



## EIU Best Practices Series **No. 48**

EIU Best Practices 2018

# Youth-Led Action Research of Transformation

A Case from India



United Nations  
Educational, Scientific and  
Cultural Organization

**APCEIU**

Asia-Pacific Centre of  
Education for International Understanding  
under the auspices of UNESCO

국제연합  
교육과학문화기구

유네스코 아시아태평양 국제이해교육원

# Foreword

The Education for International Understanding(EIU)/Global Citizenship Education(GCED) Best Practices programme is one of APCEIU's efforts to share diverse experiences, practices, and approaches to bolster EIU and GCED which can inform and inspire education professionals who wish to design and implement policies, activities, and educational programmes on EIU and GCED. A total of 46 EIU Best Practices has been published and disseminated around the Asia-Pacific region and beyond since 2006. This year, Ms. Kajal Boraste's case has been added to the series with the series number 48, which includes research and establishing library projects for the empowerment of Indian girls.

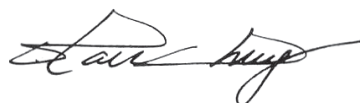
In the past few years, APCEIU has encouraged the participants of its capacity-building programmes to share their experiences and stories of promoting EIU and GCED through this series. At the end of each training workshop organized by APCEIU, participants present their own action plans to implement EIU and GCED after returning home. This publication shows the continued commitment and endeavors of APCEIU's training alumni to carry out EIU and GCED after the completion of the workshops. In fact, Ms. Kajal Boraste's case is the outcome of the action plans established from her learning in Global Youth Advocacy Workshop on GCED 2017.

The EIU/GCED Best Practices Series is unique in that it provides insights into how EIU/GCED is interpreted and put into practice in different contexts by those who are at the forefront of education. Although each case is set in different location and institutional background, others can draw practical ideas and observations and learn from the case contributors' experiences, challenges they faced, strategies used, and lessons learned while striving to overcome those

challenges. I hope that the EIU/GCED Best Practices will continue to serve as a useful reference for educators, policymakers and practitioners, who share a strong commitment for EIU and GCED.

Lastly, I would like to convey my deepest appreciation and congratulation to Ms. Kajal Boraste for her continuing efforts to promote EIU and GCED, and creating a synergy effect by encouraging others and sharing ideas, which I believe contributed to the successful publication of the EIU/GCED Best Practices 2018.

August 2018



Utak Chung  
Director

## EIU Best Practices is...

APCEIU has been committed to the promotion of Education for International Understanding (EIU) since its inception, in line with one of the pillars of education “Learning to Live Together.” EIU is a UNESCO initiative to promote a Culture of Peace through education, which is central to UNESCO’s mission. EIU aims to foster global citizens with values, attitudes, knowledge and skill sets necessary for learning to live together and overcoming racial, cultural, and religious conflicts. In the recent years, this mission has been reaffirmed by the adoption of the Sustainable Development Goals (SDGs) and Education 2030. The SDG-4 and the accompanying Target 4.7<sup>a</sup> highlights the importance of promoting global citizenship education (GCED).

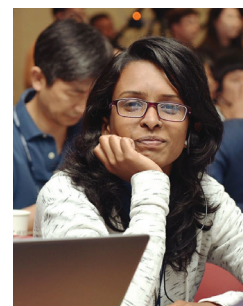
APCEIU launched EIU Best Practices in 2006 to encourage and support educators, scholars and activists who wish to promote EIU and GCED by collecting and sharing success stories and lessons learned in promoting EIU/GCED in different social and cultural contexts. The EIU Best Practices aim to provide practical ideas and insights on how to design and implement EIU and GCED by sharing specific examples and practices carried out by practitioners on the ground.

The programme is conducted through the following steps: 1) Call for applications: APCEIU sends announcement letters along with application forms and guidelines to the alumni of the EIU/GCED capacity-building training programmes organized by APCEIU; 2) Screening and selection: Submitted applications are reviewed by the Screening Committee, who select the three best practices; 3) Field visit: APCEIU staff undertake field visits to the programme sites of the selected cases to conduct field observation and interviews, and provide

selected applicants with the guidelines for the final report; 4) Case presentation and award ceremony where selected applicants present their cases and receive the Global Citizenship Education Award at one of APCEIU's international events; 5) Submission of the final reports: Selected applicants submit the final reports to APCEIU based on the guidelines; and 6) Publication and dissemination: Final reports are published and disseminated on and offline.

APCEIU encourages educators, scholars, and activists to apply and share their diverse experiences and perspectives. It is hoped that the EIU Best Practices will continue to inspire and inform practitioners, generate meaningful dialogue, and serve as useful materials for those who are committed to promote EIU and GCED and contribute to building a more just, peaceful, and sustainable world.

## Contributor



**Ms. Kajal Ashok Boraste**

Project In-charge  
Abhivyakti Media for Development

Ms. Kajal Ashok Boraste is working as a Project In-Charge of education for livelihood and life skills for marginalized young women in Abhivyakti Media for Development in Northern Maharashtra, India. Her main interests are grassroots journalism and political journalism. She has completed her master's degree in mass communication and journalism and is currently pursuing another master's degree in political science. From her experience working with marginalized young girls in rural areas, Kajal realized that there is no actual presence of women in politics at the grassroots level which is often dominated by men. She seeks to improve this situation by bringing the stories of such women into mainstream media.

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① Target 4.7: By 2030, ensure that all learners acquire knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.



# Acknowledgement

I would like to thank ASPBAE and Abhivyakti Media for Development who gave me an opportunity to participate in the 3rd Youth Leadership Workshop on GCED organized by APCEIU in Jeju, South Korea. As I embarked on this journey of leading this action research project, many people crossed my path who contributed to my knowledge and personal development. Some of them are partner organizations like PUKAR which is doing similar work with the marginalized youth in Mumbai, India, where I learned the process of doing research better. Similarly, I owe a great deal to the Shodhinis ('Women seekers' or 'Female reserchers' in Sanskrit), the young girls who participated and became the authors of this action research project. I valued their courage and ways of coping in extremely severe circumstances. Their stories of survival and struggle continue to inspire me, teaching me to look at my own life with gratitude. I would also like to take this opportunity to thank the ten village communities, the local council heads and members, and the families of Shodhinis. Without their support, this action research would not have been possible. I would like to thank Anita Borkar of ASPBAE and Sakhi Nitin Anita for their invaluable input and contributions.

There are many others like my colleagues, volunteers, my parents and sister who supported me without complaint and even encouraged me to continue my work in the face of all odds.

Lastly, I would like to extend my appreciation to the staff of APCEIU who selected my project to be published in their EIU Best Practices. They gave me an opportunity to critically look at myself and deepen my understanding of the project. I understand that the review of this project is a step ultimately to improve the lives of countless young marginalized girls whose immense potential to learn new things never fails to amaze me.

## Summary

This action research project is about the education for livelihood and life skills of marginalized young girls. This project was based from my experience in the Youth-Led Action Research Project organized by ASPBAE and UNESCO Institute of Lifelong Learning (UIL), which gradually led to the conception of the present action research project for the empowerment of the marginalized rural girls suppressed by patriarchal social systems. The Shodhinis are the subjects and objects of this action research. A hundred girls from ten villages conducted action research on the topics of gender, education, livelihood and life skills to young marginalized young girls aged between 14 to 25 years old in their respective communities. The Shodhinis discovered the joys of learning as they took positive steps in discovering and empowering themselves. The research enabled them to conduct various research methods like census and in-depth surveys of their fellow girls in their villages. As part of the research process, the girls also drew up a community map to understand their village. The relevance of this project to GCED values cannot be overemphasized especially in developing the cognitive, emotional and the behavioral dimensions of the girls themselves.

This project not only focuses on analyzing the findings derived from the gathered data but also on generating action based on the data. It helped improve the way Shodhinis looked at themselves, their families, and their communities, inspiring them to become agents of change in their own lives as well as those of other girls in their villages. By amplifying their voices and opinions in the decision-making processes at the family and community levels – for instance, by lobbying for the construction of libraries – the Shodhinis were able to demonstrate their leadership skills in shaping the development of their villages, thereby enhancing their dignity and self-worth.

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# Youth-Led Action Research of Transformation

## 1. Introduction and Background

Abhivyakti Media for Development has been working with the youth for many years, especially in the North Maharashtra region in India. From our experiences, we realized that the term 'youth' in the field of development often pertains to male youth. India is largely a nation of villages and it has large rural populations. Due to gender inequality, females, especially in the rural areas, are not given priority to work in any other sector of livelihood other than household work. Due to being deprived of many opportunities for social advancement, most women are forced to work in the agriculture sector. The prevailing social system believes that women do not need access to education and livelihood since they only need to do household work in homes, rendering them unable to stand up on their own feet. Against this background, the education and empowerment of women are not high on the priority list of social concerns. In India, women do not have their own identity as they are only known by the names of their father or husbands. Women are so entangled in their daily household chores that they are unaware of the rights they have. They often do not have any say or role in decision-making in their houses and communities. In fact, the prevailing social system works to suppress their voices. In other words, women in rural India tend to face discrimination, injustice, and social apathy.

Based on our earlier experience of Youth-Led Action Research sponsored by UIL (UNESCO Institute of Lifelong Learning) and ASPBAE (Asia South Pacific Association for Basic and Adult Education) which demonstrated positively that women empowerment is possible through the process of action research, we decided to extend the scope of our project to include ten more villages. The action research process enabled the girls to take control of their learning and use it to change the course of their lives effectively. Girls who were accustomed



not to take their own lives seriously and to look down on their abilities began to understand the reasons behind their social conditioning, namely their tendency of being passive and dependent. In the new learning environment, the girls transformed into active and self-reliant individuals when they got the opportunity to participate openly and discover their immense potential. In open learning spaces, they began to value the process of learning from their own contexts, from their peers, and from their reflections on their own lives. Gradually, they began to value themselves and see the innate resources they had in themselves. Hence, Abhivyakti Media for Development, a non-profit organization based in the northern part of the Maharashtra state in India, decided to continue with the action research process on the lives of rural girls with a broader agenda. In the previous action research, the main focus was the availability of educational and livelihood opportunities to girls in their villages. However, this time, we decided to increase the scope and include issues like human rights, peace, voice and agency, health, livelihood, skill-based education, citizenship rights, and gender by using the process of action research.

“ **By amplifying their voices and opinions in the decision-making processes at the family and community levels... the Shodhinis were able to demonstrate their leadership skills in shaping the development of their villages, thereby enhancing their dignity and self-worth.** ”

AJWS (American Jewish World Service), our funding partner, agreed to support us for three years as women empowerment is also their priority. The earlier project involved five villages and roughly 30 girls (Shodhini) of North Maharashtra but this time we sought to expand our reach to 10 villages and more than 100 marginalized young girls aged between 14 and 25 years old in each village. Along with the widened geographic and thematic scope of the project, we also improved our criteria for the selection of girls, our approaches, our training styles, and our research tools based on our earlier experiences.

From our earlier experiences of working with partners based in the Philippines and Indonesia who are also working in the field of young women education, we

learned that the social status and position of young women in most developed and developing countries are tied to patriarchal notions of development. At the global level, there is a need to demonstrate that young women are also capable of active participation in their families, in educational institutions, and in charting their growth and development at the community level. Our project aims to demonstrate that girls, specifically in rural areas, are capable of taking leadership of their lives regarding the education they want, the livelihood that they wish to pursue, and the roles that they can play at the family and community levels. In fact, we wish to communicate that the girls can decide for themselves on what kind of life they wish to lead.

“ **Our project aims to demonstrate that girls, specifically in rural areas, are capable of taking leadership of their lives regarding the education they want, the livelihood that they wish to pursue, and the roles that they can play at the family and community levels.** ”

Moreover, APCEIU's training helped broaden my concept of 'citizenship' which I started to apply to the girls' context. Girls in rural India have no choice; they are mere puppets controlled by others. Would the girls consider themselves as citizens of their village, if given a choice? We had the opportunity to make the girls think of themselves as an important part of the family, school and community. We also told them that by actively participating in alleviating some of the issues of their community (which also affect them considerably), they could contribute to the overall development of their own lives and that of their communities.

We believe that the contribution of each individual irrespective of gender is important in the pursuit of sustainable development. Since Sustainable Development Goal (SDG) 4.7 is about ensuring learners to acquire the knowledge and skills required to promote sustainable development, we believe that our project helps a little to achieve this goal by addressing the issue of gender inequality.

## 2. Description of the Programme

### 2.1 Goals and Objectives

This project aims to build the capacities of young marginalized rural girls or Shodhinis from 10 villages of Nashik district in North Maharashtra, India by teaching them about action research concepts, gender and leadership. Considering the strong need for data on girls' lives in bringing their voices in policy-making, one of the goals is to generate data on their lives by using the tools of action research. We have seen that knowledge has always been dominated by a specific class in society who often do not give due acknowledgment to local knowledge. Marginalized communities, such as the Shodhinis, are even more marginalized in the field of knowledge creation, and we believe that action research is a useful tool to address this issue. This project aims to equip the girls with research concepts and teach them how to use data to create knowledge, point out opportunities, and suggest better policy decisions. From this process of action research, we try to demonstrate that the Shodhinis are capable of deciding for themselves and can contribute to the larger agenda of sustainable development. It is hoped that action research would lead to better educational reforms and practices that are in tune with the local contexts and the learning needs of the girls. Action research is a transformative process and we saw how the attitudes of Shodhinis have changed since they joined this project. The change in their attitudes was also acknowledged by their families, teachers, and neighbors. Different sessions have been organized with Shodhinis to help them build their confidence in themselves, develop leadership skills, learn negotiations skills, develop critical thinking and other life skills.

The rationale behind starting learning spaces (libraries) in villages especially for girls is also related to the empowerment aim of this project. Women in rural India never get spaces to express themselves. Every corner and street in villages are dominated by men engaged in various activities. Even in their own drawing rooms, girls are 'not allowed' to communicate their innermost thoughts. Women, being lowest in the social hierarchy, are always seen as mere "resources" for all other work of the society. Women have never come together under one identity. After understanding this, we felt a strong need to create a space which

is specially made for women. Research has pointed out that women lose their connection with books after they drop out of school but their yearning for books does not fade away. Hence we aim to start a women's library in every village which will also operate as a learning space. The need for having a space of their own in their respective villages emerged from the girls' reflections and learning during the action research process. The women's library soon became a place for them to show their leadership abilities such as dialogue with the village council and other elders, negotiate for a space to open the library, manage available resources, and conveying it as a space of their own to gather together, have lively and intimate discussions, do some reading together, and planning actions for their respective communities.

### 2.2 Activities in Detail

#### Flowchart of steps of the Programme



### 2.2.1 Preparation

This process of action research started with the selection of villages. Around 20 villages were surveyed and a thorough need assessment for selection was conducted. A total of 10 villages were selected based on the following main considerations: population, availability of facilities (such as schools and hospitals), sanitization, the average age of girls entering into marriage, and the reachability or accessibility of the village by our team. Though we have already made the selection, we gradually realized that the ultimate choice lies with the villages, not us! Some villages like the 'Gangawarhe' decided to opt out as they were not yet willing to entrust their daughters to us. However, at the same time, girls from villages like the 'Tilloli' and the 'Velunje' showed a willingness to join this project. We even preferred some villages where Abhivyakti has worked in the past like 'Shenvad' and 'Ganeshgaon' to assess how two different projects could bring changes in them. Some villages like 'Dahegaon' and 'Brahmanwade' were new to us. Though we preferred the villages with a majority tribal population, 'Rohile' was an exception since the majority of the populace was the Maratha community (considered to be an upper-class community). The reason for selecting the Maratha-majority village was that the girls there too were suppressed and lived their lives like any other women from tribal villages despite hailing from the rich and privileged class. 'Boripada', a village with an indigenous community was suggested to us by 'Pragati Abhiyan', an organization known to Abhivyakti.



▲ Shodhini from Boripada introducing her village

Our selected ten villages are as follows:

- 1) **Ganeshgaon** *Abhivyakti already has a presence in this village due to earlier projects. We decided to use Abhivyakti's good relations with the village to our advantage as it would be easier to convince the parents to allow their girls to attend our workshops. We also wanted to use this village as an opportunity to assess the impact later owing to different interventions.*
- 2) **Velunje** *Girls from this village expressed their wish to join the Shodhini action research process enthusiastically when they got to know it from their friends. Another reason for selecting this village was the location of a government boarding school.*
- 3) **Rohile** *All the villages we selected have a majority of the tribal population except this one due to its dominant Maratha (upper class) community. However, we observed that the problems facing the girls here were the same as those of the tribal girls.*
- 4) **Hiradi** *This is a very small village and is dependent on nearby villages for education, livelihood and many other things. In comparison to other villages, basic facilities are lacking here.*
- 5) **Brahmanwade** *This is a village where the local temple is the site for holding school classes due to lack of proper school buildings. It has a secondary school where children attend from nearby villages.*
- 6) **Dahegaon** *This village is situated in a remote part of Nashik district due to its missing transportation facilities. Unavailability of secondary education, lack of healthcare facilities and unhealthy social environment for girls were the main reasons for selecting this village. In such a challenging scenario, a young, strong and physically challenged woman is the village's council head, striving for many years to bring positive changes in her village.*
- 7) **Tilloli** *This is the neighboring village of Kochargaon which used to be a part of the old Shodhini project. Girls here were highly motivated and inspired by the Shodhini action research so we decided to use this energy and passion in the new project as well. Besides this, girls from Tilloli and Kochargaon shared a common school and college. The data derived from the previous project could get another perspective from the new action research by the girls from Tilloli.*

- 8) **Boripada** *This was the village suggested by 'Pragati Abhiyan', a partner organization of Abhivyakti. It is a remote village on the borders of Maharashtra and Gujarat State wherein the indigenous tribe form most of the populace. Generating knowledge about the lives of such communities could add to value to our research.*
- 9) **Shenvad** *This was also a village from Abhivyakti's old contacts. Along with water scarcity being its major problem, the village also lacks transportation facilities and a secondary school within its 5-kilometer radius.*
- 10) **Malegaon** *This village of strong political environment lacks educational facilities and is an unhealthy environment for girls.*

The next step was the selection of girls. Our earlier projects were only aimed at out-of-school girls but we had to take a mixed group (married, unmarried, school-going, out-of-school) in the end this time since there were very few out-of-school girls who dared to cross the boundaries of their houses. Our earlier projects introduced us to the 'Anganwadi Sevikas' (pre-school helpers) or women having special relationships with all the girls and their families in their villages. The Anganwadi center (rural mother and childcare center) also maintained a data of girls until they reach the age of 18, making them a good source of data as well as contact points for selecting the girls. In every village, we tried to find a strong contact person who is well-trusted by the villagers. In many villages, these 'Anganwadi Sevikas' played a major role in identifying the girls for our project. We arranged our first meetings with the girls in the Anganwadi of each village with the help of the Sevika and the contact person for that village because parents are likely to trust both of them both. In the first meeting, we explained to the girls the basic idea of what action research is and asked whether they would like to join the process. In the meeting, we also tried to assess the girls for our selection.

One of the difficulties we faced was in meeting married girls because their in-laws did not allow them to participate. Married girls are often not allowed to step out of their homes and they are tasked to maintain the well-being of the family. We would also like to mention that not all the girls we selected were able to join the project as well as we did not select all the girls who joined the project. Some

of the girls we selected opted out and, in other instances, their parents were not convinced by our project and decided to pull their daughters out.

While every girl is a member of our project, they are represented by a group of 10 girls who are called the 'Shodhini.' The selection of girls was a tough job because gradually the selection was not always in our hands. As I said earlier, even they needed to select us! The difficulty in following through the results of the selection process also confirmed our realization that the girls are seen as a low level of priority. It was tough to convince girls and their families that they are capable of doing something beyond household chores. Girls possess the burden of prestige (izzat) of their families, which makes families even more conservative. It was very hard for the families to imagine the idea that their girls would be away in a nearby city for a residential camp for four days.

We had to conduct several meetings with families, village governance council and, at times, with school teachers in the villages. Some villages where Abhivyakti is well known agreed to our project in just a couple of visits but some villages took several visits before they decided to cooperate with us.

## COURSE OF ACTION

Our training programme was divided into four workshops.

1. *Action research introduction*
2. *Gender and leadership skills*
3. *Data analysis*
4. *Report writing*

Each workshop was further divided into three batches. Each part consisted of a workshop for 3 or 4 villages which enabled us to complete workshops for ten villages. Among all of the workshops, the first workshop was the toughest since it was difficult to convince the parents to let their girls join. However, as soon as we



successfully gained the trust of the parents, many of our problems were solved. For all the workshops, we had to personally go to every village to mobilize the girls to leave their houses momentarily and join.

### 2.2.2 First Workshop: Introduction to Action Research

The girls gathered in the evening before the workshop started. They had already met Priyanka and me, the facilitators of the project, and they consider us as elders. However, on the evening of the workshop, the girls and the facilitators became anxious as the context of the workshop venue was different. All of them lived together as a community for four days. The girls met the other facilitators like Nitin (executive director of Abhivyakti), Anita (trainer from ASPBAE) and Sakhi (another co-facilitator) and learned more about the organizations they belonged. The facilitators also talked to the girls personally for the first time without their parents or village elders being there. This session did not just serve as the first introduction to research but also the first introduction to each other's context. The evening was awkward; the girls from four villages were sitting in a hall, not knowing each other, having no experience living away



▲ Sunil from PUKAR explaining features of Action Research

from their parents, and feeling somewhat afraid, hesitant and nervous. Some of the girls who have not talk to each other in their own villages, already met 38 other girls from 3 different villages. Sakhi conducted an ice-breaking activity on remembering each other's names. Since there were as many as 38 girls, even the facilitators found it difficult to remember everyone's names! That evening was the first and last 'quiet' evening.

Anita began the workshop with a short introduction to action research. The very first session of the workshop was about mothers. Anita asked everyone to answer three questions, namely the name of their mothers, the quality or attribute of their mothers that they adore the most, and the one thing, having which would have changed their mother's life. Surprisingly, many girls answered 'education' to the third question. Some of them broke down into tears while their sharing stories about their mothers. It is during this session that we came to understand the triangle of patriarchy, poverty and powerlessness! Everybody realized the reason behind the sorrows and hardships of women is connected to one of these factors.

In connection to this, Anita started the second session where all the girls were asked to sit in village groups and discuss the hindering and nurturing factors of their villages in women development. Again, the factors such as lack of water facilities, proper roads, and the absence of schools emerged from the discussions of almost all villages, and the girls could relate them back to the 3 P's triangle.

These sessions were arranged to set the background for the need for action research. Further, the concept of action research was introduced by Sunil Gangawane, a facilitator from PUKAR (Partner in Urban Knowledge And Action Research). PUKAR is an organization which has been working with the youth in Mumbai through action research for ten years. Sunil presented some of the stories of his fellow staff in PUKAR to show the power of narrating one's own story in one's own way, the basic principle behind action research. They were encouraged to share their stories and show the hardships and struggles they

go through every day. Sunil's session ended with understanding the technicalities of research such as the meaning of research tools, the ethics of research, and other related concepts.

Afterward, Sakhi facilitated the session of menstruation. There are many myths and misunderstandings surrounding menstruation among not just rural girls but also urban girls. While doing group readings of a book which had monologues of girls aged between 13 to 23, many girls asked questions like “Why do we bleed every month?” and “Why we are not allowed to touch certain things during these days?” Such questions were addressed during this session.

Nitin facilitated the session skill-based activities like communication skills, critical thinking, and confidence-building for conducting action research. Girls were asked to conduct mock interviews with the staff of the training center as a practice for interviewing girls during the survey. Through this activity, not only the girls became closer among themselves but also bonded with the facilitator as well. By the end of the workshop, the girls gained a fair idea of their new identity

as the ‘Shodhini.’ Girls were distributed identity cards and certificate for being a Shodhini-researcher.

Census and survey questionnaires designed in this workshop have been attached in the annexure.

### 2.2.3 Second Workshop: Gender, Sexuality and Patriarchy

The second time when the girls came together was for the workshop on Gender, Sexuality and Patriarchy. The lead facilitator of this workshop was Sakhi Nitin Anita. She is a freelance researcher and has completed her women studies from the Tata Institute of Social Science in Mumbai, India.

The workshop started with a discussion on the difference between sex and gender. To identify the discrimination between men and women, we conducted an activity where girls were asked to write down the routine of their parents' daily tasks with the corresponding time of the day. While doing this, they realized that their mothers have more responsibilities than their fathers even though the former start their day earlier and get nothing in return. This activity made the girls realize that this is not just difference but also discrimination under the label of being a woman. Further on the topic of discrimination, we did a collective reading of Kamla Bhasin's book entitled ‘What is a girl? What is a boy?’ We conducted some activities to identify discrimination in other areas of our day-to-day lives such as the gender-biased approach of the academic syllabus in schools, and the uneven distribution of work at home and workplaces between genders. Almost everybody shared that there appears to be a “format” of being a girl and also being a boy. When it comes to ‘being a girl,’ beauty plays an important role. When Sakhi asked a question about what one change you would like to make in your physical appearance, many girls answered they would like to have a fair complexion. A discussion started about the concept of beauty, and what influences it. Of course, the media plays a great role in implanting this idea of beauty as being slim, fair and so on. To show this, we screened an advertisement for ‘Dove’ Soap which showed how makeup and photoshop editing made the



▲ Shodhinis presenting their experience of mock interviews at the workshop

model look entirely different from what she is in real life. Girls reflected on this, saying that they would like to look like TV heroines but in reality these heroines have ordinary looks. The session of beauty was concluded with the heart touching video of 'Lakshmi,' an acid attack victim who says how this physical beauty has stopped to matter to her.

On the theme of gender-based violence, many Shodhinis complained about how they tried to fight with their parents and family whenever they experience suppression by the patriarchal system. However, they also learned that fighting against the patriarchal system could lead themselves to harm. This realization coincided with the next session of negotiating with the patriarchy, a useful tool to cope with the problem of being suppressed by the system. During this session, they were able to come up with different strategies with the help of role plays.

While discussing the system of patriarchy, a question was raised about whether the solution to patriarchy is a matriarchal system. The whole group of Shodhinis was split in two: half of them said, "Yes, now is our time to rule" but another half of them said, "No, equality is the only solution to patriarchy." The discussion eventually turned into a very interesting debate where we got to see how critically Shodhinis have started analyzing the many dimensions of the patriarchal system. Every comment made seemed to be very deeply rooted in their personal experiences and had a strong basis in reality. One of the Shodhinis named 'Suman' made a very sensitive comment, saying why are we just thinking about male dominance or female dominance, what about those communities which do not fit in both? To conclude the debate, we showed them a video of Kamla Bhasin where she explained the meaning of patriarchy, saying patriarchy is not something that males possess but rather it is a tendency found in males. Kamla Bhasin also concluded saying that equality is the only solution to patriarchy.

This workshop and particularly this debate became the most favorite memory for all facilitators for it was such a proud moment to see the Shodhinis debating on this topic with such critical points.

#### 2.2.4 Third Workshop : Census Data Analysis and Survey Data Analysis

The third workshop was divided into two parts: census data analysis and survey data analysis. Census, survey and maps were the three research tools used but the data from the census and survey was huge so there was a need to analyze separately. After the gender workshop, the Shodhinis completed the census of 100 girls in every village which meant that census data of about 1,000 girls was ready. The main tasks of this workshop were compiling the census data into frequency tables and analyzing them. Along with the census data, the maps of the villages were also ready since map analysis was also covered in this workshop.

The workshop started with Shodhinis sharing their field experience. There were several challenges faced by Shodhinis during census and map making as girls were not supposed to wander around in the village. The Shodhinis often faced opposition from the parents of their respondents, some villagers demotivated them, and some of them even experienced resistance in their own houses. However, they continued to do their work despite these challenges. Their experiences inspired us because we think that they are the real success stories of the project. Their determination to press on with the field work showed the Shodhinis had taken a stand in what they wanted to do. They adopted many



▲ Shodhinis after completing the data analysis of their villages at the workshop



negotiation strategies for doing this like convincing their parents, confronting villagers, and even talking with members of their own teams when distributing tasks.

The data compilation started with the coding of the survey forms. The girls were supposed to make tables with the help of frequency marks. Many of them had learned this technique in the statistics chapter of their school syllabus which they finally learned to apply it in a real situation. They were also supposed to calculate percentages. One facilitator sat with every village group and taught them the meaning of percentage, and why percentage is used. Some Shodhinis also said that they have always skipped the percentage part of their school studies because it was deemed very hard to understand. However, in this workshop, they were able to calculate percentages efficiently which was not only surprising to us but to them as well. In this workshop, the Shodhinis were introduced to calculators. It was their first time to use such a device and they were very hesitant to use it at first since they thought that one mistake would damage the device. However, once they understood how the calculator works, using it was a fun activity for them.



▲ Shodhinis explaining their village through the community map

The session on map analyzing was facilitated by an expert, Dhaval Shukla from the Gujrat State of India. In one session, the Shodhinis explained their hand-drawn map and their experience of drawing maps. Their maps amazed us with their beauty and minute details. While observing the maps, everybody realized how the caste, class and gender-based structure of houses and other facilities like schools, water facilities markets were depicted. The maps were analyzed on these points and some recommendations were also derived by the Shodhinis such as better places for community hand pumps, etc. (Community maps drawn by the Shodhinis have been attached)

After this, Dhaval organized a session about the general ethics of mapmaking with the help of the map of India and discussed how maps could be important sources of data. The Shodhinis from some villages decided to revise their maps based on Dhaval's guidelines. The Shodhinis from 'Brahmanwade' also decided to make water map of their villages, as water scarcity is faced by many villages.

The Shodhinis made a graphical representation of tables and drew graphs of trees, flowers, and houses among other things instead of bar diagrams and pie charts. Sunil conducted the critical thinking session once again with the help of an activity of critically analyzing some photographs. Based on the input of this activity, the Shodhinis analyzed the data tables.

After the data analysis of basic tables, some cross tables were also made to analyze the data further such as between married girls and age, highlighting the number of child marriage cases. The workshop was concluded with an understanding of the in-depth survey form which was made by the Shodhinis in the first workshop. We compiled all the questions together and gave the printed copies to them.

In our earlier submission, we had not included the analysis workshop of the survey data. As the data was huge, we decided to make use of computers. The survey workshop was also concluded with almost the same design used earlier for the census analysis workshop.



### 2.3 Field Work

After the workshop on the concept of research, our first tool, the census form, was ready to use. The Shodhini's field work started at this stage. The questionnaire for the census, the survey form, and the village maps were all designed by the Shodhinish. Then the data collection for the census began with nearly 100 girls as the target in every village. After this was completed, we had a long session with the Shodhinish in their villages about their experience in collecting data, enabling us to understand the challenging situations in which the girls negotiated their way through. We found out that the Shodhinish in general gained confidence and some understanding of their villages. The Shodhinish from 'Rohile' and 'Brahmanwade' informed us that they were ready to start libraries in their villages. Starting libraries in rural villages was not an easy step because the very first condition for starting a library was available space, and the girls had to convince the village council to provide them with a space in the council office for a library. These girls who have never opened their mouths in the discussion of drawing rooms had to propose for such space in the village council meeting. It was like an indirect 'fight' in their own villages, using the skills of dialogue, negotiation, making demands and other communication skills they learned in



▲ Shodhinish from Brahmanwade village inaugurating the Shodhini Library in their community

the workshops. To our surprise within one month after the gender workshop, the Shodhinish of 'Rohile' and 'Brahmanwade' had acquired rooms in their village council offices. We arranged a big programme in the village where council members, council heads, and all villagers (both men and women) attended, and the library was inaugurated by the head of the village council. We collected a variety of books and installed a large board saying:

#### SHODHINI LIBRARY

'An initiative of young women for young women of the village'

The whole programme was organized and run by the Shodhinish themselves. The Shodhinish also cooked the snacks by themselves which were served to the guests. There are reasons behind each activity of this inauguration programme. The village gets to see the leadership of the young girls for the first time. The attendance of the villagers to their programme increases the confidence of the Shodhinish and inspires them further. The council members were also able to see a new lobby group emerging in the village. Taking advantage of the opportunity, the Shodhinish explained their work to the villagers. When the Shodhinish expressed their gratitude to the council members for allotting a room in the council office in front of the villagers, a sense of responsibility is also developed in them, knowing the seriousness of the deal. Apart from this, the Shodhinish visited the homes of many villagers and insisted that women attend the function. For most of the women, it was the first time that they visited the village council office. Most of them hesitated to enter but the Shodhinish held their hands and asked them to come and sit with men equally. These awkward situations became proud moments for them as their parents see their daughters speak in front of the villagers.

### 2.4 Relevance to EIU/GCED

While working with young adolescent girls aged between 14 to 25 years, we realized that these girls are going to be the leaders of their village and the nation in the next few years. The target group we were working with was very dynamic, and they play a vital role in achieving the SDG goals by 2030. The action research

process embodies the spirit of GCED as it does not only encourage participatory learning but also create spaces where the girls take center-stage in the learning process, the authors of the research they are conducting. We believe in the process of co-learning as it develops the culture of learning from one another. The girls discovered that they are not passive recipients of knowledge but are at the forefront of creating their own knowledge based on their experiences. All of us have some knowledge, skills and perspectives and that is the principle we follow, allowing the girls to open up and believe in their capacities and cognitive abilities. In the workshop, girls developed the following:

“  
**The action research process embodies the spirit of GCED as it does not only encourage participatory learning but also create spaces where the girls take center-stage in the learning process, the authors of the research they are conducting.**  
 ”

- **Cognitive** The Shodhinis developed abilities related to thinking about their own resources as they critically analyzed their village and gradually decide to stand for their rights in their homes as well as in their respective communities. From the discussions in the workshops, the girls become aware of the needs of their participation as well as their potential contribution to the socio-political-



▲ Shodhinis sharing their reflections about the Action Research process

economic happenings in the village. Many girls have visited the local council office and engaged in dialogue with the village head about issues affecting them like unsafe spaces in the village. This project mainly strives to help rural girls become more conscious about their lives and guide them to take actions to change their lives for the better. The workshop also focuses on increasing their consciousness of their own lived realities and encouraging wider perspectives to emerge in them. It is easier for them to relate and understand the global connections of their local situation. They also realized that the realities and struggles they face as a woman are common around the world. Their understanding of global factors widens as they realize that their lives are not isolated cases. It was interesting to see how these girls conducted research on their own lives and tried to find the wider and global connections of their local lives. The gradual unfolding of this kind of global consciousness is a crucial aspect of GCED. During this process, the girls also realized their realities and started respecting their lives and that of others as well. This in turn develops into a habit of respecting and valuing diversity.

- **Socio-emotional** This aspect is an important component of our project and resonates well with GCED. We give a lot of time to make the girls aware of their emotional world and identify their dominant feelings. We understand that the girls live in anxiety and constant fear along with lack of self-worth. Developing this domain among the girls in our workshops and later during our interactions on the field has played a crucial role in their empowerment and in developing our relationships with them. We also lay a lot of emphasis on teamwork or collective functioning as a key strategy. In teamwork, recognizing others' feelings and the mental states becomes necessary in ensuring the effectiveness of the group and the actions they plan and execute. The other important aspect of our work has been on the emphasis on self-learning and learning from others based on the social development theory of Lev Vygotsky. Peer learning has been engrained in the girls so that they can value the experiences of others and learn from them. It also helps in fostering close bonds within the group as they help each other in the informal journey of gaining education through participatory learning.
- **Behavioral** Another focus of our project is motivating the girls to take local actions based on what they have learned and experienced. It is in agreement with the GCED values of behavioral change. After giving them inputs on the topics

of gender, we noticed a burst of energy from most of the girls. They are eager to challenge those who harass them on a daily basis. Most of the girls usually do not confront boys when they are sexually provoked. Now the girls show increased determination to challenge the boys in such instances. Many girls suggested that boys in their village need to learn more about gender and patriarchy. Girls have also started taking initiatives in opening dialogue with their parents on many issues affecting their lives such as continuing their education, career choices, going to nearby cities for higher education, postponing their marriage, and so on. The girls also value support and are open to seeking help from other girls, elderly women or from us who have shown leadership in reaching out to those who need help. Seeking help from other women is a crucial step as it matures their relationships with one another and encourages them to value friendship. The most noticeable steps have been in managing the village libraries and in dealing with the local councils.

### 3. Conclusion

#### 3.1 Evaluation and Critical Reflection

Applying the GCED criteria for evaluation, we think our project fulfills most of the criteria. Regarding cognitive abilities, we think the girls have started thinking critically about their own life situations and seeing global connections of their day-to-day challenges. One of the issues close to their lives is water scarcity. They understand the reasons of the water crisis in their own village, see how decisions are made to make water available to cities and how water has become a commodity when they see it bottled and marketed globally. Most of the girls who made village maps now also understand the relationship of access to water and the location of their homes. Those who have better access to water live in homes that are strategically located near water sources. The girls can now articulate village issues clearly and how their own lives are related to them. They are also now able to think critically about their own lives especially about the need to have a say in deciding their life partners and at what age they would like to get married. Most importantly, they now understand that their own life situation

is not based on a fate already destined by some divine power but its direction is entirely based on their own choices, initiatives and decisions.

Regarding their attitude and choices, the girls are now aware of their socio-economic circumstances. They now know that they are not alone in their struggles and that the solution exists if they make an effort to find it. They now do not easily think of themselves as victims and now rely on a collective of girls developed in their village. The girls sometimes come together to discuss common issues, listen to each other's problems and support one another. They had developed a strong bond as they now meet regularly unlike before since the girls were previously denied mobility which they now have negotiated with their families. They collectively manage the village libraries which involve a lot of decision-making and dealing with diverse members of their communities including 'boys' who continue to harass and ridicule them. By coming and acting together, they have also earned the identity as the 'Shodhini' meaning seekers. The action research project has given them this identity, which goes beyond the one internalized as meek, passive and shy.

The most important aspect of the evaluation of changes in the behavior is palpable as they now think of themselves as an important part of their community. Individually and collectively, they are showing signs of changes in their behavior. In their homes, they now take the initiative in participating in household decision-making instead of just being ignored or sidelined. They now insist on communicating their views on education, health, household chores and even marriage. They do not stop at discussing 'problems' but are active in finding solutions to them. As in the case of finding the right career path! Collectively, they visited the local village council office and shared their concerns about their safety, their fear of early and forced marriage, and their demands for new books for their libraries. In dealing with unruly boys, they did not shy away or fear them but rather answered back with confidence. In fact, a group of girls in the village 'Tiloli' have taken the initiative to engage with the boys and share their learning what they learned about gender. However, we would also like to caution them that the action part is also constrained by several cultural taboos and restrictions that are part of any village in India. Sometimes, we have noticed that their actions were not met with empathy from village elders nor were approved by the community. Their identity as 'Shodhini' has taken firm root.



### 3.2 Impact on the Target Groups and the Larger Community

Action research is a transforming and empowering process for all of them who are involved in it. Girls experienced the changes in them which they want to bring to their communities. We observed many changes that happened in girls and tried to categorize them as below:

- 1) **Changes at the cognitive level** Shodhinis are now able to think critically about their lives. They learned many new things and developed a broad approach of looking at their lives and circumstances. The idea of education in their mind was reformed unlike their earlier notion that education is only related to school settings. They now know that learning is based on one's interest and anyone can achieve it without any formal education system. Unlike before, Shodhinis are now emotionally strong. Instead of giving up in the face of problems, they choose dialogue, negotiation or even fight sometimes. Due to the information and knowledge they gained during the workshops, their approach to issues has expanded. Sangita Mondhe, a girl who had dropped out from formal education, has completed her secondary education with the help of a family in Nashik. She overcame her gap in formal education of nearly four years by agreeing to complete her unfinished education.
- 2) **Changes at the behavioral level** Shodhinis not only feel liberated at the cognitive level but they also try to bring that in their individual behavior as well. Now, they do not simply accept any decision in their lives made by someone else easily; they negotiate and fight for their well-being. Unlike before, Shodhinis now take a stand for their decisions. Many Shodhinis, who dropped out of school, decided to continue their education further and are now seriously thinking about their career. Many of them have succeeded in convincing their parents to postpone the marriage proposals. Also, their confidence has increased profoundly. Local village councils now readily agree to cooperate with the girls. The village head of Kochargoan even declared that they would not allow early marriage of girls in their village.
- 3) **Changes at the collective level** Their participation in families, village affairs, schools and other social areas has increased considerably. The girls realized that their problems are not just theirs; many girls like them are facing the same problems. They realized the need to unite as a group, which now work as a lobby

group in the villages, as well as a support group for many girls. Unlike before, the Shodhinis can now participate in village council meetings (Gram Sabhas) and organize women's meetings. The girls from 'Brahmanwade' decided to fight for the water scarcity in their village by taking this issue to the district level. The girls have also taken action to stop child marriages in some of the villages. Due to their initiative and efforts, the Shodhinis now have an identity in their villages and are recognized for their contributions. Like the foster family of Sangita, many such volunteers have informed us of their willingness to support the girls in diverse ways. Some are even ready to travel to remote villages to help girls who are weak in academics. In fact, some citizens groups from Nashik district are donating books for the Shodhini library.

We also try to create awareness in the girls about their basic human rights and their right to stand up for them. We believe that any movement for human rights starts with the realization of having the rights at the right time. Exploitative systems such as patriarchy always fear being questioned by girls and women who would perhaps challenge the unjust systems which are deeply rooted and have been existing for years. These systems do not take any effort to make vulnerable citizens aware of their human rights. In fact, they even try to discourage the initiatives which do so. In this project, we realized that the girls need to be aware of their circumstances and realities. Once they become aware of them and the changes they want to bring into their lives, they become motivated to stand up for their own human rights. They take action to defend their human rights and well-being despite strong opposition from different systems in their villages. In time, their activities and confidence may increase and expand. However, there is no guarantee that the girls will live peacefully; they will often have to face violence in their homes, in their villages, on the road and in many forms. Our initiative is to bring peace in their lives to a certain extent and lessen the impact of gender-based violence as it is one of the main issues in most villages in India. We are happy to see the Shodhinis becoming equal partners with other social groups as they try to combat violence in their lives.

“ We believe that any movement for human rights starts with the realization of having the rights at the right time. ”



From our past experiences, we knew that girls have no idea about their role as a citizen in the village governance system. Therefore, we are trying to make them aware about how the village functions, what the systems or institutions of local governance are, what roles the girls can play and how they can participate actively in the village council. We are confident that this process will not only help to transform girls into active citizens of our nation but also become global citizens.

A global citizen is a person who, irrespective of caste, religion, and national identity, has the capacity to think critically about various issues, and who are willing to address them by bringing about constructive change.

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▲ Shodhini's journey towards next stepping stone

One of the highlights of our project is the focus of learning which we think might be of value to the global community of learners. We believe that there is a need to have more dialogue and action on diverse ways of learning which the formal education can benefit immensely. Our project valued the prior experience of the learners and used it to build our inputs. The girls' knowledge of their local context, their exploitation and lived experiences were helpful to design our workshops which encouraged sharing, dialogue and reflections, thereby developing their critical thinking. Our learning environment was open, participatory and experiential, thereby helping them to overcome their initial anxieties, feel comfortable with each other, and open up their innermost thoughts and feelings to one another.

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Another important lesson that our project can contribute to the world is our approach and practice of action research. We believe that the methodology of action research is suited to working with young people. At the heart of the action research is its ability to enable the participants – girls for example – to apply and shape the knowledge and data they have according to their own abilities and experiences. Action research is a meaningful process in which the participants use their experiences to discover and generate knowledge from a collective process of reflections based on collected data. These skills are of great value to young people especially those from marginalized communities. The other characteristic of action research is on the action which can emerge even during the initial process of research. For instance, when the girls came to realize the absence of books, they decided to lobby for opening exclusive libraries for girls and women in their villages.

### 3.3 Implications and Suggestions

We think that it might help the project considerably if there is a permanent contact person in each village. Right now, we do not have anyone except for the 'Anganwadi Sevika' or someone similar mainly due to lack of resources. There is a need for us to have more presence in the villages to understand the dynamics

of village life and politics. Having more presence in villages would help us better form strategies that are in tune with reality. We also think that the research project could include girls from more diverse backgrounds especially having a mix of girls attaining formal education and those who have dropped out from school to get fair representation from diverse voices.

Furthermore, we also realized the need for a detailed systematic background paper on this issue of the girls' lives. Also, there is also a need to convert libraries into community learning centers capable of catering to the different needs of the villagers especially women. It would also be a good idea to start a network of organizations employing action research in their activities as many interested organizations are willing to learn and practice this approach. An e-seva (digital service) center which can help villagers with plans or schemes to increase their choices by gaining access to new information. We also realize the need to have systematic documentation of our activities, procedures and processes. While we already have the baseline data, we also hope to collect end line data as well. Capturing the success and failure stories would be of great value not only to us but also to the wider world.

## Annex 1 Census Questionnaire



**Abhivyakti Media for Development**

Facilitating Media and Communication Since 1987

### Shodhini Youth-led Action Research Girls' Census Form

- Name: \_\_\_\_\_
- Birth date: \_\_\_\_\_ Age: \_\_\_\_\_
- Address: \_\_\_\_\_
- Caste/Category: \_\_\_\_\_
- Religion: \_\_\_\_\_
- Color of ration card your family posses:
  - ☐ Yellow ☐ Orange ☐ White
- Educational qualification: \_\_\_\_\_
- Current Status:
  - ☐ Studying ☐ At home
  - ☐ Wage labour/Job/ Business (Please specify) \_\_\_\_\_
- Marital Status:
  - ☐ Unmarried ☐ Married ☐ Other (Please Specify) \_\_\_\_\_
- Any physical disability?
  - ☐ Yes ☐ No
- Number of members in your family \_\_\_\_\_ Earning members in your family \_\_\_\_\_
- Does your family own farm?
  - ☐ Yes ☐ No

## Annex 2 Survey Questionnaire



**Abhivyakti Media for Development**

Facilitating Media and Communication Since 1987

### Shodhini Youth-led Action Research Survey Questionnaire

#### 1. Personal Information:

- 1.1 Name: \_\_\_\_\_
- 1.2 Date of birth: \_\_\_\_\_ Age : \_\_\_\_\_
- 1.3 Address : \_\_\_\_\_
- 1.4 Caste / category : \_\_\_\_\_
- 1.5 Religion : \_\_\_\_\_
- 1.6 Type of ration card (color):  
☐ Yellow ☐ Orange ☐ White
- 1.7 What work you do?  
☐ Household work  
☐ Business  
☐ Labour  
☐ Cattle caring  
☐ Working as a labourer in own farm  
☐ Looking after siblings  
☐ Service (Job)  
☐ Other \_\_\_\_\_
- 1.8 Do you hold an Indigenous tribe (Adivasi) card ? ☐ Yes ☐ No
- 1.9 Are you physically challenged? ☐ Yes ☐ No
- 1.10 Marital status:  
☐ Unmarried ☐ Married  
☐ About to get married ☐ Other \_\_\_\_\_

- 1.11 Number of members in your family \_\_\_\_\_
- 1.12 Number of earning members of your family \_\_\_\_\_
- 1.13 Does your family agriculture land? ☐ Yes ☐ No
- 1.13.1 If yes, how much? \_\_\_\_\_
- 1.13.2 Which type of land it is?  
☐ Barren ☐ Irrigation land ☐ Seasonal
- 1.14 Among the following, what do you own?  
☐ Tractor ☐ Television ☐ Cable connection  
☐ Smartphone ☐ Cycle ☐ Bullock cart  
☐ Cattle herd ☐ Electricity ☐ Motor cycle  
☐ Four wheel vehicle ☐ Refrigerator ☐ Well
- 1.15 What problems are faced by your family?  
☐ Loan ☐ Illness ☐ Dependant on others, on? \_\_\_\_\_
- 1.16 Parents' status:  
☐ Mother is not alive ☐ Father is not alive ☐ Both are not alive  
☐ Both are alive ☐ Other \_\_\_\_\_

#### 2. Education:

- 2.1 Can you read and write?  
☐ Yes ☐ No ☐ Yes, but not fluently
- 2.2 Are you pursuing education?  
☐ Yes ☐ No
- 2.2.1 If pursuing education:
- 2.2.1.1. In which grade are you currently studying in? \_\_\_\_\_
- 2.2.1.2. Do you like attending school? ☐ Yes ☐ No
- 2.2.1.3. What education you would like to pursue in future? \_\_\_\_\_
- 2.2.1.4. Which subject do you find difficult? \_\_\_\_\_

2.2.1.5. What kind of difficulties do you face while going to school?

Difficulties in family\_\_\_\_\_

Difficulties in school\_\_\_\_\_

Difficulties on the way to school\_\_\_\_\_

Other\_\_\_\_\_

2.2.1.6 What do you do to overcome these difficulties?

\_\_\_\_\_

2.2.1.7 What is the distance of your school from house(in kms)? \_\_\_\_\_

2.2.1.8. Do you reach school on time?

☐ Yes ☐ No

If not, what are the reasons? \_\_\_\_\_

2.2.1.9. Which of these facilities are available at school?

- |  |  |   |
|--|--|---|
| <input type="checkbox"/> Library         | <input type="checkbox"/> Toilets             | <input type="checkbox"/> Laboratory         |
| <input type="checkbox"/> Computers       | <input type="checkbox"/> Internet connection | <input type="checkbox"/> Sanitary napkins   |
| <input type="checkbox"/> Benches         | <input type="checkbox"/> Projector           | <input type="checkbox"/> Electricity supply |
| <input type="checkbox"/> Drinking water  | <input type="checkbox"/> Mid-day meal        | <input type="checkbox"/> Playground         |
| <input type="checkbox"/> Play equipments | <input type="checkbox"/> Prompt teacher      | <input type="checkbox"/> Creative Resources |
| <input type="checkbox"/> Music class     | <input type="checkbox"/> Other _____         |   |

2.2.1.10. Which facilities should be made available in order to increase number of girls in schools ?

\_\_\_\_\_

2.2.1.11. Which educational scholarships do you take benefit of?

\_\_\_\_\_

2.2.1.12. Is there any possibility of your education getting terminated?

☐ Yes ☐ No

If yes, what can be the possible reasons? \_\_\_\_\_

### 2.2.2. If not pursuing education:

2.2.2.1. Till what grade have you complete your education? \_\_\_\_\_

2.2.2.2. Why did you stop going to school? \_\_\_\_\_

2.2.2.3. Do you wish to study further? ☐ Yes ☐ No

2.2.2.4. What would you like to learn? \_\_\_\_\_

2.2.2.5 How would you like to learn? \_\_\_\_\_

2.2.2.6. Whose support you need to complete your education?

\_\_\_\_\_

2.2.2.7. What facilities should be made available in order to complete your education?

\_\_\_\_\_

2.2.2.8. If you cannot go to school/ don't want to go to school, what else would you like to learn?

\_\_\_\_\_

### 3. Skills and livelihood:

3.1 What kind of work do you like to do? \_\_\_\_\_

3.2 What problems do you face at work place?

- ☐ Lack of regular availability of livelihood means
- ☐ Low wages compared to male workers
- ☐ Low wages compared to hours put in
- ☐ Wages not enough to cover cost of living
- ☐ No weekly holidays
- ☐ Exhausting physical labour
- ☐ Physical and mental harassment at workplace
- ☐ Schools is missed due to work
- ☐ Harassment on the way to school
- ☐ Workplace is far away
- ☐ No means of transportation
- ☐ Household responsibilities affect work
- ☐ Other\_\_\_\_\_

3.3. What kind of work would you like to do to earn a livelihood?

\_\_\_\_\_

3.4. In order to do above given work, what skills/training do you think are necessary ?

\_\_\_\_\_

3.5. What skills do you think you need for self-development?

\_\_\_\_\_

3.6. What can be done in order to make workplace more comfortable and secure for women?

\_\_\_\_\_

3.7. What can be done to motivate girls to employment or start their own enterprise in their village?

\_\_\_\_\_

#### 4. Agency and rights:

4.1. Can you go out alone?

☐ Yes ☐ No – where can you not go alone? \_\_\_\_\_

4.2. Can you take your own decisions?

☐ Yes ☐ No

If yes, what kind of decisions? \_\_\_\_\_

4.3. Are you able to express your views/opinions freely in your family?

☐ Yes ☐ No

4.4. Do you take part in decision-making process at home? ☐ Yes ☐ No

4.5. What is your identity in your community? \_\_\_\_\_

4.6. What are the advantages of being a girl? \_\_\_\_\_

4.7. What are the disadvantages of being a girl? \_\_\_\_\_

4.8. When would like to get married? \_\_\_\_\_

4.9. What facilities do you think are required for the development and

growth of girls of your village? \_\_\_\_\_

4.10. What do you do with the money you earn?

☐ Give to family ☐ Spend for self ☐ Savings

4.11. If you save, then for what purpose? \_\_\_\_\_

4.12. Can you take the decisions related to your education of your own?

☐ Yes ☐ No

4.13. Can you take the decisions related to your marriage of your own?

☐ Yes ☐ No

4.14. Would you like to get married according to your own wish?

☐ Yes ☐ No

#### 5. Health:

5.1. Do you face any problem during menstruation?

☐ Yes ☐ No

If yes, what is the problem? \_\_\_\_\_

5.2. In case of any problem, whom do you talk to about it?

\_\_\_\_\_

5.3. Where do you seek help for menstrual problem?

☐ Treatment at government hospital ☐ Remedies from local healers

☐ Treatment at private hospital ☐ Household remedies

☐ No treatment ☐ Other \_\_\_\_\_

5.4. What material do you use during menstrual period?

☐ Sanitary napkins ☐ Cloth

☐ Other \_\_\_\_\_

5.5. Do you experience stress in day to day life?

☐ Yes ☐ No

If yes, what is the reason behind your stress? \_\_\_\_\_

5.6. Whom would you like to look like? \_\_\_\_\_

5.7. Which beauty product do you use? \_\_\_\_\_

5.8. Which is your favorite part about your body? \_\_\_\_\_

5.9. Which part of your body you would like to change?

\_\_\_\_\_

5.10. Do you get complete meal to eat thrice a day?

☐ Yes ☐ No ☐ Seldom



Annex 3 Community Maps



▲ Kochargaon



▲ Ganeshgaon

Annex 4 Photos

