



ANNUAL REPORT

2025-26



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ACRONYMS

Acronym	Full Form
AWC	Aanganwadi Centres
ARA	Accountability, Responsibility and Authority
BSS	Baal Swaraj Samooh
CLA	Community Learning and Action
CMSS	Community Managed Seed System
CSO	Civil Society Organisation
CSocD	Commission for Social Development
CSW	Commission on the Status of Women
D4GX	Data for Good Exchange
ECOSOC	United Nations Economic and Social Council
FCRA	Foreign Contribution (Regulation) Act
FPO	Farmers Producer Organisation
FRA	Forest Rights Act, 2006
GPDP	Gram Panchayat Development Plan
GSS	Gram Swaraj Samooh
ICDS	Integrated Child Development Services
JSK	Janjatiya Swaraj Kendra
KASS	Krishievam Adivasi Swaraj Sangathan
KRA	Key Result Area
MGNREGA	Mahatma Gandhi National Rural Employment Guarantee Act
MEKS	Mrida Evam Khad Swaraj
MPUAT	Maharana Pratap University of Agriculture and Technology
NSFS	Nutri-Sensitive Farming System
PAI	Policy Advocacy Initiative
PMEL	Planning, Monitoring, Evaluation and Learning
RNASB	Resource Need Assessment Score Board
SDG	Sustainable Development Goals
SIFS	Sustainable Integrated Farming System
SS	Saksham Samooh
TSU	Technical Support Unit
TSP	Tribal Sub-Plan

SECRETARY'S DESK



Writing this foreword for VAAGDHARA's annual reports year by year has always given me a different kind of excitement and joy, and a deep sense of responsibility. This is because every year, this compilation marks the completion of a year full of efforts, and prepares us for the next stage in our journey of striving towards Swaraj. Each year, as it comes together and reaches you, there is happiness and the excitement of something new.

What you are holding documents the efforts of communities, community organisations and young people, and captures the resolve in their voices. Whether it is the voice of women and children that spans ecology, economy and social change, or the work we do towards sustainable development goals, one feeling always stays. The feeling that this is the community's own work, and VAAGDHARA's place in it is that of a facilitator.

That facilitation has itself kept changing over the years. Sometimes it has meant working hand in hand with the community. Sometimes it has meant being their thought partner and thinking together about their own issues and their solutions. Sometimes it has meant

finding the right skills, or building new ones, in VAAGDHARA's team and in the community. But in one form or another, it has always remained facilitation. A facilitation that always holds one thing foremost, whether the community, the collective, or nature, and that takes in both human thought and the resources of nature.

This year, rather than write about the programme, let me turn to the companions whose work brings these pages into being, or rather, gives them shape. First, every family that stands with VAAGDHARA, the ones we call the primary institution of society. Their faith in this tribal way of life, and the way they work beside us, means a great deal. Then our young co-workers, the women, and the children with whom leadership is nurtured, in the village, within the family, and across the many levels of VAAGDHARA's own team. My gratitude goes to these leaders who join this work and stay with it. Our mentors and academic institutions have always been with us in our thinking, and from time to time they have helped carry VAAGDHARA's community action research forward through their partnership and their ideas. And our partner organisations. To put into words how much they mean, and how close they are to this work, is not easy. We carry the community's efforts to them as the community's own appeal. They have always accepted that appeal not as donors, but as partners, as fellow travellers. That is how they have walked this journey with us.

VAAGDHARA's work has always been connected with the government, in both direct and indirect ways. We have always believed that the government is the most important agency for development, and that without it, even thinking about this work becomes very

hard. Whether it is the government of the village, the panchayat, the block, the district, the state, or the country. When we speak with the community about entitlements and public policy, none of it is possible without working together with the government. Reaching the person on the last rung of society cannot happen without the government's apparatus.

In VAAGDHARA's work, there is no design tool, no design formula. This is work that has evolved from the community's own thinking. It is an inspiration for change, and an appeal to society. VAAGDHARA is the facilitator of that inspiration, and it wishes to remain just that, always asking how its facilitation can reach the last rung, the place we most need to reach.

And beyond the government, how do we build the environment, the ecosystem, that this needs? How do we shape a world where society, government and the market, together, can protect the generations to come, whether of human beings, of nature, or of animals...

सर्वे भवन्तु सुखिनः।
सर्वे सन्तु निरामयाः॥
सर्वे भद्राणि पश्यन्तु।
मा कश्चिद् दुःखभाग् भवेत्॥

May all be happy.
May all be free from illness.
May all see what is good.
May no one come to suffering.

I am grateful that you have given your time to read this, and have become a part of our journey towards Swaraj.

Regards,
Jayesh

Executive Summary

Rooted in Swaraj, Rising in Sovereignty

VAAGDHARA has never designed Swaraj for the communities of Vagad. It has only tried to facilitate what was already theirs to build, and that facilitation has always taken one shape more than any other dialogue (Samvad). This year carried a particular emphasis on dialogue, both within communities and with stakeholders at every level: one farmer telling another what the land remembers, a mother talking to a health worker, a Gram Sabha where a demand is finally spoken aloud. This ordinary, everyday dialogue travelled further than it had before, and came back changed.

It began where it usually begins, in the fields. For years, the Farmer Field School has been space for Sacchi Kheti dialogue demonstration plots that double as conversation, reaching farmers in ways a lecture never could. This year, that dialogue turned into outcomes. Women took charge of the input economy through Ukeda, a compost pit sharpened with technical advancement. Villages organised their own seed festivals, seeking out the rarest surviving varieties and reviving them on their own calendar, because the dialogue among families about what belonged to them had grown loud enough to need a gathering. Indigenous practices nearly forgotten were spoken back into memory and placed with women who now hold them as

named custodians.

Around 22,000 Saksham Samooh members worked out, together, how to make what they used to buy, turning old knowledge and a little science into manure that owed nothing to the market. When the district administration chose to recognise this work publicly, it was acknowledging a dialogue communities had already had among themselves.

This was also the year dialogue climbed higher than it usually does. The Krishi evam Adivasi Swaraj Sangathans carried evidence built from conversations across their villages directly to the state's Finance Minister, and some of what they said returned as government orders. Women, through their own village development plans, decided together where public money should go—into water, into land, into their children's education. This is not a community being consulted. It is a community's own dialogue, sustained long enough, shaping policy itself.

Underneath this sits the quieter work of building spaces where such dialogue can continue. Swaraj Shala, the leadership school, spent the year building a shared language communities can use to examine their own sovereignty—whether self-governance is genuinely deepening.

Youth trained at the campus this year came away able to convene a dialogue of their own, whether at a Gram Sabha or in a meeting with government officials. Halma, the ancient culture of collective labour, has gone on to shape much of the infrastructure villages now need. Hirma and Hangdi Kheti, forms of collective farming, have risen sharply this year, sustaining both production and consumption in ways that have visibly improved living income. Each of these is, at its core, a dialogue between neighbours about how land should be shared.

None of this means much if the dialogue stops with adults. This year, children found their own place within it. Baal Swaraj Samooths stood before their Gram Sabhas and spoke their own demands, in their own words, rather than having them spoken for them. Dropout rates have been declining across the area, as Gram Swaraj Samooths carry on a consistent dialogue about why children belong in school. This dialogue has not yet reached every child in the tri-junction, and this report holds that honestly, because a conversation left unnamed is not really a conversation at all.

Much of what carried this year forward was the quiet strength of institutions communities built through their own internal dialogue about what they were ready to hold. New Sangathans evolved out of older institutions, understanding for themselves how to carry their agenda to different platforms. Women's groups that once carried

small, local concerns have grown into forums where maternal health, forest rights and fair wages are raised and carried through to resolution. The women of Jhikali who talked through, together, how to protect their pond, and Jemli Bai of Borikhera who built her own enterprise after years of exploitative migration, are not unusual stories. They are what a consistent dialogue, held long enough within a community, eventually produces.

This year, that same conversation travelled further than it ever had. VAAGDHARA's Secretary sat across from the President of the UN General Assembly, carrying not VAAGDHARA's words but the community's own appeal. Statements built from the dialogue of thirty-two federations reached the United Nations, a global climate summit, and a national conversation on the future of food. In each of these rooms, what was said had already been said first, in a Gram Sabha, by "the tribal communities to whom it belonged the true custodians of these practices."

The sovereignty happens at the pace a community is ready to carry it, and it remains honest only for as long as it stays the community's own. What this report offers is not the record of a programme delivered. It is the record of a year-long conversation between families, between generations, between villages and the state, and this year, between the Vagad tri-junction and the wider world that did not stay quiet, and did not go unheard.

About VAAGDHARA

VAAGDHARA is drawn from two words: Vagad-the colloquial name for the tribal heartland where the borders of Rajasthan, Gujarat and Madhya Pradesh meet, a region of ancient forests, seasonal rivers, sacred hills and deep-rooted Adivasi culture; and Dhara-meaning stream, something that moves, nourishes, carries life forward and does not stop.

Together, VAAGDHARA means: a living stream of and for the Vagad communities.

It is a name that carries a quiet but firm declaration : this organisation does not arrive from the outside. It rises from within the community, flows through it, and remains accountable to it. Registered under the Rajasthan Societies Registration Act, 1958, and working for nearly three decades, that declaration has been the most important promise VAAGDHARA has kept.

Women farmers working together in the fields, strengthening livelihoods with dignity and joy.

A woman wearing a green shirt and a yellow headscarf with a purple pattern is working in a field of green plants. She is bent over, using a tool to harvest or tend to the plants. The field is filled with lush green foliage, and the background shows a line of trees under a clear sky.

What We Stand For

VISION

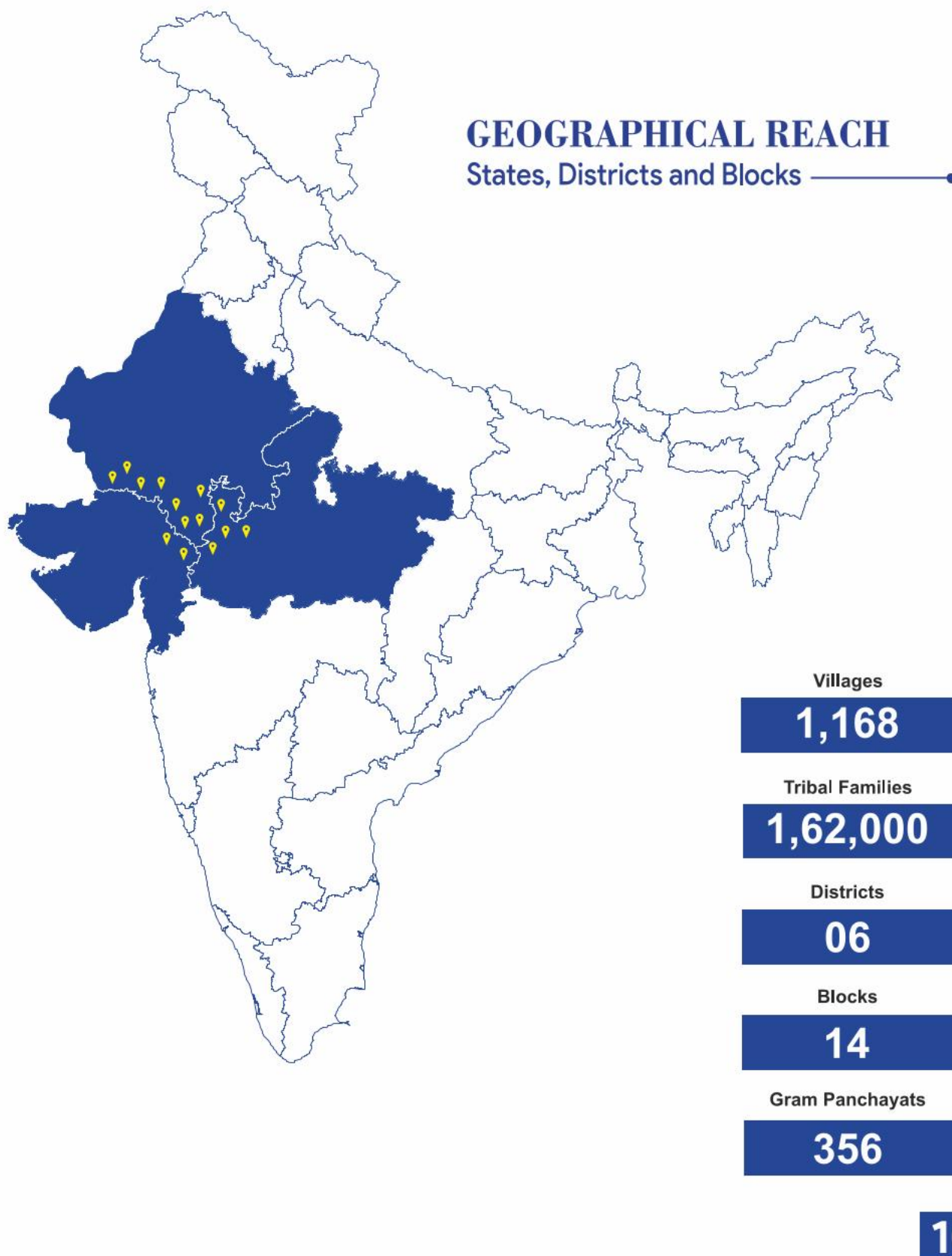
With Swaraj as our North Star, tribal and farming communities have climate-resilient sustainable livelihoods, food and nutrition security, assured child rights, and an equitable, community-governed system of governance—where they are not recipients of development but its architects and owners.

MISSION

To establish the significance of Swaraj at scale—integrating new-generation and indigenous technology, knowledge and practice—by creating and nurturing vibrant, gender-equitable institutions of tribal communities at the tri-junction of Rajasthan, Gujarat and Madhya Pradesh.

Where We Are Rooted

VAAGDHARA works across the tri-junction of Rajasthan, Gujarat and Madhya Pradesh—one of India's most ecologically and culturally significant, yet consistently underserved, geographies. This region is home to dense concentrations of Bhil, Bhilala, Garasia and other Adivasi communities. It is also a geography that has historically fallen through the cracks of three different state administrations—a boundary condition that has meant fewer roads, weaker public systems, and communities compelled to chart their own way.



STATE	DISTRICTS	BLOCK
Rajasthan	Banswara Dungarpur Pratapgarh	Anandpuri, Gangartalai, Ghatol, Kushalgarh, Sajjangarh (Banswara) Aspur, Sabla (Dungarpur) Pipalkhunt (Pratapgarh)
Madhya Pradesh	Ratlam Jhabua	Bajna, Sailana (Ratlam) Thandla, Pethlavad (Jhabua)
Gujarat	Dahod	Jhalod, Fatehpura

STATE : 03

DISTRICTS : 06

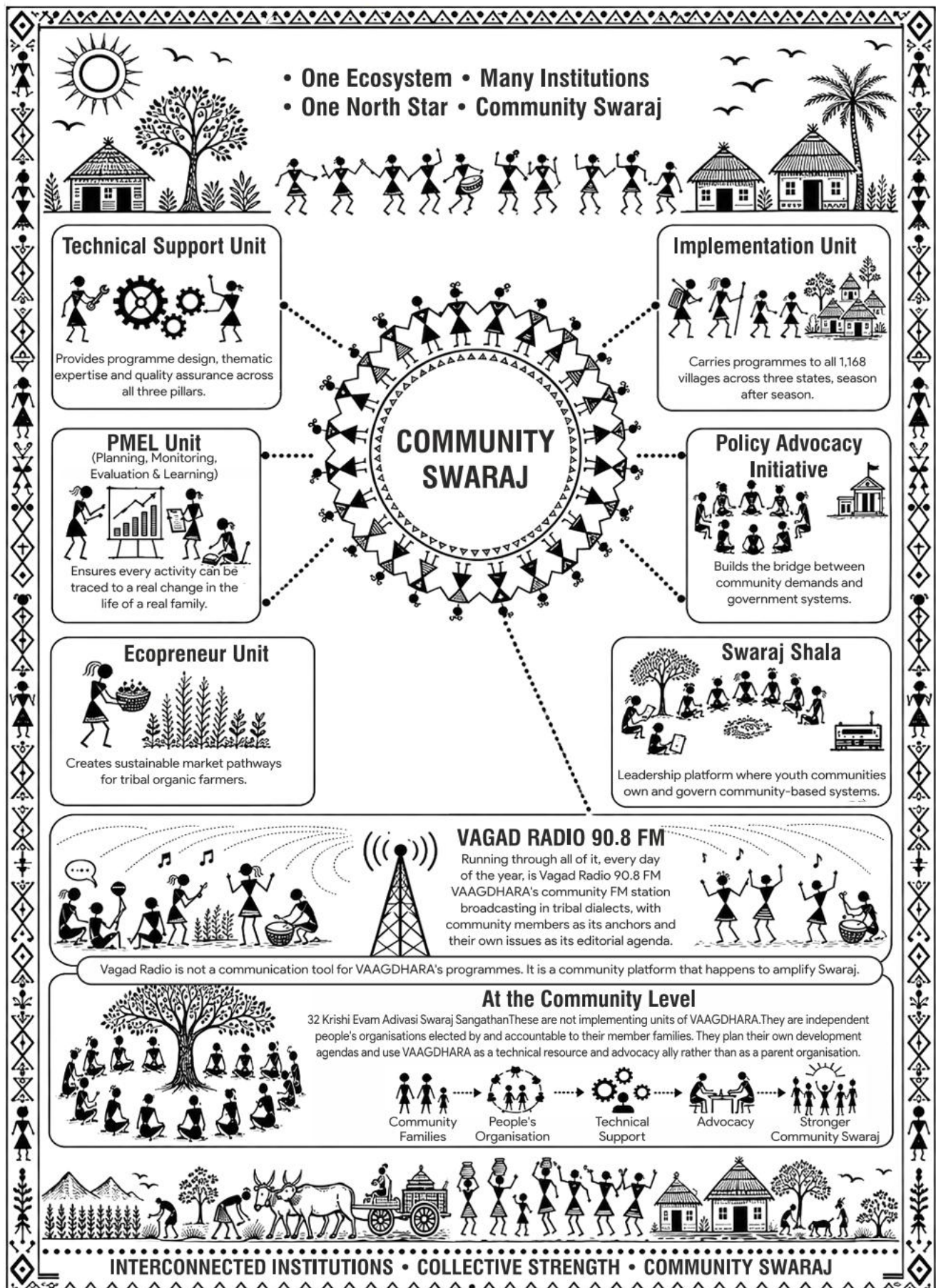
BLOCK : 14

Four Tiers of Outreach

VAAGDHARA's engagement is not limited to villages where it works directly. It operates across four concentric tiers of outreach, each with a distinct purpose :

Outreach Tier	Scope and Purpose
Core Action Area	Directly supported indigenous families through self-managed Swaraj ecosystem-the 1,168 villages where VAAGDHARA walks with communities day to day.
Programme Outreach	Families in the six districts beyond the directly supported villages-reached through demonstration, peer learning and community networks.
Policy Outreach	Tribal areas of the three states beyond the core villages-reached through policy advocacy, network organisations, and state-level platforms.
Thematic Outreach	Indigenous communities across India and globally-reached through VAAGDHARA's representation at national and international forums, including the United Nations ECOSOC, where VAAGDHARA holds special consultative status.

The Institutional Ecosystem





The Sovereignty Framework How Change Happens

VAAGDHARA does not measure success by what it delivers. It measures success by what communities no longer need it to deliver.

This distinction—subtle in language, profound in practice—is the foundation of the Sovereignty Framework, VAAGDHARA's Theory of Change. The framework rests on a single, tested conviction: that when communities are supported to identify their own needs, develop their own solutions and govern their own resources, the outcomes they produce are not only more relevant than externally designed interventions—they are more durable. Sovereignty, in this framework, is not an ideology. It is a practical destination: a tribal and farming community that is self-governing, ecologically grounded, culturally rooted and economically resilient enough that its development no longer depends on the continued presence of any outside organisation, including VAAGDHARA itself.

The framework is organised around four pillars, each addressing a different layer of the conditions that make sovereignty possible.

01

STRATEGY AND IMPACT

The first pillar—Strategy and Impact—is where sovereignty is practised in the earth and in the body. It encompasses Seeds and Food Sovereignty, Water and Vegetation Swaraj, Land and Livestock Swaraj, Child Health and Nutrition Swaraj, and Child Education and Development Swaraj. These are not programme themes. They are the domains in which a community either controls its own future or does not: whether the seeds it plants belong to it or to a corporation; whether the water it drinks is managed by the community or allocated by a distant department; whether the soil it farms is fertile or exhausted; whether its children grow up nourished, educated and protected or hungry, out of school and at risk. When all five dimensions are addressed together—as VAAGDHARA's Sustainable Integrated Farming System and Swaraj Lens framework are designed to do—they produce what no single-sector intervention can: a household and a village that is genuinely food-sovereign, ecologically stable and economically grounded.

02

GOVERNANCE AND EXTERNAL POSITIONING

The second pillar—Governance and External Positioning—is where sovereignty is practised in the public sphere. Rights and Participation Swaraj recognises that communities cannot be sovereign if their voice stops at the village boundary. The demand for what communities need must travel—from the Gram Sabha to the block office, from the district forum to the state budget consultation, from the national advocacy platform to the United Nations. This pillar also carries VAAGDHARA's response to the climate crisis: not as a global abstraction but as a local, community-led transition toward renewable energy—biogas, solar, and the revival of traditional energy wisdom—that reduces dependence on the fossil-fuel economy while strengthening the circular farming systems that communities already practise.

03

BUILDING STRONGER AND SYNERGISED PEOPLE'S ORGANISATIONS

The third pillar—Building Stronger and Synergised People's Organisations—is the institutional engine through which the other two pillars function. Individual awareness does not change systems. Organised, gender-balanced, democratically governed federations do. The Krishi evam Adivasi Swaraj Sangathans, the Gram Swaraj Samooths, the Baal Swaraj Samooths and the Mahi Mahila Vikas Manch are not VAAGDHARA's implementing partners. They are autonomous people's institutions—accountable to their members, capable of planning their own development, and aligned with national and global movements for indigenous rights and ecological justice. Their strength, independence and longevity are the most reliable measure of whether VAAGDHARA's work has succeeded.

04

LEADERSHIP, KNOWLEDGE, CULTURE AND GENDER-EQUITABLE PROCESSES

The fourth pillar—Leadership, Knowledge, Culture and Gender-Equitable Processes—cuts across all three. It is the conviction that transformation imposed from outside, however well-intentioned, does not last. Transformation that grows from within a community's own leadership, its own knowledge systems, its own cultural practices and its own commitment to gender equity—does. Swaraj Shala, the youth leadership programmes, the revival of Halma and Hirma, the documentation of traditional seed knowledge, the Swaraj Lens methodology—all of these are expressions of this pillar. They ensure that the change VAAGDHARA facilitates is owned by the community, legible in its own language and passed forward by the generation that will live with its consequences.

Together, the four pillars point toward a set of outcomes that are, in the end, variations on the same aspiration: assured food and nutrition security; sustainable livelihoods that prevent distress migration; protected child rights; a living income that meets basic needs without dependency; a cultural identity that is preserved and celebrated; people's organisations strong enough to govern themselves; public investment shaped by community priorities; and a community resilient enough to absorb the shocks of climate change without losing the sovereignty it has built.

What makes this framework distinctive is its logic of exit. Every pillar, every approach, every institutional investment is oriented toward the same endpoint: reduced dependency on the external environment—on the market, on the state, on VAAGDHARA—and increased reliance on local resources, local knowledge and local capacity. That endpoint is not a programme completion date. It is a community that governs itself. A farming family that feeds itself. A village that decides for itself. That is what VAAGDHARA means by a Sovereign Tribal and Farming Community—and it is the standard against which every year of this report's work should be read.

Three Pillars of Programme Work

VAAGDHARA's entire programme architecture rests on three thematic pillars, each inseparable from the others. Together they form a complete ecosystem of change - because a community cannot be food-sovereign if its children are malnourished, and it cannot govern itself if its farmers are in debt, and it cannot protect its children if its governance is broken.

True Farming (सच्ची खेती)

True Farming is about a community's complete sovereignty over the natural resources that sustain it—soil, water, seeds, vegetation and livestock. VAAGDHARA facilitates a circular economic approach through the Sustainable Integrated Farming System (SIFS), Participatory Learning and Action (PLA) processes, community-owned seed management systems (CMSS), natural farming practices, mixed cropping, organic input preparation, and the revival of traditional and uncultivated nutrition sources. With the support of 32 Krishi evam Adivasi Swaraj Sangathans, this sovereign farming practice extends into the marketplace—ensuring that tribal farmers who grow organic, diverse crops receive fair prices, find reliable buyers, and over time build their own enterprises rather than remaining dependent on external systems. True Farming means that a tribal family's relationship with the land produces not just food but dignity, income and ecological health—simultaneously.

The background image shows two young children walking away from the camera on a dirt path. The child on the left is wearing a red tank top and black pants, and the child on the right is wearing a red t-shirt and blue pants. They are surrounded by tall green grass and plants. In the distance, there are rolling green hills under a clear sky.

True Childhood

(सच्चा बचपन)

True Childhood is the recognition that every child in the tri-junction has the right not merely to survive but to thrive—to grow up well-nourished, protected from harm, educated to their full potential, free from early marriage and child labour, and able to participate meaning fully in decisions that shape their lives. VAAGDHARA builds community-based child protection systems through Baal Swaraj Samooths children's institutions that monitor child rights, track out-of-school children, address malnutrition at the household level and advance child-centred development. Alongside them, the Gram Swaraj Samooths provide the adult institutional layer that amplifies what children are building—carrying children's demands into the Gram Sabha, the school management committee, the household and the district administration.

True Governance (सच्चा स्वराज)

True Governance begins not in the district collector's office but in the Gram Sabha. VAAGDHARA's governance work is built around strengthening the community's own institutions-the 32 Krishi evam Adivasi Swaraj Sangathans that now function across the tri-junction as the backbone of democratic tribal self-governance. These organisations plan, deliberate, document community needs, prepare “**Gram Panchayat Development Plans**” (GPDPs), and carry the community's voice systematically upward-from block to district to state to national policy. The Policy Advocacy Initiative (PAI) coordinates this upward movement with rigour, turning lived community experience into structured policy demands. The Janjatiya Swaraj Kendra trains tribal community leaders in PESA, the Forest Rights Act, MGNREGS and constitutional provisions-so they engage the state from a position of informed rights rather than uninformed need.



Major Highlights of the Year

Community Farming Reaches the National Stage

Two research contributions were presented at the FOLU National Network Food Summit in New Delhi: one examining Hirma's outcomes for production, income and crop diversity in comparison with mono-cropping and normal irrigated rabi farming, and one on Green Gram practices within community farming systems. The

research confirmed what 74,542 families already know by practice. Carrying that confirmation to a national policy forum is the point at which a community practice becomes an argument-and an argument that has evidence behind it is the beginning of a policy change.

Nurturing the Next Generation of Swaraj Leaders

The Rashtriya Ekikaran evam Yuva Netrutva Swaraj Shivir marked a defining milestone in strengthening the future of the Swaraj movement. Bringing together 1,173 young women and men from 1,168 villages across Rajasthan,

Gujarat, Madhya Pradesh, and Chhattisgarh, the Shivir nurtured a new generation of leaders rooted in indigenous knowledge, ecological stewardship, democratic participation, and collective responsibility.

Halma- Revival of indigenous culture

Halma, an age-old Adivasi tradition of voluntary collective labour, has been revitalised by tribal communities as a powerful mechanism for solving local development challenges. During the year, communities collectively completed 35,472 Halma actions, creating and restoring

community assets that helped conserve 7,709.55 hectares of land. Beyond strengthening natural resource management, Halma also demonstrated the economic value of collective action by saving communities approximately 80.53 lakh Rupees in labour costs.



Guided by the indigenous tradition of Halma, community members joined hands in voluntary labour to construct water saving structures

Community Advocacy Shaping Public Policy

Sustained advocacy by community institutions in Rajasthan and Madhya Pradesh transformed grassroots priorities into government action. Platforms such as KASS and Mahi Mahila Kisan Manch successfully advanced recommendations on millet demonstrations, agricultural market infrastructure, and vermicompost units. Several of these community-led demands were

incorporated into the 2026 State Budget, reflecting growing recognition of local voices in policy planning.

In addition, commitments announced in the 2025 State Budget translated into formal government orders supporting organic produce markets, bullock-based farming, and the distribution of bioagents and biopesticides.

Women Powering the Clean Energy Transition

More than 550 women emerged as clean energy entrepreneurs, adopting and promoting solar and other renewable energy solutions within their households and livelihoods while building sustainable local enterprises. By moving beyond the role of beneficiaries to become

innovators, entrepreneurs, and champions of clean energy, they demonstrated that the transition to renewable energy is most effective when it is community-led.

Women Took Charge of the Input Economy

This year, 10,789 women were linked with the Mrida evam khaad swaraj initiative, a milestone that strengthened agricultural sustainability, fostered self-reliance among farmers, and advanced genuine economic empowerment among rural women. The initiative's impact was formally

recognised by the Banswara District Collector, a signal that a practice which began within a women's self-help group has grown into a model worth emulating well beyond it.



Women take charge of the farm input economy by producing and applying organic compost, reducing dependence on external inputs while restoring soil health.

Communities Becoming Authors of Their Own Stories

Through the Apni Awaaj, Apni Shakti : Swaraj ke Yodha initiative, VAAGDHARA produced nine community-led documentaries that celebrated indigenous knowledge as a living source of solutions to today's social, ecological, and livelihood challenges. Rather than documenting

communities from the outside, the films enabled tribal women, men, and youth to tell their own stories, share their lived experiences, and showcase the practices that have sustained their communities for generations.

A Learning Ecosystem Created by Communities

More than 20 community-led learning and IEC innovations, including rangoli art, folk songs, seed exhibitions, community boards, and other locally designed learning tools, created a vibrant ecosystem for sharing knowledge and promoting the adoption of soil, water, nutrition, and climate-resilient practices across

villages. Unlike conventional communication materials developed by external consultants, these learning resources were conceived, designed, and created by the communities themselves, using their own language, culture, and lived experiences.

Indigenous Voices Influencing Global Agendas

VAAGDHARA amplified the voices of tribal and indigenous communities from central India on prominent global platforms, including the United Nations High-Level Political Forum (HLPF), the Commission on the Status of

Women (CSW), the World Organic Forum, the India Philanthropy Forum in the United States and the United Kingdom, and COP30 through virtual participation.



Participation in the World Organic Forum provided “an opportunity to exchange knowledge, strengthen global partnerships

Pathways to Swaraj

The first year of a strategic plan is orientation-new frameworks, new vocabulary, new monitoring systems being built. The second year is calibration-finding what works, adjusting what does not. The third year is the first year in which the compound investment of the plan becomes visible : institutions that have been strengthened for two consecutive years now function differently from how they functioned at the plan's start. Communities that have been using the Swaraj Lens for two years apply it to questions they could not have articulated two years ago.

Public Investment Through People's Voice

Sovereign tribal communities demand increased public investment and access to entitlements on health, nutrition, education, livelihoods and others for their sustainable development.

The first pathway measures the state's responsiveness to community demand-and, more precisely, whether organised communities have become capable of making that demand specific, evidenced and impossible to ignore. This is the governance pathway, but governance understood not as administration-as power: the power to say what the village needs, to put that need on record, and to hold the state accountable when it goes unmet. The institutional anchor is the Krishi evam Adivasi Swaraj Sangathan federation, the organised platform that transforms individual need into collective demand, and

This trajectory is embedded in every number in the chapters that follow. It's not a single years efforts but compounded efforts of consecutive three years which is shaping through their dedication.

The six Key Result Areas of the Strategic Plan 2023–28 are stated below-each one accompanied by the specific institutional anchor and SDG alignment that the detailed chapters elaborate. These statements are not aspirations. They are the commitments against which each chapter measures what actually happened.

collective demand into documented public record. Without the institutions who have been working , entitlement linkages remain individual transactions. With it, they become community-wide coverage targets-tracked, compared and escalated when they fall short.

The SDG alignment runs primarily through Goal 1 (No Poverty), Goal 10 (Reduced Inequalities) and Goal 16 (Peace, Justice and Strong Institutions).

The defining tension of this result area in 2025–26 was a productive one: the year achieved near-universal MGNREGA wage timeliness while falling short of the 80-day work-access target. These two results point in different directions and require different responses.

Institutional Anchor : 32 KASS federations

• SDGs : 1, 10, 16



Community members come together to share their voices, shaping collective decisions and strengthening people-led investments for sustainable development.

Youth and Local Governance

Community actions in tribal areas are strengthened through active support by cadres of gender-balanced, empowered youth and community.

The second pathway measures generational continuity : whether the governance capacity that communities have built over years is being transmitted to, practised by and eventually owned by the generation that will lead the Gram Sabha thirty years from now. Does a young tribal woman leaving the Swaraj Shala camp think of herself as someone who has the right to speak in a Gram Sabha? Does she use that right when she returns to her village?

The institutional anchor is Swaraj Shala-not as a training programme but as a reformed leadership architecture through which the Swaraj Lens, the Swaraj Indicators and the practice of collective governance become the living property of people who will carry them forward. The Swaraj Shala is also the space in which VAAGDHARA's own team members learn alongside community youth-a deliberate design choice that embeds the fourth pillar of

the Sovereignty Framework (leadership, knowledge, culture and gender-equitable processes) into the organisation's own practice, not only into its programmes.

The SDG alignment runs through Goal 4 (Quality Education-because governance literacy is a form of education), Goal 5 (Gender Equality-because gender-balanced youth cadres are the explicit target) and Goal 11 (Sustainable Communities-because communities that govern themselves are the definition of sustainability).

The success of this key result area was institutional rather than numerical: the completion of all core conceptual processes for the Swaraj Shala-the Swaraj Lens module, the Swaraj Indicators workshop, the Trainers of Trainers sessions-and the conducting of Focus Group Discussions in 120 Swaraj villages. These are the architectural investments whose returns will compound through the

Institutional anchor : Swaraj Shala

• SDGs: 4, 5, 11, 16



Youth leaders facilitate community dialogue, strengthening democratic participation and the next generation of tribal leadership.

Resilient Agriculture and Incomes

1,00,000 tribal families of the tri-junction area are able to ensure their living income through climate- resilient agriculture approaches and culturally aligned processes.

The third pathway carries the most ecologically comprehensive mandate in the plan: to build a farming family's sovereignty over its seeds, its soil, its water, its livestock and its energy simultaneously-because

agricultural resilience that is missing any one of these dimensions will not hold under the stress of a failed monsoon, a soil exhausted by chemical dependency, or a market that collapses the price of a single-crop harvest.

The institutional anchor is the network of Saksham Samooths and Farm Field Schools-through which women farmers function as agricultural knowledge-holders,

responsible production, climate resilience and biodiversity. A farming system that achieves seed sovereignty without soil health, or income resilience seed custodians and enterprise leaders, not programme participants.

The knowledge that a Saksham Samooch holds collectively-about soil moisture, about seed compatibility, about the traditional uncultivated greens that a drought year makes precious-is not replicable by any extension service. It is the accumulated ecological intelligence of communities that have farmed this land across generations, organised and made productive.



Lalita Devi of Falwa village in Anandpuri Block adopts a biogas system to convert organic waste into clean cooking fuel, reducing dependence on firewood and promoting sustainable rural livelihoods.

The SDG alignment spans Goals 2, 7, 8, 12, 13 and 15-the broadest footprint. It reflects the reality that ecological sovereignty and economic resilience require simultaneous progress on food, energy, decent work, without climate adaptation, will not last.

Its defining question in 2025-26 was whether the integration of green energy-biogas and solar-into the existing agroecological model would produce

compounding returns or remain an add-on. The year's results suggest compounding: the circular connection between livestock, biogas, slurry, soil and crop that the energy additions completed is now producing income and resilience outcomes that the pre-energy farming model could not have generated alone.

Institutional anchor : Saksham Samoochs and Farm Field Schools • SDGs: 2, 7, 8, 12, 13, 15



Farmers participate in a Farmer Field School, strengthening practical knowledge, peer learning, and the adoption of sustainable farming practices.

Child Rights and Child-Friendly Villages

Tribal villages in the tri-junction are developed as Child - Friendly Villages where all children up to 18 years enjoy their rights.

The fourth pathway sets the most morally unequivocal standard in the plan: every child, up to eighteen years, enjoying every right-to survive, to grow well, to learn, to be protected from harm and to participate in decisions that affect her life. The standard is absolute. A Child-Friendly Village is not a village where most children enjoy most rights. It is a village where the community has built the institutional infrastructure to track, protect and advocate for every child within its boundary.

The institutional anchor is the Baal Swaraj Samooh-the children's institution that is simultaneously the monitoring body, the advocacy platform and the proof of concept for the whole pathway's proposition. The Baal Swaraj Samooh (children groups) is not a programme for children but by children.

When a Baal Swaraj Samooh presents a charter of demands at a Gram Sabha, it is not demonstrating that

children have been taught to perform governance. It is demonstrating that governance, practised consistently in the presence of children, becomes the children's own practice. The distinction is everything.

The SDG alignment runs through Goals 2 (Zero Hunger-malnutrition is the first frontier), 3 (Good Health), 4 (Quality Education), 5 (Gender Equality-girls face compounded rights violations) and 16 (Strong Institutions that protect the vulnerable).

The defining tension of the Key result area is structural : the gap between what the BSS institutions are now capable of-formal Gram Sabha participation, systematic malnutrition screening, school re-enrolment drives-and what the tri-junction's structural conditions still make impossible for a significant proportion of children. The chapter does not resolve this tension. It names it precisely, which is the precondition for resolving it in the years ahead.

Institutional anchor : Baal Swaraj Samoohs

• SDGs: 2, 3, 4, 5, 16



Children actively participate in the Bal Swaraj Samooh, strengthening child rights, leadership, and building child-friendly villages through collective action.

People's Institutions and Women's Leadership

People's organisations having an identity to be accountable for themselves and tribal communities on social, economic, political and cultural development arenas.

The fifth pathway measures institutional independence: whether VAAGDHARA's people's organisations have moved from requiring consistent support to providing it to their own members, to newer organisations, and to the communities that depend on them. Peoples organizations are strong architectural and one of the important system.. A strong KASS federation makes advocacy more effective. A functioning Gram Swaraj Samooh makes child rights monitoring more consistent. A women-led Sangathan with gender-balanced governance makes youth leadership more equitable. None of the other five pathways are fully passable without this one.

The institutional anchor is the KASS and its district federation-the highest tier of the people's organisation pyramid, and the tier at which community sovereignty is most directly visible in district and state policy spaces. When a KASM tables a demand at a district collectorate

or sends representatives to a state budget consultation, it does so not as a partner of VAAGDHARA but as an elected body of the communities it represents. The legitimacy is its own.

The SDG alignment runs through Goals 5 (Gender Equality-women hold leadership positions in all KASM bodies), 10 (Reduced Inequalities), 16 (Strong Institutions) and 17 (Partnerships-because functioning people's federations are the partnerships that matter most for long-term development outcomes).

The most significant milestone in 2025-26 was not a number but a process: five new peoples organizations were evolved from existing Sangathan structures-not created by VAAGDHARA but chosen by communities that recognised their own readiness to formalise their collective governance capacity. That is the correct direction of institutional development. The chapter examines what it took to reach that point, and what it signals for the two years that remain in the Strategic Plan.

**Institutional anchor : KASM district federations
(6 active) • SDGs: 5, 10, 16, 17**



Women lead a community institution meeting, strengthening collective decision-making, inclusive leadership, and people-led rural development.

Institutional Development and Policy Engagement

Institutional and meta - governance capacities of VAAGDHARA as an alliance or consortium are strengthened to support innovations, learning, efficient implementation, resulting in improved governance and external positioning of the organisation as a Swaraj practitioner and exponent across the globe.

The sixth pathway is the only result area that points inward at VAAGDHARA itself. It measures whether the organisation is becoming more capable, more learning, more honest about its own limitations, and more credible in the spaces where credibility translates into influence over the policies that shape the communities it works with.

The institutional anchors are internal and external simultaneously. Internally: the PMEL unit (Planning, Monitoring, Evaluation and Learning), the TSU and Swaraj Shala as an organisational learning platform-the systems through which VAAGDHARA holds itself accountable to the same standards it asks of its communities. Externally:

the UN platforms, the national forums and the international philanthropy relationships through which community knowledge and community demands reach the tables where consequential decisions are made.

The SDG alignment centres on Goals 13 (Climate Action-because VAAGDHARA's global platforms carry specifically the climate dimensions of tribal sovereignty), 16 (Strong Institution-the standard to which VAAGDHARA holds itself) and 17 (Partnerships for the Goals-because the United Nations consultative status and the India Philanthropy Forum relationships are all, in different ways, formal partnerships in service of the goals this report describes). It is about internal coherence: whether VAAGDHARA's growing external credibility is matched by a growing internal discipline in learning, in honest self-assessment and in the willingness to name publicly, in a document like this one, what did not work and what must be done differently.

Institutional anchor : Internal Team

• SDGs: 13, 16, 17



Collaborative planning and dialogue strengthen VAAGDHARA's institutional capacity, enabling innovation, learning and collective action for Swaraj.

Public Investment Through People's Voice

The question VAAGDHARA has always tried to answer is not how many schemes tribal families can access. It is whether tribal communities have become capable enough, organised enough and institutionally grounded enough to shape what those schemes look like in the first place—to move from being the last people a government plan reaches to being the first people it is designed around.

Across 1,168 villages in 14 blocks, 6 districts and 3 states, the answer to that question moved in a clearly positive direction. Women-led Gram Swaraj Samoochs authored Gram Panchayat Development Plans that unlocked Rs 375.62 crore of public investment.

None of this came from a programme that delivered services to communities. It came from communities that had the institutional capacity to claim what was theirs and the organised voice to shape what they had not yet received.

Achievements

- MGNREGA reached 3,08,923 households and 4,55,495 individuals with Rs 410 crore in expenditure and Rs 297 crore in wages.
- Over 1,05,000 tribal families were facilitated to access social security entitlements worth Rs 125.08 crore.
- And seven community priorities—from bullock-based farming to Minor Forest Produce processing—were reflected in the Rajasthan government's budget declarations.



Community members gather to discuss local priorities, access to entitlements, and collective actions, strengthening participatory decision-making and people-led rural development.

The Institutional Architecture

people-led institutional architecture that ensures community voice travels from the village to the state, and to the national and international stage.



MMKM
State Level

Mahi Mahila Kisan Manch (MMKM) at the State level.



KASM
District Level

Krishi evam Adivasi Swaraj Manch (KASM) at the District level.



KASS
Cluster Level

Krishi evam Adivasi Swaraj Sangathan (KASS) at the Cluster level.



GSS (Gram Swaraj Samooh)

Village-level platforms



SAKSHAM SAMOOH

Women's leadership groups driving community mobilisation, local development and entitlement access.



1,168
Villages



53,360
Women Members



33,216
Active Leaders

Gram Panchayat Development Plans-Rs. 375.62 Crore Authored by Communities

The Gram Panchayat Development Plan is one of the most powerful instruments of local governance available to tribal communities under the constitutional framework. It is the document that determines what a Gram Panchayat does with its public funds each year. When communities understand it, use it correctly and

populate it with their own priorities, it is a direct channel from their kitchen and field to the government's expenditure plan. In 2025-26, the 44,000-plus women across Saksham Samooh and Gram Swaraj Samooh in 356 Gram Panchayats were not passive participants in this process; they were its authors.



Community representatives submit a village development plan to the Gram Panchayat, strengthening participatory governance and people-led local development.

The 712 plans covered 38,608 individual works, reflecting deeper community engagement : more families, more issues, more priorities finding their way into the formal plan from last year.

The total public allocation mobilised through this GPDP process was Rs 375.62 crore in 2025–26, Within this, the 15th Finance Commission untied grant allocation was Rs 210.40 crore in 2025–26.

This year, Communities had raised their priorities through months of collective dialogue in the Gram Swaraj Samooh

-water conservation, natural resource management, soil health, sustainable agriculture for small and marginal farmers. Those priorities found their way into formal plans and public budgets: pond deepening, check dams, field bunding, farm ponds, pasture development, plantation initiatives. Agriculture and farm-related scheme allocations within the GPDP framework reached Rs 7.44 crore in 2025–26, up from Rs 5.78 crore in 2024–25-a specific indicator of growing community effectiveness in directing agricultural investment into their own development plans.

MGNREGA - The Employment Guarantee as a Sovereignty Tool

Key Highlights



3,08,923

Households Reported



4,55,495

Individuals Reported



410 Crore

Total Expenditure



297 Crore

Expenditure in Wages

MGNREGA is the most significant employment entitlement available to tribal households in the tri-junction. When it works - when work is available when demanded, and when wages are paid on time - it removes the pressure that drives distress migration. When it does not, families leave. Women leaders across the 14 blocks played a catalytic role in linking community members with MGNREGA in 2025 - 26, supporting households in accessing employment, navigating registration processes and following up delayed wage payments.

The results are documented in the official. In 2025–26, 3,08,923 households and 4,55,495 individuals have been reported, with expenditure reaching Rs 410 crore including Rs 297 crore in wages.

Women's person days as a share of total MGNREGA person days across the 14 blocks have shown a consistent upward trend over the last five years. It is the result of Saksham Samooh members actively supporting women's participation in MGNREGA works, ensuring that women are enrolled, that their job cards are in their own names and that their wages reach them directly.

Social Security-1,05,000 Families Facilitated for Entitlements

Social security schemes-widow pension, old age pension, disability allowance, Palanhar and scholarship support-are among the most direct instruments of protection for the most vulnerable tribal households. They are also among the most difficult to access for families that are poor, semi-literate, geographically isolated and unaware of their eligibility.

The Gram Swaraj Samooh's systematic facilitation of social security linkages across the programme area

produced the following results over the grant period, with the bulk of facilitation occurring in:

- Approximately 52,000 families were facilitated for Public Distribution System linkage. 11,500 families were linked with widow pension-8,448 in Rajasthan, 2,461 in Madhya Pradesh and 591 in Gujarat. 18,000 families were linked with old age pension-13,223 in Rajasthan, 3,853 in MP and 925 in Gujarat.

7,500 families were linked with disability allowance- 5,509 in Rajasthan, 1,605 in MP and 385 in Gujarat. Approximately 16,000 vulnerable families were linked with the Palanharand Scholarship Scheme- covering children between 0 and 18 years in households with absent or incapacitated parents.

In total, over 1,05,000 tribal families were facilitated for linkage with various government entitlements. The total value of social security transfers channelled to these families-calculated from the verified beneficiary numbers and monthly allowance rates-is Rs 125.08 crore: Rs 88.70 crore in Rajasthan, Rs 27.95 crore in Madhya Pradesh and Rs 8.43 crore in Gujarat.



Community Priorities Becoming Government Orders-The Budget Advocacy Pathway

Communities understand that submitting a memorandum is not advocacy. Advocacy is when the memorandum returns as a government order. In 2025-26 community institutions produced the latter. Through sustained dialogue in Gram Swaraj Samooths,

Saksham Samooths and Sangathans, community priorities were converted into evidence-backed representations to the Rajasthan Government. Seven priorities were reflected in budget announcements across two consecutive years.

Renewable Energy-Sovereignty Over the Energy Source

Public investment advocacy is not only about entitlements and employment. In 2025-26, energy entered the framework as a sovereign community right and a practical livelihood tool.

In 2024, women from 200-plus villages participated in the Energy Swaraj Yatra, building their understanding of

energy across agriculture, households and community spaces. A Community Joint Learning and Action module was then rolled out across all 1,168 villages, sensitising women to the financial burden of fossil fuels in daily life and the options available through government convergence schemes.

This awareness produced action. Over 5,000 women applied for solar pumps for irrigation, of whom 500 have been supported through convergence with the Horticulture Department. More than 250 women have benefited from biogas plants through convergence. Women who established solar units through the PM-KUSUM scheme have been facilitated to develop 17-plus green enterprises-solar flour mills, masala mills, leaf plate machines and solar dryers-creating new livelihood opportunities and strengthening local value chains. A

proposal has been submitted to the State Government to pilot community-led solar mini-grids for 40–50 households in selected villages, with communities managing operations and earning income from surplus energy fed back into the grid through net-metering systems. In 2025–26, 5,000 applications, 500 solar pumps, 280 biogas plants and 17 green enterprises are the evidence that communities understand this-and are acting on it.

Community Voice at the Global Table

Community's advocacy does not stop at the state level. The aspirations and indigenous solutions of tribal women in the tri-junction have reached four successive UN sessions, each one building on the last.

UN CSW69 (2025)	-	Written Statement published.
UN CSocD63 (2025)	-	Side Event organised and Written Statement published.
UN HLPF 2025	-	Written Statement published.
UN CSW70 (2026)	-	Written Statement published and Oral Statement scheduled.



Mahi Mahila Kisan Manch provides a platform for women farmers to come together, share knowledge, and collectively address challenges related to agriculture, livelihoods, and rights.

Each submission highlighted the specific challenges faced by indigenous women displacement, denial of forest rights, exclusion from digital infrastructure, inadequate recognition in climate policy while calling on global stakeholders to recognise tribal women as key agents of transformation rather than subjects of development. These representations carry the deliberated, documented demands of 33,216 active women leaders across 1,168 villages. They are not policy papers. They are community voice, organised, evidenced and carried to the highest

available platform. Representatives from Mahi Mahila Kisan Manch Gujarat participated in the National Women's Panchayati Raj Convention 2025, sharing grassroots experience on gender-responsive governance.

Mahi Mahila Kisan Manch Rajasthan submitted pre-budget recommendations to the Government of Rajasthan for the 2026 Budget Declaration, calling for solar energy and internet access in government schools in tribal villages.

Community Snapshot

Pension Restored After Two Years of Struggle Chhoti Padal Village, Banswara District, Rajasthan

Alku Ben is an elderly woman who had been waiting for nearly two years. Her old-age pension - an entitlement she had every right to receive - had been discontinued, and no one in the system had told her why. Without the pension, she was managing on what her family could spare, which was not much.

The issue surfaced through a Gram Swaraj Samooh meeting. Community members raised her situation during the monthly discussion, and what had been an invisible household problem became a collective institutional concern. A GSS member began the investigation. What he found was both simple and entirely typical of how government systems fail the most vulnerable: the age recorded on Alku Ben's Aadhaar card was incorrect, and this discrepancy had triggered an automatic rejection of her pension application. The error was not hers. The consequence was entirely hers. The Gram Swaraj Samooh did what it exists to do. Members coordinated with the Panchayat, the Tehsil office and the local administration to compile the required documentation and initiate the correction process. They followed up-not once, but repeatedly, across months-until every step in the chain had been completed and verified. In May 2025, Alku Ben's pension was formally restored. She received the pending arrears for the months she had been denied and began receiving her regular monthly benefit. For Alku Ben, the pension is dignity as much as income. For the Gram Swaraj Samooh, her case is one of hundreds that the institution has resolved across the programme area-each one a family that the system had failed and that a community institution brought back in.

"I had stopped hoping. Then the women from the Samooh came to my house and said they would not stop until it was fixed. They kept their word."



An eligible community member receives her pension approval, securing access to social protection and financial dignity



Gram Swaraj Samooh members explain the restored pension benefits to Alku Ben.

Youth and Local Governance

The tribal tri-junction of Rajasthan, Madhya Pradesh and Gujarat has never lacked courageous people. What it has historically lacked is organised, trained, institutionally anchored young leaders who can channel that courage into sustained governance action—who know not only that they have rights but how to exercise them, who can convene a Gram Sabha and also chair it, who can diagnose a village's sovereignty gap on one day and organise the Halma work to address it within days.

Building this cadre has been a sustained effort over the

past three years. In 2025–26, the investment compounded visibly. Trained youth were not waiting to be assigned roles. They were convening meetings, organising collective labour across thousands of hectares, facilitating Gram Sabhas, leading farming demonstrations and sitting in KASS deliberations where village futures were being decided. The communities they worked within met them with the institutional support that turns individual initiative into collective sovereignty.

The Swaraj Shala - Building Leaders From Within



Youth facilitators lead participatory sessions, building leadership and strengthening community-led governance

The Swaraj Shala leadership platform a continuous learning architecture through which tribal youth and VAAGDHARA team members develop the practical capacity to facilitate community self-governance. Its pedagogy is simple: you learn Swaraj by practising Swaraj, reflecting on what happened, and practising again. In 2025–26, all core conceptual processes of the Swaraj Shala were completed as planned—the most comprehensive institutional advance the platform has made since its establishment.

The Swaraji Village concept trainings gave cohorts a shared, concrete understanding of what a self-governing

village looks like across five sovereignty dimensions: seeds and farming, soil and inputs, water and forests, child rights and childhood, and local governance. The Swaraj Lens module translated that understanding into a diagnostic tool—a structured way for any trained community leader to look at their own village and answer, in observable terms, where sovereignty is advancing and where it remains partial. The Swaraj Indicators workshop with 340 Swaraji leaders built the metrics that operationalise the Lens, giving communities the means to track their own progress over time.

They created a self-replicating leadership pipeline: graduates of the Swaraj Shala who go on to facilitate the next cohort learn more in that process than the cohort they are teaching. This is how the platform grows faster than any single training cycle can produce, and how it begins to sustain itself independent of VAAGDHARA's direct facilitation. Storytelling training completed the architecture-giving 112 youth the narrative skill to carry community experience to a Gram Sabha, a district meeting or a national platform in a way that lands and stays. Focus group discussions were conducted in 120 Swaraj villages in 2025–26, applying the Swaraj Lens to real village conditions across the programme area and producing the most systematic community-level sovereignty baseline the programme has generated. On the ground, 340 Sovereign Villages were identified and developed-villages where trained youth, active Gram Swaraj Samooths and functioning people's organisation

sengagement together create the conditions for the Sovereign Villages framework to be applied meaningfully. The Sovereign Villages framework itself formally titled Sacha Bachpan, Sacchi Kheti, Saccha Swaraj-is the year's most significant institutional product.

It is a comprehensive sovereignty scorecard built around three interlocking domains: child rights, nutrition-sensitive farming and self-governance. Within each domain, specific, observable, village-level criteria allow any trained community leader to assess where the village stands-without a programme officer present, without external measurement tools, without waiting. It is the Swaraj Lens made into a community-owned instrument. The development and piloting of this scorecard in 2025–26 represents a fundamental shift: from VAAGDHARA measuring community outcomes to communities measuring their own sovereignty.

203 Young Leaders. Five Actions Each. Every Season.

The most telling number this year is not the largest. It is the most specific. 62.1 per cent of identified youth practising at least five community actions achieved this-203 of the 327 youth identified through the Swaraj Shala process.

To understand what that number means, it helps to know what five community actions looks like in practice in a tribal village in the Vagad tri-junction. It means a young woman who convenes the Hangdi meeting for her village's monthly discussion, organises the Halma work on the deteriorating water harvesting structure that the Swaraj Lens identified as a gap, supports the Baal Swaraj Samooh in preparing its charter of demands before the Gram Sabha, facilitates the seed exchange at the Kharif

planting session and follows up the agenda item on the solar-irrigated plot to make sure the maintenance responsibility has been assigned and accepted. Five actions. One person. One season.

Eight community actions and SIFS practices were formally documented and disseminated across the programme area in 2025–26, seed preservation, Halma, Hirma, Hangdi, crop rotation, integrated pest management and two additional practices documented by TSU. These documentation materials are now in use across the programme villages as peer-to-peer learning tools : She is learning from a community that faced the same problem and found the same solution.



Youth and community leaders come together to review local priorities, share collective actions, and strengthen participatory governance through the Swaraj process

Halma-What Collective Action Produces When Institutions Are Functioning

Of all the community actions that youth leaders organised in 2025–26, Halma produced the most measurable evidence of what sustained collective effort achieves when it is anchored in functioning community institutions.

Halma is the Adivasi tradition of voluntary collective labour-community members coming together without payment to build what benefits everyone. It is as old as the tri-junction itself. What is new is its scale, its systematic organisation and the institutional architecture that gives it continuity beyond the day the work is done.

Across programme villages in 2025–26, Halma produced 35,472 community actions, treated and conserved 7,709.55 hectares of land and generated savings of Rs 80,52,571 for communities that would otherwise have paid those costs to contractors, government schemes or simply lived with the deterioration. Bori bandhan structures were built to recharge groundwater. Med bandhan field bunding improved soil and water retention on agricultural land that had been losing both. Seasonal anicut structures on streams were repaired. Traditional ponds were desilted. Community spaces were restored and maintained.



Halma brings communities together in voluntary collective action to restore water resources, strengthen local institutions, and build ecological resilience.

It is what happens when an institutional practice is consistently anchored in a Gram Swaraj Samooch agenda, when every work is sanctioned through the KASS before it begins and followed up after it ends, and when youth facilitators have the organisational skill to convene and sustain the collective effort rather than simply attend it.

The governance significance of Halma is not only in the infrastructure it builds. It is in what building that infrastructure requires and therefore demonstrates: a functioning institution that decides what needs to be done, a cadre of trained youth who can organise the effort, and a community that shows up because the thing being built belongs to them and they have decided to treat it accordingly.

How Youth, KASS and Gram Sabhas Worked Together

Youth action that is not anchored in community institutions produces results that last one season. Youth action that the People organizations own, discusses and follows up produces results that outlast the programme that trained the youth in the first place.

The deliberate institutional anchoring of youth action through KASS and Gram Sabha structures was the most important programme design contribution in 2025–26. Trained youth did not work around the but they brought their Swaraj Lens findings to the village institutions. Then they placed the issue on the KASS agenda. They deliberated, sanctioned the response and named an institution accountable for its continuation. Then the youth organiser convened the Halma, or the seed exchange, or the Gram Sabha agenda item. That sequence—diagnosis, institutional discussion, sanctioned

action, named accountability—is the difference between a community event and a governance practice.

Youth and KASS discussions on the Sovereign Villages framework were a particularly important dimension of this work. When the Sacha Bachpan, Sacchi Kheti, Saccha Swaraj scorecard is brought into their meeting and the federation deliberates on where its cluster of villages stands across three sovereignty domains, sovereignty assessment becomes a collective institutional act rather than an individual opinion. Gram Sabha participation was tracked as a specific outcome this year. Across programme villages, Swaraj Shala-trained youth moved through a deliberate progression: attending Gram Sabhas, then raising specific issues within them, then facilitating specific agendas

Three Community Practices - Three Government Orders

Three community practices that trained youth had been leading, TSU had been documenting and PAI had been carrying to government were formally reflected in policy or government orders in 2025–26.

evidence, it was anchored in institutional demand, it was carried to the appropriate government forum by PAI, and it was followed up specifically until a named official made a named commitment.

Each one followed the same pathway : the practice existed in communities, it was documented rigorously as

THREE MAJOR POLICY OUTCOMES (2025-26)

01



BULLOCK-BASED FARMING

Government order released for implementation across the programme area.

02



ORGANIC MARKET ACCESS

Provision for dedicated space for organic produce sellers in regulated markets.

03



BIOAGENTS & BIOPESTICIDES

Included in government distribution system ; government order released.

Community Snapshot

Ramila Bai is a Gram Swaraj Samooh leader from Gangartalai Block, Banswara District.

Three years ago, she attended her first Swaraj Shala session not knowing whether she had anything to say in a formal community meeting. Last year she chaired a Gram Sabha session for the first time.

This year, she used the Swaraj Lens to identify that her village's traditional pond-the water source that the whole village's farming depends on-had been silting up for fifteen years and that no one had formally taken responsibility for restoring it.

She brought the finding to the Gram Swaraj Samooh. The Samooh placed it on the KASS agenda. The KASS sanctioned a Halma Initiative and assigned maintenance responsibility to the Samooh for the following season. Ramila Bai organised 43 families. The pond was desilted in three days. She presented the completed work at the next KASS monthly meeting with a maintenance plan attached.

"The pond was everyone's problem for fifteen years. It became everyone's work for three days. Now it is everyone's pond again-and we will keep it that way." She is currently training two younger women in her village to follow the same process-identify a gap through the Swaraj Lens, bring it to the institution, organise the response, document the outcome.



The village pond, restored through community-led Halma.



Led by Ramila Bai, the community united through Halma to revive a neglected village pond.

Resilient Agriculture and Incomes

The tribal tri-junction of Rajasthan, Madhya Pradesh and Gujarat is one of India's most climate-sensitive farming geographies. Erratic rainfall, rising temperatures, more frequent droughts and thin, erosion-prone soil make agriculture here an act of sustained improvisation. More than 80 per cent of tribal farming families in the programme area hold less than one hectare of land—typically sloping, rain-dependent and subject to both soil erosion and water logging within the same season.

The market arrived in this landscape not as an opportunity but as a pressure. Hybrid seeds replaced the traditional varieties that families had conserved across generations.

Chemical fertilisers replaced composted manure. Purchased pesticides replaced the integrated pest management that indigenous ecological knowledge had always provided. Input costs rose. Soil health declined. Distress migration—the annual evacuation of working-age adults to construction sites and brick kilns—became the default livelihood strategy for a significant proportion of the region's farming households. None of this was inevitable. It was the consequence of a farming system progressively disconnected from the knowledge, seeds, institutions and ecological relationships that had made it self-sustaining.

Saksham Samoochs : Women in an Anchor role

Of all the outcomes that 2025–26 produced—the seed varieties revived, the hectares conserved, the water bodies mapped, the enterprises formed—one number speaks most directly to strengthened institutions i.e. Saksham Samooch. This year, 1,600 new Saksham Samoochs formed across programme villages.

Not through a new VAAGDHARA initiative or a new funding project. Through women who had spent years in existing Samoochs – learning to deliberate, to document, to farm without chemical inputs, to navigate a government



Saksham Samooch meetings strengthen women's capacities through collective learning, participatory planning, and informed decision-making for self-reliant communities.

office-and who then walked to a neighbouring hamlet and said : we should build one of these here. They carried what they knew into new spaces and offered it the way communities have always shared what matters: through relationship, demonstration and the quiet authority of a life visibly changed.

Now, 2,768 Saksham Samooths across 1,168 villages-each a women's leadership group of 20 members, each the institutional engine of everything this chapter

documents measures. 1168 Saksham Samooth was built through years of patient facilitation. The 1,600 new ones were built by the women themselves. That shift -from VAAGDHARA evolving institutions to communities growing them-is the most reliable indicator that the investment is compounding in the right direction. Every number that follows was produced by women who are, in growing measure, governing their own agricultural future. The 1,600 new Samooths are where that future begins.

Soil-The Circular Economy Starts Here

For years, the most persistent vulnerability in tribal farming across the tri-junction has been input dependency: the compulsion to purchase chemical fertilisers each season because the farm no longer produces what it needs to sustain itself. Breaking that cycle requires not a subsidy or a scheme but a woman who knows how to make enriched compost, has been doing it in her own field, and can show her neighbour exactly what it produces. The Mrida evam Khad Swaraj initiative made that knowledge transfer operational at scale.

11,680 indigenous women-many of them experienced Saksham Samooth leaders, many of them members of newly formed Samooths learning from those leaders-led the campaign, preparing nutrient-rich enriched farmyard

manure through the Ukeda composting method. By year end, 10,789 families had adopted Ukeda composting across 1,168 villages, reviving soil fertility, reducing input costs and placing women at the most economically significant point in the farming value chain: the production of the agricultural input itself. When Banswara District Collector Dr. Indrajeet Yadav publicly launched the Mrida evam Khad Swaraj poster, it was the state's acknowledgement of what the Saksham Samooth network had already made real. The Rajasthan State Budget 2025-26 followed with vermicompost units at Gram Panchayat level-a government declaration that a community practice, developed and transmitted by women through their own institutions, had earned the right to become public infrastructure.

Seeds-74 Percent of Families, Their Own Generational Varieties

What the Ukeda campaign demonstrated in the soil, the Beej Swaraj movement has been demonstrating in the seed-and this year, that movement crossed a threshold that no programme target had anticipated.

74% of farming families across programme villages are now using only their own generational seeds. Not hybrid varieties purchased from the market each season. Their own-conserved from the previous harvest, stored in the traditional earthen pot sealed with cow dung and mud, carried to the Beej Utsav and exchanged with a community family who has conserved a different variety, brought home and planted again. The cycle is unbroken. The dependency is not.

Each home has become its own seed bank-holding eight

to ten different varieties simultaneously, across grains, pulses, vegetables and millets, covering both kharif and rabi cycles. A family that holds ten varieties does not plant a monoculture. It plants an ecosystem. And an ecosystem that a family governs, from seed to harvest to saved seed again, is a family that has recovered the most fundamental form of agricultural sovereignty.

Beej Utsav 2025 was the most visible expression of this continuous practice. 9,454 participants gathered in 60 events, organised largely by communities themselves. 122 traditional seed varieties were exchanged. Eight nearly extinct seeds were formally identified and revived: RalaBatti, Cashew, Arbi (Taro), White Sandal-wood, Akola, Hajwara, Amal Kanda and Power/Pawari.



Women-led seed sovereignty initiatives promote the conservation, exchange, and sustainable use of traditional seeds for climate-resilient livelihoods.

This year 223 women were designated Seed Mothers—named, accountable custodians of specific varieties. Each household pledged to conserve 20 to 30 traditional varieties. Several Gram Panchayats resolved to institutionalise Beej Utsav as an annual village tradition—the moment when a VAAGDHARA-facilitated practice becomes a community-governed one. The Rabi Beej Utsav continued the movement into the winter cycle. Seed conservation is no longer a festival. It is a farming practice embedded in the agricultural calendar across both seasons.

Every newly identified variety documented this year has been added to the Beej Swaraj Portal-VAAGDHARA's digital seed knowledge platform where what Baal Singh of Nisawat village knows about Bailadiya Urad and what a Seed Mother in Kushalgarh knows about Dheemdi paddy is recorded, searchable and carried beyond the village into a growing community knowledge base. The seed archive is now both physical—stored in earthen pots in hundreds of homes—and digital, available to every

farming family in the programme area and to researchers and policy makers who are only now beginning to understand what that knowledge is worth. This is also where Hirma and Hangdi Kheti live—the collective farming practices through which seed sovereignty becomes a shared agricultural act. More than 74,000 families are engaged in Hangdi Kheti collective farming this year, pooling labour, seed and knowledge to farm together rather than in the isolated, debt-prone monoculture model that the market promotes.

Hirma—the cultivation of a shared plot—was formally studied and two research contributions presented at the FOLU National Network Food Summit in New Delhi: on Hirma outcomes for production, income and crop diversity, and on Green Gram practices within community farming systems. What communities already know by practice—that collective diverse farming outperforms monoculture on every dimension—is now on the national policy record.

Water-Governing What the Monsoon Leaves Behind

In the tri junction areas-water is not scarce in the annual sense. The problem is its violence: 30 to 45 days of concentrated monsoon in which 60 to 70 per cent of that rainfall runs off the upper reaches before the soil can absorb it, taking fertile topsoil with it. What arrives as rain becomes erosion. What should stay as moisture becomes a flood downstream. What remains is a landscape that is arid for ten months of the year. Governing it is what Jal Swaraj means in practice.

In 2025-26, the Gram Swaraj Samooh conducted a comprehensive village-level water body survey across all 1,168 villages using a mobile-based digital application with live geo-tagging-mapping 3,532 water bodies across six districts: 2,460 in Banswara, 545 in Dahod, 265 in Ratlam, 112 in Jhabua, 94 in Pratapgarh and 56 in Dungarpur.

It is a community survey conducted by communities on behalf of themselves-every water body identified, located, assessed and recorded by Gram Swaraj Samooh members, using a digital tool that places the data in community hands. A community that has mapped its own water bodies knows what it has, what it has lost and what it needs to restore. Now they are into a district planning meeting not with a general demand but with a specific, geo-tagged inventory of 3,532 water bodies and a list of which ones need deepening, desilting, bunding or full reconstruction. The negotiation changes when the community owns the data.

The restoration work followed the mapping. More than 300 water resources-ponds, anicuts, check dams and traditional water harvesting structures-were reconstructed through Halma collective labour. Under the HUF partnership, more than 180 water harvesting structures have been created providing 54.6 billion litres of water storage capacity, with more than 30,000 tribal farmers adopting improved farming methods in the Mahi basin area. 30-plus Jal Doots-water champions trained and deployed across 290 villages-work alongside Gram Swaraj Samooh members using water budgeting tools, rainwater conservation techniques and data-driven village planning to translate community knowledge into implementable action. Vagad Radio 90.8 FM carries water education programming to households across the region-ensuring that what Jal Doots and Gram Swaraj Samoohs generate in meetings reaches the families who were not there.

The institutional anchor for all of this is the Gram Sabha under PESA-the Panchayats Extension to Scheduled Areas Act, which grants local Gram Sabhas enhanced authority over development and natural resource governance in scheduled tribal areas. A water structure that a Gram Sabha has planned under PESA is not a government asset. It is a community-governed resource with constitutional protection for the community's right to manage it. The Gram Swaraj Samooh that mapped the water body is the same institution that sits in the Gram Sabha that decides what to do with it.



Community-led water governance ensures that every drop the monsoon leaves behind is conserved, managed, and shared for year-round resilience.



Renewable energy solutions empower women to transform agriculture into sustainable income through solar-powered irrigation and value-added enterprises

Energy-Closing the Circle

A farm that conserves its own seeds, enriches its own soil and manages its own water but pays cash for cooking fuel and has no irrigation energy remains partially dependent on external systems. Energy sovereignty is the dimension that closes the circle.

The circular logic is literal. The animal feeds the biogas unit. The biogas unit provides cooking fuel for the household and enriched slurry for the compost. The slurry enriches the soil. The soil feeds the crop. The crop feeds the household and the animal. Energy is not external to the farm. It is produced by it, returned to it and governed by the same family that governs everything else.

In 2025–26, 280 women benefited from biogas plants through government convergence — each one closing the nutrient and energy loop simultaneously. Over 5,000 women applied for solar irrigation pumps through PM-KUSUM convergence, of whom 500 have been supported through the Horticulture Department. The gap between 5,000 applications and 500 pumps is not a

motivation problem. It is a government supply-side constraint-and closing it, through the community solar mini-grid proposal submitted to the State Government and through sustained scheme convergence advocacy, is the most important energy task for the years ahead.

17-plus green enterprises were established by women who received solar units through PM-KUSUM-Solar Flour mills, masala mills, leaf plate machines and solar dryers. These enterprises do not only generate income. They create value-addition capacity within the village: the ability to turn a harvested crop into a processed product before it leaves the community, capturing the margin that previously went to traders who processed it elsewhere. A solar flour mill run by a Saksham Samooch means that the millet from the Jayad intercrop is not sold as grain at commodity prices. It is milled, packaged and sold as flour — at a price that reflects the processing, the organic production and the indigenous variety. Energy sovereignty and market sovereignty are, at this point, the same thing.

Nutrition – The Farm That Feeds the Family

The farm that produces diverse crops is also the farm that nourishes its children.

The connection between seed sovereignty and nutritional sovereignty is observed, documented and this year measured across 95,600 families nutrition gardens-growing 8-10 varieties including local fruits, vegetables, leafy greens and nutritional crops alongside Farmer Field School approach guided by Saksham SamooH women. These nutrition gardens address at the household level what the NFHS-5 data documents at the district level : micronutrient deficiency, dietary monotony and child undernutrition.

A family that grows ten seed varieties does not only have food sovereignty. It has nutritional diversity-across the seasons, from the field and the kitchen garden simultaneously. Together they constitute a community-level nutrition system that no government scheme, operating on its own, has managed to build in this geography.



Nutrition Gardens strengthen household food security, dietary diversity and community health

Forest, Livestock and the Green Gram – What the Farm Grows Around Itself

Agricultural sovereignty in the tri-junction cannot be separated from the forest at its edge and the livestock in its yard. Both are integral to the circular farming system. Both are dimensions of a sovereignty that VAAGDHARA's SIFS model treats as inseparable from seed, soil, water and energy.

On forests: the Non-Timber Forest Produce that tribal families gather from the landscape surrounding their farms—timru, sitafal (custard apple), jamun (Indian blackberry) and dozens of other species—is not a supplement to the farm economy. For many households, particularly during the agricultural gap season, it is the farm economy. VAAGDHARA's Ecopreneur Unit has been working to shift NTFP from subsistence gathering to structured enterprise — supporting processing, value-addition and market linkage for mahua, amla and honey. The Minor Forest Produce processing unit in Banswara, declared in the State Budget 2025–26 following

sustained advocacy, provides the physical infrastructure for this work at community scale.

On livestock: the Pashudhan Swaraj dimension of SIFS treats animals not as a financial liability that migrates with its owners or is sold in distress after a failed season, but as a circular household resource. The manure feeds the compost. The compost feeds the soil. The biogas feedstock comes from the animal. The crop residue from the diverse farm feeds the animal. The household that manages this cycle does not purchase fertiliser, cooking fuel or supplementary livestock feed from external markets. It produces all three on the farm, from the farm. In 2025–26, livestock health camps were organised in Madhya Pradesh in partnership with government veterinary departments—addressing livestock health not as a welfare intervention but as a sovereignty investment, because the health of the animal is the health of the circular system it anchors.

Pashu Sakhi-women-led livestock health volunteers-are being trained to provide basic veterinary support at the community level, reducing the dependency on government services that are intermittent in remote tribal geographies.

Green Gram (Moong) became a particular focus of the circular integration this year. Green gram is a nitrogen-fixing legume-it enriches the soil for the crop that follows it, requires minimal water and input, provides high-protein food for both the household and the livestock and fits naturally into the mixed cropping calendar between

the primary kharif and rabi crops. It improves the soil while feeding the family and the animal simultaneously. VAAGDHARA's research on Green Gram practices-presented at the FOLU National Network Food Summit in New Delhi - documented what communities had already demonstrated in their fields: moong, practised as part of a diverse farming system rather than as a monoculture cash crop, produces compounding benefits that no single-crop approach replicates. It is the most efficient expression of the circular farming philosophy- a seed that, by growing, prepares the ground for the next seed.



Women farmers cultivate green gram (moong), enriching soil fertility, strengthening circular farming systems, and enhancing household nutrition.

The Ecopreneur Unit - When the Farm Becomes an Enterprises on its own Terms

Every dimension of sovereignty documented in this chapter-seeds conserved, soil enriched, water managed, energy generated, forests governed, livestock integrated -produces something the market wants. The question that tribal farming families have historically not been positioned to answer is: on whose terms?

The Ecopreneur Unit is VAAGDHARA's institutional response to that gap. Established two years ago, it

operates on a single conviction: that the tribal farming families VAAGDHARA works with are not only farmers. They are potential producers, processors, entrepreneurs and market participants-and what they grow is not a subsistence crop but a premium product with a story, a cultural heritage, a nutritional profile and an ecological provenance that the market is only beginning to understand how to value.

The unit's approach is to build the entrepreneurial thought process within tribal families—so that a woman who has been conserving Safed Saathi Makai through four Beej Utsavs begins to see her seed not only as food sovereignty but as a marketable variety with a documented production story; so that a family preparing Ukeda compost begins to see its surplus not only as input cost savings but as a product with buyers; so that a Saksham Samooch running a solar flour mill begins to understand the difference between a processing service and a branded product. In 2025–26, 181 enterprises have begun their journey as ecopreneurs—each one a community household or group that has moved from subsistence production to intentional, market-oriented enterprise. They are not all at the same stage. Some are

selling surplus compost locally. Some are processing forest produce for the Banswara market. Some are operating solar mills that serve three surrounding villages. The number matters less than what it represents: 181 families that have crossed the line from producing only for the household to producing for something beyond it.

The FAO Mountain Partnership demonstrated what this looks like when it reaches full expression. Safed Saathi Makai production surged by more than 50 per cent and Urad bean by 70 per cent in a single year, with maize prices rising 67 per cent, as indigenous varieties found markets that recognised their nutritional value and ecological provenance.

Lalita Kampa of Anandpuri village, who farms less than two hectares of sloping land in Banswara and has been growing these varieties through the SIFS model, experienced all three of those changes in the same season. "When I grow what my grandmother grew, the soil responds. When the market pays for what I grow, I can stay. Both things happened this year."



Green gram flour from local fields, supporting climate-resilient and low-input agriculture.

Community Snapshot

From the Field-The Women Who Stopped Buying Turmeric

Sakarwara, Kangsi and Dhanewa Bada-Banswara and Ratlam Districts

Rajubai of Sakarwara village in Sailana tehsil remembers exactly when she stopped buying turmeric. It was three years ago, at a Saksham Samooh meeting, when someone asked a question that had never been asked before: why are we buying something our own soil can grow? She went home, planted the seeds she had been given, and has not bought a plastic pouch of turmeric since. This season, her field yielded two quintals — enough to meet the household's full annual need and leave a surplus she is now selling to local traders.

"Earlier we used to wonder what we had. Now it feels like everything is within our own soil."

Her neighbour Anitabai came to the same realisation a different way. At a Samooh meeting, a discussion about plastic waste made her count, for the first time, how many times a year she bought turmeric in a small plastic packet-and how much those packets had cost her, in cash and in waste, across years of routine purchasing. The calculation was startling. She planted turmeric the same season and has not bought it since. What changed was not the availability of the crop. It was the collective space in which the question could be asked. In Kangsi village, Lakshmibai, Rajeshwaribai, Gangabai and Sugnabai made the shift together. Each now grows enough turmeric to meet her household need through the year, with surplus that goes to local traders. The income is modest-but it is consistent, it does not depend on weather the way the primary crops do, and it arrives as cash at the moments when a child needs school materials or a household needs medicines. Small margins matter when margins are all a household has.

In Dhanewa Bada village in Anandpuri block, Baleshwar Tabiyar - a farmer who had grown turmeric in small quantities for domestic use-describes how the Gram Swaraj Samooh meeting was the turning point. It was not new information that changed his decision. It was hearing it in a trusted collective space, with neighbours who were making the same calculation at the same time. "We had never even thought that turmeric could be a source of income. When it was explained in detail at the meeting, we tried it on a small scale. The yield was good and the cost was low. This year I planted a full bigha."

What the women of Sakarwara, Kangsi and Dhanewa Bada have demonstrated is not complicated. When a community institution creates the space to examine a habit-the habit of buying what the soil can grow — and when women are in that space with the confidence to act on what they find, the habit changes. Not because of a scheme or a subsidy. Because of a question asked collectively, and answered in the field. 2,00,000 families across approximately 2,000 villages are now growing their own turmeric. The number is significant. The more significant thing is what produced it: women who decided, in their own Samoohs, that their soil was enough.



The Next Generation of Swaraj

Every seed conserved, every soil restored and every community institution strengthened ultimately serves the generation that will inherit it—the children of today.

For VAAGDHARA, True Childhood is not a programme that stands apart from the rest of its work. It is closely connected to how families grow and consume food, how communities care for children and how children

participate in decisions that shape their lives.

This year, this understanding became more visible in practice. Children were not only reached through services and programmes. They were encouraged to observe, question, express their concerns and participate in shaping their communities.

Children's Voices in Community Decisions

Across 1,168 programme villages, Baal Swaraj Samooths of children aged 10 to 18 years met every month.

The children observed issues affecting their everyday lives. They looked at school attendance, the regularity of midday meals, the presence of Anganwadi workers, the functioning of ICDS centres and the availability of school toilets. They documented their observations and prepared charters of demands. These charters were then

taken to the Gram Sabha through the community's institutional processes.

During the year, 34.8 per cent of programme villages formally accepted these children's charters in the Gram Sabha. This is an important step in strengthening children's participation in community decision-making. It creates a space where children's experiences and concerns can become part of the village's public agenda.



Children engage in group activities under Bal Swaraj Samooh, building confidence, teamwork, and leadership skills.

Nourishing Childhood Through Local Food Systems

Child nutrition is closely linked to what families grow, conserve and consume. This year, programme monitoring indicated that 50 per cent of children moved out of the risk of underweight malnutrition.

Several changes within household food systems contributed to this progress. Jayad intercropping increased by approximately 35 per cent, bringing greater diversity into farming systems.

95,600 families established kitchen gardens, improving household access to vegetables, greens and other nutritious foods.

Seeds conserved through four seasons of Beej Utsav also returned to household diets. Millets, pulses and traditional vegetables that had gradually disappeared from everyday food practices were brought back into cultivation and consumption.

These changes contributed to improved dietary diversity. Families across programme villages are increasingly consuming foods from six or more food groups each day. The experience shows that child nutrition is closely connected with the food system around the child.

Diverse farming, indigenous seeds, kitchen gardens and traditional foods can together create a stronger foundation for children's nutritional wellbeing.

Connecting the Child, Family and Community

The work on children's participation and nutrition came together through the wider Swaraj approach. A child who observes the functioning of a school or Anganwadi and raises the concern through the Baal Swaraj Samooh is participating in community life. A family that grows diverse crops, maintains a kitchen garden and brings traditional foods back into its diet is strengthening the food environment in which a child grows.



Baal Swaraj Samooh empower children to participate in local decision-making and advocate for their rights.

The connection between these efforts is reflected in the pathway from the Baal Swaraj Samooh to the Gram Swaraj Samooh and then to the Gram Sabha. It is also reflected in the pathway from indigenous seeds to diverse farming, improved household food diversity and better child nutrition. Together, these efforts are helping create an environment where children can grow with better nutrition and greater opportunities to participate in decisions that affect their lives.

Building the Generation of Swaraj

The progress is still emerging and varies across villages. Yet the foundations are becoming stronger. Children are observing their villages, raising concerns and taking their voices to community institutions. Families are diversifying what they grow and eat. Traditional seeds and foods are returning to household diets. Community institutions are beginning to recognise children's priorities.

This is the generation VAAGDHARA seeks to build through True Childhood-healthy, confident and participatory children who can contribute to the Swaraj of their communities. The work ahead is to deepen children's participation, strengthen community institutions and continue building the connection between child wellbeing, food systems and local governance. The future of Swaraj lies in what today's communities create for their children and what children are enabled to create for themselves.

Throughout the year, Baal Swaraj Samoohs across programme villages worked steadily towards making their villages genuinely child-friendly as a lived condition built from within the community. Each month, BSS members met, observed their village through the specific lens of child rights and discussed in their meeting and then brought to Gram swaraj Samooh. Which children had stopped attending school. Whether the ICDS centre was functioning and the Anganwadi worker was present. Whether the midday meal was being served consistently. Whether any child in the village was being made to work instead of allowed to study. The issues identified in BSS meetings were shared upward with the Gram Swaraj Samooh the adult community institution that institutional

bridge between children's observations and formal governance processes. The GSS, in turn, ensured that child rights priorities entered the Gram Sabha agenda rather than remaining in the meeting minutes of a children's group.

This vertical flow from BSS observation to GSS deliberation to Gram Sabha agenda is the institutional design that gives child rights work in programme villages its governance character. It means that a child's concern does not stop at the boundary of the children's meeting. It travels upward through the community's own institutional architecture until it reaches the space where decisions are made and commitments are recorded. The work toward formally recognised Child-Friendly Villages continues. But the conditions that a child-friendly village requires are being built, village by village, through the patient institutional work of BSS members who meet every month, document what they see, share it with the Gram Swaraj Samooh and refuse to accept that what they have found is simply how things are.

In 633 villages across the tri-junction, that infrastructure is functioning of schools and AWCs and it is all done by the Baal swaraj Samooh discussions during the meetings. That is the measure that matters most.



From Baal Swaraj Samooh to Gram Sabha Every Child's Voice Matters.

People's Institutions and Women's Leadership

“Swaraj is not merely about access to development; it is about communities acquiring the confidence, collective wisdom and institutional strength to shape their own future.”

VAAGDHARA has always believed that sustainable transformation begins not with projects but with institutions that communities trust, own and lead. People's institutions are therefore much more than implementation platforms. They are democratic spaces where communities deliberate, negotiate, resolve conflicts and collectively act on issues that shape their ecological, economic, social and cultural futures.

During 2025–26, this philosophy deepened across the network of 32 Krishi evam Adivasi Swaraj Sangathans (KASS) operating across Rajasthan, Madhya Pradesh and Gujarat. Communities increasingly exercised ownership over governance processes, strengthened dialogue with public institutions, advanced ecological livelihoods and initiated social reforms through collective decision-making. The year demonstrated that when institutions mature, communities gradually move from participation to leadership—from implementing development to governing it.

Strengthening the Institutional Foundation

One of the most significant milestones during the year was the strengthening of the KASS leadership architecture.



This expansion was not simply organisational growth. It reflected a conscious investment in distributed leadership, ensuring that every institution possessed

the diversity, legitimacy and capacity to represent community aspirations and sustain collective action beyond project cycles.

How Different People's Institutions Advanced Swaraj

Every KASS carries the same vision of Swaraj, yet each responds differently to the aspirations of its communities. Some strengthened ecological livelihoods, others influenced public policies, while many nurtured democratic leadership and social

reform. Together, these collective efforts demonstrate that people's institutions are not merely implementing development programmes—they are becoming the driving force behind community sovereignty.



KASS Meeting: A participatory platform facilitating dialogue, strengthening community leadership, and fostering collective ownership

DOMAIN OF SWARAJ	ILLUSTRATIVE KASS	DISTINCT CONTRIBUTION	TRANSFORMATION GENERATED
Ecological & Livelihood Swaraj	Amarsingh ka Gada, Koba, Anandpuri-2, Karwad	Crop compensation, irrigation, horticulture, vermicomposting, indigenous seed promotion and natural farming.	Farming households became more resilient while strengthening agroecological transitions.
Rights & Governance Swaraj	Bhungda, Fatehpura, Anandpuri-2	Improved access to entitlements, policy advocacy, documentation and employment rights.	Communities increasingly shaped public systems instead of merely accessing schemes.
Public Services Swaraj	Kasarwadi, Bhungda, Chandu ji ka Gada	School repairs, Anganwadi strengthening, village infrastructure and road connectivity.	People's institutions strengthened accountability for quality public services.
Culture Swaraj	Timeda, Bada, Bhagatpura, Karvad, Timarwani	Community resolutions on alcohol abuse, dowry and harmful social practices.	Communities collectively redefined social norms through dialogue and consensus.
Women's Leadership	All 32 KASS	Equal representation, emerging women facilitators and village leadership.	Women's participation evolved from representation towards meaningful influence.
Democratic Swaraj	Fatehpura, Anandpuri, Gangadtalai, Amarsingh ka Gada	Community representatives entered Gram Panchayats, School Management Committees and block forums.	People's institutions became pathways for grassroots democratic leadership.

Communities Becoming Institutions

The most meaningful transformation during the year cannot be measured through the number of schemes accessed or infrastructure created.

It lies in the confidence communities have developed to act collectively.

Across the programme area, KASS leaders increasingly convened Gram Sabha meetings, submitted memoranda, negotiated with government departments and pursued community demands through sustained collective action. Rather than waiting for external facilitation, institutions themselves initiated dialogue,

mobilised citizens and followed through until issues were resolved. This growing confidence marks an important shift—from dependence on programmes to confidence in institutions. This confidence also translated into stronger community accountability. Organised institutions enabled farmers to secure agricultural support, families to access entitlements, and villages to improve public infrastructure. More importantly, collective advocacy resulted in policy improvements that benefited entire communities, demonstrating that organised institutions can influence governance systems rather than simply respond to them.

Women's Leadership : Beyond Representation

The restructuring of every KASS with equal representation of women and men established one of the most gender-balanced community federation structures.

Yet VAAGDHARA recognises that leadership is not measured only by representation but by voice, influence and decision-making.

Throughout the year, women increasingly facilitated

village meetings, represented community priorities before public institutions and guided collective action around livelihoods, ecological restoration and governance. The next phase of institutional development will therefore focus on strengthening women's confidence, mentoring emerging leaders and creating spaces where women exercise greater influence in community decision-making.

From People's Institutions to Community Sovereignty

As institutions matured, they increasingly evolved into nurseries of democratic leadership. Members of KASS assumed leadership roles in Gram Panchayats, School Management Committees and block-level governance forums, demonstrating that community institutions are becoming pathways through which tribal communities shape governance from within.

The experience of 2025–26 reaffirms our conviction that institutions remain the most enduring investment in

community transformation. Infrastructure may age and projects may conclude, but institutions owned by people continue to learn, adapt and lead. By nurturing democratic leadership, ecological stewardship and collective action, people's institutions are steadily becoming the foundation of community sovereignty, where tribal communities determine their own ecological, economic, social and cultural futures with confidence, dignity and collective purpose.



Achievements : -

- 7,000 farmers supported to access crop-loss compensation through
- 15,647 families linked with MGNREGA through KASS mobilisation
- 2,650 families linked with horticulture development
- 23,044 livestock vaccinated through convergence with government across three states
- 112 farming households accessed sprinkler and drip irrigation
- 5 New KASS were established has been create a box design in 6x2 landscape Ratio

A young tribal woman shares her lived experiences and raises community concerns during national youth shivir

Community Snapshot

The Haat Bazaar That the Sangathan Built

Sajjangarh, Kushalgarh Block, Banswara District, Rajasthan

For years, the farmers of Sajjangarh and the surrounding villages of Tanda Ratna, Rath Dhanraj and Tanda Mangala had no choice about where they sold their vegetables. They sold to whoever came to their door—a middleman who set the price, took the produce and left. The farmer had grown the crop, absorbed the weather risk and done the labour. The middleman had taken a significant share of the return. This was not a market. It was a dependency.

The Bhilkua Krishi evam Adivasi Swaraj Sangathan had been raising the demand for a local haat bazaar for years—in Gram Sabha proceedings, in block-level meetings, in the patient institutional work that KASS federations do when a community need is documented, escalated and refused to be dropped. The Gram Panchayat of Sajjangarh, which had been in sustained dialogue with the Sangathan, committed to the infrastructure. The administration agreed to support it. And on 18 March 2026, the Sajjangarh Haat bazaar started. Farmers from approximately 65 villages across 16 Gram Panchayats now have direct access to a regulated, transparent local market. The estimated income gain for farmers selling directly to consumers rather than through middlemen: 30 to 50 per cent. Fresh vegetables reach buyers within hours of the morning harvest. Transportation costs and spoilage losses—two of the most consistent drains on small farmer income—have been sharply reduced. A

dedicated space for organic and chemical-free vegetables has been established within the market, with boards and banners so that consumers can identify what they are buying and farmers who have invested in natural farming methods receive the price premium that their practice deserves.

The haat bazaar was established in response to the Sangathan's sustained demand, opened with the Panchayat Development officer presiding and the farmers of 65 villages as its permanent owners. The Bhilkua KASS initiated the demand. The institution held it, documented it, escalated it and stayed with it until it became infrastructure. That sequence—community need identified in a KASS meeting, carried through Gram Sabha processes, converted into a government commitment and opened as a community-governed asset—is precisely what a people's institution is built to produce.

"True Swaraj is when farmers themselves decide the price of their produce, when the panchayat plans its own village's development, and when society finds solutions to its problems from within itself. This market has taken another step in that direction." —Shri Azhar Khan, Development Officer, Panchayat Samiti Sajjangarh, at the inauguration,



The Haat Bazar provides a critical marketplace where farmers and small vendors connect directly with buyers, enhancing incomes and reducing dependence on intermediaries.

An Organisation That Holds What It Builds

At VAAGDHARA, as our work grows, we are also strengthening how we function from within - making sure knowledge doesn't stay with a few people but becomes part of the system itself, and that our ways of learning and deciding become clearer and more shared.

This year institutional work moved on two tracks simultaneously. The first is internal-strengthening the systems, people and learning processes that allow VAAGDHARA to remain a coherent, capable and accountable organisation as its scale and complexity grow. The second is external-the policy platforms, global

forums, collaborative relationships through which VAAGDHARA's work reaches the spaces where it can influence the conditions that tribal communities live within.

Team Development-Orientations, Training and Leadership Building

The conviction that governs VAAGDHARA's community work-that leaders are formed through practice, reflection and mentoring rather than through instruction alone-governs its internal team development with equal deliberateness.



Building stronger institutions through collective leadership, learning, and shared commitment-VAAGDHARA's team coming together to strengthen governance from within.

In 2025–26, four structured training programmes were conducted for VAAGDHARA's team across leadership and organisational development themes: reflective practice, non-violent communication, strategy building and leadership skills development. 102 team members participated across these four programmes at different points in the year.

Non-violent communication, in particular, carries a specific significance in an organisation whose community work is built on the conviction that governance must be created collectively rather than imposed.

A team that practises non - violent communication internally is a team that understands-from experience, not from instruction-why the communities it works with respond to facilitation rather than direction. Reflective practice sessions gave team members the structured space to examine their own work honestly, identify what is and is not producing the results they intended, and carry that learning forward rather than repeating approaches that have stopped working. Strategy building and leadership skills training prepared unit heads and senior programme staff for the growing complexity of VAAGDHARA's work-as the programme area expands, the institution network deepens and the external positioning reaches further, the organisation's internal leadership capacity must expand at the same pace. 12 organisational policies were reviewed and updated in 2025–26 covering human resources, financial management, safeguarding, gender equity, procurement,

conflict of interest and data governance among others. Each reviewed policy was followed by a formal orientation for the team members it governs- ensuring that policy revision is not a documentation exercise but a practice change.

The year also included structured engagements with three external mentors whose perspectives have consistently shaped how VAAGDHARA thinks about its own institutional development.

In 2025–26, the external positioning work reached further and landed more concretely:

This year, VAAGDHARA participated in four successive UN sessions, to submit written statements, organise side events, and deliver oral statements. Across all four, the message stayed the same in different registers: communities of the Vagad tri-junction are protecting their ecosystems and shaping policy through their seeds, soil, water governance, and Gram Sabhas solutions worth sharing with tribal and indigenous stakeholders across the nations.

In early 2026, VAAGDHARA completed its registration on India's Social Stock Exchange-the SEBI-regulated platform through which social enterprises can raise funds from the Indian investing public through a regulated, transparent mechanism. The listed project-Restoring Ecological Diversity and Enhancing Nutrition-targets 1,25,000 families across 540 villages in three states with the distribution of five diverse fruit-bearing and native trees per family over three years.



Looking Ahead-Deepening the Ecosystem of Swaraj

Strategic Priorities 2026–28

The Strategic Plan 2023–28 has two years remaining. In the language of the plan, this is the period in which the investments made in years one through three produce their fullest institutional return-and in which the gaps identified in this report's honest performance review must be addressed with enough urgency and specificity to close before 2028. But this chapter is not only about closing gaps. It is about what VAAGDHARA sees from where it now stands-and what becomes possible when the foundation built across three years of this plan is extended deliberately into the geography, scale and institutional forms that the next phase of the work requires.

Four ambitions define VAAGDHARA's forward horizon.

Regional Collaboratives Across the Tribal Tri-Junction

The next phase of VAAGDHARA's work envisions a network of regional collaboratives as peer learning platforms that connect communities across the tri-junctions in structured, regular exchange of thoughts of swaraj. The regional collaborative acknowledges a reality that VAAGDHARA has learnt over three years of the Strategic Plan: the most powerful facilitator of community learning is not a workshop designed by the organisation. It is a community that has already done what the learning community is trying to do. Investing in the platforms through which this peer learning flows-the Swaraj Dialogues, the cross-learning exchanges, the Sovereign Villages network-is the most leveraged institutional investment available in the years ahead.

Tribal Wisdom and Innovation Centres

The knowledge that tribal communities hold-of seeds, of soil chemistry, of water harvesting structures, of medicinal plants, of circular farming systems-is among the most ecologically sophisticated and climate-relevant knowledge available anywhere on the planet. It is also, right now, under-documented, under-protected and at risk of disappearing within a generation as elders die, children migrate and the market economy progressively

replaces traditional practice with purchased alternatives.

VAAGDHARA's second forward ambition is the establishment of Tribal Wisdom and Innovation Centres that function simultaneously as knowledge archives, innovation labs and training platforms. Each Centre would be rooted in a specific geography and governed by the community institutions of that geography. It would hold a living seed bank; a documented archive of traditional farming, water management and forest use practices; a space for community-led experimentation in the adaptation of traditional knowledge to contemporary conditions; and a training platform for the communities of the surrounding region.

Currently the learning management system is in place virtually and will be able to collect stories from every ground.

Energy Swaraj at Scale

The energy dimension of agricultural sovereignty has been one of the most striking developments of the current Strategic Plan period. The 280 biogas plants, 500 solar pumps, 17 green enterprises and the community solar mini-grid proposal that 2025–26 produced are not an energy programme. They are the closing of the circular farming economy's most important remaining gap-the gap between what the farm produces and what it consumes in energy. The ambition is to scale this from a programme dimension to a policy frontier. The community solar mini-grid proposal currently before the Rajasthan State Government is the entry point. If approved, it will pilot the model in which communities not only consume clean energy but produce it, manage it and earn income from surplus fed back to the grid through net-metering. The practical pathway runs through convergence: linking the PM-KUSUM applications of the 4,500 women who applied and did not receive solar pumps to the state government's renewable energy targets; building the case, through PAI, for feeder-level solarisation in tribal blocks; and supporting the Ecopreneur Unit's green enterprise model to demonstrate, across 181 enterprises

and growing, that clean energy investment in tribal farming households produces livelihood returns that the conventional energy system cannot match.

Energy Swaraj, fully achieved, means a tribal farming household that generates its own cooking fuel through biogas, irrigates its own crops through solar, processes its own produce through solar-powered mills and sells surplus energy to the grid through community-managed mini-grids. That household is not dependent on any external energy system. That household is sovereign.

Swaraj Shala as a National Platform

The Swaraj Shala, in its current form, is a leadership development platform serving VAAGDHARA's

programme area. The Swaraj Lens, the Swaraj Indicators, the Sovereign Villages framework and the Trainers of Trainers model that it has built in 2025–26 are not proprietary tools. They are community-owned frameworks for assessing and advancing sovereignty — frameworks that any tribal community organisation in India, or in comparable indigenous contexts globally, could apply to its own situation.

The forward ambition for Swaraj Shala is its evolution from an internal leadership platform to a national-level institute of community governance and tribal leadership—open to organisations, communities and practitioners beyond the tri-junction.

“The deepest ambition is not a programme target or a platform. It is a community that governs itself—its seeds, its soil, its water, its children, its Gram Sabha and its future—with confidence, with knowledge and without us. Everything else in this report is the evidence that we are getting closer.”

— VAAGDHARA, Looking Ahead 2026–27



Indigenous Seeds: The Foundation of Food Sovereignty and Community Resilience.

Vagad Radio 90.8 FM - Community Radio Broadcasting

	1,300+ EPISODES		ONE FM FREQUENCY
	SIX PROGRAMME SERIES		ONE TRIBAL REGION
	THREE NEW PROGRAMMES		EVERY DAY
	1.5 TO 2 LAKH LISTENERS		

These are the numbers behind Vagad Radio 90.8 FM's 2025–26 year. But the number that matters most is not on this list. It is the number of times a listener heard something on the radio and did something differently because of it—followed up a pension application, tried a new composting method, sent a child to school who had not been going, called the number on the radio because they needed help and did not know where else to go.

Vagad Radio is VAAGDHARA's community FM station - the only one in the Vagad region—broadcasting daily in Vagdi, Hindi and local tribal dialects.

- It covers agriculture through Khetivadi (312 episodes this year across twelve thematic areas from soil health to climate adaptation.)

- Youth development through Yuva Ki Awaaj (312 episodes on employment, education, entrepreneurship, mental health and digital literacy.)
- Child development through Saccha Bachpan (312 episodes on nutrition, rights, parenting and protection.)
- Governance and rights through Saccha Swaraj (312 episodes.)
- Health through Hamara Swasth (260 episodes.)
- Cultural celebration through Ghumar (104 episodes in Vagdi, honouring tribal traditions and identity).



Vagad Radio team engaging with community members to capture local voices, issues, and experiences.

The programmes are made and anchored by community members. The stories are from the programme villages. The language is the community's own. That is what makes 1.5 to 2 lakh people choose to listen.

Listen live :
vagadradio.com



A special guest interacting live on Vagad Radio 90.8 FM, sharing valuable insights with listeners.

Executive Board

Governance and Board Snapshot

VAAGDHARA is governed by a Board of seven members who collectively bring several decades of domain expertise across agricultural science, development practice, public health, gender and women's empowerment, journalism and mass communication, and grassroots community leadership.

The Board meets at least four times a year in formal sessions and provides oversight on strategy, finance, compliance and the institutional health of the organisation. An Executive Committee meets quarterly to review programme performance, financial

management and risk.

The Board's composition reflects a deliberate institutional principle: that VAAGDHARA should be accountable to multiple perspectives simultaneously—to the technical rigor that agricultural and social science requires, to the values that community-led development demands, to the communications standards that public credibility requires and, most fundamentally, to the communities themselves, whose perspective is represented on the Board by a member from within the tribal community.



Mr. Brij Mohan Dixit

Chairperson



Mr. Jayesh Joshi

Secretary



Dr. Shachi Adesh

Treasurer



Mrs. Anita Damor

Member



Dr. Anuradha Prasad

Member



Dr. S.S. Burark

Member



Mr. Sunny Sebastian

Member

Our Team at VAAGDHARA

An organisation that asks communities to govern themselves has an obligation to govern itself well. The team that delivers VAAGDHARA's work is not a hierarchy of functions-it is an ecosystem of eight distinct units, each with a defined role, each interdependent with the others, and each animated by the same conviction: that the communities of the Vagad tri-junction are not problems to be solved but sovereign systems to be supported.



Mr. Parmesh Patidar

Lead Implementation



Mr. Saurabh Sabikhi

Head of Support (F&A)



Minal Mehta

F&A Coordinator



P.L. Patel

Lead Sangathan



Mr. Majid Khan

Lead TSU



Surbhi Saraswat

Lead PMEL



Swati Nair

Lead Swaraj Shala



Sudeep Sharma

Lead PAI

Our Publications and Knowledge Products

Knowledge is one of VAAGDHARA's most important outputs-not the knowledge that VAAGDHARA produces about communities, but the knowledge that communities produce through their own practice, documented and shared so that it can travel further than the village where it was generated. The publications listed here are the vehicles through which that knowledge moves.

VAATE-Monthly Newsletter

VAATE is VAAGDHARA's monthly newsletter, published every month in both English and Hindi. It covers field developments, community achievements, programme updates, policy engagements and organisational news from across the tri-junction. VAATE goes to partners, donors, government departments, academic institutions, peer organisations and individual supporters-keeping VAAGDHARA's extended community connected to the work and the communities at its centre. In 2025-26, twelve editions of VAATE were published.

Access the digital version by
scanning the QR code



All publications available at :
vaagdhara.org/publications

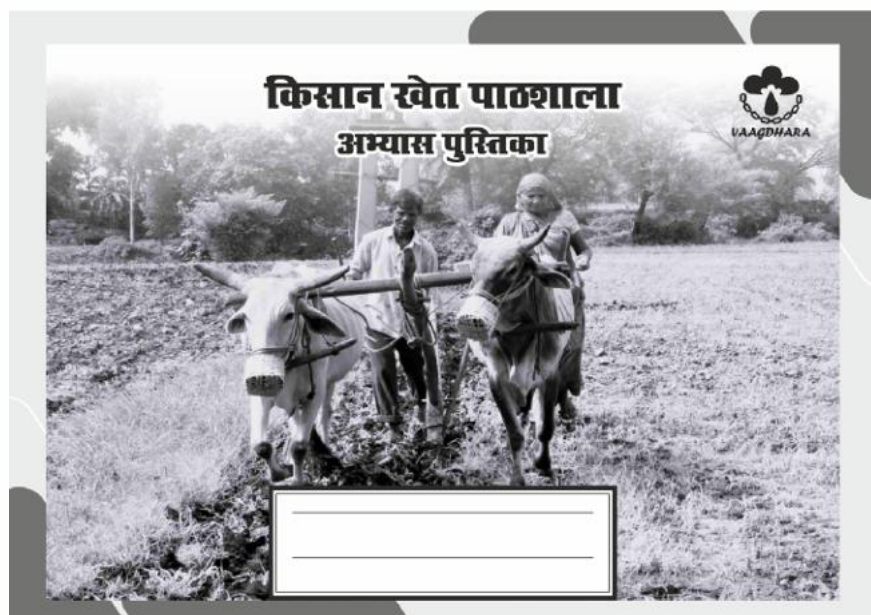
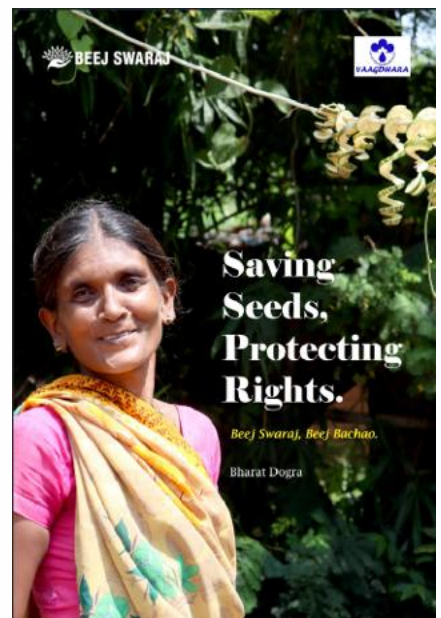
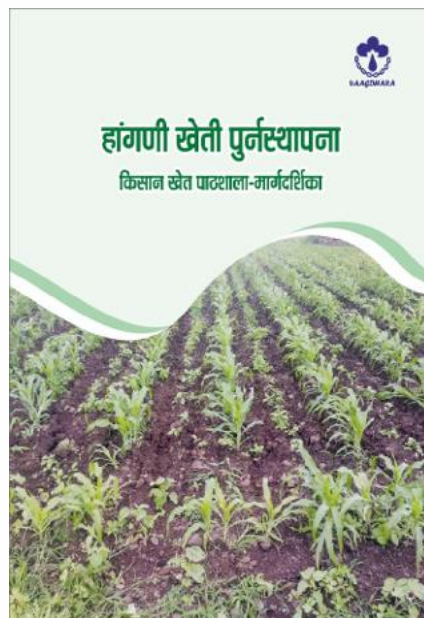
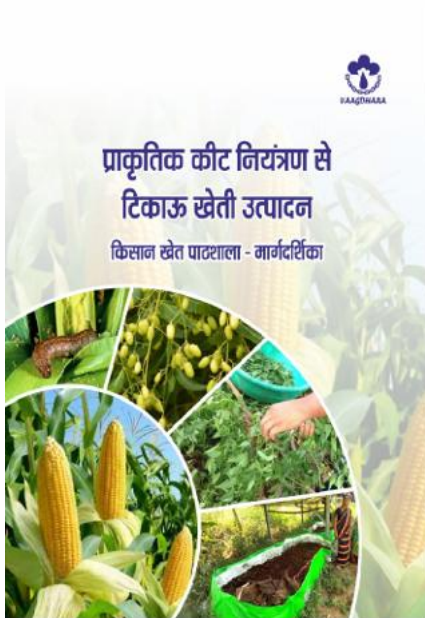
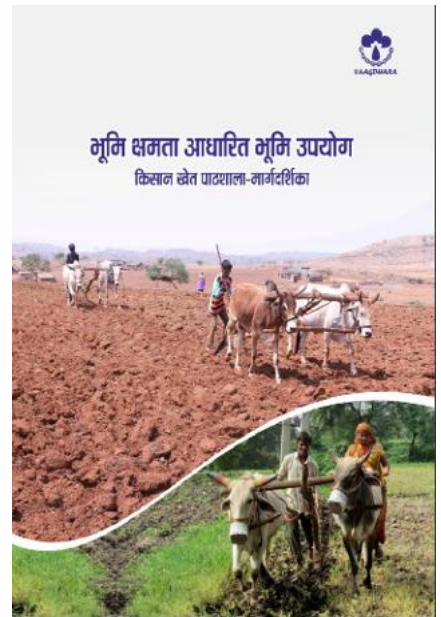
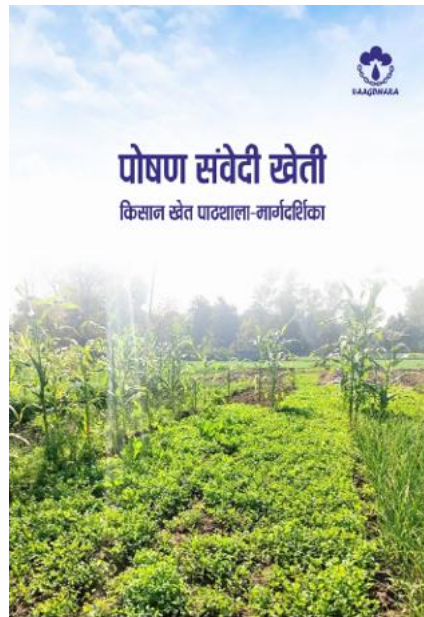
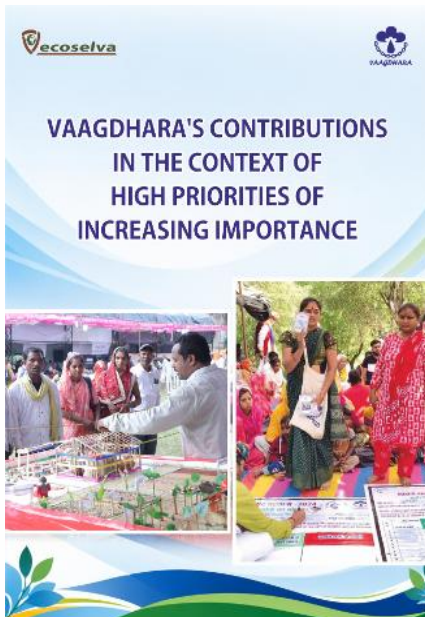
Apni Awaaj, Apni Shakti-Swaraj ke Yodha : Documentary Series

Nine community-participatory documentaries were produced in 2025-26 under the Apni Awaaj, Apni Shakti initiative-amplifying tribal voice, indigenous practices and local solutions for use on national and institutional platforms. Each documentary was made with direct community participation, not about communities but from within them. The Baal Swaraj Samooh model was featured in this series and shared on the Dainik Bhaskar platform across 4-5 states in Hindi and local languages, reaching a wide audience with VAAGDHARA's community child-rights approach.

Series available at : vaagdhara.org/publications and YouTube

Beej Swaraj Portal

The Beej Swaraj Portal is VAAGDHARA's digital platform for seed sovereignty through which tribal women access information on traditional and climate-resilient seed varieties, strengthen seed self-reliance, and contribute to a growing community seed knowledge database. The portal supports agro-biodiversity conservation and long-term food and nutrition security by documenting the indigenous seed knowledge that women farmers carry. In 2025-26, the portal's seed documentation expanded to include the 122 varieties exchanged at Beej Utsav 2025 and the 8 nearly extinct seeds formally revived and named through the Indigenous Seed Revival Abhiyaan. **Portal :** [<https://beejswaraj.in/>]



Our Financials

**VOLUNTARY ASSOCIATION OF AGRICULTURE GENERAL DEVELOPMENT HEALTH AND RECONSTRUCTION ALLIANCE
(VAAGDHARA)
VILLAGE AND POST-KOPDA
DISTT. BANSWARA (RAJ.) 327001**

BALANCE SHEET AS ON 31st MARCH, 2026

Particulars	Schedule	As At 31.03.2026	As At 31.03.2025
<u>SOURCES OF FUNDS</u>			
General Reserve	1	140548605.95	138354502.86
Capital Reserve for Fixed Assets	2	8969430.00	8486239.00
Loans & Borrowings	3	55870364.43	10749230.00
Current Liabilities & Provisions			
1) Sundry Creditors	4	10558683.00	10410093.00
2) Other Liabilities & Provisions	5	4223557.56	4951193.36
3) Unspent Local Contribution	6	839563.39	73756.56
4) Unspent amount payable on Projects	7	58320816.38	73942620.33
		31120778.75	46555821.67
Total		279331020.71	204145793.53
<u>APPLICATION OF FUNDS</u>			
Fixed Assets	8	118644455.43	76527061.00
Current Assets, Loans And Advances			
1) Deposits	9	102422920.00	97273404.00
2) Bank Balances	10	48237222.01	17364252.46
3) Other Current Assets	11	4064772.00	5853041.00
4) Overspent amount recoverable on Projects	7	5961651.27	160686565.28
		7128035.07	127618732.53
Total		279331020.71	204145793.53

For VAAGDHARA

President

Secretary

Dated: 19.06.2026

Place: Udaipur

As Per Our Report Of Even Date Annexed,

For V C Vyas & Associates

Chartered Accountants

Firm Regn. No. 04183C



V. C. Vyas

Partner

M. No.9859

VOLUNTARY ASSOCIATION OF AGRICULTURE GENERAL DEVELOPMENT HEALTH AND RECONSTRUCTION ALLIANCE
(VAAGDHARA)
VILLAGE AND POST-KOPDA
DISTT. BANSWARA (RAJ.) 327001

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31st MARCH, 2026

Particulars	Schedule	FY 2025-26	FY 2024-25
INCOME			
Grants and Donations	12		
A. Grants		249254880.66	163608190.92
B. Donations		5600000.00	6015004.72
Interest Income		1018241.24	1009766.95
Interest on Fixed Deposits		7077988.00	8586996.00
Other Income		7432250.20	2927614.00
Community Contribution	6	7283340.49	6244833.17
Local Contribution		450914.00	590683.00
Surplus from Vagad Radio Station		227783.00	-
Balances Written Off		-	505709.56
Total		278345397.59	189488798.32
EXPENDITURE			
<u>Project Expenditure</u>			
Development Programme Exp.	13	204236623.00	196480479.58
Administrative Salaries & Exp.	13	18824228.78	13209380.93
Development Exp. - Local Contribution	14	5817019.00	6160132.00
Administrative Exp.-Local Contribution	14	50421.66	67504.93
<u>Others</u>			
Vaagdhara Development Expenses		126400.00	-
Vaagdhara Contribution to LC		3606000.00	2078800.00
Other Expenditure	15	10334267.52	3803943.61
Deficit from Vagad Radio Station		-	201663.00
Deficit from Janjati Swaraj Kendra		745560.00	691834.00
Depreciation		1041226.00	1015356.00
Total		244781745.96	223709094.05
Excess of Income Over Expenditure		33563651.63	(34220295.73)
Less: Net excess/(short) of grant/Local	7	28367158.71	
Contribution carried to Balance Sheet	6	765806.83	25540551.38
Allocable Surplus		4430686.09	(59760847.11)
Less: Fixed assets transferred to capital reserves			
Out of Grants		1586490.00	
Out of Local Contribution		650093.00	1730449.00
Net surplus/(Deficit) transferred to General Reserves		2194103.09	(61491296.11)

For VAAGDHARA

President

Secretary

As Per Our Report Of Even Date Annexed,
For V C Vyas & Associates
Chartered Accountants
Firm Regn. No. 04183C



V. C. Vyas
Partner
M. No.9859

Dated: 19.06.2026
Place: Udaipur

Head Office:

Village and Post Kupra, District Banswara, Rajasthan, India - 327001

Ph. No: 9414082643

Email: vaagdhara@gmail.com

State Coordination Office:

37, Shiv Shakti Nagar, Gautam Marg, Near Kings Road, Nirman Nagar, Jaipur - 302019

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