

nirantar trust
A Centre for Gender and Education

30
Years of Feminist Education

ANNUAL REPORT

2022-2023

OUR VISION



Education is a feminist issue.



Nirantar works with feminist pedagogy and practices to develop collective knowledge and resources about the lives of girls and women in India. We make direct field interventions, build capacities, develop feminist leadership, create educational resources, and conduct research that is deeply rooted in the lives of marginalised girls and women. Nirantar has been actively involved with the women's movement since its inception in 1993.



democratise access to power through education, especially for marginalised girls and women in India

build feminist leadership through educational interventions



explore and engage with content and pedagogy from a feminist perspective



Foreword from our Director

The year 2023 marks 30 years of Nirantar's 'being' and 'doing'. As a feminist resource centre we strive to connect action with research, the field with policy, rural with urban, and digital with offline to impact discourses on gender, sexuality and education. We are committed to co-creating feminist knowledge, pedagogies and praxis; building individual and institutional capacity at the grassroots; mentoring feminist leadership; centring the voices of the marginalised; and envisioning change through creative and sustainable processes in the continuous pursuit of social justice.

1993 was the time when the socio-political landscape of our country was transforming, but education, especially adult women's education remained peripheral to the concerns of the contemporary women's movement. It was in this context we decided to engage with the questions of education as a political and feminist issue. Knowledge and its creation are controlled by patriarchal forces, and access to it is structurally denied to those marginalized on the basis of gender and caste. Nirantar not only acknowledged that questions of identity are inherent while creating empowering educational opportunities for women from marginalized communities but it also developed feminist pedagogies and knowledge from the standpoint of learners.

Driven by a common vision and passion, what started as a group of five, is today a collaborative caravan of thousands of rural women, girls and youth from marginalised communities, hundreds of organisations, and everyone who has ever been a part of Nirantar. In our life of three decades, we undertook much research, challenged many traditional concepts, raised new questions and sought their answers. Today as we reminisce about Nirantar's journey, or as we would rather like to call it, Nirantar's 'journeys', we are remembering all our co-travellers, friends, partners, supporters and communities that held us, challenged us but also stood by us in our joint struggle for justice and equality. Understanding and co-creating knowledge from a feminist perspective, as a process and outcome, has been the center of our work and will always be. We only have gratitude to express for this collective strength.

I am pleased to present Nirantar Trust's Annual Report (2022-2023) as an opportunity to share our work and achievements as well as an initiation for you to engage with our work.

In solidarity,

Archana Dwivedi

Executive Director, Nirantar

Nirantar strives to achieve the following outcomes through its various interventions that range from field-level interventions to building capacities of other organizations to research and evidence building to impact larger discourse of development.

- 1. Engendering Education and Learning**
- 2. Impacting Discourse from a Gender and Sexuality Lens**
- 3. Co-creating Feminist Knowledge and Pedagogies**
- 4. Strengthening Grassroots Institutions and Building Feminist Leadership**

It dates back to back when the first batch of adult women were trained to acquire literacy in Banda. Panchayat elections were taking place in the village and Dalit women were to vote for the first time since they had turned literate. Watching them standing in the queue to vote, their teachers were brimming with joy to witness them put their signatures this time instead of their thumb impressions against their names. Much to their dismay, the women sustained the practice of using their thumb impressions, paying no heed to the newly acquired literacy. Upon probing into the cause of their deed, the women stated, "How could they possibly have signed in front of so many upper caste people? Will they not get offended?"

This was a wake-up call for us! We realised that what we had been doing to empower these adult rural marginalised women was just not enough. The inflow of education amongst the marginalised communities is not as 'natural' and 'given' as it seems for the privileged masses. The harsh reality is that to some people, education still feels like something more than their natural right, something more than they deserve. Mere literacy without a sense of 'leadership' is truly of little help in the kind of entrenched social set-up we function. The realisation that women need leadership to assert their education and literacy and make meaning of their education then made 'building leadership' a default mode in which we worked with marginalised women and young girls, be it in the form of teachers who become leaders of their communities or in the form of federation leaders who are asserting their leadership to address gender-based violence, assert their rights and entitlements and build their institutions at the grassroots level.



1. Engendering Education and Learning

Women's and Girls' Literacy and education lie at the base of Nirantar's inception. The aim was to attain empowerment through education with a revised sense of what is included within the indices of empowerment. We perceive education as learning that enables learners to take control of their lives and think for themselves. It can be a medium for fulfilling one's potential as a human being, understanding one's right to autonomy, accessing information, critically examining one's lived realities in relation to the structural conditions obstructing their autonomy, and duly participating in decision-making. Otherwise, education is of little use to women, as it is to all those outside the field of power who have historically been denied access to education. The aim is also to expand the horizons of consequences of attaining literacy and education; to explore the avenues of entertainment and virtually exist in a world beyond their own. The key constituencies of our educational intervention consist of **adolescents and young people** under our work area '**Young People's Education**' (YPE) and **rural adult women** from marginalised communities under our work area '**Women's Literacy, Education and Empowerment**' (WEE).

'Young People's Education (YPE)

There is a lack of empowering educational opportunities for the young population, especially the never-enrolled and dropout girls from marginalised communities. Most girls who drop out early from education are denied all kinds of training, learning or employment opportunities. As an after-effect of the COVID pandemic, this vulnerability has heightened multifold. Our interventions with young people in urban resettlement areas are as follows:

- a) **Parvaaz Adolescents Centre for Education (PACE)** for 15-20-year-old out-of-school girls. Currently, we are running 15 PACE centres directly across **Delhi, Haryana and Jharkhand**. It is an 18-month academic course where the objective is to build and strengthen their literacy (Hindi language) and numeracy skills, along with themes such as Science, Body, Resources, History and Civics.
- b) **Tarang** centres in **Delhi** for 10-14-year-old out-of-school girls and boys.
- c) **Resource Centres** for school-going 9th to 12th grader girls in Mewat, **Haryana** and **Jharkhand** to strengthen the overall learning experiences of the learners along with basic orientation on gender and sexuality.

- Our reach amongst the Adolescents and Young People

Learning Centre	Demographic	Locations (s) and the number of centres	Current outreach
PACE	Out-of-school adolescent girls	Delhi (6) Jharkhand (5) Haryana (4)	551
Tarang	Out of school very young adolescents	Delhi (4)	166
Resource centres	School-going adolescent girls	Haryana (3) Jharkhand (3)	180
Technical support to 2 organisations - SAKAR and BUDs	Out-of-school adolescent girls	Bareilly (4) Delhi (2)	240
Overall direct reach (of one cycle)		31 centres	1137

A large part of 2022-23 was spent launching the 3rd phase of the learning centres for young people, where we expanded our project to new community areas and with new partner organisations on a larger scale.

- **Film-making with young learners**

After doing the workshops and field recording with learners around the theme of ‘paani’, The Third Eye team worked with Nirantar to edit and compile the existing videos recorded by the learners, and uploaded the ‘paani film’ on their portal to demonstrate the idea of filmmaking with learners - what does it take to make your own short film, how do these very young adolescents form a story on their daily life struggles with water.

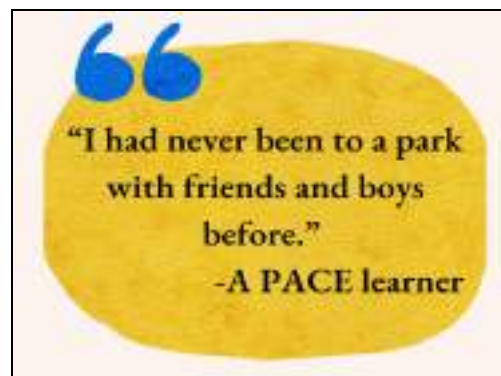


<https://thethirdeyeportal.in/nirantar-video/paani-ki-kataar/> (Link to the ‘Paani’ Film)

Claiming the outdoor space

Acknowledging the significance of mobility, exposure to outdoor spaces, and claiming public spaces in building the self-confidence of very young adolescents, we planned sports, picnics and exposure visits during the course period. Many girls shared that they had never been to any park

with friends before. It was exciting and fulfilling to see them explore public spaces. Both girls and boys started to play together, which they cannot do otherwise in their localities.



Training and Capacity building of teachers

Capacity building of our field team members and partner organisations is central to our work directed at engendering education and learning through centralised training, perspective building, weekly input sessions, residential training and reflection sessions. Emphasis is placed on the **mental health** of the teachers, mobilisers and learners, which was exacerbated during the pandemic. Regular counselling bore positive impacts. Additionally, to improve our structural understanding, experts were invited to strengthen teachers' and facilitators' capacity and impart their feedback on the curriculum.

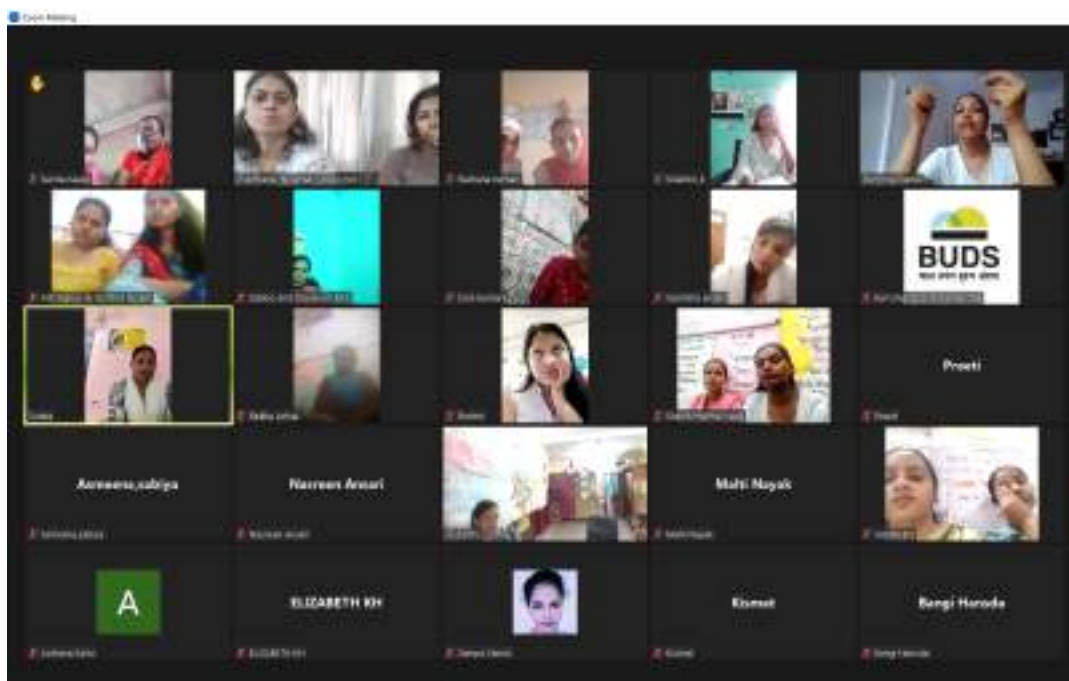
We conduct multiple trainings during the year for the teachers, mobilisers and staff of partner organizations. Following are some of the key trainings done last year

- **YPE Foundational training (September-October 2022)**

It was held separately in Delhi for the Delhi-NCR and Mewat teams, and in Jamshedpur for the Jharkhand team.

- **Weekly inputs and Monthly meetings**

We started the weekly input sessions in May and have covered numerous topics since then - letter writing, report writing, case study writing, body theme, tools and activities for the centre.



The UMMEED Programme:

In 2022, over 600 underprivileged girls, already enrolled in far-off government schools, were identified, surveyed and selected for joining UMMEED centres- alternative learning platforms running in 21 locations across 7 districts in Bihar. These girls who are enrolled in these centres find it difficult to pay for transportation to attend the classes regularly. The connections between high early marriage rates and years in school are obvious. Many girls have reported delays in their marriages due to their enrolment in UMMEED centres. It also serves as a window of exposure to the outer world. Walking half a Kilometer from their home to the centres is a joy and relief from household chores.

Engagement with the Government to strengthen the education system

This year we expanded our stakeholder base by actively **engaging with different Governmental bodies and policy interventions and liaising with CSO members**. An MoU with the Bihar government is underway to work with the District Institute of Education and Training (DIET) and government schools. Nirantar trained 306 DIET primary school teachers in Gaya, Rohtas and Kimur.

- (a) To expand Nirantar's presence in Bihar and to deepen the engagement with CSOs, a **round table meeting** was conducted **with CSOs (16 organisations)** working in different parts of Bihar on various issues including education. It was the first time that gender and education were discussed in a collective CSO space in the context of Bihar.
- (b) Under our **Education Champion Network Project**, consultations were organised with school-going adolescent girls in 8 intervention districts of Bihar in collaboration with Federation leaders, Kishori Manch leaders, and Grassroot Education Champions (GECs) to launch a **Postcard campaign**, wherein pre-printed postcards were sent to the Chief Minister incorporating demands/suggestions for school-going Kishoris/ girls and demanding an extension of the Right to Education Act. A remarkable total of 2,300 girls actively participated in this campaign, making their voices heard and their aspirations known.
- (c) The **Delhi Commission for Women** contacted Nirantar to understand our work with women and girls. Upon visiting a PACE centre and meeting some alumni, they invited Nirantar to open 20 PACE centres in different resource-deprived locations in Delhi. An MoU with them is underway.

Adult Women's Literacy, Education and Empowerment (WEE)

With the onset of the digital revolution in India, mere literacy no longer sufficed for empowerment. The state of digital literacy in rural India laid bare the grave challenges of



marginalised rural women in accessing digitalised public-private services, and livelihood



spaces. Lack of basic literacy impedes women from dealing with digital processes. But despite the challenges, women showed overt interest and

willingness to learn digital tools and devices. Against this backdrop, the **Applied Digital Literacy (AppDiL) programme** was launched under our programme head ‘**Women’s Literacy, Education and Empowerment**’ (WEE) to make Literacy and Digital Literacy go hand-in-hand for non, neo and semi-literate women. It was tweaked and customised as per the needs of the semi and neo-literate women.

We are working with semi-literate women who are also part of the women's federations in three districts of Bihar - Kaimur, Rohtas and Gaya, and with non-literate women in the Pratapgarh district of UP. While literacy centres run for 3 months for semi-literate women. For neo-literate women, they are for 6 months. Our total reach amongst the adult women learners is shown in the table below:

Village Covered	99
Women Impacted	3010
Trainings Conducted	2
Teachers and Supervisors Trained	42



Initially, the AppDiL programme for non-literate women was conceptualised for a period of 18 months. Later the programme was tweaked and customised as per the needs of the semi and neo-literate women. For semi-literate women, the AppDiL was launched in 3 districts (Rohtas, Kaimur and Gaya) of Bihar for 3 months each. We also initiated AppDiL for neo-literate women in Pratapgarh, Uttar Pradesh for 5 months.

From December 2021 to November 2022 we implemented 3 batches in each district with semi-literate women in Bihar, and from December 2022 onwards we changed our initial strategy to start 9 centres for non-literate women in Gaya for a period of 12 months, accordingly followed by training for teachers to equip them with the pedagogy for teaching non-literate women. An exposure visit was organised for the teachers from Kaimur and Rohtas. Between October 2022 to March 2023, we conducted and consolidated the third and fourth batches of our programme. We did a review and reflection on the completion of one year of Bihar’s AppDiL programme with the first batch of neo-literates in Delhi. We also organised a Digital Saksharta Mela in Kaimur and Rohtas.

Teachers’ Training and Exposure Visits

We conducted a four-day training followed by mock sessions on the pedagogy of language and numeracy for the teachers, where we oriented teachers with the word pedagogy and the activities that could facilitate teaching language and numeracy.



In AppDiL, one of our focal areas is to ensure consistent learning through opportunities for discussions, training, and **exposure visits**. Our supervisors from Rohtas and Kaimur went for a 2-day exposure visit to the fields of Pratapgarh to experience and observe their parallelly running AppDiL programme, where they discussed their challenges, achievements, and best practices within work.

"I think I have actually become successful in life now. I have taught how to use smartphones, oxymeters, thermometers, weighing machines, calendars, calculators, ATM cards, and pregnancy kits to over 70 women. It changed my life as well as theirs." - A teacher from Bihar literacy centre

- **Digital Saksharta Mela**



On February 9th and April 20th, we organised a *Digital Saksharta Mela* (Digital Literacy Fair) in Bhagwanpur block in Kaimur, and Shivsagar block of Rohtas, Bihar respectively to extend a fun and learning platform for women, where they can get together, have fun and share their learning experiences. Several fun activities and games were organised, such as

Nukkad Nataks (street plays), quizzes on literacy, numeracy, and digital skills, and Phad (a type of play). External guests like Saraiya Panchayat's Pradhan and some government high school teachers also shared their views in their respective contexts during the Mela.

Impact of the AppDiL Programme:

Running AppDiL has taught us, that when literacy is linked with the interventions to address livelihood and microfinance through digital literacy, there is a qualitative difference in their impact. When women have access to and knowledge of digital technologies, their inclination, and interest in literacy increases. It also fills women with a newfound confidence in operating technology.



The newly germinated/enhanced confidence of the women reflects not just in their work, but also in their persona, lifestyle, and decisions in both their public and private lives. They reportedly feel more empowered, less dependent, more mobile, and more confident with a greater sense of collectivity than before attaining digital literacy. Following are a few translated (Hindi to English) excerpts of interactions with teachers and learners mentioned in an attempt to reflect the progress and impact of our work in the public/private lives of the women associated.



“Whoever makes fun of me now for going to the literacy centre, I get back to them. I ask them questions, quiz them and nobody ever knows the answers to what the normal human body temperature or pulse rate should be. I tell them that the actual knowledge is imparted only at my centre. They should also sit in my classes sometimes.”

“My phone is my personal possession. I do not wish to share it with anyone.”

Community Level Leadership Development: Adult Women’s Education and Empowerment, and Young People’s Education

We have established an expansive **network of teachers, mobilisers and coordinators** who have constituted our learning centres for young people and adult women over the years. We are in the process of developing a network of resource teachers who can share, exchange ideas and innovate while working in the learning centres.

Arti from Gaya admits that the time she should have spent learning in school went into bringing up her younger siblings and managing the house after her mother's early demise. Forced to drop out in Grade 2, she used to crave a change to go back to school. Much to her surprise, her dream came true at the age of 30. She enrolled herself in the digital literacy centre of her village despite the social opposition to it.

Her husband used to send her money every month from Mumbai, which she would withdraw using her Adhar card. One time, the Bank took her thumb impression but informed her that the link had failed and hence money could not be withdrawn. Just then, she received a debit message on her phone and proved to the Bank that the money had been withdrawn. Soon thereafter, she was handed over her money.

She then spoke to other women about it, who admitted that the Bank link had failed multiple times for them as well, causing the Bank to charge them money to check the status and then give them money. Arti suggested they carry a registered mobile number so that they could read the message on the phone when the money is deducted from the account. And for that, learn to read messages on the phone first.

“My learners once told me that a man comes to collect Rs. 500 each from them every 7-10 days to repair the transformer in their area. I called an electrician to get the transformer checked, who told me that the man pull a wire every now and then, and goes around cheating people. I collected my women with me and went to call him out. After much struggle and receiving personal threats, he owned up to his wrong deeds and does not dare to engage with my women anymore. Whenever he sees me around, he greets me with his head held low. I feel very proud.”

Arti's story and the above excerpt reflect the ongoing journey of women when they attained digital literacy. Not only are they no longer afraid of digital tools, devices, and institutions and what their family and locality might think of them, but they also take pride and pleasure in becoming the voice of other women amidst multiple instances of perpetrated injustices. Not just literacy, but they also stand opinionated on the practical aspects of gender roles, sexuality, and patriarchy. The digital literacy centres are also very important, a space created exclusively for women.

2. Impacting Discourse from a Gender and Sexuality Lens

As an organisation that has worked and sustained in its field for 30 years, Nirantar’s work has impacted the discourse in multiple ways and phases. Our research work since its inception, from the “Textbook Regimes” (2005), to the quantitative study examining literacy and power within Self Help Groups (2007) to the Landscape analysis of Early Child Marriage in India (2015), the beauty of Nirantar’s contribution to the development discourse has been the new learnings that it has laid bare from the ground, whether it is to state that microcredit is really not enough to ensure women’s empowerment; or to establish that the root cause behind child marriage in India is not poverty but the gender and sexuality norms. The intent has always been to make the learnings of the research reach the people who matter and the people who can utilise these learnings to make their work more impactful. Hence dissemination of the study and engagement with the discourse after conducting the research has been as important as conducting them. In the spirit of evolving and contextualising our presence in the needs of the present times, we have followed the spatial shift of the discourse to impact it right where it exists today - the online/digital world. To populate the digital and curb the deep deficit of open source and bilingual resources needed to navigate the new parameters of knowledge and access, Nirantar works online in the face of **‘The Third Eye’ Portal**, within the intersections of gender, sexuality, violence, technology, and education to create a feminist learning platform for educators, teachers, grassroots workers, policymakers, researchers, and self-directed learners of all ages in rural, semi-urban and urban India.

(1) LEARNING RESOURCE CENTRE (LRC)

- In November 2022, under our programme head *‘Learning Resource Centre’*, we held the second edition of our advanced course on sexuality **“Looking in, Looking out”** (henceforth referred to as LILO) in Goa. It focuses on exploring sexuality in ways that recognize its non-binary messiness, especially through the lens of the psyche. The key sites of exploration include age (including ageing), caste, love, kink, and feminism. It emphasizes experiential and embodied ways of learning, to find a language where vulnerabilities, confusions, and the irrational can become an everyday part of exploring, thinking, and talking about sexuality.
- In March 2023, Nirantar in partnership with the International Centre for Research on Women (ICRW), UNESCO and American Jewish World Services (AJWS_ hosted a dialogue at **CSW67, New York,**



titled “**Feminist Conundrums of Working on Men and Masculinities: Global Perspectives**”. This event emerged from a two-year study undertaken by Nirantar and ICRW (supported by the ALIGN Network) on exploring feminist approaches to men and masculinities. The study pointed towards multiple debates, tensions, and dilemmas among feminists, where they caution against the risk of feminist work being ‘hijacked’ by men and masculinities work, to reinforce, rather than challenge patriarchy. These tensions (along with our experiences from the training spaces) also reflect a lack of structural and pedagogical engagement with the socio-political category of masculinities, especially in a neo-liberal development context. Held in this context, it was attended by over 200 people with speakers from South Asia, Africa, the Middle East, UN agencies and global academics. It has been a turning point for Nirantar to imagine its research on masculinities.

- In the past two years, Nirantar has consistently provided **resource support** to seven donors, which include international donor agencies, CSR, and philanthropic institutions. Through these donors, we have reached out to close to 200 NGOs working in different states of India on various thematic areas. This is multiplying our impact towards influencing the development discourse from a lens of gender and sexuality, not just at the level of implementing organizations, but also at the level of funding policies and practices.
- We have designed and delivered **high-quality training in Hindi** to 40 CSOs in the past year. We continue to be one of the few organisations that are committed to capacitating karyakartas on gender and sexuality, leading to consistent uptake among CSOs, who continue to invite us to train their karyakartas or nominate them for our courses.

(2) THE THIRD EYE

- **Dissemination Workshops:** Through workshops, we have taken the material that we create at our ‘*The Third Eye*’ Portal, to university departments and colleges in UP, Delhi and Maharashtra. We have also shared this material with grassroots organisations like Doosra Dashak and Mahila Jan Adhikar Samiti. We designed 2 interactive workshop modules on Labour and Desire from a gender perspective for college audiences, which were very well-received. While video content worked very well with all groups, the longer podcast listening sessions were less impactful in workshop settings. Following this, we redesigned our workshops to focus more on TTE’s own pedagogic processes of the creation of knowledge and forms of learning materials.

In September 2022, we took these redesigned workshops to undergraduate and postgraduate classrooms in Mumbai, where we encountered students with the concepts of gender, power, patriarchy, caste and time-use as important variables in understanding

issues of labour, and introduced three kinds of forms of visual documentation of lived experiences of labour: personal/biographical narratives, documentaries and research. We also introduced a text interview and encouraged the students to explain their readings of it along with emerging issues. This format worked excellently. The students were curious about how our movie ‘Raat’ was scripted and observed important ideas of voice, agency and ownership. They also expressed interest in learning the ways in which they could document their observations. The audio content produced by the DEs was particularly well-received. For example, Vikas’s story on love elicited many responses about common experiences from men in classrooms and organisations.

- **Republication:** In the reporting period, “The Third Eye” articles were republished by Youth ki Awaaz, The News Minute, Behanbox and Junputh. Our Hindi articles have gained increased traction in this period, with an audience base of approximately 50,000 readers and a new English audience of about 1 lakh.

- **Website Analytics:** The total number of users of the English website of “The Third Eye” is 18,861. The top-read articles during this period include 1. *Hiding Behind Language*, 2. *Wasteland*, and 3. *What is the Rigour of Your Compassion?*
The total number of our Hindi website users is 3,556. Our unique page views, as well as the number of users on the website, have doubled over the last reporting period. Our top-read articles are all from our mentored co-creation processes: 1. हमारा हिसाब कौन देगा?, 2. मेड इन बेलदा: रूमी, दीदी और उनका परिवार, and 3. “किस बच्चे ने कास्ट सर्टिफिकेट अभी तक जमा नहीं कराया है.”

3. Co-Creating Feminist Knowledge and Pedagogies

The idea of **co-creating knowledge** and building **alternative learning opportunities** for those who have been left out of the mainstream has always been at the core of our engagement. This is how we started and we have continued working towards it for 30 years. In these three decades, we have only evolved in our approaches and intentions.

(i) Material Creation: Young People's Education

During the pandemic, despite the increase in usage of online learning, learning material and curriculum for young people suffered from multiple lacunae: the style of teaching was



non-interactive and the restrictions and violence girls faced in accessing digital tools were overlooked. Hence in the reporting year, the focus was on **digitalising the existing PACE Curriculum** and conducting workshops with school-going students. Striving for greater efficiency, we re-created our curriculum content with more emphasis on scriptwriting and illustrations.

Furthermore, to enhance the interface of our **E-learning portal** and make it more accessible, we designed the wireframe and incorporated interactivity features on our website/app. Parallely, we are developing standalone **picture storybooks** out of our case studies collected over the years.



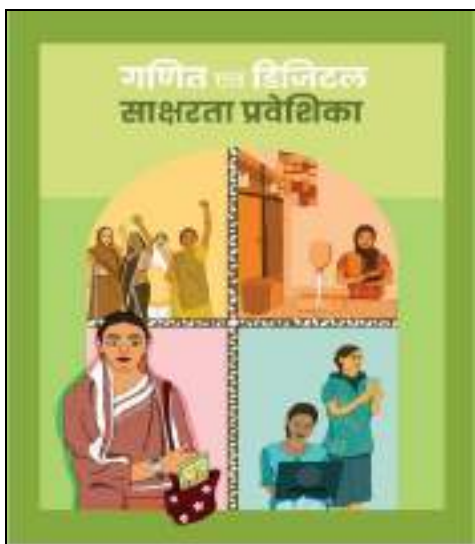
(ii) Part Two of the Stree Shiksha Series: Learning Resource Centre

In 2021, Nirantar began working on a series of video essays called “Stree Shiksha”, which attempt to foreground the role of women in the history of education by focusing on the lives of those who have challenged the norms

of womanhood. In January 2022, we released the second instalment of this series through the life stories of six women from the 13th to 18th century, who were – Sant Soyarabai, Atukuri Molla, Lalded, Rani Abakka, Sahifa Banu, and Shek Rangrezin. Their fascinating histories as saints,

spiritualists, authors of epic texts, governors, military leaders, painters, and poets bring forth to us the different ways of looking at what constitutes knowledge.

This video series is a one-of-its-kind resource that can support various learning, educational and capacity-building spaces in critically looking at history and education from the lenses of gender, caste, class, and sexuality, and in furthering the conversation on power relations in knowledge production. In the future, we imagine this series as a travelling exhibition to engage with teachers, educationists, learners, and adult women in rural and peri-urban areas to engage with ideas of feminist education and knowledge from the margins.



(iii) Numeracy and Digital Primers for Adult Women: Women's Education and Empowerment

It was realised while running the AppDiL programme in Bihar that most women, both teachers and learners, had forgotten the basic numeracy skills while they were already struggling with digital learning. To cater to this need, we developed a 'Numeracy and Digital Primer' in December 2022. It consists of practice questions, along with a detailed explanation of their solutions, for establishing foundational

numeracy-related concepts and capabilities. Acknowledging the need of digital literacy in the present times, the Primer also provides digital literacy and financial literacy-related questions and solutions to the readers.

(iv) Produced Films and Published Materials: The Third Eye

Between March and October 2022, we consolidated and published all the remaining pieces from *The Third Eye's* longest-running edition—**City**. We selected a new cohort for TTE's **Education** edition and the EduLog mentorship surpassed the TravelLog productions in terms of depth and range of material produced. The Hindi original pieces specifically, travelled very far and have led to new opportunities (PhD seats/fellowships) for the mentees.

'**Raat: Nighttime in Small Town India**', The Learning Lab flagship documentary has travelled to over 20 festivals and screenings in India and overseas. It received the Gender Sensitivity Award at the Dharamsala International Film Festival and is now in competition at the IDA Awards, in Los Angeles.





It generated varied conversations at different platforms—from film festivals to universities and other public screenings. This film, for us, stands as an example of employing arts-based pedagogy from a feminist lens to shift the narrative around public spaces, gender and safety. People seem to connect to the voices expressed in the film in personal ways. The film has also helped foreground debates on personal and public notions of space and time and what creative transgressions, such as the act of women and men filming at night, can lead to.

the theme of Education—“फ से Field, श से Shiksha”—emerging from their lived experiences and imaginations of education in their own context. Each episode offers an insight into education while opening its connections to caste, health, technology, and sexuality. It got featured on the leading podcast platform, Suno India.

By January 2023, the DEs developed an audio series of 10 stories on



Under the EduLog programme, we also produced the following videos/films: (a) Rituparna Neog from Assam takes us inside their **community library in Jorhat** in a walkthrough video and shares their experience of setting up the library and what it means for the community, as part of our series Teacher Talks; (b) Rituparna Pal, a classical dancer shares her journey of **unlearning dance while calling out Brahmanical practices** of the form that control and police the body and expression; © ‘**Age of Learning**’, a short documentary from Nepal that follows two adult learners in their 50s going to primary schools to continue their education.

Nirantar Radio concluded the ‘**Ekal In The City**’ series in October 2022 with an episode featuring the Ekal Mahila Sangathan from Marathwada. This episode was further written about by Madhuri Adwani in Times of India and subsequently led to a book deal on Ekal in the City by Speaking Tiger.



We also collaboratively produced a 3-episode podcast series with Partners for Law in Development (PLD). ‘**Mera Chashma, Mere Rules**’ brought 4 girls—between the ages of 18–20, hailing from different religions, regions and social and familial setups—to discuss the range of adolescent experiences which seldom become the subject of policy discussion.

4. Strengthening Grassroots Institutions and Building Feminist Leadership

Leadership building was never an articulated goal for Nirantar’s educational interventions. It emerged as a need of the adult women and girls from marginalised communities we started off our work with, and hence a revelation for us, and is now an inherent component of all our endeavours. We learnt that women need to assume a sense of leadership in order to assert their education.

In the ways ‘leadership’ demonstrates and flows out within our work, we also break apart from the linear conventional conception of ‘leadership’ that is of only a certain kind, unfolding within a certain space and sphere of life. For an adult Dalit woman to decide to educate herself and execute her right to reflect as a ‘literate’ woman in front of Upper Caste, upper-class village folks is also an exemplar of leadership assertion.

(1) Strengthening Grassroots Collectives

Our key functions are to **(a) strengthen grassroots women’s collective institutional capacities** in terms of systems and human and financial resources to create self-governed and professionally managed feminist organisations that uphold democratic values of equality and inclusion; **(b) Building perspectives, knowledge and skills** on issues of gender, sexuality, and women’s rights and entitlements, and **systems** like Nari Adalats to effectively respond to gender-based discrimination and violence; **(c) Building feminist leadership** among grassroots women from Dalit, Adivasi, and religious minority communities; **(d) Nurturing and supporting community model (Nari Adalat) for resisting GBV; and (e) Building leadership among adolescent girls** through spaces like *Kishori Manch*s for creating a second line of leadership for federations. Currently, the grassroots collectives are working with 8443 adolescent girls mobilised into 367 Kishori Manchs across 30 Blocks in Assam and Bihar.



- **Coverage and outreach (May 2023):**

No of States (Assam+ Bihar)	No of districts and Blocks	No of federations	No of Mahila Samoocha-s/ Members	No of adolescent groups/ Members	No of Nari Adalats/ Cases	No of girls being supported for higher education
2	10/30	10	1706/25470	367/8443	30/1951	138

The impact of our work in terms of changing the situation/position of targeted population/advocacy targets) has been tremendous. It has also led to an **increase in grant resources** for women’s grassroots collectives. A few indicators of the same are as follows:

- **Visible institutional support, recognition and increased footfall for Nari Adalats**

Our sustained campaigns against GBV for the last 3 years with thousands of women, men, boys, and girls from over 1000 villages have shown positive changes in the mindsets of men and boys, who now acknowledge the right to lead a violence-free life, and in turn, creates a supportive institutional outlook against violence. Nari Adalats have also seen an increase in both the attendance of men and the number of reported cases by women (150% more). One of our partner federations has also been invited by the Police station to run a Nari Adalat in the Police compound.

- **Strong pool of Women’s Rights Defenders at the grassroots:**

The story of Yamuna Das, a 29-year-old Hindu woman from Lokra Buragan village of Sonirpar District, is a classic case of complexities that follow when a single woman exercises her sexuality and leads a life of her choice. Orphaned at a young age, she faced numerous challenges growing up. Upon being abandoned by her husband, Yamuna along with her two young sons starts working in a lodge as a helper and finds solace in a childhood friend Rajesh, leading to a tumultuous unconventional relationship that serves them immense societal judgment, criticism and ridicule. Deceived by Rajesh’s family and abandoned at the village Pradhan’s house, Yamuna wrote an application to the Nari Adalat and Gaoon Pradhan seeking help. Despite Nari Adalat’s intervention, Rajesh’s parents refused to accept Yamuna. Supported by Nari Adalat, Yamuna approached the police to seek justice for herself and her children. The case was investigated, leading to Rajesh’s arrest and subsequent release on bail. In court, Yamuna demanded her respect and the return of the savings Rajesh had taken from her, vowing not to withdraw the case despite pressure from multiple fronts. The decision of Nari Adalat to support Yamuna also faced much opposition. Yamuna’s choice to engage in another relationship as a mother of two was questioned. Her pursuit of justice and respect showcases the importance of organizations like Nari Adalat in safeguarding the rights of women. While the case is still ongoing, Yamuna’s determination to keep at it is an inspiration for others facing similar challenges. The case serves as a reminder of the complexities involved in addressing societal norms and the need for continued efforts to promote gender justice and empowerment.



From defunct and on the verge of disintegration, these federations have built themselves as Feminist women's groups with democratic functioning, rotational leadership, consensual decision-making, transparency in managing project funds, equal opportunity, and a strong voice for women's equal rights. 310 in number across two states and 31 blocks, they provide the needed foundation for planning and executing various interventions. Working as first-stop contact for the survivors, the confidence and skills of Nari Adalat members in dealing with the cases have also increased significantly, apparent in their engagement with external stakeholders.



Our partner federations have faced numerous challenges in their fight and resistance to Gender-Based Violence particularly sexual crimes against women and girls. This story is a classic example of apathy, bias and bigotry displayed by those entrusted to protect women, survivors of sexual abuse. 16-year-old Ruby Kumari was sexually abused by her 27-year-old neighbour Vikas Singh in March, 2023. Caught on the spot, he was taken to the Panchayat President to be handed over to the Police. The Panchayat President along with the prominent members from Ruby's and Vikas's community met to decide Vikas's Fate. Fearing the subsequent disrepute, it was decided to not publicise the incident. Vikas was released with a warning. Ruby's family, on the other hand, had to face much greater aggression and was advised to avoid reporting such incidents that would defame Ruby and cause trouble in finding her a groom.

The decision of the Panchayat didn't go well with Ruby's aunt who was an old member of the Federation. She discussed the matter with the Federation leaders, and they encouraged her to go to the Police and file an FIR against Vikas. Learning of this, Vikas started threatening Ruby's family of assaulting her again. Seeing him drunk and hurling abuses many villagers caught him and called the both the Help Line and Child Line Vikas was arrested, but only to be released the very next day. The Police, Panchayat and community members became hostile to Ruby's family and federation members. Such an attitude from those who are entrusted to provide safety and protection to women takes their fight many steps backwards.

- Mobilization of Adolescent Girls:

The formation of adolescent girls' village-level collectives has been Nirantar's key approach in its work with adolescent girls. Leveraging on our learnings, over 4500 girls mobilized into 160 groups of adolescents, we brought in some fundamental changes in our approach to girls' mobilization:

- (a) As part of a pilot action research, we initiated **Intergenerational Dialogue between Kishories and Adult women** in Assam and Bihar to unpack the connections and gaps



between different ways of seeing, being and doing of two different generations in different contexts, locations, situations and positions.

- (b) **Evidence-Based (Thematic) Focus** – we attempted to locate and reframe our discourses in alignment with the prevailing status of girls and women as per the concerns highlighted within NFHS 5 and

NCRB 2022 reports. Child sex ratio, son preference, dowry deaths, crimes against women and health and nutrition became our focus of engagement with the girls. The state campaign against child marriage also provided impetus to our work with girls on this issue.

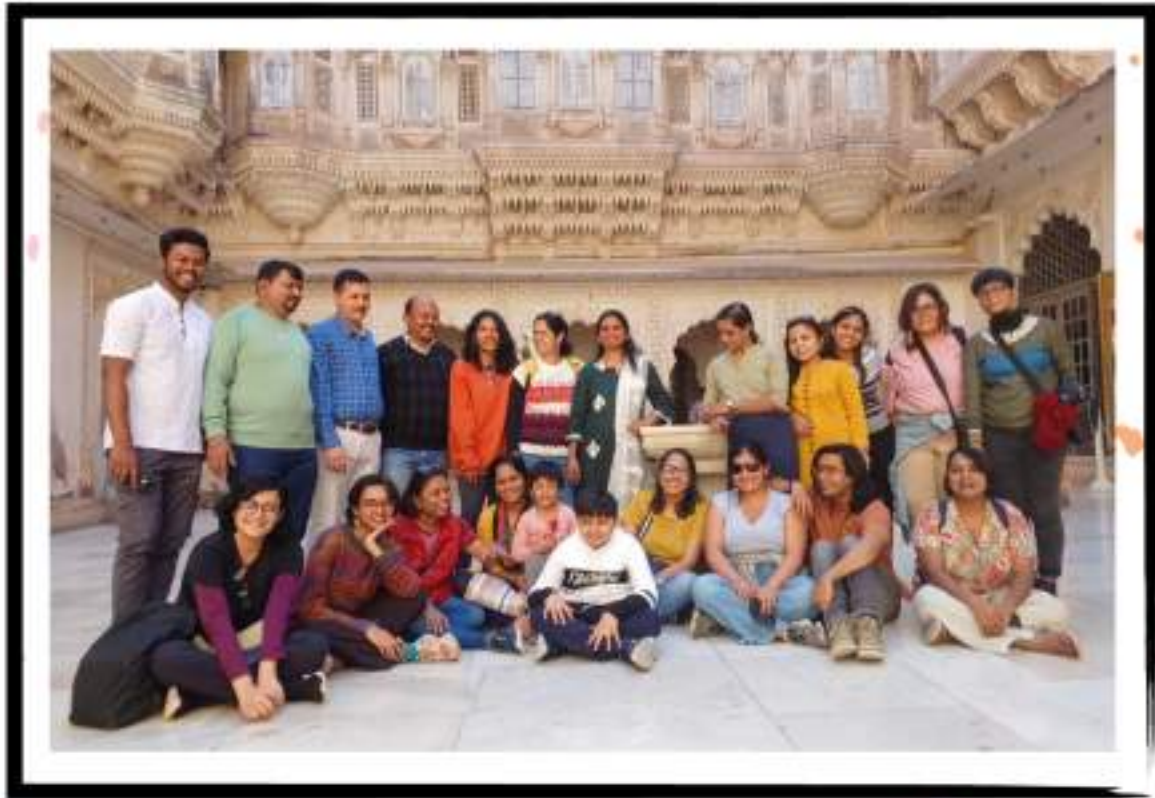
We noticed immense progress in the ability of girls to exercise life choices and actively raise their concerns, ideas, and solutions on public platforms.

- (a) After three years of rigorous discussion on the issues of health, nutrition, and rights, there is a stark change that has come about in attitude towards **menstrual blood** and taboos attached to menstruating girls/women. There is a social resistance against taboos, by and large, and a positivity towards one's menstruating self.
- (b) While there is a long way to go, groups of adolescent girls have come forward in support of minor girls who were being forced to leave their education and get married. To avoid **early marriage**, many girls have resisted through concrete steps like informing the federation members and getting teachers and others to intervene in the families. They have learnt to resort to seeking sympathy from various stakeholders, without letting their families get harassed by legal and enforcement agencies.
- (c) **Sexual harassment** in public streets is one of the common issues that the girls name in close safe circles, but hesitate to raise as a universal problem in collectives. This particular issue has gained the most attention in the due course of time, and girls have not only started acknowledging it but have acted against the perpetrators.

- (d) They started questioning and resisting the **unequal treatment of girls** by the **school authorities**. **Equal access** of girls and boys to playgrounds and sports accessories, access to and availability of functional toilets for girls, and a gender-neutral attitude by teachers etc. are some of the issues raised by girls. The girls have pressured the schools to **comply with RTE** and every child's right to equal opportunity irrespective of their caste, gender, class and culture.
- (e) The policy shift on the **age of marriage** and its intended vision towards altering young women's overall status garnered plenty of **reflections from young girls** during our discussions and workshops. It emerged as a popular view that increasing the age of marriage alone will not bring any significant change in the status of girls. Rather, access to better opportunities, nutrition and change in social mindset towards girls, gender roles, safety and security of girls from street harassment, sexual violence in public places, quality education and nutrition, and provisions of scholarships for higher education are the factors that need execution. We learnt that every girl aspires to quality high education. They see job-oriented education as a window to a life with dignity and free of violence.



ANNUAL RETREAT



OUR CO-TRAVELLERS

ai
action india



Azim Premji
Foundation



BUDS
बाल उमंग दूरय संस्था



Empower



GREEN | CONSUMER PRODUCTS

HCL
HCL FOUNDATION



NON-TRADITIONAL
LIVELIHOODS NETWORK

PACE



SAKAR

unicef



COMPUTATION OF TOTAL INCOME

NAME OF ASSESEE	:	NIRANTAR TRUST	St at us	:	AOP Charitable
ADDRESS	:	B-64, 2nd Floor Sarvodaya Enclave New Delhi-110017	PAN No.	:	Trust AAATN 3233E
			Ward No.	:	DIT(E) Range -II
			A. Y.	:	2023-2024
			D.O.J.	:	19.07.2000

Income during the year As Per Income & Expenditure			9,78,38,851.83
TOTAL	(A)		9,78,38,851.83
Application of income during the year As per Income & Expenditure A/c			6,66,14,-
Accumulation u/s 11(G) as per Form 10			968.04 1.66,
Accumulation upto the extent of 15%			00,000.00
			TOTAL (B) 6,46,368.78
TAXABLE INCOME (A - B) -			9,71,92,483.05
			TDS 2,00,113.00
			REFUND 2,00,113.00

Since Trust has complied with the provision of section 11 & 13, it is entitled to exemption under section 11.

Bank Details:-

Bank	:	HDFC Bank Ltd.
Branch	:	Safdarjung Development
A/c No.	:	Area 00321000127061
MICR Code	:	110240004
IFSC Code	:	HDFC0000032

MINISTAR TRUST - NEW DELHI
Balance Sheet as on 31.03.2023

LIABILITIES		B.S.D.		ASSETS		B.S.D.	
Fixed Assets Fund				Fixed Assets			
To the extent of Fixed Assets			24,75,180.00	As per Schedule "A"			24,75,180.00
Current Fund			26,49,186.00	Current Assets			
				TDH with Bank of India	99,78,325.18		
				Other Bank - Bank of India	18,22,708.00		
				YDN - NCM FDR	2,52,52,311.82		3,88,54,535.00
General Fund				Current Liabilities			
As per last year	1,51,98,858.78			Bank of India SBI A/c	698.00		
Add: Excess of Income over Expenditure	12,28,234.32	1,48,49,314.10		Bank of India SBI A/c	1,43,43.56		
				60210130000010	18843.157		
				State Bank of India A/c 1759			
Unspent Project Balance				Security Deposit	44,151.23		
As per last year	2,08,643.49			TDS Recoverable FY-2022-23	1,26,808.00		
Add: Excess of Income over Expenditure	44348.29	5,08,61,852.88		Advances / Payable	25,558.00		4,86,25,626.78
	25,638.47				3,44,036.00		
				SEC Account			
				Cash	13,704.00		
				Bank	22,63,827.38		
				TDS Recoverable	3,88,023.44		
				TDS Recoverable FY-2022-23	1,24,555.00		
				Security Deposit	1,25,080.00		
				Program Advances/Payables/Inpans	4,292.00		35,08,363.00
TOTAL			7,08,64,733.18	TOTAL			7,08,64,733.18

Abhinav
For MINISTAR TRUST



Place: New
Delhi On 31.03.
2023

For K. K. Sharda & Associates
Chartered Accountants
FKN08236M

K. K. Sharda

(K. K. Sharda)
Prtg.
M.No.26487
UDIN:2306047608 V01118



SIBANTAD TRUST - NEW DELHI
Schedule of Fixed Assets As on 31.03.2023

S. No.	Particulars	As on 01.04.2022	Balance 1 Half	Balance 2 Half	Wd. W/o.	Total	Rate of Dep.	Depreciation	As on 31.03.2023
PC Account									
1	Furniture & Fixtures	1,00,821.00	31,170.00	74,570.00	0.00	1,00,821.00	10%	25,628.00	2,34,729.00
2	Photocopier Machine	4,858.00	0.00	0.00	0.00	4,858.00	15%	729.00	4,130.00
3	Chair	16,000.00	0.00	0.00	0.00	16,000.00	15%	2,400.00	14,152.00
4	Computer & A.	1,48,708.00	70,601.00	0.00	0.00	1,38,307.00	40%	48,136.00	1,32,263.00
5	Accessories	9,624.00	0.00	28,080.00	0.00	37,624.00	15%	5,544.00	34,080.00
6	Refrigerator	4,98,308.00	1,81,200.00	1,89,184.00	0.00	8,48,692.00	10%	1,11,913.00	3,38,773.00
7	Office Equipments/LED TV	1,96,715.00	0.00	9,080.00	0.00	2,05,795.00	15%	36,000.00	1,75,023.00
8	LCD Projector / LED TV	18,09,698.00	1,33,752.00	1,62,781.00	0.00	13,76,231.00	40%	5,17,006.00	8,58,295.00
9	Laptop/Desktop/Printer	1,221.00	0.00	0.00	0.00	1,221.00	15%	183.00	1,038.00
10	Fax Machine	28,338.00	0.00	0.00	0.00	28,338.00	15%	3,961.00	22,987.00
	Motor Cycle				0.00				
	Sub Total	31,28,591.00	5,82,715.00	4,03,461.00	0.00	28,14,567.00		7,76,800.00	21,94,779.00
NON PC Account									
1	Furniture & Fixtures	93,858.00	0.00	34,062.00	0.00	1,18,512.00	10%	19,018.00	1,07,894.00
2	Computer & Accessories	11,029.00	0.00	0.00	0.00	11,029.00	40%	4,412.00	6,617.00
3	Office Equipments / LED TV	47,892.00	0.00	9,080.00	0.00	56,972.00	15%	7,658.00	49,033.00
4	Air conditioner & Splitter	12,383.00	0.00	0.00	0.00	12,383.00	15%	1,940.00	18,441.00
5	Generator	8,718.00	0.00	0.00	0.00	8,718.00	15%	1,458.00	8,260.00
6	Refrigerator	3,899.00	0.00	0.00	0.00	3,899.00	10%	389.00	3,510.00
7	Camera	14,496.00	0.00	0.00	0.00	14,496.00	15%	2,174.00	12,522.00
8	Laptop	47,414.00	80,752.00	0.00	0.00	1,07,566.00	40%	43,027.00	64,539.00
	Sub Total	2,42,582.00	80,752.00	35,862.00	0.00	3,04,196.00		68,079.00	2,38,621.00
	Grand Total	33,68,973.00	4,72,805.00	4,37,123.00	0.00	35,38,961.00		8,85,781.00	24,75,188.00

MSRANTAR TRUST - NEW DELHI
Income & Expenditure Ac for the year ending 31.03.2023

CASH DIBIT		DEBIT		CREDIT	
Dr. Account				Dr. Account	
American Jewish World Services (AJWS)	25,81,242.54			American Jewish World Services (AJWS)	17,80,567.08
American Jewish World Services (Lalitpur Field)	18,52,846.08			American Jewish World Services (Lalitpur Field)	21,37,200.08
CCPD	3,18,580.00			CCPD	38,53,831.80
Empire net	20,84,453.00			Empire net	48,89,140.08
Ford Foundation	1,41,54,013.80			Ford Foundation	1,40,18,033.80
ISPL	43,36,090.00			ISPL	31,48,230.00
Makia Fund	38,81,347.00			Makia Fund	78,71,803.25
Moran Trust	85,30,029.00			Moran Trust	1,40,45,000.00
Paul Hamlyn Foundation	36,36,241.00			Paul Hamlyn Foundation	40,40,000.00
Schwab Charitable	47,34,710.00			Schwab Charitable	1,35,08,000.00
TSH	2,72,282.00			TSH	11,18,265.32
Gift Program / Other / Reimbursements	30,86,114.20	5,25,81,890.84		Gift Program / Other / Reimbursements	16,38,895.08
				Bank Interest on SB Ac started on FDRs	6,01,423.48
					4,55,070.00
					1,06,290.48
N/ML/FC Projects				NFC Account	
NCL Foundation	42,26,30			NFL (Aam Prang)	
AMR (Aam Prang)	5,80,933	1,36,30,112.88		Bank Interest (AMR)	1,287.00
	1,20,742			FDR Interest Savings Account started on FDR's NCL	4,63,146.00
				Bank Interest (NCL)	2,63,81.80
					18,15,000
Success of Income over Expenditure		2,89,89,809.47			5,02,210.88
Sub-Total		60,89,230.32		Sub-Total	9,81,08,230.32
Grants Programme					
Publication, Administrative Cost	4,15,564.50	4,19,304.50		Bank Interest on SB Ac	58,547.80
				Interest on FDRs	8,14,822.36
				Technical Services	258,800.00
				Other Receipts, Subscriptions & Publications	4,17,468.86
Success of Income over Expenditure		12,80,274.32			14,49,899.02
Sub-Total		1,64,85,600		Sub-Total	16,49,899.02
Grand Total		67,63,881.82		Grand Total	1,74,34,881.82

Abhimanyu
For MSRANTAR TRUST



For R. K. Sharda & Associates
Chartered Accountants
FBN 005228V

R. K. Sharda



R. K. Sharda
Prac.
M.No.08087
UDM 2308484782WV01175

Place: New
Delhi D. No.25-
79,2003

INDANTAR TRUST - NEW DELHI
Receipts & Payments A/c for the year ending 31.03.2023

RECEIPTS	DRP	DEBITMENTS	CRP
FC Projects		FC Account	
Opening balance		American Jewish World Services	
American Jewish World Services (AJWS)	1,180,957.80	American Jewish World Services (AJWS)	25,61,342.64
American Jewish World Services (Lalitpur Field)	21,87,265.80	American Jewish World Services (Lalitpur Field)	18,52,845.00
CCFD	36,55,851.80	CCFD	31,85,805.00
Empower	69,89,569.80	Empower	33,64,484.00
Ford Foundation	1,46,16,033.00	Ford Foundation	1,41,55,071.80
ICFI	31,46,136.80	ICFI	43,06,883.00
Makala Fund	70,71,805.20	Makala Fund	38,51,567.00
Manan Trust	1,42,46,000.00	Manan Trust	85,06,829.00
Paul Hensley Foundation	43,42,620.80	Paul Hensley Foundation	38,36,940.00
Schwab Charitable	1,58,08,990.00	Schwab Charitable	47,04,716.00
TDF	11,96,995.24	TDF	2,72,282.00
TDF Program / Other reimbursements	16,86,665.80	TDF Program / Other reimbursements	39,95,114.28
Bank interest on SB AC	631,425.45		
Interest on FDRs	4,55,576.80		
		Closing balance	
		Cash	599.00
		Bank of India A/c 8816	1,43,56,198.43
		State Bank of India A/c 1758	1,37,44,191.34
		Security Deposit	1,25,808.00
		FDR with Bank of India	98,78,825.18
		Sell Bond - 80	16,22,708.00
		TDS Recoverable FY 2022-23	48,598.00
		Advance/Recoverable & Adjustable	3,49,138.00
Sub-Total	9,77,88,762.86	Sub-Total	4,02,27,281.94
NON-FC Projects		FC Account	
Opening balance		ICL Foundation	40,26,985.68
ICL (Asian Prorgj)		ICL (Asian Prorgj)	85,67,287.62
Bank interest (MPP)	1,262.80		
TDF Interest (Swapp) Account	442,146.80		
Interest on FDRs-HCL	26,841.80		
Bank Interest (MCI)	10,050.80		
Bank Interest on SB AC	59,547.84		
Interest on FDRs	8,14,622.00		
Technical Services	2,58,899.00		
Other Receipts, Subscriptions & Publications	4,17,468.95		
		Closing	
		Balance - NPC	
		Program	13,704.00
		Bank	22,63,827.34
		FDRs	2,52,52,411.12
		TDS Recoverable	3,28,823.66
		TDF Recoverable FY 2022-23	1,54,555.00
		Security Deposit	1,25,808.00
		Advance/Recoverable & Adjustable	4,258.00
Sub-Total	4,22,05,746.25	Sub-Total	2,81,52,291.12
Grand Total	14,00,44,509.11	Grand Total	13,49,34,905.30

For R. K. Sharda & Associates
Chartered Accountants
F No. 089/228 M

Abhimanyu
For INDIANTAR TRUST



R. K. Sharda

R. K. Sharda
Prop.
M.No. 088867
UDIN:2305484780WYS1118



Place: New Delhi
Date: 26.11.2023



**Any part of this report may be used with an
acknowledgement of the source.**

**For more details about Nirantar's work please contact us
at:**


Nirantar Trust

B-74, 1st Floor, Sarvodaya Enclave, New Delhi-110017.

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Website: www.nirantar.net

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