



Philanthropy

- **Develop** grassroots initiatives for migrant women workers by supporting capacity building of institutions and on-ground community leaders
- **Visibilize** migrant women and mainstream their narratives through advocacy, outreach, and dissemination by supporting research and data collection
- **Drive** gender-transformative outcomes for migrant communities by aligning with key stakeholders, championing sectoral priorities, and complementing ongoing efforts
- **Help** resolve complex challenges linked with gender and intersectionality by nurturing innovative and collaborative experiments in the sector



Government

- **Provide** access to universal social protection schemes and provisions like ration and financial inclusion across state borders, by registering poor migrant women workers formally and ensuring their data collection
- **Ensure** seamless availability of services for migrant women across source, destination and in transit, by sensitizing stakeholders and linking last mile delivery mechanisms through the local government, Anganwadi Centre, primary healthcare centers, schools, and community
- **Improve** Reproductive, Maternal, Newborn, Child and Adolescent Health (RMNCH+A) outcomes for migrant communities by bolstering awareness, resources, personnel availability, and healthcare infrastructure, and restructuring the ration plan for a balanced and nutritious diet
- **Protect** labor rights (including fair wages, working hours and conditions, and social protection benefits) by increasing awareness among both employers and employed workers, monitoring their implementation, and ensuring timely legal action
- **Enforce** laws linked to women's safety and security through rigorous monitoring and strict implementation on-ground



NGOs and Community

- **Conduct** research and data collection to improve knowledge on migration and poor migrant women workers, for facilitating and improving overall programmatic and policy action
- **Mainstream** a gender and intersectionality lens across interventions and amplify issues raised by poor migrant women workers for addressing their strategic needs, to improve their position in the society
- **Collaborate** with local and state governments as well as multiple stakeholders such as industry, community (including men and children), across touchpoints in migrant women workers' lives, for ensuring their inclusion and representation
- **Advocate and sensitize** key stakeholders towards the diverse needs of poor migrant women workers by collectively working towards shared goals and outcomes at a systemic level and in practise to create better working and living conditions for them



Solutions from the ground

Through conversations with on-ground practitioners, we have collated an indicative list of intersectional practices, undertaken by nongovernmental organizations. Since practice is continuously evolving and intersectionality plays out differently across contexts – this list spotlights solutions active in the context of poor migrant women workers, within India, and is not meant to be exhaustive.

Since this list includes a wide variety of examples, we have developed a simple tool for reflection to help stakeholders assess their own interventions.

Please go to the link below for accessing this free tool.

workersinvisibility.org/migrant-women.html



Interventions for Poor Migrant Women Workers

Linked Gender Equitable and Intersectional Practice

Building evidence and visibilizing poor migrant women workers through advocacy



- Collect disaggregated data basis migrant women's intersectional identities, such as tribe, caste, sexuality
- Focus on qualitative aspects of migrant women through their narratives and lived experiences
- Build awareness of poor migrant women as data owners through informed consent
- Use participatory methods of research such as facilitated discussions
- Apply mixed methods such as time use surveys for understanding different aspects of migrant women's lives
- Provide platforms to migrant women for their own representation
- Raise consciousness on gender discrimination, caste, patriarchy, class, religion, and other intersectional issues in the public domain through media

Formalizing and legitimizing poor migrant women workers' identities



- Register women as individuals and primary holders of assets and Identity cards - not only with, or in relation to their male family members
- Recognize and destigmatize women's work in unorganized sector, home-based work, sex work, waste picking, manual scavenging, etc.

Diversifying livelihood opportunities available to migrant women



- Provide skilling and upskilling opportunities beyond gender and intersectional roles
- Promote livelihood opportunities that encourage women's leadership and financial independence
- Advance access to innovative financial mechanisms such as cooperatives, micro-credit schemes, self-help groups etc. with linkages to markets

Interventions for Poor Migrant Women Workers

Integrating gender equality, diversity, and inclusion at the workplace, factoring in backlash



Linked Gender Equitable and Intersectional Practice

- Help in setting up internal complain committees in labor departments
- Raise awareness to end practices regarding women's unpaid (begaar) and underpaid work among employers across the labor supply chain
- Advocate for fair wages, equitable leadership and decision-making roles, and skilling opportunities, among industry and state bodies
- Run comprehensive employer awareness programs about gender, diversity and inclusion within workplaces
- Prevent social atrocities by building awareness and providing legal recourse
- Support in building inclusion-g geared infrastructure
- Outreach to the most vulnerable geographies and population groups
- Set-up grievance redressal mechanisms and feedback loops

Supporting migrant women in their childcare responsibilities



- Support for pregnant women and mothers by setting up of creches, fulfilling needs linked with early childhood care and education
- Provide children with necessary facilities linked with schooling, bridge courses for education, counselling, scholarships, and tutoring support (especially for first generation learners)
- Create enabling environments for fulfilling health and educational needs of adolescent girls
- Ensure child protection across different touchpoints of migrant communities
- Educate migrant communities about good practices in parenting to prevent child vulnerability

Interventions for Poor Migrant Women Workers

Linked Gender Equitable and Intersectional Practice

Addressing migrant women's practical needs at the workplace



- Advocate for women's practical needs with employers and government
- Ensure availability of credible and affordable medical care, close to migrant communities' workplaces and habitats, through services like mobile medical units
- Spread awareness and ensure resource availability for Reproductive, Maternal, New-born, Child and Adolescent Health (RMNCH+A) and Sexual and Reproductive Health and Rights (SRHR) outcomes
- Advocate for provisioning of facilities and infrastructure linked with Water, Sanitation and Hygiene needs of women and girls across touchpoints
- Liaison with government and industry to ensure migrant women can access safe and affordable housing, specially at destination
- Sensitize stakeholders like police and other local authorities with regard to stigma and discrimination, especially in destination areas, to avoid criminalizing migrant communities and taking punitive action against the

Generating awareness and providing linkages to institutional provisions



- Enable access to state and industry driven programs
- Build awareness on rights, laws, and social justice
- Provide access to legal recourse and social protection
- Set-up efficient and just grievance redressal mechanisms

Strengthening women's individual positions within the workplace

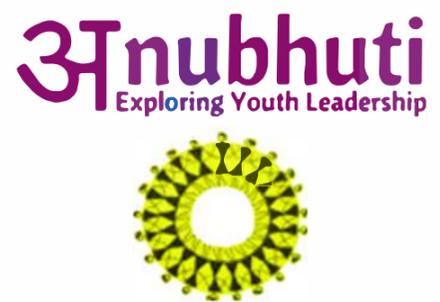


- Extend learning and capacity building opportunities to women, for boosting their confidence, and expanding their roles at work
- Provide women and girls with financial literacy, access to digital assets, skills and education including adult learning

PARTNERS IN THE JOURNEY

We endeavoured to put together a diverse cohort of organizations – spread across the geographical span of the country, working with different groups of migrant women, representing various industries and socio-economic identities.

We invited community leaders, program representatives and organizational gender teams, to hear from those closest to the ground.





Anubhuti Charitable Trust

 Founded : 2016

 Head Office : Mumbai

 Budget : INR 75 lakhs

 Coverage : Maharashtra

<https://www.anubhutitrust.org/>

Key demographic: Youth and women informal workers

Spotlighted interventions:

- Preventing and attending to gender-based violence
- Focusing on the mental health of migrant women workers

About:

Anubhuti believes in building solidarities for sustainable change, based on empathy and rights. Anubhuti is a nonprofit organization formed and self-led by women, who have dealt with caste, class, gender, language, and ethnicity based discriminations personally. They came together to ensure that these experiences are used positively for change. Their vision is for a just, equitable, and democratic society, where every person can realize their rights to dignity, access, and expression. The programs run by them focus on leadership development among youth, community development, prevention of sexual harassment at workplace and violence against women and awareness building on sexual and reproductive health rights. The organization focuses strongly on mental health and a rights-based approach.

Leadership:

Deepa Pawar is the founder and Director of Anubhuti. She herself is from a nomadic and denotified tribe, having personally experienced the deprivation, poverty and injustice faced by these communities. She started working with young girls and women in the urban community she lived in at Mumbai since the age of 14. This was the beginning of her practice towards collective, grassroots youth-led social change with the principle that those who face the problem should lead the fight against it. Further, values of feminism, anticasteism, and those of the Indian Constitution, informed her work as she started forming and mentoring youth groups, working with and training stakeholders, and leading advocacy campaigns across Maharashtra (and beyond).

Aravani Art Project

 Founded : 2016

 Head Office : Bengaluru, Karnataka

 Budget : INR 75 lakhs

 Coverage : Pan India

<https://aravaniartproject.com/>

Key demographic: Transgender people and Transgender sex workers

Spotlighted interventions:

- Building awareness of and providing linkages to institutional provisions, considering their intersectional identities
- Integrating gender equality, diversity, and inclusion at the workplace, without backlash

About:

While the visibility of Transgender, Gender non-confirming people, and folx from the queer community is increasing in popular culture and daily life - they still face everyday discrimination, stigma and systemic inequality. With a mission of attempting to reduce this in society, the Aravani Art Project brings about change in the way the society views the LGBTQIA+ community. They advocate the idea of reclaiming spaces in this world by creating different art projects and raise awareness towards creating a voice for the community. The organization believes in finding 'magical ways' for engaging with people from the Transgender community, and other LGBTQIA+ people, enabling them to come out in public spaces and feel confident, safe, and like they belong.

Leadership:

The organization is led by artist Poornima Sukumar, who has made interventions in the society, by using public wall art and other forms as an important medium to voice out opinions, towards peace-building and creating awareness. She is a vivid traveler and has worked with people from various communities. Her work takes her to different parts of the world where she builds bridges between art and social awareness. She is able to practice art that reaches out to as many people as possible, intertwining their journeys towards creating awareness, rehabilitation and inclusion.



Centre for Migration and Inclusive Development (CMID)

 Founded : 2016

 Head Office : Ernakulam, Kerala

 Budget : INR 1.86 crores

 Coverage : Pan India

www.cmid.org.in

Key demographic: Migrant communities

Spotlighted interventions:

- Building evidence and visibilizing poor migrant women workers through advocacy
- Addressing migrant women's practical needs at the workplace

About:

CMID is an independent non-profit devoted to migration and inclusive development, advocating for and promoting the social inclusion of migrants in India. With a vision of a world without borders, CMID identifies migration as a solution where a person is able to leverage a world of opportunities and their aspirations to excel in life are not restrained by borders. CMID's work ranges from policy to grassroots interventions. The organization engages with key stakeholders at the national level on policy and incubates innovative solutions for resolving challenges of migrant workers collaborating with a range of partners.

Leadership:

CMID's Chairperson Dr. Nivedita Haran I.A.S (Retired) was the former additional Chief Secretary of the Government of Kerala. She has also been the Principal Secretary, Department of Labour of Kerala state. Benoy Peter, a co-founder of CMID currently serves as the Executive Director. He is an expert on internal migration in India, with over two decades of progressive experience particularly in the area of Migration and Social Inclusion. Benoy Peter has a Ph.D. in Population Studies (Migration) from the International Institute for Population Sciences and a Master Degree in Social Work.



 Founded : 1982

 Head Office : Khordha, Odisha

 Budget : INR ~1 crore

 Coverage : Odisha

www.dssodisha.org

Key demographic: Migrant women, scheduled castes, artisans

Spotlighted interventions:

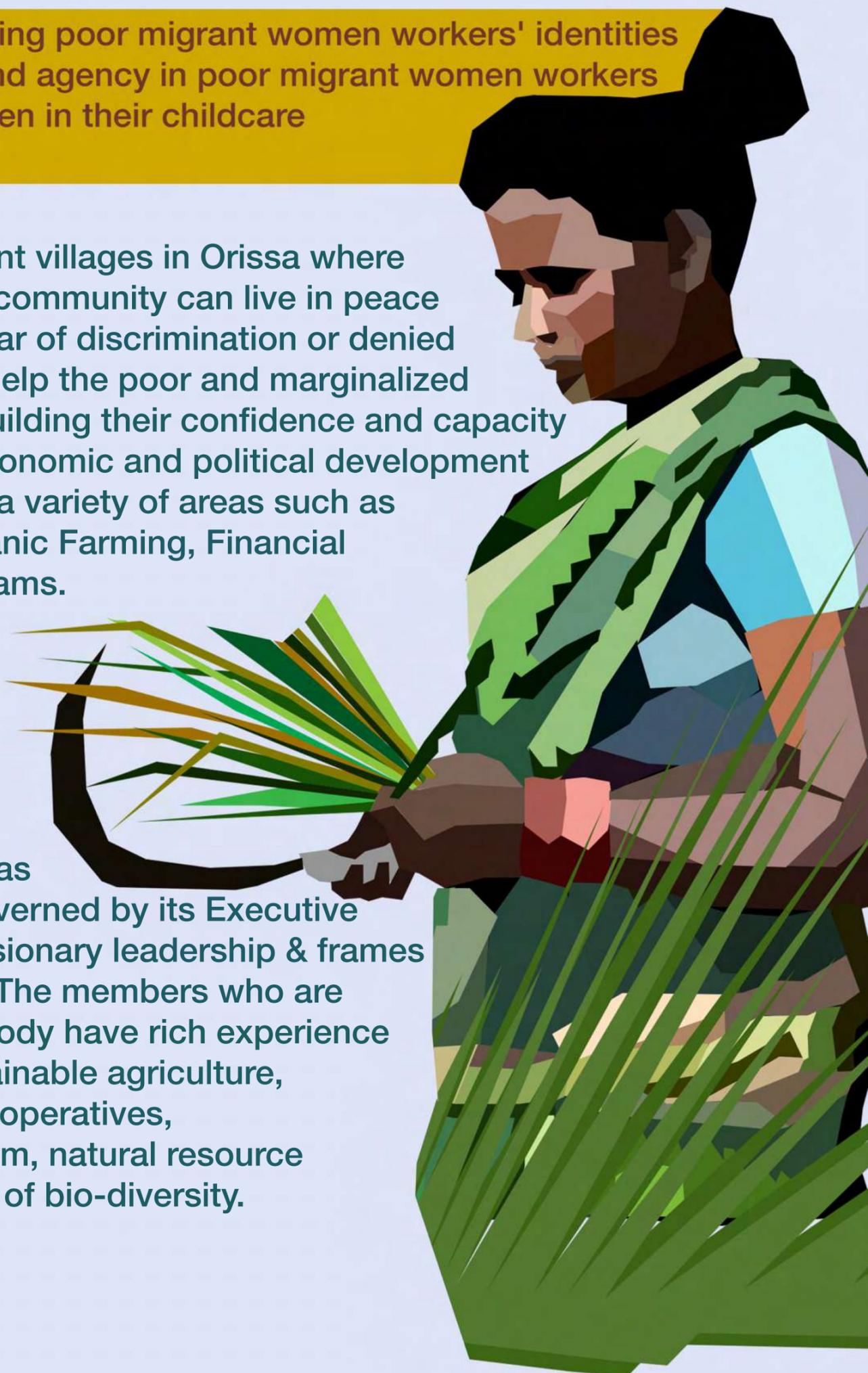
- Formalizing and legitimizing poor migrant women workers' identities
- Developing leadership and agency in poor migrant women workers
- Supporting migrant women in their childcare responsibilities

About:

DSS visualizes, self-sufficient villages in Orissa where every individual across the community can live in peace and harmony without the fear of discrimination or denied justice. Their mission is to help the poor and marginalized sections of the society in building their confidence and capacity for managing their socio-economic and political development process. They work across a variety of areas such as Livelihoods Programs, Organic Farming, Financial Literacy and Schools Programs.

Leadership:

The organization is led by Mr. Kedareswar Chaudhury. He has over 25 years of experience in development sector, both at field as well as managerial level. DSS is governed by its Executive Committee that provides visionary leadership & frames policy for the organization. The members who are nominated by the general body have rich experience on rural development, sustainable agriculture, strengthening livelihood, cooperatives, human-environmental system, natural resource governance & conservation of bio-diversity.



Hasiru Dala

 Founded : 2011

 Head Office : Bengaluru, Karnataka

 Budget : INR 4.8 crores

 Coverage : Karnataka

<https://hasirudala.in/>

Key demographic: Waste pickers and informal waste collectors

Spotlighted interventions:

- Diversifying livelihood opportunities available to migrant women
- Addressing migrant women's practical needs at the workplace

About:

Hasiru Dala works for waste pickers and informal waste collectors. Since its inception in 2011, the organization has been working for the betterment of lives and livelihood of waste pickers. Hasiru Dala works to bridge the gap between waste workers and other stakeholders, like the local governments, policy makers, and citizens.

Leadership:

Nalini Shekhar is the co-founder and executive director of Hasiru Dala. Her passion lies in restoring the dignity of workers in the unorganized waste sector, improving their access to predictable livelihoods and providing social security to their families. Over the years, Nalini has trained thousands of waste pickers on new ways of solid waste management. Before her work in Bengaluru, she advocated the needs for the needs for the rights of survivors of violence for a decade in the US.



Impulse NGO Network

 Founded : 1999

 Head Office : Shillong, Meghalaya

 Budget : INR ~1 crore

 Coverage : North East India, Nepal, Myanmar and Bangladesh

<https://impulsengonetwork.org/>

Key demographic: Survivors of sex trafficking and forced labour

Spotlighted interventions:

- Preventing and attending to gender-based violence
- Building awareness of and providing linkages to institutional provisions

About:

Impulse NGO Network (INGON) started with the purpose of addressing trafficking of women and children of northeast India for sexual exploitation and forced labor, but given the enormity and spread of the problem, their work in this area soon extended to other parts of the country, and around the South Asia as well. Over the years, INGON has been involved in the rescue and rehabilitation of thousands of women and children, with its globally acknowledged “Impulse Model”. The organization continues to expand by empowering individuals, educating stakeholders, and building capacity across borders, with passion and professionalism – all adding up to reduce the demand and supply of humans for trafficking, and putting an end to sexual exploitation and forced labor worldwide.

Leadership:

Since past 30 years, Hasina Kharbhih has been working to provide sustainable livelihood in a safe environment for women and children. What started out as a mission in her home state of Meghalaya has today evolved into a global program that aims to put an end to human trafficking and exploitation worldwide. Her work stands on two pillars: the first is Impulse NGO Network, which was conceptualized in 1987 and is a significant force against human trafficking today; the second pillar is Impulse Social Enterprises, which aims to promote local artisans and create sustainable livelihood through its artisanal brand.



Kotra Adivasi Sansthan (KAS)

 Founded : 1998

 Head Office : Udaipur, Rajasthan

 Budget : INR ~1 crore

 Coverage : Rajasthan, Gujarat

<https://kaskotra.org/>

Key demographic: Tribal communities, migrant and informal workers

Spotlighted interventions:

- Strengthening women's individual positions within the workplace
- Developing leadership and agency in poor migrant women workers

About:

KAS addresses the concerns of the tribal communities in Udaipur and Sirohi, often engaged in frequent seasonal or circular migration for employment in construction and agriculture work, at adjoining districts and states. Its on-ground strategy operationalizes through people's institutions at the village level and through a strong focus on village level development. Additionally, the organization runs programs focusing on legal rights, agricultural reforms, quality education, improving access to government schemes in tribal areas, and preventing child labor.

Leadership:

The organization's founding members were tribal women and men who believed that to solve problems of the tribal region, the involvement of the community was necessary. Even today, the president of the organization is Napi Bai – who is a woman tribal leader from the region. The organization lays emphasis on building community leadership as way of sustaining the impact and has a strong gender focus.



 Founded : 1983

 Head Office : New Delhi

 Budget : INR 100 crore

 Coverage : Bihar, Chhattisgarh, Jharkhand, MP, Odisha, Rajasthan, West Bengal

www.pradan.net

Key demographic: Women from vulnerable communities

Spotlighted interventions:

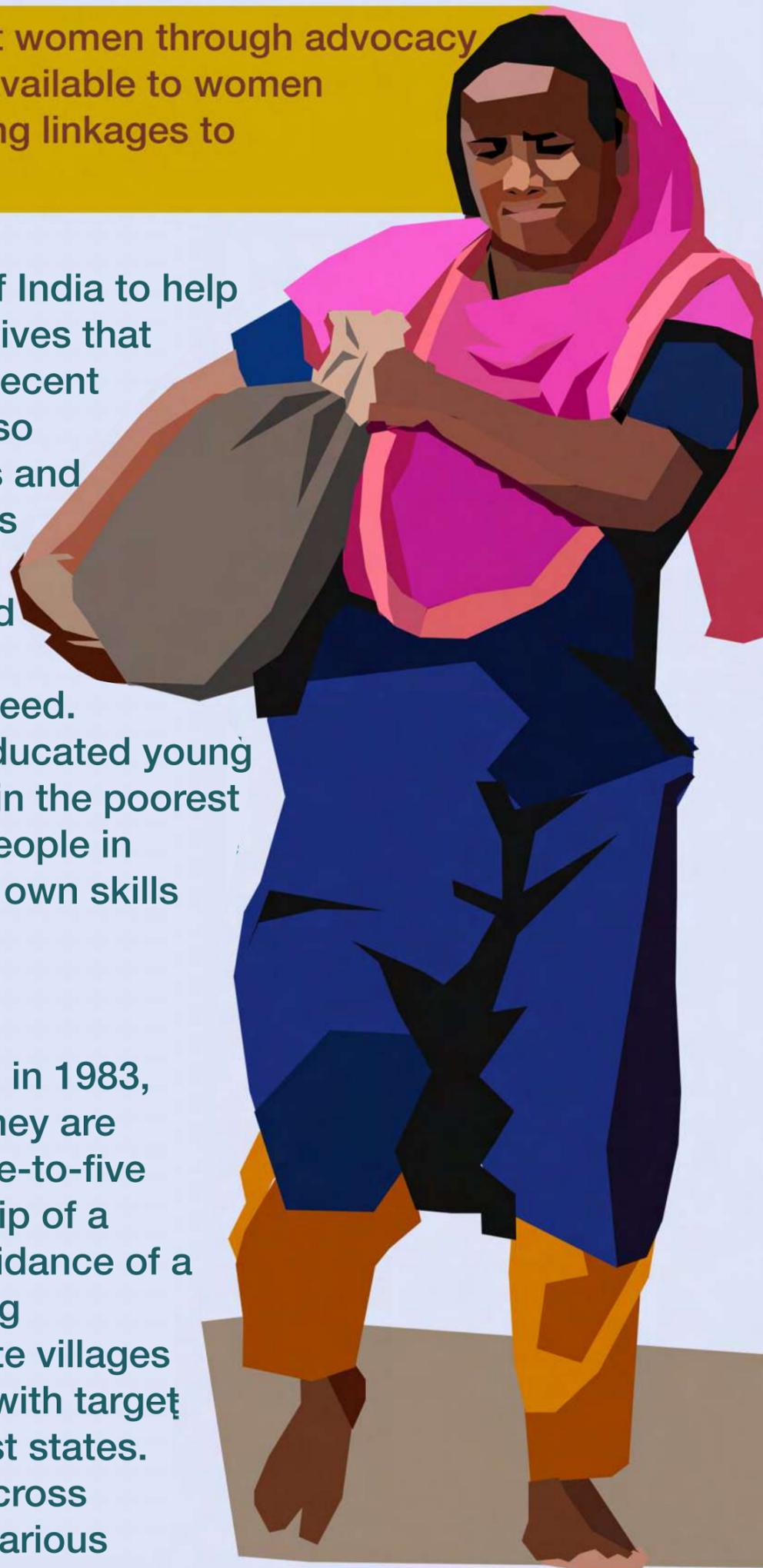
- Building evidence to visibilize migrant women through advocacy
- Diversifying livelihood opportunities available to women
- Generating awareness of and providing linkages to institutional provisions

About:

PRADAN works in the poorest regions of India to help vulnerable communities organize collectives that help people, especially women, earn a decent living and support their families. They also help them access government programs and other entitlements as citizens. PRADAN's focus is primarily on women because they believe that even people considered to be the most disadvantaged in society are capable of driving the change they need. To achieve this goal. They recruit well-educated young professionals to work alongside people in the poorest villages. Their primary focus is to help people in marginalized communities develop their own skills and initiatives.

Leadership:

Founded by Deep Joshi & Vijay Mahajan in 1983, PRADAN has a diverse team & board. They are organized into field-based teams of three-to-five young professionals, under the leadership of a mid-career team coordinator and the guidance of a team of integrators. More than 400 young professionals are working in 8,641 remote villages of India, immersing themselves directly with target communities across seven of the poorest states. The team has diverse, women leaders across nonprofit & govt backgrounds heading various programs internally.



 Founded : 1990

 Head Office : New Delhi

 Budget : INR 70 lakhs

 Coverage : Over 50 slum areas of old Lucknow

www.sadbhavanatrust.org.in

Key demographic: Survivors of sexual abuse and domestic violence

Spotlighted interventions:

- Developing leadership and agency in poor migrant women workers
- Preventing and attending to gender-based violence

About:

Sadbhavana Trust is a grassroots-level feminist non-profit that has been working in Lucknow since 2009. Their work is primarily on leadership-building programs with young girls and women belonging to socio-economically vulnerable communities including marginalized communities in 50 slum areas of Lucknow. One of the main components of this program is leadership development of the young girls and women through a feminist perspective building, livelihood training, and technical skill building so that they can emerge as ground-level leaders and breakthrough patriarchal barriers and fulfil their dreams of pursuing education and becoming financially independent in the future. Along with this, they also work with women on gender-based violence related issues, providing counselling and legal support to survivors and bringing women into the forefront of community leadership by forming collectives.

Leadership:

Hameeda used to belong to a similar socio-economic background as the community girls and women Sadbhavana Trust works with today. Her journey has inspired many of them to also break free from patriarchal barriers in their lives to pursue education and employment for the betterment of their futures. Hameeda's efforts led to the creation of Sanatkada Samajik Pehel, a unique women's collective targeting young women from minority communities in the economically deprived neighbourhoods of old Lucknow with a goal to empower them through capacity building, skills and leadership development.



 Founded : 1991

 Head Office : Bengaluru, Karnataka

 Budget : INR 10 crores

 Coverage : Pan India

<https://www.sampark.org/>

Key demographic: Women, children and workers in the construction sector

Spotlighted interventions:

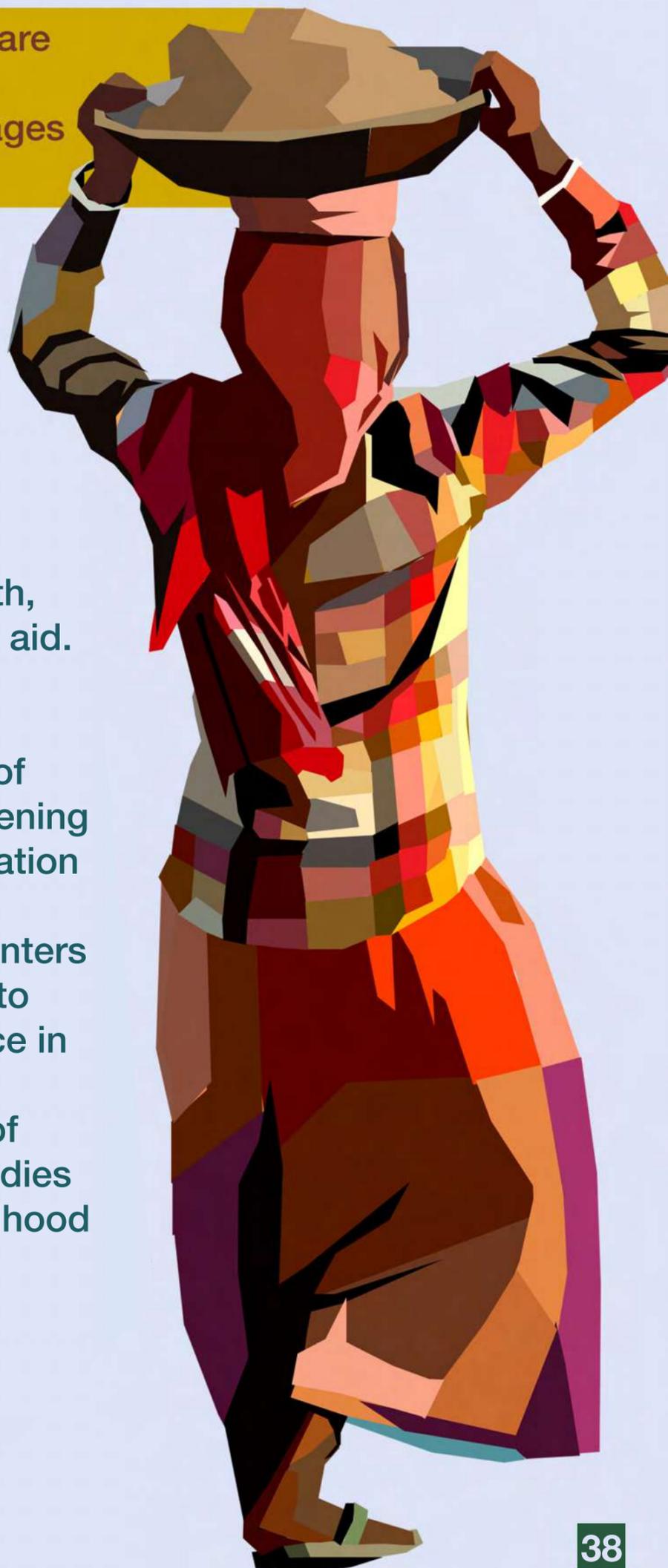
- Supporting migrant women in their childcare responsibilities
- Building awareness of and providing linkages to institutional provisions

About:

Sampark works to empower India's most vulnerable - 50,000 women in rural areas, 1 lakh migrant construction workers, and their 25,000 children, through education interventions that help in increasing their incomes. Sampark focuses on providing information to increase access regarding entitlements in various sectors such as health, education, finance, social security, and legal aid.

Leadership:

Prameela has pioneered the urban projects of Sampark and played an important role in opening and running Early Childhood Care and Education Centers for children of migrant workers. She manages team of Workers Resource Centers and has knowledge and information related to labour issues. She has 27 years of experience in development work in research, designing, implementation, monitoring and evaluation of development projects. and has also lead studies involving gender, microenterprises, and livelihood activities.



 Founded : 1996

 Head Office : Tirunelveli, Tamil Nadu

 Budget : INR 1.7 crores

 Coverage : Tamil Nadu

<http://www.vaanmuhil.org/>

Key demographic: Informal workers (including women and dalits)

Spotlighted interventions:

- Building awareness of and providing linkages to institutional provisions
- Building evidence and visibilizing poor migrant women workers through advocacy

About:

Vaan Muhil is a rights-based organization, to empower the marginalized communities/ groups for equitable and inclusive growth. It has been focusing on human rights education; action researches on rights of the vulnerable sections; building resources and disseminating the same to the public; capacity building for leaders of communities and civil society groups, making legal interventions and meaningful engagements with policy makers and elected representatives.

Leadership:

Vaan Muhil Trust is governed by an experienced and dedicated team of activists, who have been in the development field for more than 25 years and capable of integrating grassroots experience into state and national levels. With their expertise on social issues and collaboration with stakeholders – the team explores alternatives in development sector and works with passion towards the empowerment of the most vulnerable sections.



 Founded : 1988

 Head Office : Lucknow, Uttar Pradesh

 Budget : INR 4 crores

 Coverage : Uttar Pradesh

<http://www.vigyanfoundation.org>

Key demographic: Dalits, muslims, women, urban poor, informal workers

Spotlighted interventions:

- Building evidence and visibilizing poor migrant women workers through advocacy
- Generating awareness of and providing linkages to institutional provisions

About:

Vigyan Foundation works to empower vulnerable communities to access their rights over land, livelihoods and other commons; advocating for their participation in public welfare schemes; restoring rights of women and girls and for their safety; ensuring children's rights to education and protection; and helping provide for equal socio-economic opportunities. They work with communities like urban and rural poor, homeless, and informal workers. Specific occupational sectors they focus on are domestic work, construction, and sanitation. Some of the interventions undertaken by the organization include setting up mothers' groups, village-level health committees, advocacy for maternal and reproductive health rights of women and children as well as workers' rights for health, education and basic services.

Leadership:

The organization is headed by Mr. Sandeep Khare. A postgraduate degrees in social work and law, he has also been a child rights activist. The organization has been proactive in facilitating community-based organizations and strengthening them to collectively demand for their basic rights.



Further down the road

The worlds of poor migrant women workers are not monolithic or singular. Their interactions span across spheres of home, worksites, public spaces, and the community at large. Work done by them is informal, domestic, and care related, often being unpaid or underpaid. In these spaces, the power dynamics operate against migrant women, subjecting them to manifold inequalities.

We must not remain complicit in retaining unequal structures, aiming instead to hold ourselves accountable towards empowering poor migrant women, while addressing their intersectional identities.



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***While we have tried to cover all the stakeholders we were in touch with – we request you to pardon us if there were any unintended misses.*

Note on References

Details of references for the data cited in this knowledge product are available on our website - workersinvisibility.org/migrant-women