



ANNUAL REPORT
MOITRISANJOG SOCIETY
2021 – 2022

Anindam Das
Secretary
Moitrisanjog Society
Cooch Behar



Message from the Secretary: Moitrisanjog has been working for the rights of marginalized people having different gender and sexual identity including transgender over a decade now. In the patriarchal system of our society where the power of toxic masculinity and heteronormativity have been subverting the rights of marginalized people especially the people having different gender and sexual identity. Moitrisanjog also work for child education and mental health of Transgenders. As most of the transgenders face so much bulling and violence in the society. We are committed to protest the violence against this LGBTQIA+ community. We not only raise voice against the violence (mental and physical) but also try and ensure social and economic rights of this trans-kothi queer community through various programs and events including the livelihood program.

Our main objective is to Promoting social, political, and monetary equality and campaign for civil and lawful rights of intersex and transgender individuals. Working to set up friendly, economic, and environmental equity for transsexuals, intersex and gender non-affirming individuals. Also, erode oppression and prohibition dependent on such factors as race, nationality, sex, class, religion, legitimate status, age and sexual orientation. To stop discrimination dependent on gender identity and guarantee that the whole scope of transgender and intersex individuals are ensured.

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Background: Persons who do not fit into the socially constructed gender binary and the heteronormative sexual behaviour, those who identify themselves as transgender, Kothi, Hijras have been facing tremendous violence and discrimination in our society which is plagued by the patriarchal mind-set. It has been quite challenging to grow up as an individual with all dignity, rights and equal opportunity for a gender unidentified person and a person having a different sexual orientation. This group of people are unwelcome, and unaccepted in the family and in all other sections of a larger society as a result of which they have become the victim of rampant violence and discrimination. Most often they left with no other choice but to commit suicide or begging / sex work for living. The situation in the rural areas are even worse. Given that back in 2009, a few transgender / gender variant persons based at Cooch Behar, North Bengal used to regularly meet and share their own stories of struggle and painful lives in order to vent out their pain and find solidarity in each other. Gradually more people were added to the informal group. Their ideas and thoughts started taking shape, they got enough strength from each other to collectively fight against the discrimination and violence inflicted on them. This solidarity group eventually turned out to be a community based organisation (CBO) back in 2011. The CBO was named Moitrisanjog, meaning "a network to connect friends". Thus, the Moitrisanjog Society got officially registered under Society Act as a CBO in the year 2011. The society is committed to protest the violence against the queer community. The main objective of our society is to provide a supportive network to ensure that everyone from the queer community gets equal opportunity, rights and entitlements to grow as a human being with dignity and respect. Our society strives to provide financial security to the community through establishing alternative livelihoods such as the craftsmanship program. We also provide the community members with health, counselling and legal-aid services. We advocate for equal access to education, employment etc. Besides, we organise awareness programs in the larger society to fight against discrimination and violence.

Vision The organization visualizes a scenario in the near future where trans-people, hijras, gays and lesbians will live with respect and dignity and as equals in society.

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Mission The mission of the organization is to reach out to people in Cooch Behar who are transgender or gender variant and mobilize them to protest against socio-domestic violence. The mission also includes developing solidarity networks in society to sensitize them to issues faced by these marginalized communities and advocate for social protections such as access to healthcare and employment.

Population of Gender variant Community at Cooch Behar

Till date the organization has reached out to 220 persons who have either self-proclaimed themselves to be a transgender or having involved in same sex behaviour at any or some point of time at Cooch Behar. However and unfortunately this population has remained hidden even now as due to lack of sensitization of common mass at the district, most of the persons belonging to this population are scared to open up with their inner identities in fear of facing violence or rejection from their families or the society.

The organization, being primarily, a transgender lead one, has been able to identify this population through Peer based outreaching but could not link them to various social entitlement or identification documents under "others" category as they declined to open their mouths in public. The very low figure (10 as per a media source) of transgender/hijras who have got their voter or Aadhar Card under "others" is the result of this fear among them for which regular and large scale sensitization and advocacy events are the crucial needs of the time.

Activities of the organization:

Since its inception, the organization has carried out regular community mobilization and strengthening events, advocacy meetings, rally and road shows with the objective of creating mass awareness about the community etc. We have been regularly involved in the following activities -

Livelihood training: We hold *setal pati* mat making training with transgender communities across the Coochbehar district with our 5 specialized trainers. *Setailpati* is a long time artistic tradition from the region and we sell our projects at a weekly *setalpati* market with our self help group, Tanaporen. We also hold the training of Beautician training, Catering and paper plate making. In this


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trainings all the community members and poor women comes to take the training and to get the benefit.

Mental Health program:

We also hold mental health program for the community people. As most of the community members face problems on each and every day of bullying by the society. For that purpose we have arrange to give them a support on mental health. We provide a telephonic mental health support to the transgender community people 24/7. And if the community people wants to come to the shelter home for mental support, for that we have arranged a offline mental health support by a counsellor on 3 days in a week for 12:00 PM to 6:00 PM. If we found that the problem is very critical then we refer the person to the clinical support. And we also arrange family counselling meeting, student counselling etc. on every month.

(A temporary shelter for the community members):

Our short term shelter is open for 24 hours and it has two primary roles -

- 1) Our transgender and gender variant community members facing danger or who are ostracized by their families can stay at the shelter for 10 days with food and accommodation. During this 10 days, we mediate with their house with legal, health and psychiatric services as needed.
- 2) This is a safe space where our members are free to be themselves and can come here to dress up for various cultural programs. We have programs such as film screenings and issue based discussions here.

Community meet: We have our annual meet with members across the Coochbehar district in a hilly region where we spend the whole day together sharing our lives and eating together. We also have picnics to welcome new members at the shelter.

Cultural events: We have quarterly cultural functions where we like to dress up, sing, dance and recite poetry with all our members. We also have fashion shows where members dress up and walk the ramp and we give prizes. We hold quarterly theater workshops in collaboration with local theater groups to highlight the violence faced by our community via street drama. Our members participate in bishori jatra (folk drama in rural Bengal) for roles by the transgender community such as Shiv,

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Parvati and Manosha, Madol puja (where transgender community people participate the day after a marriage to bless the couple) and Charak puja (the transgender community members generally play the role of Parvati). Our society supports these cultural events with costumes and makeup for our members.

Farming activity: We have leased 2 bigha land to grow cane plants for making our setal pati livelihood mats by our members. Growing the cane plant and harvest for our mats will give us a better profit margin for our livelihood initiative.

Co-operative Fund: Considering the expensive healthcare facilities and the emergency situation often faced by our community members we have recently decided to form co-operative fund with the monthly contribution from our members so that we can provide with low-interest loans to the members on their emergency needs.

Child Education program : Moitrisanjog Society is a LGBTQ support group since 2009 from Cooch Behar, mainly we work for the legal rights of transgender community with some supportive project of transgender like beautician course, mat making course, catering course etc. but currently we have taken responsibility of 15 poor child's of their studies, foods and clothes. As because in many ways they are also neglected as we are from the society. As we the transgender people never have got the opportunity to continue the study, as because being a transgender it was quite impossible to sit in a class of any school because of the fear of bulling. And as the transgender peoples cannot be a mother biologically, so that by this project we the transgender people can enjoy as being a mother of many childs. We have started the project of child education from August 2021. The Childs come to the Moitrisanjog Gurukul at on 9AM and after studying and having breakfast and lunch they go their respective homes at on 3 PM. They get 2 times food here in Moitrisanjog Gurukul and free clothes and stationaries regarding their studies. Our next planning is to, when the state govt. reopen the school, the child will come to the gurukul at morning and have breakfast here at 9 AM, after that they will go to their respective schools. In afternoon they will have their mid-day mill in their schools. After completing schooling they will come here in gurukul for extra studies (home task, extra curriculum activities, etc.) and after that they will have dinner here in gurukul and will go to their respective homes.

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Program and activities 2021 – 2022

COVID Second Wave Relief work:

About us: As healthcare systems in urban cities across India grapple with the second wave of COVID-19, smaller towns and villages in the country too, are facing devastating consequences. A lack of infrastructure, limited awareness about the extent of the spread of the pandemic, and vaccine hesitancy are some reasons why rural India may not be properly equipped to deal with the pandemic, a second time around.

Apart from daily wage workers, the second wave of COVID-19 lockdown worst affected the transgender community who, in normal times, have been involved in begging, sex work and informal labour. Driven away from their homes early in life, the members of the community lack identity cards or bank accounts and also ration cards due to no valid residence proof along with identifying with a different gender from the one assigned at the time of their birth.

Migrant workers were weeks from running out of food, struggled to access healthcare and faced acute livelihood problems during the partial lockdowns imposed by states to limit the second surge of the Covid-19 pandemic, shows a recent survey conducted by Aajeevika Bureau, a labour rights organisation.

Unlike the migrant crisis of 2020, covered extensively in the media, little attention has been paid to the provision of relief and social protection to migrant workers during state lockdowns, the study found. Since the restrictions this year were partial, some migrant workers chose to return home in the early days of the wave. But many chose to stay back in the hope of a quick revival.

The latest crisis hit workers at a time when many had not yet recovered from last year's economic shocks that depleted their savings and pushed up their debts. A May 21 analysis by the Stranded Workers Action Network, a migrant resource group, showed that 58% of migrant families were days from going hungry.

In cities, migrants have had to rely on their earning capacity to purchase rations. A study on migrants' access to urban governance systems conducted in 2020 before the pandemic, had found that with access to PDS blocked by domicile restrictions, more than 50% of their income was spent on food and cooking fuel. Even with this, they were only able to afford bare essentials. During the

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lockdown last year, workers had to cut their food intake. This year too, the migrants we interviewed said they had to cut food consumption to survive.



Transgender people are one of the most discriminated ones in our society. From puberty, they have to face social discrimination and bullying. Government schemes and projects are mostly on pen and paper. Most of the transgender don't get any benefits from government schemes as many of them don't have any Ration cards or voter cards. In this covid situation, their only hope is Non-government organisations and other organisational funding.

1. Ani Roy is living in Birpara, district allipurduar. Ani is transgender. She had to leave her house 12 years back. Her only source of income has stopped due to the current lockdown is leaving her alone in her rented house. Our team has found her totally in a state of depression. We give her the first line of

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counselling and support. We helped her by providing Rations from Aid India and also ensures her well being. Now she is happy and hopeful.



2. She is Rakhi Saha from, Bonchukamari village Allipurduar district. Rakhi is a transgender. At the age of 16, she was forced to leave because of her sexual orientation. Rakhi becomes a part of a dancing group that mainly performs in local dance shows in Bihar. She was able to survive the first lockdown by receiving aids helps from her peers and other organisations but the financial side of this second lockdown puts her on one leg. She was able to reach our team and we helped her out by providing her necessities and Rations from Aid India. Now she is happy and hopeful.

3. She is Pinky kinnar Matigara Siliguri. Pinky is transgender. Pinky lives alone in a rented house near the mahanda slum area. Her only source of earning is by dancing at the marriage ceremony and by blessings newborn babies. But the current covid situation has put Pinky on her one leg. The money she had saved by performing past few months also comes to an end. Our team has reached them and supported them with Aid India Rations. Now she is safe.

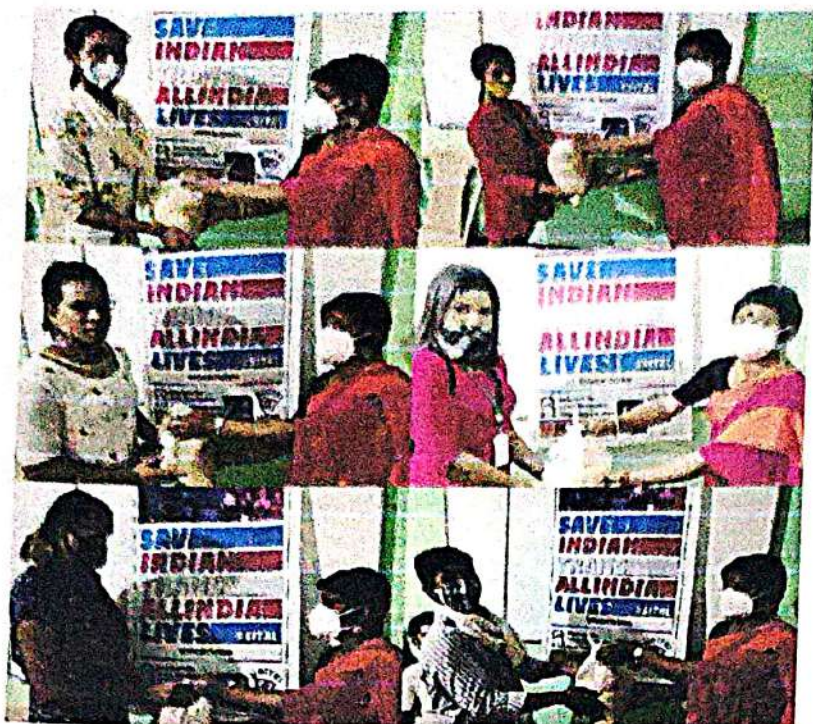
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4. Shivani kinnor is a transgender Lives in Siliguri. Shivani had to leave her family at a younger age because of social bullying and discriminations. Shivani earns her bread by giving blessings to newborn and performing dances in a marriage ceremony and family gatherings. As the strict lockdown norms limited every social gathering. As an outcome, her only source of earning got stopped. Our field workers have identified her and provided her rations donated by Aid India. Now she is happy and safe.

5. She is Atrina. she is Muslim, a transgender sex worker from fulbari, Siliguri district. She lives with her mother. Atrina was the sole breadwinner for her family. But the pandemic has pushed her life into misery. She had to stop her work due to the current situation for a long. All her savings are gone to treat her mother's breast cancer. We came to know about her from one of our field workers Our team reached her and ensured the supply of rations by Aid India and supplementary medicines for her mother. Now Her family is happy and safe.

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6. Shovon Barman is transgender. She is from ghughumari, coochbehar district. She lives with her mother. Her father left them when she was 10. Her livelihood depends on a local cultural dance called Monosa gan. Her dance team used to visit Households in their nearby villages to perform their cultural dance where Shovon plays the main female character. Due to the current lockdown, their source of earning is ruined. We found her and helped her family by providing Rations from Aid India. And also assured them of further support. Now they are happy safe hopeful.

7. Pintu Roy is also a member of the Manasa gan dance team. Her story is quite similar to the Sovon's expect her father is an alcoholic. Pintu is also a transgender and sole breadwinner for her family. Her little sister is studying in class four. Pintu plays an important character for her Monosa gan team. But in the current situation, her family's only source of income is hampered. They were struggling to manage their one-time meal. We came to know about her from shovon. we reached her home and provided Rations donated by Aid India. Now she is happy and safe.

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8. She is Uttam Roy. She is a transgender from Fhaysabari village near ghughumari, district coochbehar. Uttam leaves with her mother. Her mother is a Bidi binder who works at a daily wage of 50 rupees. Uttam was a part of the local Monosa Gan dance team. The financial impact of the second wave of the coronavirus hits her family badly. Her mother's source of income has been stopped. Utam can not leave her village due to the lockdown. Her family was almost starving for two days. We have reached out to the family and provided Rations donated by Aid India. Now they are safe well-fed and hopeful.



9. She is Bijoy Barman from Ghughumari, coochbehar district. Her age is 15. Bijoy is a transgender. she lives with her parents. Biyo's elder brother is married and lives separately. Biyo's only source of income is totally hampered. Our team identified her family and provided Rations donated by Aid India. Now her family is safe and helped by her neighbours. Our team has assured her wellbeing and provided her rations donated by Aid India. Now she is safe well fed and hopeful

10. She is Pinky kinnar. also know as Pinki Hijra. She belongs to Rajbongshi community. Pinki lives with 15 other transgenders in Boiragihat coochbehar. They have a dance group named Jibongari feriwala. Their group used to perform in marriage ceremony and local Monosa gan. But during the pandemic all those activities are restricted. Their sole source of income is totally stopped. The whole group lived under one roof in a rented shelter. They had contacted us and reached out and helped them with rations donated by Aid India. And

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also provided them some cash for their other expenses. Now they are happy and safe.

11. She is Rani from alipurduar district. she is 24 years old. Few years back Rani had to leave her house due to social bullying even her family didn't stand besides her. Rani was brave enough and was able to find her community people through us. She performs in marriage and local cultural dance to earn her bread. But due to the lockdown her only source of income is now totally stopped. When we found her she was broke we stood besides her and helped her with rations donated by Aid India. We also assured her for further help. Now she is hopeful and safe.

She is Rima. She is from Dewanhat Cooch Behar, Rima used to work in a restaurant in Bangalore. Her job was to clean the dishes and chop vegetables. Due to the lockdown her restaurant is closed and she had to leave her work. The restaurant owner helps her with one month's advance salary but that was not enough to sustain in a big city where the cost of living is so high. Rima had to come back to her village and took shelter in her elder sister's. We came to know about her from one of our field workers. We reached her and gave her a few cash and rations provided by MHI.



Suman went to Mumbai to learn the jewellery works, he had big dreams that when he will come back home in Dhulagar, West Bengal, he will find a job in no time. But due to the increasing cases in Maharashtra and lockdown, Suman used all his savings to come back home with a lump sum amount of money he had saved. Not only that, when he reached home, he found out his father had died and his mother was in quarantine center, battling corona. After couple of days, Suman had no savings left and he was living on boiled leaves from bushes. Thankfully a local person reached out to us about his situation and we rushed

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to his house with aids. You will be happy to know that his mother is also survived.

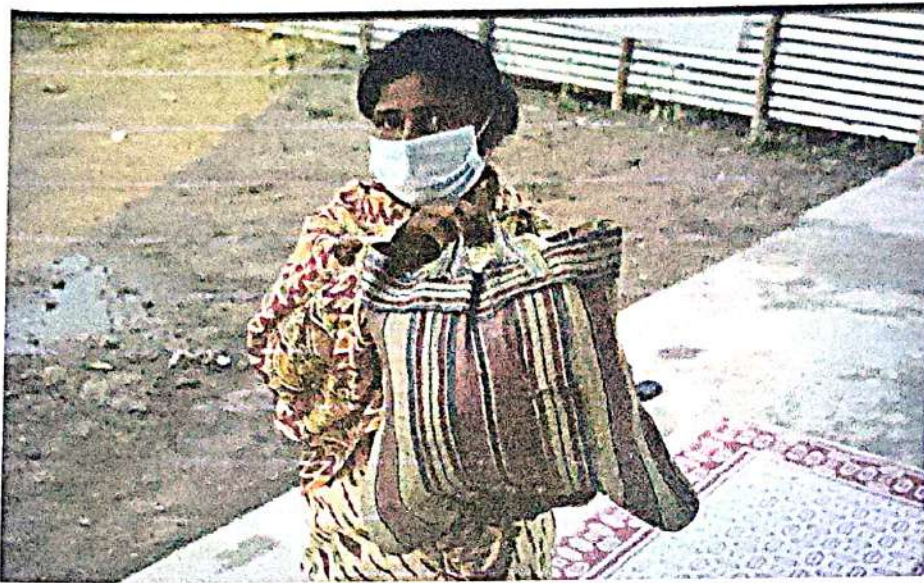
Ranjan is a tailor, he has a shop in Boro bajar, Cooch Behar. Not only he takes individual orders from customers, one of the largest clothing stores there sends their products to him for after selling fittings. Due to the lockdown, everything had changed for him and his family like never before. As individual orders were dry, the fitting business from store also came to a halt and the family of 3 became miserable to survive. His wife was battling with corona, and he was with his 3 years old daughter, with no ration to survive. The local students' group helped preliminarily and then they informed us. We arranged a sanitation and provided him with ration. Also we gave our word to him to call us anytime if he needs anything.



Suwendu is a graduate student from Deowanhat, Cooch Behar. He is a private tutor who is the only earner of a family of 4. His father is had an accident in factory and since then he is bed ridden. His brother is still in school. Due to lockdown, most of the local tuitions had decreased in a significant amount, and finally last month, he had none. Their mother tried to work as a maid but in this situation, no one was need one. Situation was degrading and became worst one day in such a way that two brothers fought for a plate of rice, mixed with nothing but salt and water. They did not have anything other than that to eat. Their neighbours called us and we provided with the rations and promised them, they will not go to bed battling with hunger.

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Armaan is from Dinhata Cooch Behar, he used to work as a labour in a builders group. Due to lockdown, all the construction works were halted and daily wage Arman had nothing to survive on. He had very little money saved which he used to come back home and then starved with his family for 3 days. One of our friends told us about him and we sent a team to find out everything. Turned out there were 4 more families who were also in the same neighbourhood, starving for 2-3 days. We bought rations for each family immediately.



She is Ruhina khatun. She used to work for a construction company as a daily wage labourer. She was in Kerala for 6 years. Last year's Strict lockdown norms stopped all the construction works and she became jobless. That construction company did not make any arrangements for them. She and 3 others had to leave her rented shelter. Now she is staying in her sister's house at Birpara, allipurduar. Our team has found her and helped her with rations donated by MHI.

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Mental Health Program, Community support group meeting:



(Community support group meeting no 1)

We have had a community support group meeting on 24th April 2021, the program was organized by Moitrisanjog Society and supported by Mariwala Health Initiative. The program name was "The role of family in our emotional well-being: conversations on LGBTQ mental health. In this meeting there was 12 people were present and approx. 18 people were present by online with the platform of Zoom meeting. In this support group meeting there were some parents were present by both online and physical mode. In this meeting we have discussed that as most of the community people are like to be in attire of trans-men/woman at their home, and for that the family members of the community people think that this is a psychological disease and they need to visit a doctor. But we have to understand that this is not a disease but to a mental desire to be like that. Besides that we have also noted down their points of why they do not like their child to be act like a trans-man/women, and we have promised them that after this pandemic we will arrange the local meetings to aware the local society that being a trans-man/women is not a crime nor a disease. In this area, where social media and corporate initiatives have created increasing awareness of LGBT rights, the scenario looks more upbeat for gay men than for transgender people or lesbian women. While urban LGBT voices that are heard

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through several online and real-world platforms form an important part of LGBT activism, these expose only a small part of the diverse challenges faced by the community.

Far away from gay pride parades, meet-ups and heated discussions on Twitter, families in rural India have their own ways of dealing with LGBT individuals. In some parts, secret honour killings are planned so that the only way for a young gay man to survive is to run away in the cover of the night to some city, with no money or social support.

In a society bound by a rigid set of social and cultural norms that dictate the terms and conditions of education, career and marriage, the lack of family support can prove to be a big blow to the mental and physical health of LGBT people. Isolation and pressure to conform often lead to depression, thoughts of suicide and psychosomatic diseases. Many of them prefer to move to another city to stay away from the immense pressure to marry and start a family.

Families that accept their identities put many restrictions in the way they choose to dress and interact with their partners. In the absence of family support, online groups and social media have offered accessible alternatives to form a community outside of family.

In the 1st quarter of project we had done a conversation on LGBTQ Mental health meeting with the community members on 24th april 2021 at the Moitrisanjog Drop-in-centre, Cooch Behar town. In this particular meeting a number of total 14 community people come and join the meeting. We had talked about the mental health program and psychological disorder which the LGBTQ community face day by day. in this meeting we have got to know that most of the community member face mental health problem in their daily life, the cause is very simple, the community members wants the society to accept them as they are, but the society as well as the family members always disrespect them by bulling.

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(Community support group meeting no 2)

On the meeting of Community support group meeting held in alipurduar district, in this group meeting the total number of 26 community member were present. In this meeting a professional counsellor was present namely as Madhurima Debnath, in this meeting she has talked about the sex-change concept to the community member. Many of the community member wants change their sex, their body parts to be like their interested gender. But the counsellor has talked about the good and bad impact of changing sex and changing body parts. And the counsellor also talked about the HIV, that most of the community member has a misconception that having sex with same gender can harm them as HIV, but its nit true, doing unprotected sex with any person can harm HIV.

In this meeting we have learn how HIV affect from one body to another body in the community of LGBTQ members. Affected others often experience fear and anxiety about their own risk of infection. They are often angry with the infected person for "bringing this onto them". They anticipate the loss of the HIV-positive person and issues of loss, bereavement and uncertainty are introduced into the relationship. They often feel unable to cope with the new demands that the infection place on them. They feel incompetent, unqualified and powerless in their interaction with the HIV-positive significant other.

Responses to disclosure can range from involvement, caring and support on the one hand, to abandonment, indifference, and antagonism on the other. Affected others suffer in many ways as a result of untimely deaths. People who die of

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Aids are usually young (between 20 and 35 years old), and this leads to the "unnatural" situation where parents outlive their children.

Grandparents who are preparing themselves for a quiet and contented old age now often find themselves forced to nurse and care for sick and dying children as well as grandchildren. Children suffer tremendously when their parents are infected, and the needs of children with infected parents are often neglected.

There is no tradition of talking to children as equals and on an intimate basis in many African societies, and caregivers often report seeing "the suffering of children, who are too often hovering in the shadows of a sick room, seeing and hearing everything but never addressed directly". Significant others often have to fulfil a role for which they are not trained, namely that of caregiver. They have to look after serious ill loved ones. Neurological complications and deterioration in mental functioning in the client can be extremely disturbing to significant others.

They may feel that they are already losing their loved ones and this can precipitate an early grieving process.

As most of the community member has treated them as girl, but they have beard in their face, they do not have breasts, for that they can make themselves as girl by wearing ladies garments, but as their body parts are not like a girl, so the other people always bully them as hizra, koti, homo etc. as they want them to be someone's loved one, and they build feelings as being a girl, but them got bully and mental harassment from their loved one and from their families too. For that they are in a very bad mental state and sometimes they try to suicide to end their life. But this is not the way to end a life, for that the counsellor understood them that being a male and having a female mind is normal. And for that if they need any kind of mental health support they can directly ask help from Moitrisanjog Society, and to the counsellor personally. And the Moitrisanjog Society and the counsellor will love to give mental health support to the needy whenever they want.

The counsellor of Moitrisanjog Society was present their, and the support helpline number was shared, and they are asked to come to the drop-in centre whenever they want and they need.

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(Community support group meeting no 3)

On the meeting of Community support group meeting held in Cooch Behar district in this meeting we have talked on the topic of depression and anxiety.

Depression is not simply feeling low or sad. It is a genuine mental health concern that can be triggered by several causes. While sadness can be brief, depression will persist for at least two weeks or more. When depression persists, it may become a serious health condition and hamper an individual's ability to function in many areas of life, including work and relationships.

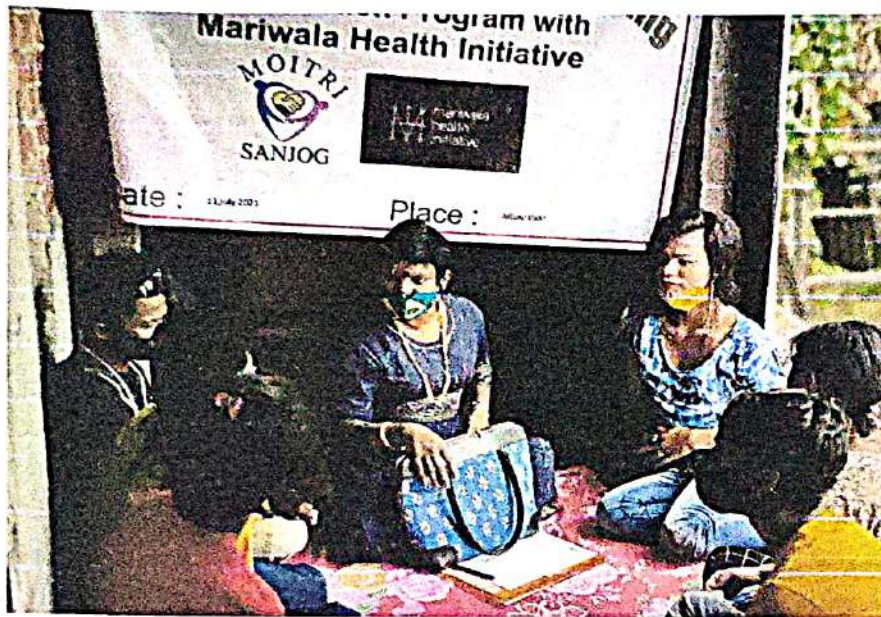
Anxiety is a feeling of fear, worry, or nervousness when one is about to do something challenging. Everybody experiences anxiety across different situations, and it is a normal experience. However, anxiety becomes a medical condition when it is prolonged and starts to impact the way one would normally perform ordinary tasks. It can start affecting your sleep, your ability to work, and your relationships.



In this meeting many of the community people has come, and with them few transgender community supporters has also come. In this group meeting one Doctor of psychology has come. We have invited her to share her experience on mental health of community people. Counsellor Rima Roy has shared her experience with the community members, and says that many of the psychologist

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gives allopathic medicines to cure the mental health, but in her own knowledge and experience, if any person has some problems regarding mental health, then he or she needs a partner, and a person with whom he or she can share her everything. Transgender youth face further health disparities, as they are twice as likely to experience depressive symptoms, seriously consider suicide, and attempt suicide compared to cisgender lesbian, gay, bisexual, queer, and questioning youth. Most of the community people has problems regarding mental health as because most of them has life partner to spend the full life with that person. When the community people visit to the psychiatrists, most of the psychiatrists gives medicines on the basis of the problem they understand, but most of the psychiatrists do not want to understand the problems regarding LGBTQ+. Transgender people are likely to experience minority stress. This refers to chronically high levels of stress that people within stigmatized minority groups face.



Transgender people can use national hotlines to access free, confidential assistance from trained professionals. Available 24 hours per day, these hotlines may benefit anyone experiencing difficulties with their mental health or those who want or needs to speak about their feelings.

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There are also online messaging and text-based support options available for those who may not be comfortable talking on the phone or discussing their emotions verbally.

If a person believes that someone is at immediate risk of suicide, they should call 911 or a local emergency number. People should attempt to supply as much accurate information as the emergency services require.

Transgender people may experience Trusted Source this in the form of environmental stressors, such as exposure to discrimination, interpersonal stressors, such as expecting discrimination, and personal stressors, which may reflect internalized cissexism.

After completing the program, the members of Moitrisanjog Society with the other community people has decided that if we can make an arrangement to have a counsellor for 2 days on every month in every 6 District of entire North Bengal, then may be most of the community member can get the benefit of mental health counselling in their city. As many of the transgender community people not able to come to the drop in centre for not able to have the traveling cost.

(Community support group meeting no 4)

we had a meeting with some social activist on some social issues. All our representatives were present at that meeting. The main cause was that most of the people understand that transgender and hizra are same thing. But we try to understand people that transgender is an identity and hizra is a profession. And their is a big difference between transgender and hizra. There was a lot of questions regarding the differences. But in the government don't help us then the big employment of the transgender will be lost and they have to take hizra bitti as profession. And the second most asked question is , if a new born child is born as transgender or hizra then what people has to do?

In India, transgender people include hijras/ kinnars (eunuchs), shiv-shaktis, jogappas, Sakhi, jogtas, Aradhis etc. In fact, there are many who do not belong to any of the groups but are transgender persons individually. Transgenders fall under the LGBT group (lesbian, gay, bisexual and transgender). They constitute

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the marginalised section of the society in India, and thus face legal, social as well as economic difficulties.

The main problems that are being faced by the transgender community are of discrimination from employment, educational facilities, habitatt, lack of medical facilities: like HIV care and hyglene, depression, hormone pill abuse, tobacco and alcohol abuse, and problems related to marriage and adoption.

The issue of transgender has gained enormous attention in recent years. A number of organizations have reported about the vulnerable situation of transgenders. The economical and social issues of transgender are the most debated topic in the world today. Trans-sexuality and transsexual networks have acquired little attention in our general public as we are educated to trust in severe pairs of male and female sexes. We are used to considering them taboo, separating ourselves and embarrassing them without attempting to comprehend their issues. 'Hijra' is the most commonly used title for transgenders. This is an umbrella term covering various forms of gender deviation. Transgender is used for many types of people who have distinct characteristics other than male and female. It is used for anyone who deviates from the traditional societal constructions of gender. It includes home, bisexuals, crossdressers, transsexuals, transvestites, eunuch, gender queer youth, drag queens, and so on.

There are numerous issues of transgender in society. Unfortunately, transgenders start facing issues exactly after getting birth. Poverty, illiteracy, injustice, social and cultural boycott, lack of opportunities, and non-predominant social personalities are a few purposes behind social rejection for this marginalized community. This cornered minority has the additional pressure of adapting to their sexual direction in our general public. Studies show that social avoidance is driving the transsexual local area into unethical, illegal activities. The vast majority of the individuals from this endangered minority are compelled to enjoy hazardous and perilous methods of procuring their business, including sex work, begging, dancing and substance misuse, and so on. The worst thing is these people are disowned by their own parents. Their parents are not ready to accept them as their offspring. These people feel left out and discriminated against in society.

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After that we talked about the big movement of transgender in North Bengal on 2003. The main focus of that movement was HIV of transgender community people. After that we got to know that they do not talk about the people of transgender and their livelihood. Then many of us who had taken the initiative of the said movement, we stick off from that movement and we started our movement on transgender community's health and livelihood. Transgender people have difficulty in exercising their basic civil rights. Reports of harassment, violence, denial of services, and unfair treatment against transgender persons have come to light. Sexual activity between two persons of the same sex is criminalised, and is punishable by incarceration.

After that many transgenders shares their life experience with us. As most of them born and bought up in different villages and they had to work on a metro city.

Today's discussion was not so easy. We had given answers to the transgender's family members. We had clear out all the doubts of them.

(Community support group meeting no 5)
International transgender day of visibility:

The International Transgender Day of Visibility (TDOV) occurs annually on March 31 to raise awareness of discrimination faced by transgender people worldwide, while also celebrating their contributions to society. The day is dedicated to celebrating transgender people and raising awareness of discrimination faced by transgender people worldwide, as well as celebrating their contributions to society.

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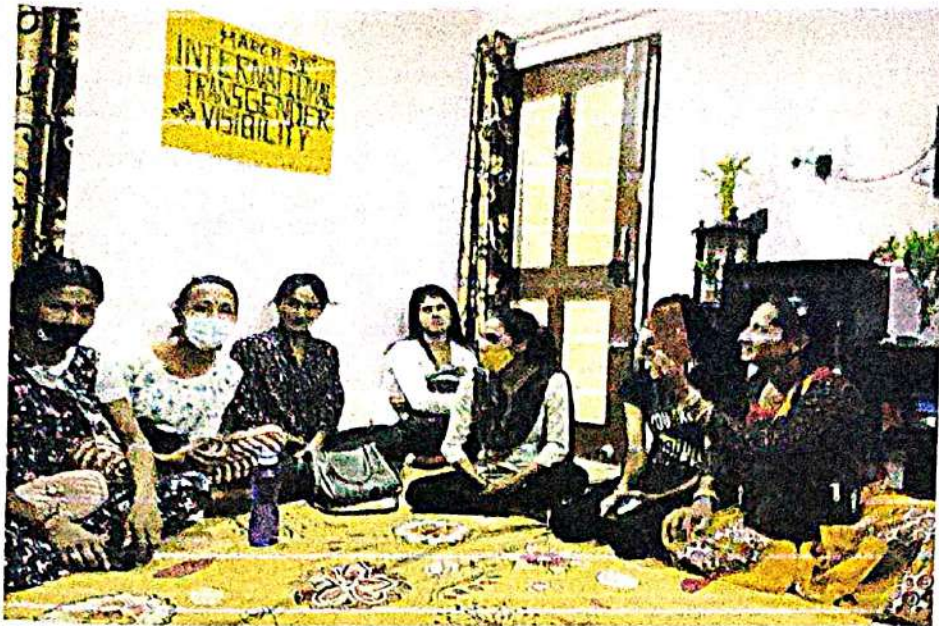


The Transgender Day of Visibility is an international awareness day honouring transgender and gender nonconforming people's achievements and resilience. Its goal is to raise awareness about the work that has to be done to establish equity and justice for third-gender people. A lack of representation, mentoring, and communities can be isolating for many transgender people, making it difficult to feel proud of their identities. The Transgender Day of Visibility is a day to celebrate transgender identity, accomplishments, and community. The Transgender Day of Visibility honours transgender folks who are striving for equality, dignity, and respect.

Most members of the transgender community are invisible in society, either by choice or out of fear of discrimination. This invisibility, on the other hand, enhances the community's vulnerability by allowing prejudice, violence, and other issues to go unrecognised, unreported, or presumed to be for other reasons. The goal of the International Transgender Day of Visibility is to raise awareness of transgender people, and at the same time educate individuals about the community. The more visible this community becomes, the better the rest of society will understand them, and this will eventually cut the discrimination they face. It's impossible to comprehend or support a community that is not visible. It's easy to dismiss transgender persons as a small and insignificant part of society who don't deserve special consideration for human rights or medical treatment since they're invisible in society. This is why the Transgender Day of Visibility is so significant.

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Today in the occasion of International Transgender Visibility day, Moitrisanjog have arranged a meeting with the community members of coochbehaar . In this meeting we have talked about the rights of the transgenders in the society. In this meeting Bodhisattva Ghosh, advocate of Calcutta High Court was present. She is a renowned activist of transgender community. And we had Mr. Sourav Das, an Advocate of Cooch Behar District court. He discussed about the misconception of the term "Transgender" i.e. Transgender is not a term limited to persons whose genitals are intermixed but it is a blanket term of people whose gender expression, identity or behavior differs from the norms expected from their birth sex. Various transgender identities fall under this category including transgender male, transgender female, male-to-female (MTF) and female to male(FTM). It also includes cross-dressers (those who wear clothes of the other), gender queer people (they feel they belonged to either both genders or neither gender) and transsexuals.

Transgender people are individuals who differ from the stereotypes and existence of only two genders that is man and women; they have different appearance, personal characteristics and behavior. Being different from the other gender, transgender people have been subject to social oppression as society does accept their gender identity and they suffer from the physical violence which is inflicted upon them. The main problems from which they suffer are lack of education, unemployment, homelessness, lack of health care facilities, depression, alcohol abuse and discrimination throughout their life. To

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protect their rights and to solve their problems, The Constitution of Indian has provided them with their own rights and The Supreme Court has given them the right to be recognized as "Third Gender" and provided them with some welfare measures.



The right of equality before law and equal protection of law is guaranteed under Article 14 and 21 of the Constitution. The right to chose one's gender identity is an essential part to lead a life with dignity which again falls under the ambit of Article 21. Determining the right to personal freedom and self determination, the Court observed that "the gender to which a person belongs is to be determined by the person concerned." The Court has given the people of India the right to gender identity.

They discussed about the new passed law i.e. The transgenders right to protection Act 2019, the meeting started with a legal overview of the Act by the transgender Bodhisatta and Senior Advocate Sourav Das. In this overview, they set out the history of the Act starting from NALSA which directed the Central and State Governments to take various steps for the welfare of the transgender community and to treat them as a third gender to safeguard their rights under Part III of the Constitution. Since then, several attempts were made to implement NALSA and enact a law, which finally culminated in the 2019 Act.

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After the overview of the Act, the floor was opened for discussion to the participants. The issue of transgender people wrongly profiled as traffickers, instances where children have been sent back to abusive family environments, the establishment of rehabilitation centres without consideration for the consent of the transgender person were some of the topics that were debated. It was highlighted that the Act prescribes no remedy, criminal or civil, under section 3 which deals with prohibition of discrimination, rendering the provision toothless.

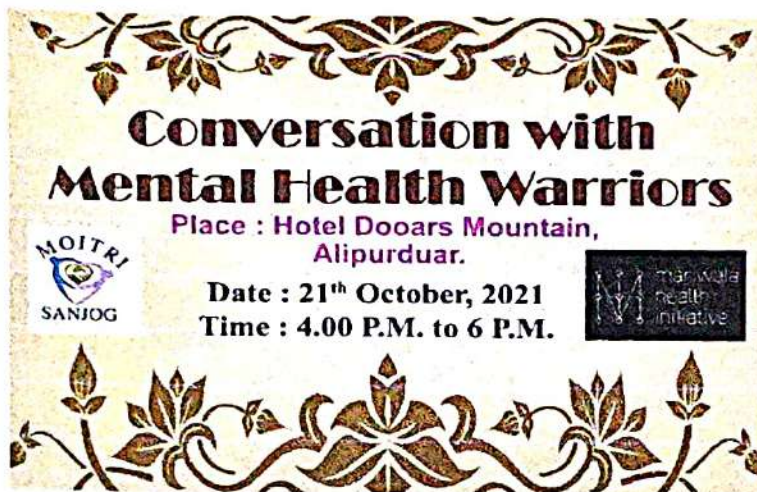


Next, the conversation turned to section 18, which deals with offences under the Act and their penalties. It was pointed out that the provision does not set out the ingredients of the offences. Moreover, the punishment for offences committed against transgender persons under the Act is lower than the punishments prescribed for similar offences against cis-gendered persons in the IPC, giving the impression that the transgender identity is unequal to or less than other identities, thereby failing the test of equality under Article 14. Further, there was no provision for higher punishment in case of aggravating circumstances, including where transgender persons are assaulted by authorities. A participant pointed out how specialised legislation like this may lead to police not filing FIRs under the general law which prescribes higher punishment. An interesting issue that came to light was that no reservation was provided for under the Act, despite a specific direction to this effect in NALSA.

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The conversation was concluded by discussing possible ways forward. The group raised questions of whether more petitions need to be filed against the present legislation. The need for creating more awareness, especially in the regional language was impressed upon. This would mobilise people both within and outside the community. They also have discussed about the rights protected under this act. Many community members have shared their problems which they faced in day to day life. Advocate Bodhisattva and Advocate Sourav has given all the fruitful answers to them. This meeting was in a collaboration with Uttar Falguni Society and Moitrisanjog Society. A special thanks to Prabir Ghosh, Founder of Uttar Falguni Society.

Conversation with mental health warriors:



On 21th October 2021, we have had Conversation with mental health warriors. We went to Hotel Dooars Mountain of Alipurduar. From Moitri Sanjog Society for giving heartfelt respect to some mental health covid-19 warrior and some local President of NGO's. This prograsm was supported by Mariwala Health Initiave. Those who help people on difficult time of covid-19 pandemic from all North Bengal region. As those we have giving the respect to the people, they have not only support the poor by giving food but to give them mental support also.

Mental health in the Western Pacific Mental health is the foundation for the well-being and effective functioning of individuals. It is more than the absence

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of a mental disorder; it is the ability to think, learn, and understand one's emotions and the reactions of others. Mental health is a state of balance, both within and with the environment. Mental health is the foundation for the well-being and effective functioning of individuals. It is more than the absence of a mental disorder; it is the ability to think, learn, and understand one's emotions and the reactions of others.

Today's lesbian, gay, bisexual, and transgender (LGBT) youth come out at younger ages, and public support for LGBT issues has dramatically increased, so why do LGBT youth continue to be at high risk for compromised mental health? We provide an overview of the contemporary context for LGBT youth, followed by a review of current science on LGBT youth mental health. Research in the past decade has identified risk and protective factors for mental health, which point to promising directions for prevention, intervention, and treatment. Legal and policy successes have set the stage for advances in programs and practices that may foster LGBT youth mental health. Implications for clinical care are discussed, and important areas for new research and practice are identified.



North Bengal is a place which has become a very very under rated place in west Bengal. Even today there is no electricity in the Dooars area around Alipurduar district. Their economic situation worsened as they could not even get out of the house on covid pandemic. The source of income of 50% of the people in Alipurduar and around Alipurduar backward area is picking tea leaves and working in tea gardens. They could not make that tea leaf or work in the tea garden during pandemic situation. Since the remuneration for tea garden work

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is very low, it means daily wages. As the transgender people faced many problems during beggin in trains.



At that time, after a long lockdown, they did not get the daily wages and their condition became very bad. At that time all those covid warrior go there and help a lot, try to arrange food, support them mentally and they make arrangements so that once a day they can get food perfectly. After that, when the situation started to get better, all these covid warriors helped those who are completely broken, backward people who lost their jobs. During that pandemic there were some nurses who worked 16-18 hours a day during Covid without full leave for 2 years. They've been on duty for 16-18 hours wearing PPE kit,



they share their experiences on this program. As we have give respect to the suipers too, as because most of the organization give respect to the upper class people, but remembering the covid-19 situation the suipers were the actual hero as because they have cleaned all the city. They also share that their hair is

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falling out now because they used to stay in the PPE kit for 16-18 hours. Many of them have been affected by covid but they have fought for it out of fear. But sadly the news channels have only highlighted the Doctors and nurses only but not the suipers. There was another gentleman among us who gives rice and vegetables for only 10 rupees, we also got him in this program and honoured him from our Moitri Songjog Society. Our community is a LGBTQ support group, so, we try to help LGBTQ people but in this pandemic the transgender community problem have lost their jobs, people who are backward people we also look at them in same way. In North Bengal we have supported approx. 1200 LGBTQ people in the time of second wave of Covid-19 of 4 districts of North bengal. Since Moitri Sangjog Society does not run on very large funds so we try to help these people with our 100% effort. As this pandemic is most probably gone on today's date, we have tried to honor those people, and for that we Moitrisanjog Society is honoured too.

Student awareness workshop:



On the meeting of **student awareness workshop**, there were total 21 students were present, and as resource person namely as Dr. Chiranjib Barman Psychiatrist from M.J.N. District Hospital, he have given a lecture to the students that, as most of the peoples thinking that the person who is a male by birth but he wants to ware girls cloths and he wants other people to treat him as a girl,

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but the people who are straight by birth they think that this kind of LGBTQ persons are in a bad mental state, they bully this kind of people. The Dr. has also given lecture on that every human being should be treated equally, whether the person is a male or female or wants to be treated as opposite gender. All the human being should be treated with respect and dignity.

The Dr. has also given a lecture on that we have a misconception that doing sex with the same gender can be harm as HIV, but he has treated that HIV can come only if any person doing several sex without any protection, whether the sex can be with same gender or opposite gender, it does not matter.

After that the Dr. has approached to Moitrisanjog to publish a small book on a brief idea of Sex and HIV, where the youth can understand how an unprotected sex harm them by HIV, and how a same gender can do sex without having any bully by others.

Far away from gay pride parades, meet-ups and heated discussions on Twitter, families in rural India have their own ways of dealing with LGBT individuals. In some parts, secret honour killings are planned so that the only way for a young gay man to survive is to run away in the cover of the night to some city, with no money or social support.



In a society bound by a rigid set of social and cultural norms that dictate the terms and conditions of education, career and marriage, the lack of family support can prove to be a big blow to the mental and physical health of LGBT people. Isolation and pressure to conform often lead to depression, thoughts of suicide and psychosomatic diseases. Many of them prefer to move to another city to stay away from the immense pressure to marry and start a family.

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Families that accept their identities put many restrictions in the way they choose to dress and interact with their partners. In the absence of family support, online groups and social media have offered accessible alternatives to form a community outside of family.

Simply put, students who feel safe and supported at school are more engaged and perform better academically. Our experienced and trained presenters are here to help, whether it's in response to a specific incident, supporting a student, empowering a Pride group or equipping teachers with best practices. The motto to deliver LGBTQIA+ inclusion and empowerment training that's backed by the latest Australian research. We interact and engage with our audiences in a variety of ways, however, participants are never required to share personal experiences during the session.

In this student awareness meeting we had Dr. Chiranjib Barman, as a psychiatrist, he gave a very good awareness session on the topic of Mental health to the students who were present there.



As the students who are belongs from LGBTQ community, they naturally always have mental issue regarding TRANS. Mainly the students who are from lgbtq community they always get bulling from their school teachers, and classmates and as well as the other people of society. For that many of the timw they try to

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commite suicide and end their life to get free from the dipression. But as in the workshop we have learned and understood from Dr. Chiranjib Barman that mental health is a big issue and we have to prevent it by psychology means.

Distribution of Mango Saplings organized by Moitrisanjog Society Supported By TCF & TCA

Benefits of planting trees is massive. As the world advances and pollutes the environment, the only possible way to make men realize the basics and to make him reunite with nature is to bring awareness on the planting of trees. Trees are one of the important sources of life on earth. Had the trees not been there, we would have not had such a beautiful environment to live in. However, with the increase in urbanisation, there has been large-scale deforestation which has affected all of us. Thus, it is important to understand the benefits of planting trees.



Benefits of planting trees have long been emphasized by our ancestors. Worshipping of trees is just another way to acknowledge the benefits of planting

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trees. Trees provide us with shade, fruits, flowers, and bark. But the most important benefits of planting trees include fresh air (oxygen) and their role in the food chain.

Trees are natural ventilators. Apart from that, many valuable medicines are extracted from various parts of the plants. One of the several other benefits of planting trees is that roots of trees hold the soil tightly. As a result, the chances of flood diminish sharply. The roots also conserve the groundwater and support the water cycle.



Trees planted in an area around a society can be used as a park for children and adults. They provide space for recreational activities like picnics and morning walks. Presence of trees and forests also make activities like hiking and trekking more fun for people who are interested in adventure.

Trees are not only a source of oxygen, they are also a source of biotic materials like wood, resin, fiber, honey, rubber and many others. These are the raw materials for many industries. There are many benefits of planting trees but people still do not realize their importance. To keep the Earth as a habitable living planet, we need to take responsibility.

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Motrisanjog Society is always working for the Transgender community and poor underprivileged people. Today we have distributed 600 mango saplings in the area of Basarhat, block-1, Ghughumari, CoochBehar. In today's time tree is the most important thing in our society. We continuously cutting trees and making our own building. The human population is continuously increasing and as per the need of trees is decreases day by day. We should continuously do tree plantation in every area, not just because of getting oxigen but also to have the fruits and have shelter for the gypsy. Tree plantation should be the most important thing in our society. Today we have distributed 600 mango saplings to approx 240 families. They have already planted the saplings in their area. We hope that the next generation shall thank us for taking this initiative. We hope that we will surely have your hands in this kind of program in near future. Thank you so much for Support TCF & TCA .



Trees are important for all of us, be it humans, animals or birds. But, we have somehow not protected them and perhaps that is why as on today we have been affected by global warming, severe pollution levels and other ill effects of deforestation. But it is still not so late. We must all understand the benefits of planting trees and encourage others as well to plant more and more trees. It is for the own betterment and the sooner we understand this the better it is for us.

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Transgender/hijra Livelihood program:

Transgender is an umbrella term for people whose gender identity and expression does not conform to the norms and expectations traditionally associated with the sex assigned to them at birth, it includes people who are transsexual, transgender or otherwise considered gender non-conforming. Transgender people may self-identify as transgender, female, male, trans woman or trans man, trans-sexual, or, by a variety of indigenous terms used in specific cultures, such as hijra, kathoey, or one of many other transgender identities. They may express their gender in a variety of masculine, feminine or androgynous ways.



Transgender persons leave home very early on because their families do not accept them. Many of them are forced out of school because of transphobic bullying and violence. Hence, they do not finish education and become ineligible to apply for jobs. In addition, some of their beliefs is rooted deep within the specific cultural norms of the transgender community. The idea of adopting full time employment comes as a cultural challenge to many transgender persons, especially from the older generation, who has for long lived on proceeds from begging. The younger transgender people, who join the Guru-Chela system, often feel compelled to beg and follow the norm to ensure the guardianship and protection of the Gurus.

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Transgender people have very few stable sources of income. Discriminatory employment practices rarely offer opportunities for transgender person to seek formal jobs. Even when they get a job, stigma and harassment at their work places often cause them to leave work. These render them vulnerable to poverty and predispose them to risky and illegal occupations. Limited prospects in formal employment result in begging, prostitution or working with civil society organisations working for the welfare of sexual minorities being the main sources of livelihood.



Many of the transgender persons engage in sex work to earn their livelihood. They see it as a livelihood option, which provides them greater autonomy, with few barriers to entry and financial stability compared to other workplaces. But being in sex work increases transpeople's vulnerability to harm in many ways exposing them to multifaceted violence from clients as well as law enforcement officers.

with this program 10 transgender people are engaged. It's a paper plate making program. All the types of paper plates and tea cup can make and will sell by wholesale price to the market. By that every community people who are engaged with this business can earn up to 4500/- per month. We have taken initiative of some livelihood program like that with the help of Parivar group. Because after Covid-19 the community people has no work to do. They already

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lost their jobs. We hope that by this initiative the community people will be benefited. Moitrisanjog Society is talking about livelihood program since 2014.

The livelihood program with the transgenders is a very big initiative, and for this initiative the transgenders are now able to work by their own, without facing any kind of bulling. The transgenders who are engage with this livelihood project, most of them are come from the profession of sex working, begging in train and dancing.



We start this project on September 2021, after starting the initiative our transgender representative shows the sample of the paper plate to the wholesalers and distributors. After visiting our target market day by day, now we have a good trust in the society. And our customers i.e. wholesalers and distuibutors of the market is having a good trust on us, and now they are very eager to purchase the product from us as the initiative and the business is run y the community members.

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**Sanitary pad distribution camp & menstrual hygiene workshop:
(Period society in collaboration with Moitrisanjog Society & Upahar
Foundation) January 29, 2022, Coochbehar, West Bengal**

Menstrual Hygiene Management is defined as women and adolescent girls using a clean Menstrual Management Material & absorb or collect blood that can be changed in privacy as often as necessary for the duration of the Menstruation period, using soap and water for washing the body as required access.



A wellbeing Sanitary pad distribution camp & Menstrual hygiene workshop arranged by 1 member from Period society in collaboration with 5 members of Moitrisanjog Society & 5 members from Upahar Foundation along with 50 women from village area, held on Jan 29th 2022 at Moitrisanjog Head Office ,Coochbehar.

The staffs and the women went about with the workshop on the session of the acknowledgement with proper Covid protocol maintenance.

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13:10PM – Ms. Sristi Jain from Period Society explained the details on period health and hygiene.

13:25 PM – Dr. Bitan Chakraborty (Chiropractic and osteopathy) from Moitrisanjog Society elaborated the details on period irregularities and pregnancy health .



14:00 PM – Ms. Supriya Rao ,from Upahar Foundation continued with the query session of different existing problems from the spot workshop and providing basic solutions for the same.

14:45 PM – Surveys and distribution of sanitary pads to every woman followed up by concluding speech of 'Moitrisanjog society owner Ms. Sumi Das about the way the society to work on ethics of piece on health to overcome basic needs of womanhood.

Lunch concluded the workshop in a sense of joy among all for the cause.

December 25th, 2021

Children's Warm Clothing Distribution Ceremony. Organized by Moitrisangyog Society.

Christmas is celebrated every year on 25th December. This was the day Jesus Christ was born. He came into this world to save the sinners. During Christmas,

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people decorate their houses with Christmas trees, lights and stars. It is one of the popular festivals celebrated worldwide.



Christmas Celebration at Moitrisanjog Shelter home was organized on 25th December this year. Students came to shelter home wearing beautiful dresses. The shelter home was decorated beautifully with glitters and lights. A crib was made by the students of Moitrisankog Gurukul, The crib was really very beautiful.

One could easily notice the excitement of Christmas in the students' eyes. They were eagerly waiting for the Christmas gift exchange. All the students had brought Christmas gifts for their friends. This ceremony of choosing a Christmas friend and exchanging gifts is promoted in order to inculcate the mentality of sharing among the students.

Like every year, Maitrisangyog organized this event this year as well. A total of 90 children were given some food with some warm clothes in the area adjacent to Basarhat, Ghughumari. On this day all the students of Gurukul was present in the occasion, they had a great day to enjoy and learn with the other children's of villagers and the member of parliament, and other executive members.

We were accompanied by Ex-MP NBSTC Chairman Sri Partha Pratim Roy Mahasaya. In his speech, he applauded the initiative of the transgender people.

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He said that he has known this organization since 2018 and he knows their work. The state government will always be by the side of these people.



People who are in the position to make decisions must have an understanding of schools that is based on what actually happens in schools – not hearsay or preconceptions. Getting members of Parliament to visit our gurukul is an easy way to update their knowledge with the students. The idea of the innovation is to challenge every Member of Parliament to spend a day in their local school.

Creating a forum for discussion between students and politicians is as important as giving members of Parliament a chance to experience school. Students get the opportunity to ask questions about issues they care about and even challenge the visiting Member of Parliament to explain their position better.

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Also there were present members of Gram Panchayat, Deputy Chief Minister, members of NGV organization. Pompi Bhattacharya Mahasaya was present who was always with us in all the work of alliance.

Harassment Report:

Transgender community in India is an important part of society. Even, law can't deny their existence. We live in 21st century where human rights are assured and preserved for human beings except the third gender i.e. Transgender. Despite all constitutional guarantees, the Transgender are even denied to have their basic rights like Right to Dignity, Personal Liberty, Education, Freedom of expression etc. The present research paper deals with the problems, Transgender face in a developing country like India. The study also covers how the presence of Transgender is excluded from the society and what the law and order is doing to convert that social exclusion into social inclusion.

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How a transgender people can get their fundamental rights violation by the society, people have no idea about that. Usha from Alipurduar is a transgender and a member of Moitrisanjog Society since long. 1year ago she take a rented premises for to store her daily things and utensils and she go to Bihar and Silchar for her daily earnings by dance. In every month she arranged to give the rent of the premises to the landlord within stipulated time and also she has given 24,000/- to the landlord as loan. Usha came to alipurduar 2 months ago, and she find that the things Usha has stored in the room is not there, and the landlord was using all the things. For that when Usha goes to the landlord for asking, the landlord and the near by people has beaten her. On that time Usha said I don't need anything, just give me my 24,000/- which I gave you earlier as loan. The landlord has promised that she will give me within few days. But it's 2 months gone but the landlord has not given any penny. For that Usha requested to Moitrisanjog for a solution on that matter, and today on 04/03/2022 I Sumi Das along with Advocate Sourav Das go to the said place and we talked with the landlord and the nearby people on her behalf. For that the landlord has return some money today itself and she promised that she will give the rest of the money within May 2022.

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Relief Drive:

Transgender in India belongs to LGBT category which stands for Lesbian, Gay, Bisexual and Transgender. Transgender is a biological change which make people to behave differently from the stereotypes of males and females. Because of this biological change, they are excluded from society. They face discrimination, different treatment, and undue attention in their each and every phase of life. Law and order are trying very hard to socially include the third gender in society. There is an urgent need to transform and include this community as a part and parcel of society. We are always with the helpless people.



The transgender people, who have very little means of earning a living other than begging and sex work, took a massive hit when the novel coronavirus disease (COVID-19) pandemic restricted movement and business activities.

The neglected community that is already ostracised saw their income dwindle to nearly nothing, even as access to social services remained limited.

India's COVID-19 lockdown has left transgender people at heightened risk of hunger and poverty since most of them make their living on streets by begging, street entertainment, and paid sex. They are not socially privileged to operate within the online world as they are predominantly dependent on social interactions and functions such as weddings or baby showers. Ideology is endangering transgender people from coronavirus. Transgender people are a

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socially marginalized community who is forced into slums where social distancing is challenging, making it a hotbed for Coronavirus. Further, the absence of healthcare backup and lack of awareness increases the looming fear among the transgender community regarding the budding impact of COVID-19. A substantial rate of economic instability, as well as social discrimination, was visible before the pandemic, thereby worsening their situation with a lack of food, fund, insecurity, safety, and mental health concern during COVID-19. This study focuses on the impact of the Coronavirus crisis on the socioeconomic life of Transgender people taking into account the explosion in unemployment, adding to an already disproportionate healthcare support system pushing them further to the margins. The study comes forward with useful suggestions based on content analysis of published and aired information to reduce the existing woes of transgender people during COVID-19.



The pandemic, however, can retrain focus on their livelihood reform: New work avenues that are safer and provide the opportunity to lead dignified lives can be created while building back as normalcy returns.

Today in the shelter of Boiragir Hat village of dist of Coochbehar Pinki Hizra, we distribute warm clothes to the people.

Pinki Barman has some another face. She maintain a jatra dol in the name of Monosha Gan with the Hizra people.

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Members of the community used to earn Rs 300 each day before the pandemic but during the second wave, this income vanished completely, said Pinki, a transwoman from Mathabhanga, She also said,

Harassment is very common in what we do. We are often called chhakka, pena, maichiya and other slangs. We ignore such behaviour just because we have to work if we want food on our plate."

Governments and the civil society actors can change this and provide sustainable livelihoods by making a concerted effort. Most transgenders contract from HIV-AIDS, which makes them all the more prone to health issues throughout their lives. The mortality rate in the community due to the infection is 38.6 per cent. They constitute 17.85 per cent of the total cases undergoing anti-retroviral therapy for HIV.

Since the lockdown of COVID-19 Moitrisanjog Society always try the help them by supporting with Dry ration and cakes, as their earnings to maintain their livelihood was fully stopped. But we need to clear that hizra profession is not a profitable business.

Thank you so much Parivaar and Sewa for helping us by supporting for the relief work.

Come here we will Talk Centre for mental health support:



In today's virtual world, people have less time to talk with another. Transgender people often encounter stigmatization, oppression, and discrimination, which can all contribute towards adverse mental health outcomes. In this lockdown period we have seen that many people do not have any another to talk with

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properly. Transgender people are likely to experience minority stress. This refers to chronically high levels of stress that people within stigmatized minority group's face.

Transgender people may experience Trusted Source this in the form of environmental stressors, such as exposure to discrimination, interpersonal stressors, such as expecting discrimination, and personal stressors, which may reflect internalized cissexism. Transgender youth face further health disparities, as they are twice as likely to experience depressive symptoms, seriously consider suicide, and attempt suicide compared to cisgender lesbian, gay, bisexual, queer, and questioning youth. From that view people stated to take the decision of suicide. For that we have started a centre named as "eso kotha boli". Moitrisanjog thinks that "eso kotha boli" can give a great support to the people who are willing to commit suicide or are in depression. In the centre people can come and talk with us to have a free and energetic mind. Transgender people are more like to develop mental health conditions than other people. They are also more likely to contemplate and attempt suicide. Many factors, such as stigma, discrimination, and oppression, contribute to these adverse mental health outcomes. These factors can also present barriers to healthcare options.



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However, support options are available. People may be able to find support and advocacy from several organizations. Additionally, Trans people should attempt to find therapists and doctors who support and affirm trans identities. For some transgender people, getting the right support may begin with seeking gender affirming care, including the ability to externally transition if one desires.

Today we inaugurate the centre with the present of a lot of educated personality. Thank you all who are with us and supporting us unconditionally.

Child Education Center (Moitrisanjog Gurukul)



Background: Moitrisanjog Society is a LGBTQ support group since 2009 from Cooch Behar, mainly we work for the legal rights of transgender community with some supportive project of transgender like beautician course, mat making course, catering course etc. but currently we have taken responsibility of 57 poor child's of their studies, foods and clothes. As because in many ways they are also neglected as we are from the society. As we the transgender people never have got the opportunity to continue the study, as because being a transgender it was quite impossible to sit in a class of any school because of the fear of bulling. And as the transgender peoples cannot be a mother biologically, so that by this project we the transgender people can enjoy as being a mother of many childs. We have started the project of child education from August

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2021. The Childs come to the Moitrisanjog Gurukul at on 9AM and after studying and having breakfast and lunch they go their respective homes at on 3 PM. They get 2 times food here in Moitrisanjog Gurukul and free clothes and stationaries regarding their studies. Our next planning is to, when the state govt. reopen the school, the child will come to the gurukul at morning and have breakfast here at 9 AM, after that they will go to their respective schools. In afternoon they will have their mid-day mill in their schools. After completing schooling they will come here in gurukul for extra studies (home task, extra curriculum activities, etc.) and after that they will have dinner here in gurukul and will go to their respective homes.



The starting of our gurukul is to have prayer of our nation. So that the child's can learn, practice and understand the fundamental duties of the every citizen of India to respect the national anthem, national flag and national ideals.

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After the Morning Prayer of gurukul, the child's start their daily class by our teachers. As all the Childs are belong from govt. school, so mainly we teach them according to their syllabus and we help them on their home works given by the respective schools. Except that we provide then some other extra curriculum activities, i.e. kotthok dance, drawings, reading poems, yoga etc.

In Gurukul, the childs come here on 3.00 PM, then they start to attain their classes, in the class they start with their homework which were given by the schools, the teachers of the Gurukul helps the childs to complete their homework. Afterthat the teachers teach them basic english, which will give the childs to wings in their near future. Afterthat if there is specefic time, then the teachers teach them the other activities i.e. drawing, dance etc. at sharp 7:00 PM they got their dinner in Gurukul. After having dinner they go to their respective homes.



The childs who are from class 1 and 2, the teachers normally teach them to basic maths, basic understanding of alphabets of english as well as bengali. And the childs who are from 3 and 4, the teacher of gurukul teach them according to their text books, in their syllabus they have english, maths and social science.

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The teachers of Gurukul conduct exams in every 3 months, and according to their numbers which they got in the examination the teachers select their roll numbers in the class. So that the childs get a positive psychology that they have to study hard to be the number 1 in the class.



techar conversation our student

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73rd Republic Day celebration by gurukul Moitrisanjog & NGV Organization,
January 26, 2022 Coochbehar, west bengal



This year the Republic Day was celebrated with great enthusiasm with the initiative of Moitri Sanjog society with collaboration with the NGV organization. A cordial presence of 3 staff members, 5 NGV society members, 21 students from poor background whom the society is supporting with education and needs and Coochbehar Dist .registrar Mr. Partha Sarathi Chakraborty.

A High-spirited sense of patriotic fervor pervades 73rd the air of Moitri Sanjog premises as the society is moving with cause to serve for the need of poor and LGBT community support .

The staff and students went about with the celebrations on the occasion of India's 73rd Republic Day dressed in school uniform with proper Covid protocol maintenance.

10:20AM – Mr. Patha Sarathi ,Coochbehar Registrar been welcomed with flowers bouquets

10:25 AM – The staff and the students filled the air with sonorous rendering as the chief guest, Mr. Partha Sarathi ,Coochbehar Registrar unfurled the tricolor

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10:30 AM – This was followed by the national Anthem and generous slogan of 'Jai Hind' salutary



10:32 AM – Speech by Honorable chief guest Mr. Partha Sarathi Chakraborty in regional language Bengali, echoing the patriotic sentiments of the people were made interspersed with the need and working ethics of 'Moitrisanjog Society' for the development of the society and urged the students who being the future of India to uphold their values and work towards themselves and collectively towards their beloved nation. Thanks to Rajib jha chesta hat baralei bondhu organization for support.

The celebration ended with concluding speech of 'Moitrisanjog society owner Ms. Sumi Das thanking Mr. Partha Sarathi for his kind support towards the Society'

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Holi is known as the festival of colours. It is one of the most important festivals in India. Holi is celebrated each year with zeal and enthusiasm in the month of March by followers of the Hindu religion. Those who celebrate this festival, wait for it every year eagerly to play with colours and have delectable dishes. But in our #Gurukul, run by #Transgender community North Bengal ,



Many of the students are from Muslim community, but they celebrate Holi as their own festival. We never differentiate the child's based on their religion and their religious celebrations. We believe that we have only one religion and that is humanity. Today in the celebration there are some other respected persons and volunteers of different NGO's were present to celebrate Holi with the child of Gurukul. We celebrate Holi with the colours and dance.

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[illegible]

program.

- A) More number of Vocational Training Programs for the Community and linking their output to various markets, trade fair, cottage industries etc.
- B) Scaling down the percentage of drop outs from educational institutions as low academic background is a significant barrier to employment opportunities.
- C) Development of a full course shelter home as homelessness is a common feature of the community many of whom have been expelled from their families. Their condition becomes worse when they attain an older age.
- D) Creating mass awareness through various events and programs and involving men and boys to speak for us and support us as we believe that the youth are the strongest pillars the society and our future and more

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- deepening penetration to sensitize the society in our favor is possible when the youth speaks for us rather than the community speaking for itself. e) Creation of a social ambience which is free from gender bases biases and a world within this district and may be even beyond where nobody feels alienated
- E) Try and develop leadership in the community so that they can take the lead to sensitize more people and can reach out to more community members. This initiative might include multiple workshops, group discussion and training program.

Sources of fund

- a) Donation from individuals
- b) Subscriptions from the members
- c) GOONJ
- d) Mariwala Health Foundation
- e) Sewa international bharat
- f) parivar bea area
- g) Human warriors
- h) Aid india
- i) Calcutta Toronto Association


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