

## For Improved Reporting On Sexual Minorities In India

They have not planned for the future but feel immensely contented after entering into a forbidden relationship. About having children, Raju said she did not want to adopt children or consider conceiving through artificial insemination.

**An incident with similar modus operandi**



## 4 held after homosexual blues extortion



# SANCHAAR Media Guide

## A Recommended Language Manual for Improved Reporting On Sexual Minorities in India

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### SANCHAAR PROJECT 2015

The Humsafar Trust was supported by India HIV/AIDS Alliance,  
through Pehchan Innovations Fund

GFATM Round 9

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## **FOREWORD**

The lexicon of same-sex relations in the human is sparsely populated. And that is not only because it was not understood but because it was stigmatised by religion and mainstream heterosexual society. Even today, the term “sodomy” and “catamites” are used in many legal documents and discourses in the USA and these were derived from Biblical texts. The first stirrings of movement on a rational basis to describe same-sex relations started in Europe a little before the region plunged into what are called World War I and World War II. Both were really wars fought by European Nation States and drew in both resources and knowledge from the colonies.

Thus Edward Carpenter in England, Magnus Hirschfield in Germany, Havelock Ellis in Austria, all tried their hand at “naming” this phenomenon which was ancient in that they find mention in all human societies across the globe obviously making it a cross-species sexual behaviour. However, as the Upanishads say: “Defining reality or verbalising it – the Vakas it is called in Sanskrit, took a very long time in secular sciences. So we have words like “Uranian” (Hirschfield), Invert (Ellis) and finally a word invented in the crucible of clinical psychology by Karoly Maria Kerbeny, the word “Homosexual” (same-sex-attracted). Philosophers like Michel Foucault would rightly say these were definitions of convenience but that they were necessary to define because of the politics of sexuality that would soon follow.

The first obstacle in this journey for a newly defined and delineated “community” was the field of modern communications. The mass media as it first arose in Britain was full of salacious sensational “raw” stuff, as newspaper editors would call it. Detailed reporting of the Oscar Wilde trial reveal the depths of depravity which was revealed in verbose vitriolic reports that finally hounded him abroad and then to his death. Homosexuals or gays, (a noun that is said to have originated simultaneously in France (Gai) and in the USA (Gay), have rarely had it easy in the press. They are the subject even today of ridicule, risqué innuendo and accentuated aliens who disrupt and disturb mainstream society with their very existence.

Humsafar Trust thought it was important that communities at the receiving end picked up the gauntlet to give a roadmap how they would like the world to see them. Hence the effort to do a crisp and curt analysis of the various media reports on sexual minorities and the resultant effort to set right the very paradigm of how society can be made more acceptable to a sexually and genderised community marginalised in a modern world.

As laws against discrimination slowly and surely break down barriers to include communities hitherto not welcome into mainstream society, the sexual minorities have become the last bastion of people both persecuted and prosecuted everywhere and it is a global phenomenon. Hence by acting locally, here’s wishing we make a global impact on how the media can be brought into a symbiotic relationship beneficial to both us sexually marginalised people and the media which is our prism to the planet.

**Ashok Row Kavi**

**Chairman - The Humsafar Trust**

## **STRAIGHT FROM THE HEART**

*Years back when I first came in touch with the Humsafar Trust, I was a young married woman, a vocal supporter of women's rights and equality who had until then studied and worked as a researcher in social development. In course of my work, I had several opportunities to understand the role and space of every marginalised community, except that of LGBT people. As I got involved in Humsafar Trust's research work, it was shocking to learn how our society ignored, sidelined and punished another human being based on their sexuality. Thus, began my journey not just as a researcher with the Humsafar Trust, but as a human being who learnt to understand the world beyond binary, the whole spectrum of sexualities, the need to be accepted and given equal social and political space and ultimately right to be free in ones skin with dignity. I believe that I have been privileged to have witnessed the hard work, struggle of the sexual minorities and organizations such as Humsafar Trust and others who are struggling for equal rights. I sincerely thank my friends, brothers and sisters from sexual minority community for making me a comrade in their journey without any discrimination.*

*This recommended language guide for media was in the minds of the board of the Humsafar Trust since years; and had it not been for India HIV/AIDS Alliance's support, through Pehchan Innovations Fund of GFATM Round 9, this project 'Sanchaar' would not have been a reality. I convey my heartfelt thanks to Sonal Mehta, Abhina Aher and Yashwinder Singh for their inputs and encouragement and publication support.*

*I also thank Seth Adam of GLAAD media for allowing me to adapt certain parts for their media guide. In course of 'Sanchaar', many community members and media personnel participated and provided their feedback. I express my gratitude for this exchange of ideas that happened over the workshops and e-mails. In this regard I thank Suhail Abbasi, Sridhar Rangayan, Nitin Karani, Shibu Thomas, Manvendra Singh Gohil (Laskhya Trust), Sylvester Merchant (Lakshya Trust) and Owais Khan. My special thanks to BinduMadhavKhire (Samapathik Trust) for his proactive involvement and encouragement for this work; he always inspired me to do quality work! At Humsafar Trust, I thank Ashok Rowkavi, Vivek Raj Anand and Pallav Patankar for not just their sustained encouragement but most importantly keeping faith in me to deliver this project. My heartfelt thanks to Sonal Giani for her media and printing support, many thanks to my colleagues Shruta Mengle Rawat and Urmi Jadhav for their feedback on the guide, Dipti Shinde, Ankur Srivastava for efficient researcher support, Kamlesh Gade for cover design and Ramesh Jagtap for taking care of logistics and finances.*

*Last but not the least, I thank my two children who put up with the same music for months which their mom played while working on this project!*

*I hope that this language guide will be useful for everyone and this version will be enriched in near future.*

**Alpana Dange-Consultant**

## **Pehchan**

Pehchān is funded by the Global Fund under Round 9 and is their largest single-country grant to date focused on the HIV response for vulnerable and underserved sexual minorities. Pehchān means 'identity', 'recognition' or 'acknowledgement' in Hindi, and by 2015, the programme will strengthen and build the capacity of 200 community-based organizations (CBOs) to provide HIV prevention programming for 453750 men who have sex with men (MSM), Transgender and Hijras in 17 Indian states. Pehchān is implemented by regional sub recipients (The Humsafar Trust, Pehchan North Region Unit (PNRO), SAATHII, Sangama, Alliance India Andhra Pradesh and SIAAP).

From October 2010, Pehchan was launched in 17 Indian states with support from National AIDS Control Society. The programme have evolved over two years and made significant impact in empowering MTH community in remote areas, reaching hard to reach population and supporting State AIDS Control Societies in strengthening MTH Targeted Interventions in states. The Phase I of the programme was more focused around establishment and capacity building of the SSRs / CBOs and the Phase II will be more focusing around the service delivery, impact on MTH community and influencing health policies towards MTH.

There has been dearth of experience in implementing MTH programme at that scale globally like Pehchan. Henceforth, implementing the programme with such a huge mammoth scale and coverage was challenge in itself. However, the experience of the six consortium partners under Pehchan in implementing MTH programmes regionally have been instrumental in evolving innovative strategies, activities to implement Pehchan.

### **Pehchan Objectives**

- Facilitate creation and strengthening of 90 Pre TI new CBO interventions and 110 TI Plus intervention with the existing CBOs
- Increase the coverage of MTH individuals by geographically diverse community based organizations (CBOs) through organizational development support.
- Strengthen existing health systems resources and increase the involvement of MTH community systems in the process.
- Create enabling environment through increasing knowledge and strengthening advocacy related to the concerns of MTH people and their sexual partners (including female partners), and developing cadre of trained community advocates.

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## **Section: 1 Introduction**

### **Quest for correct and representative portrayal of sexual minorities**

The lesbian, gay, bisexual and transgender (LGBT) community, also known as sexual minorities in India, are at the crossroads where public opinion spans range of supportive and opposing views on assertion of their identities and rights in the larger Indian context. The mass media, like newspapers and television, has played a key role in this discussion visibility, assertion and activism around the sexual minorities. As our research revealed, the mass media has played a two-pronged role in this regard: firstly, by bringing to the forefront, issues and concerns pertaining to this community; secondly, through a discussion on the rights and application of those rights. In both ways, how sexual minorities are represented becomes extremely important. While the prevailing societal, cultural and religious values and norms influence public opinion, it is the mass media that exposes people to rest of the world and gives space to new ideas and marginal views. It is, therefore, extremely important that there should be correct, representative and balanced portrayal of sexual minorities in the mass media. However, this is not an easy goal to reach, as our research and subsequent workshops with media personnel mainly journalists and LGBT community members revealed.

There is a gap, especially in the regional language media, pertaining to not just an understanding of basic terms and terminologies but also of the issues involved, how they may be applied. As we observed in our research, in either direct or indirect way, personal opinion of media personnel mars objectivity of the reporting. This has also led to introspection amongst organizations working for the sexual minorities on 'have we tried to change things for better in media?'. The Sanchaar project, therefore, was visualised to fill this gap. This project was envisaged by the Humsafar Trust and its partner under The Global Fund to Fight AIDS, Tuberculosis and Malaria (GFATM), Round 9 –the Pehchān Innovations Fund.

After an extensive desk research and media workshops and consultation, this guide has been prepared to address media's knowledge needs. This guide seeks to support media by providing key information, educating and giving access to resources to equip themselves to represent sexual minorities in an accurate manner.

## Section: 2 Glossary of terms

Sections 2 and 4 have been drawn up (as it is, in some places) and adapted (wherever needed) from the GLAAD (formerly known as the Gay & Lesbian Alliance Against Defamation) media reference guide<sup>1</sup>.

### Biphobia

Biphobia is dislike and/or fear of bisexuals, often based on stereotypes, including inaccurate associations with infidelity, promiscuity and transmission of sexually transmitted diseases. *Intolerance* or *prejudice* is usually a more accurate description of antipathy toward bisexual people.

### Bisexual, Bi

Bisexual is a person who has the capacity to form enduring physical, romantic and/or emotional attractions to those of the same gender or to those of another gender. People may experience these attractions in differing ways and degrees over their lifetime. Bisexual people need not have had specific sexual experiences to be bisexual; in fact, they need not have had any sexual experience at all to identify as bisexual.

### Closeted

Describes a person who is not open about his or her sexual orientation or gender identity. Better to simply refer to someone as not out about being lesbian, gay, bisexual, or transgender.

### Coming Out

Coming out actually is a lifelong process of self-acceptance. People forge a lesbian, gay, bisexual or transgender identity first to themselves and then they may reveal it to others. Publicly sharing one's identity may or may not be part of coming out.

### Gay

The adjective used to describe people whose enduring physical, romantic and/or emotional attractions are to people of the same sex (e.g., *gay man*, *gay people*). Sometimes *lesbian* (n. or adj.) is the preferred term for women. Avoid identifying gay people as "homosexuals", an outdated term considered derogatory and offensive to many lesbian and gay people.

### Gender

Refers to being "masculine" or "feminine", and corresponding social roles and behaviour.

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<sup>1</sup><http://www.glaad.org/reference>



### Gender Dysphoria

People whose gender at birth is contrary to the one they identify with are diagnosed with gender dysphoria<sup>2</sup>. Gender dysphoria is manifested in a variety of ways, including strong desires to be treated as the other gender or to be rid of one's sex characteristics or a strong conviction that one has feelings and reactions typical of the other gender.

### Heterosexual

An adjective used to describe people whose enduring physical, romantic and/or emotional attraction is to people of the opposite sex. Also *straight*.

### Homophobia

Meaning of homophobia is dislike and/or fear of lesbians and gay men. *Intolerance* or *prejudice* is usually a more accurate description of antipathy toward LGBT people.

### Homosexual

The dictionary meaning of homosexual is 'a person who is sexually attracted to people of their own sex' (see *Terms to avoid while reporting*).

### Intersex

An intersex person is born with sexual anatomy, reproductive organs, and/or chromosome patterns that do not fit the typical definition of male or female. This may be apparent at birth or become so later in life. An intersex person may identify as male or female or as neither. Intersex status is not about sexual orientation or gender identity: intersex people experience the same range of sexual orientations and gender identities as non-intersex people<sup>3</sup>.

### LGBT / GLBT

Acronym for "lesbian, gay, bisexual and transgender". LGBT and/or GLBT are often used because they are more inclusive of the diversity of the community. Care should be taken to ensure that audiences are not confused by their use. Ensure that the acronym is spelled out on first use.

### Lesbian

A woman whose enduring physical, romantic and/or emotional attraction is to other women. Some lesbians may prefer to identify as gay (adj.) or as gay women. Avoid identifying lesbians as "homosexuals," a derogatory term (see *Terms to avoid while reporting*).

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<sup>2</sup><http://www.dsm5.org/documents/gender%20dysphoria%20fact%20sheet.pdf>

<sup>3</sup> Definition as per The [Office of the UN High Commissioner for Human Rights](#)

### MSM

Acronym for men having sex with men who engage in sexual behaviour with men without identifying themselves as 'gay' or 'bisexual'. This is normally used in the medico-clinical context.

### Out

A person who self-identifies as lesbian, gay, bisexual and/or transgender in their personal, public, and/or professional lives. For example: *Ricky Martin is an out pop star from Puerto Rico.*

### Pride March/Parade

Across India and the world and India, members of sexual minorities celebrate their diversity and presence, assert their LGBT identities and remind fellow non-LGBT citizens about their rights in an annual event that is like a parade/march. It is usually marked by people in colourful outfits, make-up, masks and rainbow flags.

### Queer

Traditionally a pejorative term, *queer* is used by some LGBT people to describe them. However, it is not universally accepted even within the LGBT community and should be avoided unless describing someone who self-identifies that way or in a direct quote. When "Q" is seen at the end of "LGBT", it typically means queer and/or questioning.

### Rainbow Flag

The rainbow flag<sup>4</sup>, commonly the gay pride flag and sometimes the LGBT pride flag, is a symbol of lesbian, gay, bisexual, and transgender (LGBT) pride and LGBT social movements. It has been in use since the 1970s. (Other uses of rainbow flags include a symbol of peace.) The colours reflect the diversity of the LGBT community, and the flag is often used as a symbol of gay pride in LGBT rights marches.

### Sex

Refers to being "male" or "female" as assigned at birth with reference to genitals a person is born with.

### Sexuality

Refers to one's sexual attraction, desire or behaviour with respect to another person of the same/opposite or both sexes.

### Sexual Orientation

The scientifically accurate term for an individual's enduring physical, romantic and/or emotional attraction to members of the same and/or opposite sex,

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<sup>4</sup>[en.wikipedia.org/wiki/Rainbow\\_flag\\_\(LGBT\\_movement\)](https://en.wikipedia.org/wiki/Rainbow_flag_(LGBT_movement))

including lesbian, gay, bisexual and heterosexual (straight) orientations. Having a particular sexual orientation is like either being right-handed or left-handed. People need not have had specific sexual experiences to know their own sexual orientation; in fact, they need not have had any sexual experience at all.

### **Sodomy Laws**

Under sodomy laws certain sexual acts like anal sex are considered to be criminal. Historically used to selectively persecute gay people, the state laws often referred to as "sodomy laws". Section 377 in India represents that. "Sodomy" should never be used to describe gay, lesbian or bisexual relationships or sexuality.

### **The Diagnostic and Statistical Manual of Mental Disorders (DSM)**

The DSM manual<sup>5</sup> is published by the American Psychiatric Association and offers a common language and standard criteria for the classification of mental disorders. It is used, or relied upon, by clinicians, researchers, psychiatric drug regulation agencies, health insurance companies, pharmaceutical companies, the legal system, and policy makers together with alternatives such as the International Statistical Classification of Diseases and Related Health Problems (ICD), produced by the World Health Organization (WHO). The DSM is now in its fifth edition, DSM-5, which was published on May 18, 2013. The process of de-classifying homosexuality as a mental disorder began in the 1970s and was finally removed in DSM III R in 1987.

### **The International Statistical Classification of Diseases and Related Health Problems (ICD)**

The ICD, produced by the World Health Organization (WHO), is the other commonly used manual for mental disorders. It is distinguished from the DSM in that it covers health as a whole. While the DSM is the official diagnostic system for mental disorders in the US, the ICD is used more widely in Europe and other parts of the world. The World Health Organization removed homosexuality from ICD-10 in 1992.

### **Transgender, Transsexual**

See 'Learn about Transgender People'

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<sup>5</sup>[en.wikipedia.org/.../Diagnostic\\_and\\_Statistical\\_Manual\\_of\\_Mental\\_Disorder](http://en.wikipedia.org/.../Diagnostic_and_Statistical_Manual_of_Mental_Disorder)



## Section: 3 Learn about Transgender People

### Some Key Terminologies<sup>6</sup>

#### Transgender

A transgender person is someone whose gender expression does not correspond with the socially expected gender roles and performance attributed to one's sex at birth. Transgender male to female is referred as transwoman and female to male as transman.

#### Third Gender

The terms third gender and third sex describe individuals who are categorized (by their will or by social consensus) as neither man nor woman as well as the social category present in societies that recognize three or more genders.

#### Transition

When a person is undergoing the sex reassignment process, that state is called transition.

#### Hijra

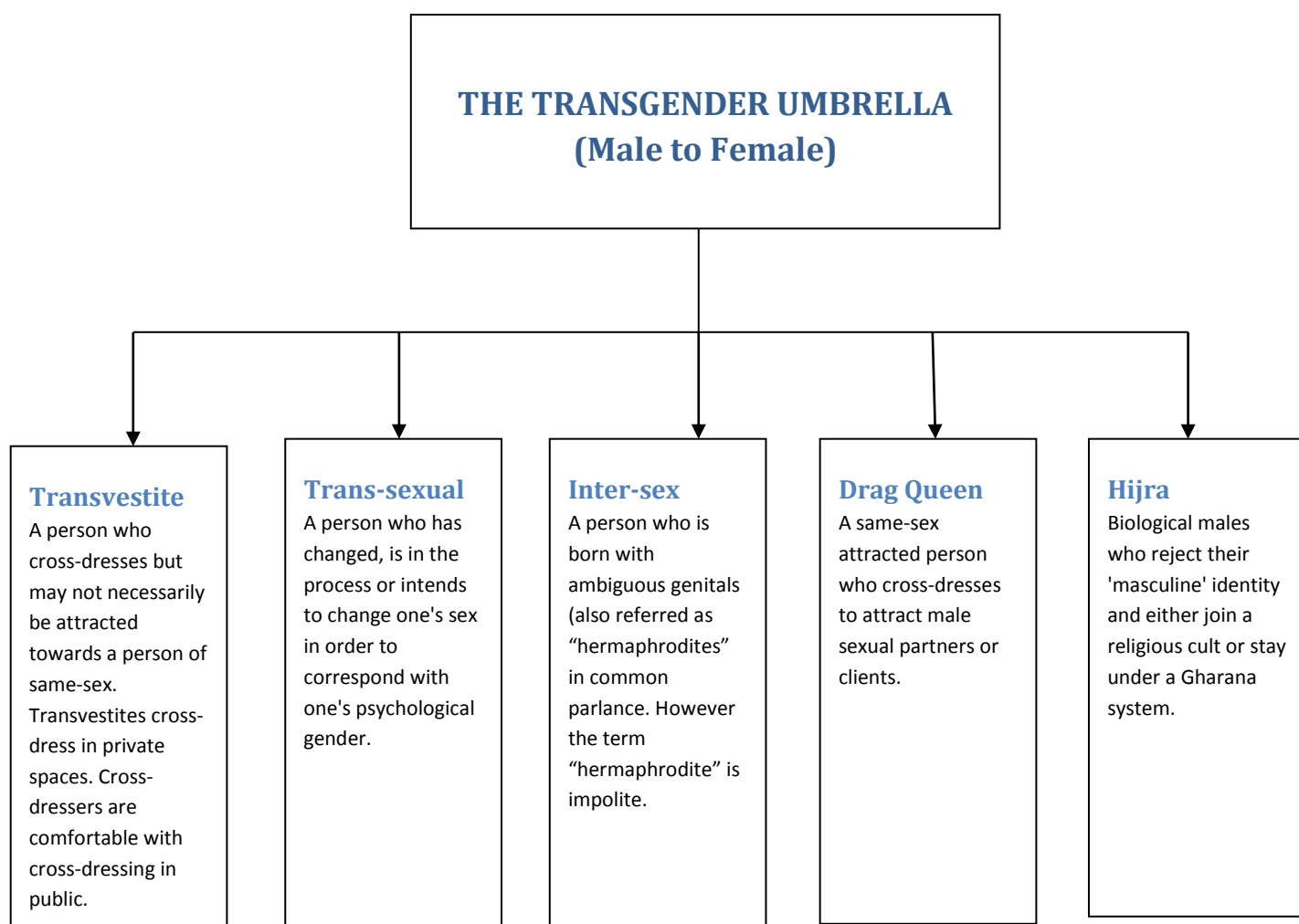
Hijras are biological males who reject their “masculine” identity in due course of time to identify either as women, or “not-men”, or “in-between man and woman”, or “neither man nor woman”. Hijras can be considered as the Western equivalent of transgender/transsexual (male-to-female) persons but Hijras have a long tradition/culture and strong social ties formalized through a ritual called “reet” (becoming a member of the Hijra community). After acquiring a “reet”, the Hijra comes under the patronage of a senior Hijra who is known as a “guru”. The Hijra is then known as the guru’s “chela”. Gurus have substantial control on their chelas’ lives as well as their health-seeking behaviour.

There are regional variations in the terms used to refer to Hijras; for example, “Kinnars” (Delhi) and “Aravanis” (Tamil Nadu).

Hijras may earn by blessing new-born babies, or dancing in ceremonies (*badhai*). Some Hijras may engage in sex work (*pun*) for lack of other job opportunities, while others are into begging (*mangti*). A few Hijras may be self-employed or work for non-governmental organizations; very few may have started their own community-based organizations.

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<sup>6</sup> The Hijra Manual for Health Care Professionals -SHAKTI Project, The Humsafar Trust



## **Section: 4 Terms to avoid while reporting**

### **Admitted/confessed to being L/G/B/T**

Admitting/ confession to be L/G/B/T lend an implicating tone to the person. Being L/G/B/T is neither a crime, nor is coming out one.

### **Alternative Sexuality**

The dictionary meaning of “alternative” is “ of one or more things available as another possibility or choice”. Often in the context of LGBT people, “alternative sexuality” is used, creating an impression that people have consciously chosen to have certain sexuality over heterosexuality.

### **Eunuch**

Historically, young boys who were castrated before they achieved puberty were known as eunuchs. Eunuchs served as the liaison officers in the royal courts or for royal women's quarters due to their loyalty and the non-threatening nature of their sexuality. This term is now considered offensive when used for Hijras and transgender people, mainly because of its general use as an insult.

### **Hermaphrodite**

An individual in which reproductive organs of both the sexes are present. Referring to Hijras and intersex people as 'hermaphrodite' is stigmatizing and derogatory.

### **Homosexual/ Homos**

This is a clinical term and its use in news/articles is considered to be derogatory and crass by LGBT people. For describing people who are attracted to the same sex, *gay* and/or *lesbians* appropriate.

### **Homosexual sex/gay sex**

These terms are commonly used in the media but are considered offensive by LGBT people. Often, the context/preceding details of the story make it evident, that the activity/relationship was between a gay couple, so there's no need to label it as such. Simply use terms such as “relationship”, “couple”, “sex”, and -- if necessary -- “gay relationship” or “same-sex love/behaviour”.

### **Homosexuality - a condition**

Terming homosexuality as a “condition” wrongly implies that it is a disease and that it can be “cured”.

### **Indulging in sex**

`Indulging' is judgemental; “having sex” is objective.



### Openly Gay/Lesbian/Bisexual/Transgender

Describes people who self-identify as gay in their personal, public, and/or professional lives. Also can be cited as *openly lesbian*, *openly bisexual*, *openly transgender*. While accurate and commonly used, the phrase still implies a confessional aspect to publicly acknowledging one's sexual orientation or gender identity.

### Outing/Outed

The act of publicly declaring (sometimes based on rumour and/or speculation) or revealing another person's sexual orientation or gender identity without that person's consent is considered inappropriate by a large portion of the LGBT community. A person may be out among his family and friends but may not want to be revealed as an 'out' person through the media.

### Lifestyle

Lifestyle is generally used to describe how people live -- highly materialistic/simple/environment friendly/relaxed/ busy/active/sedentary. It pertains to the "choices" made by people. Using "lifestyle" in the context of LGBT lives could create a misconception that there are "straight lifestyles" and "gay lifestyles" that people voluntarily choose and "straight lifestyle" assumes being married to the opposite sex, having children and fulfilling social obligations while "gay lifestyle" means choosing to be in multiple same-sex relationships, forfeiting marital and social obligations, living alone and acquiring traits of the opposite sex.

### Sexual Preference

Avoid the offensive term "sexual preference", which is used to suggest that being gay, lesbian or bisexual is voluntary and therefore "changeable". The term "sexual orientation" is preferred.

### Sex Reassignment Surgery

Changing one's sex is a long drawn and complex process involving counselling, medication and then maybe surgeries. This often happens over a period of few years, hence "transitioning" is a better word instead of sex reassignment surgery.

## **Transgender terms to avoid**

### **`Transgender', `a transgender'**

Use 'transgender' as an adjective. So, "transgender person" and "transgender people" are the correct forms.

### **How to address**

It is a good practice to ask the participant/interviewee the correct way of addressing. A transwoman may ask to be addressed by a female name, a transman may ask to be addressed by a male name. Accordingly, the pronouns may be used. A Hijra may want to use a male name in spite of using the female attire, but may prefer female pronouns.

## Section: 5 Things Media needs to check before reporting: Common myths about LGBT people

**Table: 1 Wrong associations**

Topics of Reporting	Commonly reported wrong associations	Clarifications
Child sexual abuse	Gay people are paedophiles, sexual predators.	Paedophilia is a crime committed by any adult against a child irrespective of sexuality. <u>Organizations like Humsafar Trust support Child Rights and even have an organizational Child Protection Policy.</u>
	Child sexual abuse of boys makes them 'homosexual'/ gay men are sexually abused in childhood.	Sexual orientation is by birth, like being left-handed or right-handed; sexual abuse/assault does not 'create' a gay person.
Homosexuality is situational	Whenever there is a shortage of women combined with an all-male setting, such as hostels, military barracks and shared dwellings like that of migrant labourers, men have sex with each other.	Sexual orientation is irrespective of 'all-male situation'; it does not change with the setting
Feminine, women-like characteristics	Gay men are feminine, women like.	This is a false stereotype, there is no one 'type' of gay men.
Men-like characteristics, dressing sense	Lesbian women are like men.	This is a stereotype, there is no one type of lesbian women.
Same-sex activity, anal sex	Is unnatural, against natural roles.	Traditionally in all cultures, reproductive sex has been emphasised upon; however, many different kinds of sexual behaviour have always existed and are natural to those who practice it.
Rights	LGBT people are demanding special rights.	LGBT people are not demanding any special rights; they want to claim their rights as enshrined in the Indian constitution like all the citizens of India.
Hijra person being born as intersex	Hijras are born with congenital birth defect that is why they have both male and female genitals/ambiguous genitalia, hence are cast aside and shunned by the society.	Hijra is a cult, a community where a person joins by choice in order to live his life in a gender role different from the sex assigned at birth. Dancing, singing and blessing for births and marriages and seeking fees for the same and ritual alms are all a part of their tradition; however coercing people is not.
Growing trend , spread of homosexuality, behaviour due to internet	Growing trend of LGBT people/ gay people/"this type of people".	LGBT people have always existed but did not assert themselves as a group earlier. Increasing assertiveness should not be seen as increasing prevalence. It's not appropriate to portray being LGBT as a 'fashion trend'.
Gayism (gaygiri)	Certain people follow this 'ism'.	Asserting oneself as a LGBT person does not mean joining or being a part of any organized, well-thought social or political group and encouraging others to join.



**Table: 1 Wrong association (contd..)**

Category Depiction	Common associations	Clarifications
Importance of psychiatrists' opinions (which could be negative)	Some psychiatrists see same-sex orientation as a mental disorder and may recommend counselling, and other therapies to change sexual orientation.	These "experts" are clearly uninformed about the gold standards of psychiatric practices as elaborated in DSM Manual of American Psychiatry Association and ICD Manual by World Health Organization which does not list homosexuality as a mental disorder. It's important to note that the Indian Psychiatrists' Association has released an official statement stating that homosexuality is not a mental disorder and any mental health professional stating otherwise is not in sync with their opinion.
Importance of doctor's opinion (which could be negative)	Many doctors may be uninformed about same-sex orientation which could result in a negative opinion.	Medical education in India does not have a course on sex, sexuality and gender, hence even doctors do not understand beyond the male-female binary and heterosexuality; they often consider same-sex orientation to be a behavioural-psychological problem because of their ignorance.
Rape	Men/transgender people can never be raped.	Rape and sexual assaults are a form of coercion into non-consensual sex that can happen irrespective of one's biological sex. LGBT people too face this.
Prostitution	Gay men socialise and meet partners in public places, hence meeting partners and sexual acts are akin to prostitution/.	Prostitution is defined as sex in exchange of cash or kind. It is wrong to label two consenting adults engaging in sexual activity as engaging in prostitution, regardless of whether they are heterosexual or LGBT. Men and women involved in sex work or prostitution do not come under the category of sexual minority.
Pinning HIV/AIDS transmission on a particular group	Interpreting high prevalence of HIV/AIDS among gay men, TG, Hijras as a result of their 'immoral' behaviour.	Some groups, for example, female sex workers, truckers, migrants, MSM and Hijras are considered highly vulnerable to HIV. That does not mean that any single group is responsible for HIV transmission. According to NACO programme data <sup>7</sup> , unprotected sex (87.4% heterosexual and 1.3% homosexual) is the major route of HIV transmission.
Socio-economic class issue	Same sex behaviour is either an upper class or a lower class phenomenon. This does not happen in middle class and the educated class.	This impression is generated due to openly out celebrities and people belonging to higher strata of the society. Also, considering sexuality as an 'ill' and attributing that to the lower-socio economic and marginalized groups is often viewed as the middle class's approach towards issues. More LGBT voices from all socio-economic strata need to be found and given space in the media.

<sup>7</sup> <http://www.naco.gov.in/upload/REPORTS/NACO%20Annual%20Report%202010-11.pdf>

## **Section: 6 Issues Highlight For Media**

### **Consent and confidentiality**

It is an ethical journalistic practice to seek prior consent of people who are quoted/interviewed/featured in a paper/magazine and in the electronic medium regarding revealing their names and/or publishing their images. Also, after an interview/or article is written, it is best practice to share it with the respondent and seek their approval before publishing.

Confidentiality of LGBT people must never be compromised. Mentioning real names, place of work, residence can jeopardize the safety of a person, if done without the person's consent.

### **Dramatization of events**

Unnecessary dramatization of events, especially pertaining to elopement of L/G/B/T people, marriages, court cases and disputes should be avoided. While reporting a same-sex marriage, journalists tend to dramatize the event and mention 'garland exchange', 'vermillion application' and so on even where untrue, these events can trivialise the L/G/B/T relationship.

### **Sting Operations**

Sting operations<sup>8</sup> are in the grey area of journalistic practice. Journalists must not take a righteous, moral stand by engaging in 'sting operations' against LGBT people simply because they are L/G/B/T. Due to the stigma around being LGBT, LGBT people may meet, socialise in uncommon venues, use specific signs and code language with each other. Finding out about these venues and signs and code through unscrupulous means and then revealing the hidden community through 'sting operations' may attract eyeballs but this would not only be demeaning to LGBT people but could also life-threatening. Also, it can drive a population of LGBT people underground, making it difficult for health workers to reach out to them.

### **Identify an Appropriate Spokesperson**

It is important to identify a good individual/representative from an LGBT organization to get insight into issues. This guide includes a resource list in this guide can provide such a resource list.

### **LGBT and Crime**

While reporting crimes, journalists need to ask themselves, is a crime treated objectively or a crime more serious/ grave if it is committed by a LGBT person? Would you reveal a criminal's sexuality if he/she is a heterosexual? Even if same sex relationship is responsible for a 'crime of passion' or a crime is committed by

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<sup>8</sup><http://www.thehindu.com/opinion/Readers-Editor/the-dilemmas-of-sting-journalism/article5463068.ece>

people who are gay, transgender the headlines and phrases like 'gay crime', 'gay murder', 'gay love angle', 'gay gang', 'gay thieves' and 'terror of Hijras' is not just abuse of the rules of language but also generate an impression that somehow differences in sexuality and gender orientation are interlinked with criminality.

### Judgements Pertaining To Section 377<sup>9</sup>

*Naz Foundation (India) Trust v. Government of NCT of Delhi and Others.* [160 DLT 277 (2009) Delhi High Court]

Section 377 of the Indian Penal Code was enacted in 1860. It prohibits penile non-vaginal sex with a maximum imprisonment up to 10 years or life. Section 377 applies only to penetrative sexual acts, including penile-anal sex and penile-oral sex, between men and between men and women. It does not cover sexual acts between two women. In 2001, *Naz Foundation (India) Trust*, a Delhi-based NGO working on HIV prevention with gay men and transgender persons, filed a writ petition in the Delhi High Court challenging the constitutionality of Section 377. The challenge was based on the grounds of violation of right to privacy, dignity and health under the Indian Constitution's Article 21, equal protection of law and non-discrimination under Articles 14 and 15 and freedom of expression under Article 19.

On 2nd July 2009, the Delhi High Court held Section 377 to be unconstitutional, insofar as it criminalized consensual sexual acts of adults in private. Thus, sexual acts between consenting adults in private, irrespective of sexual orientation, were decriminalized. Section 377 continued to forbid non-consensual sex between adults and sex with minors. The High Court judgment was appealed against in the Supreme Court, but it was not stayed and remained in effect till 11<sup>th</sup> December 2013.

*Suresh Kumar Koushal & Others. Naz Foundation (India) Trust & Others.* [(2014) 1 SCC 1]

In 2009, Suresh Kumar Koushal, an astrologer, who was not a party to the original case in Delhi High Court, filed an appeal against the Naz Foundation decision in the Supreme Court. Another 14 appeals were filed against the Delhi High Court judgment, mainly by religious and faith-based groups from all across India. The Union of India did not appeal the High Court's decision and submitted before the Supreme Court that there was 'no legal error' in the judgement. In March 2012, final arguments concluded in this matter before the division bench of Justice G.S. Singhvi and Justice S.J. Mukhopadhyay.

On 11<sup>th</sup> December 2013, the Supreme Court upheld Section 377 and overturned the Delhi High Court judgment of 2009, thereby recriminalizing consensual

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<sup>9</sup>Excerpt courtesy : The Lawyers' Collective



penile-non-vaginal sex between adults in private. The Supreme Court, though, held that Section 377 did not criminalise a particular identity or orientation and regulated sexual conduct, irrespective of gender identity and orientation. So, being a homosexual person or a gay man is not a crime in India. Section 377 only prohibits 'sexual acts' and not 'sexual identity'.

### Judgment on Third Gender<sup>10</sup>

#### *National Legal Services Authority v. Union of India & others. [Writ Petition (Civil) No. 400 of 2012 ('NALSA')]*

On 15th April, 2014 in a path-breaking judgment, the Supreme Court affirmed the constitutional rights and freedoms of transgender persons, including those who identify as third gender and those who identify in a gender opposite to their biological sex, i.e., persons, assigned female sex at birth, identifying as male and vice-versa. By recognising diverse gender identities, the Court broke the binary gender construct of 'man' and 'woman' that has pervaded Indian law. The judgment was pronounced in *National Legal Services Authority v. Union of India & others. [Writ Petition (Civil) No. 400 of 2012 ('NALSA')]* by a division bench of Justices K.S. Radhakrishnan and A.K. Sikri.

Filed in September, 2012 by National Legal Services Authority, the writ petition had sought several directions from the Supreme Court, including granting of equal rights and protection to transgender persons; inclusion of a third category in recording one's sex/gender in identity documents like the election card, passport, driving license and ration card; and for admission in educational institutions, hospitals, amongst others. The Lawyers Collective had filed an intervention, on behalf of Ms. Laxmi Narayan Tripathy, a Hijra/transgender activist, seeking recognition of self-identified gender of persons, either as male/female/third gender, based on their choice.

NALSA's reasoning rests on two broad strands of human rights: freedom and equality. Underscoring the right to personal autonomy and self-determination under Article 21, the Court observed that "*the gender to which a person belongs is to be determined by the person concerned*". The decision recognised the right of a person to identify in the gender that they relate to, that is, male, female or third gender, irrespective of medical/surgical intervention. The Court also protected one's gender expression by invoking the freedom of speech and expression under Article 19(1) (a) and held that "*no restriction can be placed on one's personal appearance or choice of dressing, subject to the restrictions contained in Article 19(2) of the Constitution.*"

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<sup>10</sup><http://www.lawyerscollective.org/updates/supreme-court-recognises-the-right-to-determine-and-express-ones-gender-grants-legal-status-to-third-gender.html>

The Supreme Court also firmly secured the right to equality and equal protection for transgender persons under Articles 14, 15 and 16 by prohibiting discrimination on the ground of gender identity. It broadened the scope of the term 'sex' in Articles 15 and 16, which till recently meant biological sex of male and female, to include 'psychological sex' or 'gender identity'. Significantly, the Court also declared that no one can be discriminated against on the ground of sexual orientation.

## **Section: 7 Popular Frames across Newspapers and Television**

As research<sup>11</sup> reveals, the media may be inclined towards certain kinds of frames. These frames determine how a news item on LGBT will be presented. It may be useful for news editors to check what is the existing media frame of the work submitted on LGBT. Journalists can check whether news items having negative frames can be reviewed for a balanced or positive or at least objective reporting.

**Table: 2 For Media Personnel: Check For Frames across Media**

<b>Frame</b>	<b>Typical Argument in Support</b>	<b>Nature of Frame</b>
1. Homosexuality is against the Indian culture	Homosexuality is an import from foreign country, it is against Indian culture, none of the religions allow it	Negative
2. Homosexuality is unnatural	How can two men or two women be in love or make love? Sex happens at a place not meant for insertion; in such sex, no reproduction happens; what is the need for this type of sexual relationship?	Negative
3. Homosexuality is responsible for the spread of HIV/AIDS	Homosexual men spread HIV/AIDS due to their insatiable appetite for partners with whom they engage in sex.	Negative
4. Homosexuality leads to disturbance in social set up	Homosexuality can spread/affect young minds and thus is detrimental to society	Negative
5. Scientific approach	Reference to removal of same-sex behaviour from the diagnostic and statistical manual of mental disorder in 1973.	Positive
6. Rights approach	Irrespective of their orientation, people have equal rights; LGBT are also entitled to fundamental rights enshrined in the Indian constitution.	Positive
7. Acceptance approach	Relationship stories, stories of coming out, stories of gender identity.	Positive
8. Historical approach	Homosexuality has existed in Indian and other cultures since ancient times.	Positive
9. Hijras as troublemakers, social nuisance	Hijras extorting money from people (assuming it's a verifiable fact).	Objective
10. Crimes and LGBT	Crimes committed by or committed against LGBT	Neutral

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<sup>11</sup>Sanchaar Media Study, The Humsafar Trust

## RESOURCES

### Contact details of Pehchan Sub Recipient

Sr. No.	Name of Sub Recipient	Member Organization	City	State	Email	Telephone No.
1	India HIV/AIDS Alliance	India HIV/AIDS Alliance – Andhra Pradesh, Sarovar Center, 5-9-22 Secretariat Road, Hyderabad 500 063.	Hyderabad	Andhra Pradesh	NA	040-6678-1161; 6668-6261
2	The Humsafar Trust	The Humsafar Trust, 3rd Floor, Manthan Plaza, Nehru Road, Vakola, Mumbai -400055	Mumbai	Maharashtra	NA	022 2667 3800
			Goa	Goa	NA	
		63, Mansingpura Tonk Road Jaipur	Jaipur	Rajasthan	NA	NA
		STU Address-“C/o Kantilal Patel, 1, Mukhivas, Plot number - 196, House number - 198, Ground Floor, Opposite New Civil Hospital, Jagangirpura, sarwa, Ahmedabad - 80016.	Ahmedabad	Gujarat	NA	9426323866
		A 16, Kamala Nagar, Behind Bank of Varoda, Kotra, Ultanabad, Bhopal - 462 003	Bhopal	Madhya Pradesh	NA	9993951040
3	Sangama	Sangama, 82/A, Anugraha, IInd Cross, IInd Main, RMV IInd Stage, Aswathanagar, Bangalore - 94.	Bangalore	Karnataka	NA	NA
		Sangama, No. 16B, First Floor, Ureka Towers, OppRanichennamma Circle, Hubli - 580029.	Hubli	Karnataka	NA	NA

		Sangama, Door No.50/1899, Major Road, Vyttila. Cochin, Kerela 682019.	Cochin	Kerala	NA	NA
4	Pehchan North Region Office (PNRO)	6 Community center, zamrudpur, kailash colony extension, New Delhi 110048	New Delhi	New Delhi	NA	NA
		75, back side , Sant Nagar, New Delhi 110065	New Delhi	New Delhi	NA	NA
		1/1031, Vishal khand 1, GomtinagarLucknow - 226001	Lucknow	Uttar Pradesh	NA	NA
		23 new patliputra colony cruch road, RD 1, Patna Bihar -800013	Patna	Bihar	NA	NA
		Sadguru traders, gagan chock, Rajpura - Punjab	Rajpura	Punjab	NA	NA
5	SAATHI	229,Kalitala Main Road,Purbachal (North) Kolkata-700078,W.B	Kolkatta	West Bengal	NA	NA
		SAATHII, Ranchi Office D 27, Ashok Vihar Ranchi, Jharkhand, PIN-834 002	Ranchi	Jharkhand	NA	09693999663, 09708071438
		SAATHII, Bhubaneswar Office Plot No. N3/301, IRC Village, Nayapalli Bhubaneswar 751 015, Orissa, India	Bhubaneswar	Orissa	NA	(+91) 0674-2552845
		SAATHII, Imphal Office 4th Floor, Rajabari Road Near Singh Arts & Publicity	Imphal	Manipur	NA	09089644073



		New Checkon, Imphal East 795 002 Manipur, India				
6	SIAAP	8/11 Jeevananthan Street, Labshibavan, Thiruvananthapuram, Chennai -600041	Thiruvananthapuram	Chennai	NA	NA

### Web site links

[www.humsafar.org](http://www.humsafar.org)

[www.projectbolo.org](http://www.projectbolo.org)

[www.gaysifamily.org](http://www.gaysifamily.org)

[www.orinam.net](http://www.orinam.net)

[www.Queer-ink.com](http://www.Queer-ink.com)

[www.glaad.org](http://www.glaad.org)

[www.infosem.org](http://www.infosem.org)

<http://samapathiktrust.wordpress.com/>

## About KASHISH Mumbai International Queer Film Festival

Voted as one of the Top 5 LGBT Film Festivals in the World, the annual KASHISH Mumbai International Queer Film Festival is South Asia's biggest queer film festival and the only LGBT film festival in India to be held in a mainstream theatre. The fifth edition of the film festival was held in May 2014 at Liberty Cinema and Alliance Françoise de Bombay. The film fest hands out cash prizes worth Rs.85,000 sponsored by Anupam Kher's Actor Prepares, Wadia Movietone and Wendell Rodricks.

Besides the annual five-day film festival, KASHISH organizes events through the year – **Best of KASHISH:** film screenings in India and abroad, **KASHISH Forward:** India's first travelling queer campus film festival in educational institutions across India and **KASHISH Rendezvous:** screening of films and talks on equal rights and diversity at the work place at corporate houses.

KASHISH believes that films and art are a powerful medium to bring about social change. KASHISH uses its reach and spread, as one of Mumbai's important film festivals, to rally public opinion towards equality and dignity for gay, lesbian, bisexual and transgender persons. KASHISH is committed to bringing the best of international and Indian queer cinema to Mumbai. It, also, provides a platform for Indian filmmakers who make films on queer themes, taking these films to other parts of India and across the world.

**Festival Website:** <http://www.mumbaiqueerfest.com/> |

**Facebook:** <http://www.facebook.com/Kashish.MIQFF> | Twitter: <http://twitter.com/KashishMIQFF>

**YouTube:** <http://www.youtube.com/user/KASHISHfilmfest>

### DVDs

KASHISH Shorts is a compilation DVD released every year by KASHISH, with a specially curated collection of Indian and South Asian Queer Short films that have won awards, critically acclaimed or been popular at KASHISH.

KASHISH has released 4 DVDs KASHISH Shorts 2010, KASHISH Shorts 2011, KASHISH Shorts 2012, KASHISH Shorts 2013

They can be bought at <http://queer-ink.com/>

They can be bought internationally at <http://astore.amazon.com/indianqueershorts-20>

**BOOKS/MAGAZINES AND DVDS AVAILABLE ON GENDER SEXUALITY AND SEXUAL MINORITIES (Available at [www.Queer-ink.com](http://www.Queer-ink.com))**

<b>Sr. No.</b>	<b>Title</b>	<b>Author/Editor</b>	<b>Publisher</b>	<b>Year Published</b>
1	A Chughtai Collection	IsmatChughtai	Women Unlimited	2010
2	About Me: Apni Khabar	P.B. Sharma 'Ugra'/Translated by Ruth	Penguin India	2007
3	Autobiography of a Sex Worker	NaliniJameela	Westland	2008
4	Because I have a Voice: Queer Politics in India	A. Narrain& G. Bhan	Yoda Press	2007
5	BhupenKhakhar	G. Devy, N. Mehta & B. Srinivasan	Katha	2001
6	Blue: The Tranquebar Book of Erotic Stories from Sri Lanka	Hussein Ameena	Tranquebar	2011
7	Bombay Dost 2009	Ashok Row Kavi	Humsafar Trust	2009
8	Bombay Dost 2011	Ashok Row Kavi	Humsafar Trust	2011
9	Bombay Dost 2013	Ashok Row Kavi	Humsafar Trust	2013
10	Cinnamon Gardens	ShyamSelvadurai	Penguin India	1998
11	Close, Too Close: The Tranquebar Book of Queer Erotica	Meenu and Shruti	Tranquebar	2012
12	Cobalt Blue	Author Sachin Kundalkar/ Translated by Jerry Pinto	Penguin Books India	2013
13	Electric Feather	Ruchir Joshi - Ed	Tranquebar	2009
14	Erotic Literature of Ancient India	Sandhya Mulchandani	Roli Books	2007
15	Eunuch Park	Palash K. Mehrotra	Penguin India	2010
16	Gandhi's Tiger and Sita's Smile	Ruth Vanita	Yoda Press	2008
17	Gay Bombay	ParmeshShahni	SAGE	2000
18	Gender, Sex and the City	Ruth Vanita	Orient Black Swan	2012
19	Hostel Room 131	R. Raj Rao	Penguin India	2010
20	Indradhanu - H	BindumadhavKhire	Self-published	2009

21	Indradhanu - M	BindumadhavKhire	Self-published	2008
22	Jamali- Kamali: A Tale of Passion in Mughal India	Karen Chase	Mapin Lit	2011
23	Jaya	DevduttPattanaik	Penguin India	2010
24	Kari	AmrutaPatil	HarperCollins India	2008
25	Law, Like, Love: Queer Perspectives on Law	Arvind Narrain&Alok Gupta (Ed.)	Yoda Press	2011
26	Love's Rite: Same-Sex Marriage in India and the West	Ruth Vanita	Penguin India	2005
27	Made in India: Decolonizing Queer Sexualities, Trans/national Projects	SuparnaBhaskaran	Palgrave Macmillan/St Martins Press	2004
28	ManaviLaingikataekPrathamikOlakh	BindumadhavKhire	Sampathik Trust	2011
29	My Brother...Nikhil	Onir	Yoda Press	2011
30	My Magical Palace	Kunal Mukherjee	Harper Collins	2012
31	My Own County	Abraham Veghese	Vintage	1995
32	New Life: Selected Stories	Viyai D. Detha	Penguin India	2008
33	Our Bodies Our Selves	Boston Womens Health Collective	Women Unlimited	2005
34	Our Lives Our Words	A. Revathi	Yoda Press	2011
35	Out! Stories from New Queer India	MinalHajratwala	Queer Ink	2012
36	Partner - Hindi	BindumadhavKhire	Self-pub.	2010
37	Partner - Marathi	BindumadhavKhire	Self-published	2008
38	Past Continuous	Neel Mukherjee	Picador India	2008
39	Perfectly Untraditional	Sweta Srivastava Vikram	Niyogi Books	2011
40	Pink Sheep	Mahesh Natarajan	Gyaana Books	2010
41	Quarantine	Rahul Mehta	Random India	2010
42	Same-Sex Love in India : A Literary History	Ruth Vanita&SaleemKidwai -Ed	Penguin India	2000
43	Sex and Power: Defining History, Shaping Societies	Rita Banerji	Penguin India	2008

44	Six Meters Of Pavement	Farzana Doctor	Rupa	2011
45	Slither: Carnal Prose	Urmilla Deshpande	Tranquebar	2011
46	Stealing Nasreen	Farzana Doctor	Rupa	2007
47	Sycorax: New Fables and Poems	SunitiNamjoshi	Penguin India	2005
48	The Dead Camel & other Stories	Parvati Sharma	Zubaan	2010
49	The Man Who Would be Queen	Hoshang Merchant (Ed.)	Penguin	2011
50	The Phobic and the Erotic	Bose & Bhattacharyya	Seagull Books	2007
51	The Pregnant King	DevduttPattanaik	Penguin India	2008
52	The Truth About Me	A. Revathi	Penguin India	2010
53	Translating Desire	Brinda Bose (Ed.)	Katha	2002
54	Travails of Entrapment	Himadri Roy	Leadstart Publishing	2012
55	Whistling in the Dark	R. R. Rao & D. Sarma (Ed)	SAGE	2007
56	Wish You Were Here: Memories of a Gay Life	Sunil Gupta	Yoda Press	2005
57	With Respect to Sex: Negotiating Hijra Identity in South India	Gayatri Reddy	Yoda Press	2006
58	Yaraana 2010	Hoshang Merchant (Ed.)	Penguin India	1999
59	You Are Not Alone	ArunMirchandani	Leadstart Corp	2010



## MAGAZINES

Sr. No.	Title	Author/Editor	Pub. Date	Publisher
1	Agenda	Hutokshi Doctor, John Samuel (Editors)	2007	CCDS
2	Bombay Dost	Ashok Rao Kavi/VikramPhukan	2009	HST
3	Gaysizine	Anuja Parikh / SakshiJuneja	2011	Gaysi Family
4	Queer Chronicle	Keith Athaide –Dsilva	2009	Queer Chronicle
5	Pink Pages	UdayanDhar	2009	Pink Pages
6	Chasing Numbers Betraying People	Not mentioned	2011	Aneka
7	Defending Human Rights	OishikSicar, Debolina Dutta &SnehaGole	2007	CCDS
8	Exploring Queer Identity	AmeyKolhe/Imran Ali Khan	2010	CCDS
9	Forbes	Digital 18 Media Ltd	2011	Digital 18 Media Ltd
10	FUN 2011	Prince Gohil	2011	Prince Gohil
11	Human Rights Violations In The Transgender Community	PUCL, Karnataka	2005	
12	Policing Morality in Channapatna	PUCL, Karnataka		PUCL, Karnataka
13	Positive Spaces	MonidipaMondal (Ed)		Open Space
14	Sahodaran Calendar 2011	Sunil C. Menon	2011	Sahodaran
15	Sahodaran Calendar 2012	Sunil C. Menon	2012	Sahodaran
16	Sanghamitra	NithinManayath	2008	Good As You
17	Swikriti 2nd Bookfair Edition	R. Chakrabarty& N. Nag (Ed)	2005	Dumdum Swikriti Soc.
18	Swikriti 3rd Bookfair Edition	R. Chakrabarty (Ed)	2006	Dumdum Swikriti Soc.
19	Swikriti 5th Bookfair Edition	Suryadipto Nag (Ed)	2008	Dumdum Swikriti Soc.
20	Swikriti 6th Bookfair Edition	Suryadipto Nag (Ed)	2009	Dumdum Swikriti Soc.
21	Swikriti 7th Bookfair Edition	S. Nag & R. Ghosh	2010	Dumdum Swikriti Soc.

22	Time Out Bengaluru (Feb 17 - March 1, 2012)	Jaideep V.G	2012	Paprika Media
23	Time Out Bengaluru (Feb 19 - March 4, 2012)	Jaideep V.G	2012	Paprika Media
24	Time out Mumbai mar 16-29 2012	VaishnaviChandreshekhar	2012	Paprika Media
25	Trade Union Protections for Sex Workers	KSWU	2009	KSWU
26	Trikone Summer 2011	Ali (Ed)	2011	SatyajitPande
27	Trikone Winter 2010	Ali (Ed)	2010	SatyajitPande

## DVDs

Sr. No.	Title	Director	Producer	Language
1	68 Pages	Sridhar Rangayan	The Humsafar Trust	Hindi
2	Colors Black	Mamta Murthy	Majilis	English
3	Diaries of Transformation	Anirban Ghosh	Anirban Ghosh	Bangla with English subtitles
4	Gender Trouble	Roz Mortimer	Wonderdog Productions	Hindi/English
5	Gulabi Aaina	Sridhar Rangayan	Sridhar Rangayan/ Sagar Gupta	Hindi
6	Happy Hookers	Ashish Sawmy	Box Office Productions	English
7	I Am: When Being Onself Is Not Enough	Sonali Gulati	Sonali Gulati	English and Hindi
8	Manjuben Truck Driver	ShernaDastur	Sehjo Singh	Hindi
9	MilindSoman Made Me Gay	Harjant Gill	Tilotama Productions	
10	Our Family	Anjali Monteiro	TISS	Tamil with English Subtitles
11	P(l)ain Truth	IlppoPohjola	Crystal Eye Ltd	
12	Project Bolo - 3 Short Films	Sridhar Rangayan	The Humsafar Trust	Hindi/English
13	Project Bolo - Aditya &Pramesh full	Sridhar Rangayan	The Humsafar Trust	English
14	Project Bolo - Aditya, Hoshang, Pramesh& Raj Short	Sridhar Rangayan	The Humsafar Trust	English
15	Project Bolo - Ashok &Shivnandan Full	Sridhar Rangayan	The Humsafar Trust	English

16	Project Bolo - Ashok, Bindu, Manav Short	Sridhar Rangayan	The Humsafar Trust	English
17	Project Bolo - Betu&Geeta Full	Sridhar Rangayan	The Humsafar Trust	English
18	Project Bolo - Betu, Geeta, Giti& Ruth Short	Sridhar Rangayan	The Humsafar Trust	English
19	Project Bolo - Bindumadahv&Manav Full	Sridhar Rangayan	The Humsafar Trust	English
20	Project Bolo - Dalip&Giti Full	Sridhar Rangayan	The Humsafar Trust	English
21	Project Bolo - Dalip, Saleem& Shiv Small	Sridhar Rangayan	The Humsafar Trust	English
22	Project Bolo - Gauri&Lachi Full	Sridhar Rangayan	The Humsafar Trust	English
23	Project Bolo - Gauri, Lachi, Laxmi&Nisha Short	Sridhar Rangayan	The Humsafar Trust	English
24	Project Bolo - Hoshang& Raj Full	Sridhar Rangayan	The Humsafar Trust	English
25	Project Bolo - Jehangir& Sunil Full	Sridhar Rangayan	The Humsafar Trust	English
26	Project Bolo - Jehangir& Sunil Short	Sridhar Rangayan	The Humsafar Trust	English
27	Project Bolo - Laxmi&Nisha Full	Sridhar Rangayan	The Humsafar Trust	English
29	Project Bolo - Saleem& Ruth Full	Sridhar Rangayan	The Humsafar Trust	English
30	Scribbles on Akka	Madhusree Dutta	Majilis	English
31	Sundari: An Actor Prepares	Madhusree Dutta	Majilis	English

<b>INFOSEM Registered Organization List</b>			
<b>Andhra Pradesh</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
Mythri Yuvajana Sangam	Madanapalli	jayanna_rrs@yahoo.co.in / rrsmpl@gmail.com	099667-99110 / 094407-99095 / 098858-70972
Suraksha Society	Hyderabad	surakshasociety@yahoo.com / kris_naidu@rediffmail.com	040-27614015 / 09346764898
Saathi	Vijayawada	yatin01in@yahoo.com	9848110004
Samaikya Society	Secunderabad	ssamaikyaaassociation@yahoo.com	9848180850, 9866717734
Subhodaya Society	Secunderabad	subhodayasociety@yahoo.com	9963634200
Surakshaa Saujam	Kurnool	surakshaasaujam.kurnool@gmail.com	9703030470
Subhodhyam welfare	Nellor	Subhodayam.nellore@gmail.com	9848767509
Pavitra Maitri Sangam	Kadapa	PavitraMaitriSangam.kadapa@gmail.com	8563274499
Sneham cbo	Anantpur	snehamcboatp@gmail.com	8554238557
Mordern Awareness Society	Warangal	mas.warangal@gmail.com	9247025290
Vijayareke Welfare Association	Vijayanagaram	vrwa2008@gmail.com	8922251567
CBO Sneha Godavari Society	Godavari	snehagodavari@gmail.com	9959775184
<b>Assam</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
Northern Black Rose Society	Siliguri	northernblackrose2010@gmail.com om aalokol@yahoo.co.in	9477439507 9126207148
Bhorakha	Guwahati	jahirali47@yahoo.com	9854474688

<b>Bihar</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
Sammaan	Mujjafarpur	sammaanbihar@yahoo.com	9801434831
Progressive Actual work for all Needy (PAWAN)	Rohtas	pehchan.pawan@gmail.com	9631149283
Sangharsh Foundation	Jehanabad	pehchan.sangharsh@gmail.com	9934632446
Bihari Sakha	Aurangabad	biharisakha@gmail.com	8409905070
Dostanasafar Foundation	Bhobuo	dostanasafar@gmail.com	9386449169
<b>Delhi</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
Sangini India	Delhi	sangini97@hotmail.com /	9810671603
Naz Foundation	Delhi	gopalan.anjali@gmail.com, naz@nazindia.org, anjalgopalan@rediffmail.com	9910308374
Adhikaar	Delhi	msmtaskforce@gmail.com	093111-70181
Kinnar Bharti	Delhi	kinnarbharti@gmail.com / pahal_foundation@yahoo.com	099901-37125/ 099100-26990
India HIV/AIDS Alliance	Delhi	smehta@allianceindia.org	098188-09050 / 011-41633081
Mitr Trust (MSM CBO)	Delhi	mitr.cbo@gmail.com / roopeshchettri@gmail.com	011-65107911 / 099106-16910
Sakhi Foundation	Delhi	pehchan.sakhifoundation@gmail.com	9311424244
SMART	Delhi	psmartdelhi@gmail.com psmartdelhi@yahoo.com	9910424712
Parivartan	New Delhi	parivartandelhi@gmail.com	9999695854
Buniyad Foundation	Delhi	pehchan.buniyad1@gmail.com	8800137086



<b>Goa</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
The Humsaath Trust Goa	Vasco	humsaathgoa@gmail.com / deephumsaath@rediffmail.com	0832-2500144 / 098239-50669
Rishta	Calangute	rishta_vcare@yahoo.co.in / rishta_vcare@hotmail.com	0832-2275843 / 98221- 75248
DARPAN GOA	Vasco	darpangoa@yahoo.in	0832-2511625 / 2514902 / 098235-78469
Zindagi Goa	Vasco	goazindagi@gmail.com	9823754869
<b>Gujarat</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
Lakshya Trust	Surat	lakshyatrustersurat@yahoo.com	026-2421539 / 026-6560163
Garima	Surat	lakshyatrustersurat@yahoo.com / salimagvan@yahoo.com/ garimafoundation@yahoo.com	0261-6560163 / 098981-28260
Dhyeya Foundation	Baroda	lakshya_121@rediffmail.com	0265-2461340 / 0265-6555561
Vikalp Parma	Vadodara	vikalpwomenstgroups@gmail.com vikalpgroup@gmail.com	9687325211 0265-2352589
Shakya Foundation	Gandhinagar	shakyaoundation@gmail.com	9904150010
Swavlambi Chawal Mandal	Ahmedabad	swavlambi.cbo@gmail.com	079-22163438
Foram Foundation	Baroda	foramfoundation@yahoo.com	9904528867
Saath Sangathan	Choteudapur	saathsangathan@yahoo.in	9979148688

<b>Haryana</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
Pahal Foundation	Faridabad	pahal_foundation@yahoo.com / yashwinder_80@yahoo.com	0129-4132076 / 098180-95307
<b>Karnataka</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
Sangama	Bangalore	sangama@sangama.org / advocacysangama@gmail.com	080-23438840 / 080-23438843
Swabhava Trust	Bangalore	swabhava_trust@hotmail.com, vinu228@yahoo.com	080-22230959 / 98441-81294
Karnataka Sexual Minorities Forum	Bangalore	ksmforum@gmail.com	95351-44614 / 99163-86534
Aneka	Bangalore	shubha.chacko@gmail.com / shubhachacko@yahoo.co.uk	092434-46105 / 096322-23460
Samara	Bangalore	samaraban@gmail.com	080-22113795
Sadhane	Bangalore	sadhanekarnataka@gmail.com	080-7272752 / 099861-36893
LesBit	Bangalore	lesbit.lbwp@gmail.com	099450-90301 / 099016-82151
Payana	Bangalore	payana2009@gmail.com / payanalist@gmail.com	09611144901 / 09972736749
Saamarthya	Hubli	samarthya.org.dharwad@gmail.c om, mushtaq7869@gmail.com	9845474763
Srusti Sankula arogya mathu Samajaseva Samsthe	Gadag	srustisankula@gmail.com	9740564973
Sneha Sinchana	Mysore	snehasinchana.mys@gmail.com	9008219373

<b>Madhya Pradesh</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
Mitra Shringar Samiti Bhopal	Bhopal	shringarmsm@gmail.com	98272-90265
Chhatisgarh Mitwa	Raipur	cgmss11@gmail.com yashmin.kinnar786@orkut.com	09009448443 7869895010
Badlaav Samiti	Indore	<a href="mailto:badlaav.samiti@gmail.com">badlaav.samiti@gmail.com</a> , abhishek.badlaav2011@gmail.com	9977792945
Mitra Talash Seva Kalyan Samiti	Raisen	mitratalashsamiti@gmail.com	7482222270
<b>Maharashtra</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
Dai Welfare Society	Mumbai	daiwelfaresociety@rediffmail.com / ranu429@yahoo.com	022-25482129 / 98921-27429
Astitva Trust	Mumbai	astitvasm@gmail.com / laxmirakasha@yahoo.co.in	+91 7738081002 / 9594985000
Humsafar Trust	Mumbai	vivek.hst@gmail.com	98211-52980
Sarathi Trust	Nagpur	sarathitrust_2005@yahoo.co.in / anand.chandrani@gmail.com	0712-2560376 / 93256-32795
Sakhi Char Chawghi Trust	Mumbai	sgaurisawant@gmail.com	022-28801465 / 98332-43117
Samapathik Trust	Pune	samapathik@hotmail.com/ khirebindu@hotmail.com	020-64179112 / 9763640480/ 9730360168
Mooknayak Sanstha	Mumbai	mooknayak_sangli@yahoo.co.in	0233-2531062 / 99609-32902
Kinnar Kastoori	Mumbai	kinnar.kastoori@gmail.com	098195-03389
Aarambh	Thane	patil.hstmumbai@gmail.com	098674-88042
Sanjeevani	Mumbai	sanjeevani.mumbai@gmail.com	032-449475/ 09172091416

Kinnar Asmita	Mumbai	kinnar.asmita@gmail.com / nitinkene@gmail.com	9167947771
Gaurav Trust	Mumbai	hstgaurav@gmail.com / kumarshetty3110@gmail.com	098203-37468
Ekta Foundation	Mumbai	ektafoundation@rediffmail.com / abibharati@rediffmail.com	022-25966161 / 098676-46323
Humsaaya Welfare Samtha	Mumbai	humsaaya.surksha@gmail.com	022-65239780 / 26785455
Sexual health welfare AIDS Sanstha	Thane	shwas_org@yahoo.in	022-65238084 / 093245-27161
Triveni Samaj Vikas Kendra	Mumbai	triveni@yahoo.com / triveni_tgaastha@yahoo.com	022-28885597 / 098921-59779
Darpan Foundation	Mumbai	darpanfoundation666@gmail.com / amma.sharmila@yahoo.com	23080201 / 093246-01581
Maitry HIV/AIDS Sanghatan	Kolhapur	mr.ajitmane@rediffmail.com	099210-63504 / 099214-55606
Jankalyan Gramin	Latur	hanand01@yahoo.com / sahyog_mukta@yahoo.com	097632-43451 / 099700-30215
Aarju Foundation	Mumbai	aarjufoundation2010@gmail.com	09820173011 / 09769611966
Ashirwad Sanstha	Pune	panna.aashrivad@gmail.com / mahadevtouti@ymail.com	09890102862/ 09881066906
Humsafar Trust	Mumbai	smurgi@gmail.com	8879230656
Samaanta Foundation	Mumbai	samaanta.foundation@gmail.com	9820514314 9930181870
Hamrahi Trust	Navi Mumbai	hamrahitrust@gmail.com	9322897840
Rahi Foundation	Dhule	rahifoundation01@gmail.com	9673891006
Sambodhan Trust	Chandrapur	sambodhan@gmail.com	8605137945
Bharari Welfare Society	Nanded	bhararisociety@yahoo.in	9766057327
Sayam Trust	Aurangabad	kharat_ambadas@ymail.com	8956322077
Manmilan Bahudeshya Samajik Sanstha	Nasik	cbo.manmilan@gmail.com	9960621989
Dostana Sangh	Solapur	dostana696@gmail.com	0217-2651299

Samarpan Trust	Amravati	samarpantrust4lgbti@gmail.com	9004720382
Mitra Talash Seva Kalyan Samiti	Raisen	mitratalashsamiti@gmail.com	7482222270
Janjagruti Trust	Sindhudurga	janjagruthi@gmail.com	7588921627
Prarambh Foundation society	Mumbai	prarambhf@gmail.com	9930019749
Jagruti Trust	Jalgoan	----	9673362368
Suraksha Trust	Ratnagiri	hamrahitrust@gmail.com	9004651438
Jugnu Trust	Thane	jugunutruthane@gmail.com	9175793677
Saheli Trust	Thane	sahelitrust2001@gmail.com	9769208732
Aashiyana Foundation	Thane	aashiyanafoundation.thane@gmail.com	9004315805
Praarambh Trust	Nagpur	praarambhtrust@gmail.com	9970858996
The light of Asia	Parbhani	mandeashok@rediffmail.com	9822433095

#### Manipur

Member Organisation	City	Email	Telephone No.
AASHA	Imphal	aashaimphal@gmail.com, sam_sam6396@yahoo.com	98566-86085 / 98629-66857
Maruploi Foundation	Manipur	maruploi_Foundation@yahoo.co.in	9856119092

#### Orissa

Member Organisation	City	Email	Telephone No.
Santi Seva	Orissa	santiseva@yahoo.com, amitava_ko lkata@yahoo.co.in	94387-87724 / 99031- 43305
Sakha	Bhubaneswar	sakha.orissa@gmail.com / subhammishra123@gmail.com	094386-32408 / 094383-42493
Sakhi	Bramha Pur	meerasakha123@gmail.com sakhiganjam.sakhaodisha@gmail. com	9938971823 9438632408



Odisha TG / Hijra Welfare Trust	Bhubaneshwar	odishatghijrawelfare@gmail.com	9853769590
Ekta	Koraput	jagruti.pehchan@gmail.com	-
Universal Service Organisation	Rayagada	usorayagada@gmail.com	9437033349
Bhawanis	Kalahandi	bh231951@gmail.com	9938396343, 8908069693
MITO	Mayurbhanj	meetombj@gmail.com	9438461026
Laxmi narayan MSM CBO	Balangir	lakshminarayanbo@rediffmail.com	6652234574
<b>Pondicherry</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
SCOHD Society	Pondicherry	sahodaran_pondy@sify.com /sahodaranpondi@gmail.com	0413-2222469 / 2221696 / 0413-4210271
<b>Punjab</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
Himayat Foundation	Ludiana	pehchan.himayat@gmail.com	9417056748
Shaan Jalandhar	jalandhar	shaan.pehchan@gmail.com	9876555095
Welcome Foundation	Nawashar	welcomepehchan@gmail.com	9876731048
Kashish Foundation	Patiala	pehchan.kashish@gmail.com	9876868406
Navjeevan Foundation	Gurudaspur	pehchan.navjeevan786@gmail.com	9646297640
Mansa Foundation	Firozpur	pehchan.mansa@gmail.com	9569507797

<b>Rajasthan</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
Nai Bhor Sanstha	Jaipur	naibhor@indiatimes.com, nahid_mohd2000@yahoo.co.in	98929291377
<b>Tamil Nadu</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
Social Welfare For Men	Chennai	sekar_swam@rediffmail.com / swamchennai@gmail.com	098404-37656
Sahodaran Trust	Chennai	sahodaranchennai@gmail.com / smononc@gmail.com	044-65277810 / 04423740486 / 94449-66000
Snegyitham	Tiruchiraalli	snegyitham@yahoo.com / snegyitham@gmail.com	099445-48999 / 99947-74734
Lotus Intergrated AIDS Awareness Sangam	Kumbakonam	lotus_sangam@yahoo.co.in / muthukumar.news@gmail.com	098943-86934
Passam Social Welfare Organization	Cuddular	scohdsociety@gmail.com	9894455200
SIAAP	Chennai	admin.siaap@gmail.com, indu@siaapindia.org, indumathi.ravishankar@gmail.com	044-24522285/ 2452330
Kith & Kins Social Welfare Organisation	Nagapattinam	kithandkinsco@yahoo.co.in / paul_jeeva@rediffmail.com	099655-48871 / 099655-48872
Kunthavai Nachiyar AIDS Thaduppu Sangam	Thanjavur	kunthavaisangamindia@gmail.com	099948-87739 / 04362-294635
Minnal AIDS Thadupu Sangam	Kadaloor	minnalsangamindia@gmail.com	097882-58809 / 099947-13320
Neithel AIDS Control Sangam	Tuticonn	neithelsangam@gmail.com	099942-26649 / 099446-73120
Arthamadhees	Tirichankodi	arthanarisangamindia@gmail.com	090256-74317 / 099425-12959

Sumangali AIDS Vizhippunarvv Sangam	Rasipuram	sumangalisangamindia@gmail.com / thirupathi1@gmail.com	099949-46984 / 99425-12237
Krishnagiri AIDS Vizhippunarvn Sangam	Krishnagiri	krishnagirisangamindia@gmail.com	098946-64925 / 093607-92079
Saravana poigai AIDS Thadapv Sangam	Paloni	saravanapoigaisangamindia@gmail.com	099654-45747 / 092453-82727
Vadamalar AIDS Thaduppu Sangam	Salem	vadamalarsangamindia@gmail.com	094421-43256 / 094428-47794
Challenge AIDS Thaduppu	-	savaalkuttuamaippu@gmail.com / palanivel_bahu@yahoo.co.in	099942-26649
Kumari AIDS Thaduppa	Kanya Kumari	katscho@gmail.com / <a href="mailto:britto_ashraf@yahoo.co.uk">britto_ashraf@yahoo.co.uk</a> / kats_cbo@yahoo.co.in	097869-19193 / 097877-67709 / 097877-67712
Sahodari Foundation	Chennai	aurokaki@gmail.com / reachkalki@gmail.com	098847-00409
Transgender Rights Association	Chennai	<a href="mailto:trajeeva@gmail.com">trajeeva@gmail.com</a> / jeevashabi@yahoo.com	098845-87007
CARE Community Association for Relief and Empowerment	Dindigul	thenicare@yahoo.co.in , info.zenith@y.mail	9842346723, 0451-2422021
Udayam Social Welfare Organisation	Pudukottai	udayam.chos@yahoo.co.in	9786602949, 043622-261790
Health Organisation for males to empowerment	Thiruvanamalai	shivaa.tn@gmail.com, home.tvmalai@gmail.com	09790990622, 9840699776
Nirangal	Chennai	nirangal.india@gmail.com	9840699776
Peacock Foundation Social Welfare Organisation	Chennai	peacockjs12@gmail.com	9994848729
Positive Aravani	Vellore	positivetg@yahoo.com	4162915265

Thozhi	Chennai	thozhiindia@gmail.com	9941262992
Vanavil Foundation	Chennai	vanaviltg@gmail.com	9789023157
<b>Uttar Pradesh</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
Maan	Lucknow	arif@i_nfi.co.in,info@infi.co.in, info@i-nfi.co.in	522-2205269/522- 2205269/94152069 69
Bharosa Trust	Lucknow	imraan@bharosatruster.co.in / board@bharosatruster.co.in	0522-2208689 / 098397-24719
Ibteda-e-anees	Lucknow	commitment@ibteda-e-anees.org / help@ibteda-e-anees.org	0522-2209027 / 094151-16969
Hamdam Foundation	Hardoi	hamdamfoundation@gmail.com / fahim.rahul@gmail.com	9935298944
Naya savera Trust	Firozabad	pehchan.nayasavera@gmail.com	9368751933
Ekta Seva Sanstha	Kushinagar	ektasevasansthan1404@gmail.com	9918092113
Ujala Samaj Sevi Sanstha	Lalitpur	pehchan.ujala@gmail.com	05176-276344
Rhythm Foundation	Barabanki	pehchan.rhythm@gmail.com	9793330597
Jagriti Foundation	Mathura	jagritipehchan@gmail.com	9458478777
Basera Samajik Sansthan	Noida	basera.pehchan@gmail.com	9810724880
Asha Trust	Varanasi	pehchanashatruster@gmail.com	9936891440
Rose Foundation	Farukhabad	pehchan.rose@gmail.com	9027631784
Sankalp Trust	Kanpur	pehchan.sankalptrust@gmail.com	8808537979
Hum Khayal Trust	Jaunpor	pehchan.humkhayaltrust@gmail.com	05452-689797
Saathi Seva Sansthan	Meerut	pehchan.sathi@gmail.com	8954584077

<b>West Bengal</b>			
<b>Member Organisation</b>	<b>City</b>	<b>Email</b>	<b>Telephone No.</b>
AMITIE Trust	Belurmath	amitie.trust@yahoo.com	7278571173
Dum Dum Swikriti Society	Kolkata	swikriti_03@yahoo.co.in, swikriti2003@hotmail.com	94330-09190 / 98317-43608/ 94333-22535
SAATHI	Kolkata	<a href="mailto:saathii@yahoo.com">saathii@yahoo.com</a> , pawan30@yahoo.com	0332-4844835 / 098312-88023.
Kolkata Rishta	Kolkata	kolkatarista@yahoo.co.in / rosesangiri@yahoo.co.in	93392-19696 / 93398-21138
People Like Us (Plus)	Kolkata	admin@pluskolkata.org / plus@india.com / agniva@pluskolkata.org / pluskolkata@gmail.com	033-24029305 / 098305-10527
Burdwan Swapnil	Burdwan	swapnilburdwan@gmail.com	9332234865\
Astitva Dakshin	Joynagar	astitvadakshin@yahoo.co.in / megherdeb@yahoo.co.in	098361-85589 / 098308-37440
Koshish	Kolkata	koshishsanjay@rediffmail.com / koshishsanjay@yahoo.co.in / jas_san2000@yahoo.co.in	098300-23153 / 098317-71764
Madhya Banglar Sangram	Murshidabad	sangram_06@hotmail.com / swadhin_cheta@yahoo.co.in	096146-02325 / 099326-51575
Prantik	Bowgaon	ajnil123@rediffmail.com / prantikbon@gmail.com	090026-66285 / 093329-95622
Cheshta	Kolkata	cheshtaup@rediffmail.com	9831771764
Jalpaiguri Uttarapan	Jalpaiguri	jalpaiguriuttarapan@rediffmail.com, debjit_bagchi@yahoo.com	9832562550 9609901747
Ekta	Dakhghar	ekta24pg@yahoo.com	9038967587
Nabadiganta Society	Dakshin Dinajpur	Nabadiganta2012@gmail.com	9804973734
Moitri Sanjog	Cooch Beha	moitrisanjog2011@gmail.com	9126898749
Birbhum Samparko	Birbhum	samparko.birbhum@gmail.com	9332234865
Manjlish	Kolkata	manjlishsociety@gmail.com	8296070026

Bandhan	Kolkata	ranjitbandhan69@rediffmail.com ,ranjita666@gmail.com/bandhan_kolkata@gmail.com	098300-27185 / 099033-92103
Prothama	Kolkata	prothoma.kolkata@gmail.com	9830859329
Asansol Prayaas	Asansol	giri.saroj2010@rediffmail.com prayaas_wb@yahoo.in	9434581381 9749253294

**NOTE:** This list is effective on 1<sup>st</sup> January 2015. Any change in details post this date needs to be verified on [infosem2009@gmail.com](mailto:infosem2009@gmail.com)