

Impact of the First Wave of COVID-19 on Lucknow's Vulnerable Youth

2021



HUMSAFAR - SUPPORT
CENTRE FOR WOMEN,
LUCKNOW

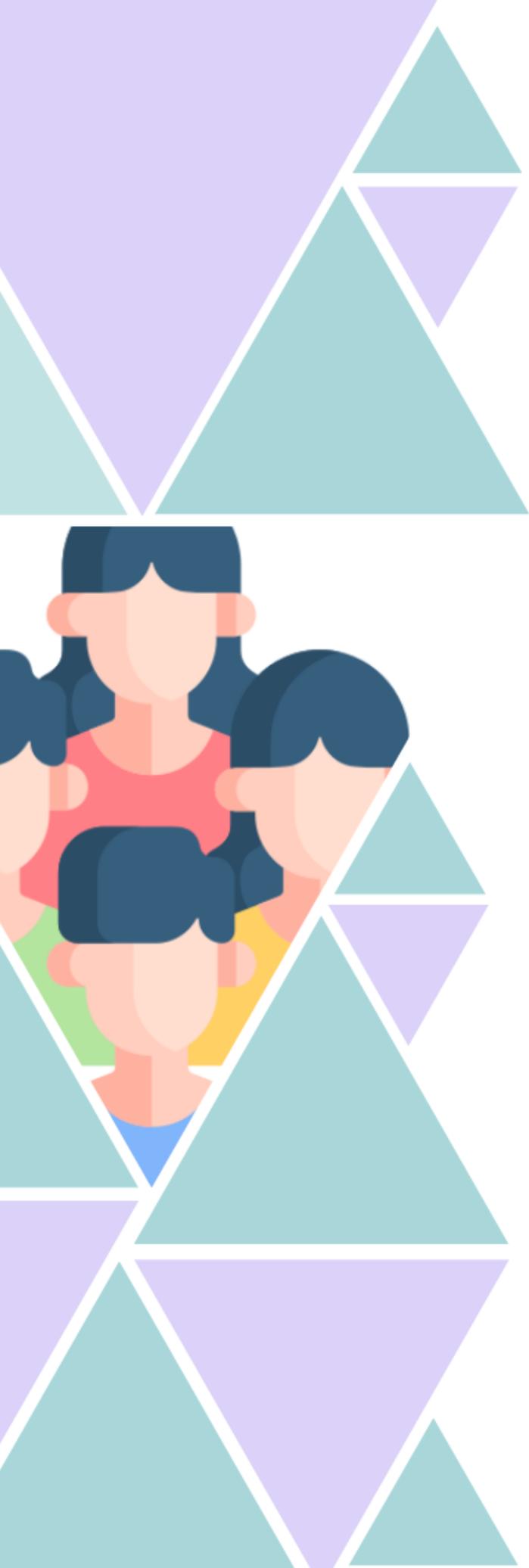


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ACKNOWLEDGEMENT

This study is an attempt to capture the real life situations faced by the youth living in different communities of Lucknow during the continuing pandemic induced hardship. In this study, HUMSAFAR has tried to recognize and understand the various challenges faced by them and present it in the form of a brief report.

We sincerely thank our partner organizations – Sadbhavna Trust, Yuva Shakti Sangthan and Robin Hood Army, for introducing us to many such youth who helped us to expand the scope of the study.

We would like to thank the youth associated with HUMSAFAR. It is due to their hard work and nurturing of relationships that a large number of youth and their family members readily consented to share their experiences.

HUMSAFAR expresses its gratitude to our Interns - Smriti Singh, Ankit Srivastava and Aqsa Nehad from the Tata Institute of Social Sciences, Mumbai, who played an important role at every stage of the study - from data collection to analysis and report writing.

We are grateful to Arundhati Dhuru for conceptualizing, designing and co-ordinating the study.

This study is result of efforts by young team members of Humsafar team. The team led designing the study, data collection, analysis and report writing. This is one step ahead in their journey.

HUMSAFAR sincerely hopes that the study will help in grasping the full impact of the present crisis on humanity due to Covid 19 pandemic on youth and provide a new direction to work with them in changed scenario.

**HUMSAFAR (Support Centre for Women, Youth and Queer)
Lucknow - Uttar Pradesh 2021**

01.



INTRODUCTION

ABOUT HUMSAFAR

HUMSAFAR, a Support Centre for Women in Crisis was set up in Lucknow in November 2003 to ensure a holistic feminist response to discrimination and violence across the sexual spectrum based on gender, religion, caste, and class.

Registered as a Trust in Lucknow 2008, it has been collectively managed by a group of Trustees, full time trained and experienced staff, and a large number of vigilant volunteers in communities, educational establishment and professionals.

HUMSAFAR has a multi-pronged approach to address gender-based violence. A rigorous curative side – the casework unit, provides a wide variety of support services to women survivors. This includes support like paralegal, legal, medical, social mediation, counselling, rescue, shelter and rehabilitation. During the decade, HUMSAFAR has intervened in more than 10000 cases.

HUMSAFAR's growth trajectory over the years has been guided by the felt need of survivors and feminist principles. Our approach has been to change societal patterns of violence by building supportive networks with different sections of society in order to raise community responsiveness as well as address deep-rooted societal attitude towards women.

HUMSAFAR observed that a survivors' fight to access justice requires wider community support at various stages – to break the conspiracy of silence around violence, access services, wage a long legal battle, rehabilitate herself and her children emotionally and financially and reintegrate in society as an aware citizen conscious of her rights and responsibilities.

To create this supportive social environment for the women who choose to speak out and seek help against violence HUMSAFAR started a dynamic outreach programme in communities living in the urban bastis (settlements) and among adolescent and youth in educational institutions, stakeholders and network groups.

At present HUMSAFAR is working with women in 25 neighbourhoods and with youth in 20 schools and colleges of Lucknow, Hardoi, Unnao and Sitapur which are districts of Lucknow division.

To strengthen the participation of the youth and ensure their ownership to the various interventions to challenge violence, HUMSAFAR set up a platform called 'YuvaTarang' which has proved to be a meeting ground for youth from neighborhood communities as well as schools and colleges.

Through HUMSAFAR's active youth programme emerged the need to address the discrimination and violence faced by the queer. HUMSAFAR is focusing to create a safe space for them to express themselves and support them to challenge the SGBV.

HUMSAFAR realized that survivor delays the decision to come out of an abusive relationship due to her being ill equipped to rebuild her life. In many cases, survivors even decide to withdraw their court case and return to face violence due to her precarious financial situation.

It is in this context that HUMSAFAR started its Livelihood Programme. It has gone a long way to equip VAW survivors rebuild their lives and help them reclaim their right to live with dignity.

Until now, 150 survivors have been skilled in non-patriarchal livelihoods. They have been extended support to stand on their own.

As part of the non-patriarchal Livelihood Programme survivors have been trained to drive electric or battery operated rickshaws, popularly called e-rickshaws. These environmentally friendly rickshaws, driven by trained survivors started a green mode of Lucknow city's first women-run public transport system. It further promotes the safe city concept by encouraging more women on the roads and reclaiming the public spaces. Until now, HUMSAFAR has trained more than 50 women to become drivers in the last two years.

To effectively promote pro-women policies and programmes with stakeholders HUMSAFAR has undertaken evidence-based researches to help take legal measures to open up spaces for survivors.

Towards this HUMSAFAR conducted several Uttar Pradesh-level studies:

Justice Delayed is Justice Denied:
Study on maintenance under Section 125Cr PC; enabling or hindering access to entitlement'

A Comprehensive Study on Efficacy of Section 498- A- IPC in the State of Uttar Pradesh.

Burn Study in Uttar Pradesh: Study of violence committed upon women through burning in the state of Uttar Pradesh. Advocacy for rights of burn survivors is critical work area of Humsafar's work.

Study on consent-HUMSAFAR undertook a study with young girls, boys and queer youth on their understanding of consent and how they apply it or how much importance they give it in their life and relationships.

Effect of Pandemic on women--Due to this epidemic and Lockdown, there was a significant increase in gender-based violence in homes. Many survivors contacted us for help. We did a study to know the effects of Covid 19 and lockdown on the lives of women. In this study, we collected and analyzed the experiences 100 gender based violence survivors.

HUMSAFAR's research **'Justice Delayed is Justice Denied: Study on maintenance under Section 125Cr PC; enabling or hindering access to entitlement'** was attached as evidence in a Public Interest Litigation (PIL) jointly filed by HUMSAFAR and Vanangana, a well-known women's rights organizations from Bundelkhand region of Uttar Pradesh. On this Chief Justice of Uttar Pradesh High Court has passed an administrative order for the strict implementation of Section 125 in all courts of Uttar Pradesh and cited our study to highlight implementation and policy issues.

In another PIL jointly filed by HUMSAFAR and Vanangana Uttar Pradesh High Court passed orders questioning the state government as to why it has not appointed independent protection officers as stipulated under the Protection of Women from Domestic Violence Act 2005 (PWDV Act). It has also directed the state government to immediately appoint such protection officers for the effective implementation of the PWDV Act.

In recent years, HUMSAFAR observed a systematic dilution of the legal provisions and safeguards under the domestic violence related laws providing women crucial supportive mechanisms to seek justice and fight against violence inflicted by the marital family.

Three such laws, clearly been blunted in recent years are - Section 498A of the Indian Penal Code (IPC) that deals with Cruelty on women by husband or relatives, Section 125 of Code of Criminal Procedure (CrPC) that deals with payment of maintenance to wife and children, and Protection of Women against Domestic Violence Act (PWDVA) 2005.

HUMSAFAR organized a 2-day National Consultation on "Domestic Violence Laws - Implementation and challenges" to review the challenges in the implementation of these laws, and to collectively develop a comprehensive strategy to fight back.

HUMSAFAR holds the state-level secretariat of AMAN Global Voices for Peace in Homes network which was established to curb domestic violence in India and to work towards the implementation of the Protection of Women from Domestic Violence Act, 2005 (PWDVA). HUMSAFAR has been continuously advocating with the government for effective implementation of the Protection of Women against Domestic Violence Act (PWDVA) 2005 along with making people aware against domestic violence.

To realise its vision of safe workplace and public spaces for women HUMSAFAR has been working towards the effective implementation of the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act 2013.

It has run an awareness campaign that has been instrumental in setting up the Internal Committees (IC) in 14 educational institutions in which HUMSAFAR is the NGO member.

Additionally, HUMSAFAR is also a member of the Internal Committees (IC) of Sashastra Seema Bal, Uttar Pradesh's Anti-Corruption Bureau, Government Railway Police Force (GRP) and more than 28 more government and non-government departments. Humsafar keeps on doing awareness programs in these institutions regarding this law.

As member of the committee constituted by Lucknow police to provide long term intensive counselling to child sexual abuse survivors HUMSAFAR has been providing useful services.

Recognizing the need to rope in the civil society for zero violence, HUMSAFAR organized awareness sessions for many professionals such as Police Officers Lawyers, Doctors, Teachers & Principals, on the issue of Gender based Violence and Laws related to Gender based violence like Protection of Women from Domestic Violence Act (PWDVA), 2005 and The Sexual harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013.

Over the years, HUMSAFAR has grown with a clear understanding that a holistic and comprehensive response to discrimination and violence across the sexual spectrum based on gender, religion, caste, and class is possible only when linkages are formed with various rights based feminists networks and organization working on these fronts.

..... YOUTH STUDY

Whenever a disaster strikes a country, it leaves a deep impact on lives, especially of women and the youth. A latest example of this has been the COVID 19 pandemic. The two successive waves has illustrated that the youth, already hit by unemployment and rising inflation, have been further pushed to the margins and have been deprived of their rights.

The sudden announcement of lockdown during the first wave hit the marginalized the hardest. The vendors, daily wage workers, vegetables/fruit sellers, domestic workers, zardozi/chikankari workers and many youth working in small units lost their employment and source of livelihood leaving them vulnerable. For no fault of theirs they were robbed of their dignity leaving them to seek help from others. Many workers started walking towards their villages from metropolitan cities on foot or by any available vehicles.

Humsafar's team assisted by youth volunteers reached out and started distributing dry ration, started community kitchens to provide cooked food for migrant workers returning to their villages, medicines and other necessities.

Humsafar's continuous engagement with youth even during the pandemic induced strict lockdown gave an idea about how it had hit them hard. It had shrunk their ability to earn, support themselves and contribute to the family kitty. Also alarming is the manner in which it has snatched away their freedom at home and mobility to move out. This has affected their physical and mental health as well.

Interaction with adolescent girls reveals that the increased financial strain has augmented manifold the discrimination and violence that they suffer. Several families hurriedly started looking for grooms to quickly marry them off without their consent adding to their trauma. Other families went ahead and forcibly got their daughters "settled" or rather unsettled in such mismatched marriages.

At the same time, it was witnessed that in many cases the daughters had to drop out of education. Families that are relatively better off and could afford to keep their daughters enrolled in online classes, gave preference to the boys as far as providing smart phones and laptops to attend classes was concerned.

Even girls who possessed phones did not have money to get them recharged or buy data card so that they could continue their studies or simply keep in touch with their friends.

Increased workload at home also kept girls away from attending online classes. As due to the lockdown the male members remained housebound, the workload on women and girls increased manifold adding to their miseries.

The pandemic deeply affected young men as well in an altogether different manner. As the family income dwindled, there was pressure on the boys to go

out and find work to keep the kitchen fire burning. The condition of the job market was appalling. Factories, malls, cottage and home based industries had closed down and wholesale and retail shops shut with virtually no job openings anywhere.

The youth associated with HUMSAFAR living in urban slums shared their trauma. Earlier they had been subsidizing their own education and supporting their families by doing odd jobs. In the changed scenario, they had mostly lost their previous vocation due to the pandemic induced lockdown.

During our interaction, it emerged that even those who had managed to retain their employment were subject to exploitation and were being underpaid or being made to work harder and for longer hours. In other cases, their salaries had been withheld adding to their woes. The harassment at home over not being able to find work was deeply influencing their mental health.

Another complaint that was common to both young boys and girls was their forced to stay home depriving them of their privacy. In typical Indian families, parents have a huge say in the day-to-day life of even their grown up children. In normal situation, the youth remain out of the house for hours to study or work, which is their only private time.

The situation was particularly bad for the queer community who do not find the space within their families to share their private lives. Virtually trapped inside their homes due to the lockdown, members of the queer community felt stifled. Even youths' relationships were adversely impacted. Collapse of normal interpersonal communication led to innumerable break ups.

After hearing out the youth, a need was felt to amplify their voices and flag the innumerable issues being faced by them at a larger platform.

To begin with, HUMSAFAR organized a webinar. The youth were motivated to narrate their stories in their own voice. However, due to constraints of the webinar format only a limited number of youth could participate and share the

various ways the pandemic had adversely affected their lives.

HUMSAFAR thought of undertaking a research study to capture many more distinctive youth voices that had equally suffered due to the pandemic. The study conducted in depth interviews with 100 youth including 20 queer. They spoke at length about the myriad ways that the pandemic induced lockdown and continuing economic slowdown had influenced their and their families' lives.

We have attempted to collect many distinct voices to disseminate the manner in which COVID 19, the lockdown and the continuing downside of the economy has altered lives. Things may take a long time to get back to normal. Perhaps the world may have to learn to live with this transformed reality. The comprehensive manner in which the pandemic has manipulated the lives of the youth has left them in a dilemma, unsure of their future and often forced to take several steps backward in many respects.

Still many among them are trying hard to hold their head high. Despite their own problems they are reaching out to help others. HUMSAFAR is sharing their exceptional stories to understand the many ways in which the pandemic has left its footprints.

EXECUTIVE SUMMARY

Whenever a disaster strikes a country, it leaves a deep impact on lives, especially of women and the youth. A latest example of this has been the COVID 19 pandemic. The two successive waves has illustrated that the youth, already hit by unemployment and rising inflation, have been further pushed to the margins and have been deprived of their rights.

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A 55.26% decrease has been noted in incomes of families who were earning more than 10,000 INR before lockdown; and many shifted to earning only 3000 INR per month leading to a huge 360% increase in this range as economic situation spiraled downwards and people lost their jobs. It was this backdrop of extreme socio-economic turmoil that paved the way for creating specific gendered disadvantages for youth. HUMSAFAR's data has captured that ration was the most common form of aid provided by both the government and the non-government sector. Sanitary napkins were not directly distributed by the government to respondents in our sample, and this was something that was resented by many girls. Relief was, overall, inadequate to provide a sufficient buffer to the economic (and associated) desperations of the respondents.

Our data shows that the lockdown, for all its labels of being the great disruptor, did not change the old pattern of sexual division of labour within household, but reinforced it further. Boys continue to drift in and out of employment but girls are locked into being “unpaid homemaker” forever. While the liberties attached to school are definitely a major loss for the girls, the dreams that can only be fulfilled via proper completion of formal schooling also get nipped in the bud courtesy of the digital exclusion that they have to face.

The increased cost of medical care, and the lack of availability of adequate medical attention due to varied challenges, made the lockdown a harrowing experience even in terms of the health of the respondents and their families. Here too, inequalities were compounded on the basis of identity, such as religious discrimination due to the current communally polarized socio-political fabric, or additional burdens on menstruating persons due to a lack of specific governmental provisions for their needs.

A lack of connectivity created a fertile ground for poor mental health of the respondents during the lockdown. Some respondents across genders did not stay connected with friends because of economic distress, fear about disease, worries of uncertain future besides the lack of physical human connection, created an energy deficit, so much so, that they did not even feel like making the attempt to talk to friends. Given that the majority of our respondents said that they wanted to run away from home, the lockdown fundamentally was a distressing time for the respondents.

Majority of our respondents either experienced or witnessed domestic violence during the lockdown, and 56% of the respondents have mentioned that they have experienced an increase in fights in their families during the lockdown. For girls especially, family getting to know about their romantic relationships (which happened because lockdown allowed for greater surveillance on the girls) was a significant factor for violence and fights.

Pandemic and lockdown leading to critical economic distress has serious fallout of putting girls in early, forced marriages. The break in education, uncertainty about future, fear of “guarding” the honor of young girls and prospect of reducing the economic and food distress are reasons for parent’s decision to get their young girls married early.

For the youth respondents from the LGBTQIA+ community, their identity, rights and existence are denied at several junctures, which were amplified by the pandemic and new avenues of suppression were manifested. Queermisia continues to overpower the sentiments of the sociocultural landscape of India, due to various factors including but not limited to social stigma, parents refuse to accept their children as queer. Out of our three respondents from the Hijra community, all said that ‘they had been disowned by their families and had to join the Hijra tradition’. The majority of the people are still rigid in their hetero-normative family structures. Many respondents said they felt suffocated at home. They have to control their behavior, bodily gestures and actions, pretend to be someone whom they are not.

While the lockdown brought to the forefront an obvious fact that the public health delivery system needs a serious overhaul and attention by the Government in India, the findings of our study have led us to analyze certain other key areas of focus as well which have been discussed in detail under the Recommendations section. Violence against women, which is HUMSAFAR’s focus area, especially saw a surge, as documented in our data. This has been a global trend, with the UN declaring the increased VAW during the coronavirus outbreak as a ‘shadow pandemic’. The pressures of pandemic led to frustration amongst all, but the more powerful/ dominant members of the family could channel this frustration into aggression against those less powerful. Until the everyday norms, rules and practices of institutions do not change to a more equitable power dynamic between the genders, disasters like the current pandemic will continue to have gender-wise biased effects, even if government policies by themselves start to speak the language of gender inclusivity.

02.



METHODOLOGY

The Methodological Approach was that of an **Action Research**, as HUMSAFAR aimed to gear the study towards practical change through the simultaneous process of taking action and doing research, linking the two together by critical reflection.

RESEARCH DESIGN

A Quantitative Methodology was used to get a structured and precise understanding of the various facets and characteristics of the issue that would provide an efficient overview for forming interventions. The tool selected was a questionnaire - ANNEXURE I - (consisting of both open and closed ended questions), which allowed multiple staff members to conduct the study simultaneously. The survey which was conducted between the months of January to April, 2021, rather than being self-administered, was carried out by the researchers recording the respondents' answers. This was done to capture a more holistic picture by giving space for organic discussions, based on the survey questions, that might emerge between the respondents and the researcher, and to allow the respondent to be in a comfortable environment in order to evoke honest responses to questions of a more sensitive or personal nature. The survey was conducted both in-person and telephonically, depending on the availability and comfort of the respondent. When conducted in-person, the sites consisted of either the neighborhoods of the respondents or the office premises of HUMSAFAR, again depending on the availability and comfort of the respondents, especially with respect to certain sensitive questions.

SAMPLING AND GEOGRAPHICAL SETTING

With the population identified as the youth of marginalized neighbourhoods of Lucknow, Uttar Pradesh, a random sample of 100 people aged between 15 - 25 years, who identify themselves as cis-gendered heterosexual male, cis-gendered heterosexual female, cis-gendered queer male, cis-gendered queer female, and trans-gendered queer and non- queer male and female, was selected from the local communities of Lucknow city – ANNEXURE II. These communities were not restricted to the communities that HUMSAFAR has worked with. Given the resources and time within which the study was aimed to be completed, the sample size was considered sufficient to have an estimate with a desired level of accuracy.

LIMITATIONS

- COVID-19 was the most significant limitation of the study. While we were coming towards the end of writing this report the second wave of Covid burst in the country. The second wave multiplied the struggle and trauma of the youth already suffering from the previous lockdown and Covid-19 impact.
- Humsafar's entire team got involved in relief work during the second wave of the COVID-19 pandemic which stretched the Youth study's timeline further.
- Since there were mobility restrictions, youth respondents who did not have enough privacy at home could not come to the office and elaborate on their responses in detail.

03.



**STUDY
ANALYSIS**

This chapter discusses the findings in detail through analysis of collected data using MS Excel. This chapter is further divided into multiple sections.

Section I discusses the Socio-Demographic Profile of the Respondents, Impact on income, consumption, pressure to work, formal education, health, mobility, communication, socialization, and aspirations of the respondents. It also discusses the increase in violence during the lockdown as experienced by the respondents.

Section II talks about the challenges faced by the youth from the LGBTQIA+ community during the pandemic.

Section III discusses three (3) Case Studies in detail.

Section IV gives Recommendations that can be focused onto by the Government to bring about better ways to improve the issues that stemmed out of the lockdown due to the pandemic. Impact of Second Wave of COVID-19 has also been discussed briefly.

SECTION I

SOCIO-DEMOGRAPHIC PROFILE

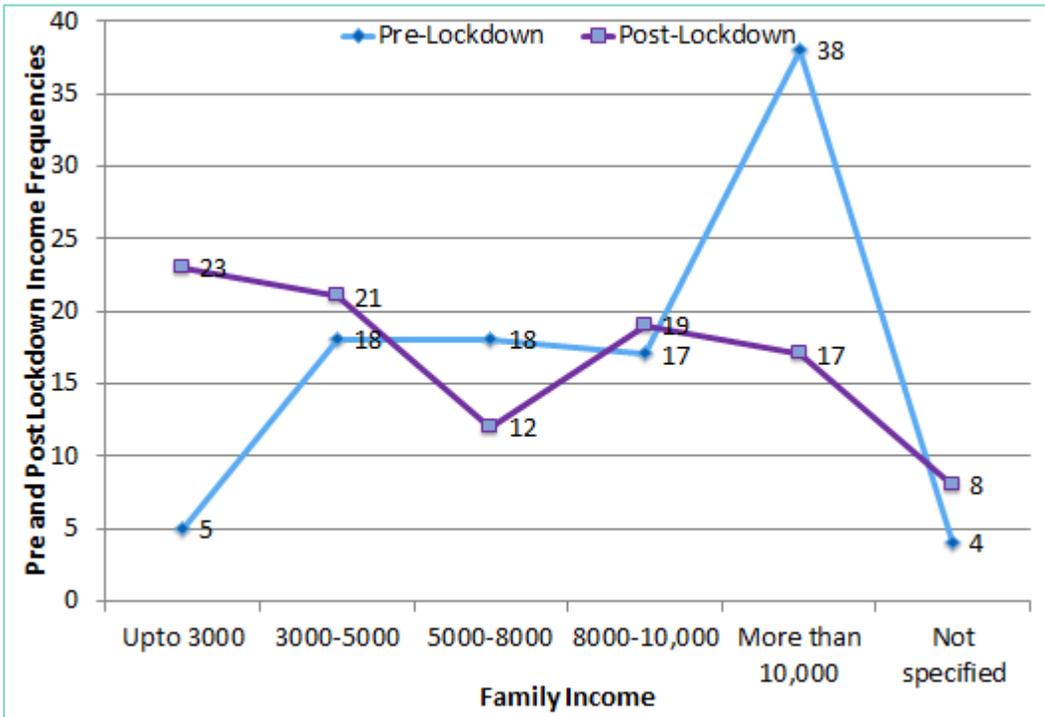
The study was conducted with 100 youth between 15-25 years of age from marginalized neighbourhoods of Lucknow, Uttar Pradesh. 40% were cis gendered heterosexual males, 40% were cis gendered heterosexual females, 14% were cis gendered sexually queer males, 3% were cis gendered sexually queer females and 3% were Trans persons. 80% of the respondents followed Hinduism while only 2% were Sikh and 1% followed Christianity as their religion. Majority of the respondents which is 55% belonged to the O.B.C category while 15% from Scheduled Caste and 3% from Scheduled Tribes. 24% of the respondents were graduates, 7% were post-graduates while 8% did not receive any formal education.

Table 1 – Socio Demographic Profile of the Respondents

Age	Percentage (%)
15-18	47
19-21	22
22-25	31
Sexual Identity	Percentage (%)
Cis gendered heterosexual male	40
Cis gendered heterosexual female	40
Trans	3
Cis gender sexually queer male	14
Cis gender sexually queer female	3
Religion	Percentage (%)
Christian	1
Hindu	80
Muslim	17
Sikh	2
Caste	Percentage (%)
General	26
O.B.C.	55
S.C.	15
S.T.	3
Prefer Not to say	1
Education	Percentage (%)
Till 8th	19
Till 10th	31
Till 12th	11
Graduation	24
Post-Graduation	7
No Education	8

IMPACT ON INCOME AND CONSUMPTION

The Indian economy was going through a downturn before the lockdown crippled it further. An evaporation of demand and the tsunami of layoffs could only mean magnified economic woes for the already vulnerable and suffering populations. This was exactly what happened with our respondents. As HUMSAFAR primarily works with youth from marginalized sections of society in terms of caste, religion, class, and so on, a downfall in their family income was a universal fact in our sample.



**Figure 1 -
Family
Income – Pre
and Post-
Lockdown
Comparison
(Frequencies)**

“Work stopped due to lockdown in our Timber Store, any new income was out of question, but those who owed us payments from before also never gave it to us.” - Aarav (name changed)

Before lockdown, many respondents’ families belonged to the income category of more than 10,000 INR per month, while few belonged to the category of less than 3000 INR per month; but after lockdown this trend in frequency was reversed. A 55.26% decrease has been noted in incomes of families who were earning more than 10,000 INR before lockdown; and many shifted to earning only 3000 INR per month leading to a huge 360% increase in this range as economic situation spiraled downwards and people lost their jobs.

It would be myopic to assume that this downfall would only have financial implications for these communities- for many; it would have also represented a fall in the social ladder. This, as well as the question of how easy it would be to reverse this fall, would depend on what has been the source of income reduction. For instance, 42% were getting less income (even if they were in the same job) than what they were getting in the pre- lockdown phase.

Thus, some retained their old jobs, but were deriving significantly less income from it. They were, however, still saved from the danger of unemployment or being forced to do a job that would not meet the standards of their education and or experience. However, for 16% of the respondents who had to go through job losses or 5% who were removed from their work, the associated humiliation of unemployment, the possible repercussions of taking a job that was relatively undesirable, as well as the possibility of long-term unemployment, also posed as significant factors. Similarly, the mental and emotional toll of respondents who had to shut down their enterprises is an important issue to be considered. It is hard to predict whether these people will be able to set up shop again in the foreseeable future, as they would need to accumulate the required capital again, something that is not easy even for non-marginalized communities.

“My father is a car mechanic and the main breadwinner of the house. After lockdown his service took a huge hit. Yet he has to continue paying rent for his work premises. What is worse, the landlord actually increased the rent.” - Harsh (name changed)

The struggle against uncertainty and economic insecurity is captured by the fact that 14% of the respondents or their family members faced an irregular availability of jobs, and 5% of the respondents or their family members had to keep switching jobs multiple times. For 12% of the respondents, however, the situation was extremely grim as they were not left with any source of family income at all.

**“We got stuck in our village that we had gone to visit right before lockdown. How were we supposed to know that a lockdown would be put in place and we would not be allowed to move? We lost our family jobs because we couldn’t report for work. Whatever labour work we could find in the village was nothing compared to that of the city.
- Dhruv (name changed)**

In such a situation, where securing income via employment was a bleak option, most of the respondents managed their economic woes by savings, followed by borrowed money. Other sources of sustenance included loans, relief items and sale of old items.

“I am unable to find any job now, and this is giving my father more leverage over me. He is putting pressure on me to work under him. I don’t want to do that - he just keeps on getting angry at me, he makes me do excessive back-breaking work, and he does not even give me enough money, and whatever I get he wants to monitor its expenditure too. I am trying really hard, but whatever job I do doesn’t fetch me enough if I look at other costs involved like travel.” - Darpan (name changed)

However, having some buffers against a complete collapse of purchasing power does not mean that the respondents and their families were saved from undergoing severe hardships in terms of expenditure reductions. In fact, the respondents’ families had to cut down on expenditures as significant as food items, utmost essential for bare survival and clothing as well as regular bills like mobile recharge and electricity bills. Other areas where reduction in expenditure was noted are education (tuition/books), traveling, personal expenses and festival celebrations.

“After a long time I was looking at the opportunity of a salary raise. This lockdown instead put my entire job in danger.” – Girish (name changed)

For youth, who form the focus area of this study, pocket money is quite often the only source of autonomous expenditure. The lockdown negatively impacted the availability of this income source for them. Across all genders, mostly personal care items and eating out were expenditures that were curbed due to non-availability of adequate pocket money. While eating out was anyway not an easily available option during lockdown, foregoing expenditure on personal care items had been tough for the youth. The lack of discretionary spending on clothes and having no money for calling or internet services of their phones was an attack on their sense of self.

Some youth used to spend their pocket money on education related spending or necessities such as sanitary napkins, and thus not getting enough pocket money became a serious concern for them.

“Money for sanitary napkins would also come from pocket money only, but I guess all of those things are secondary when there is not even enough money to run the house.” - Kajal (name changed)

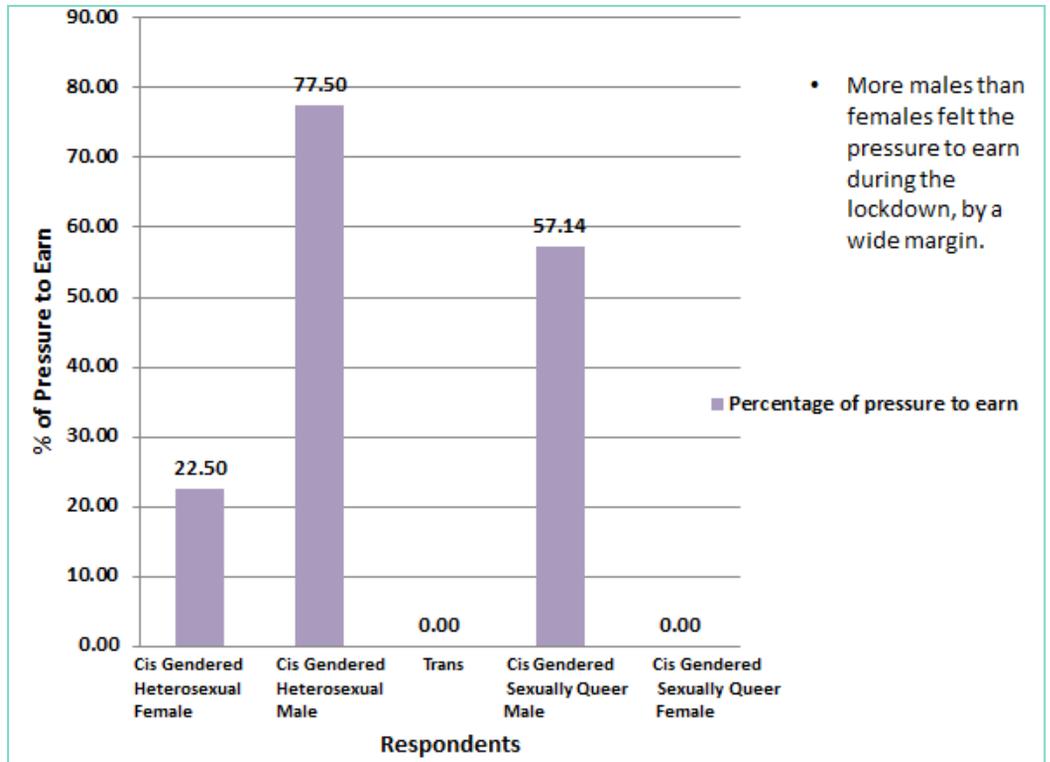
It was this backdrop of extreme socio-economic turmoil that paved the way for creating specific gendered disadvantages for youth, which will be discussed further. The respondents and their families had to undergo several hardships on several fronts due to the lockdown, with their sources of sustenance including relief items. HUMSAFAR’s data has captured that ration was the most common form of aid provided by both the government and the non-government sector. Sanitary napkins were not directly distributed by the government to respondents in our sample, and this was something that was resented by many girls. Some respondents also spoke about how individual politicians provided help to them, which was more useful than government help through formal channels. In fact, it was explicitly stated by some that government aid was not enough, and they would not have survived had it not been for well-wishers and the non- government sector. Relief was, overall, inadequate to provide a sufficient buffer to the economic (and associated) desperations of the respondents.

“We never had ration cards, so we couldn’t get any ration from the government. Some non-government organizations only helped us by supplying us with oil, wheat flour, pulses and rice.” - Ridhi (name changed)

“I had always faced issues in securing a ration card for myself, given my identity. Trans- gendered people have to regularly face discrimination of this kind. But during the lockdown, not having a ration card became a bigger problem.” - Kanak (name changed)

IMPACT ON WORK PRESSURE

**Figure 2 -
Percentage of
Pressure to
Earn during
Lockdown**



As documented in above sub-topics, the lockdown took a huge toll on the financial security of the respondents. However, despite economic pressure being a constant among our respondents, not many families resorted to putting pressure on their girls to earn. No one in the sample of cis gendered females who identified as sexually queer was demanded by their families to seek a monetarily remunerative job. As for the cis gendered females who did not identify themselves as sexually queer, some of them (22.5%) did face pressure to get engaged in paid work, but this number is very small in comparison the cis gendered males that we interviewed. 77.5% of them who were not sexually queer, and 57.14% of them who were sexually queer, confessed being under pressure to earn. In fact, some of the girls who reported that they personally were not under pressure to earn by the families, shared that their brothers were the ones on whom the pressure was put.

On the other side of the coin, the pressure to do housework remained high on girls, with 90% of the respondents reporting that it was the women of the house who did the majority of household chores during lockdown. This difference in who does more housework is not marginal-majority of boys responded that they spent zero hours in doing any work related to the house. The house work increased also as almost all the household members were at home all the time. There were sick people who needed care which would lead to an increase in care giving work. As schools and colleges were not functional and many girls did not have smartphones to attend online classes, it was expected that they would do more housework, and they were pressurized to do the same.

Thus, our data shows that the lockdown, for all its labels of being the great disruptor, did not change the old pattern of sexual division of labour within household, but reinforced it further. Boys continue to drift in and out of employment but girls are locked into being “unpaid homemaker” forever.

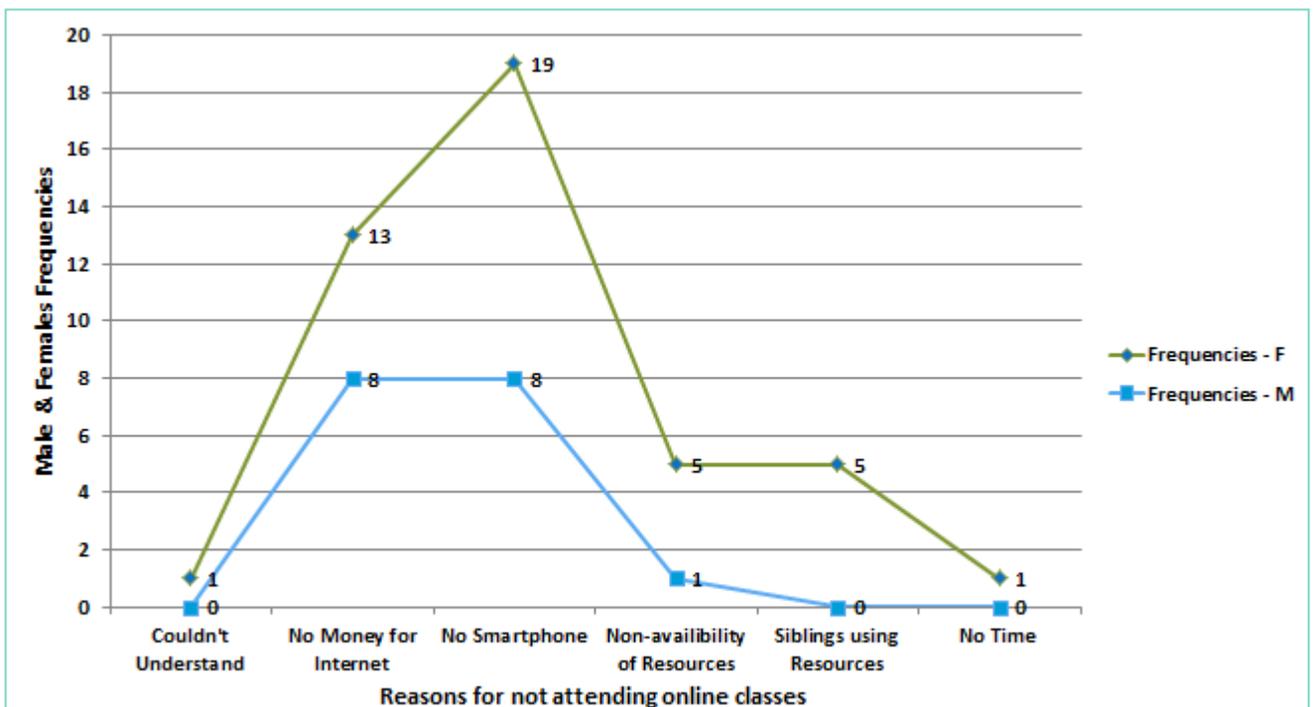
“Well, I think they would have liked if I could have helped monetarily, but there were no jobs- for instance, the job that my brother-in-law got for me would have required me to go out at night. How would it be possible for me to take it up?”
– Navya (name changed)

“My sister and I would have the most bitter fights about who should do what during the increased housework, especially since we couldn’t catch a break” – Pihu (name changed)

IMPACT ON FORMAL EDUCATION

Women's confinement to housework, as mentioned in the above sub-topic, was both a function and impact of lack of formal education at par with their male counterparts. On top of an already skewed formal education reception, the accessibility to formal education during lockdown also happened to be one of the starkest depictions of the gendered digital divide in our country. Thus while shifting formal education online was portrayed as a measure of our education system's resilience against unprecedented conditions by government, educationist, all education institutes, media, coaching centers, various educational apps driven IT industry and even by parents from higher income groups, only 17 out of a total of 100 respondents in our survey had been able to attend online classes. None of the cis gendered girls who identified themselves as sexually queer were able to make it to online classes, while only 12.5% of the remaining girls were able to attend the same. When it came to boys, the picture was better, yet still dismal. 28.6% of those belonging to the sexually queer category and 20% of those belonging to the heterosexual category were able to attend online classes during the lockdown.

Figure 3: Reasons for Not Attending Online Classes



While many could not attend classes that were taking place because of their own systemic and structural barriers, in many cases the method of online classes was missing altogether. The respondents did not go to elite private schools of the city that had the necessary infrastructure and money to smoothly transition into delivering online classes. Therefore, in quite a few instances, the question of not being able to attend existing online classes did not arise, since the reason for not being able to avail online classes was because they were not provided by the schools with limited resources in the first place- which included untrained teachers lacking smartphones and other necessary infrastructure.

While both girls and boys (cis gendered heterosexuals) faced a shortage of smartphones as well as money to pay internet bills as significant obstacles in attending online classes, girls were much less likely than boys to own their own smartphones/gadgets. They were much more likely to be denied use of common electric/internet resources of the home, and they had to mostly depend on others' goodwill (usually their brothers') to gain access to the necessary resources for availing online education.

“Well, how can my brother give his phone equally to all three sisters? It is his phone after all, and we can afford only one phone and he needs it for his work. Even when I take his phone, a work call comes; I can't say at that time that I need the phone for my classes, right?” - Avni (name changed)

“Parents shifted me to a less expensive school during lockdown. This school is worse than the old one in all aspects. It's also Hindi medium, while my previous school was English medium. It's a huge loss for me, but we did not have choice; we cannot pay the fees for my old school any longer.” - Binita (name changed)

“Only our elder sister was allowed to continue studying, because she is about to finish, so spending the resources on her makes sense” - Brinda (name changed)

“Someone stole our phone in the night from our home. We could not afford another one. We were left with only one phone then.” - Kavya (name changed)

If we connect these figures to the figures on work pressure, what comes forth is the picture where girls are denied education and pushed deeper into the pigeonhole of housework, whereas the free time gained by boys due to not attending online classes has not resulted in them being expected to perform household duties. Some of them have instead taken an early jump into the job market.

At this time when the model of online education was clearly failing to continue the education of the respondents, many were desperate for their normal, offline schools to reopen. 100% of heterosexual girls and 92.5% of sexually queer girls wanted school shutters to be lifted as opposed to 50% of sexually queer boys and 42.5% of heterosexual boys. The reasons given by girls versus boys for preferring offline classes throw some light on these figures- most girls have mentioned that they miss the freedom, friendship, and mobility associated with leaving the house and going to school, away from the supervision of family and outside four walls. This was the most significant unique reason given by girls as compared to boys, who talked more about quality of education and the general nostalgia of being in school.

While the liberties attached to school are definitely a major loss for the girls, the dreams that can only be fulfilled via proper completion of formal schooling also get nipped in the bud courtesy of the digital exclusion that they have to face. This theme will be explored in greater detail in later sections.

“I love school, I love going out to go to school. Now that school has resumed I am going every day. When there was no school I was expected to do an unmanageable amount of housework.” - Mitali (name changed)

IMPACT ON HEALTH

While the COVID-19 pandemic itself was a major health concern, the kind of lockdown imposed to purportedly save the health and lives of people had several negative impacts on their medical wellness, especially in the case of marginalized communities that our respondents belonged to. While many reported that they had difficulty in accessing medical services due to mobility restrictions, for menstruating persons, it was an especially challenging time, due to the non-availability and inaccessibility of sanitary napkins.

1. General Health and Medical Services related issues

People suffering from medical issues prior to the lockdown, or unrelated to COVID-19, faced a challenge in getting the necessary medical attention once the lockdown was in place, which led to additional burden, such as financial burdens, on these vulnerable communities. A significant reason for increased health expenditure was the increased use of private healthcare providers during the lockdown, since all government healthcare facilities were concentrating on COVID-19.

One apparent positive effect of the lockdown on health seems that there has been majorly a decrease in use of addictive substances by respondents and/or their families. This is because during the lockdown, addictive substances like tobacco and alcohol not only became more inaccessible, but became more expensive as well. When inquiring about the status of addiction within households during the lockdown, the HUMSAFAR data collection team found that most of the family members of the respondents who indulged in addictive activities were men. This seems to be in tandem with the freedom that men of the house enjoy- women usually do not have the liberty to get access to something enough to get addicted to it. Moreover, for women, engaging in the consumption of alcohol or tobacco and so on is generally even considered dishonorable in many Indian households.

“My father met with an accident, and we could not get him admitted to any government hospital, as they were all turned into COVID-19 hospitals. They refused admitting him as a patient. We had to turn to a private hospital which charged us exorbitant fees. On top of that, we had to arrange for expensive medicines from outside.” - Ridhi (name changed)

“I need to go to my doctor for my regular treatment. However, the doctor is far away, and I would not get any public transport to reach the doctor during the lockdown, because of which I had to abruptly stall my treatment at that time, and I am still suffering the consequences of that.” - Avni (name changed)

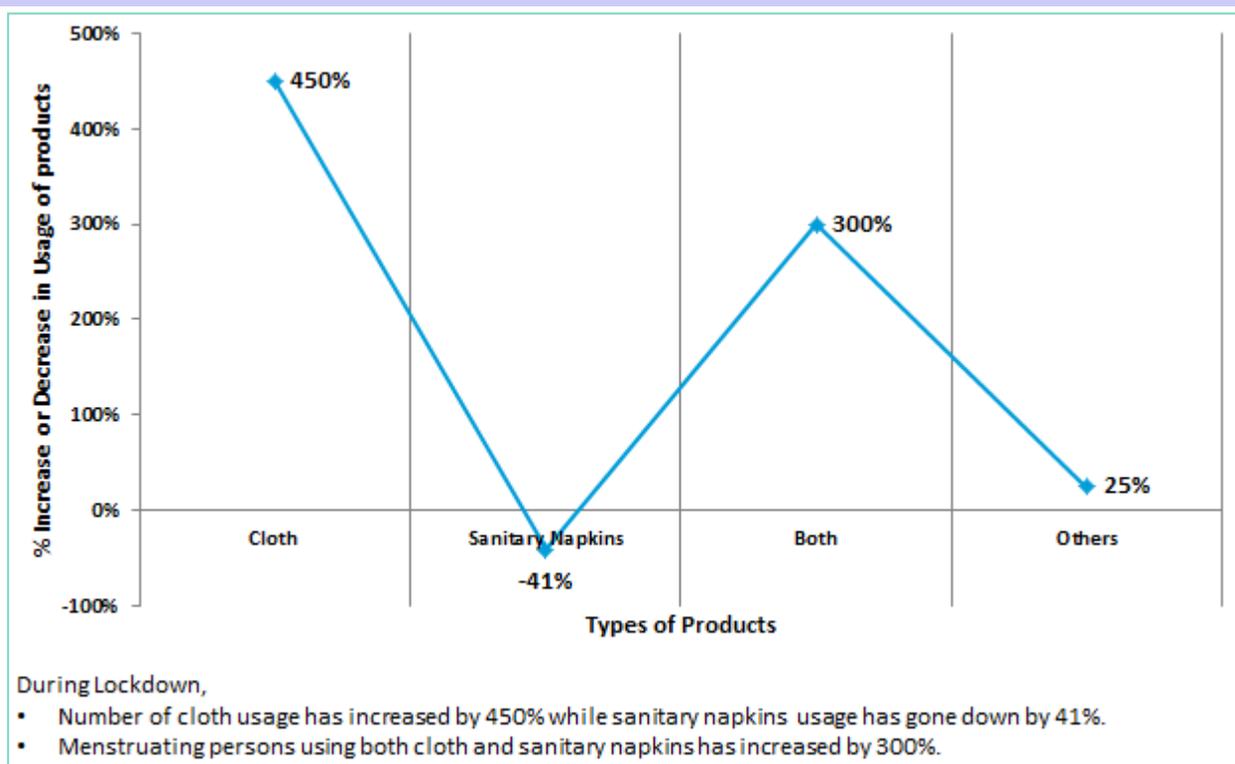
“My father is an asthma patient whose condition got severe during the lockdown but since we are Muslims we did not take him to a hospital because we were afraid he would be declared as Covid positive just because of being a Muslim. That is why we called a doctor at home.” - Ahmed (name changed)

2. Issues Specific to Menstruating Persons

The study shows that within the respondents, the number of people who used cloth for managing their menstrual hygiene increased to 450%, while sanitary napkins usage has gone down by 41%. While access to sanitary napkins as a menstrual hygiene product was difficult even before lockdown (for instance, one respondent confessed that she would not buy them if the shopkeeper present at the store would be male), the drastic reduction in availability post lockdown has led many who never used cloth to use the same, which raises the risk of poor hygiene management.

Overall, ultimately, the increased cost of medical care, and the lack of availability of adequate medical attention due to varied challenges, made the lockdown a harrowing experience even in terms of the health of the respondents and their families. Here too, inequalities were compounded on the basis of identity, such as religious discrimination due to the current communally polarized socio-political fabric, or additional burdens on menstruating persons due to a lack of specific governmental provisions for their needs.

Figure 4 - Change in Usage of Different Menstrual Hygiene Products due to Lockdown



“I borrowed money twice from my friend to get sanitary napkins. However, I could not go and access the shop myself, due to mobility restrictions during the pandemic. I had to depend on an aunty for getting the napkins; I would pay money to her.” - Vaishnavi (name changed)

“I have not used cloth before but now had to resort to using it. However, even cloth for this purpose was not easily available in our household. Therefore, I used pillows to make cloth for menstrual use, until I got access to napkins from HUMSAFAR.” -Amruta (name changed)

IMPACT ON MOBILITY, COMMUNICATION & SOCIALIZATION

The very nature of an infectious disease such as Covid-19 and subsequent lockdown made physical and social distancing the most crucial fact of life. The lockdown had a direct impact on the ability of people to connect with each other in terms of physical and social meetings and digital or telephonic communication. However, the more privileged citizens were able to display some amount of connectivity resilience. The situation was more miserable for those who lay on the other side of the digital and social divide, and within that, more so for those, such as women who have always had strict restrictions on their mobility and communication.

It is not just in getting access to internet devices, though, that girls are disadvantaged (a phenomenon that has been documented under the sub-topic 3.4 “Impact on Formal Education”- girls are also much less likely than boys to stay in home for longer durations during the lockdown. As reported in sub-topic 3.3 “Impact on work pressure”, many boys had to ultimately step out of the house to look for jobs. Here, it is important to mention that the very few girls, who were forced to seek a job during the pandemic, did step out of the house for the same. In all the circumstances, however, boys have generally always had more liberty than girls with regards to their mobility in Indian households.

“I did not leave the house during the lockdown at all, and even after it was lifted my family told me to just stay in. I could come to the office for HUMSAFAR’s interview today only because my father and brother were not at home, and only my mother was there. Lockdown has just given my father and brother a nice excuse to not permit me to escape home even for a little while.”-Avni (name changed)

In fact, for many girls, seminars, meetings or other activities organized by HUMSAFAR were their way out of the indefinite lockdown that their family had imposed on them.

Since HUMSAFAR and its work is held in high esteem by the family members of the youth community that it works with, the girls are able to secure permission to engage in its events. However, it is sorrowful to imagine the plight of those young girls who do not have any NGO like HUMSAFAR to bank on, or any other excuse that would be acceptable to their family, which would allow them to unshackle themselves and get a chance to reconnect with people via the physical space.

Besides lack of sufficient access to connectivity devices and mobility restrictions, some respondents across genders did not stay connected with friends because of economic distress, fear about disease, worries of uncertain future besides the lack of physical human connection, created an energy deficit, so much so, that they did not even feel like making the attempt to talk to friends.

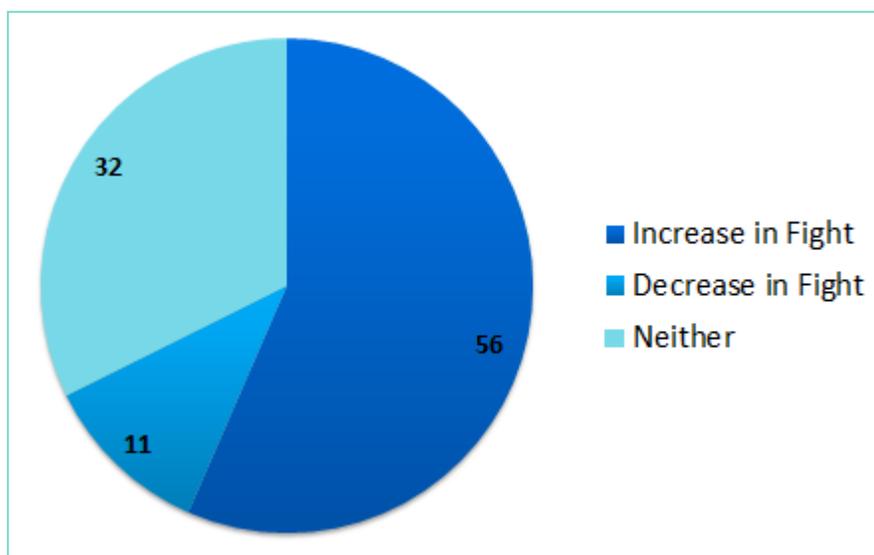
It was not only friendship that was affected during the lockdown, but those who were involved in a romantic relationship had to bear the additional burden of trying to make their relationship work under huge constraints. While 58% of the respondents confessed to having a romantic partner before the lockdown, 16% of the respondents reported having to break-up with their partner due to the pressures of the lockdown, and 7% said that they found it extremely difficult to continue their relationships. Majority of the respondents who had a romantic relationship expressed that it was not at all easy to meet their partners during the lockdown which increased stress in their relationship. 12% of the respondents faced an increase in fights with their partners.

Thus a lack of connectivity created a fertile ground for poor mental health of the respondents during the lockdown. As the next sub-topic would show, violence during lockdown further put stress on their mental well-being, especially when it came to girls.

“I could only stay in touch with my girlfriends because family members would constantly check my social media and call logs, and I definitely cannot talk to boys on call when I am cramped in my tiny house with everyone within earshot” - Ruchi (name changed)

INCREASE IN VIOLENCE

Figure 5 - Frequency of Fights between Family Members during the Lockdown



The lockdown created a suppressive environment which allowed violence to increase within the private sphere- it was a time of uncertainty, restrictions, isolation, and forced constant cohabitation. Those who are socially disadvantaged in terms of gender and sexuality, are disproportionately at the receiving end of such domestic violence. The household space, which was supposed to be a bubble of safety from COVID-19, now became an increasingly dangerous terrain for those who had less power within their home.

Majority of our respondents either experienced or witnessed domestic violence during the lockdown, and 56% of the respondents have mentioned that they have experienced an increase in fights in their families during the lockdown. The most common factors leading to fights in families of the respondents during the lockdown were work allocation (something that was also mentioned in the sub-topic “Impact on Work Pressure”) and money. Control over the television remote also was a significant reason for fights, as television during the lockdown was the primary and most precious source of entertainment for many respondents and their families.

For girls especially, family getting to know about their romantic relationships (which happened because lockdown allowed for greater surveillance on the girls) was a significant factor for violence and fights.

“I have only one functional hand, and I used to run a perfume store which I had to shut during the lockdown, and I could not find another job easily because of my special needs. Now my brother and sister-in-law kept torturing me with humiliating tantrums during the lockdown. My brother even gave me an ultimatum that I need to get a job otherwise it won't be possible for the house to be run if one person is just sitting unemployed. My sister-in-law thinks that my physical special need is an excuse that I am using to suck out their limited wealth. She won't even let me watch T.V; she would ask me why I even need to watch it.”-Tarun (name changed)

“My brother drank beer during the lockdown, and he and his wife had huge fights because of it. Even my second brother and I would get involved and try to explain to him that right now when finances are so bad, spending money on alcohol is not good.” - Vaishnavi (name changed)

“Our brother would become violent towards us if we attempted to leave the home even for a bit of fresh air. Sometimes, he would become violent towards us if we even dared to leave the room” - Aadhya (name changed)

The father being violent towards the mother was the most frequent perpetration of violence witnessed by the respondents in their family space during the lockdown. This was followed by the brother(s) being violent towards siblings. 9% of our respondents experienced some form of violence themselves. It is significant to see that the violence towards females was not perpetrated only by males, even though that made the overwhelming majority in the cases of violence. Apart from sisters being violent towards each other, even grandmothers were violent towards mothers of the respondents during the lockdown- and this was the family dynamics prior to the lockdown as well.

When it came to heterosexual boys, only two of them had experienced physical violence during the lockdown. In contrast to this, 100% of the trans-gendered people that we surveyed were physically violated. Within the queer community in our sample, 14% of boys experienced sexual violence in the lockdown. None of the girls, whether sexually queer or heterosexual, reported as having experienced sexual violence.

Mental violence emerged as the most frequent kind of violence experienced by the respondents, the severity of which is captured in the fact that these respondents felt like running away from home. It is important to note here, that violence of any form would also put stress on the mental health of the respondent. Given that the majority of our respondents said that they wanted to run away from home, the lockdown fundamentally was a distressing time for the respondents.

“I would fight with my sister over the phone because there was only one phone that we would get to use and that too for some time, so both of us would fight to get more time with the phone.”- Kavya (name changed)

“My brother and father beat me very badly when they got to know that I had a boyfriend. I had never engaged in any physical act with my boyfriend, and yet they would beat me for it. My father said he will stop all my education because I have a boyfriend.”- Avni (name changed)

IMPACT ON ASPIRATIONS

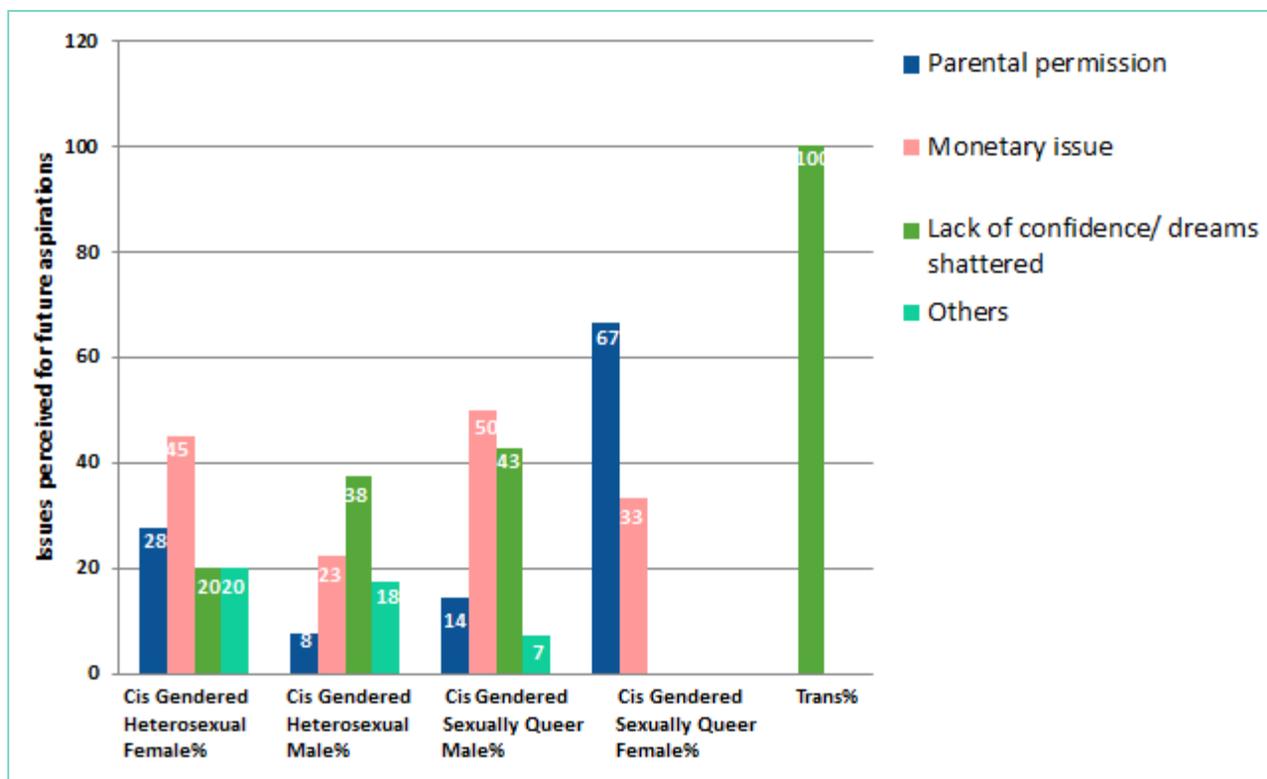


Figure 6 - Gender wise Issues perceived for future aspirations

The above sub-topics have described how the lockdown created far reaching tremors in the life of many respondents. The changed life conditions put many on a different path altogether, and it also transformed the perspectives that the respondents had regarding their future. More girls overall (28% heterosexual, and 67% of sexually queer girls), and more boys who identified themselves as queer (14%), reported as being worried about achieving and actualizing their aspirations.

The economic distress set in due to lockdown where families have lost their sources of livelihood affecting education and job prospects money and their financial insecurity was the most significant hurdle to fulfill their dreams. 23% cis heterosexual boys and 45% cis heterosexual girls apart from 50% queer boys and 33% queer girls were extremely apprehensive that the financial losses, shifting to low paying jobs or loss of employment in their families will affect their education and job prospects.

“I want a good job, either something related to computers or beauty parlor, and I think I am capable of getting it based on my hard work. My father getting angry at me because of getting to know about my romantic affair has already impacted my class 10 studies, and has threatened me that he will never let me study again. Yet, I think his anger is melting - and I think one day I will be allowed to resume studies and even get permission for a job.”- Avni (name changed)

It is important to note, however, that despite the reduced confidence in getting a future of their choice, the respondents had a beautiful range of aspirations. The girls who were cis gendered and heterosexual hoped to pursue professions such as that of the IPS officer, artist, or boutique owner. The cis -boys, dreamt of going to Dubai, getting a private job and so on. Some of these boys and girls wanted to become a doctor or nurse, perhaps fuelled by seeing the medical profession be on the front lines during the pandemic. Some respondents across categories got pushed towards a government job, especially competition-based government jobs, given the unemployment and uncertainty that the pandemic thrust on those doing a private job.

Pandemic and lockdown leading to critical economic distress has serious fallout of putting girls in early, forced marriages. The break in education, uncertainty about future, fear of “guarding” the honor of young girls and prospect of reducing the economic and food distress are reasons for parent’s decision to get their young girls married early. The patriarchal foundation of our society upholds early marriage as the only safe way for girls, rejecting her choice to live life on her own terms exploring her sexuality, right to choose partner and or remain single.

“I want to study further but because of the monetary shock that our family underwent due to the lockdown, I will have to put on hold my dream, and first get a job and earn enough money.”- Manan (name changed)

While girls were facing an increasing threat of marriage during the lockdown, 15% of cis gendered heterosexual girls reported that when it came to their dream, marriage was not a priority. The data clearly shows the deep impact that the lockdown has had on the ambitions, desires, and hopes on the youth respondents, and how, just like all other areas, this too, has largely been a gendered phenomenon.

“Well, I will do B.Pharma, and open my own medical store. I know I want to do this now, and I do not think getting money or permission for this will be an issue.”- Darpan (name changed)

“My father found out about my elder sister’s love affair, and now is pressuring her to get married, no matter what she wants to do with her life, because he has to save the honor of the family.” - Ruchi (name changed)

“My minor cousin was married to a man aged over 40 years because her parents discovered her romantic relationship. That cousin is now going through domestic violence.”- Amruta (name changed)

**“My sister’s marriage was quickly arranged during the lockdown, so that she could be married off with the least expense. If lockdown would have lifted, we would have had to throw a huge feast inviting many guests. This way, we were able to avoid an expensive wedding.”
- Karthik (name changed)**

SECTION II

CHALLENGES OF THE LGBTQIA+ COMMUNITY

This chapter focuses on **youth respondents from the LGBTQIA+ community** and their challenges during pandemic. The queer community in India is one of the most marginalized sections of the society, which has been deprived of the most basic fundamental human rights, is repeatedly subjected to oppression as well as violence. Members of the community are still unable to gain acceptance for their existence living within the hetero-normative world. Their identity, rights and existence are denied at several junctures, which were amplified by the pandemic and new avenues of suppression were manifested.

PROFILE OF THE QUEER RESPONDENTS

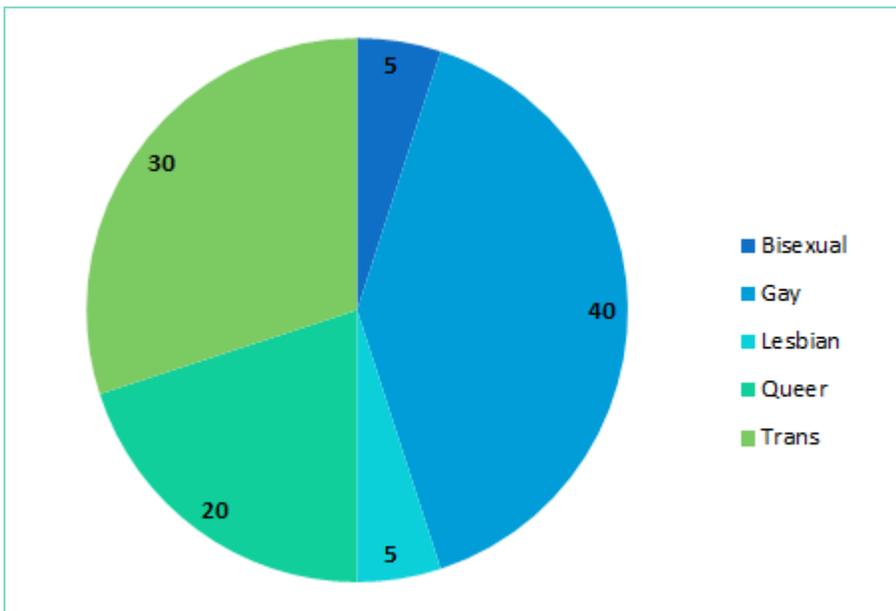


Figure 7 – Profile of the Queer Respondents

20% youth out of total sample identify themselves from the LGBTQIA+ spectrum. 40% respondents identified themselves as gay, 5% as lesbians, 5% as bisexual, 20% as gender queers and 30% respondents as transgender.

Among the 4 trans respondents 3 trans women belong to the Hijra community (a traditional group of trans women living collectively for social support and rely on 'Badhai-Toli' (occasional beggary) for economic sustainability).

FAMILY ACCEPTANCE

Among the 20% respondents, only 55% had disclosed about their sexual orientations to their families. In which only 5% respondent has been accepted in their family as a queer person. Whereas rest 40% didn't even dare to disclose their identities.

Queermisia continues to overpower the sentiments of the sociocultural landscape of India, due to various factors including but not limited to social stigma, parents refuse to accept their children as queer.

But in case of queer women (assigned at birth) the situation is worse. They are afraid of being disowned or abused both physically and emotionally. Queer women (assigned at birth) also face the threat of torture through forced marriage or "corrective" rapes.

Out of our three respondents from the Hijra community, all said that 'they had been disowned by their families and had to join the Hijra tradition'.

"I have always been scolded and beaten for my feminine behavior and gestures by my father. Specially during the Lockdown, I was in the front of their eye for the whole day, my father kept on judging me and pointing out femininity in my gestures. I can't even imagine that they would accept me as a queer person. I always have to keep an eye on me in front of my parents that they don't judge on basis of my body language. I try my best to behave and act like they want to." - Nitin (changed name)

"For us (queer women) both inside the four walls and out of the door the world remains equally dangerous. One of my queer friends disclosed about her sexuality to her family. Her enrolment from the college was taken back and she was forcefully married within one year. We face harassment at workplaces too. In Lucknow a reputed inn's manager wrote me a message After my friend and I checked out of his inn. "Why don't you try men?" - Deepshikha (Changed name)

TAUNTS AND DISCRIMINATION IN FAMILIES

The lockdown had been a tough time for millions of people, specially to the vulnerable sections of the society. But the queer person's situation became worse as their major distress of life lies inside the walls of their homes, among their families.

The majority of the people are still rigid in their hetero-normative family structures. Many respondents said they feel suffocated at home. They have to control their behavior, bodily gestures and actions, pretend to be someone whom they are not.

In our study we saw that all of the 85% respondents who live along with their families face taunts and discriminative behavior from the members of their families. Around 70.5% respondents told us that due to lockdown that they have been with their family members all the time. Family members pass judgments against them all the time, which resulted in increase in taunts in their families. And due to such unhealthy and disrespectful environment they had faced suffocation, they got drained and also in some cases were afraid for the future.

This kind of disheartening situation has been very traumatizing. Respondents told us that their mental health wasn't well, some of them used to get panic attack whereas some went through suicidal ideation.

IMPORTANCE OF SAFE SPACES

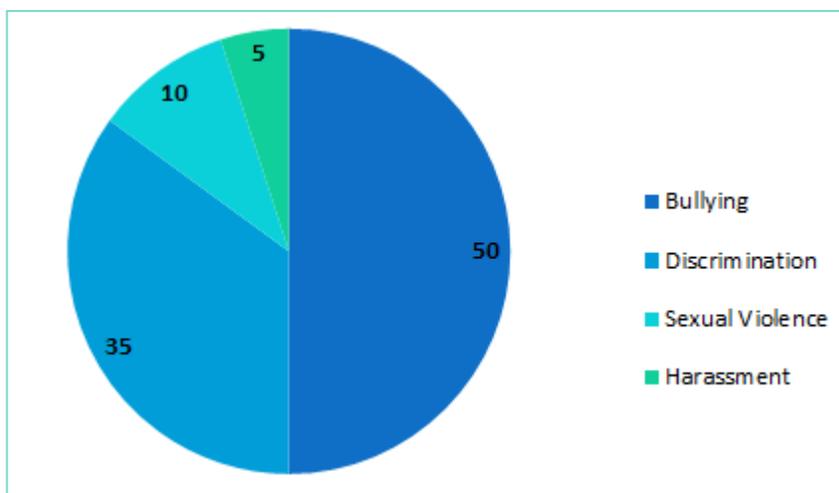
A helpful and safe environment is essential for all of us. An environment which prohibits a person from being themselves is not just unsafe, but also exclusionary and abusive. Lockdown forces a lot us to come back home. Those of us who were already home, had to stay indoors with the family for a long time.

Meeting friends and going on dates was also difficult and it had a negative impact on everyone's health. It affected the people from the queer community even more. Issues like impending marriage or Queermisia became more pronounced. Sexual frustration also affected their mental health.

Even after the lockdown, the city was not like the way it used to be, deployment of police all around. Asking for reason if they saw us sitting idol in the park. The uneasiness of the staring eyes, took away our little precious time we took out for ourselves. We have heard that there are queer friendly cafes and other places in big cities like Delhi and Mumbai, but still as per my knowledge there is no such place in our city.

Meeting our queer friends or people in front of whom we can express ourselves is like a recharge in our life. We use gender pronounces of our choice, we don't pay attention or judge our body language and gesture for an hour or two. When we are in our space. And these things are even not possible on phone calls or virtual meets because their remains the fear that if others could see me or listen to what we are talking about. For an instance once I and my partner were sitting in a park, suddenly a group of young men representing the religious majority community came near us and started shouting on us.

They asked us that why are we sitting here holding hands. They denounced us and were getting violent. We begged in front of them and any how managed to leave the park. Since then we have never planned to meet in public. – Harpreet (changed name)



**Figure 8 –
Problems faced
specifically due to
sexuality**

Queermisia and hetero-normative family structures has always been an issue in queer lives but the restricted mobility of the pandemic has made it worse.

The queer respondents faced issues like other youth as well but in specific they had been facing several challenges like bullying, sexual violence, discrimination because of their sexual orientation.

As a remedy to this the respondents demanded that at least educational institutes should reopen so that they can get minimum access to mobility.

They can go out, so that they can take out some time for themselves. But at the same time, we got to know that the community itself stood up for one another and used different platforms to help each other.

Webinars and video chats worked as bridge within the community members. Social media pages helped people to connect with each other and join in solidarity. 60% of the respondents who wanted that the educational institutes should be reopened as this is the way they can at least go out of the houses and spent some time as they want.

THE HIJRA COMMUNITY OF NORTH INDIA

THEIR STRUGGLES AND CHALLENGES

In this exclusive study conducted by HUMSAFAR we had respondents from the Hijra Community. As a brief introduction given above, we know that the community is collective of trans women who follow their own rituals and culture, even have their own coded language called 'Hijra Farsi'.

15% of our queer representatives had been initiated in this culture. And live with their GURU's (head of the community who owns property on her name). The respondents told us that "lack of acceptance in the family force us to join this tradition. It depends on a trans woman's fortune for the kind of Guru she gets. Sometimes they have to face extreme violence in the community, by their gurus." For an instance to this one of our respondents shared her personal experience.

"I am not beautiful as per my Guru, she calls me 'kallo' (a derogatory term used for people with dark skin complexion) so she don't send me for Badhi-Toli. I have no voice of mine in the house because I don't earn badhai. Hence, I was been ordered to clean the whole house and cook food for other members in the house. Cleaning such a big house and cooking food for more than 15 members made me completely exhausted. And above this continuous abusive language and occasional physical violence during the lockdown had led me to complete breakdown. So, when I felt that it's the saturation point, I ran away and joined another community. Now I am happy, I go for Badhai and earn share in that." - Rizwana (changed name)

Apart from this there were several challenges faced by the Hijra community during this lockdown and pandemic era –

- ❑ Ban on marriage and other auspicious occasions, closed the major source of income.
- ❑ Market begging was also closed during the lockdown, but even after the lockdown period was over the Covid protocol was an obstacle in the work.
- ❑ There was no access to health facilities, Hijras didn't feel comfortable visiting public hospitals and doctors were not ready to visit "deras" common households where Hijras stay together under authority of Guru. This affected those who were undergoing transition therapy, as they had to stop the treatment in between and suffer several health issues.
- ❑ Government had made no plans to help the transgender community, especially in context to Uttar Pradesh, being one of the largest state and a huge population of transgender people, it still has not initiated the transgender welfare board.
- ❑ As per the order of the NALSA judgment both state and central had to come up with trans inclusive policies, but there were no initiatives taken by state of Uttar Pradesh.

Thus, our research portrays that how the pandemic has maximized the trauma in the lives of the gender marginalized. No Government policy, no income, no media coverage, no safe space, no visibility has pushed them in the deep well of negativity, anxiety and loneliness.

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SECTION III

CASE STUDIES

While **Section I** provided a dense overview of the different facets of the lockdown's impact on youth, this section will provide an in-depth look at the stories of some of our respondents, with a view to provide a richer lens at the multidimensional effect of this lockdown.

CASE STUDY 1

Rachna is a 20 year old young girl who has been living with her parents in a slum settlement in Lucknow since 8 years ago, when her family migrated to the city in search of employment. She is the only child of a father who works as a daily labourer, and a mother who works as a domestic help. Her father, an alcoholic, not only spent all his own income on liquor, but also constantly pressurized her mother to finance his alcohol needs as well. On top of all this, he used to abuse and beat both Rachna and her mother. Given this difficult situation, Rachna stopped her formal education after completing class 12th and started working as a cleaning staff in a private nursing home.

When the lockdown struck, her mother was removed from her job (many middle class people in urban India laid off their domestic help during lockdown to maintain their privileged social distancing, instead of giving the domestic helps paid leaves). Owing to the non-availability of public transport, Rachna too, lost her job. Due to the sudden suspension of income, they faced a crisis of arranging food for basic meals in their home. On some days they only ate once a day, or they ate only roti or only boiled rice.

Her father, who was still not contributing to the family's income for expenditure on food necessities, one day, beat her mother severely for money and food, following which he just ran away to his brother's home in the village.

By this time, HUMSAFAR's ration distribution and menstrual hygiene products' distribution drive was underway, and it reached the doorstep of Rachna as well. However, what Rachna and her mother still lacked was the money to refill the gas cylinder. They substituted their fuel needs with wood that they collected themselves from the jungle.

By the time the lockdown lifted, Rachna knew that she could not stay unemployed any longer. She needed a job very badly. In her desperation, she started asking for leads on jobs from anyone and everyone. One day one of her friends told about her brother's friend, who knew about some jobs. On Rachna's inquiry, he told her, "I know about a job. I need beautiful girls. You have to please the people in this job." This was an offer to engage in sex work - but Rachna was not comfortable with the idea of it, and she decided to continue looking. Ultimately, she landed a job in a private nursing home on a very low salary. It was not as if she was satisfied with this work; however she decided to take this up. Her mother also got her new job in one house. Unfortunately, though, despite both of them being employed again as they were before the lockdown, their income is significantly less and barely allows them to survive.

Again, in similarity to their pre-lockdown condition, Rachna's father also came back from the village, and has resumed his violent acts towards them. He is now even pressurizing Rachna to marry against her will, something she is resisting dearly. However, it is not only in this stark depiction of lack of consent that Rachna's choices seem narrow.

When it comes to people like Rachna, the question of choice becomes extremely delicate and muddy- had Rachna chosen to take up sex work, would it really have been her choice? One could have easily concluded that it was only a product of monetary poverty. However, was her taking up the job in the nursing home a free choice? Did she compare this job to sex work only on the basis of social stigma and arbitrary honor codes? Did she even compare the monetary benefits of both the jobs? Had social considerations not been on her mind, would she have chosen sex work, if it was economically a better choice?

Given that sex workers do not get any protection via the government, was only social stigma on her mind when she rejected that job? However, protection from bad working conditions is not guaranteed in any informal job, so could one then say that on this aspect, both the job at the nursing home, as well as sex work, are similar to each other? There are many questions that such situations give rise to, and while our answers might depend on our value systems and ideologies, what is abundantly clear is that the choices that exist for Rachna are all placed in the context of a coercive social structure. During crisis times like the coronavirus pandemic, the ugliness of this restrictive choice making is exacerbated.

CASE STUDY 2

Muskan, is an orphaned 21-year-old Lucknow girl. She has been raising her brothers in her rented home where she lives with her partner in a live-in relationship. Muskan worked as a cook at a Chinese snacks shop with a salary of two thousand rupees per month. Her partner worked at a hardware shop and got eight thousand rupees per month.

Due to lockdown both Muskan and her boyfriend lost their jobs. They started facing a problem in arranging food, paying the school fees of her younger brothers, and giving rent. Muskan's partner had to rely on borrowing money for food, but in the meantime the landlord evicted them from the house. They didn't have any place to go. In such a situation Muskan and her family were badly harassed by local troublemakers.

Her partner requested his uncle to let them stay in his house. However, the rampant fear of coronavirus infection meant that nobody was ready to take them in their house. They also didn't have any single penny to get another room on rent. Ultimately, this uncle opened his home's gates for them, but only on one condition- Muskan and her partner had to tie the wedding knot. He didn't allow them to live in their house without marriage. Due to his pressure, Muskan and her partner had to get married, despite the fact that they wanted to continue only as live-in partners.

The lockdown forced many vulnerable youth to be dependent on others' goodwill, which often came with strings attached. Living their romantic life according to their own vision was a privilege that Muskan and her partner had to give up due to the lockdown. Many youth might have had to give up several other kinds of life choices as well in order to just survive during the lockdown.

It was not just this change in their life that occurred unwillingly that carried over to post- lockdown days. Muskan's husband got his job back, but due to very less salary he chose not to work there. Muskan borrowed some money from her relative and opened a small mobile repairing shop but the income is very less and cannot meet daily basic requirements. They still have not been able to return the money they borrowed during their distress. Neither of the two younger brothers has been able to get admission in school as well.

CASE STUDY 3

Amit, native of Chhattisgarh state, is a 24 years old young boy whose family has been living in Lucknow for the last 35 years. He has a total of 7 members in the family (which includes his parents and 4 elder brothers). His father worked as a Raj-mistri and his mother worked as a construction labourer with his father. His elder brothers used to work in private jobs. His sisters are married and do not have market jobs.

After completing his graduation in 2019, he started working to continue his formal education (he wanted to do a Masters in Social Work). In the morning he washed cars in two houses and in the evening, he worked as a compounder in a homeopathic clinic. He got 5000 rupees per month from both jobs.

In March 2020, Amit went to his village in Chhattisgarh with his parents. After 4 days, the lockdown was suddenly announced. He and his parents were stuck in the village. They didn't have much money and ration in that house. Due to lockdown he and his brothers lost their jobs. While the elder brother was able to retain his job, he had to work on 20% less salary. In the village his father borrowed money from his relative, and his brother managed to send some money to them. They still faced acute shortages, such as inability to pay electricity bills.

He could not immediately come back to Lucknow even when the lockdown was lifted because trains were not running, and it was not possible for him to come back to Lucknow by bus. In December 2020 he finally came back to Lucknow and tried to get his jobs. The doctor had initially turned him down but after some days he hired Amit. But now his salary is only 2000 rupees per month. Amit lost his savings which he had collected for his admission to post-graduation. The rest of the family has also resumed jobs on significantly lower incomes.

Amit feels that his aspiration of doing post-graduation will now remain a dream. So many marginalized youth like him have missed the critical window of starting their dream, and in fact find themselves suddenly pushed several paces back from the goal that they had treaded towards slowly and painstakingly all their lives. It is therefore not possible to make simplistic statements like –“so and so survived because of their savings”, since the cost of this survival is their life’s desired trajectory itself.

SECTION IV

RECOMMENDATIONS

While the lockdown brought to the forefront an obvious fact that the public health delivery system needs a serious overhaul and attention by the Government in India, the findings of our study have led us to analyze certain other key areas of focus as well:

- ❑ An urban employment guarantee scheme, such as the one proposed by the Centre for Sustainable Employment of the Azim Premji University, Bengaluru, India, should be in place to mitigate the ill effects of economic insecurity aggravated by crisis situations such as the pandemic. (https://cse.azimpremjiuniversity.edu.in/wp-content/uploads/2019/04/SWI2019_Urban_Job_Guarantee.pdf)

- ❑ Apart from universalizing the Public Distribution System, there should be a system for ration shop audits to ensure constant monitoring, in order to avoid corruption and technical glitches that leave many of the existing beneficiaries out of the Public Distribution System. Moreover, ration shop workers should be declared as frontline workers during the pandemic, and they should be provided with all benefits of the same.
- ❑ Given that civil society has established its importance during the pandemic, owing to its often better ground knowledge and delivery channels than the public sector, there should be a definitive move towards collaborative governance where bureaucracy works with the NGO sector and volunteer organizations to provide public service delivery.
- ❑ The existence of the gendered digital divide, and its implications on the formal education of girls, point to the fact that campaigns like “Beti padhao, Beti bachao” need to put in a higher level of work to bring about the required changes in attitude. While attitude is one significant factor fuelling the digital divide, the lack of enough resources to get electronic devices for everyone in the family is another supply side constraint. Given the importance of smartphones as enabling devices, and internet as a general purpose technology, the government needs to establish schemes to distribute internet enabled devices, especially smartphones, to girl/women members of the family.

RECOMMENDATIONS FOR THE LGBTQIA+ COMMUNITY

- ❑ The Government family planning and mental health departments should raise the Queer issues. And they themselves should be trained and sensitized about the LGBTQIA+ issues.
- ❑ Free helpline numbers should be generated for free counseling to the people going through such traumatic situation.
- ❑ Special relief programs and policies should be made and implemented by the government in favor of the transgender community.
- ❑ Issues like gender dysphoria should be raised and discussed in public domain, so that the people in majority can be sensitized.

- ❑ Queer friendly spaces should be promoted along with assuring safety of queer people in public places.
- ❑ Queer Shelter homes should be a focus of the Government.
- ❑ Mental health professionals should be specially trained to help and address queer issues.

NECESSARY DEMANDS BY THE YOUTH

Whenever a disaster occurs in our country, it has a profound impact on the lives of youth and women. We have got to see the living effect of which in Covid-19. The youth have faced many troubles inside and outside the house.

Many youths and their family members lost their jobs. Young girls missed school and their domestic workload increased. Their mobility came to a complete halt, due to which they were overstressed with domestic responsibilities which had a direct impact on her mental health.

In the lockdown, where many people in this situation were unable earn one time meal, on the other hand, people were looking at the current period as an opportunity. In such a situation, countless girls were dropped from their studies and they were tied up in marriage. Now we are able see the results clearly in 2021.

Humsafar, Women Support Centre which is conducting awareness programs on poverty, violence against women, early child marriage, diversity and social inequality with women and youth in Lucknow, Sitapur and Unnao from past 17 years.

In view of the above situation, conducted a youth study with about 40 young boys and 60 young girls. Under this, the organization particularly attempted to understand how the education, employment, violence, mental health, relationships, friendship, early marriage, have affected the lives of the youth in the corona crisis during the lockdown.

During the study, the youth mostly spoke about employment. Many youths had to dropout from their studies. In view of the financial condition of the family, many left their studies and started working as laborers or some other work.

The necessary demands by the youth are as follows:

- ❑ It was revealed in the study that due to the lockdown; many youths missed their studies. So, we demand free education for students up to 12th standard.
- ❑ After 12th, there should be a system of scholarship for the youth in general for all higher education.
- ❑ Free access to career counseling and centers for such should be provided.
- ❑ There should be a facility for free mental health counseling for the youth in need.
- ❑ Need and usage of Internet has increased in the last 1 year, so there should be cheap net packs and Wi-Fi facilities for the youth.
- ❑ Technical education centre should be arranged for the youth at the community level.
- ❑ There should be a system to conduct the work of all the departments and institutions helping women in the cases of domestic violence during the lockdown.
- ❑ The economic condition of the families have worsen due to the lockdown, so subsidies should be provided to the small scale industry so that the workers can get proper salary.
- ❑ It was revealed in the study that during the lockdown, the pressure of household work has increased on the girls along with the pressure of earning. Due to gender-based discrimination, girls were unable to do online classes, so we must also work on gender-based discrimination in the community.
- ❑ Government should provide jobs, according to the capacity and skill of the youth.
- ❑ There should be proper arrangement of opportunity for youth to get connected with other options other than marriage for their life skills.

IMPACT OF COVID-19 SECOND WAVE

While we were coming towards the end of writing this report the second wave of Covid burst in the country. The second wave multiplied the struggle and trauma of the youth already suffering from the previous lockdown and Covid-19 impact.

The families were coming out of first wave and trying to cope with changed situation. The people who lost their jobs had started searching for new jobs and few were getting opportunities to start afresh.

Girls were just starting to step out of their homes happy that finally now they were out of their cages, where they were pressurized to work for long hours because the male members were present in the house for the whole day, they had lost all their privacy and were getting no time for themselves. The vendors started going out with their trollies but then again it all stuck by second wave of COVID 19.

The infection and death rate was devastating. Hospitals were full, there was shortage of oxygen and many were dying. The government did not declared lockdown but people were scared to venture out of their homes. All were scared of getting infected and dying. Every area, mohallas were witnessing a ghastly trail of death and sickness.

Youth were again jobless and had to take back their applications they have submitted to get admissions in schools and colleges. A young boy shared that 'last time when he lost his job his parents were sad and were pressurizing him to find new job as soon as possible, but this time the picture was different, this time the family was demanding him to stay at home'. This kind of reaction was result of the fear developed in the minds of people after witnessing the horror of sickness and death in the country due to second wave of COVID 19.

The second wave again forced girls back into the boundaries of their house and into the toxic life of domestic violence.

The situation was worst for the Hijra (collective of trans women) community. The COVID already had badly affected the community's income sources and mobility. But this time many members of the community got infected by the virus spread. But the society and government both were more harsh and cruel to them. Hijras in common hesitate to visit public places like hospitals or police stations because of the humiliation they have to face in the society. On this situation also the community was deprived of their basic human rights and access to public services. There were no specific testing centers for them or where they could access medical facilities. No health facilities were accessible to them, none of the hospitals wanted to admit them in spite of emergency health situation nor did the government initiate any kind of queer or Trans friendly policies to benefit them.

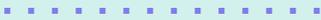
Sharing an instance Jyotika a trans woman said “when I went to the chemist shop and asked for the medicine for my friend, the shopkeeper in a low voice to his fellow staff said ‘there is shortage of COVID medicine in the city and now we have to give our precious medicine to these kind of person and refused saying medicine is out of stock”.

And also this second wave has developed a fear for the third wave will be worse and due to which people are afraid to take decisions for future. They aren’t confident to invest energy or resources because they are not assured for the future possibilities. Like some youth are getting better job opportunities in different states but they aren’t going out in fearing lockdown migration.

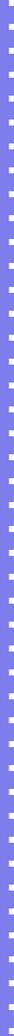
COVID-19 pandemic has broken many lives and has further strengthened the inequalities leaving marginalized more vulnerable.



04.

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CONCLUSION

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As Srilatha Batliwala and Naila Kabeer's (social relations) framework would tell us, gender subordination is practised through social arrangements that deny women (and other marginalized gender/sexual identities) control over resources. The lockdown made competition for resources, both within and without the institution of family, much more intense, which was bound to make things worse for those who traditionally enjoy low bargaining power in families and other institutions that reproduce gender inequality. Our data corroborates this hypothesis. The power that men, especially heterosexual men, enjoyed in commanding the household resources, right from mobile phones to the labour of women, produced a gendered impact of the pandemic.

Violence against women, which is HUMSAFAR's focus area, especially saw a surge, as documented in our data. This has been a global trend, with the UN declaring the increased VAW during the coronavirus outbreak as a 'shadow pandemic'. The pressures of pandemic led to frustration amongst all, but the more powerful/dominant members of the family could channel this frustration into aggression against those less powerful. Until the everyday norms, rules and practices of institutions do not change to a more equitable power dynamic between the genders, disasters like the current pandemic will continue to have gender-wise biased effects, even if government policies by themselves start to speak the language of gender inclusivity.



05.



ANNEXURES

ANNEXURE I

PART A – QUESTIONNAIRE FOR YOUTH

कोविड व लाकडाउन के कारण युवाओं की जिंदगी पर असर

A व्यक्तिगत जानकारी

A1 1. नाम:

A2 (a) -

उम्र (वर्ष)		
15 &18	19&21	22&25

धर्म					
मुस्लिम	सिख	ईसाई	हिंदू	बौद्ध	अन्य

A2(b)-

जाति					शिक्षा			
एस0 सी0	एस0 टी0	ओ0 बी0 सी0	सामान्य	अन्य	8वी तक	10 वीं तक	ग्रेजुएशन	पोस्ट ग्रेजुएशन

B आर्थिक स्थिति

B1 - आपकी और आपके परिवार की आर्थिक स्थिति

(a)- आपकी आमदनी

आमदनी (प्रति माह)	3000 से 5000	5000 से 8000	8000 से 10000
लॉकडाउन के पहले			
लॉकडाउन के बाद			

(b) - परिवार की आमदनी

आमदनी (प्रति माह)	3000 से 5000	5000 से 8000	8000 से 10000
लॉकडाउन के पहले			

लॉकडाउन के बाद			
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स्पष्ट

B 2. कोविड व लॉकडाउन से पहले और बाद में आपकी व आपके परिवार की आमदनी का मुख्य साधन क्या था: (स्व रोजगार/नौकरी/मजदूरी/अन्य) दोनों स्पष्ट व विस्तार से लिखें

B 3. क्या कोविड व लॉकडाउन के कारण आपकी व आपके परिवार की आमदनी पर असर पड़ा है: (हां/ न) दोनों स्पष्ट व विस्तार से लिखें

B 4. यदि हां तो क्या असर पड़ा: (नौकरी छूट गयी, रोजगार बंद हो गया, काम से हटा दिया गया, तनख्वाह नहीं मिली/या कम हो गयी।) दोनों स्पष्ट व विस्तार से लिखें

B 5. आमदनी कम हो जाने के कारण कौन से खर्चों में कटौती की गयी है? स्पष्ट व विस्तार से लिखें

B 6. लॉकडाउन के दौरान घर खर्च कैसे चलाया: (उधार से/ कर्ज लेकर/ बचत के पैसों से/ राहत सामग्री से)

B 7. लॉक डाउन के समय क्या आपको खाने पीने की दिक्कतों का सामना करना पड़ा?(हां/न)

B7 (a)- यदि हां तो क्या असर पड़ा:

B 8. क्या लॉकडाउन के दौरान आपको जेब खर्च के लिए पैसे मिले? (हां/न)

B 9. लॉकडाउन की वजह से जेब खर्च पर क्या असर पड़ा?

B 10. क्या आप पर भी नौकरी करने का दबाव बना है: (हां/न)

B 10 (a). अगर हां तो क्यू:

B 11 - आप अभी जो रोजगार कर रहे हैं या करने की कोशिश कर रहे हैं उसमें क्या दिक्कतें आयीं या आ रही हैं। स्पष्ट व विस्तार से लिखें

B 12 . क्या लॉकडाउन के दौरान किसी प्रकार की कोई मदद मिली थी? (हां/न)

B 12(a) - यदि हां तो किस प्रकार की मदद मिली? (सरकारी/गैर सरकारी) स्पष्ट लिखें

C शिक्षा

C 1 . क्या आप व आपके भाई बहन लॉकडाउन से पहले स्कूल/कालेज में पढते थे?(हां/न)

C 2. कौन सी कक्षा में?.....

C 3. क्या इस वर्ष सभी का नाम स्कूल में लिखा हुआ है? (हां/न)

C 3 (a)- यदि नहीं तो किसका नाम नहीं है? और क्यों? (बहन/भाई) स्पष्ट लिखें

C 4 - क्या आप के स्कूल में ऑनलाइन क्लास हो रही थीं? (हां/न)

C 5 - क्या आप ऑनलाइन क्लास अटैंड कर पाते थे? (हां/न)

C 5(a) - यदि नहीं तो क्यों? (मोबाइल नहीं था/ इंटरनेट के पैसे नहीं / भाई या बहन करते थे)

C 6 - आपको ऑनलाइन पढाई होने के कारण क्या नया मोबाइल खरीदना पडा? (हां/न)

C 7 -. क्या आपको स्कूल बंद होना अच्छा लगा? (हां/न)

C 8 -. क्या अब आप चाहते हैं की स्कूल खुल जाए ?(हां/न) क्यों? स्पष्ट व विस्तार से लिखें

C 9 -. क्या लॉकडाउन के दौरान आपके स्कूल या कॉलेज की फीस बढ़ी हैं ?(हां/न)

D स्वास्थ्य

D 1 - लॉक डाउन के दौरान आपको या आपके परिवार में किसी को कोई स्वास्थ्य संबंधी समस्या का सामना करना पडा? (हां/न) स्पष्ट व विस्तार से लिखें

D 1 (a) - क्या इलाज करवाने हॉस्पिटल गए? (हां/न)

D 1 (b) -. यदि हां तो सरकारी अस्पताल गये या प्राइवेट? यदि नहीं तो क्यों नहीं? स्पष्ट व विस्तार से लिखें

D 2 - क्या आपको हॉस्पिटल में लगा कि स्वास्थ्य सेवा महंगी हो गई हैं?

D 3 - लॉकडाउन के दौरान माहवारी के समय क्या इस्तेमाल किया?(कपडा/सेनेटरी पैड/अन्य)

D 4 - अगर सेनेटरी पैड इस्तेमाल किया तो क्या वह आसानी से मिल पाया?

D 5 - लॉकडाउन से पहले आप माहवारी के दौरान कपडा इस्तेमाल करती थी, या सेनेटरी पैड? अगर सेनेटरी पैड इस्तेमाल करती थी तो आप उसे स्वयं लेकर आती थी? कौन लाता था? स्पष्ट व विस्तार से लिखें

E रिश्ते

E 1- क्या लॉकडाउन से पहले आपका कोई बॉयफ्रेंड या गर्लफ्रेंड थीं? (हां/न)

E 2- लॉकडाउन के दौरान आपके इस रिश्ते पर क्या असर पड़ा?(क्या झगड़े बढ़े/ रिश्ता टूटा/सब सही रहा) क्यो? स्पष्ट व विस्तार से लिखें

E 3- क्या लॉकडाउन के दौरान आपका किसी लडके/लडकी से कोई रिश्ता बना: (दोस्ती/प्रेमसम्बन्ध)

E 3(a)- यदि हां तो किस प्रकार ? स्पष्ट व विस्तार से लिखें

E 4 - क्या आप लॉकडाउन के दौरान अपने प्रेमी/प्रेमिका से आसानी से मिल पा रहे थे? (हां/न)

E 5 - लॉकडाउन के दौरान या बाद में आपके दोस्त/प्रेमी/प्रेमिका ने आप पर किसी प्रकार की हिंसा की है? (हां/न)

E 5 (a) - यदि हां तो किस प्रकार की: (मानसिक हिंसा/ शारीरिक हिंसा/भावनात्मक हिंसा/आर्थिक हिंसा/यौनिक हिंसा) स्पष्ट व विस्तार से लिखें

E 6- लॉकडाउन के दौरान आपके घर में किसी प्रकार की कोई हिंसा हुयी हैं? (हां/न) स्पष्ट व विस्तार से लिखें

E 6 (a)- अगर हुयी है तो किसके साथ हुयी और आपने क्या किया? स्पष्ट व विस्तार से लिखें

E 7- क्या आप के परिवार में आपकी शादी करने को लेकर बात हो रही है?

E 8 - लॉकडाउन के दौरान/लॉकडाउन के बाद आपके बस्ती में या आपके जानने वालो में किसी का भी बाल-विवाह या जल्द विवाह हुआ है? अगर हा तो उसकी लगभग उम्र क्या होगी?

E 9 - क्या इस शादी से किसी प्रकार की दिक्कतें हुयी हैं ? क्या आप को जानकारी है

F घर के काम का दबाव

F 1- लॉकडाउन के दौरान आपके घर का अधिक काम कौन करता था ? (महिलायें/ पुरुष)

F 1- . लॉकडाउन के दौरान आप कितनी देर घर का काम करते/करती थी?

काम के प्रकार	घंटे
घर का काम	
पढाई	
अन्य	

G खुद पर असर

G 1- लॉकडाउन लगने पर आपको कैसा महसूस हुआ? क्यों? स्पष्ट व विस्तार से लिखें

G 2- क्या आपको अपने स्वभाव में चिड़चिड़ापन महसूस हुआ? आपको सबसे ज्यादा कौन सी चीज परेशान कर रही थी? और इसकी वजह क्या थी? स्पष्ट व विस्तार से लिखें

G 3- क्या आप लॉकडाउन में अपने दोस्तों से बात कर पाते थे? (हां/न) स्पष्ट व विस्तार से लिखें

G 4- आप कितने समय से घर के बाहर कहीं घूमने नहीं गये हैं? क्यों?

G 5- लॉकडाउन में आपके परिवार वालों से आपके झगड़े-(बदें/घटे)

G 5 (a) - अगर आपका झगड़ा हुआ तो किस बात को लेकर हुआ?

G 5 (b) - लड़ाई झगड़े में क्या मार पीट भी हो जाती थी? (हां/न)

G 5 (c) कौन करता था व किसके साथ? स्पष्ट व विस्तार से लिखें

G 6 -. क्या आपका परेशान होकर घर से निकल जाने का मन होता था? (हां/न) स्पष्ट व विस्तार से लिखें

G 7 -. क्या आप अथवा आप के घर में कोई सिगरेट तंबाकू अथवा किसी नशीली पदार्थ का सेवन करता हैं? (हां/न)

G 8 -. क्या आपको ऐसा लगा कि लॉकडाउन के दौरान नशे की आदत बढ़ी? (हां/न)

G 9 - पिछड़े/ अल्पसंख्यक समुदाय से होने के कारण आप पर क्या असर पड़ा यदि हां तो विस्तार से बतायें

G 10-. क्या आप को ऐसा लगता है की लॉकडाउन में सोशल मीडिया फेसबुक इंस्टाग्राम आदि का इस्तेमाल बढ़ा? (हां/न)

G 11 - क्या लॉकडाउन में इन एप्स के जरिये आपकी नए लोगो से दोस्ती हुई ?

G 12 - आप अपने भविष्य को कैसे देख रहे हैं? स्पष्ट व विस्तार से लिखें

PART B- QUESTIONNAIRE FOR QUEER YOUTH

कोवड व लॉकडाउन के कारण क्वीर युवाओं की जिंदगी पर असर

1 -नाम: (जो आपको अपने लये पसंद हों)

2 - लैंगकता

- 1 गे
- 2 लेस्बियन
- 3 ट्रांस
- 4 बाईसेक्सुअल
- 5 क्वीर
- 6 एसेक्सुअल
- 7 पैनसेक्सुअल
- 8 अन्य

3 -क्या आप के घर वाले आपकी लैंगकता के वषय में जानते हैं ?(हां /ना)

4 -क्या आपके घर वाले आपको आपकी लैंगकता के साथ अपनाते हैं?

5 -वह कौन सी जगह हैं जहां आप खुल कर और बिना कसी हिचकचाहट के रह लेते हैं?

6 - वह कौन से लोग हैं जिनके साथ आप खुल कर अपनी दिल की सारी बात कर सकते हैं?

7 - क्या कोवड काल में आपको घर में परेशानी या घुटन महसूस हुई ? (हां /ना)

8 - क्या घर में आपको आपकी लैंगकता के लिए ताने सुनाए जाते हैं? (हां /ना)

8- अगर हां तो कस तरह के? क्या इनमें कोवड काल के दौरान बढोत्तरी हुयी? (हां/ना)

8- अगर हां तो घर में आपको सबसे ज्यादा परेशानी कस सदस्य से हुयी ?

9 - कोवड काल में आपको सबसे अधिक कस चीज की याद आ रही थी? अथवा कस से मलने का मन मन हो रहा था ?

10 - कोवड काल में आपको सबसे ज्यादा कौन सी चीज परेशान कर रही थी? और इसकी वजह क्या थी?

11 - क्वीर होने के वजह से आपको कौन सी दिक्कतों का सामना करना पड़ा ?

12 - क्वीर होने के कारण आप अपने भवश्य को लेकर आप क्या सोचते हैं और आप क्या कदम उठायेंगे ?

ANNEXURE II

- 1- Hayatnagar
- 2- Peernagar
- 3- Babakapurwa
- 4- Para
- 5- Barawankala
- 6- Basantkunj
- 7- Ashrayheen colony
- 8- Mansoornagar
- 9- Chhandoiya
- 10- Begariya
- 11- Madhavpur
- 12- Kashyapnagar
- 13- Iradatnagar
- 14- Ravindrapalli
- 15- Ghayila, IIM road
- 16- Indiranagar
- 17- Gomtinagar
- 18- Gadikanora
- 19- Bholakheda
- 20- Mawaiya
- 21- Sabdalbagh
- 22- Amritanagar
- 23- Jankipuram
- 24- Dubagga
- 26- Krishnanagar
- 27- Ashiyana
- 28- Hussainabad
- 29- Muftiganj
- 30- Azaadnagar
- 31- Kutubnagar, Sitapur District