

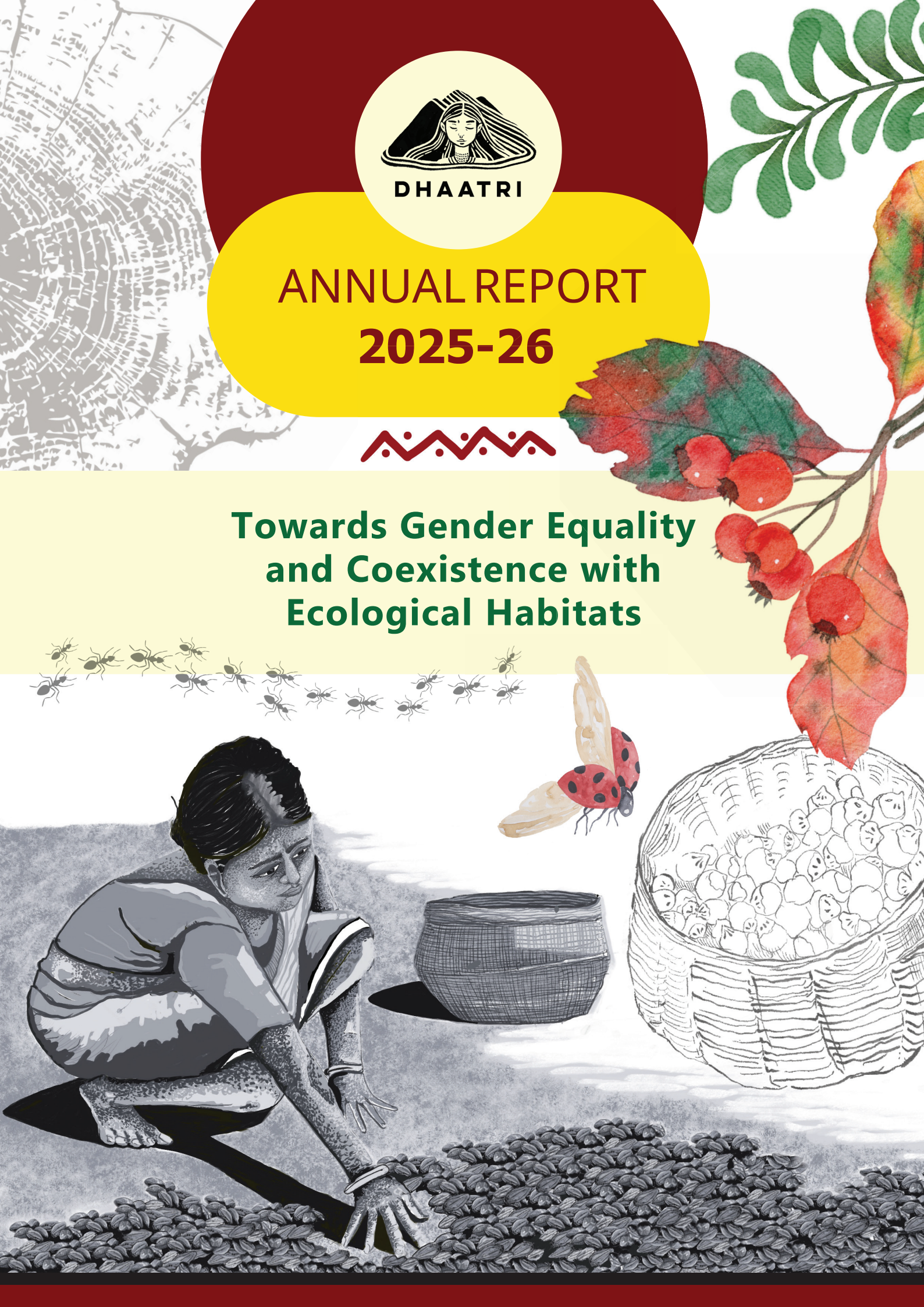


DHAATRI

ANNUAL REPORT 2025-26



Towards Gender Equality and Coexistence with Ecological Habitats





Dhaatri Trust: A Resource Centre for Women and Children

Address:
Plot no. 10, Lotus Pond Colony,
Military Dairy Farm Road, Ward No 7 Secunderabad,
Ved Vihar, Trimulgherry,
Secunderabad, Telangana 500015.

+91- 40 29552404

www.dhaatri.org

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Towards Gender Equality and Coexistence with Ecological Habitats

*Our work is guided by the Wise Old
Women of the Hills protecting our
natural resources, practising
customary ecological economics that
hold profound and practical pathways
to universal well-being and harmony
with the Earth.*





All through the year, the wise old women of the hills and forests shared many stories of knowledge - for the curious learner, the forest offered new insights. They whispered many troubles lived in the shadows of development, in many invisible ways - shadows that trail along with them in all seasons, whether in the forests or in their scattered journeys of migration. As the wise old women are getting fewer in number not only with old age, but with TB, Silicosis, malnutrition and exhaustive burden of work, they are gathering together younger women, youth and children to carry forward not only their struggles but also their ancestral knowledge of their biodiversity-their practises of intergenerational interdependence and resilience, while learning to negotiate with nature's changes in their forest landscapes.

We try to bring into this year's report, the quiet dignity and women's brave resilience amidst the din of development. The women of each tribe and each landscape are unique in their histories of engagement with their ecosystems. Their problems are peculiar, yet familiar to each other when they share their realities.

The context of the landscapes of our work:

PANNA



Panna, Madhya Pradesh

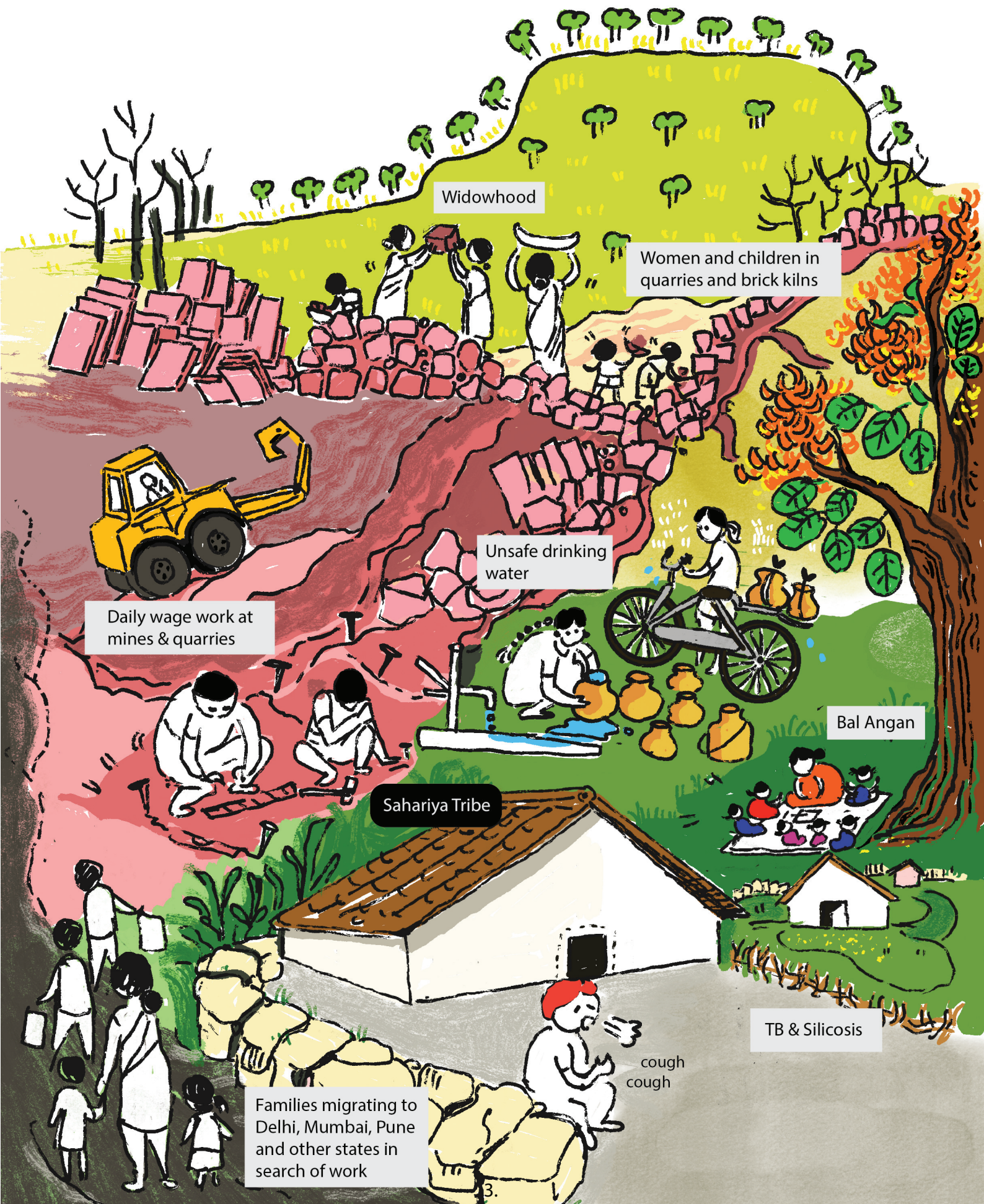
Panna is historically a landscape of **the Gonds**. The Gonds were once the Rajahs of Gondwana region until the colonial rulers and dominant kingdoms subjugated them politically, and along the way, wiped out their legacies of ecological governance, infrastructural and natural resources management prowesses of engineering, agroecology, wildlife management, besides their spiritual and cultural practices. Tigers were hunted. Talaabs were destroyed. Land was mined-for diamonds and stone quarries. Farming and forestry became commercialised. The model of conservation to save the tigers became a language of exclusion. Biodiversity is slowly replaced by plantations, fenced off from people and animals.

What became of the Gonds and their women and children?

Dispossessed of their land and forests, the Gonds now struggle for their survival -partly subsisting on agriculture and forest produce, and partly on daily wages locally and through migration for agriculture, construction or mine labour.

Dhaatri works with the Gonds who live in Panna where restrictions in foraging and agriculture forced many to shift to mine labour. Many Gond men have succumbed to undiagnosed silicotuberculosis and those who are alive are too ill to be productively occupied. The Gonds from the 13 villages relocated for the Panna Tiger Reserve are now scattered like broken sea shells across Panna district, having benefited little from the promised land or cash compensation. Some are still waiting for the land certificates to be converted to formal titles and livelihood support to make the lands fit for cultivation. Where once they had abundance of forest produce and multiple food crops, they now depend on state subsidies and meagre earnings from wage labour. Women and children bear the primary responsibility of providing food for their families. Crop losses, wildlife attacks, silicotuberculosis and lack of food security and basic infrastructure facilities place a heavy burden on the women to find alternate ways to sustain their communities. Losing access to their forest resources is also reflected in their inability to practise their ecological wisdom and engagement with the forest for food, medicine, incomes and spiritual agency. Children are forced to drop out of school or are absent from school seasonally when they migrate for work. Migration and restrictions in engagement with their natural resources are leading to intergenerational knowledge disconnect. These complex challenges demand intersectional approaches to envisioning gender equality in ecological governance.

Ganj Basoda



Ganj Basoda, Madhya Pradesh

The Sahariyas, a PVTG, barely figure in the demographic profiles of Vidisha district of Madhya Pradesh. With a long history of marginalisation from their lands and places of origin, the Sahariyas who believed that the Gods found them too naive to demand for material gains and placed in their hands bare work tools to survive on, are found in the plateau lands of Vindhyanchal. They are mostly dependent on wage labour in agriculture, mining or construction. Some of them settled down in Ganj Basoda region where mine labour became their only source of survival and with this, came a host of socio-economic challenges-occupational health problems like silicosis and TB, intergenerational indebtedness leading to child labour and child marriages, with women bearing all the responsibilities of sustenance and caregiving. Migration is common as mine labour is erratic. This seasonal uncertainty holds many challenges to children's education, accessing entitlements dedicated to the Sahariyas, and lack of agency to collectivize and negotiate for their development. The vulnerability of the Sahariyas is reflected in the the high mortality rates where widow-headed households and child labour prevalence indicate the severe distress of this tribe. Dhaatri initially stepped in to conduct training to local groups on gender and children's rights-the vulnerability of the Sahariyas made us stay on and engage with the community directly for basic development entitlements. The year was enriched with the spontaneous participation of women in engaging with governance bodies and by the youth learning new skills in intergenerational ecological education and in building community stewardship.

AMRABAD



Amrabad, Telangana

The Chenchus are the most marginalised tribe of the Nallamala forest in the Eastern Ghats range of mountains in Telangana. Traditionally a foraging and hunting-gathering tribe, with no interest or skills in settled cultivation, the Chenchus have historically faced exploitation by outsiders, were caught in the conflicts between state agencies and left-extremism and remain deprived of their basic entitlements. Their minimalist way of life in the forest has often been interpreted as primitive whereas their profound wisdom of coexistence with wildlife and nature remains unrecognized. Their demographic trends especially with regard to health, education and resource access linked food security and governance are cause for serious concern. This year we have actively engaged with the women and youth of these forests on governance linkages and forest rights claims, exploring community centred conservation, Chenchu ethnography and oral histories of their ecological relationships and the potential for food security based on foraging of wildfood. We initiated education outreach for children and youth by linking them with government hostels, and are initiating an exciting environmental education programmes for Chenchu children in residential schools



ADILABAD



Adilabad, Telangana

The Gonds, Kolams and Naikpods of northern Telangana are traditionally rich in their ecological practices of livelihood and food security that are closely linked to agriculture and forestry. Even as they have rich customary laws and natural resource based livelihoods, resource ownership is patrilineal. Women are carriers of traditional ecological knowledge, adivasi languages and cultural rituals. We have been engaging with Gond and Kolam women on individual forest rights claims, biodiversity mapping, restoration of common lands and water bodies and initiated homesteads farming activities for improved nutrition. The Adivasis in this region have been negotiating for their community forest rights titles and we have helped submit pending FRA claims by some of the villages. Strengthening Adivasi Children's right to education, especially of girl children, and their access to intergenerational ecological knowledge was a core focus through building dialogues with government schools for enrollment, retention. Adolescent health and sexual education is being built into the environment education curriculum with Adivasi students.



OUR APPROACH FOR THE YEAR

Our organisational framework emerges from the acknowledgement of and respect for Adivasi Women and their ecological knowledge. We also believe that gender equality, especially in resource equity, is fundamental to achieving inclusive governance and in preventing violence against women. Our work during this year was guided by this belief of achieving gender equality through ecological equity and women's collective agency within the constitutional structures of governance and women's ancestral wisdom of their habitats.

Even while women faced multiple challenges to their leadership and representation, were confronted with economic and ecological distress that forced them and their children to work in highly vulnerable conditions, they continued to find small pathways of relief and the courage to amplify their voices. This gave us as an organisation the inspiration to walk with the Adivasi women and their ecological resilience. Women demonstrated that their leadership in harnessing their forest based knowledge, using their collective customary practices of interdependence with their natural resources and local level women-led restoration and conservation offers effective models of sustainable and transformative natural resource governance. We also understood how these ecosystems and practices are best sustained when the youth and children of these communities become stewards of intergenerational knowledge. We found that retaining children in school not only through social and academic support but through joyful learnings from their elders and their forests gave them a more powerful reason to engage in education. Women came forward to share their knowledge that helped us evolve an innovative intergenerational ecological education for Adivasi children.

Therefore, for Dhaatri it has been a year of perseverance, persuasion and innovation that brought joyful learnings on ecological governance through intergenerational dialogue building. Our year's work included engaging at multiple levels and in multi-dimensional ways of promoting ecological governance through gender justice. We have worked with communities-with Gram Sabhas, with women, youth and children, and through collaboration with state and non-state stakeholders for centering community led conservation of natural resources.



This year our work has primarily focussed on strengthening intergenerational ecological knowledge and co-existence practices and women-led regenerative actions for biodiversity restoration and protection. We have worked under the five main themes of :

1 Adivasi Women in the Governance of Natural Resources

2 Adivasi Women-led Restoration of forest landscapes

3 Intergenerational ecological knowledge for sustainable ecosystems

4 Constitutional accountability and community safeguards for women and children

5 Community health and well being

OUR WORK IN A SNAPSHOT



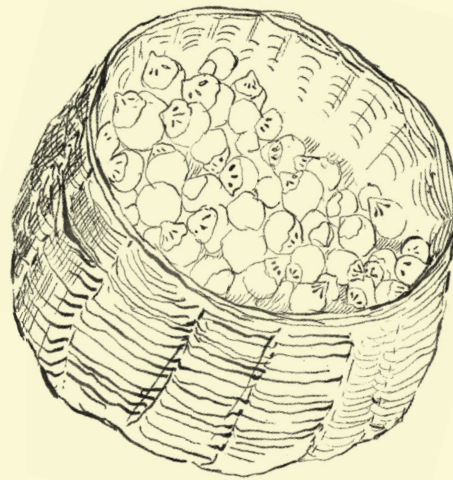
2025-26

First, let us tell our good news and narrate backwards the journey that was:

- The year ended with a **super good harvest of Mahua** in March-our Gond women in Panna were very happy, especially after last year's really poor flowering.
- Sahariya children made it to high school and managed to be in school without dropping out-a feat that feels small for the outside eye, but for the Sahariyas children, it's a battle to overcome domestic challenges and yet pursue their education.



- Women are actively engaging with their Gram Sabhas and ensured that their decisions were recorded in Gram Sabha resolutions, and representations sent to government authorities. Many have learnt to navigate the complex paper work and department offices with their grievances.



- The women have started going to the District Collector on their own-and even managed to get water tankers sent to their villages to cope with the ground water depletion in this scorching summer; pucca road and electricity-small but important footprints of governance engagement.

- This was the first year in many years that our Gond women in Jhalar did not have to migrate-**they had restored the fallow lands** given to them many years ago as compensation for relocation in the Panna Tiger Reserve. They also **restored a natural pond** to address the water crisis for drinking and irrigation purposes. Cultivating Mustard, Jowar and Tur, the women grew their own food finally!



- We are working towards functionalising Mahila Gram Sabhas within the Gram Sabha structures to deal with violence against women, use PoSH and other legal instruments because Adivasi women foragers and farmers, are WORKERS too!
- In Panna, TB patients were able to successfully complete their course and currently, we have barely any patients suffering from TB left in the villages where we work, thanks to the relentless efforts of our Barefoot Health Volunteers.
- Bal Angans continued to thrive in 11 villages in Vidisha and Panna with over 520 children experiencing joyful learning and wildfood based nutrition.

- Field teams in all areas worked relentlessly for basic documentation support and linkages with government schemes.
- And the good news from our donors- they continued to put their faith in our work and the values of gender equality, and have renewed our grants for the year.

- Our Adivasi ethnography studies have mapped the rich oral histories of some of our tribes and their ecological relationships. It is an area that we will continue to pursue with our adivasi youth ethnographers.
- **Our youth developed their own model of ecological education**, designed their curriculum and demonstrated how they could engage with their elders and children on intergenerational education in the forest.



- Hard work pays off - 14 of our Adivasi Youth from Adilabad and Panna completed their 10-month Treatment Assistant Training Course (TATC) at the National Institute of Naturopathy, Ministry of Ayush, Pune. All of them successfully got job placement in government and private Naturopathy Centres across the country.





Adivasi Women in the Governance of Natural Resources

To strengthen the role of Adivasi women as primary stewards of their ecosystems, we focused on linking them with their local bodies in order to actively participate in local decision-making and to constructively engage with local authorities for their livelihood and governance entitlements.





Women's leadership in Gram Sabhas on FRA and land mapping

We equipped Adivasi women across Telangana and Madhya Pradesh with the knowledge and practical tools to file claims for their Individual and Community Forest Rights (IFR and CFR). We developed simple, easy-to-understand handbooks, and conducted awareness and training workshops to help women take the lead in village resource mapping. In Adilabad, for example, Kolam women successfully identified 130 varieties of native flora and fauna to build their biodiversity registers. We also supported women in learning how to use GPS technology and other apps to accurately measure their land and boundaries. To further support these grassroots efforts, we facilitated consultations with civil society networks and engaged with the Ministry of Tribal Affairs regarding representation for FRA claims processes.

Dialogue with authorities on pending rehabilitation issues:

In Panna, we actively backed women from villages relocated from the tiger reserve on their grievances related to pending rehabilitation and compensation processes. Women from Jhalarkhamariya and Pukhara took the lead in submitting formal representations to the district administration to secure their pending land titles (pattas) as they still hold certificates given by the forest department. Their land titles have not been given nor entered in the Record of Rights which has prevented them from receiving any of the benefits related to agricultural schemes or bank loans. Building on this collective momentum, women from other villages also formally wrote to the authorities to request for processing of their submitted claims, for helping with identifying individual plots, restoring fallow lands for cultivation and for providing check dams and irrigation tanks.



Community Resource Mapping in Adilabad and Panna



Engaging with local authorities for governance entitlements:

We actively supported women in engaging with local authorities to secure social security schemes and governance entitlements. Working closely with particularly vulnerable tribal groups (PVTGs) like the Chenchus and Sahariyas, our field teams facilitated the application processes for essential identity documents, Aadhaar cards, job cards, ration cards, and single-women pensions, ensuring these families are no longer excluded from vital state support systems. Furthermore, women successfully negotiated with district administrations to resolve critical everyday challenges and submitted formal representations for pending silicosis compensation for affected families.

SDM office visit in Ganj Basoda (top); Meeting CEO, Zilla Panchayat Panna (bottom)



Building local resilience to heatwaves:

As extreme weather events increasingly impact vulnerable communities, women and youth in our field areas are stepping up to build local strategies. Confronted with severe groundwater depletion during the scorching summer, Sahariya women approached the District Collector to secure water tankers for their villages. They gathered wildfood varieties that alleviate heat in summer which helped the children and TB patients to cope with the heatwave. Women prepared shelters for Bal Angan children, raised nurseries and dug up soakpits. We also engaged with other civil society networks to share local strategies for addressing heatwaves and protecting unorganised sector workers from severe climate impacts.





Socio-economic and energy studies through a gender lens:

Socio-economic and energy studies through a gender lens: To gather grounded data on the everyday realities and practical needs of women, we undertook two key research initiatives this year. First, we initiated a collaborative study with Azim Premji University focusing on the Chenchu community by evaluating their access to social security, welfare schemes, education, health, and livelihoods, with a specific emphasis on how women experience and access these essential state support systems. Additionally, we're conducting a study to better understand women's everyday energy needs and practices. The primary focus of this research is to document specific energy requirements of women and to dialogue on sustainable and women-led energy planning to engage with district administration.



Number of claims filed/ in process

Awareness meetings
30

COMMUNITY-LEVEL AWARENESS MEETINGS conducted on FRA Claims processes

Native Species
130

NATIVE SPECIES of flora and fauna **documented by Adivasi women** in Adilabad and Panna to build their biodiversity register

Major Documents
1581

MAJOR DOCUMENTS including Aadhaar and Ration Cards, **successfully facilitated** by our field teams (Vidisha: 1492, Panna: 59, Amrabad: 30)

Adivasi Women
57

ADIVASI WOMEN successfully linked to government **social security** entitlements like widow and single-women pension schemes (Panna: 30, Vidisha: 27)

Sahariyas
1000

SAHARIYAS in Vidisha finally received their **caste certificates**



Adivasi Women-led Restoration of Forest Landscapes

Building upon their growing leadership in natural resource governance, our women translated their ancestral indigenous wisdom into sustainable ecological action at their local level. Faced with the harsh realities of degrading forests and limited forest access, they have strengthened their resolve to reclaim and heal their landscapes.



Mapping and assessing land and homesteads given as compensation:

In Panna, villages relocated from the tiger reserve have faced unfulfilled rehabilitation promises, even years after moving out. To address this, we supported women and Gram Sabhas in conducting detailed village-wise assessments of pending land settlements. Women actively filed applications to convert the certificates received for compensated land into formal revenue titles. Crucially, they pushed for joint titles (as per the FRA) to ensure women's rightful ownership of these lands.



Restoration of land and water bodies:

This year witnessed an encouraging landmark in our restoration work. In Panna's Jhalarkhamariya, Gond women led their community to take on the near-impossible task of restoring more than 35 acres of rocky, uncultivable land given to them as relocation compensation over a decade ago. Supported by Dhaatri's Dare to Trust programme, they removed rocks, levelled the land, and set up an irrigation system to breathe life back into the soil. The result was profound: women cultivated their very first crops of mustard, millets, and lentils, and for the first time in many years, these families did not have to migrate for survival. A similar endeavour was initiated in Amrabad, where 10 acres of land had sat fallow and weed-infested for close to five years. The Chenchu community received support from Dhaatri to manually clear and restore this land. Today, they have successfully resumed cultivating millets, traditional tubers, and vegetables.



Regenerating livelihoods and food security through agroecological practices:

To combat malnutrition and the loss of deep-forest access, Adivasi women in Madhya Pradesh and Telangana have ingeniously utilised their homesteads. Employing Analog Forestry techniques, they developed multi-layered kitchen gardens brimming with vegetables, fruits, and herbs. This initiative has blossomed into a circular local economy in Panna: the fresh, organic harvest is supplied directly to Dhaatri's nutrition programme, which feeds local children in Bal Angans and patients recovering from silico-tuberculosis.

Forest regeneration for improving NTFP production:

To adapt to the challenges of limited forest access, our women are taking small steps to bring the forest closer to home. Over the past year, they actively undertook regeneration of lands surrounding their villages by planting and nurturing native saplings that yield Non-Timber Forest Products (NTFP), such as mahua, chironjee, amla, bamboo, and jamun. We are deeply hopeful that the women's dedicated efforts will continue to flourish, and reward the coming generations with a rich and sustainable ecological legacy in the years to come.



Woman in Panna collects mahua (top); Sahariya women in their kitchen garedns (bottom)





Fresh vegetables from kitchen gardens, ready to be distributed



Vegetables from kitchen gardens distributed to all families including TB patients



Women in Panna preparing the next batch of mahua, chironji, and amla saplings



Regional learning exchange on ecological knowledge and restoration practices:

To amplify these grassroots successes and facilitate an exchange of such local and sustainable ideas, we participated in a regional skillshare with indigenous and pastoral women and youth from Asia. We participated in this programme in Vijayanagara, hosted by Sakhi Trust, where we witnessed successful models by farmers whose lands were left polluted by iron ore mining, where they took up land restoration and sustainable, organic agriculture thriving on once barren and degraded lands. The women exchanged vital strategies on community-led restoration, setting up of their farmer collectives and agriclinics, and how to effectively collaborate with the government for women-centric ecological rehabilitation.



Community interaction in mining affected villages with Sakhi Trust



Acres

45

45 Acres of uncultivated
farmland restored
(35 acres in Panna | 10
acres in Amrabad)

Irrigation Tank

1

Irrigation tank widened in
Panna to support the
community's agricultural
activities

Adivasi Families

5

Adivasi families in Panna,
families **did not have to travel**
for seasonal migration for the
first time in years to cultivate
their newly restored land

Families

230

Families supported in
cultivating **kitchen gardens**
(Vidisha: 120 | Panna: 70 |
Amrabad: 40)

Native Saplings

3000

Native saplings planted in Panna
(1,500 of which were nurtured by
Adivasi women in their own
nurseries)

Villages

21

Assessment of
rehabilitation in 21
villages





Intergenerational ecological knowledge for sustainable ecosystems

To ensure the rich heritage of Adivasi communities continues to thrive, we focused on creating supportive spaces where elders, youth, and children could actively share and improve their traditional ecological practices.



Bal Angans for intergenerational ecological education:

To support children's continuous education, well-being, and cultural identity, over the past year we continued to run Bal Angans (children's courtyards) across 13 villages in Madhya Pradesh. We developed an activity-based curriculum that thoughtfully integrated standard academic subjects like mathematics and language with local ecology. Children engaged in joyful learning through nature walks, art, and practical ecology activities, using natural materials to connect their education directly to their surroundings.

To ensure the effectiveness of this approach, we conducted quarterly assessments to evaluate children's cognitive development, physical well-being, and improvements in math and language skills. Led by adivasi educators and elders we developed a customised ecology curriculum and lesson plans. Complementing their education, we actively supported children's wellbeing by providing daily nutrition to all the children in our Bal Angans, using seasonal forest produce to enhance dietary diversity and encourage regular attendance.

The Bal Angans continue to be managed by community youth educators, who received regular training on using natural materials for creative pedagogy, improving their language and storytelling skills, and basic documentation. Along with these practical trainings, orientations on child protection and gender policies helped our educators create a safe and holistic learning environment for the children.



Children make seed balls in a Bal Angan in Ganj Basoda



Hindi language learning sessions with educators from Vidisha, Panna and Adilabad

Bal Angan children mapping and tracking wildlife routes



Documenting biodiversity and oral histories:

Youth took the lead in documenting their communities' rich oral histories and local biodiversity. This was achieved through focus group discussions, journeying into the forest with women for foraging and identifying species and through careful compilation of local mythologies, folklore, songs, and stories revolving around birds, insects, medicinal plants, trees, and wild foods such as tubers. Through workshops on visual ethnography and digital storytelling, youth learned to use photography and video to actively record these oral narratives alongside mapping local water bodies and resources. This extensive documentation of native flora and fauna was then translated into educational materials for the Bal Angans, including a new children's book on Natural Colours and a local Seasonal Calendar.





Workshop on tubers with chenchu youth

Learning from Community Elders:

To facilitate direct intergenerational knowledge transfer, community elders regularly visited the Bal Angans to share their expertise. They guided children and youth in identifying medicinal herbs, understanding traditional recipes, and learning more about their forest. In Amrabad, elders conducted a workshop for Chenchu youth on identifying and locating seasonal wild tubers in the forest.



Youth in Action through sports and theatre

To help build youth leadership and community engagement, we actively utilised creative and recreational platforms over the past year. In Amrabad, Telangana, we initiated a sports outreach programme, building a safe recreational space for youth from the Chenchu community to take a break from their daily burdens, build new friendships, and sustain their community spirit.

Alongside sports, youth took the lead in creative outreach through community theatre, successfully organising and performing street plays in their communities. These performances were specifically designed to create constructive dialogues around the importance of education, challenges of child labour, substance abuse and safety of children during migration.



Youth educators explore integration of bamboo craft with mathematical concepts like measurement



13

Bal Angans
actively running
in Panna and
Vidisha

511

- Children received daily nutrition and learning kits
- Children enrolled in Bal Angans
- (Panna: 219 | Vidisha: 292)

40

Learning and training sessions with
educators

Workshops

4

conducted for our
**community youth
educators** on creative
pedagogy and experiential
teaching methods

13

Supported as **community
chefs** for preparing loving
and nutritious Bal Angan
meals
(Panna: 6 | Vidisha: 7)

Bicycles

10

Provided to children in
Ganj Basoda for safe,
reliable travel to school.

1

VILLAGE in Amrabad
provided with **sports
equipment** for local
Chenchu youth

Warm clothes

100

SETS OF WARM
CLOTHING
provided to children
for uninterrupted
learning during
winters

Youth

30

Supported to serve as
community change-makers
(17 ecological educators, 8
barefoot health volunteers, 5
community coordinators)



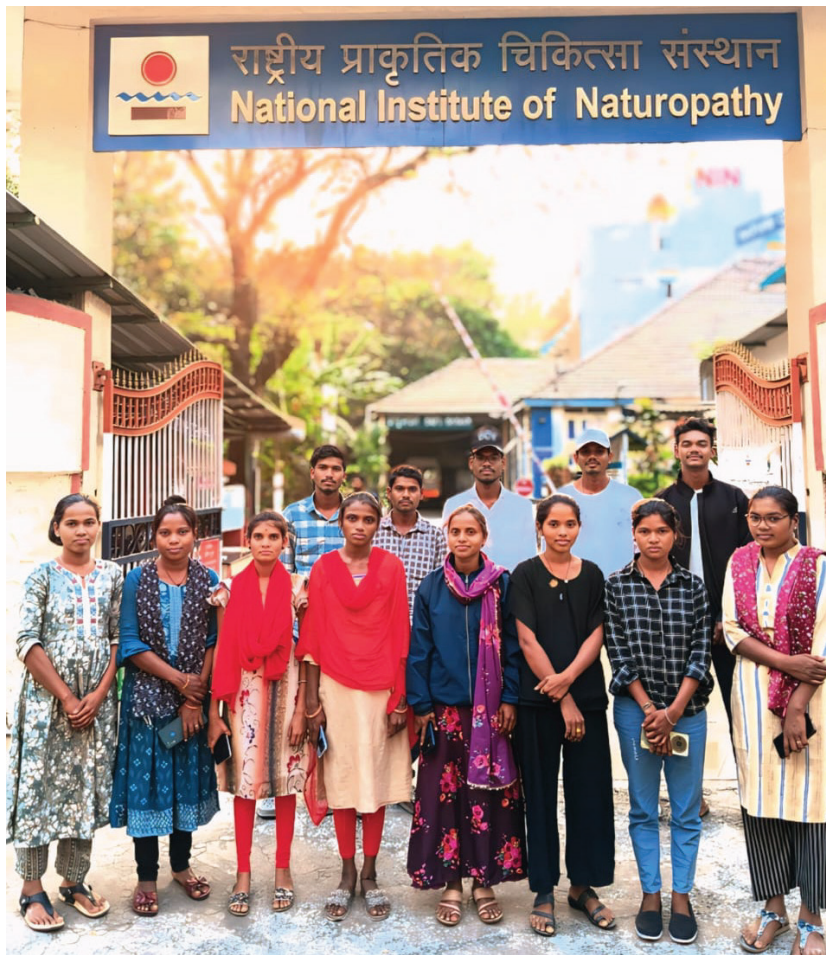
Constitutional Accountability and Community Safeguards for Women and Children

To safeguard the wellbeing of women and children, we focused on fostering safe community environments, supporting uninterrupted education, and collaboratively engaged with state institutions to access social security schemes, special constitutional safeguards for Scheduled Tribes, and to ensure reliable access to public health and occupational health entitlements.



Promoting child rights and access to education:

We actively assisted families in enrolling children in government schools and hostels, and our youth actively applied for essential documents like Aadhaar cards, birth certificates, and caste certificates to enable children to continue their education. To address practical challenges like seasonal migration, school dropouts, and substance abuse, we utilised creative platforms such as community theatre and street plays to build local awareness around child rights, nutrition, and overall well-being. We also engaged constructively with district and state authorities to streamline these school admission and documentation processes.



Fostering safe village environments:

Working closely with local institutions and Gram Sabhas, we supported youth and children in mapping their villages to identify local risks and enhance safe community spaces. Children actively mapped wildlife tracks, mine pits, vehicular traffic in the mines, air pollution and around their villages to learn how to stay safe and avoid encounters with predators. We are working with youth and children on sexual rights and safety in the community and during migration.



Research on the status of children and youth workers:

We initiated primary research focusing on the educational and developmental status of Adivasi children, their health and education challenges in Panna and Vidisha. Alongside this, we conducted baseline surveys for profiling youth engaged in informal sectors. These ground level data are submitted to district authorities and for governance linkages.



Addressing Occupational Health through Collaborative Learning:

We facilitated dialogues with state health institutions and civil society organizations to improve care for occupational health issues such as TB and Silicosis. This included exposure visits with Basic Healthcare Services (BHS) and the Aajeevika Bureau for our field teams to study effective community health models and prevention strategies. We also conducted detailed health surveys, successfully profiling over 100 workers in Ganj Basoda, to systematically track patient needs, treatment progress, and recovery.

Discussion with doctors and members of Basic Healthcare Services (BHS), Aajeevika Bureau in Udaipur



Engaging Local Stakeholders for Health and Public Services:

To strengthen the link between communities and public health systems, we organised collaborative workshops with local healthcare workers (ASHAs), panchayat leaders, and Gram Sabhas. These engagements helped streamline daily health monitoring, medication adherence, and hospital referrals. Furthermore, guided by these engagements, women's groups successfully collaborated with district administrations to secure access to essential public services for their villages, such as tap water through the Jal Jeevan Mission, new electricity transformers, public transport and paved roads.



TB and Silicosis awareness with ASHA workers, medical officers, TB department staff in Ganj Bhasoda

Children

49

Received **fee support** for high school enrolment (Panna: 43 | Vidisha: 6)

Solar Torchlights

55

Distributed to children for safe travel to schools and Bal Angans.

Families

32

Equipped with **solar lighting** to support their daily lives (Panna: 18 | Amrabad: 14)





Community Health and Wellbeing

To address the complex health challenges faced by Adivasi communities living in remote areas working in informal sectors, we focused on building local barefoot health leadership, ensuring access to public healthcare, and reviving traditional nutritional practices.



Barefoot community health initiatives:

To bridge the gap between remote villages and public health systems, we continued our work with youth as barefoot health volunteers, who actively coordinated with local ASHA workers and Primary Health Centre (PHC) doctors to organise health camps, conduct screenings, and assist families with daily health monitoring and hospital referrals. Building on this commitment to community health, 14 Adivasi youth successfully completed a Treatment Assistant Training Course (TATC) at the National Institute of Naturopathy in Pune.



Health volunteer assisting patients with hospital visits and medical treatments

Addressing occupational health:

Working closely with Adivasi communities in Madhya Pradesh, we focused on supporting individuals affected by occupational health issues like Tuberculosis (TB) and Silicosis. To better understand patient needs and work histories, our team successfully profiled mine worker families in Ganj Basoda. Through continuous awareness campaigns and community dialogues, we aimed to help overcome the stigma surrounding TB, encouraging patients to confidently come forward for regular medical check-ups and treatment. We helped the affected approach the NHRC for relief and compensation.

Exposure visit to meet TB patients, Silicosis and TB awareness and Silicosis compensation process with Basic Health Service, in Udaipur



Community caregiving and health support:

Our barefoot community health initiatives empowered women and youth in our field areas to form dedicated caregiving groups. Women formed committees to actively support and care for family members recovering from TB and silicosis. Alongside assisting with daily care and medical treatment adherence, these caregivers integrated their deep Adivasi knowledge of wild foods and herbs. By preparing traditional herbal remedies and nutritional snacks using locally foraged wild foods, they played a crucial role in aiding the recovery and overall well-being of patients.

Nutrition distribution to TB patients by Barefoot health volunteers



In Panna, women form committees to support and care giving for families members

TB Patients

50

TUBERCULOSIS PATIENTS identified
and supported for their recovery
(Vidisha: 45 | Panna: 5)

In Ganj Bhasoda

5

ONLY 5 NEW TB PATIENTS
identified in Panna this year, marking
an encouraging decrease

Patients

95

95 PATIENTS received
supplementary **nutrition support**
(Panna: 50 | Vidisha: 45)

Villages

14

Working together with
ground-level **health personnel**
like ASHAs and ANMs

Mine Worker Families

109

MINE WORKER FAMILIES
profiled in Vidisha



Partnerships and Participation in Learning Exchanges



- Art Sangam organised by Vikalp Sangam, in Palakkad, Kerala, March 2026
- Dialogue on indigenous Stories and storytelling at Sewagram in Wardha, Maharashtra organised by Muskaan
- Land Governance and Development Workshop, Bangalore, May 2025
- Forest and Future Cohort, Pune, June 2025
- Vikalp sangham organized by Deccan Development Society, August 2025
- Attended National Conclave of the National Alliance for Climate and Ecological Justice, March, 2026
- Participated in the National Consultation on Women, Land and Natural Resources with Vasundhara and presented the problems of women in Telangana with the Ministry of Tribal Affairs
- We collaborated with Azim Premji University, Bhopal for Internship and with Azim Premji University, Bangalore for student internships, recruitment and collaborative research
- Participated in the Consultation on Adivasi Knowledge systems and Biodiversity in Jharkhand organised by Keystone Foundation, Ranchi
- Participated in the state level consultation on Grievance Redressal mechanisms in Telangana
- Participated in the national consultation on compliance mechanisms in Tiger Reserves by Tata Institute of Social Sciences, Mumbai
- Visit to Muskaan and Mittikaghar school and library for exploring collaboration of creative education and pedagogy for Adivasi children.
- Resource person for IIFM, Bhopal, to train state level officers on Forest Rights and Gender
- We co-organised National consultation on Women in Protected Areas, Hyderabad
- Consultation on FRA with Chenchus in Achampet
- Participated in the global and regional consultations on women's empowerment and resources-Women's Fund Asia, Benin & Sri Lanka, July & November 2025
- Participated in the Civil society consultations at the regional UNBHR forum, September 2025
- Participated in GAGGA Linking & Learning programme, April 2025, Indonesia
- Co-organised Kindness Kitchen programme in Hyderabad, to promote Adivasi cuisine and wild food gathering knowledge practices
- Participated in the Earth Festival, Hyderabad for promoting Adivasi oral histories, knowledge practices, wildfood and cuisine

Internships: We had six student interns to support our work this year – from Azim Premji University, NALSAR University of Law, and University of Hyderabad.





Dhaatri Trust: A Resource Centre for Women and Children



www.dhaatri.org

Address:

Plot no. 10, Lotus Pond Colony,
Military Dairy Farm Road, Ward No 7 Secunderabad,
Ved Vihar, Trimulgherry,
Secunderabad, Telangana 500015.

+91- 40 29552404

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