

Bhasha Research and Publication Centre

Report of Activities

2016-17

1.

STUDY AND PROMOTION OF INDIAN LANGUAGES

The *People's Linguistic Survey of India* is the nationally most significant and ambitious project which Bhasha Centre has taken up as yet. The Survey was carried out by Bhasha Centre's Founder, Prof. G. N. Devy, along with a team of 3000 community speakers, writers, linguists covering all States and Union Territories of India between 2010 and 2013. Previously, a national linguistic survey in India was carried out by George Grierson between 1894–1928 under the title, *Linguistic Survey of India*. The People's Linguistic Survey of India thus becomes the first such survey in independent India. The survey maps 780 languages being spoken by Indian citizens in contemporary times. Undertaken after a hundred years of Grierson's survey, the *People's Linguistic Survey of India* is a path-breaking work providing important insights into the language situation, both in individual Indian states as well as nationally. The Survey is being published in 70 volumes in regional languages, English and in Hindi to reach out to a diverse set of readers. The survey has an important bearing on language research, education policy and planning and publishing.

The following Volumes of the *Peoples Linguistic Survey of India* Series were produced during the year:

1. *Gujarat, Diu-Daman ane Dadra Nagar Havelini Bhasha*, Volume 9, Issue 3 (Gujarati Volume)

The Gujarat volume of PLSI was released at the hands of Honourable Governorshri of Gujarati, Shri O. P. Kohli on 25 May 2016 at a Special Function held at the Rajbhawan in Gandhinagar. The volume presents information on 47 languages and linguistic variety in the state. These include:

- a. Scheduled languages as Gujarati, Urdu and Sindhi and the regional varieties of Gujarati such as Charotari, Pattani, Vagheri, Halari, Surati, Saurashtri/Sorathi, Jataki, Mutawaki and Kutchhi.
- b. Tribal languages as Ambudi, Airani, Kathali Vasavi, Kathodi, Kunkana, Kotal, Kotwali, Garasiya, Gamit, Gorpa, Charani, Chaudhari, Dangi, Rathwi, Siddi, Dungara Bhili, Dungari Bhili, Dhodia, Tadavi, Talavia-Rathod, Dehwali, Panchamahali Bhili, Mavachi, Varali, Rathwi and Siddi.
- c. Denotified and Nomadic Tribes languages as Chamathi, Dafer, Thori, Nayaki, Bahurupi, Bhandu, Madari, Mir-Mirasi, Vanjhari, Vadi, Sandhi
- d. Coastal languages of Kolagha, Kodi, Kharwa, Mangeli, Mer.

2. *Uttar Pradesh Ki Bhashayen, Volume 29, Part 1* (Hindi Volume)

The Uttar Pradesh volume contains information on the following language and linguistic variety of Uttar Pradesh:

Scheduled Languages : Urdu, Nepali, Sindhi and Hindi

Non Scheduled Languages : Awadhi, Ilahabadi, Kannuji, Kaurvi, Tharu, Bagheli, Bundeli,
Baiswari Awadhi, Brij, Bhojpuri

Nomadic languages: Nishad, Pandas, Nat, Kanjar jati and the Mahavatasv.

3. *Odishara Bhasha Samooh, Volume 22, Part 3* (Odiya Volume)

The volume looks at the history, linguistic details, grammar, literature and word list of the languages included, covering a wide linguistic range across books, religious texts and periodicals. It brings together the finest scholars as well as teachers, nomadic peoples and community speakers for the research in the area of languages of Odisha.

The Odisha PLSI Volume includes :

Scheduled Languages : 1. Odiya 2. Santhali and

Non-Scheduled Languages : 1. Agariya; 2. Oraon; 3. Olar Pata 4. Kamar 5. Kishan 6. Kui
7. Kuvi 8. Kurmali 9. Koda 10. Koshali 11. Koya 12. Gadaba 13. Gondi 14. Juan 15.
Jhadiya Parja 16. Don 17. Didayee 18. Delki Khadiya 19. Durva 20. Paudi Bhuyan 21.
Bada Prja 22. Banjara 23. Bonda 24. Birhal 25. Binjhal 26. Bhatara 27. Bhunjia 28.
Manda 29. Munda 30. Mundari 31. Saura 32. Sadari 33. Halvi 34. Ho 35. Lodha

4. *The Languages of Punjab, Volume 24, Part 2* (English Volume)

This volume has a detailed description of Punjabi language along with the regional dialects of Bauria, Bazigari, Bhand, Dhaha, Gojri, Lahanda, Lubana, Odi and Sansi. A survey of folk and written literature is also included. In addition, the volume provides information about the contribution of Punjab to the development of Hindi and Urdu languages and literature.

5. *The Languages of Nagaland, Volume 21, Part 2* (English Volume)

The Nagaland state volume presents the rich diversity of languages of Nagaland and contextualises them within contemporary linguistics. The languages surveyed have been divided into two parts: (a) Tenyidie Group and (b) Other Naga Groups. The content of the survey is based entirely on structural bases, mainly, phonology, morphology and syntax. In an attempt to document these varieties of languages, this volume aspires to preserve the languages spoken in the state of Nagaland in the context of globalisation.

6. *The Languages of Tripura, Volume 28, Part 2* (English Volume)

The Tripura volume acquaints the reader with the languages spoken in the north-eastern state of Tripura. There are nineteen Scheduled Tribes in Tripura who mainly speak Kokborok. The linguistic data of the languages covered in this volume has been provided largely by community elders and experts.

7. *The Languages of Rajasthan, Volume 25, Part 2* (English Volume)

The Languages of Rajasthan presents all the languages spoken in Rajasthan within its geographical boundary. The languages have been identified on the basis of people's knowledge and have been accorded the status of independent languages, avoiding the distinction between language, dialect and sub-dialect. In many cases, people have been given the freedom to even name their languages.

8. *The Languages of Himachal Pradesh, Volume 11, Part 2* (English Volume)

The book documents all the languages in the state of Himachal Pradesh, some of which are facing the threat of disappearance. The detailed linguistic descriptions given in the book have been taken from native speakers through oral interaction or by speaking with them directly.

9. *The Languages of Arunachal Pradesh, Volume 4, Part 2* (English Volume)

The Languages of Arunachal Pradesh documents the major languages that are spoken in the state—not only languages of well-known tribes, but also lesser known ethno-linguistic groups that are found within the larger ethnic groupings.

10. *The Languages of Puducherry, Part 2, Volume 23* (English Volume)

This volume presents to the reader the multiethnic, multicultural and multilingual nature of the Union Territory of Puducherry and the history and the status of the languages in Puducherry. Formerly known as Pondicherry, Puducherry has been greatly influenced by French culture and language which can still be seen in the wide use of French in the region. The Union Territory comprises four small unconnected districts—Puducherry, Karaikal, Yanam and Mahe. Each region has its dominant language as the local official language (Tamil in Puducherry and Karaikal, Malayalam in Mahe and Telugu in Yanam). This volume also highlights the spiritual identity of the region.

11. *The Languages of Uttarakhand, Volume 30, Part 2* (English Volume)

The languages of Uttarakhand show rich diversity and heritage because of the various linguistic influences of the different settlers who came to India from time to time. Here, languages of the Tibeto-Burman family are spoken along with Austro-Asiatic languages. This volume documents the diverse varieties of languages so as to preserve them in this globalised world, where migration and other factors are resulting in the loss of languages.

With these new volumes, the total volumes published in the PLSI series is 30.
The remaining volumes are slated to appear in the coming year.

Peoples' Linguistic Survey of India in Hindi Translation

Hindi being the national language, the National Editorial Collective of the *Peoples Linguistic Survey* has decided to bring the regional and English volumes in the survey series, in Hindi. A Meeting of Translators Meeting was held at Noida on 22 February 2017 to discuss and plan the release of the Hindi Series of the Peoples Linguistic Survey of India in August 2017.

2.

RESEARCH AND DOCUMENTATION

Cultural Mapping of the Denotified and Nomadic Tribes/Communities towards a Comprehensive Cultural Conservation Plan

In the late 1990s Bhasha had taken the lead to launch a nation-wide movement for the social justice and development of India's former 'Criminal Tribes', now categorized as the 'Denotified and Nomadic Communities (DNCs)'. The movement led to the Government of India setting up a 'National Commission for the Nomadic, Semi-nomadic and Denotified Tribes' (NC-DNT) to suggest appropriate measures to be taken by the Central Government/State Government for the progress of the Denotified and Nomadic Tribes. The Government had along with created a 'Technical Advisory Group' headed by Bhasha Centre's Founder and constituting community representatives and activists to make recommendations to the Commission for the welfare of these communities. The recommendations were duly submitted. In 2015, the Government of India has set up a new Commission to address the matter further.

Since many of the nomadic communities have been living on the periphery of society in a state of social exclusion, their languages and culture are under threat of extinction. In order to protect and revitalise their cultural identity, Bhasha has undertaken with the support of INTACH's Dharwad Chapter, the 'Cultural Mapping and Preparation of a Comprehensive Cultural Conservation Plan of DNT Communities'.

In the first stage, Bhasha shall prepare 30 Community Ethnographies of Denotified and Nomadic Tribes of Gujarat and Rajasthan containing the socio-cultural mapping of these communities. Prepared by members of the community, the ethnographies will give an 'insider's perspective' to their beliefs, traditions, norms, social practices, values and cultural productions. In the second stage, a UNESCO style Language Vitality Assessment of sixty nomadic languages will be taken up. Finally, a Comprehensive Conservation Plan will be developed for these communities.

Towards preparation of the Ethnographies, Bhasha Centre organised two workshops, the first at Dharwad on 9-10 January 2017, and the second at Tejgadh on 24-25 January 2017.

Subsequent to the Workshops, 12 Ethnographies were prepared. In Gujarat, the communities covered are Dafer, Miyana, Bhoi, Madari, Turi Barot, Mandor Bavri, Bharthari, Chamtha, Bharwad and Siddi. In Rajasthan, three communities are covered, the Kalbeliya, Bawari and Kanjar.

ORAL TRADITIONS, ART AND CULTURE

3.1. Documentation of Adivasi Children's Stories

There is a rich tradition of children's lore among Adivasi communities which is largely unexplored by mainstream publishing. Bhasha Centre has taken up documenting of Adivasi Children's Stories across India. The first book in the series will present a collection of a dozen odd stories from the Rathwa, Gamit, Chaudhari, Vasava and Kunkna Adivasi communities in Gujarat. The stories are illustrated by Adivasi artists from Maharashtra and Gujarat. The publication will be bi-lingual, carrying the original Adivasi language along with a translation in English. The collection will present stories of origin, animal tales, and tales of human nature. Meant for young readers, the book will provide an understanding of Adivasi imagination and creativity.

3.2. National Workshops with Adivasi Artists

Over the years, the Vaacha Museum at the Adivasi Academy has emerged as the largest resource centre of Adivasi art and culture. The Museum has a massive digital documentation of the oral traditions, dance and music of communities across India. Having brought visibility to the rich artistic traditions among Adivasi communities, Bhasha Centre now intends to create an institutional space within the Vaacha Museum for practicing Adivasi artists. For this purpose the Adivasi Academy had created a studio on its campus by the name 'Lakhara' for artists to come and work. This year, with the support of the Oil and Natural Gas Corporation, Vadodara, the Academy invited 30 artists practicing different art forms.

Workshop One

The first workshop of Adivasi Artists was held from 20 to 25 September 2016 and had artists from the states of Gujarat, Jharkhand, Chhatisgarh, West Bengal and Odisha.

The following arts were represented during the workshop:

Going back to more than three hundred years, Rogan art has now nearly disappeared. Traditionally practiced by the Khatri community, there are only three families who carry forward the Rogan tradition in the Nirona village of Kutch. Rizwanbhai Khatri, a practicing Rogan artist, joined the workshop and demonstrated the art to the village community at Tejgad. A fine sample of Rogan art is now in the collection of the Vaacha museum.

Chatur Alsing Rathwa who practices wood art and Nandu Kutar Rathwa, who is a stone sculptor, were the other artists who joined from Gujarat.

A group of four tribal artists from Jharkhand—Avani Bhushan, Anil Chitrakar, Sanjay Kumar Lal and Jyoti Panna — made the traditional Sohrai, Godna, Khovar and Paitkar Jharkhandi at the workshop.

Tribal artists—Rambilas, Sukalu Ram, Suresh Bagel and Mukund Ram—brought to the workshop the traditional metal craft, terracotta, bamboo and woodwork of Chhatisgarh.

Being tribals and having gained formal training in fine arts at Santiniketan, Prasenjit Mandi and Gobindo Murmu's paintings and sculpture combine the traditional with the modern. They were invited especially to see how community artists are modernizing traditional arts.

Beautiful Saora paintings, traditionally known as '*ittal*', were made by Jogi Sabar from Odisha. These paintings are done both on the walls of homes as well as on canvas.

Workshop Two

The second National Workshop of Adivasi Artists was held for eight days from 10 to 17 December 2016 at the Adivasi Academy.

More artists from the local Adivasi communities were invited for the second workshop. Balubhai Rathwa from Ganthia village in Chhota Udepur district, who joined the workshop, is a recognised sculptor and innovator. Other local artists included Radtiyabhai Hatubhai Dhanak and Chandubhai Chamaidabhai Dhanak from Ambala village—both make traditional pottery. Jankiben Parsing Rathwa, a bead jewellery maker, joined from Dhanpari village. Mojabhai Latubhai Rathwa from Akkalbara village contributed with baskets made from bamboo. Mahendra Gamit from south Gujarat made Warli paintings.

The Eklavya organization, based in Vaghai in Dangs district of south Gujarat and has organised the local Kotwalia bamboo craftsmen, deputed three of their Adivasi artists to the workshop. Shailesh Kotwalia, Nitesh Kotwalia, Ravibhai Kanjibhai Kotwalia added a contemporary touch to the workshop by producing modern-day furniture and decorative items with bamboo.

A team of Chitrakathi and Leather Puppetry artists visited from the Thakar Adivasi Kala Anagana. These artists—Chetan Parshuram Gangavane, Supriya Chetan Gangavane, Pravin Ashok Gangavane, Pramod Tulsidas Masge and Vishal Bharat Kotwale contributed Chitrakathi paintings and leather puppetry. Traditionally, the making of Chitrakathi paintings was accompanied with performance of episodes from the *Ramayana* in local temples on festive occasions. The artists have set up the Thakar Adivasi Kala Angana (Museum and Art Gallery), a community museum in Pinguli village in southern Maharashtra for the conservation and promotion of eleven different community arts and performative practices.

These include Chitrakathi, leather puppetry, Kalsutri Bahulya (String marionettes), Pangul Bael, a ritual form of theatre around the figure of the sacred bull of Lord Shiva, Gondhal and Dona Geet.

Shambhu Lohar and Kamlesh Prajapati from Shyamota village in Rajasthan prepared terracotta items during the workshop.

The Kurumba community living in the Nilgiri hills in Tamil Nadu make beautiful paintings depicting nature and community life using natural colours. The workshop had L. Balasubramani and Kaneshan Mahendra from the community who created stunning paintings on hand-made paper and the walls of the Academy. Both artists work with the P. Ramaswami Aiyar Institute of Indological Research (*CPRIIR*) which is working with the Kurumba, Irula and Paniya tribal communities to revive their traditional arts of pottery making, vegetable dye painting and bamboo craft.

During the Workshop, the artists had the opportunity to interact with each other, by way of sharing the challenges they encounter both, in the practice as well as marketing of their art and craft work. A special feature of both workshops was the participation of 60+ Adivasi children studying at the Vasantshala Centre for out of school children on the Academy's campus along with their teachers. Bhasha plans to hold more such workshops along with exhibitions to bring visibility to lesser known artists.

3.3. Chhota Udepur Sculpture at Cambridge

Sculptor, Balu Rathwa, hailing from Ganthia village in Chhota Udepur district of Gujarat, was commissioned by the Cambridge Museum of Archeology and Anthropology to prepare figures of their traditional Gods, Khatridev and Gheriya. Balubhai was chosen after a detailed discussion and profiling of his work by Dr. Mark Elliot who visited the Adivasi Academy in April 2016. Both his sculptures now form a part of the collections of the Museum of Archaeology at the Cambridge Museum. The collection is sourced from Adivasi communities in response to the Museum's own historic collections.

4.

EDUCATION AND CHILD RIGHTS

4.1. UNICEF

Bhasha Centre has undertaken with the support of UNICEF, a project to promote Child Friendly Schools and Child Protection in 133 villages of Kanwant taluka of Chhota Udepur district. The project entails working closely with the government to implement and strengthen the mechanisms laid down for providing children a safe and motivating environment in schools and social security in general.

The UNICEF project focuses on developing child-friendly government schools along with ensuring child protection in the Kanwant taluka of the Chhota Udepur district of Gujarat. The various stakeholders as the community, adolescent girls, children and school teachers are an integral part of the project to make the endeavour sustainable.

A Village Volunteer is assigned in each of the project villages. The role of the Village Volunteer is to address matters as child labour, child marriage, corporal punishment, out-of-school and irregularly school going children, availing migration card etc.. Residing locally, the village volunteers provide support to the project by reporting and addressing issues.

In each project village, an Adolescent Girls Group (AGG) is formed with 15 members each. In all, 133 such groups with 1681 members were formed and are functioning actively. The groups spread awareness among adolescent girls in their villages regarding physical abuse, the significance of education and problems caused by child marriage. The group also provides guidance on avenues of vocational training as tailoring, nursing, etc., which can provide self-employment to women in the long run.

Similarly, Children's Groups are formed in each village with 20 members each, between the age of six to eight years. The 133 Children's Groups formed, have a membership of 2568 children. Folk performances on children's issues as prevention of child marriage, significance of education, gender equality were held in all 133 villages reaching out to 13466 community members.

The Child Protection Committee is a vital mechanism to ensure protection of children against abuse and exploitation and entitlement of their rights. In all 133 committees are formed with 1627 members in all. Each Committee has 15 members. Following the due procedure, Gram Sabhas were held for the constitution of the Committees. The role of the committees is to sensitise their villages regarding issues of corporal punishment, child labour, social exploitation and physical abuse, gender equality, and re-enrolment of out-of-school children to government schools. Since such cases often go unreported, the Committees have placed

suggestion boxes in their villages. The Committees were facilitated to develop and implement Child Protection Plans for which 178 hamlet level meetings were conducted in all the 133 villages. Further, Orientation Programmes were held for the Committees to enhance their understanding of their role and responsibilities. The Committee provided 210 migration cards to parents migrating with their children to other districts in search of livelihood. Many of these travel to Saurashtra. The migration cards have helped their children to continue their education at the place of migration.

School Management Committees (SMCs) are formed in all project villages. Each SMC has 12 members. Capacity building programmes were organised for all SMCs to strengthen their capacities to improve the functioning of the local village school. The Committees address issues related to infrastructure development in schools, improving quality of education, checking corporal punishment, gender discrimination, child abuse and social discrimination. Widespread awareness is created in the villages on the above issues. One sees large scale community participation on events as as Child Labour day, International Girl Child Day and Children's Day celebrations.

4.2. Vasantshala Training Centre for Mother Tongue and Multilingual Education

Vasantshala is a centre for out-of-school migrant Adivasi children based at the Adivasi Academy's campus at Tejgadh. The centre was started in 2005 to address the educational needs of Adivasi children of very poor migrant families who dropped out of schools and were left out by both the formal schooling system and any alternate educational measures since they joined their parents who migrated to urban areas for labour work. By its very nature, Vasantshala defies being straitjacketed into the description of a regular school, a boarding school or even an experimental classroom. Each year students who have achieved age appropriate levels are mainstreamed into the local government schools so that they continue their schooling. There are 60+ children in every academic session and more girls are encouraged to join, forming nearly half the total strength of the centre.

The Team

Led by Vasant Rathwa, there are five full-time teachers at Vasantshala coming from different tribal regions of Gujarat. They are Rekha Chaudhari, Vanita Valvi, Manish Rathwa, Arjun Rathwa and Gopsing Rathwa. The teacher child ratio is 1:12. This dedicated group combines the roles of teachers and parents. They not only prepare the students for entry in government schools but also play a significant role in equipping them to adjust to a new social and cultural environment by inculcating life skills.

Enrolment of Children to Government Schools

During 2015-16, Vasantshala had 53 children (24 girls and 29 boys) from 15 different villages. Of these, 32 children were enrolled at government schools in June 2016.

New Enrolments for academic session 2016-17

Of the previous batch, 21 children (13 boys, 8 girls) remained with Vasantshala. During the months of July and August, an enrolment drive was launched to take in new children in place of the ones admitted. Community meetings were held in some of the more remote villages of Kanwant and Naswadi talukas of Chhota Udepur district to survey out-of-school children and discuss the future possibility of their re-enrolment to government schools with their parents. Post-meetings, 40 children (24 boys, 16 girls) were enrolled at Vasantshala which worked with 61 children for the academic year 2016-17. These children belonged to 17 villages of Kanwant, Naswadi and Chhota Udepur talukas of the Chhota Udepur district. Agreements were signed with parents to keep the children at the residential centre.

Assessment of Enrolled Children

Post-enrolment, the new entrants were assessed for their learning levels. The assessments are designed by the para-teachers of the centre and focus on primary skills such as reading, writing, numeracy as well as comprehension levels, conversation skills, and creative talent. The assessment shows that during 2016-17, the following number of students were prepared for different academic levels.

Number of Students	Learning Group (Standard)
36	1st/2nd Standard
19	3rd/4th Standard
6	5th Standard
-	6th Standard
-	7th Standard

Developing Educational Content

The para-teachers at the centre carried out syllabus planning for the academic year; the curriculum includes the government school's syllabus for the respective standards along with local stories, songs, ecology, arts and craft and sports. The teachers design the curriculum especially to cater to Adivasi imagination and understanding. This makes the education an inclusive process of transaction to which children from Adivasi communities can relate to. The centre inculcates qualities of leadership, social skills, insight into processes of tradition and modernity, critical analysis and life skills.

Teaching

During the initial months of teaching Vasantshala emphasises on mother-tongue education and gradually aids the children to transition to Gujarati once they develop an interest in studies and reflect understanding of the teaching-learning process and content. Thereafter, the children are taught in both, their mother-tongues and in Gujarati, till a point where they have acquired Gujarati as their second language.

The teaching-learning sessions at Vasantshala are not restricted to the classroom. Language learning is combined with theatre, storytelling and music; environmental study assumes practical experiments in gardening and plantation. The children are also encouraged to spend time in the library, play sports and mutual conversations between other children and teachers. Sunday is also the days when sometimes their parents visit them. The children have holiday breaks four times a year: during the time of tribal festivals of Dev-Diwali, Holi, Diwaso and the summer vacations. Thus they spend eleven months at Vasantshala which becomes their second home.

Activities

In addition to the regular teaching, enrolments and daily activities, following is a month-wise highlight of special events or activities at the Vasantshala Centre.

There was summer break at Vasantshala from 20 April to 30 May, 2016. The centre resumed from 1 June, 2016.

June : 21 children who were ready to transition to government schools were enrolled at the local schools. June was spent to help the new children adjust to the new place and surroundings. The teachers utilised this time to familiarise themselves with the children, closely observe them to understand their nature, qualities, social skills and backgrounds.

25 June: The children were taken to visit the nearby Koraj Dungar for a field trip and picnic.

1-2 July: Teachers carried out an assessment of all children to assess their learning levels and plan their curriculum.

8 August: A Bal Panchayat was constituted and Sarpanch and Deputy Sarpanch from among the children were elected. Further, eight child secretaries were appointed, each to take responsibility for education, cleanliness, games, health, canteen, clothes, health and hygiene and water under the guidance of their teachers. The role of the *bal panchayat* is to develop social leadership and responsibility among children by helping them to resolve their conflicts.

9 August: International Indigenous Day was celebrated along with Diwaso with songs and dance.

15 August: Independence Day celebrations were held.

28 August: 15 new children were enrolled to Vasantshala, taking the total to 61.

5 September: Teachers' Day was observed with ten children playing teachers and running the centre for the day.

20-25 September: The children participated in a week-long workshop with a group of 14 Tribal Artists from Chhatisgarh, Odisha, West Bengal, Jharkhand and Gujarat. The children were exposed to and learnt diverse visual art forms such as drawing, painting and pottery.

20 September: Vasantshala held a two hour sports and cultural event during the morning hours in collaboration with children from Simon School at Bodeli.

Diwali break was given to the children and teachers from 27 October to 9 November 2016.

November 2016: The centre observed 'Plantation Week' from 19 to 25 November during which time, the children were introduced to agriculture and gardening. Children chose their own patch of land to create a garden and sowed seasonal vegetables such as *methi, coriander, palak, chana* and brinjals.

On 28 November, the Vasantshala teachers took the children to visit the *haat bazaar* at Tejgadh which is held every Monday. The children were taken to the *haat* to understand the significant role it plays in the village economy and in binding social relationships.

December 2016: The children participated in a week-long Artists' Workshop organised from 10 to 17 December 2016 by Bhasha Centre at the Adivasi Academy and supported by the Oil and Natural Gas Corporation. Bhasha had invited Adivasi artists from Tamil Nadu, Gujarat, Maharashtra and Rajasthan. These included Kurumba painters from the Nilgiris, Chitrakathi painters and puppet makers from Kudal in Maharashtra, terracotta artists from Rajasthan and local Gujarat artists practising sculpture, pottery and bead jewellery.

The children spent time, after their classes, with the artists to learn painting, terracotta pottery and bead jewellery. The workshop acquainted the children with Adivasi arts practiced in other regions of India. This also inculcates in them awareness and respect for linguistic and cultural diversity. During the workshop, the visiting artists identified four children with special creativity whose talent should be nurtured.

January 2017: Vasantshala held its Sports Day on 1 January 2017 where children participated in games as *limbu-chamchi*, *sangeet-khurshi*, *dori*, *kho-kho* and cricket. In order to keep up everyone's spirit all children were awarded pens and notebooks, however those who won the game were given books to read and additional study material. The prizes were given by Dr. K. N. Shinglot who is a Visiting Doctor at the Adivasi Academy's health centre, Prakruti.

On 11 January, the children were taken on an exposure visit to the State Bank of India and its ATM, the post office, panchayat, police station and the village *kumbharvada*. The children were explained the functions of a bank and the significance of saving money. They were also explained the process of demonetisation and the country's move towards a cashless economy. The children visited the panchayat office at Tejgadh. Here they were explained the role of the panchayat and how it functions as an important element of democracy. The children were taken to visit the police station and explained its role in maintaining law and order and providing security. At the post office, the children visited the various counters and were shown the various modes by which communication can be sent out. The children also spent time at the potter's lane in the village and saw how pots are made.

On 14 and 15 January, the teachers, children and other staff of the Adivasi Academy celebrated Uttarayan together. A special Uttarayan lunch was prepared along with *chikis*.

The children spent an entire day on 17 January learning to make clay items from their teachers, Gopsing Rathwa and Vanita Valvi. During the workshop, the children made human and animal figurines, dolls, plates and bowls, etc. These would be used by the younger children to play as well.

On 26 January, Vasantshala children celebrated Republic Day. They went on *prabhatpheri* in the village, hoisted the flag on the campus and presented a cultural programme during which they spoke on the contribution of Indian leaders to the freedom struggle, and presented a play on Birsa Munda.

The eminent writer, Mahasweta Devi who passed away on 28 July 2016 was a Trustee of Bhasha Centre. The writer had shared her wish that she be laid to rest after her death on the campus of the Adivasi Academy. In keeping with her wishes, her *asthi* is placed at the Academy. On 31 January 2016, on the occasion of the unveiling of her Memorial, Vasantshala children sang songs in her remembrance.

February 2017: On 5 February three teachers and five children from Vasantshala joined Bhasha's team participating in the Vadodara Marathon; they did a 5 km run for the cause.

On 24 February, the children travelled to Kaleshwari Naal in Panchmahals to see and participate in the Kaleshwari Mela. This year, 24 Vasantshala children were selected for a cultural presentation at the *mela*. The children presented the traditional *timli* dance of the Rathwa community at the *mela* which had a gathering of around 7,000-8,000 visitors this year.

March 2017: Holi is a major festival among the Adivasis. This year, the children had their Holi break from 10 to 19 March. Before leaving the campus, they celebrated Holi with the teachers and staff on campus. This year Vishalbhai Gajjar a resident of Vadodara joined the Holi celebrations with the children at Tejgadh and donated colors, pichkaris and sweets to the children.

On 25 March the children were taken to visit the district headquarters at Chhota Udepur. The children visited the Chhota Udepur *haat*. They were also taken to see the Chhota Udepur Court and explained the role courts play to resolve disputes and enforce laws in a fair manner. The children then visited the Chhota Udepur Tribal Museum and

were introduced to the artifacts on display there and their history. They further visited the Chhota Udepur Post Office. They were shown the Jilla Seva Sadan and the various departments it houses and how these serve the people.

In this way extra-curricular activities are woven around formal studies so that the children are exposed to modern institutions and society.

Enrolments for academic session 2017-18

At the end of the academic session of 2016-17, of 61 students, 1 had dropped out, 39 students (23 boys and 16 girls) were admitted to government schools, and 21(12 boys and 9 girls) students continue at Vasantshala. A group of 39 students have been newly enrolled to Vasantshala for academic session beginning June 2017. This makes the total strength of Vasantshala children for the academic year 2017-18, 60.

Capacity Building

Dr. Arvind Pratap and Manish Rathwa participated in a two-day Workshop on Education at Chattisgarh on 22-23 April 2017.

Gopsing Rathwa participated in a workshop on Empowerment of Adivasi Women from 5-11 April 2017 at Panchgani.

Special Highlight

This year, 10 children who have been with Vasantshala earlier and had been admitted to the government schools, completed their 10th standard. The list is provided below. If Vasantshala had not intervened and brought them back to school, they would have landed as daily wage labourers. Presented here is the journey of two children; these are generally the challenges which tribal children face and for at least a some, Vasantshala can make their life meaningful.

1. Govindbhai Chhelibhai Bhil, successfully completed his 10th grade with 55% this year. Hailing from Padavani village, Govindbhai had migrated with his family near Rajkot and took up labour work. When he returned to his village his parents approached Vasantshala. Since he had never attended school before he was told that he would be admitted to a lower class where he had a big age difference with the other students in class. Since half the year was over, the teachers Vasantshala recommended him to join in the new academic year. Govindbhai joined Vasantshala in the year 2012 and stayed there till 2014 after which he was admitted to a government school in 6th grade in Kawant. Now he has passed the tenth grade. He plans to pursue Arts in 11th and 12th grade. His parents are delighted by his achievement and had it not been for Vasantshala he would still be working as a labourer in Rajkot.

2. Kinaben Khushalbhai Bhil, successfully completed her 10th grade in May 2017 with 57%. She belongs to Padavani village where most girls are not educated as they get involved in household chores. Kinaben had visited Tejgadh with one of her relatives and decided to stay back, joining Vasantshala in the year 2012. She was enrolled to the government's Kasturba Gandhi's school for girls in the year 2014, in the 6th grade. Having successfully passing the 10th grade board examination this year, she now plans to pursue arts in 11th and 12th. Her parents are overjoyed by their daughter's achievement who would have otherwise been married off after turning 15 years old.

Children who studied at Vasantshala Previously and cleared their 10th Std. in May 2017

Sr. No.	Name of the Child	Village of Residence	Year of Enrolment at Vasantshala	Year of enrolment to govt. school	Std to which admitted to Govt. School	10th Std result in May 2017
1	Rathava Anilbhai Remalabhai	Gunata	2007	2009	2	70%
2	Rathava Laginbhai Jamasingbhai	Kol	2008	2010	5	52%
3	Rathava Sureshbhai Ambubhai	Padavani	2008	2010	5	64%
4	Bhil Lalsingbhai Khumanibhai	Manka	2008	2010	7	44%
5	Bhil Gulasingbhai michiyabhai	Manka	2011	2013	5	44%
6	Bhil Sundarbhai Rameshbhai	Manka	2011	2013	5	64%
7	Bhil Rakeshbhai Jentibhai	Padavani	2012	2014	5	52%
8	Bhil Kinaben Khushalbhai	Padavani	2012	2014	6	57%
9	Bhil Govindbhai Chheliabhai	Padavani	2012	2014	6	55%
10	Bhil Rameshbhai Khaniyabhai	Manka	2012	2014	7	62%

5. HEALTHCARE

5.1. AYUSH

The AYUSH Ayurved Centre at Tejgadh is being supported by the Ministry of AYUSH, Government of India. The project seeks to spread awareness about Ayurveda and complement it with the traditional plant-based medicinal system prevalent among Adivasi communities. The project is a pilot to see how effective Ayurveda is for Adivasi communities in the Chhota Udepur district and replicate the model in other tribal areas. The project plans to cover 150 villages of Chhota Udepur taluka in a three year period.

The AYUSH project is guided by a Committee of Ayurved experts constituted by Bhasha Centre. The Committee members include the following eminent experts:

- Vaidya Rajesh Kotecha, Chairperson of Advisory Committee
Consultant, Chakrapani Centre, Jaipur

- Ms. Sandhya Gajjar, Managing Trustee, Bhasha Centre, Vadodara

- Dr. Bharat Shah, Member, Advisory Committee
Naturopath, Vadodara

- Prof. Kalpana Patel, Member, Advisory Committee
Director, Institute of PG Teaching & Research in Ayurveda, Gujarat Ayurved University,
Jamnagar

- Vaidya Kandarp Desai, Special Invitee
Director, Indian Systems of Medicines & Homeopathy, Ministry of Health & Family
Welfare, Government of Gujarat

- Vaidya Bharati Joshi, AYUSH Project Co-ordinator at Bhasha and Adivasi Academy,
Tejgadh

The Committee met in January 2017 and after discussing the progress in the project has recommended that local formulations using traditional tribal knowledge should be developed and used for management and treatment of local health ailments/disorders.

The members suggested that a comparative statement should gradually be prepared on the effectiveness of allopathic and ayurvedic medicines for the same ailment and how this impacts the quality of life of a tribal patient. Considering that the Adivasi Academy had units for both allopathy and ayurveda, the Committee suggested that Bhasha should move ahead in the direction of establishing a collaborative model combining these two distinct medicinal practices. It would be something of a pioneering move, of much benefit to rural and tribal patients.

The key health issues in the area being related to nutrition and lack of calcium, iron and protein, it was suggested that nutritional counseling be started with the aim of improving the nutrition-intake of the community within their own resources. It was decided that there would be a focus on food habits of the community and guidance would be provided to modify these for improving the nutritional content of their food. The second point stressed by the Committee was the lack of hygiene caused by water paucity leading to skin ailments. It was recommended that while local medicines should be developed to contain these, there should be a mass awareness campaign through workshops and material to educate people on daily hygiene and skin care.

Health Surveys

The project was initiated with a baseline survey of 75 villages to capture the health status and the medicinal systems popular in the area.

Health Camps and Awareness Programme

The AYUSH Centre held 14 health camps and awareness programmes in the following villages:

Bhilpur, Pipalej, Manka, Chichod, Harvant, Tejgadh, Odi Amba, Bopa, Bhensa, Asar, Chokdi, Malu, Zoz and Gunata.

The health camps combined redressal of patients as well as speaking to the community about the benefits of ayurved. In all 1,222 patients were covered by the health camps. The health camps helped to get a health profile of the village and to gauge if there are ailments specific to certain areas in the district. The village thereafter gets linked to the AYUSH centre at Tejgadh and seeks treatment here.

Awareness material about AYUSH initiative along with information on symptoms of ailments/illnesses and the use of local plants in the healing process was prepared and disseminated among teachers, panchayat members, college students and families.

OPD

A regular ayurved OPD is run at Tegjadh. When demonitisation was announced the OPD was run daily as there was a cash crunch faced by banks in the area. This added to patients at the OPD. In all, 2267 patients visited the OPD during the year. Many of them come with skin complaints. This is because of the skin being exposed for long stretches of time when they are in the fields, insect bites, and lack of hygiene due to water shortage. Complaints include Respiratory Tract Disorders as Cardiac asthma, bronchial asthma, cold and cough, bronchitis, chronic cold, Gastro Intestinal disorders, Osteoarthritis, Respiratory and Urinary Tract Infections, anaemia, sickle cell, spondylitis, thyroid, high blood pressure, dermatological disorders, obesity, joint disorders, fever and diabetes.

Pathological Laboratory

A pathological laboratory is set up under the project continued its testing related to HBsAG, Sickle Cell, H.B., blood group, PSMp, Bilirubin, Widal Test, RBS, FBS, PP 2Bs, Uri R-M, Pregnancy test, TC and DC. The laboratory is extremely handy as patients can get their tests done on the spot and the treatment can begin simultaneously. Otherwise, patients have to travel considerable distances to get these basic tests done.

Orientation Workshops

The Centre conducted Orientation Programmes for Government School Teachers in the project to reach out AYUSH Intervention (Ayurveda) among them These workshops aim to make teachers aware of common ailments and how these could be healed by local plants and herbs.

Four workshops were held during this period: on 11 April, 20 June, 15 July, 27 August, 21 September 2016 and 23 February 2017.

The Workshops covered the themes of :

Wellness , Illness and Ayurveda // Ayurveda and Traditional Tribal Medicines // Modernity and the Role of Traditional Medicines in Treating Illnesses // AYUSH Interventions on Ayurveda // Primary Education and Health care among Tribals: Some Observations // Role of Teachers in promoting Ayurveda // Food, Nutrition and Well-being in Ayurveda // Role of Shamans in Tribal Societies //Agnikarma and Panchkarma in Ayurveda // Yoga as a therapy in Health // Naturopathy in Life and Health // Introduction of the Medicinal Plants // Local Plants and their Usefulness in Healthcare // Emergency Care in Ayurveda

The Centre has built a strong network of Ayurved practitioners and scholars who come as Resource Persons for the Orientation Programmes. These include:

Dr. Sudhir Joshi, District Ayurveda Officer, Vadodara and Chhota Udepur

Prof. K.G. Modh, Principal and Superintendent, Government Ayurveda College, Vadodara

Dr Darshna Vyas, Faculty, Government Ayurveda College, Vadodara
Dr. Hariom Gupta, faculty, Government Ayurveda College, Vadodara
Dr Galib, Research Assistant, Gujarat Ayurveda University, Jamnagar
Dr Kiran Shinglot, Director, Yog Niketan, Vadodara
Dr Bharat Shah, Vinoba Bhave Naturopathy Centre, Vadodara
Dr Vrunda Sathe, Pune
Prof. Shambhu Patel, expert in Plants and Agriculture
Prof. Minoo Parabia, Botanist
Prof. Kanjibhai Patel, Hon. Director, Adivasi Academy

After each Programme, a follow-up was done to know if the participants are actively utilising the information disseminated through the orientation programmes. We found that they have recommended what they learnt in their own homes to begin with and in the class for the school children also. They appear to have understood the significance of a holistic approach to leading a healthy disease-free life, the importance of eating traditional, especially seasonal foods, as these have inherent properties to fight simple ailments caused by change in climatic conditions. They have also started to encourage the use of tribal medicinal plants and herbs and simple home remedies for prevention and treatment of common diseases. Some of them have initiated plantation of these medicinal plants and herbs on open areas near the school building. The orientation programmes have been successful in strengthening this existing knowledge base, giving answers to several scientific questions they may have but have not got the answers from their own families who practise them. This is certainly a huge step forward for the hitherto known but unacknowledged advantages of Ayurveda in Indian contemporary life.

Workshops with Traditional Tribal Healers and Ayush Practitioners

One of the endeavours of the AYUSH Centre is to initiate a dialogue between the local healers and Ayurved practitioners. Towards this, workshops were held at the Adivasi Academy inviting traditional healers and AYUSH practitioners to develop understanding between traditional medicine and ayurved practices on 18-19 April 2016. During the Workshop there were discussions on the medicinal beliefs and treatments followed by traditional healers and ayurved practitioners. The Workshop also documented the traditional local practices and beliefs.

The second Workshop was held on 1-2 October 2016 in collaboration with Tata Steel wherein traditional healers were invited from Gujarat, Rajasthan and Madhya Pradesh. This was part of the Tata Steel initiative to bring together traditional medicinal practices of different regions on a common platform.

The October Workshop brought together healers from various states who presented and discussed their tradition of medicines, how it is inherited, the similarities and differences in their diverse practices, community health beliefs, certification of traditional medicines and voids, the

changing food and living patterns and rise of new ailments/diseases. Both workshops tried to see if new formulations can be produced by combining some of the diverse practices. Following the workshops, the Academy's AYUSH centre has set up a unit to try out preparation of new formulations.

From 15 to 20 November, 2016, Vipul Kapadia and Harish Rathwa participated in 'Samvaad - A Tribal Conclave', organised by Tata Steel's Tribal Cultural Society for discussion on tribal issues in which tribal medicinal systems was a key theme. This annual conclave offers a platform for the cause of tribals in India and sees active participation from tribals, thought leaders, activists from across the country.

Training of Community Health Karyakartas in Ayurveda

As part of the encouraging response to ayurved in the Chhota Udepur region, the Ayush Centre at Tejgadh started a six month course in 'Training of Ayurved Health Helpers'. The course was started with the aim to train community health workers who can assist ayurved practitioners and traditional healers in rural areas. The course is open to students who have passed their 12th standard. In June 2016, a batch of 17 students was admitted. The course ran from 15 June to 15 December 2016.

The course combines theory and practical exposure in community health care through ayurved.

The trainees were also deputed for exposure visits to Government Ayurveda College, Vadodara in June 2016 where they were oriented on panchkarma and herbal medicinal plants and their use. On the same day, they visited the Vinoba Bhave Nisargopachar Kendra at Vadodara and saw the practical application of naturopathy and panchkarma at the centre. On 13 October 2016, they visited the Dang Ayurveda Pharmacy where they were explained the process of plant selection, collection and preparation of medications. They could personally see the medicines being prepared, the instruments used for the same, the methods for packaging and storage. The doctors delivered lectures on Ayurveda medicines, Swath vrutta and Panchkarma. On their way, the trainees visited the Vaghai Herbal garden where they saw about 400 to 500 medicinal plants. They further visited Janki Van at Vansda where they could see 50 trees with a list of their uses towards various diseases and their treatment.

The examinations in the course were conducted twice, in September(mid-term) and December (finals).The final exam had both viva and practical.

In the first batch of Ayurveda Health Helper Course, fourteen students successfully completed the study program on 17 December 2017. The Convocation Ceremony was held on 17 December 2017 and the certificates and marksheets were awarded to fourteen students at the hands of Vaidya Rajesh Kotecha, Vaidya Kandarp Desai, Vaidya Kalpana Patel and Dr. Kiran N. Shinglot.

Herbal Garden on the campus of the Adivasi Academy at Tejgadh

A herbal garden to spread knowledge and use of traditional plants has been created on the campus of the Adivasi Academy. There are 71 varieties of herbs and 340 plants growing at the herbal garden. Each plant is given a signage indicating the scientific and local name of the plant and its use for particular ailments.

5.2. Prakriti Healthcare Centre

While the Ayush project was undertaken in 2015, the Adivasi Academy has been making health interventions since 2000. There is at the Adivasi Academy, the Prakriti HealthCentre which is into allopathic treatment. The unit is run by visiting doctors as Dr. Kiran Shinglot, Dr. Shakuntala Joshi and Dr. Suraj Karadia who visit Tejgadh on Sundays. Since April, there have been a total of 2360 patients (979 men, 1169 women and 212 children) to the centre with complaints of skin problems, RTI, women's health issue, muscular ailments, cardio problems, neurological complaints, gastroenteritis, sickle cell and general ailments.

6.

Institutional Collaborations

6.1. *MoU with Central University of Gujarat:* On 1 September, Prof. Alok Gupta, Dean and Prof. Atanu Bhattacharya and Dr. Gajendra Meena, Faculty members from Central University of Gujarat visited the Adivasi Academy for discussion on collaboration in the area of research. Areas of mutual interest were discussed. Following the visit, Bhasha's Trustees met the Vice Chancellor of Central University of Gujarat and signed a Memorandum of Understanding with the Central University of Gujarat in 13 December 2016 for collaborative activities in areas of research, publication, seminars and workshops related to Tribal Studies. Following the MoU, in March 2017, the Central University of Gujarat and Bhasha Centre jointly held a Seminar on Tribal Literature at the university's campus at Gandhinagar.

6.2. *Gujarat Adivasi Mahotsav at Bharat Bhavan:* A team from Bharat Bhavan visited Bhasha Centre in December 2016 and were fascinated by the cultural artifacts and digital documentation which Bhasha has in its holding. Bharat Bhawan invited Bhasha to collaborate with them for the 'Gujarat Mahotsav' held from 31 January to 8 February 2017 during which Adivasi communities from Gujarat demonstrated their arts and held performances.

7.

Mahasweta Devi Memorial

The passing away of Mahasweta Devi ji on 27 July 2016, marks a huge loss for Bhasha Centre to whom she was Trustee and Mentor. Mahasweta Devi first visited Bhasha Centre in 1998 to deliver the second Verrier Elwin Memorial Lecture on the Denotified Communities. This saw the launch of the national movement for the social justice of these communities. Her visit to Gujarat gradually developed into a strong bond between her and the Adivasi Academy. She often expressed that she would like to be laid to rest at the Academy. After her demise, a Condolence meeting was held in Vadodara in memory of Mahasweta Devi ji on 1st August. In keeping with her wish that she be laid to rest at the Adivasi Academy, her *asthi* was brought to the Adivasi Academy on 21 August 2016. Her Samadhi is designed by Mr. Karan Grover and was unveiled on 31 January 2017.

8. Campus Development

The following maintenance work was carried out on the campus of the Adivasi Academy:

The Alternate Centre, presently unused, was converted to a unit for preparation of Ayurved medicines. A kitchen platform has been made inside, a water tank installed and safety grills placed on windows.

Both the dormitories were painted fresh. So were the Vasantshala rooms. The windows of Vasantshala were redone as they had broken.

A new borewell was installed for supply of water to the herbal garden and the campus. Drip irrigation was installed for the herbal garden.

The Vaacha Museum was painted afresh.

9. Visitors

There are many visitors who come to Bhasha Centre/Adivasi Academy for exposure, dialogue, research or learning. These include university scholars, school children, artists and NGOs. Some of the key visiting individuals/groups this year include:

9.1. Scholars/Researchers

Ms. Denisa Uhliarova, a doctoral student of Institute of Oriental Studies, Slovak Academy of Studies was at the Adivasi Academy from 4th October 2015 to 24th September 2016 carrying out field research on Bhil communities in the Chhota Udepur region.

Prof. Manijeh Maghsudi, a scholar on sabbatical at Agra for 3 to 4 months, visited Tejgadh from 4th to 8th April 2016 to meet traditional healers in the area.

Social Anthropologist Dr. Nosheen Ali, Faculty member at University of Habib, Karachi visited Tejgadh on 17 May 2016.

Dr. Alka Patel, Faculty of Art History and Visual Studies at the University of California, visited the Adivasi Academy along with scholar Dr. Chandran Gowda on 8th July 2016.

A team of research fellows from Azim Premji University visited Tejgadh on 21-25 October 2016 for exposure to tribal issues.

Ms. Alice Tilche, a researcher from the London School of Economics, UK, visited the Adivasi Academy in January 2017 for her project related to a documentary of Indian Tribals. Ms. Tilche came to Bhasha Centre almost a decade ago as an intern and went on to finish doctoral studies with the Academy's Vaacha Museum as the focus.

On 9 May, Dr. Ajay Dandekar, Faculty with Shiv Nadar University visited the Adivasi Academy, once with a Faculty Member and on another occasion, with the University's Vice Chancellor.

9.3. Students

A group of 23 students from the Aga Khan Foundation, studying Tribal Development, visited the Academy on 24-25 October 2016 for an Orientation on Tribal Identity, Culture and Development.

A team of 2 faculty members and 8 students from MICA, Ahmedabad visited Tejgadh from 26 September to 2 October 2016 for exposure.

10 students and 3 faculty members from the Aditya Birla World Academy, Mumbai visited the Adivasi Academy on 9-10 October 2016 for projects related to Adivasi development, ecology and language.

The Academy guided the field work of 45 MSW students from the M. S. University of Baroda, in villages around Tejgadh from 13-19 October 2016.

9.4. Institutional/Organisational Visits

Dr Mark Elliott, Senior Curator at Museum of Archaeology & Anthropology, University of Cambridge, visited Tejgadh on the 14 and 15 April 2016 to meet Adivasi artists. Shri Balubhai Rathwa, a sculptor from Rathwa community, was commissioned two pieces of work for the Cambridge University Museum. The artworks are now on display at the University's Museum.

Dr. Cherian Joseph (Chairperson), Mr. Vengatesh Krishna (Executive Director) and Mr. Sandeep Tirkey (Head, Programme Management) from National Education Group, Delhi visited the Adivasi Academy on 20 September 2016 to see and discuss the Academy's multilingual programme for tribal children.

10 graduated pursuing a two year Gandhi Fellowship Programme for leadership at Surat visited the Adivasi Academy on 27-28 May 2016 to discuss developmental issues among tribals.

Mr. Peter Rauckes, Secretary of VIAeV, a German organisation for co-ordinating volunteers abroad, visited Bhasha Centre/Adivasi Academy in January 2017 to discuss placement of interns on a regular basis for long-term training and exposure to voluntary work. Two interns have been allocated to the Adivasi Academy from mid-September 2017 to August 2018.

In relation to his forthcoming book on alternate education, scholar Dr. Felix Padel visited the Adivasi Academy on 16-17 July 2016 to see and discuss the Mother Tongue and Multilingual Education pedagogy being practiced at Tejgadh.

Bhasha was approached by Lord Cultural Resources, a client of Larsen and Toubro for setting up the Statue of Unity at Gujarat. The Lord Cultural Resources is setting up an Exhibition on the statue site and sought Bhasha's help to provide them information and digital documentation on select Adivasi communities in Gujarat. For this purpose their representative, Ms. Kruttika Nadig visited Bhasha to see the documentation and discuss the project on 26 April.

10. Events

Bhasha staff from Vadodara and Tejgadh participated in the Vadodara Marathon on 5 February and ran a 5 km stretch under the NGO section. The marathon brings visibility to the work being done in the voluntary sector.

The annual Kaleshwari Mela was held on 24 February. This year, nearly 8-9000 individuals gathered to see the *mela*.