



THE CIRCLE GETS WIDER

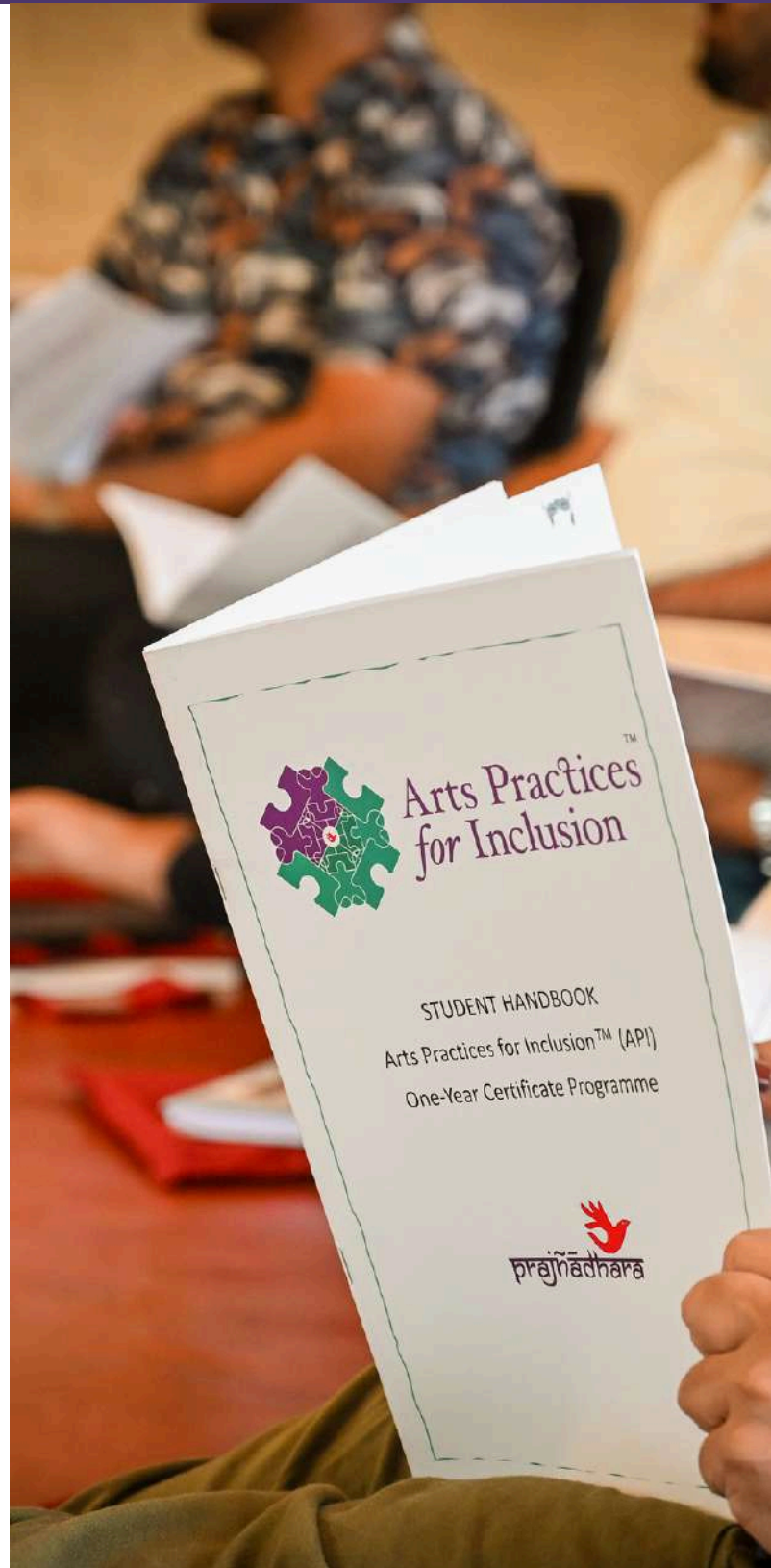
What does it take for everyone to belong? This season, that question took us from working with individuals to working with the people, organisations and systems around them.

NEWSLETTER | SEPTEMBER 2026

THE ROAD TO INCLUSIVE ECOSYSTEMS

For thirteen years, Snehadhara has been asking one question: *What does it take for everyone to belong?* Over the last six months, that question has begun to take us somewhere new. The work continues to begin with people and lived experience, but increasingly extends to the practitioners, organisations, institutions and systems around them.

From assisted living and direct engagements to practitioner development, organisational implementation and institutional conversations, what once looked like different strands of work are beginning to form one larger picture. Because inclusion cannot live in one programme, one classroom, one practitioner or one organisation. It has to become an ecosystem.



WHAT BEGAN WITH CREATING INCLUSIVE SPACES IS INCREASINGLY BECOMING THE WORK OF CREATING THE CONDITIONS THROUGH WHICH MANY OTHERS CAN CREATE THEM.

THE JOURNEY AT A GLANCE

An ecosystem grows when knowledge, care, and practice no longer stay in one place.

MAY

Tamil Nadu becomes another important geography for practitioner capacity-building through the GIID engagement. Project Arunima extends our work into conversations around care, support, and assisted living. Direct practice and capacity-building begin to sit more deliberately alongside one another.

JULY

Uhuru Cohort II deepens our learning around supported adulthood and community living. API Leaders - Batch 11 brings practitioners and organisational leaders together for an intensive residential journey. At the Museum of Art & Photography (MAP), the conversation extends further into cultural institutions, access and participation.

SEPTEMBER

Maharashtra implementation has API practitioners begin carrying the learning into organisational teams. Action Labs, team engagements, and supervision turn practitioner learning into organisational practice. API Batch 12 begins, bringing another group of practitioners from across India into the ecosystem. Uhuru Cohort III continues the assisted-living journey, allowing each cohort to build upon the learning of the previous one.

1

APRIL

Uhuru Cohort I begins, continuing our exploration of assisted living, agency, and community. API travels to Gujarat through the Centre for Social Justice, bringing arts practices into conversations around constitutional values, diversity, and social change. ITC Goa opens another institutional space for arts-based engagement.

2

JUNE

Kashmir becomes a new regional pathway, with engagements involving educators, schools, and children. Work with Dolphin International and Orange International takes inclusive practice into educational contexts. The month strengthens an important question for API: how does a framework travel while remaining responsive to place and context?

3

4

AUGUST

The Teacher Warrior 2026 recognition and Snehadhara's contribution to the ABLE Summit's conversations on inclusion create new spaces for the work and its questions to travel. ITC leadership engagement extends the institutional strand of our work into leadership, wellbeing and organisational culture.

5

6

A six-month journey in which direct practice, practitioner learning, organisational capacity and regional partnerships began to come together as one widening ecosystem.

WHAT DOES A LIFE OF ONE'S OWN LOOK LIKE?

Across the **Uhuru** journeys, neurodiverse adults have lived together, made choices, negotiated routines, travelled into community spaces, taken responsibility, worked, created, rested, and supported one another. Each cohort has allowed us to see assisted living not simply as a collection of independent-living skills, but as the richer, more complex experience of living alongside others. The learning continues to challenge conventional ideas of independence. Independence does not mean doing everything alone. It means having agency, making choices, taking responsibility where possible, and having relationships and support when needed. Through Independence Training, Community Living, Experiential Learning, and Social Immersions, Uhuru is gradually helping us understand what a more sustained model of assisted living might require.

The question is therefore shifting from *“Can this person live independently?”* to *“What kind of ecosystem makes a meaningful adult life possible?”*





DIRECT PRACTICE REMAINS OUR GROUND

Even as the work moves towards systems and scale, direct practice remains the ground beneath our feet. Our engagements with children, neurodiverse adults, senior citizens, caregivers and communities continue to shape what we understand about participation, communication, relationships and care.

The arts remain a language through which people can enter a space differently - through movement, image, rhythm, play, sound, gesture, story or simply being alongside another. These experiences continually remind us that inclusion is not something delivered to a person. It emerges when environments make room for people to express, choose, contribute, and participate in ways meaningful to them.

Perhaps this is why our movement towards systems has not taken us away from direct work. It has made direct work even more important. Systems matter precisely because people do.

“When people participate meaningfully, they do not simply receive support. They contribute, connect and belong.”

DIRECT PRACTICE ACROSS THE JOURNEY

CHILDREN

Learning & Participation
Schools & Learning Communities

NEURODIVERSE ADULTS

Agency & Adulthood: *Uhuru*

SENIOR CITIZENS

Connection & Expression: *Om Ashram*

CAREGIVERS & COMMUNITIES

Relationships & Support
Community Practice

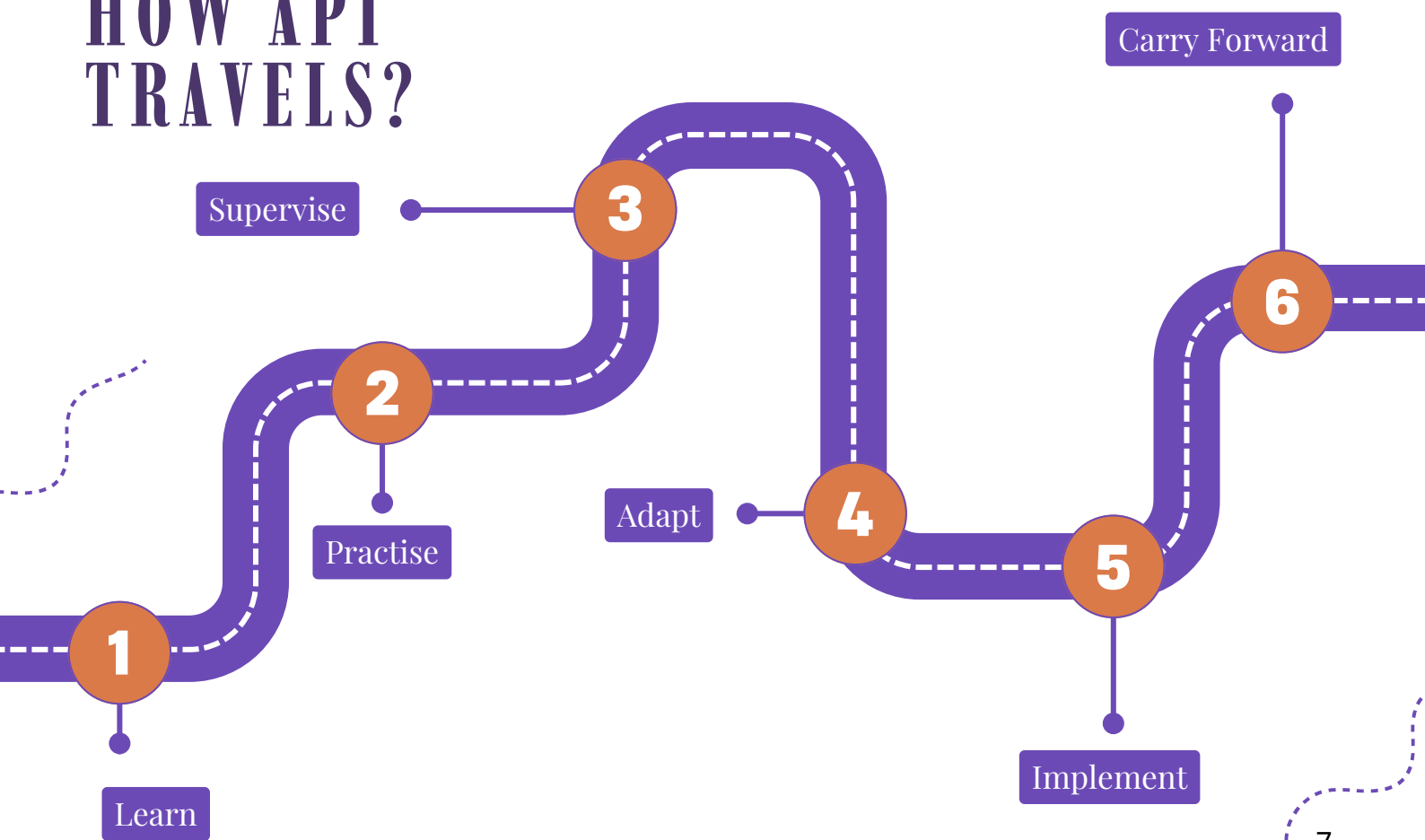
ARTS PRACTICES FOR INCLUSION™ BEGINS TO TRAVEL.

One of the most significant shifts of these six months has been watching Arts Practices for Inclusion™ move beyond a course and into different geographies, organisations and communities. Across *Maharashtra, Gujarat, Tamil Nadu and Kashmir*, practitioners have encountered the framework within very different professional, cultural and organisational realities.

And that difference matters. The purpose is not to reproduce Snehadhara in another city. It is to enable educators, therapists, grassroots workers, disability professionals and organisational leaders to take the questions and practices of inclusion into the places where they already live and work.

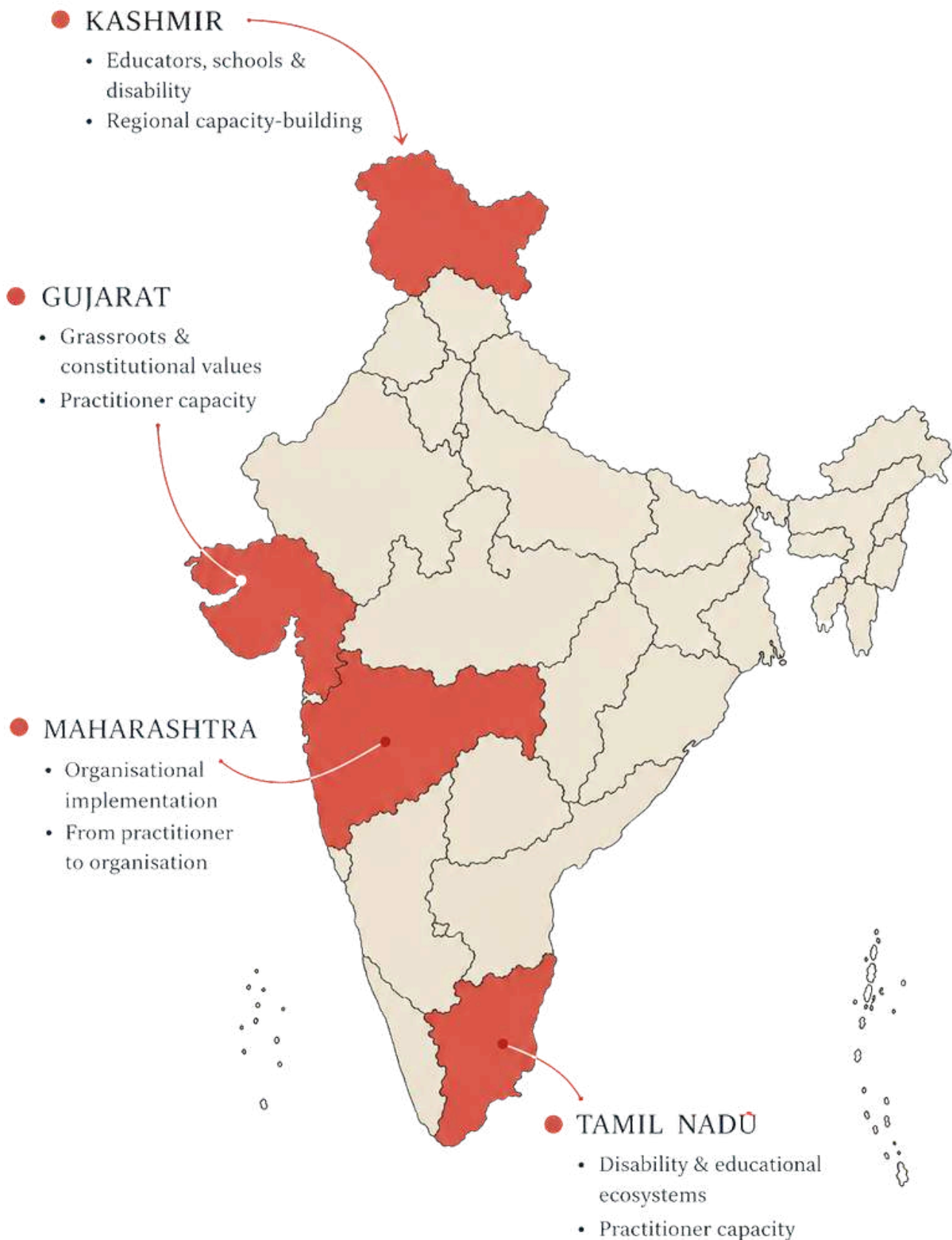
Supervision, field practice, organisational engagement and implementation allow the learning to be tested, adapted and owned locally. API is therefore beginning to answer a different question about scale: not how many people can Snehadhara reach, but how many people can carry inclusion forward?

HOW API TRAVELS?



FOUR REGIONS — FOUR CONTEXTS

The goal is not to take Snehadhara everywhere. It is to make inclusive practice possible everywhere.



ARTS PRACTICES FOR INCLUSION™ BEGINS TO TRAVEL.



WHEN PRACTITIONER LEARNING BECOMES ORGANISATIONAL PRACTICE

Maharashtra has perhaps been the clearest test of this idea. The journey began with practitioners from partner organisations engaging deeply with API, but the more important phase began when they returned to their organisations. What an individual practitioner had experienced now had to meet the realities of teams, leadership, existing practices, children, families, and organisational culture.

Through implementation and Action Labs, the work began moving across organisations by engaging educators, support teams and other stakeholders in asking what participation and belonging might look like within their own contexts. The role of the API practitioner also began to shift: from someone who had received training to someone capable of facilitating reflection and change within their own ecosystem.

This has given us one of our strongest learnings of the year: the scale of API is ultimately the scale of participation. Scale is not Snehadhara replicating itself everywhere. It is organisations developing the capacity to make inclusion their own.

Partner organisations

11

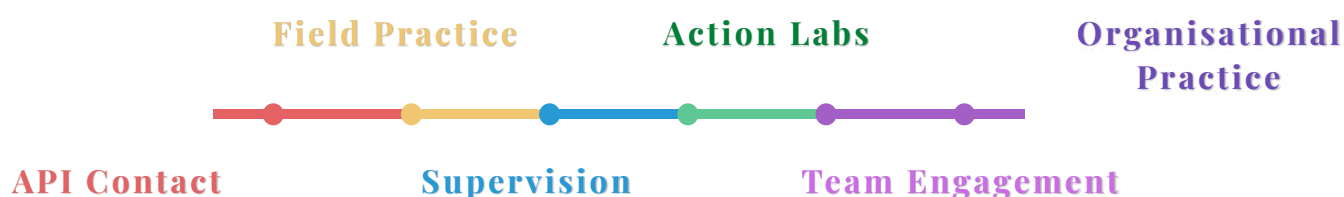
Practitioner anchors

21

People engaged through implementation

275

THE IMPLEMENTATION JOURNEY





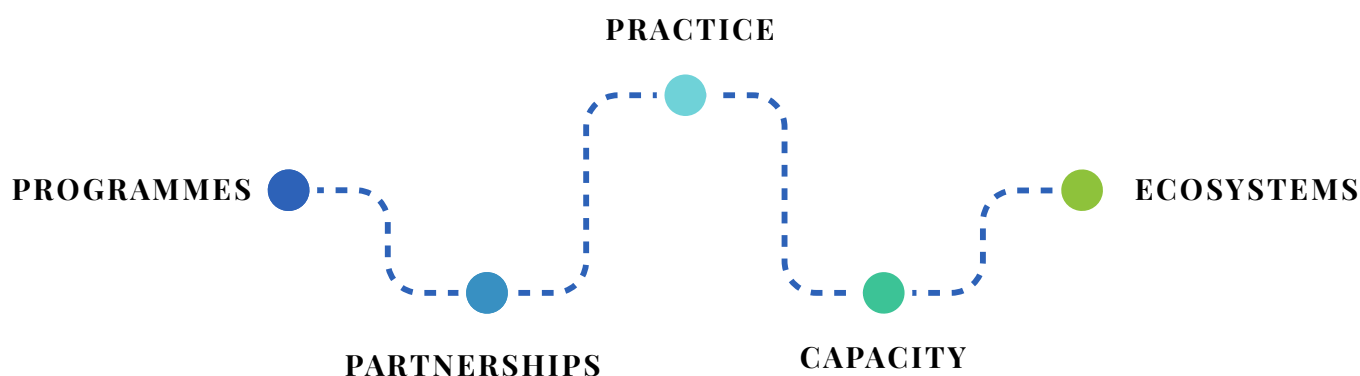
FROM PROJECTS TO AN ECOSYSTEM

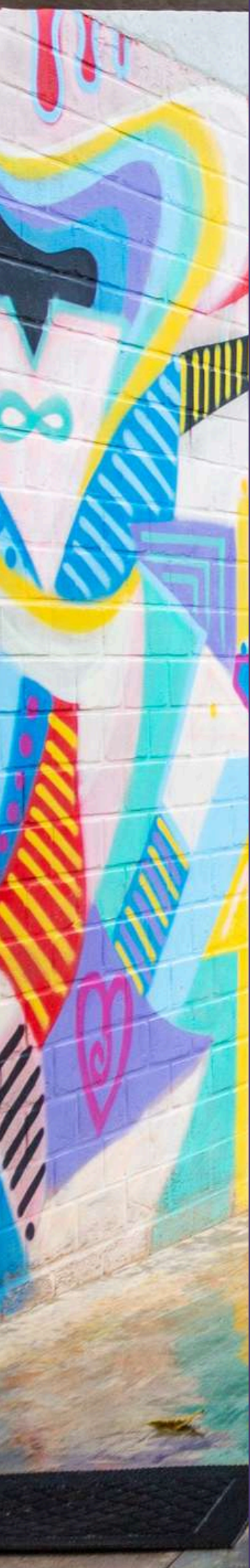
Snehadhara's next chapter is not about being everywhere. It is about making the practice possible everywhere.

As the work has travelled, something else has become visible. What may once have appeared to be separate projects API cohorts, regional initiatives, direct practice, supervision, organisational training, and leadership engagement are increasingly beginning to connect. A larger architecture is emerging: practitioner development, organisational capacity-building, on-ground implementation, supervision and mentoring, leadership engagement, and research and documentation. Direct work keeps the framework grounded in lived experience. Practitioners carry the practice outward. Organisations create the conditions for it to endure. Supervision keeps the work reflective and responsive. Documentation allows learning to travel.

The intention is not to take one fixed model of inclusion across India. It is to build enough local capacity for each context to discover what inclusion needs to look like there.

THE SHIFT





TAKING INCLUSION INTO WORKPLACES AND INSTITUTIONS

The circle has also widened into workplaces, cultural spaces, educational institutions, healthcare settings and grassroots organisations. Through engagements with ITC, the Museum of Art & Photography (MAP), nursing students, schools, community organisations and others, the work has entered conversations around DEI, leadership, wellbeing, disability, participation and belonging.

These are not simply training spaces. The arts offer institutions a way of slowing down and noticing what is often invisible: whose voice is heard, who is expected to adapt, what we consider “normal”, how people experience a space, and what the institution itself may need to change.

The questions are different in a museum, a workplace, a school and a grassroots organisation but the invitation remains remarkably similar: listen differently, question what has been normalised, make room for multiple ways of participating, and turn reflection into practice.



WHERE THE CONVERSATION TRAVELLED

WORKPLACES

Building cultures of wellbeing

ITC

DEI • LEADERSHIP • ORGANISATIONAL CULTURE



CULTURAL SPACES

Creating spaces of belonging

MAP

ACCESS • PARTICIPATION • BELONGING



EDUCATION

Making learning more inclusive

SCHOOLS & EDUCATORS

INCLUSIVE PRACTICE • DISABILITY • LEARNING



HEALTHCARE & COMMUNITY

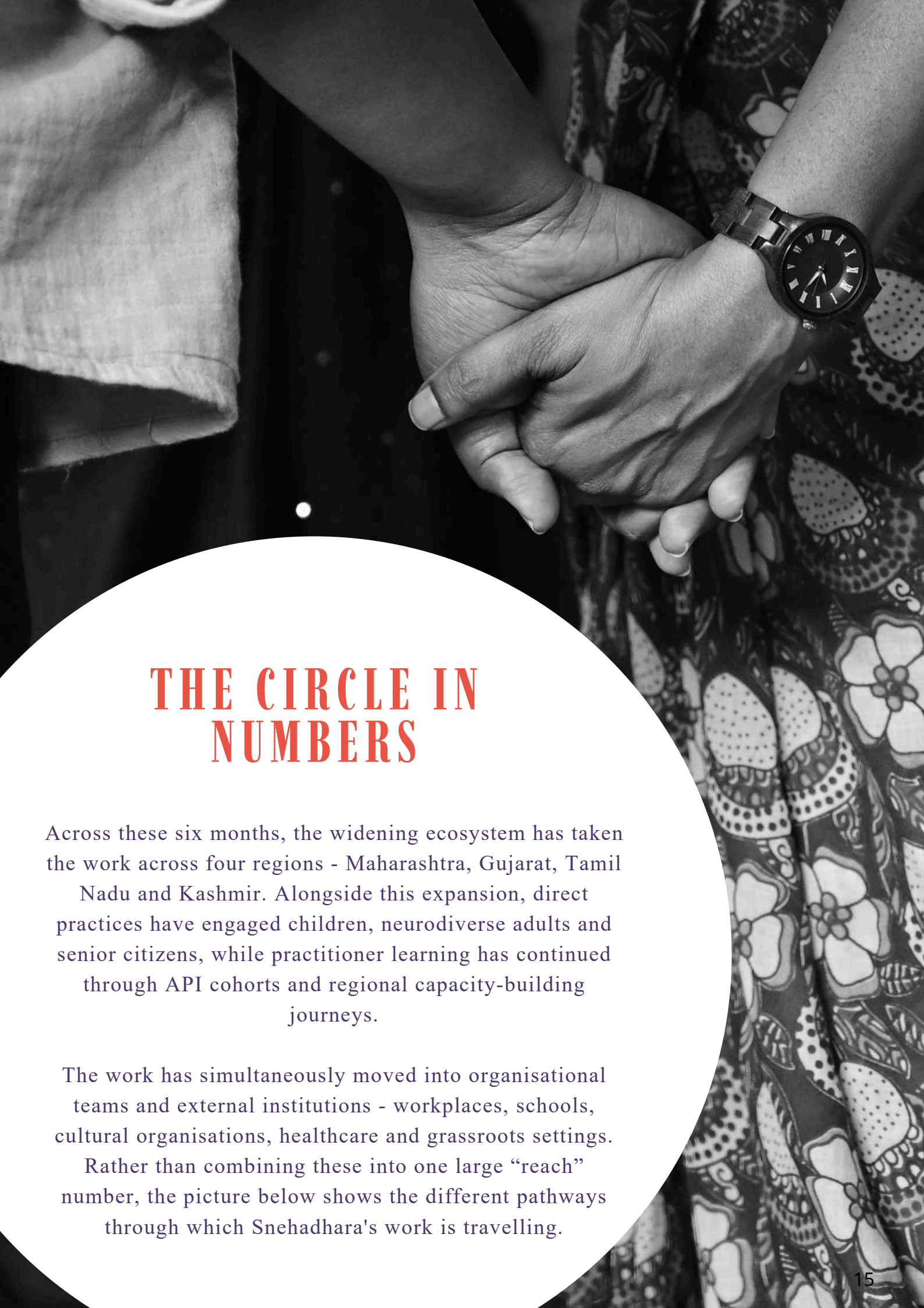
Reimagining care through connection

NURSING STUDENTS &

COMMUNITIES

CARE • COMMUNICATION • GRASSROOTS PRACTICE





THE CIRCLE IN NUMBERS

Across these six months, the widening ecosystem has taken the work across four regions - Maharashtra, Gujarat, Tamil Nadu and Kashmir. Alongside this expansion, direct practices have engaged children, neurodiverse adults and senior citizens, while practitioner learning has continued through API cohorts and regional capacity-building journeys.

The work has simultaneously moved into organisational teams and external institutions - workplaces, schools, cultural organisations, healthcare and grassroots settings.

Rather than combining these into one large “reach” number, the picture below shows the different pathways through which Snehadhara's work is travelling.

THE SIX-MONTH PICTURE

Figures reflect programme engagements recorded during April–September 2026. Categories may include participants engaged in more than one programme and are therefore not presented as a cumulative unique reach.

GUJARAT
TAMIL NADU
KASHMIR
MAHARASHTRA

**4
REGIONS**

**500+
PARTICIPANTS**

**DIRECT
ENGAGEMENTS**

**40 NEURODIVERSE
INDIVIDUALS**

UHURU

**25
SENIOR CITIZENS**

OM ASHRAM

125+

**PROFESSIONALS, EDUCATORS &
LEADERS THROUGH IMPART AND
CREATIVE CONNECTIONS**

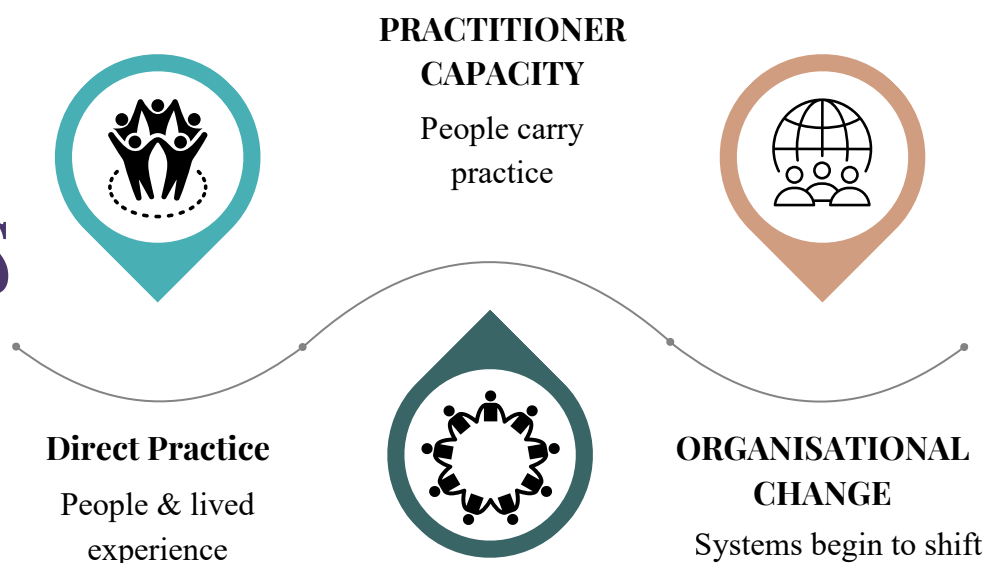
275+

**PERSONS WITH DISABILITIES THE
MAHARASHTRA
IMPLEMENTATION**

300+

**PARTICIPANTS THROUGH INSTITUTIONAL
TRAINING & CAPACITY-BUILDING**

THREE PATHWAYS OF CHANGE



RECOGNITION AS ANOTHER PLACE FOR THE CONVERSATION TO TRAVEL

The past six months have also brought moments of recognition. The **Teacher Warrior 2026** recognition, our contribution towards conversations and a roadmap for inclusion at the **ABLE Summit**, and opportunities to share Snehadhara's thinking and practice on wider platforms have been meaningful markers in the journey. We hold these recognitions not as destinations, but as openings. Each one allows a conversation that began in direct practice to enter another room, institution or community. It allows questions around disability, dignity, participation and belonging to meet people who may carry them somewhere we cannot. Thirteen years into the journey, perhaps that is the most important shift of all. The question is no longer only “What can Snehadhara do?” It is increasingly “What becomes possible when all of us begin to build for belonging?”



Choosing the Harder Question

Most of the disability sector, Gitanjali noticed early on, had become very good at asking one particular question: what can this child not yet do. She found herself asking a different one instead. What is this child already telling us, and what is happening because of the space we have built around them?

That single shift changed everything downstream of it. The goal was no longer to fix the child. It was to change the room.

The arts sit at the centre of how Snehadhara does this, and Gitanjali is unusually firm on this point. Music, movement, theatre and visual art are still, in most places, treated as the pleasant thing that happens after the real therapy or the real lesson is finished. At Snehadhara they are not the reward. They are the method itself, because they are, she says, one of the few things that naturally creates a space where everyone, regardless of how they communicate, can take part.



THE ROAD CONTINUES

Every circle that has widened over these six months has been made possible by people who chose to walk with us. Thank you to our donors, funders, partner organisations, practitioners, families, volunteers, friends, and well-wishers for your trust, questions, support, shared resources, and for letting us keep experimenting.

As Snehadhara moves into this next chapter, your support allows us to hold both ends of the journey: to remain close to people and lived experience while building the practitioner, organisational, and systemic capacity that can carry inclusion much further than any one organisation ever could. Because ecosystems are never built by one organisation, they are built by all of us. Thank you for continuing to make this journey possible.



THE CIRCLE GETS WIDER. THE ROAD CONTINUES

OUR FUNDERS & ORGANISATION DETAILS

OUR FUNDERS FOR 2026-27

Snehadhara's work is made possible through the generosity of our funders, individual donors, and high-net-worth individuals. We are deeply grateful for their continued support.



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Facebook Pages

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www.facebook.com/impARTsnehadhara

Youtube Channels

www.youtube.com/user/SnehadharaFoundation
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LEGAL STATUS

Karnataka Trust Registration Act

Reg No: BK IV BNG-BMH 470/2012-2013
Date of Establishment: 05.12.2012

Registered under Section 51,52 of Persons with Disabilities Act,1995

Reg No: #125
Date of Establishment : 25.03.2013

Registered with National Trust of India

Reg No: KSNE16512252414

Registered u/s 12A of the Income-tax Act, 1961

Registration No.: AAMTS2250A25BL01
Dated 13.03.2026

Exemption u/s 80G of the Income Tax Act, 1961

Registration No.: AAMTS2250A25BL02
Dated 13.03.2026

Registered under FCRA, 2010

Registration Number : 094421625