

Dhaatri Trust

**Annual Report
April 2019 - March 2020**

A Journey across new horizons



Dhaatri Trust - Annual Report 2019-2020- A Journey across new horizons

The year began with a scale-up and ended with a lockdown. But this has not deterred us either to slow down or stay silent.

For Dhaatri, it has been a journey across new horizons. For a journey towards gender equality and a voice for women's resilience.

We have said that we are a small emerging platform to support the everyday struggles of rural and indigenous women. Our endeavour and aspiration was to strengthen this platform to amplify the voices and perspectives of women and their every day struggles. This year has been an opportunity in taking new strides in this direction. A platform to multiply and amplify. Dhaatri's journey began in a small village called Poolabanda –a tribal hamlet tucked in what it stands for – a valley of flowers. We tried to take these flowers and their fragrance across the tribal regions of India and braid ties of solidarity with indigenous, rural, and knowledge rich forest dwelling women of Asia.

The journey opened into a learning from the many women who are striving silently to protect natural resources in their habitats. This collective learning became a platform for exchanging information and strategies for collective representation. It was also a journey of strengthening our own capacities to work with women on the interlinkages of resource rights and gender equality for a confluence of constitutional and customary entitlements. Dialogues with Adivasi women from remote villages have strengthened our belief that we should continue for the collective and individual entitlements of women that would provide the base for women's own knowledge sustenance and for resilience building against corporate and patriarchal violence. Where do we begin this engagement on perspective building and assertion – we felt the need for this beginning with children and with women, at educational, political, ecological and advocacy levels. Our work during this year has tried to bring gender equality dialogues and advocacy for ecological justice at these different levels through women's leadership building and youth education.

Our work evolved from a learning of the last few years and this synthesis formed the basis of our core focus areas on women's rights and gender equality:

- That women, particularly indigenous women have an evolved ecological knowledge as a symbiotic with nature – this ecological knowledge has vast potential to guide the direction of sustainable development and natural resources based economics, on which state and customary politics should be framed
- That gender equality is fundamental to achieving human rights and this achievement is based on the right to equal access and ownership of resources, decision-making and the right to practise their knowledge based livelihoods which in turn protects women from gender based violence.
- That gender equality in its current policy and institutional approaches needs to be challenged from an environment justice and human rights perspective through strategic advocacy and collective engagement with structures of governance at all levels
- That gender inequalities especially in the changing social dynamics even of indigenous communities have to be addressed right from the formative stages of education, using the strength of cultural and ecological rights of indigenous communities.
- That strengthening the leadership in the constitutional and customary spaces, and amplifying the voices of women in the communities for self-representation and affirmative actions is fundamental to achieving all the above.

With these as our guiding principles, Dhaatri's activities were the following:

1. Community programmes for women's land and forest rights in Visakhapatnam district of Andhra Pradesh. As part of this programme, our specific activities were related to:

- a) **Working with widows and single women on formal entitlements of inheritance:** Land being the primary source of sustenance, identity and knowledge practice, we believe that there is a strong link between women's rights achievement, prevention of violence against women and formal rights to land. Even in Adivasi societies where women are the primary actors as farmers, foragers and food keepers, inheritance rights to land and property are formally almost non-existent. Our series of dialogues with all the widows and single women in the three panchayats of Salugu, Vantlamamidi and Modapalli in Paderu mandal guided our actions. There was a universally expressed need for having land records in revenue lands cultivated by the women, mutated into their names either from their husband's share or father's share. In the last two years we have worked with almost 150 widows and single women whose inheritance rights had to be settled. This list was shared with the sub collector of Paderu and we have approached their office for processing their applications. As most of the women do not have the supporting documents to claim their rights, our team facilitated applications for death certificates, aadhar cards, pensions, housing rights, ration cards, voter cards, bank accounts, and getting the necessary legal procedures for the above. This year 64 women applied for housing pattas, 32 women applied for the death certificate of their husband, 4 women had applied and got widow pension, for 8 women we have applied for land mutation and we had attached 181 community persons bank accounts for IFR Pattas. 231 individual representations were sent from 7 villages through gram sabhas. We have also had a series of dialogues with the respective gram sabhas and the families of the women for their cooperation and support in application for mutation. Some of the gram sabhas gave their resolutions to verify the authenticity of the applications. Women were also helped in using the GPS to map their lands and get accurate measurement of their share. The revenue department was approached for help in community verification process. These were represented to senior officials in a large public consultation organised in Paderu in November 2019 where officials assured the women of their support to the process.
- b) **Working with Adivasi women for their individual and collective forest rights under the Forest Rights Act of 2006:** The process of making the FRA inclusive with Adivasi women being enabled to stake claims to their joint individual titles for forest lands under their family's cultivation, and for collective forest rights continued from the previous year. This year we helped put up claims for 55 individual claims and 33 resurvey and claims for IFR. Community is involved in mapping their forest boundaries as well as individual boundaries with the Gram Sabhas verifying their boundaries and preparing their self-representational records. Eight villages completed this process. They have also prepared their biodiversity registers. Protection of springs and plantation of bamboo, mango, teak sapplings were taken up in hill top villages. A series of consultations at the gram sabha and cluster levels helped in strengthening the community structures of the FRCs and awareness on filing claims. Follow up with SDC level authorities helped in one village (Dallapalli) getting IFR pattas. However, CFR has eluded the claims from all villages although in the public consultation, there were assurances given on settlement of CFR rights.

Some of the challenges faced by communities relate to implementation of CAMPA plantations in IFR lands, and non-implementation of FRA in villages having VSS. As a positive response one village had their forest land verified for CFR settlement. These claims have been pursued by the team at the SDC level. One village which received a rejection notice applied for resurvey

at the DLC. A more serious challenge was the demarcation of CFR and in one village (Dallapalli) for a private tourism project. The village has already a claim pending at the SDC for settlement. The constitutional violations in leasing out the land to a tourism company has been challenged by the Gram Sabha. This year we organised a series of consultations with the gram sabha and Adivasi groups, senior Adivasi leaders and youth from different states for dialogue and perspectives. We also organised a consultation with the local officials and the gram sabha members in December 2020 where they were informed by the sub collector that the project stands cancelled.

- c) **Adivasi Women's social security and food security:** Majority of villages in Dhaatri's area of work belong to the PVTGs. Their traditional form of dependence on the forest has been affected by the slow disappearance of wild food and forest cover. Their access to governance institutions is also limited. While we believe that promoting their self-resilience and traditional knowledge, especially of women is primary to restoration of nature and women's status, we have helped women have information on and access government social security schemes. As bottle-necks in administrative procedures in accessing schemes are a major challenge for Adivasi women, we helped them get pensions, ration cards, aadhar cards, voter ids, agriculture schemes and other group schemes for women's self-help groups.

One of the major threats to women's social security and food security is the constant risk of losing their land (including forest land and commons) to commercial interests. The picturesque hills attract private investments, often at the cost of compromising on constitutional safeguards. In the hills of Paderu, the gram sabha of Dallapalli village in Salugu panchayat has been faced with the threat of tourism resorts taking their spiritual mountain without their knowledge or consent. The women have been complaining against the intrusion of irresponsible tourists trampling over their agriculture, littering their forest with plastic waste and misbehaving with women that has put them at risk of going to their own farms or into the forest for collecting their NTFP. The fear led to women abandoning their cultivation in some plots thereby affecting their food security. A series of written complaints submitted by them to the local police and a writ petition filed by the Gram Sabha in the high court of Andhra Pradesh on grounds of constitutional violations, help them retain their land from being converted into tourist hotels. Dhaatri has supported the women's grievances by helping them represent these to the local and state authorities and facilitating dialogues with governance institutions to enable their voices to be heard. We organised a series of consultations and community level trainings for women, youth and the gram sabhas on the constitutional laws for scheduled areas along with helping the process of claiming their forest rights under the FRA.

In order to improve their food security, women and youth recharged the hills with harnessing their local springs, replanting forest species and bringing potable drinking water through a pipeline to the village. This has given great relief to the women who have been facing serious problems in fetching water. The youth also helped put up a cultural centre for their children's ecological education and youth cultural programmes.

2. Leadership building of Adivasi and Dalit women at community and institutional levels:

- a) **National level capacity building of Adivasi and Dalit women leaders and supporting women's actions:** As one of our core objectives as a support and resource centre is on strengthening the leadership and voices of Adivasi women, we initiated a new national programme as a Fellowship programme for grassroots women leaders on natural

resources and livelihoods. With support from FIMI/AYNI and complementary support from our other partners, BothEnds, Women's Fund Asia, Mama Cash and FCAM, we were able to take forward an exciting process of strengthening local campaigns of Adivasi women to an engagement with governance institutions, environment justice movements and women's rights platforms. The programme provided junior and senior fellowships to 24 adivasi women leaders in seven states of India with issues ranging from forest rights, child labour, mining induced impacts on women, women suffering from negative impacts of tourism and conservation projects, migration, polluting plastics and processing industries, landlessness and unorganised sector women labour, and loss of livelihoods. As part of their capacity building Dhaatri, in coordination with partners like Adivasi Ekta Parishad, SETU-Centre for Social Knowledge and Action, and Jashpur Jan Vikas Seva Sanstha engaged in developing training modules on resource rights and Adivasi women's interventions. During 2019-20 we conducted 5 capacity building workshops and exposure visits for all the Fellows on thematic issues of relevance to their work, mostly focussed on forest laws and governance, PESA and fifth schedule laws, mining laws and the DMF, Adivasi self-governance, women's collective mobilisation, health and nutrition, and other related laws and policies. The capacity building included understanding of legal framework and application of these to engage with governance institutions. The trainings were followed up with field trainings for women in communities, field evidence based documentation and impact assessment, guidance on grievance redressal mechanisms with concerned departments and field action planning.

The Fellows chose to work on varied interventions ranging from strengthening women's participation in the gram sabhas and forest rights committees, strengthening women's self-help groups to address forest based livelihood needs and malnutrition. Demanding for minimum wages and implementation of the MGNREGS, supporting the social security of Adivasi migrant women labour for rights of informal workers, and supporting artisanal and sustainable traditional livelihoods of Adivasi women were thematic focus areas on the economic rights. Knowledge and cultural rights of women spiritual leaders, promoting the intergenerational revival of Adivasi art education and celebration and developing cultural centres for ecological knowledge assertion are some key cultural rights activities taken up during the year. Fellows worked on human rights of women and adolescent girls on issues ranging from human trafficking of adolescent girls and community awareness for eradication of witch hunting to safety of girls in residential schools.

We helped conduct research on the water rights of Adivasi women in Udaipur district, impacts of small scale mining on water and health, impacts of plastic manufacturing units in Palghar district, widow's inheritance rights, silicosis affected and national parks affected women's status post displacement in Panna, migrant women workers in Dahod, impact of tourism projects on Adivasi communities in India, perspectives and challenges of Adivasi women on resource rights.

A key area of our research this year has been on conducting social audit of the District Mineral Funds utilisation as against problems and demands of affected women in Rajasthan and Karnataka. The actions and intervention strategies were reviewed in a national consultation organised in Dahanu, Maharashtra in January 2020.

- b) **Supporting the lobbying for legal and social rights of devadasi women and their children:** Our partnership and sisterhood with Sakhi Trust, Hospet was strengthened with our support work for amplifying the voices of Devadasi and Dalit women affected by landlessness, mine closure and social discrimination. Sakhi's work of advocacy for the

eradication of the Devadasi dedication and rehabilitation of women and their families has focussed on lobbying for a formal state law that committed to concrete entitlements and legal accountability. As part of this lobbying, we facilitated an experiential and self-representational status report of Devadasi women and their challenges, socially, culturally and economically. Dhaatri team assisted in training of field researchers and analysis of data. The study was completed and a book was jointly launched in a state level consultation on Devadasi women's rights and legal entitlements, in the month of December. The study and the series of consultations are working towards strengthening a collective platform of Devadasi women for addressing social challenges and for collective dialogues with the state government for implementation of the state rules and the draft bill submitted to the state government. Together we are taking this forward in strengthening the community youth vigilance groups for monitoring caste discrimination, devadasi dedication, child marriages and domestic violence. With this experience, and with the crisis brought about by the pandemic, we are planning for a wider outreach support for Devadasi women by setting up a State level Devadasi Helpline Desk for at least 10 districts in Karnataka. This will be an important advocacy and outreach programme for 2020-22.

3. Amplifying the voices and representation of indigenous and rural women in India and Asia for sustainable livelihoods and natural resources

- a) **Co-facilitating and capacity building of indigenous and rural women in Asia through regional cross learnings:** Dhaatri, in collaboration with SETU, mm&P, Sakhi and other national and regional partners, has been facilitating the strengthening of a regional platform to represent the voices of indigenous and rural women in Asia. The platform, Women and Mining in Asia (WAMA) has been set up to represent the traditional knowledge, livelihoods and practices of indigenous women and their relationship with natural resources and impacts of resource extraction on the health, safety and economics of these women. As part of this process, we have been co-organising national and regional skill-shares and cross learnings to build capacities of women community leaders and women in local NGOs on constitutional safeguards and guarantees, governance institutions, grievance redressal mechanisms, and particularly on gender impact assessment of natural resource exploitation. We helped conduct a national level training in India, Mongolia and a regional skill-share in Cambodia. We also participated in a capacity building workshop with the ReSisters' Dialogue in Thailand as an exchange programme of young indigenous and rural women. Dhaatri team also got opportunities for receiving training through FemPower, a platform for feminist perspective building, as part of which we have also conducted dialogues with Adivasi women within India.
- b) **Research and documentation:** We have been helping women's groups access information and exchange field information on women's sustainable livelihood initiatives, impacts of resource extraction and exploitation on their lands, livelihoods and social security. These issues have been represented to local governments, and we have participated in national level consultations with government and civil society networks. We have also participated and helped women from communities participate in international dialogues like the UN Business and Human Rights Forum and the regional forum dialogues.
- c) **Building cross learning linkages with indigenous and rural women in South Asia to amplify the voices of women for *Leading from the South*:** With support from Women's Fund Asia, Dhaatri and its key partners, Keystone Foundation, SETU and Sakhi, have enabled cross learnings within South Asia, on gender, natural resources and livelihoods.

As part of this exchange programme and research, we have undertaken scoping studies on gender, status of women and natural resources in India, Sri Lanka, Nepal, Bangladesh, Mongolia and Bhutan. We have been conducting a series of capacity building trainings for indigenous and rural women in India including field visit exchange programmes for enhancing the learnings of women leaders. We conducted a national training programme in Karnataka and exposure visit to Sakhi programmes. We also conducted training in Maharashtra with Aami Aamchi Arogya Sathi, and a youth training programme in Visakhapatnam district. Through this platform we have made several representations to local authorities, concerned departments at state level and with ministries concerned at the Centre, particularly with respect to Adivasi women and children. We also partnered with Tewa, Nepal and with MONES, Mongolia, and with local NGOs like MONLAR in Sri Lanka, to assist in conducting field research on women and natural resources. We also helped conduct a national consultation in Mongolia in July 2019 and in Nepal in the month of February 2020.

4. Cultural and Gender Education for Adivasi Children:

- a) **Kuvi Cultural and Education Centre for Adivasi Children:** Recognising the unique knowledge systems of the Khonds and other tribes in Visakhapatnam district, we felt the gap in intergenerational knowledge exchange, largely due to the economic changes being brought in and the school education being alienated from nature based learning. The immediate urgency was also the threat of land being diverted for private enterprises where the Gram Sabha in Dallapalli felt that this land and forest space should be utilised for the community's own promotion of their Kuvi culture rather than allowing it to be grabbed by outsiders who wanted to modernise and commercialise their space for tourist businesses. Hence, the gram sabha came up with a society called the Kuvi Loko Lingi Loda Kalahamanjali which means the Centre for the coming together of the Kuvi People. This concept, we supported by helping the youth develop their own language newsletters and community radio programmes by training youth in documenting and communication media. Short stories, interviews and cultural celebrations were documented as part of this work.

Children's summer camps at the centre were organised on language, art, theatre, traditional bamboo and clay craft and kuvi songs with children. These summer camps also serve as preparatory ground for children out of school to be motivated to enrol in school. This academic year, we enrolled 18 children in ashram schools and elementary schools. We held SMC meetings in 3 villages - Kapparamajji, Bidarigaruvu, Lolangipadu.

As part of this work, we also undertook assessment of children with disabilities and facilitated registration of 21 children for disability pensions and took some of them for medical check-up in Visakhapatnam. Sixteen children had already got the disability certificates and has also applied for pensions. One child was provided a wheel chair with the help of donations. These cases were also referred to the ITDA for follow-up support.

The Kuvi youth were also helped in promoting their cultural education exchange programme with urban children by inviting schools in Visakhapatnam city for nature camps. A group of youth underwent training in Hunnershala for sustainable construction using local material for their cultural centre. The elders of the gram sabhas participated in the Adivasi Maha Sammelan to share the threats they are facing regarding commercial tourism in their forest. These exposure visits and learnings are a process of youth empowerment and strengthening of customary leadership for natural resource governance.

- b) **Setting up a gender and culture education programme in ashram schools in Visakhapatnam district:** Dhaatri and Sakhi as partner organisations have been working together to develop gender sensitisation training for youth and students. Dhaatri has been working with Adivasi students in residential schools in Paderu mandal, both with boys and girls, on gender and culture education that is not included in the regular curriculum. We have focussed on three main themes to work with students- cultural and environment knowledge revival for Adivasi identity and dignity among children; health and gender education; child rights and tribal rights laws simplified for Adivasi children. We have developed modular sessions for some of these themes and have conducted a series of workshops in 4 schools. There has been a demand from students for more regular sessions, but the major challenge is getting time away from academic requirements for children to participate in a more structured manner. Training material is available in telugu for some of the topics workshops also help track children dropping out of school and getting them to share about any violations or problems faced by them in the school or at the community level. We have undertaken some surveys with students and teachers to understand the needs and challenges that could help develop stronger guidelines for safety and social security of children in residential schools.
- c) **Adivasi youth training on culture, gender and tribal rights:** Dhaatri has been conducting a series of training for local Adivasi youth in Visakhapatnam on constitutional framework, cultural rights and application of laws for legal entitlements. Particularly, the youth were trained in the FRA Act framework, state rules, procedures for making claims, and making their own gram sabha verified land maps for individual and community rights. We have linked university interns and volunteers with local youth to undertake mapping exercises and house-hold surveys. Youth were also trained in preparing community radio programmes on tribal issues and youth issues. Dialogues between youth and local authorities were facilitated where youth submitted representations on FRA and tourism issues. The youth in Dallapalli have been safeguarding their sacred hill and the cultural centre area from lumpen tourists from the outside. However, this is an endless war against miscreants and crass visitors usurping their hills. They were also assisted in water harnessing and solar lighting. The youth in Dallapalli came together and built a small cultural centre which they regularly use for youth programmes. One such programme hosted by the Dallapalli youth and gram sabha was the youth workshop in November.

As a second line capacity building for community leaders in Adivasi areas, we initiated a youth training programme on Adivasi culture, laws and governance. The first training was conducted in Vizag district in the month of November 2019 where youth from different states shared their ground level issues related to displacement in national park areas, tourism projects, mining induced economic and health problems, and challenges to self-governance. Using theatre, art and field discussions, the youth were enabled to communicate on issues of tribal identity and rights.

5. Supporting sustainable livelihood and traditional cultural knowledge of Adivasi women

- a) Training Adivasi women at the village level in Panna on forest based products: In places where Adivasi partners are facing livelihood challenges due to not having access to land and forests and being forced to seasonally migrate, Dhaatri's team has been facilitating training and enterprise development on forest based products. Dhaatri team has been undergoing training and orientation for guiding local women, mainly by Keystone Foundation and Sampoorna Bamboo in processing of local produce. Some youth have received training in bamboo craft, installation of solar lights, processing amla, mahua and

soap-making with natural ingredients. The training is mainly intended for the silicosis affected families in Panna where they have no other source of livelihood.

- b) **Promoting the spiritual and cultural knowledge of Adivasi women priests, art educators and healers:** As part of our advocacy for reviving and promoting the traditional nature based knowledge, ecological rights and cultural identity of Adivasi women, Dhaatri has been working with the local team in Palghar district of Maharashtra. We have worked closely with the Dhavleri and Savasin women of the Warli tribe in developing a school for Adivasi children on scripting their knowledge practices through what is known as the Warli art. A team of Dhaatri have been assisting the local Adivasi group in documenting the oral narratives, spiritual practices and marriage ceremonies of the Dhavleri and Savasin women. We are also assisting the cultural revival campaign of the local group for youth consciousness on the role of these knowledge practitioners especially as priests to perform marriage ceremonies, and thereby the reinstating of the social status and livelihood opportunities for them. A similar effort of bringing the role of Khond women priests in the cultural learning of Khond children is part of strengthening women's role and social status among the contemporary dynamics of tribal life. We are documenting the spiritual practices of Pejjenis among the Khonds as part of the cultural knowledge centre in Visakhapatnam.

6. Gender equality and promoting the rights of transpersons and LGBTQI entitlements:

This year, as part of our work on promoting gender equality, we have a field project in Kolkata that works for the protection and rights of transpersons-their right to safe shelter, employment, safe mobility and sexual rights. The team is actively working through public sensitisation and awareness on the concerns of transpersons and for their inclusive spaces within the urban and rural habitats in and around Kolkata.

7. Responding to Emergency: Ending the year with emergency relief work for migrant workers affected by the lockdown due to Covid-19:

The financial year unfortunately ended with the crisis of the Covid pandemic. The unexpected chaos that the lockdown created required emergency intervention and support for all the partner communities that we are supporting. Covid relief work was immediately put into action by reaching out to the Adivasi youth network that we had just initiated in the different states. As youth are regularly using social media to communicate for cross learnings, we have tapped into this network for online support work of tracing migrant workers and in assessing the ground situation in the villages. We set up a helpline at Dhaatri office within our youth network and have extended relief in terms of facilitating food and shelter for stranded workers and their families. We helped with awareness raising for workers on safety and protection, coordinated with district and local authorities and with NGO networks in finding shelter and food for workers, and in dealing with tensions of rent seeking house owners, wages and identity cards from employers and emergency medical support. This network helped in reaching out to hundreds of workers all through the lockdown period and for registration of migrants for travel back to their villages. Later after lockdown was removed, we facilitated transport for travel where possible. With support from good Samaritans and from philanthropic institutions like APPI (Azim Premji Philanthropic Initiatives) we provided dry ration to poor landless families and families of widows, single women and migrant families. These were distributed in Panna, Dahod, Rewa and Visakhapatnam districts.

Appreciation

We are deeply grateful to our donors for placing confidence in our work and perspectives in extending their financial support, guidance and non-financial assistance. We would like to extend our heartfelt gratitude to all the GAGGA coordinating organisations and partners for enabling the much required convergence of environmental justice issues with gender equality goals with resources and knowledge sharing during the year and the years preceding. We believe that this large partnership and platform building can amplify the most vulnerable yet knowledgeable communities of indigenous and rural women through these resources and tools for advocacy. We would like to thank the strong support we received from Mama Cash and Both Ends from the Netherlands, Women's Fund Asia from Sri Lanka, FIMI/AYNI and, FCAM from Nicaragua. Keystone Foundation, India and NTFP-EP provided core support not only in extending resources but also extended a close partnership in coordination, planning and learning. We have learnt a lot from both on bringing sustainable livelihoods with indigenous women's knowledge to leverage for fundamental human rights at a national and regional level.

Sakhi Trust, we bond in sisterhood of perspective and agency of support and care. The learning from Sakhi this year has been immense on bringing the rights of dalit and devadasi women into the core of women's rights campaigning and in co-organising several workshops, trainings and research studies.

We wish to thank SETU-Centre for Social Knowledge and Action, Ahmedabad for the strong partnership in coordination of the national and regional programmes and for closely working with us in dialogues with governance institutions and for taking the lead in the national level lobbying and networking. We would like to thank Jashpur Jan Vikas Sanstha for being the key partner in developing the new initiative of the Adivasi Women's Leadership Programme. With the help of JJVS we were able to plan and coordinate the Fellows' needs and actions.

The two national networks-mines, minerals & PEOPLE and Adivasi Ekta Parishad and particularly Shri Ashok Choudaryji have brought the advocacy linkages with the constituency of their members and their work. The national level representations and engagement with governance institutions have been mainly with the network support of these two alliances.

Feminist sisterhood with Lilak and the ReSisters' Dialogue has given opportunities for strengthening regional perspectives and exchanges on women's rights and natural resources. New feminist dialogues with FemPower helped in linking environment justice issues with feminist perspective exchanges.

Our appreciation and thanks also extends to:

- Individual donors and well-wishers who contributed spontaneously and supported our initiatives
- MONES and Tewa for the new partnerships at the regional level in linking and learning among a wider reach of women's groups
- Haadibadi Theatre Group
- North East Network for anchoring our introduction to the north eastern regional consultation
- Kuvi Loku Lingi Loda Kalahamanjali- Dallapalli Kuvi Cultural Society
- Academic Collaboration with TISS, Mumbai; Azim Premji University, Bangalore; National Law School, Bangalore

A special thanks to our Trustees and Advisors who have been the silent and solid pillar of support and encouragement. We wish to inform the change in the Board of Trustees since June 2019. The new Trustees are:

**Ms.Sushila Marar
Dr.Rekha Abel
Shri Kishan Rao
Dr.Bhanumathi Kalluri**