



### Our Vision

A world where the right to positive mental health is secured for all

### Our Mission

Make mental health institutions and systems inclusive

Build community ecosystems for mental health care and wellness

Secure progressive mental health laws, policies, and practice

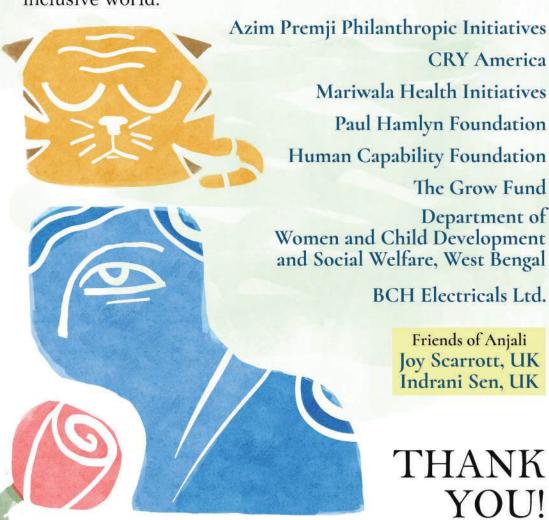
End stigma, violation, and discrimination that is associated with mental health





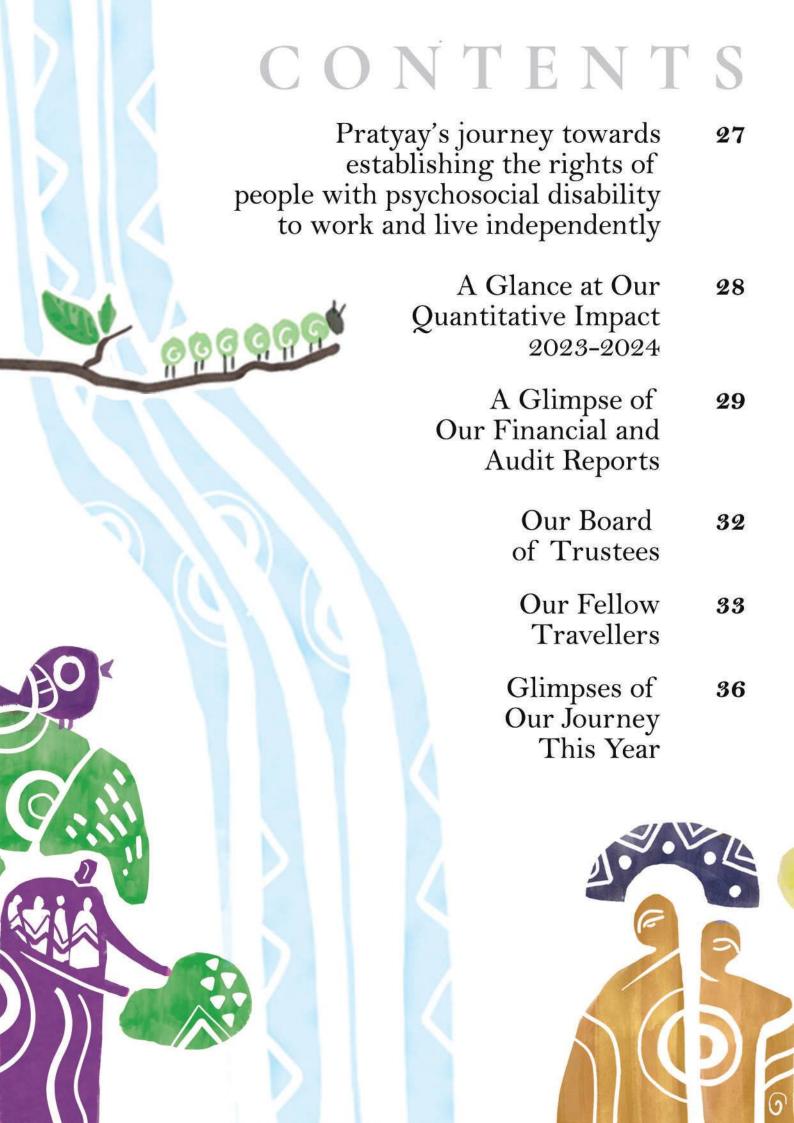


We would like to extend our heartfelt gratitude to all our funders who have stayed by our side through thick and thin and have supported our work and vision towards building an inclusive world.









2 023-24 has been filled with hope and joy in many ways. It has been a year of reflection and loitering within the deep crevasses of our 'selves' and the politics of our experiences. We undertook various new journeys through roads less traversed. What was delightful however, was the garden of joy it led to! And for this, I am grateful to all our fellow travellers who have supported us, walked with us and encouraged us to question and challenge ourselves and take on difficult paths of exploration. This year was also about being 'silly' in certain aspects, intentionally.

You may wonder what I mean my being intentionally 'silly' and why is it relevant in the work that we do? Intentional silliness has the ability to build an organisational culture which establishes the need for care, human connection and collaboration in work which then becomes the centre that generates creativity and innovation (The Serious Matter of Play, Urgent Action Fund, Asia & Pacific, 2024). Working for over 25 years and trying to create a feminist organisational culture, I have realised the essentiality of silliness and the need to experiment with various ways to infuse the element of play in our work. As feminists propose, 'play to create' is an alternative to the capitalist notion of 'work to produce' (The Serious Matter of Play, Urgent Action Fund, Asia & Pacific, 2024), and therefore, we, at Anjali, have centralised joy in our work, thus taking a step towards reclaiming the notion of 'play' as a collective act of resistance and resilience, in order to build a world of shared power and minimised hierarchies.

Thus, by 'playing' to create and innovate, we have embarked on two significant journeys in 2023-24 along with various others. One, an in-depth process work with the Senior Management team (SMT) of Anjali focusing on self & the system, leadership and building anchorage within the organisation. Roop and Uma, from Changemantras, walked us through a garden of self-exploration and introspection, which was distressing, triggering and exhilarating at the same time. The one-year process-work not only strengthened the SMT in certain ways but also led to blossoming of leadership saplings, which were there, but needed nurturing and care. An organisational development workshop in 2023 with the core staff was another major step towards fostering a culture of shared leadership and accountability as well as integrating diverse energies into strengthening organisational resilience.

Two, we received a unique grant from our long-time ally and funder, encouraging us to envision an impossible dream. Mad Stories.



#### RATNABOLI RAY

Madness and storytelling are deeply intertwined. So, when we started conceiving our dream project, we thought of using this opportunity to build a counter-narrative to the ages-old hegemonic discourse around people with mental health conditions, their voices and their subjectivity. In a society where the psychosocially disabled are considered disposable and invisible, empowering this marginalized community to amplify their voice and questioning the predominant notions of what is 'normal' becomes imperative. For this project, we have used the framework of narrative practices introduced by narrative practices expert, Raviraj, to explore how stories and experiences shape our sense of 'self', the role of power dynamics in meaning making and storytelling, the importance listening, externalisation of double reauthoring, which are crucial elements in inviting people to become authors of their own stories and tell them on their own terms. The path was fraught with thorns as it involved looking inward and hence took more than expected to reach a space of mutual consensus. Hence, the whole experience of play and loitering in this expansive garden of stories has definitely been overwhelming for the whole team as it led to questioning our own 'selves', our own 'biases', own 'predispositions' 'presumptions'.

2023-24 has also been about institutionalising Pratyay, the assisted living facility that we run in collaboration with the West Bengal government. Pratyay has been extremely close to my heart as my journey with Pratyay has taught me humility and how it is possible to manage our lives with limited resources. Pratyay has also been the playground where we have practiced the art of 'intentional silliness' towards building resilience. In July 2023, we celebrated Pratyay's one-year anniversary through an event, Elem Notun Deshe (borrowed from Tagore). The event visibilised the journey of

all the residents of Pratyay, their will and determination, their creativity and thinking 'out of the box', their resilience in the face of challenges, their potential, and most of all, their empowerment through the process of rediscovering their 'selves' and their 'voices'. Elem Natun Deshe challenged majoritarian perceptions of 'normalcy' and it was a step towards creating a counter narrative to societal norms and opportunities for social inclusion, to demolish the dominant understanding about people with mental health conditions/ psychosocial disabilities, and thus, to end discrimination. The event was an exhibition of installations which were curated and designed by the resident artists of Pratyay under guidance of artist Srikanta Paul, and demonstrated their dreams, aspirations, hopes, hurdles and their daily lives at Pratyay. Each of these installations spoke to the audience, engaging them and interacting with them.

We were also able to reinstate the Sexuality and Mental Health Institute along with bringing back Anjali's annual congregation of reintegration residents of public mental health systems and their caregivers, Make a Difference summit. I mention these as we were unable to continue these during the pandemic and was crucial for us to bring them back. Both play a very important role in building a continuum of the intersectional work that we do in the space of self, mental health, sexuality and human rights.

Overall, the year has been overwhelming as we are nearing the end of our formal partnerships with several of our long-term funders and allies. Decade long partnerships that have evolved into deep connections and collaborations are definitely very difficult to let go. But yes, I would like to take this opportunity to express my heartfelt gratitude to all our allies and partners who have been by us over several years, pushed us and supported us and encouraged us to dream and make mistakes but to go on. Thank you for believing in us and our 'madness'. It is for your support that we have been able create spaces of trust and of professional intimacy and for laughter and silliness, while attempting at bringing about large framework changes within mental health and the public health sector.

As we get ready for yet another year, I promise you all that we know for sure that there is a lot more to explore, learn from, fail and get back up and that we will keep using every learning of the last year to keep making consistent attempts at challenging and transforming ourselves and work towards reshaping spaces and systems of power.

I, now, invite you all to take a walk with us through this garden that we have been carefully curating over the years, with care, love and joy.

Ratnaboli Ray

Founder and Managing Trustee, Anjali



### Message from Our Trustee



### Ranjini Mukherjee

Trustee, ANJALI

The journey and its experience in the past years at Anjali have been enriching, meaningful and productive. Look forward to many more exciting years ahead!

### Launching the second volume of Anu songe Ratnaboli

### Emergence of peer networks

A nu songe Ratnaboli began during the pandemic to address several mental health distress and issues that people were experiencing without a space to express them. March 2024 celebrated the official book launch of its second volume. The book is based on conversations between Dr. Anuttama Banerjee, renowned psychologist, and Ms Ratnaboli Ray, an acclaimed mental health rights activist and the founder of Anjali, a mental health rights organisation. Edited by Anitesh Chakraborty, it features conversations from six episodes of the online program 'Anu-shonge Ratnaboli'.

One of the most significant outcomes from the first book launch and series has been the creation of a whatsapp group where people from different backgrounds have come together to develop a peer support group and network. The launch of the second volume created a platform for this peer network to talk about their own journey with Anu songe Ratnaboli and how it has influenced their lives. It was an opportunity for us to also see the impact of the episodes and how this group organically formed and gradually is moving towards becoming a support network. It has been extremely rewarding.



### Self and the system

### A step towards strengthening Anjali's resilience

year back, Anjali took a significant step towards enhancing the resilience of the organisation after certain internal shifts and changes. An Organisational Development workshop was therefore organised with the whole team to explore the gaps within and reflect on ways to strengthen the capacities of the team and motivate them to combat the obstacles in the path of organisational growth and development. We brought on board Roop and Uma from Changemantras for this process and it has been extremely gratifying and overwhelming at the same time for all of us. The first workshop was a deeply immersive one where the team spent two days in a retreat away from the city, engaged in introspection, dialogue and reflections. This foundation had been laid last year and since then, Anjali has been building on it by moving forward in the path of enhancing organisational resilience and sustainability.

The Senior Management team, a group of five, has simultaneously been going through intensive coaching process in order to build second line leadership in the organisation. The coaching sessions have been instrumental in facilitating positive changes in the team including interpersonal relationships. It has fostered cohesion and motivated SMT members to push for excellence.



However, apart from the above-mentioned immersive exercises and exploration that we engaged in the last year, what has been significant is how it has impacted each one of us as individuals and as part of the system. The philosophy around which this process work has revolved is: "Our experiences of our selves in the world around us, shape the feelings we experience and acknowledge, the thoughts and ideas we carry and edit out and the actions we take or withhold. Together, they define who we are as 'individuals' and as members of communities or systems - at work, home and other settings. This as we may know from personal experience is not altogether a conscious process, nor is it only an outcome of one's will. Who we define ourselves as at any point, also carries with it the aspiration of who we can also be - in the form of latent potential and denied possibilities."

Hence, the central questions we engaged with have been about existence: identity and purpose, nature of systems and contexts, and relationships. The nature of this inquiry is not an 'intellectual' quest but a search for personal 'answers', or a personal philosophy. The quest then is to discover the unique meanings, convictions, choices and directions that are available as, within the individual, resources.

#### 1. How long have you known Anjali?

Uma and I (Roop) have known Ratnabali and Anjali for over 20 years. We've always admired and cherished Anjali's work, its growth, and its innovative experiments and play. While our professional paths did not intersect frequently, we always wished to collaborate in some way.

2. How has this association been over the years? Over the years, our association with Anjali has been one of mutual admiration and respect. Although we did not collaborate professionally much, our shared values and aspirations kept us connected. We eventually saw an opportunity for collaboration when we invited Ratna to be a member of Sanjog's governing body, recognising the intersection between Sanjog's work and Anjali's field of thought and work.

3. Why did you agree to do the OD process with Anjali? The discussion on Organisational Development (OD) began when we invited Ratna for a small workshop organised by Change Mantras in collaboration with Reflexive Lenses. The workshop featured Ashok Malhotra's Existential Universal Mapper, a psychometric profiler for individuals and organisations. This conversation eventually led to Anjali inviting Change Mantras to work on leadership development and culture strengthening. We agreed to accept this invitation because we feel inspired by Anjali's work and saw an opportunity to contribute to its growth. Additionally, we were drawn to the idea of helping the organisation scale deep rather than just scaling up or out, which aligns with our interests.

#### 4. How has this experience been?

This experience has been profoundly enriching. Our initial work with Janamanas transitioned into working with the entire organisation and its leadership. We were particularly moved by Anjali's investment in leadership development among its cadre in Janamanas, a very marginalised population. In an era where leadership consulting typically focuses on the C-suite, Anjali's commitment to building leadership from the bottom up was both inspiring and aligned with our values.



5. Could you share more about your observations over the past year?

Over the past year, we have observed a significant transformation within Anjali. The organisation's focus on leadership development and culture strengthening has fostered a deeper sense of community and purpose. We've seen the positive impact of investing in leadership marginalised groups, which has not empowered individuals but also enriched the organisation as a whole. We also recognise the unique challenges faced by founder-leaders, such as the loneliness of the role. Ratna's commitment to building peerage in the leadership and working with senior management has been instrumental in these challenges. Working addressing someone of her leadership profile has been both intellectually stimulating and morally fulfilling for

6. What are some of the insights that Change Mantras has drawn from its work with Anjali and its SMT?

Change Mantras has drawn several key insights from its work with Anjali and its Senior Management Team (SMT). Firstly, focusing on interpersonal relationships and understanding their implications on role-taking has been crucial. This awareness can create anxiety and tension within the group but also energises individuals to explore and experiment when the process includes structured spaces and time for work. Secondly, leadership development work with grassroots actors, particularly women for whom this is their first professional experience, requires healing spaces and services. These women often face numerous stressors in their families, including economic, social, and emotional challenges. Finally, the willingness of founding leaders to be vulnerable creates a sense of safety within the leadership space. This vulnerability fosters psychological trust in the system and encourages other leaders to believe in the safety of vulnerability, thereby strengthening the overall trust within the organisation.



### Reinstituting Anjali's Sexuality and Mental Health Institute in 2023

Onversations around mental health and sexuality are shrouded in myths, taboo, stigma and misconceptions even today. Moreover, sexuality of people with any kinds of disability has been consistently invisibilised or stigmatized. People with mental health conditions and/or psychosocial disabilities are assumed to either be asexual or hypersexual. There has not been much exploration or research in this field either.

Anjali has worked extensively in the realm of sexuality of those with mental health conditions and/or psychosocial disabilities. The Sexuality and Mental Health Institute was conceptualised and piloted in 2018 as an extension of Anjali's work on mental health and sexuality. The Institute envisioned to provide a platform for such discourses to emerge and inform the creation of such spaces. The aim was to reach out to students, young mental health professionals, medical professionals, lawyers and people working within NGOs, CBOs, donor agencies, etc. to learn and understand more about issues of sexuality and mental health and its intersections so that programs and interventions can be more holistic. The organization aims to encourage thought, study, enquiry and action, by providing a space for discussion, cultivation of ideas, breaking down of notions of stigma- with the penultimate aim of promoting inclusion of sexuality in mainstream mental healthcare services. After 2 consecutive years of SAMHI, we had to take a break due to the pandemic. Participants' feedback as well as experiences of the resource persons from the first two Institutes were used to change the design and content of the third Institute.

In 2023, we were able to reinstitute it. Institutionalizing the course is to bring this discourse into the centre, encourage more players in the field to look deeper into these interlinkages, ensure more explorations and research, develop a knowledge hub to disseminate and change the dominant narrative around it. Given our

experience in the past SAMHIs, we have been able to develop a discourse around mental health and sexuality among the participants by facilitating them to look at the above mentioned from varied lens of law, social, literature, media and technology.

SAMHI 2023 has been able to facilitate stronger sharing of information and cross learnings across sexuality, gender, mental health and psychosocial disability in law, social media, literature, lived experiences, nationally, regionally and globally. By centering conversations around sexuality, mental health and mental illness not just from the lens of violations, protection, danger and marginalization but also from the lens of pleasure, rights and wellbeing. The creation of space has enabled the Institute's participants from different regions to address issues of consent, discrimination, equality, equity and rights in their policy advocacy and program implementation and fostered greater inter-movement dialogues and networking within the Institute as well as beyond.



## Feedback, as shared by participants of SAMHI

The sessions of SAMHI brought out different discourses and dimensions to topics they were familiar with. It enabled them to get a perspective and reflect about their own identities and biases.

In the words of a respondent, "I noticed the silences. I had internalised a lot of taboos and stigma but now I have got rid of those". (Participant, SAMHI)

"Sexuality and mental health are not talked about but are important. Therefore, it is important to bring it together so that people understand the intersectionality of the two". (Participant, SAMHI)

"No one talks about skin, love, touch, personhood but this Institute does. Sexuality is core issue but it is least talked about". (Participant, SAMHI)





The participants of SAMHI universally expressed that the Institutes provided a safe space where they could be "themselves, talk about their experiences without fear of being judged." (Participant, SAMHI). As part of feedback, they have shared their appreciation the faculty being available on site for any conversations in-between sessions. They shared that they felt safe to approach them, talk about their concerns or confusions with confidence of not being reproached or reprimanded.

The Institute provided an opportunity to meet like-minded people who work in the mental health sector. As articulated by a participant, "I got to meet people from similar background, those working on different and diverse issues. I am learning from the participants and finding connections between their work and my organisation's work." (Participant, SAMHI). These networking opportunities were appreciated by all in the post Institute evaluation.



#### Voices of implementors

As shared by a member of the Core Faculty, "Discourse on sexuality and mental health happens in queer world but people should have a composite view of mental health."

The need to bring in diverse professionals including psychiatrists and practitioners in this conversation was acknowledged by all. SAMHI addresses the need to change training, unlearning what is taught and mainstream conversations around sexuality and mental health. This is addressed by bringing in faculty from diverse fields including psychiatrists, practitioners, practitioners, lawyers, academicians and activists. To quote, "The idea is to bring people from different background with broadly similar thoughts and beliefs and make comprehensive." something (Resource Person/Faculty, SAMHI).

As quoted, "SAMHI builds a cohort of people in the hope that someone will do something dramatic. There may be small changes — like you throw a pebble in water — some will create huge waves; some just ripples and some will sink" (Resource Person/Faculty, SAMHI)



### Dreaming an impossible dream

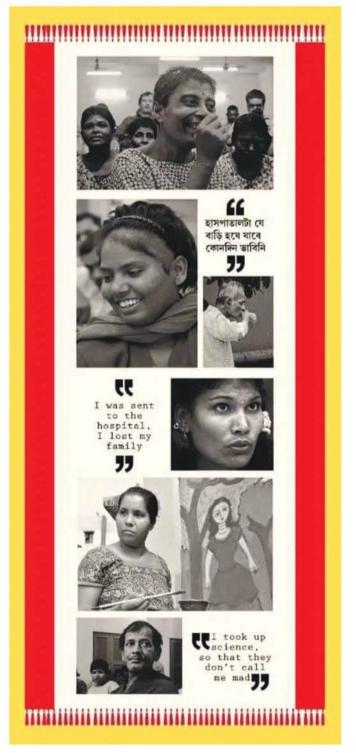
### Mad Stories

# Centering the voices of people with psychosocial disabilities

have always been story tellers. Historically, stories of people with mental health conditions have either been suppressed, subverted or said in a certain way. Most importantly, these stories have never been authentic stories, as narrated by people with lived experiences of mental health conditions or psychosocial disabilities. So, last year, when we received a grant call from one of our long-time ally and funder, Human Capability Fund, to submit a proposal for a unique initiative- Dream the Impossible Dream, we realised this to be an opportune moment to propose 'Mad stories'. 'Madness' and storytelling are deeply connected at many levels. There's a grand narrative, a 'normal script' that one needs to stick to in order to be deemed 'normal'. Once you venture out of it or break the rules of grammar, you're labelled 'mad'. More importantly, losing ownership over one's story is very common among people with psychosocial disabilities. While we tell the stories of others, it is important to acknowledge that much of it can be lost in the process of translation and representation. Stereotypes and stigma shaping the public perception about their entire existence makes it difficult for their 'authentic voices' to be heard. Their stories are usually narrated by other people such as family members, community members, doctors, nurses and social workers. This narration often falls short of being completely 'ethical', thus running the risk of further stigmatising an already stigmatised community. Hence, the idea was to focus on the narratives of people with psychosocial disabilities as told by them and to establish the ethics of listening and interpreting these stories, which is more often than not ignored.













Our dream project intended to create a counter-narrative to the hegemonic discourse of how stories of people with psychosocial disabilities are told, heard and perceived, by lending power to the voices of the global south. The narratives of our constituents will serve as a kind of protest literature as they will visibilise the experiences largely excluded in 'global discourse'. Creating unique narratives around disability, illness and identity lies at the heart of mental health care recovery. Thus, we intend to capture unique human stories and human journeys while remaining true to the ethics of listening, observing and narrating, thus shifting the baton of power and agency from us to the individuals whose 'mad stories' are going to be the protagonist of our project.

In the last one year, we collaborated with a Narrative Practices expert, Raviraj Shetty in order to equip ourselves at changing the way we listen to stories and the way we tell stories of our constituency. Narrative Practices explores narrative ideas and practices in diverse contexts envisioning to nurture collective accountability and possibilities of preferred ways of being. explored during the workshops, narrative practices enabled us to look at problems being rooted in oppressive structures rather than in communities, beings and people's bodies and identities. It further emphasises on how communities and people are experts of their own life and exist in relationship with each other and how we all are performing our stories or being made to perform them and that stories are how we make sense of our experience, of our world and of ourselves. Through the course of our workshops on narrative practices, we have learnt that stories from everyday lived experience help us in co-creating maps to navigate through oppressive systems to exist in worlds of imperfect solidarities.

It has been challenging and has pushed us into questioning ourselves as social workers, psychologists and activists. This project has enabled us to think differently in various aspects of our work as this work has been an extension of our work and not a separate project, per se. It has pushed us to rethink and thus, consider 'ethical listening' as a necessary criterion during any interaction with our participants (Voices), clients (Janamanas) and residents (Pratyay). It has further helped us identify how dominant discourses might be affecting our current work and subsequently make necessary adaptations.

For centuries, 'mad stories' and 'mad literature' have been dominated by the hegemonic ableist discourse that has continued to shape studies around the 'mental illness'. It is here that Anjali realised the need to create counter narratives and a protest literature in order to visibilise the experiences largely excluded in the 'global discourse'.

Thereby, through the course of this project, Anjali seeks to create unique narratives around disability, illness and identity. Here, identity becomes crucial as it bring into fore the various experiences one may have had owing to their identity, be it gender, sexuality, class, caste, religion, ability, poverty, etc. Documenting unique human stories and human journeys while remaining true to the ethics of listening, observing and narrating has been at the centre of our envisioning process.



# Building a continuum of care 7<sup>th</sup> Make a Difference Summit 2024



After 6 years of Make a Difference summit till 2019, we had to halt for a few years due to the pandemic and other internal changes. Finally, in March 2024, we organised the 7th MaD Summit. The Make a difference (MAD) summit is a unique annual event that celebrates Anjali's community of people with psychosocial disabilities who have returned home after years of incarceration and are now living with their families and communities.

The MaD (Make a Difference) Summit celebrates the continuum of care propagated by Anjali for every individual who has been integrated by the organisation's efforts, after several lifeless months or years at government mental hospitals. Participants who are settled in their communities come together to share their experiences of integration. The Summit has been a forum for deposition and resolution of unyielding barriers that hit against our participants.

This year's summit witnessed a gathering of around two hundred and fifty people. The two-day session sought to establish a dialogue amongst participants sharing similar live experiences with psychologists and government stakeholders who were a part of the MaD Summit discussion panel.

We were able to gather about 15 community stakeholders keeping in mind the importance of their role towards building community ecosystems, community safety nets and ensuring social inclusion of this severely marginalised community - discussions on what they can do to ensure the above, facilitated in restoring hope among the participants.

These discussions promised the initiation of a stronger and more personal bond with the system in the near future, thereby bridging the gaps in psychosocial care. The summit also witnessed the channelizing of individual freedom through art, where participants were given the opportunity to go beyond the restraints of society to explore one's individuality.







"I was a part of a Self-Help Group when I first got to know about Janamanas. Back then, Janamanas had just initiated in North Dum Dum, and was providing training to future Community Mental Health Practitioners who would eventually carry out Anjali's objective of creating mental health awareness to the community at large.

Working outside the house, being employed had always interested me, but my luck never favoured me to pursue my dreams; poverty prevented me from pursuing higher degrees, my employment at a small office was cut short, as the company I was working for closed down. I then became a mother and it felt like my aspirations of being a working woman now were completely shattered. But my fate had some other plans...... My journey here in Janamanas started.

In these five years, I have had many learnings, for me every day is a new lesson, a new journey of knowledge. One of the cardinal teachings that Janamanas has given me in these past five years is understanding the importance of keeping myself well. It has helped me grow as a person, break the layers of inhibition I had, and helped me become a better mother.

Most importantly, Janamanas has given me the opportunity to feel my worth; when my clients divulge in me and feel a sense of relief, I feel good, I feel worthful."



How is it for children with parents living with mental health conditions? An exploratory study to understand the needs of such children and adolescents

A njali has been a pioneer in the field of mental health for more than two decades now. Furthermore, owing to our work with incarcerated people with mental health conditions and people seeking mental health care services in the communities, we have been privy to the challenges and difficulties that the children of our constituency, i.e, people with psychosocial disabilities, experience due to stigma and prevalent notions around mental illness.

This is why we decided to explore this space and hence, initiated an assessment study to explore the needs of children of parents who have had or are living with mental health conditions in state-run mental health institutions and/or communities of Behrampore, Purulia and Kolkata, West Bengal. We brought on board an external research team to conduct this study.



Major findings and analysis of this study showcased distinct emotions of insecurity, loneliness, anxiety, fear and anger among these children. Some of the children expressed:

"My father does not take baths, sometimes he keeps wearing clothes, even he urinates on them. The situation in the room is like hell and it is impossible to stay with him in the same room. He often beats my mother and us"

"My father /mother often went out of the house and did come back for several hours and sometimes for a day. I feel very scared and anxious."

As part of the process, the research team had also interacted with the government stakeholders to explore the scope of linkage with available schemes and programmes for the children and the families. There have been mixed responses and the communities still are not sensitive towards the families encountered with mental health difficulties. Which ultimately points towards a wider scope of working closely with these children in the near future. The vulnerable condition of these children made us realise the need to intervene into their lives in helping them secure a better future.

### Repatriation

he repatriation of people with psychosocial disabilities living in state run mental hospitals used to be a complex bureaucratic procedure. It was through Anjali's tireless advocacy that this process has been systematised. In the past year, we have been able to ensure the repatriation of 7 Bangladeshi and 8 Nepali nationals living in mental hospitals across Kolkata and Behrampore. This was conducted through a legal system which involves authorities from both the countries. After being confined in a foreign country for years, these residents were finally able to cross the border reunite with their families with the help of a task force has been formed for the repatriation of women and children.

Sabana and Sumi, though from different parts of Bangladesh, had crossed the borders unknowingly, and were unable to find their way back home. Shocked by the sudden displacement of known territory and the lack of familiarity of the surroundings, was quickly misjudged by the community as being "mad". Since then, Sabana for three years, Sumi for six years have been incarcerated behind the government mental hospital walls.

Brimming with happiness both Sabana and Sumi narrated stories from back home, how much they missed their family, wondering how old their children have now become? However, feeling anxious as well, whether they will be accepted and remembered by their family.

After more than an hour long wait, numerous rounds of checking, biometric updates, the time had come! "We are finally going home, something I thought would only be a distant memory. I would have to cherish," said Sumi. As they lined up to cross the border along with many other immigrants, their eyes started to water, they were not just tears of happiness, but tears that thanked us (Anjali) for becoming their home, when the world was busy calling them "mad"!

"Thank you Didi, take care of yourself, eat well, I will call you when I reach home" Sumi said, just before crossing the border as tears rolled down her cheeks.



### Implementing the Mental Healthcare Act 2017

Independent Discharge

A njali's advocacy efforts have brought into implementation the crucial provision of independent discharge (as mentioned under the MHCA 2017), whereby residents declared as medically fit for discharge can release themselves from hospital by solely their own consent. It has been put into practice since December in Calcutta Pavlov Hospital and thirty residents have been discharged through this process. Anjali has been campaigning for the right to independent discharge for a very long time. This provision helps in strengthening agency, dignity and personal freedom of people with psychosocial disabilities and marks a major departure from the previously existing norms of protection and control.









# Celebrating one year of our journey with Pratyay Elem notun deshe

F rom July 2022 onwards, Pratyay has served as the assisted living facility for 85 residents so far. In July 2023, an event was held in order to celebrate the one-year journey of Pratyay. The idea behind it was to represent the space of expression, freedom, hope and determination by developing art installations that depict their individual journeys as persons living with mental health conditions from an institutional regimented set up to that of a free space. Through the stories that they tell, the event aimed to build awareness about reclamation of their identities, and challenge stereotypes and perception around mental health issues. The event also included musical and dance performances by residents. It was attended by a large number of people including government officials, civil society organizations, print and digital media, friends and allies.





Elem Natun Deshe challenged majoritarian perceptions of normalcy and it was able to take a step towards creating a counter narrative to societal norms and opportunities for social inclusion, to demolish the dominant understanding about people with mental health conditions and thus, to end discrimination.

All the installations curated and designed at Pratyay demonstrated their dreams, aspirations, hopes, hurdles and their daily lives at Pratyay and each of these installations spoke to the audience, engaging them and interacting with them.

The evening was filled with curious and happy faces, content hearts and eyes dreaming of hopeful futures!



### Pratyay's journey towards establishing the rights of people with psychosocial disability to work and live independently

S has its fair share of obstacles and challenges but they are battling all difficulties with unwavering courage. They are being groomed towards building skills required for employment and independent/community living. From the beginning till now 22(number needs to be confirmed) of them have found employment across fields of cooking, nursing, caregiving, movers and packers, office attendant and the BPO sector. Four residents (update) have moved forward in their journey towards independent living.

Our assisted living facility Pratyay touched another milestone in February, 2024, when four residents, along with the support of Anjali, moved out together to live independently in a group. Pradeep Das, Madan Burma, Raju Chowdhury and Pranab Lahiri collectively decided to move out of the hospital, and live together, yet independently in a rented flat. Pradeep currently works in the packing unit of a Printing Press, Raju as a security guard, Madan as a peon in an office and Pranab in Anjali's Dhobi Ghar unit in Calcutta Pavlov Hospital. In their group living, they have gradually become each other's support system. Pranab wakes Madan in the morning so that he can reach work on time. Madan took care of Pranab when he injured his leg, helping in his recovery. Pradeep reminds everyone to maintain health and hygiene, to drink more water during the summer months. Estranged from their families, they have created a solid ecosystem of care and support. Their journey from being residents in a mental hospital to becoming workers and living independently is a remarkably inspiring story.



### পরিবারে না ফিরেও জোট বেঁখে দিন যাপন চার যুবকের

#### क्षप्रकी तादा

সকাল ওটার মধ্যে মুম **6211 थान**, शासा अस व्यक्तिम गाल्या। यक्ति वटत लग्न भारत भिद्रमत बा स्था। भारतदवस চিন্ধা। নিজের মাসমাইনে থেকে সামানা হলেও টাকা বটানো। এ সব অনতে যতটা সহজ, ততোধিক कटिम डेएम्स कारह। कारण, शिर्धामन ধরে মানসিক রোগের চিকিৎসার পরে সুস্থ হয়ে সমারেল মূল লোতে ফেরার এবং স্বাবলম্বী হওয়ার পাঠ निरम्बन धरे ठात युवक। मामा कातरम भतिवादव किरत या क्षत्रात मृटयांश केरमत इसनि।

বিরা কেউ থাকতেন শাক্তসভ, কেউ বা দৃথিনী পার্ক মানসিক হাসপাতালে। একই হাসপাতালের অবাসিক হলেও নিজেদের মধ্যে। আগে দৃত্ত ছিল থানিকটা। চিকিৎসার পরে মূল প্রোতে ফেরার চেইার সেই দৃরত্ব গুড়েছে থানিকটা দরে প্রেউ।

রাজ্য স্বাস্থ্য সফতর, সমাজকল্যাণ

দফতর এবং মানসিক রোগাঁদের নিয়ে কাজ করা কেছাসেবী সংগঠন "অন্তলির সম্মিলিত প্রমাসে ২০২২ সালে করু হয়েছিল জীবন সহায়তা কেন্দ্র "প্রভাষ"। সৃত্ব হয়ে ওঠা আনন মানসিক রোগীকেই সেখানে রেখে এবং কাজের সন্ধান দিয়ে আত্মনির্ভর করেছে প্রভাষ। ক্রিক যে ভাবে ভারা দাঁড়িয়েছিল প্রদীপ দাস, মদন বর্মণ, রাজু টোপুরী ও প্রথব লাহিড়ীর পাশেও।

চলতি বছরের ১১ ফেলফারি থেকে ওই চার যুবক কলকাতার কটিশকুরে একটি হুদাট ভাড়া নিয়ে একসঙ্গে থাকছেন। ২০১৫ পরিবার সালে প্রদীপের size পাভলতে ভটি করে। বর্তমানে नियानगढक একটি ছাপাখানায় প্যাকিয়ের কাছে যুক্ত প্রদীপ। ২০১৯ সালে লুম্বিনী পার্ক মানসিক হাসপাতালে ভতি হন রাজ। তিনিও বর্তমানে সুস্থ হয়ে নিরাপভারকী হিসাবে কাজ वसर्यसा ३०३५ লুম্বিনী পার্ক মানসিক সালে হাসপা ঠালে 2996745 CHEN



একসঙ্কে: নতন ঠিকানার পথে চার হবক। নিজন্ব চিত্র

যায় তবি পরিবার। রাজু এবং
মদনের বাড়ি মধাক্রমে কসবা ও
কটিয়পুকরে। অভিযোগ, পরিবার
তাদের ফিরিয়ে নেমনি। সেই মদন
সক্টদেরের করশামায়ীতে একটি
অফিসে পিয়নের কাঞ্জ কর্ডেন।
বেলঘরিয়ার বাসিন্দা প্রথব
লাহিতীতে কয়েক বছর আগে তরি

পরিবার পাশুলতে বেখে যায়। বাকি তিন জনের মতোই হাসপাতাল থেকে বেরিয়ে প্রতায়ের আবাসিক ছিলেন প্রথব। তিনিও এখন কাজ করছেন।

চার মূবকই জানালেন, রাতে ও দিনের বেলায় তারা বাইরেই খেয়ে নেন। একসঙ্গে থাকতে থাকতে প্রশ্নেরকে সাহায়।
করেন। যেমন, পাছে কাজে থেকে
দেরি হয়, তাই ফনকে গুম থেকে
সময় মতো তুলে দেন প্রথন। আবার
প্রথনের পাছে চেট গাগলে সাগামতে।
সাহায়। করেন মদন। গরুমে বেশি
করে জল থাওয়ার কথা সকলকে
মনে করিয়ে দেন প্রদীপ। আর্থিক
অনাটনে বেশি দূর পড়াশোনা হয়নি।
দেই দূর্য ভূলতে ইংলিশ শিকিং
কোসাঁ-তর বই কিনে অবসর সময়ে
পড়েন প্রদীপ।

চার ছাজার টাকা চাতার সকলে মিলেই পছল করে নিয়েছেন ফ্রাটেট। এই কাজেও পাশে থেকেছে প্রতায়। প্রতায়ের 型でを管 কোঅভিনেটব शक्तिक রাম বলেন, "এই মানুযগুলিকে সমাজের মূল জোতে ফেরাতে গিয়ে দেখেছি, সমাজ এদের উপরেই निकास्त श्रमान कतात मास ठालिएस দেয়। পাশে দাঁডানোর দায়বছতা সীমিতা অখচ, এই CHMICH মানুষগুলিই একে অন্যের পাশে मीपाटम्बन, यञ्ज निदम्बन। এकमदम থাকতে থাকতে একটা বোঝাপড়া তৈরি হয়েছে ওঁদের। এটাই আমাদের প্রান্তি।"

মানসিক প্রাপ্তা আন্দোলনের कभी तक्रावणी ताम कानाटकन, মনোসামাজিক অসুস্থতা পেরিয়ে একার রোজগারে স্বাস্থ্যসম্মত মাথা दर्गांकात काश्रंगा शास्त्रमा कठिन কয়েক জন মিলে একসঙ্গে থাকলে খনচটা ভাগ হয়ে যায়। যাঁনা একসঙ্গে থাকবেন, পরিবার থেকে প্রত্যাখ্যাত इ क्याम (मीध वजवार्जन वााभारत আস্থা ছিল কম। আর সেটাই ছিল চ্যালেঞ। তার কথায়, "फटन उन्हें घारमत जनाय मन द्वेटन থাকার সম্বাবনা নিয়ে সন্দিদ্ধ ছিলাম আমরা। আবাসিকদের নির্ভর করেছিলাম। একটা ভাবনা পর্যন্ত পৌছে দেওয়াই আমাদের কাভ ছিল। বাকিটুকু ভারাই করেছেন। সমস্যা इटल निटक्स्या कथा बटलएक्स. কখনৰ বগড়াৰ ক্ষেত্ৰেন। বঁৱা যে निटक्षताई निटक्ष्टमत नावका कटत নিছেন, সেটুকুই আমাদের উদ্দেশ্য 16011"



### A Glance at Our Quantitative Impact 2023-2024

We are currently directly working with about 175 participants in all 4 hospitals of WB

We have hosted 73 residents in Pratyay this year

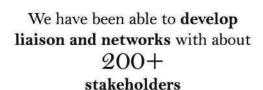
We have been able to indirectly impact about 1900 residents in all 4 hospitals of WB



We have been able to reintegrate 159 residents to their homes and families

Janamanas has been able to provide psychosocial support to 602 clients through talk listen talk

clients through talk listen talk therapy in communities we work in



We have been able to reach out to about 65,000 people in the communities all across the country

We have been able to facilitate independent discharge of 30 residents from all 4 hospitals of WB

Our Director has contributed about 15Post editorials on

mental health this year

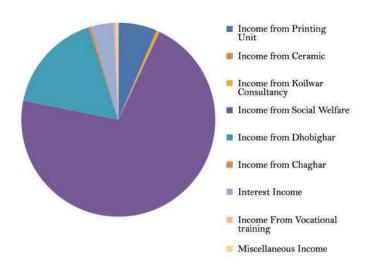






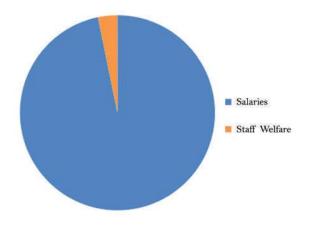
# A Glimpse of Our Financial and Audit Reports

#### UNRESTRICTED INCOMES FY 2023-24:



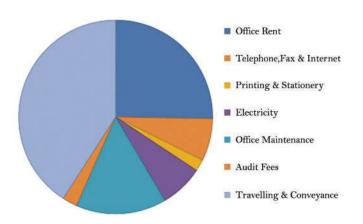
Sl. no	Unrestricted Incomes	Amount	
1	Income from Printing Unit	₹ 1,159,598	
2	Income from Ceramic	₹ 28,149	
3	Income from Koilwar Consultancy	₹ 73,396	
4	Income from Social Welfare	₹ 12,831,997	
5	Income from Dhobighar	₹ 3,054,487	
6	Income from Chaghar	₹ 76,242	
7	Interest Income	₹ 678,280	
8	Income From Vocational training	₹ 75,058	
9	Miscellaneous Income	₹ 55,300	

#### TOWARDS STAFF:



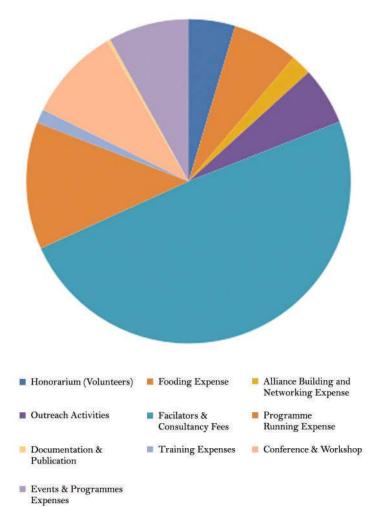
Sl. no	Towards Staff	Amount
1	Salaries	₹ 10,162,048
2	Staff Welfare	₹ 335,820

#### OVERHEADS:



Sl. no	Overheads	Amount
ī	Office Rent	₹ 1,124,000
2	Telephone,Fax & Internet	₹ 314,707
3	Printing & Stationery	₹ 86,504
4	Electricity	₹ 320,884
5	Office Maintenance	₹ 671,645
6	Audit Fees	₹ 109,060
7	Travelling & Conveyance	₹ 1,818,673

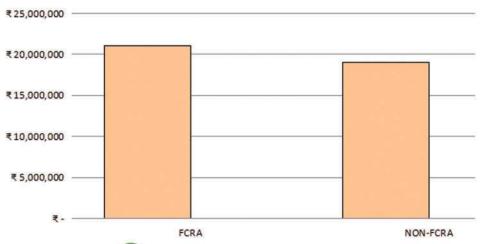
#### PROGRAMME EXPENSES:



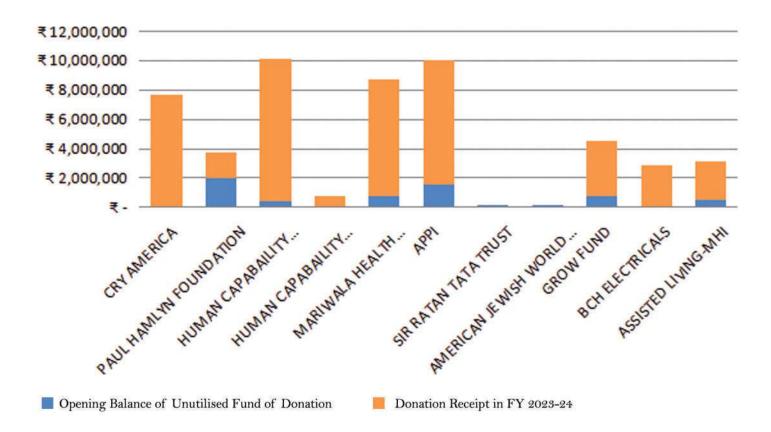
Sl. no	Programme Expenses	Amount
1	Honorarium (Volunteers)	₹ 1,621,902
2	Fooding Expense	₹ 2,293,219
3	Alliance Building and Networking Expense	₹ 718,828
4	Outreach Activities	₹ 2,006,680
5	Facilators & Consultancy Fees	₹ 17,184,897
6	Programme Running Expense	₹ 4,424,534
7	Training Expenses	₹ 489,653
8	Conference & Workshop	₹ 3,262,961
9	Documentation & Publication	₹ 114,866
10	Events & Programmes Expenses	₹ 2,809,460

#### DONATION UTILISED:

Sl. no	Name of Donors	Donation Utilised during the year
1	FCRA	₹ 21,079,822
2	NON-FCRA	₹ 19,088,156



#### FUNDS AVAILABLE:



Sl. no	Name of Donors	Opening Balance of Unutilised Fund of Donation	Donation Receipt in FY 2023-24	
1	CRY AMERICA	-	₹ 7,673,654	
2	PAUL HAMLYN FOUNDATION	₹ 1,998,648	₹ 1,763,456	
3	HUMAN CAPABAILITY FOUNDATION	₹ 444,822	₹ 9,681,714	
4	HUMAN CAPABAILITY FOUNDATION (DREAM PROJECT)	2	₹ 760,000	
5	MARIWALA HEALTH FOUNDATION	₹ 816,933	₹ 7,938,678	
6	APPI	₹ 1,579,123	₹ 8,435,599	
7	SIR RATAN TATA TRUST	₹ 179,255	8	
8	AMERICAN JEWISH WORLD SERVICE	₹ 136,311	壁	
9	GROW FUND	₹ 788,192	₹ 3,735,494	
10	BCH ELECTRICALS	2	₹ 2,895,118	
11	ASSISTED LIVING-MHI	₹ 529,277	₹ 2,611,640	

### Our Board of Trustees

Name	Board Position	Country (where they are based)	Affiliated Organization & Designation
DEBASHIS CHATTERJEE	TRUSTEE EMERITUS	INDIA	CONSULTANT PSYCHIATRIST
RATNABOLI RAY	FOUNDER & MANAGING TRUSTEE	INDIA	ANJALI, FOUNDER & MANAGING TRUSTEE
PAROMITA CHAKRAVARTI	TRUSTEE	INDIA	PROFESSOR, DEPT. OF ENGLISH, JADAVPUR UNIVERSITY
KALPANA KAUL	TRUSTEE	INDIA	DEVELOPMENT CONSULTANT
RUCHIRA GOSWAMI	TRUSTEE	INDIA	FACULTY MEMBER, NATIONAL UNIVERSITY OF JURISDICAL SCIENCES
RANJINI MUKHERJEE	TRUSTEE	INDIA	EDUCATOR, DIRECTOR, REACH
ANIRUDDHA DEB	TRUSTEE	INDIA	CONSULTANT PSYCHIATRIST



### **Our Fellow Travellers**

#### RATNABOLI RAY

Founder & Managing Trustee

#### SANTANU SAHA

Head Finance & Accounts

#### KATHAKALI BISWAS

Head (Janamanas)

#### PIYA CHAKRABORTY

Head (Voices)

#### SUKLA DAS BARUA

Senior Project Manager (Voices)

#### SATYAJIT MAJUMDAR

Project Manager (Lumbini Park Mental Hospital - Voices)

#### **BISWAJIT PATI**

Project Manager (IMC,Purulia - Voices)

#### SANANDA GUPTA

Project Manager (BMH, Behrampore - Voices)

#### ROHIT MUKHERJEE

Manager Finance & Accounts

#### ANINDITA CHAKRABORTY

Case Support Manager (Kolkata - Voices)

#### TANUSREE DASGUPTA

Project Manager (Janamanas, North Dumdum)

#### SWARUPENDRA NATH ROY

Case Support Manager (District - Voices)



#### SRIJITA SEN

Psychologist

#### PRIYANKA GUNIN

Junior Manager Accounts and HR

#### **DEEPJYOTI SARDAR**

Junior Manager Accounts and Admin

#### **ROHINI BOSE**

Documentation Associate

#### **RIYA GHOSH**

Project Coordinator (Janamanas, Purulia)

#### SHARMISTHA SARKAR

Project Coordinator (Janamanas, Behrampore)

#### RAJESH CHOWHAN

Office Supervisor

#### **RAKHI DUTTA**

Office Assistant

#### PAMPA SINGHA ROY

Project Assistant (LPMH - Voices)

#### **BAPI DEY**

Project Assistant (Dhobighar)

#### **SOMA CHAKRABORTY**

Project Assistant (Behrampore - Voices)

#### TUSHI MAJUMDAR

Project Assistant (Pavlov - Voices)

#### PRASENJIT MANNA

Project Assistant (Pavlov - Voices)

#### MONALISA SEN

Project Assistant (Purulia -Voices)



#### **DEBARATI SASMAL**

(Dhobi Ghar)

#### PRASANTA KAR

(Dhobi Ghar)

RIPA SARKAR

(Cha Ghar)

ABHIJIT KUMAR RAY

(Pratyay)

ABHIJIT SENGUPTA

(Pratyay)

MINA ROY CHOWDHURY

(Pratyay)

**SUBHAM MAJUMDER** 

(Pratyay)



### Glimpses of Our Journey This Year













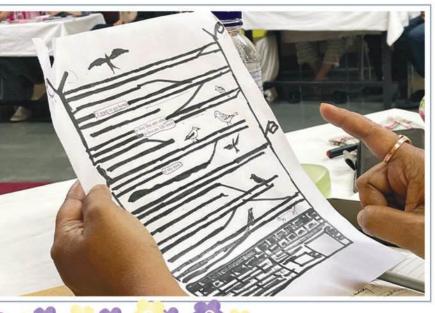


































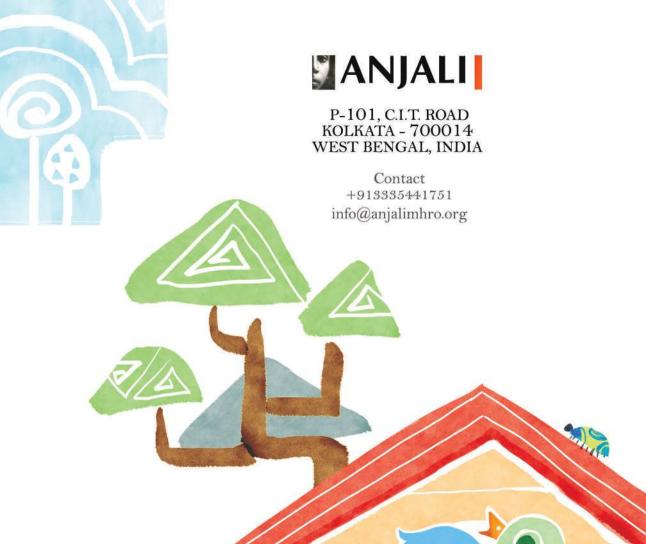


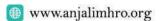












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Anjali MHRO

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Kathakali Biswas

Supported by

Piya Chakraborty and Rohini Bose

Supervision

Ratnaboli Ray

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MetricFeed Private Limited (aniteshmetricfeed2021@gmail.com)