

nirantar trust
A Centre for Gender and Education



Annual Report 2023-2024

OUR NEW VISION & MISSION

Nirantar is a feminist resource centre working in the space of gender, sexuality and education, to strengthen feminist leadership, create knowledge and pedagogies, and promote transformative education for social justice. We make direct field interventions, build capacities, 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.



Build and strengthen feminist grassroots leadership and institutions focusing on women and girls from marginalised communities



Strengthening and expanding gender transformative educational interventions from a feminist lens and integrate digital as a structure of power



Harvest Nirantar's learnings and insights to impact the development discourse with a focus on new spaces, groups and resource agencies

DIRECTOR'S NOTE

Dear Reader,

I am happy to present annual report 2023 - 24 to you. This has been a productive and path-changing year for us as we embarked on the journey of developing a strategic vision of Nirantar for the next decade. Nirantar in its history of 30 years has always paused at important junctions to look at the relevance of its work and plan for the future, based on that moment. This year too, on turning 30, we undertook an exercise of reviewing the current work and strategised for the future. This pause has been critical to think about organisational development and our processes which has given us time and space to re-engage with our work.

In addition to this we also created spaces for conversations on young people, sexuality, feminist leadership and grassroots women's movement. We brought together multiple stakeholders, artists, theatre performers, researchers, digital creators, archivists and field workers on one platform to share and learn from each other on pedagogy, ways of doing, learning and creating knowledge that are feminist.

Our own interventions in the field on young people's education and sexuality have complimented our work with grassroots feminist leaders. These intergenerational engagements forged solidarities across regions, languages, gender and sexual identities.

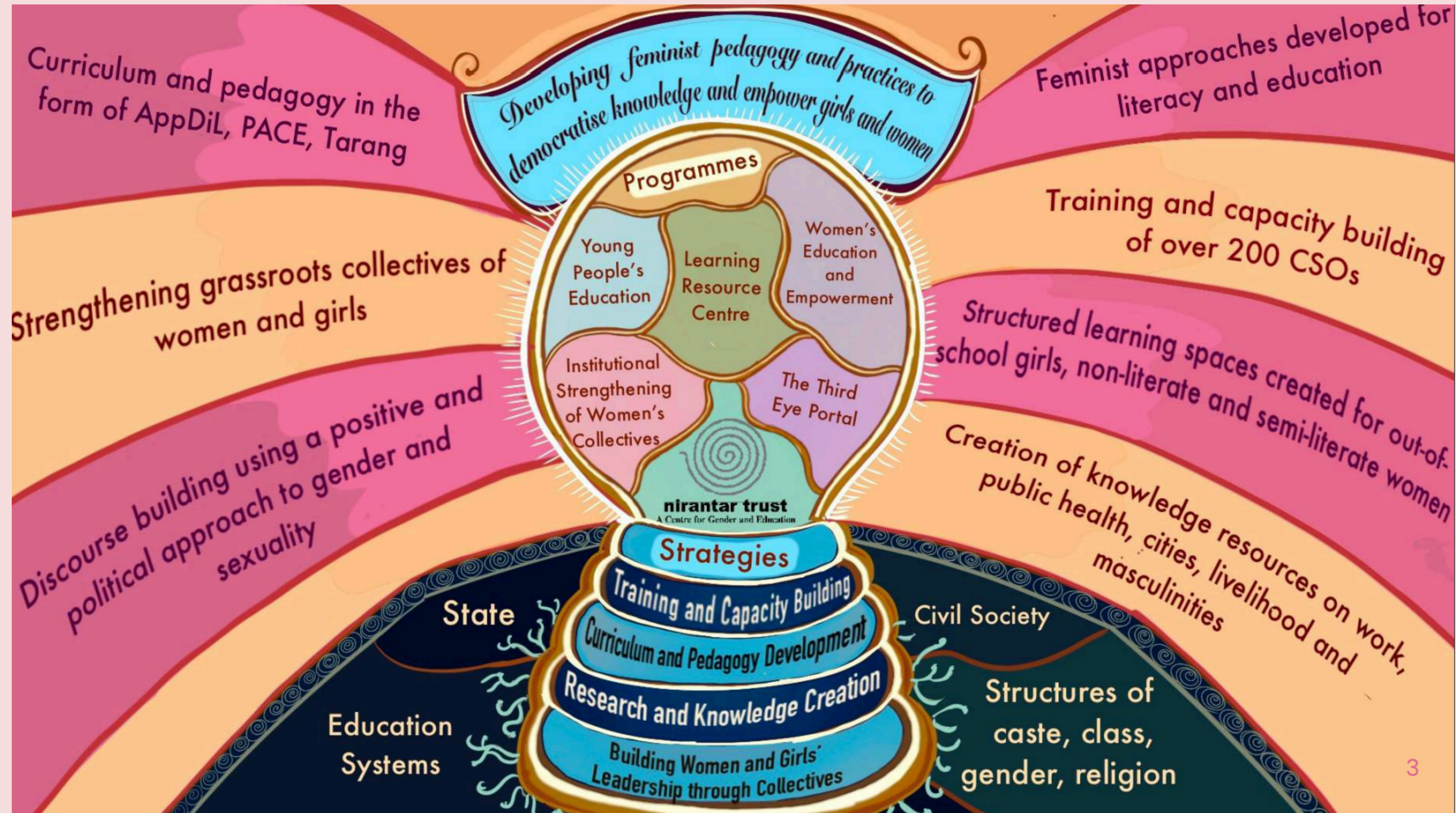
This year our witch-hunting survey highlighted the journey that still needs to be done in the context of gender-based violence. As part of the Alliance of Feminist Collectives (AFC), we journeyed together on the efforts on the ground to contest gender-based violence by women and transgender collectives.

It has been an eventful year for Nirantar, both internally and in its different domains of work with partners and colleagues. May we continue these efforts with energy and conviction.



Archana Dwivedi
Director, Nirantar Trust

NIRANTAR AT A GLANCE



OUR PROGRAMMES

YPE YOUNG PEOPLE'S EDUCATION

YPE provides adolescents and young adults from marginalised backgrounds with access to quality education, focusing on gender, sexuality, and socio-economic fairness. Its programs combine feminist teaching, community involvement, and skills development to support learners and create lasting change in education.

WEE WOMEN'S EDUCATION AND EMPOWERMENT (WEE)

WEE empowers marginalised women through literacy, education, and feminist leadership. It builds digital capacities, creates educational materials, supports collectives, and fosters alliances to address gender-based violence, access rights, and promote sustainable livelihoods.

SGC STRENGTHENING GRASSROOTS COLLECTIVES

SGC strengthens women's groups, helping them become self-governed by building their systems, and human and financial resources. It cultivates leadership among grassroots women and supports adolescent girls through Kishori Manchs to develop future leaders.

LRC LEARNING RESOURCE CENTRE

LRC advances a feminist-intersectional understanding of gender and sexuality through courses, training programs, and workshops. It supports community-based organisations, NGOs, government programs, and academic institutions in integrating a gender and sexuality lens, while generating knowledge to inform grassroots, regional, and global discourse on these issues.

TTE THE THIRD EYE

The Third Eye brings Nirantar's 30 years of work with rural and marginalized communities online, creating a feminist learning platform for educators, grassroots workers, policymakers, researchers, and youth across India. It uses digital tools for self-directed learning and fosters public discourse through learning communities.

SD1

Strengthening and expanding gender transformative educational interventions from a feminist lens and integrate digital as a structure of power

Nirantar aims to deepen, experiment and consolidate the work with the digital in order to create knowledge, pedagogies, and opportunities for the marginalized from a feminist lens. To meet this goal, we've made significant strides in the following constituencies:

1

Curriculum digitisation: During crises like the pandemic, there was a major spurt in the usage of online learning. However, 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 we began digitalising YPE's PACE Curriculum and conducting workshops with school-going students. For greater efficiency, we re-created our curriculum content with more emphasis on scriptwriting and illustrations.

The shift towards a hybrid, digitised learning model was an attempt to keep learners and facilitators actively involved during the pandemic, making our curriculum engaging and accessible both offline and online across the country.

Image: Illustration from the video series currently being produced under the PACE program.



Illustration by Aashna Pednekar

2

Digital materials creation: WEE's digital literacy programme, Applied Digital Literacy (AppDiL) is a 12-month programme wherein digital literacy was made to go hand-in-hand with literacy for non, neo and semi-literate women. It runs in Pratapgarh district, Uttar Pradesh as well as the Rohtas, Kaimur and Gaya districts in Bihar. In this programme, the "digital" is being used in two ways; firstly, as a medium for learning and strengthening literacy skills, and secondly, in the use of digital mediums itself (especially mobile phones).

It was tweaked and customised as per the needs of the semi and neo-literate women. We've reimagined Digital Literacy to Applied Digital Literacy to make a connection between the conventional literacy competencies and digital competencies via digital mediums, and to apply them in the lives of rural non-literate women.

Under AppDiL, two material creation workshops (3 days each) were organised to address specific needs of learners with teacher supervisors and program coordinators. To date, we have developed draft material on the following topics: WhatsApp, Gmail, online shopping, the Train Update App (whereismytrain), and the Weather App.

3

Building digital literacy and numeracy: Under YPE's Tarang initiative, our focus over the last six months has been on building the skills of the adolescent learners in literacy and numeracy. We organised exposure visits that facilitated connections between textbook learning and practical experience. We conducted visits to the nearby bank, ATM, police station, local government offices, and post office, fostering their curiosity and dispelling the fears they harbour around these places.

Learners came back to create picture stories and broadsheets out of these experiences. The Tarang team also built rapport with government schools and addressed the ongoing challenges by helping learners cope with the school environment.

4

Digital Educators (DEs) program: The Digital Educators (DE) program of The Learning Lab is a course, a skill-based intervention, an arts-based pedagogy, and a perspective building exercise rolled into one. It builds a new kind of learning and literacy that takes into account the importance of various digital mediums like the visual, the sonic, and the sensorial, along with the textual, to better navigate our technology driven world.

The DEs program explores how a critical understanding of digital tools such as image, sound, and text can lead to a shift in power relations on the internet. This year, TTE onboarded the second batch of digital educators, which was a three-month process involving outreach to new organizations, interviews with candidates, final selections, etc. Nearly 15 organizations are part of this batch, and there is an increase in the geographical and demographic scope within the program.

We also worked on refining the course design to 18 months, with a three-month foundational course for a larger cohort (30), followed by a smaller cohort for the rest of the 18 months (20).

5

Expanding the Dictionary of Violence (DoV): TTE worked with 12 caseworkers in rural and small town Uttar Pradesh, and through a process that included immersive writing, theatre-based pedagogies and online as well as in-person workshops spanning over a year, the caseworkers became the lexicographers of the dictionary. This is an online, open-source dictionary that compiles everyday words and terminologies on gender-based violence in the field. The words help us understand how and why gender-based violence plays out in different social contexts, and how each player – family, caste,

poverty, politics, police – play their part.

Beginning with the word ‘samjhauta’, the next phase of the project has begun. For the latest Crime edition, TTE collaborated with Prayas, a field action project of the Tata Institute of Social Sciences (TISS), to publish material on DoV centring the narratives of social workers in prison. It produced both audio and textual material from these engagements, turning women who work with women in prisons into writers and podcast makers.

6

Linking our digital engagements with the field: To bridge the knowledge gap between the digital space and the field, TTE initiated a social media campaign called “Why Rape Persists”, directly highlighting the perspectives of grassroots leaders and caseworkers on rape from the rural frontlines. In light of the conversation on women’s safety and rights resurfacing, this step was vital, as much of the information we encounter in the digital space often lacks the perspectives of those directly engaged in redressal processes. The campaign focused on various areas: (1) Who are caseworkers, and why do they work on rape? (2) What are the challenges they’ve faced? (3) Do our systems underestimate the extensive legwork and emotional effort that caseworkers put in to aid survivors? (4) Has the death penalty actually deterred rape? (5) The drying up of funds for GBV efforts, leading caseworkers to shell out from their own pockets.

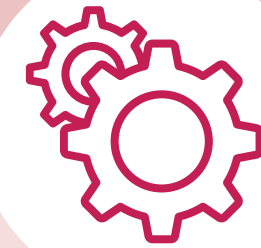


NIRANTAR'S DIGITAL SHIFT

(Summarised in 4 Steps)

STEP 01

Step up institutional learning & enhance organisational design



STEP 02

Establish platforms & convenings to strengthen feminist ecosystems



STEP 03

Strengthen leadership base and skills in the organisation



STEP 04

Innovate and generate digital public goods for hybrid use



IMPACT



The impact of the AppDil programme on women’s competencies and learning in all six batches is shown as follows. We compared the data from our end-line surveys, and a comparison of the data about the highest competencies is given below:

| Competency | Batch 1 | Batch 2 | Batch 3 | Batch 4 | Batch 5 | Batch 6 |
|---|---------|---------|---------|---------|---------|---------|
| Reading with comprehension | 60% | 64% | 71% | 84% | 89% | 83% |
| Letter writing skills | 49% | 66% | 68% | 77% | 76% | 71% |
| Numeracy skills (addition, division, subtraction, multiplication) | 60% | 68% | 70% | 75% | 88% | 88% |
| Solve text questions | 56% | 61% | 65% | 80% | 87% | 91% |
| Ability to write messages on the phone | 34% | 47% | 57% | 68% | 84% | 68% |
| Ability to use a calculator on the phone | - | 94% | 96% | 99% | 99% | 99% |

STORIES OF CHANGE

My name is Soni. I'm from the Koiri caste and live in the village of Sonwa Bahar, (state). I'm 40 years old, and studied up to a B.A. My husband, a labourer, has been unable to work since an accident two years ago. Neither my in-laws nor my family could support us, forcing me to take charge.

Marriage didn't bring the better life I hoped for. Besides our financial struggles, my husband's narrow-mindedness about my wish to study more deepened my unease. I earned 1,000 rupees a month working with a village organization, funding my Intermediate, B.A., and my children's needs. But when that job ended, we were thrown back into hardship.

In 2021, a digital literacy center opened, and I applied. When I got the call about being selected, I was overjoyed—I hadn't felt that happy or slept that peacefully in years! But as soon as I started teaching, my father-in-law began verbally abusing me and forced us out of the house. But that didn't stop me.

I'd go to teach with a veil on my face, even though people in the village laughed. I became friends with other women at the centre, and realized that every woman faces struggles. Today, I have an identity, work, and income that lets me give my family a better life. Teaching here has introduced me to many new things in the digital world. I even have my own smartphone now! I've taught four batches since 2021, and plan to continue this work. I won't let anyone's words stop me.

— Soni's story, from the digital literacy centre at Sonwa, Bahar.

SD2

Build and strengthen feminist grassroots leadership and institutions focusing on women and girls from marginalised communities

While Nirantar has always invested in building and developing feminist institutions and leadership, this is the first time that we are not only proactively claiming this work but also seeing it as an important strategic direction for our future work.

1

Building a pool of trained caseworkers: Nirantar collaborates with grassroots women's collectives in Assam and Bihar, striving to amplify their work and enhancing their ability to uphold a gender-just society. We work with 10 district-level women's collectives active in 30 blocks, covering 1715 villages in Assam and Bihar. Cumulatively, these collectives cater to a membership of over 27,000 women and 9,000 adolescent girls mobilised into 1,498 Sanghas and 400 Kishori Manchis, respectively. A pool of 72 well-trained women community leaders and 310 Nari Adalat members are actively involved in mobilising federation members through village-level primary membership.

In the context of its work in Bihar and Assam, Nirantar's larger role and mandate involves building the capacity of partner federations and adolescent girls' groups as part of its institutional strengthening work. Therefore, over the past six months, it has conducted a variety of trainings. In this time, we identified the key capacity-building needs of each group and built a pool of women who have the ability to act as the first stop contact for survivors.

Sensitisation and knowledge and skill building on issues of GBV, gender, and social justice have imbued these women with a deep sense of responsibility and public action. The increased interventions both at individual and collective levels are a testimony to this.

2

Challenging traditional leadership paradigms: Having built capacities and skills around gender and sexuality as well as support systems against violence, new questions around feminist leadership have risen: what does it mean to be vulnerable in this work? What are our notions of who an “empowered” woman or leader is, and is there a possibility to broaden this imagination?

3

Promoting older teachers and alumni from YPE’s programs to leadership positions: Collectivizing young people has become the core focus of the YPE program, and we are looking to enhance strategic engagement with the PACE Alumni Group. Over the past six months, YPE has concentrated on consolidating learnings, and after eight years of working with PACE resource teachers, their roles have shifted. They have taken on leadership and capacity-building responsibilities in the program.

Our field partners have agreed to promote these older teachers to leadership positions and to appoint new teachers to develop grassroots leadership. We have made significant efforts to explore opportunities for PACE alumni to access diverse livelihood options and enhance their leadership skills. Around 1500 PACE alumni were actively involved with us through different engagements.

4

National Consultation on Building Feminist Leadership at the Grassroots: This consultation, co-hosted by Nirantar and the Alliance of Feminist Collectives (AFC) showcased how institutional strengthening empowered collectives to resist violence and uphold the rights of women, transgender people, and sex workers. It highlighted the necessity of this support, and of resourcing and strengthening their capacities. 48 women’s groups, including 22 grassroots collectives from Andhra Pradesh, Assam, Bihar, Karnataka, and Telangana participated. A total of 105 participants attended the two-day consultation.

The participating collectives were a strong voice for ensuring that the policies and programs of panchayats and other government departments are sensitive to the needs of women and people of other gender identities.

Their continuous engagement with various stakeholders — Panchayats, local police, government departments, and other programs and institutions — has ensured this.

However, the experiences across these five states and elsewhere in India show that donor funding and government support have dried up for such collectives in the last decade or so. Donors and state governments do not view investing in the development of women's grassroots collectives as profitable. The consultation was an effort to centre stage the critical importance of this work and of resourcing and building their institutional capacities.

5

‘Borderlines’ as feminist practice, learning and creating knowledge: As a part of its knowledge creation goal, TTE produced a seven-part video series, “Borderlines”, in collaboration with CREA. The series showcases the diverse nature of feminist leadership across South Asia. Our perspectives, thus, have been informed by women who are historians, archivists, organisers, writers and poets.

Borderlines builds on work that has already been undertaken by South Asian feminists over the past four to five decades. Using memory work, archiving, creating

curricula and courses, public engagements and institution building, these feminists intersect in their intentions as well as their understanding of social orders that are common to geographies across South Asia. This has meant not merely sharing research and ideas, but collectively building resources, drawing strength from each other, and ensuring that ideas, songs, poetry, and ways of doing and making-meaning travel across the region to inform various praxes.



Image: The feminists featured in the Borderlines series. From left to right: Nayan Tara Gurung Kakshapati, Uma Chakravarti, Tooba Syed, Sarala Emmanuel, Muktasree Chakma, Malobika, and Shabnam Virmani.

7

Jeevat Fellowship: This fellowship, run under our YPE intervention, is focused on strengthening community-based education initiatives through feminist perspectives on education. The Jeevat team has invested a substantial amount of time in comprehending the fellows, their practical struggles, and personal obstacles, particularly those related to their social positioning, identities, and the perceptions of their work by their own families and communities. They are constantly reflect on the socio-political backing and grounding of these material realities.

For example, a 24-year-old colleague from Jehanabad, Bihar, is the sole individual in her community and village who isn't married. The only condition her folks offered was for her to leave her job and relocate to a new location. She had two options: either quit her job and marry, or leave the village and find employment elsewhere. Therefore, mere inputs on feminist perspective building do not suffice for these marginalized, complex, and diverse lives. This learning provided a significant foundation for envisioning the nature of mentorship within the fellowship, which is expected to be a significant component. It also describes the emotionally taxing nature of this fellowship for both fellows and anchors.

| SGC | | | |
|--------------------------|---|--|--------------|
| No. of trainings/ visits | Training Agenda | Target Group | Participants |
| 2 | Information on laws and institutional provisions for protection of women | Nari Adalat members | 38 |
| 2 | Gender and Sexuality sensitization Training | Kishori mobilisers + federation leaders | 31 |
| 5 | Yuva, Our Constitution and Yuva Adhikar | Kishori leaders + Kishori manch mobilisers | 153 |
| 2 | Exposure to best practices in mobilizing Kishoris into apex organisations | Kishori mobilisers | 20 |
| 2 | Exposure visits to One Stop Centre and DLSA | Nari Adalat members | 14 |

SD3

Harvest Nirantar's learnings and insights to impact the development discourse with a focus on new spaces, groups and resource agencies

LRC and TTE's work aligns with this strategic direction, particularly through their provision of training and capacity-strengthening resource support. They also engage in knowledge production on various relevant themes and contemporary issues, aiming to shape discourses through the gender and sexuality lens for organizations, donors, and networks.

1

Designing internal systems to enable institutional learnings across Nirantar's diverse spheres, impacting the larger ecosystem: Our programmes have generated knowledge, that have informed its work and pedagogies. However, its external-facing discourse building work has been limited to research and training. This year Nirantar started pivoting towards building convenings and forums where learnings from our projects could be shared as knowledge with our partners and stakeholders. There is a shift to a more outward-facing communication of our learnings, to impact the larger ecosystem. Nirantar's institutional learnings require continuity, synergy, and a strategic thrust.

2

Expanding the discourse on gender and sexuality through an engagement with masculinities: In existing masculinity interventions, there is an effort to bring in different structures and communities to widen the intersections of power that masculinity inhabits. Current interventions often construct a singular "good" masculinity, leaving out lived realities and the dynamic interplay of gender, class, caste, and other identities. They also emphasise individual behavioral reform (e.g., changing attitudes of men and boys) but lack structural analyses of patriarchy, class and caste.

Nirantar thus took its feminist pedagogies forward that allow it to shift the focus from merely defining masculinity, to including the construction and reproduction of masculinities in the everyday lives of men, boys, girls, women, trans and non-binary persons and communities. An advisory committee has been formed to oversee the integration of masculinity into ongoing work. Film production has also been in full swing for the development of a film focused on boyhood. In addition, a podcast has been produced, which features interviews with the fathers of feminists.

3

Centre-staging narratives of violence against witch hunting

survivors: The practice of labelling women as witches and thereafter inflicting various forms of violence upon them including murder, lynching, disrobing and ostracising is hardly a new phenomenon in the states of Assam and Bihar where Nirantar is supporting grassroots action against gender-based violence. Incidentally, these two states are also the states with high prevalence of poverty, low female literacy and high incidences of crimes against women.

In the last one year, contrary to the common belief that witch-hunting was a thing of past, Nirantar in partnership with the women's collectives started documenting the unheard and untold narratives of violence against women survivors of witch

hunting. What pushed us to do this was murder of a Dalit woman from Gaya, followed by the lynching of another Dalit woman from Darbhanga between February to June 2023.

For Nirantar, gender-based violence included domestic violence and incidences of sexual offences in public places. Following these two incidences, we launched a village-to-village survey to prepare a report on the violence against women accused of witchcraft. Our 4-months extensive survey in 118 villages interviewed 148 women accused of practicing witchcraft, 81 Panchayat presidents, several anganwadis and ASHA workers, and local health frontline workers. The survey findings were compiled and shared with State authorities for taking cognizance of prevalence of such heinous forms of violence against women.

These narratives were recognised in bodies such as State Women Commission, SC and ST Commission and State Legal and Service and Aid Authority, Bihar to re-examine the efficacy of the Prevention of Witch Crafting Act 2000, Bihar. Similarly, the findings of the study have been quoted and referred by several donors and women's groups to make this as an agenda for 16 day campaign against GBV.

4

Yuva Samvad, Humare Kisse, Humare Hisse: The YPE team organized a 2-day consultation on *Hamaare Kisse, Hamaare Hisse* (Our Stories, Our Voices) from June 6th–7th, 2024, at the India International Centre, New Delhi. The convening platformed the voices of youth leaders and collectives', exploring their definitions of "youth," how we engage with them, and why it matters. Leaders from diverse collectives shared reflections and concerns on sexuality, age, consent, relationships, and marriage. This initiated, by extension, some dialogue about the role of adults – about whether we should guide young people or let them decide for themselves. The participants included young people, facilitators, and representatives from civil society organizations, donors, and policymakers. Together, they debated definitions of youth and the future of youth-focused interventions in India. Beyond discussions, the conclave was a space to celebrate with singing and dancing, and exhibitions showcasing young people's work across states, curated by Nirantar.

5

The Third Eye's Crime Edition: Given the more outward facing nature of TTE's work on various themes, it was able to assess the potential that its work has in non-traditional spaces, and the possibilities of putting out work in the digital space. TTE's 5th edition - Crime - took a feminist lens on crime and criminality, interrogating the criminal justice system. The edition includes critical pieces that paved way for new ideas and insights to enter the legal and social justice space. It introduced new authorship on novel concepts such as restorative justice, as well as lots of Hindi-first pieces on our Hindi website.

6

The Act of Doing: This was TTE's 2-day convening on pedagogy-making with communities, supported by Goethe Institut-Max Mueller Bhavan. It featured theatre, art, music, tech, and indigenous knowledge creators who shared their processes and practices over two days, to an audience of 200+ people. The event was well received for its curation, participation, and insights. The team received copious feedback on how it filled a gap for knowledge-makers to come together and share their processes and vulnerabilities in a safe space.

IMPACT

LRC

Conducted **24 trainings**
Presence in **17 states**
Reached **150 organizations**
Trained **500 individuals**

TTE

Published **35+ pieces** in English and Hindi
Produced **15+ Videos** (including collaborations)
Produced **10+ podcast episodes**, along with **2 special features**

OUTREACH

TTE

TTE's outward-focused approach has allowed the work produced within Nirantar's programmes and TTE's co-creation processes to gain significant visibility. Here's how it looked like over the last year.



English 12.6K followers (doubled in a year)



Hindi 2.3K followers (doubled in a year)



Reach and Engagement increased by 650% and 190% respectively



1500 followers (50% growth in 5 months)

Over 50 lakh user accounts reached via republications

STORIES OF CHANGE

Ubaid is a student in the Tarang program in Shiv Vihar, North-East Delhi. He's 14, but he looks older than his age. Being the only boy in his family, he's often shouldered with responsibilities that don't exactly line up with his teenage years. At the Tarang centre, he's mostly quiet, always listening more than he speaks. But one day, during a group discussion on gender discrimination, he couldn't stay silent.

The topic was how society's rules hold girls back more than boys, and while everyone was talking, Ubaid sat there, his face full of questions. When his teacher finally asked if he had something to share, he took a moment and then spoke up: "Ma'am, you're saying only girls face problems because of these rules, but boys feel it too. If a girl stays home, people say she's a 'good girl,' but if a boy stays home, he's lazy. We're told boys should be out working, earning, or people will think we're doing nothing with our lives. Even family and relatives ask, 'What's he doing? How much is he earning?' And if we're just hanging out with friends, they assume we're in bad company or up to trouble. If they see us standing on the road, they think we're there to bother girls. Sure, some boys are like that—but I'm not."

The room fell silent, and his teacher felt her perspective shift. Here was Ubaid, with a clarity about gender that was rarely discussed. His experience of growing up as a boy in his world offered lessons for everyone in the Tarang program.

— Ubaid's story, from the Tarang intervention, YPE

NEW DIRECTIONS



Masculinity as New Focus

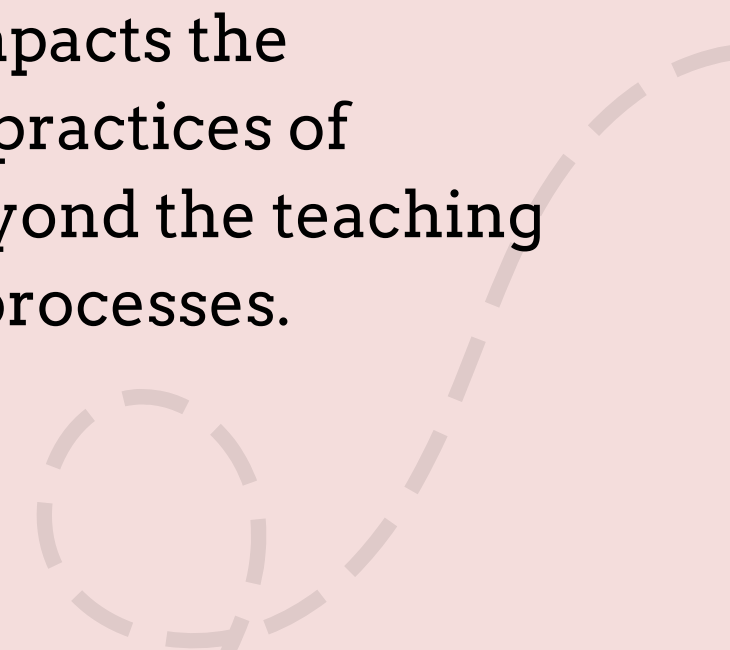
We're looking to expand the interplay between masculinity and larger social structures, as well as the possibility of expanding the masculinity discourse from being centred around male and queer bodies.

Disability Lens

An intensive literature review is underway for which insights from key stakeholders and experts are being integrated to ensure applicability for Nirantar's work.

Gender Mapping Study

A three-year long study that will focus on secondary and senior secondary government schools in India to understand how gender impacts the everyday practices of school beyond the teaching learning processes.

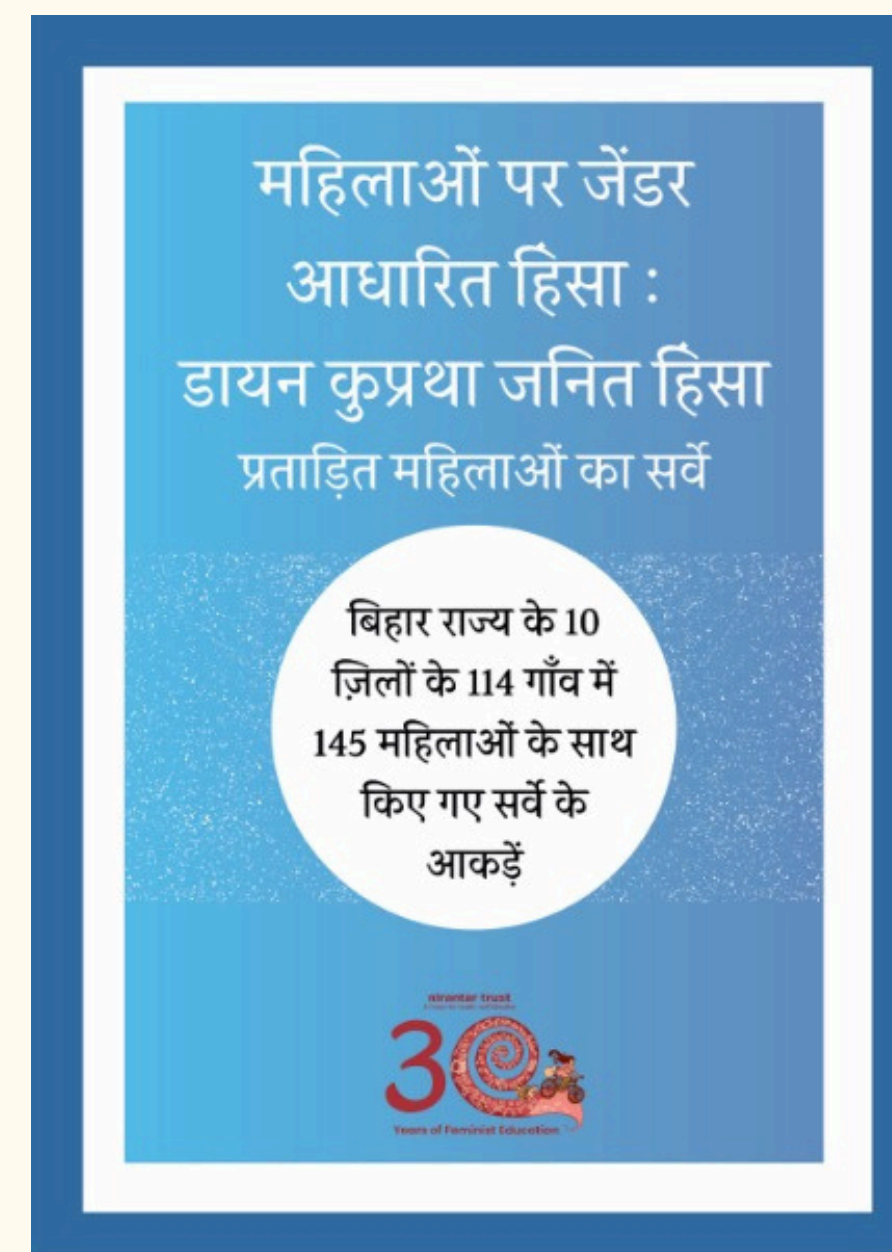


NEW PUBLICATIONS

The Third Eye's Crime Edition



The Dark Realities of Witch-
hunting: New Evidence from Bihar



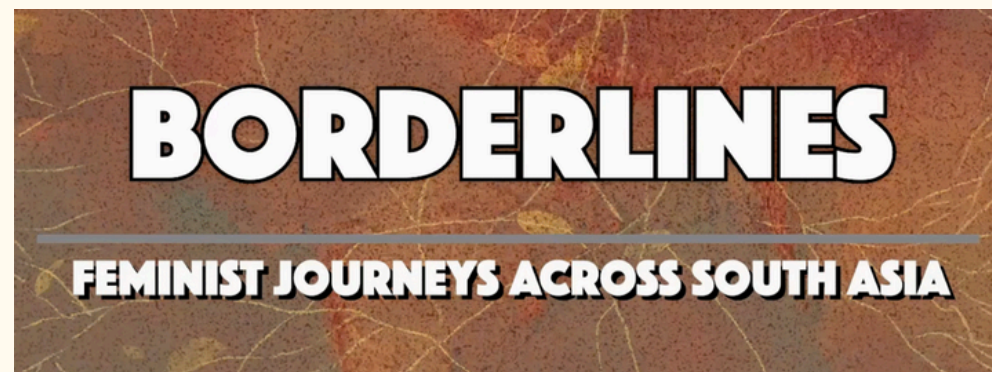
→ For our older publications, head over [here](#) and contact us for a copy.

AUDIO-VISUAL MATERIAL

Stree Shiksha Series



Borderlines Series

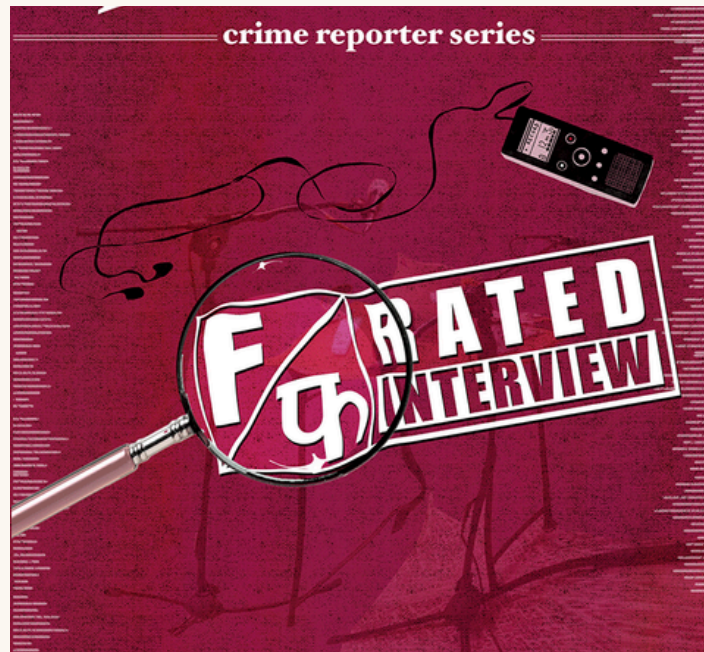


Meet The Caseworkers Series



PODCASTS

F-Rated Interviews



Ekal in the City



Bolti Kahaaniyan



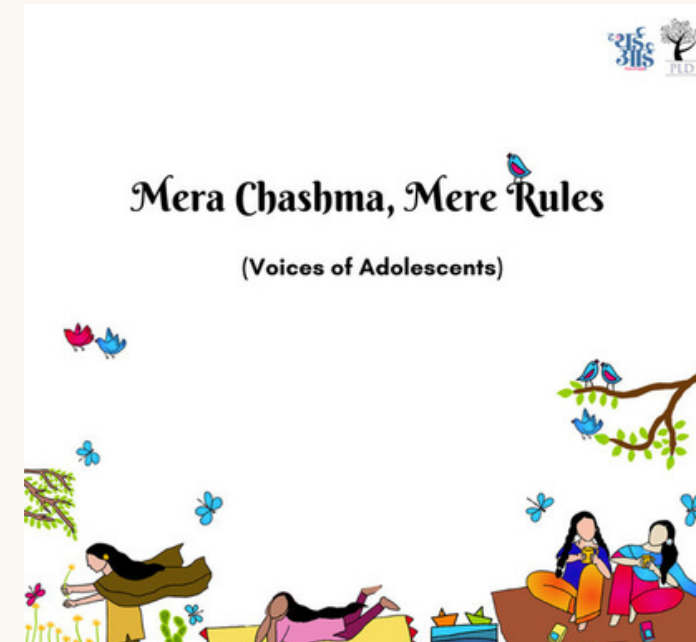
Mann ke Makhaute



Caseworkers' Diary



Mera Chashma, Mere Rules



AWARDS & RECOGNITIONS



2023 | For the TTE-mentored film, *Khushi's Roshni*



2023 | For the TTE-mentored film, *In Between Us*



2023 | For *Ekal in the City*, in the Hindi Radio category
&
For 'Sex [Work] and The City' in the English Web Feature - Video Category



2023 | Short Film Longlist for the film *City Girls*



2023 | Recognition for the short film *Raat*



2023 | TTE-mentored *Age of Learning* Director, Shuvangi Khadka wins best filmmaker award



2023 | Screening of *Age of Learning*

OUR PARTNERS, DONORS AND ALLIES



महिला जन अधिकार समिति
MAHILA JAN ADHIKAR SAMITI





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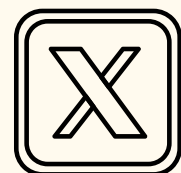
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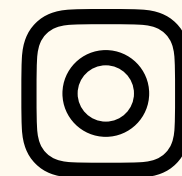
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