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NGO

LOKAYAN

WHAT HAPPENED IN THE PROJECT UPTO MARCH 1981

This is an information bulletin for all those associated with Lokayan activities. It is for limited circulation.

Lokayan, Exchange Building, 13 Alipur Road, Delhi 110 954

RN

What you have now in your hands is a brief listing and description of events that took place under the Lokayan auspices in different parts of the country upto March 1981, and the follow-ups.

A detailed account of all minutes, workshops and colloquia (national level consultations) is being prepared. A listing of all Lokayan documents as of March 1981 is also being prepared and will be sent to you shortly. Some reports are ready and will be made available to those interested. For this you will have to read the following report carefully. Delay in bringing out this preliminary report has been due to the problems of translating transcripts from different Indian languages in which the dialogues were held.

The Lokayan Bulletin, of which this report is a primitive precursor, and which will keep you automatically in touch with Lokayan activity all over the country, will only start operating from June 1981.

Till that time, this brief listing functions as a well-meaning substitute.

Note:

A list of participants and others interested in the Lokayan project is being prepared and would be circulated shortly. Addresses of people mentioned by name in this bulletin are given in an appendix at the end. If you want to know more about a particular event or activity, please write to the relevant person.

The programme for 1981 is also being circulated for your information and advice. Advice particularly is solicited, since Lokayan aims at being a participative decentralized endeavour. Should you want to know more about any particular activity of Lokayan, please do not hesitate to write to us. Please address all correspondence to:

Annie Joseph, LOKAYAN, Exchange Building, 13 Alipur Road, Delhi 110 054

DIALOGUES

The First National Dialogue

The first national dialogue meeting in the project was held in Delhi in the premises of the Centre for the Study of Developing Societies, Delhi, in May 1980.

Those who attended included Raj Krishna, J.D. Sethi, Ela Bhatt, Suresh Sharma, Jai Sen, Claude Alvares, Vijay Pratap, Fr. Kappan, Giri Deshingkar, D.L. Sheth, Ramashray Roy, Smitu Kothari, Y.D. Phadke, Rajni Kothari, Kishore Saint.

The minutes of this meeting have already been circulated but those interested who may not have received it, may request a copy. It was out of this meeting that some of the present ideas and structure of Lokayan grew.

Gujarat Dialogues

The Centre for Social Studies (CSS) Surat, is the consociating centre for Lokayan activities in Gujarat. Ghanshyam Shah (Director, CSS) in cooperation with Achyut Yagnik (Ahmedabad) and Babubhai Desai (Surat) have undertaken the responsibility for Gujarat Lokayan. Two dialogues were held: one in Surat on November 29-30, 1980 and the other in Ahmedabad on 24-25 December, 1980. The Surat Dialogue was mainly confined to the activists and academics from the southern part of Gujarat and the Ahmedabad one to those from the northern part of Gujarat. Some participants, however, were common to both the dialogues.

About 40 activists and a small number of about 10 academics and professionals attended the Surat Dialogue. The activists came mainly from Surat, Bulsar and Dangs districts of south Gujarat and some from Baroda and Broach districts and one each from North Gujarat and Saurashtra. Their activities range from work among the Dalits, the tribals, the landless labour and the small and marginal farmers to the unorganized and semi-organized urban workers working in small industrial units. Organizationally the participants ranged from non-governmental organizations working towards eradication of rural poverty, those engaged in the adult and social education programmes, and the Sarvodaya organizations to those engaged in struggle and organizational activities among the rural poor. Also included were the organizers and the grass-roots workers from some religious (Christian and Hindu) organizations working among the deprived sections of the rural poor in Gujarat.

The Surat Dialogue was mainly focussed on the Lokayan concept and the nature of voluntary group activity. The participants also discussed the difficulties and constraints they face in their work, and plenty of experiences were shared. The dialogue, which involved participants of varied ideological persuasions, highlighted the need to combine the struggle (sangharsha), reconstruction (rachana) and development (vikas) activities for any honest action aimed at eliminating rural poverty. Both ideologically motivated action and action based on constructive work and relevant developmental programmes, it was agreed, have to ultimately find meaning in the real lives of the rural people.

Like the Surat meeting, the composition of participants at the Ahmedabad dialogue was also heterogenous. The Ahmedabad Dialogue however, had a thematic focus that was decided upon in advance in consultation with some participants. The theme was "Changing Profile of Rural Gujarat: the challenges of the eighties and the immediate tasks before the activists".

The discussions highlighted the nature of social and economic conflicts that marked the developmental process in Gujarat, and the need for new models of social intervention that could deal with the social-structural bottlenecks that systematically prevent the socially

peripheral and economically oppressed groups of the rural poor from deriving the benefits of development. It was generally agreed that issues of development can not be separated from those of social transformation, and a rather animated discussion took place on the issue of identifying or creating right kinds of agents and agencies to carry out these tasks. It was in this context that the role of social research was also discussed.

Follow-up Action: A small group of activists and concerned academics, to be called the Gujarat Lokayan Sankalan Samiti has been formed to sustain the Lokayan idea in Gujarat. This group will perform the planning and advisory role for Lokayan work in Gujarat.

A proposal was also made to form a platform (Manch) of Gujarat activists engaged in working with the rural and the urban poor, outside the Lokayan framework.

The beginning was made by convening a group which will work out organizational details of joint action on these issues: (i) protecting the rights of the displaced population due to the Narmada Dam project; (ii) creating linkages between the urban and rural action groups involved in organizing the poor; (iii) the problem of land distribution, especially with reference to the village common land (known as Gochar). These developments, though outgrowths of the Lokayan meetings, are expected to take organizational shape outside Lokayan and will act independently of it. The recent developments surrounding the anti-reservation agitation in Gujarat which has almost totally polarized the Gujarat society on caste lines, however, has proved to be at least a temporary setback for these activities.

Almost entire attention of this group is currently devoted to counter the anti-reservation movement that in Gujarat is now solely aimed against the Dalits. In consultation with the members of the group Achyut Yagnik has prepared a paper describing the origins and development of the agitation and analyzing its implications for the wider society. Copies can be had on request. Ghanshyam Shah is preparing a historically based analytical paper on the issue. Some leading members of the Group, Bhanubhai Adhvaryu and Dr. Anil Patel (of Medico Friends), are busy creating informed public opinion on the issue. A Gujarat bulletin for Lokayan participants is in offing.

Process records of both the meetings are available in Gujarati and have been circulated among the participants in Gujarat. CSS has also received some very thoughtful reactions on the meetings and suggestions about the future Lokayan action in Gujarat and these have been circulated to the participants. If you need a copy write to Shah.

Bihar Dialogue

The Institute for Rural Development, Patna, is the consociating centre for Lokayan activities in Bihar. Ram Chandra Pradhan of the Institute has undertaken the responsibility for Bihar Lokayan.

The Bihar dialogue was held in Patna between 12 and 14 December, 1980. The participants came from various action-groups engaged in developmental, reconstructive (Gandhian-Sarvodaya) and struggle activities. Some socially committed academics and individuals active during the Bihar Andolan also participated.

The discussion was focussed on the issues of organizing the rural poor for their own upliftment and the role of action-groups, movements and individual activists in this process. A critical appraisal of approaches and programmes of various organizations working in rural Bihar was undertaken in the broad context of their relevance for empowering the poorest and the most oppressed. This gave rise to a spirited debate on such issues as ends-means relationship, indoctrination versus energization of the people and improving physical quality of life through governmental or voluntary action versus raising consciousness of the people through organizing them for struggles. It was generally agreed that if the problems were viewed from the vantage point of the people themselves there was no basic contradiction involved between constructive work (rachana) and struggle (sangharsh); and the vehicle of transformation moved on both the wheels. As for the development programmes addressed purely to achievement of physical targets, it was felt that they neither succeed in delivering goods, for they by themselves can not remove the social-structural bottlenecks that prevent percolation of developmental benefits to the very poor, nor can they generate any political or cultural awareness among the people without which development remains directionless. In fact developmental programmes increase the dependence of the people on the government and the elite and thereby incapacitate them for any worthwhile action for social transformation.

With regard to voluntary groups a felt need was expressed for bringing people involved in non-electoral political work on a common platform. A doubt was expressed in this context by many a participant, about the possibility and desirability of a joint forum of groups engaged in "development", "reconstruction" and "struggle" activities. A majority opinion was that the "struggle" approach was a more fundamental mode of emancipation than developmental or reconstruction approaches.

A bulletin in Hindi (as in Gujarati) is in the offing.

A process recorded report in Hindi is ready and can be had from Ram Chandra Pradhan.

Maharashtra Dialogue

The Maharashtra Dialogue was organized in cooperation with the Mahatma Jyoti Rao Phule Pratisthan, Pune. Y.D. Phadke undertook the responsibility for organising it.

Though a larger group was scheduled to attend the Maharashtra meeting held in Lonavla in the final week of December 1980, eventually about 20 people attended. The participants included some politically active intellectuals, academics who had studied the activist movements in Maharashtra, activists engaged in movements of social and cultural transformation and those engaged in the organizations and struggles of landless labour, women, etc.

Dialogue among activists and intellectuals of varied ideological persuasions on basic issues of social transformation was no new experience for the Maharashtra participants. What was perhaps new was the joining-in by some activists and intellectuals from Gujarat, Rajasthan, Tamilnadu, Karnataka, Goa and Delhi who in the course of the dialogue were sensitized to the intellectual and ideological contexts of voluntary action in Maharashtra.

Two concerns dominated the Maharashtra dialogue. First, in any attempt at evolving a common platform for voluntary action a distinction should be made between action that is aimed at lubricating the present unjust system and action that is aimed at total transformation. Secondly, the role of voluntary action cannot be conceived in isolation from the wider political and ideological forces that continually impinge upon them. Neglect of these forces would render voluntary action, however unwittingly, either as a lubricating device or as fragmentary, episodic activities unrelated to the basic forces of change.

Although the dialogue began along the lines of classic debate in Maharashtra between the social and the political radicals, the discussion gradually got focussed on some vital issues affecting the action-movement groups in the state.

The first issue pertained to the "caste versus class" frame of reference in the theorization and practice of struggles by the action-movement groups. The predominant view was that the issue of economic exploitation would remain intractable if it was conceived purely in terms of inter-class relations. The basic issue was of social oppression (which made even worse forms of economic exploitation possible between castes belonging to the same class) and the role of voluntary action lay in promoting movements for social equality leading towards a pervasive cultural revolution. This meant struggling against the trend towards "social fascism".

In the above context, several specific problems affecting the action-movement groups were raised and discussed. One of the major problems discussed was the ways in which the caste factor operated within the action-group themselves and distorted their working and sense of priorities. Although "de-classing" may be the preferred practice, was not so easy. The upper caste thought structures and workways of the leadership continually alienated the grass-roots workers and people of the lower castes, especially the Dalits, for and among whom they often work. It was felt by some participants that unless the upper rungs of leadership of these groups were filled by workers from the lower castes, their capability for social transformation would remain limited. A further problem was, how to evolve such programmes and pick up such issues as would untie the sub-castes among the oppressed. Yet another problem was that electoral politics carried along caste-lines often washed out the work of the voluntary activists. Promises made by the politicians and their patronage networks seem far more attractive to the people than years of hard work by the activists.

The second issue was the relationship between voluntary activists and the political parties. The role of voluntary action was explained in terms of disillusionment with electoral politics and political parties. Most activists preferred to stay away from them. However, after working for some time, most activists began to feel stagnant in terms of ideas and isolated from national and international issues. This perhaps explains the interesting phenomenon that while political parties were losing some of their workers to social action groups outside the party framework, some activists were seeking affiliation to political parties.

It was felt that voluntary action conceived as non-electoral, non-party political and social action, could create a force which would have an impact on the orientation of the political parties and the government, and eventually develop into a movement for total transformation. Even after such a transformation there would always remain the role for political and social voluntarism because parties and government would never take up certain important activities.

The Inter-Regional Dialogue in Delhi

Nearly sixty participants of varied backgrounds and sensibilities from Delhi and its rural vicinity, Rajasthan, Haryana, Uttar Pradesh and Madhya Pradesh, came together for three days (19-21 December 1980) to listen, and speak out their doubts, anguish and hope about our contemporary situation.

Vikas Ki Disha aur Janjivan (Dynamics of Development and Our Life Situation) provided the thematic thread around which the dialogue gradually built up. The participants may broadly be grouped under the following categories:

- (a) A few of the concerned urban intelligentsia (journalists, writers, teachers, students etc.)
- (b) Activists engaged in constructive work and struggle.
- (c) A few of the concerned citizens living in situations which are the subject of debates on social transformation, poverty and the struggle against exploitation (factory workers, small farmers, primary school teachers etc.)

The Delhi meeting was the first Lokayan experiment with an inter-regional dialogue. An unusual feature of the meeting was the participation of ordinary people, who have so far just been recipients, at best mere subjects for both Government and voluntary activity. A sketch spelling out the implications of the main theme was circulated in advance to suggest a tentative framework for the dialogue.

The dialogue began with three exceedingly suggestive presentations woven around the tradition of 'seva and satyagraha' as recreated during the freedom struggle led by Gandhiji. The hopes and sensibilities nourished by the experience of the freedom struggle were vividly invoked in the context of our contemporary predicament.

Discussion on the manifest indicators of development and their consequences elicited passionate response informed by an almost instinctive sense of the profoundness and totality of the challenge posed by the industrial upheaval. A whole world and way of life was being sundered and fragmented. The 'new word' in the making was simply intimidating. The dynamic which determines its direction and content was always beyond their reach. Facts -- like a personal testimony by a participant of having known a dacoit with an M.A. degree -- which in the usual social science discourse register simply as abstract oddities emerged as vital issues of human faith.

Several participants were apprehensive about the near inaccessibility of the benefits and power that flow from modern science and technology. But it did not imply a rejection of science and technology. An implicit expectation seemed to be to find ways to harness its power without losing control over one's destiny. Technological innovation and the social-cultural context of its origin aroused keen interest. In this context

the experiences of a participant, himself a gifted technologist, were most illuminating. In a community of tribals, almost untouched by technology, innovative technical skills were spontaneously released as soon as they grasped the links between technical innovation and their own needs.

A section of the rural participants persistently sought to define the entire political, economic, and social problems in terms of a 'rural-urban contradiction. The 'city' symbolised power and exploitation. But other participants from the rural areas, particularly from the proposed strata saw in this an attempt to overlook and perpetuate the injustices inherent in rural society.

Reservations for the scheduled castes and tribes as an instrument of social justice led to a fierce and prolonged debate. Thirty years of reservations had created a small but intensely self-conscious and articulate stratum among the Harijans. But the overwhelming majority of Harijans were still condemned to an inhuman existence barely on the brink of survival. And the most tragic aspect of their situation is that they invariably become the targets of attack without ever coming anywhere near the benefits of reservations.

Many participants felt that exclusive reliance on the State as the principal agent of social change and development was fraught with grave consequences. Excessive concentration of power was bound to lead to evil. In fact the quest for social justice often involved struggle against vested social interests and executive authority. But as the discussion progressed a deep ambivalence regarding the possible and desirable role of the State surfaced again and again. Whenever the existing social will was felt to be too weak to secure social justice the way out was generally sought in some form of state intervention.

The concluding session was an attempt to delineate the basis of hope for a way out of our present predicament. The discussion began with a critical appraisal of the basic categories that define in the world today the relationship between man and man; and between man and nature. Gandhiji's critique of some of the basic premises of the modern industrial civilisation as it had been shaped in the West, aroused keen interest. Many participants were pleasantly surprised that things which seemed to affirm their own inchoate quest found a significant place in the Dialogue. As a participant put it, serious discourse simply did not take their existence into account. It is indeed instructive that participants could discern even in such a sweeping, abstract discourse reflections of their own feelings of vague unease and hope.

The Delhi workshop was organised by Lokayan (Suresh Sharma) and Lokniti (Pankaj).

Lokayan in the South Indian States

RUSTIC (Rural Study and Transformation Society) in Goa is the consociating centre for Lokayan activities in the South Indian States. Claude Alvares of the RUSTIC has undertaken the responsibility. Efforts are on to associate one more centre either from Tamilnadu or Kerala or both.

A large part of 1980 was spent on the preparatory work and several small meetings of field workers, activists and academics were held to acquaint them with Lokayan and to seek their advice on programmes.

TAMILNADU: About ten people met for a preliminary meeting in Tamilnadu in January. This group will plan the proposed Lokayan dialogue in Dindigul on May 23-24, 1981. The minutes of the January meeting have already been circulated to the participants. A wide range of activists, intellectuals and village level workers are associated with the Lokayan initiative in Tamilnadu.

KARNATAKA: Two preliminary meetings have been held, contacts have also been established with several individuals and organizations. Lokayan has also held consultations with the Samudaya theatre group and the Bandaya (Rebel) Society.

It has been decided not to hold an all-Karnataka level meeting. Instead the suggestion is that Lokayan associate itself with spontaneous district level initiative in the state. According to this proposition, there have been proposals to prepare an alternative development plan for the development of North Kanara, in the light of the agitation around the Bedthi hydel project, through an interdisciplinary team of scientists and other concerned people in Karnataka. A smaller Lokayan meeting has been suggested for two groups working in the Mangalore area; one with fishermen, and the other with tenants and students. A similar meeting may also be held in Hubli, Dharwad and Belgaum, but this is not certain and the local group in Dharwad is exploring the possibilities.

The discussions on Ecology have yielded a modest research effort on organic farming in Karnataka. An attempt is also being made to study the farmers agitation and to work out a programme with the Bandaya Society, to bring together dalit writers of Karnataka in a two days camp.

ANDHRA PRADESH: Explorations were made by a Lokayan staff member, who travelled extensively through Andhra Pradesh, meeting people who may be grouped as follows:

- (a) activists in the political groups generally left of CPM.
- (b) voluntary agencies engaged in building awareness among the exploited.
- (c) dissidents in traditional development oriented voluntary organizations including Sarvodaya type of organizations.

Apart from these groups, there are also:

- (d) individuals -- mainly university based and actively associated with these organizations; and
- (e) organizations fighting for civil liberties.

The tentative thinking at the moment is that Lokayan should hold meetings of only small groups. There is also a suggestion that Lokayan should help in the production of a small Telugu bulletin that will disseminate much needed material for the various groups on local, national and international matters. Since the civil rights movements are quite active, Lokayan would like to initiate a dialogue through them.

GOA: Two preliminary meetings have been held in 1980 and another in 1981. Those attending included people from the traditional fisherman, toddy tapper, mineworkers, tribals and student groups.

The issues selected were the following: technology, since increased mechanisation in the fishing, mining and other industries is posing a threat to the livelihood of people traditionally engaged in these industries; ecology, for Goa is being ecologically ruined on a gigantic scale (forests cut down, mining activities etc.); and development (could we have "another development"?)

The 1981 meeting was on the 15 year Perspective plan prepared for Goa by the Administrative Staff College, Hyderabad. Strangely in the entire process of framing this plan no Goan seems to have been consulted. In this context an alternative development plan for next fifteen years, based on the expressed needs and aspirations of the common people, and also involving sympathetic experts and planners assumes relevance and urgency. Two more meetings are being held on this issue under Lokayan.

KERALA: Thus far Lokayan has only made preliminary contacts in Kerala. A few individuals and institutes have been contacted but much will have to wait till further meetings and contacts. There is a great deal of interest, but involvement in important state issues seems to preclude for the moment large involvements like Lokayan.

CONCLUDING

About 250 political and voluntary activists, academics, professionals (communicators, doctors, lawyers, engineers, etc.) from different parts of the country have so far attended these meetings. These individuals are expected to participate in the action-part of the project on a more or less continuous basis. The academics and professionals will make research and consultation inputs for the activists involved in decentralized and constructive developmental programmes -- through a series of face-to-face meetings and circulation of pamphlets and other materials by the project, selecting relevant materials (articles or journals published by other groups engaged in developmental activities with a decentralised, democratic perspective) and its dissemination which has already been undertaken in a small way.

COLLOQUIA

Colloquia are held with a view to bringing together activists, concerned professionals and experts (including Government officials) and the academics on a common platform to discuss certain national issues and in particular how they affect the oppressed and peripheral segments of society.

The assumption is that so many micro-movements to which the action-groups are drawn or initiate themselves, are a response to the mal-developments generated by the working of the established political, bureaucratic and developmental structures. Though at the surface these movements may appear anti-developmental, they represent rudiments of an alternative model of development. There is a need to articulate these responses of the micro-movements into a systematic critique of the established models and a frame of action towards an alternative.

In 1980, two preliminary attempts were made in this direction. One, of bringing together activists in the field of mass communications engaged in countering the impact of the established media with the concerned intelligentsia and other socio-political activists; the other bringing together ecological groups in organizing the affected populations in the forest and the hill areas.

ENVIRONMENT

In the Environment colloquium, held on December 23 and 24, 1980, about 20 young persons in the environment movement in different parts of the country for protection of forests, promotion of reforestation and conducting movements to influence policy making and building public opinion participated. The meeting was organised by Kalpavriksh, a Delhi based action group of young students. Among the groups that were represented were the Chipko movement, the Society for Clean Environment (SOCLEEN) in Bombay, the Sarvodaya in Pindwal in Gujarat, the Mitti Bachao Abhiyan in Madhya Pradesh and others. The focus of the meeting was on how to sensitize and organize local populations everywhere for the environment movement. Whereas local agitations are coming up all over the country, yet there are many obstacles -- government indifference and vested interests, cock eyed plans, inefficient implementation, public ignorance, and possibly the whole system itself -- that have to be cleared out before such activities can succeed. Kalpavriksh and other groups that had gathered together decided to follow up on this preliminary meeting through action plans which would in course of time lead towards unifying various regional efforts into a strong national environmental movement.

COMMUNICATING

In the "Communicating and Development" colloquium, held from 31 December 1980 to 3 January 1981, about 25 participants from all over the country representing various groups in the field of communication and development as well as action-groups participated.

The groups included people from fields such as film, television, folk-art, journalism, creative literature, fine arts, adult and social education, and the action-groups involved in organizing the rural poor.

The focus of the discussion was on experimenting with the forms and processes of energizing local communities for decentralized action for social justice and development. The issues discussed at the meeting covered a very wide range -- from the strictly individual to the national and the international, from intense personal experiences to the social and political contexts of the "crisis" we are gripped in.

Among other things the discussion highlighted the point that the forms of communication need to be consistent with the content (even determined by the content). The importance of this becomes clear when we find that those who began their work with a recognition of the need to humanise one's conduct with the poor ended up with establishing

dehumanised relationships with them -- primarily due to an attitude of 'saving the souls' of the poor and in the process forgetting what was happening to their own souls.

A vigorous plea was made not to view communication as an instrument, even for radical ideologies. Any value-laden super-imposition of contents was a subtler form of exploitation. Instead it was emphasised that the need was to comprehend the spontaneous or unstructured communication among the people and give it voice.

Another point, however, was that even people's spontaneous response or initiative was only the starting point, and leadership required skills of its own kind. What one could do was provide "information" and perhaps assist in drawing implications thereof for action, remembering all the time that the aim is participation in and sharing of experiences.

The substantive discussions were followed by a demonstration of some materials used by communicators as part of their efforts to evolve relevant forms of communication, illustrating the problems involved in experimenting with building an alternative communication structure for people's movements.

PROJECT
LOKAYAN

PROPOSED
PROGRAMME
1981

The proposed programme for 1981 was suggested by the steering group of Lokayan consisting of people convening dialogues in different states. It is a tentative programme and therefore liable to change.

We welcome comments and look forward to your continued interest and involvement.

The address of the persons responsible for contact and communication is given in the appendix. You may contact him/her directly.

A. DIALOGUES

1. In 1980 the meeting of activists representing different types of action-groups were held in Gujarat, Bihar, Maharashtra and Delhi (where activists from Haryana, U.P., Madhya Pradesh, Rajasthan and Rural Delhi participated). These meetings served three purposes (i) providing a much needed platform for activists to discuss some basic issues of ideology, organization and the future with a view to finding space for action that can be relevant at the national level; (ii) to sensitize academics and researchers to the need for new kinds and modes of academic activity by bringing them face to face with these issues through active interaction, on a basis of equality and in a spirit of learning, with the activists; (iii) to establish in course of time a Lokayan community of individuals and groups spanning the country through personal contacts and the emergence of an identifiable platform around areas of common interest, concern and hopefully, joint action on specific issues.

To complete this first phase of establishing contacts and initiating the process of dialogue among groups it is proposed to hold similar meetings in the states in which they have not yet been held and for which preparatory work has already been done. All these meetings will be held in 1981:

(i)	Madhya Pradesh	Vijay Pratap
(ii)	Rajasthan	Ramesh Thanvi Kishore Saint
(iii)	Uttar Pradesh	Vijay Pratap
(iv)	Tamilnadu	K. Manoharan
(v)	Goa	Claude Alvares

2. No dialogues of the earlier sort will take place in those states in which a state-level meeting has already occurred. Attention will be paid to follow-up action meetings and/or workshops among field-level workers and organizers of groups on specific themes:

- (i) Problems of organizing the rural poor
- (ii) Organizational and other related problems faced by the groups

These will be held in the following states:

Two workshops in Gujarat	Ghanshyam Shah Achyut Yagnik
Two workshops in Bihar	Ramchandra Pradhan D.L. Sheth

3. There will be no state level meetings for the year either in Karnataka or in Andhra Pradesh as per the advice of a number of people we have personally contacted in these two states. Instead a few small meetings with individuals and groups working in specific regions, activities or movements will be held:

Two meetings in Andhra Pradesh	G. Narendranath Claude Alvares
Two meetings in Karnataka	Somashekhar Reddy Claude Alvares

These meetings will concentrate on small groups (often splinters from big organizations) struggling to get out from conventional welfare and developmental activities and focussing on training of workers and on consciousness raising and organizing the exploited populations in the states. Special effort will be made to build on ongoing, locally generated initiatives.

4. The following colloquia have been proposed for 1981 and 1982.

1. Perspectives on action-groups and micro-movements: A meeting of persons studying and working with various groups	Sharad Kulkarni
2. The issues of Reservations	Achyut Yagnik
3. Science and technology as an issue in alternative development	Rajni Kothari Ashis Nandy
4. A critical evaluation of voluntary action in situations of natural disasters (floods, draughts, famines)	Amrita Rangasamy
5. Crisis of Social Research	D.L. Sheth Datta Salve
6. Problems of village common land	Suresh Sharma
7. Political Economy of Irrigation (water management)	Chanshyam Shah
8. The 'tribal problem' in the perspective of national economy	I.P. Desai D.L. Sheth

5. Working Groups: During 1981 or at the beginning of 1982 it is proposed to set-up Working Groups (so-called "Task Forces") on major areas relevant to Lokayan concerns and activities which call for sustained effort at dialogue and dissemination. This is suggested in view of the fact that the meetings component of Lokayan will be reduced after 1981 and progressively the dialogues and dissemination activities will have to be organized around some specific problem areas. The idea is to identify a few problem areas relevant for the eighties' and constitute groups consisting of intellectuals and activists who will conceive and plan activities and programmes for concerted national attention on these issues.

It is also suggested to convene a national convention some time in 1982 of the activists who have already participated in the various state-level dialogues, colloquia and workshops of Lokayan and a few others.

Your suggestions on both these proposals are solicited.

B. DISSEMINATION

Lokayan Bulletin: This will begin operation in June 1981 and will be issued each month. It will serve the function of informing everybody associated with Lokayan of any activity taking place that month.

The bulletin will also report on issues and concerns of relevance to Lokayan objectives; it will reproduce ideas from other journals, in India or abroad. It will also carry Lokayan participants' comments on the various activities taking place in different parts of the country. Summaries of material generated at Lokayan meetings and of Lokayan oriented books and articles will also find a place.

It may be possible that the bulletin may turn later into a journal of some sorts, but the discussion at the steering group meeting was inconclusive. A strong point was made to work with existing journals and strengthen these.

Lokayan Inter-change: This will be put into effect this year. The idea is to facilitate the exchange of activists from one organization to another so that better cross sharing and observation of other peoples' experiences can be held. The exchange programme may be for a week or month or even longer.

Some proposals have been made, but if any activist would like to leave his set up for a while and see how another similar group somewhere else in the country is functioning, he or she is welcome to write in to D.L. Sheth at Lokayan office in Delhi providing details on the proposed interchange.

Lokayan Exchange of Ideas and Information: Papers significant to the work of those at the grassroots, case studies and other relevant commentaries will be sent out to those interested. This will be mainly through pamphlets. To save cost, initially a list of items will be sent out indicating sources (in many case the Lokayan office) and brief description. On hearing from you the items you would like to have, these will be sent out. In some cases there will be a cost for a particular item.

We give a lot of importance to this Exchange and would in particular welcome papers, notes and comments from you which you would like to share with the Lokayan community. We urge you to do this.

Commissioned Papers and Studies: People qualified either through study or intense experience will be invited to prepare special papers on Lokayan related issues for circulation through Lokayan Exchange. The following people are currently working on such problems: e.g.

- | | | |
|--------|--|---------------------|
| (i) | On Centralization and Decentralization | Rajni Kothari |
| (ii) | Agents-Agencies of Transformation | Kishore Saint |
| (iii) | Micromovements: Problems and Prospects | D.L. Sheth |
| (iv) | Relevance of Gandhi | Sunil Sahasrabudhey |
| (v) | Development Schemes and the People | Vasant Deshpande |
| (vi) | Ecological Movements and the Problems of Survival for the Rural Poor | Claude Alvares |
| (vii) | The Farmers' Agitation in Maharashtra | Y.D. Phadke |
| (viii) | The Future of Voluntary Action | Dev Dutt |
| (ix) | The Caste-war in Gujarat | Ghanshyam Shah |
| (x) | The Assam Movement | Sanjiv Barua |

This list is based on firm commitments made. We are contacting others for similar contributions and will report on them in the next Bulletin.

C. RESEARCH

Lokayan is not a research sponsoring organization. The research component of Lokayan is conceived only as inputs to dialogues and dissemination activities. It can, therefore undertake and facilitate only very low budget, quick, participatory research, preferably by the activists themselves on the basis of the felt need of the activists. The Lokayan group in any particular state will therefore decide about such unconventional research in the light of the issues raised in various regional dialogues and colloquia, and prepare specific proposals.

The general guideline is that the research proposal must be related to ongoing Lokayan activity in the state, in the group, or to any of the colloquia. The main idea is to fill gaps in our knowledge in the process of confronting real issues; not "research" in the conventional academic sense.

The following areas of research, for instance, have been suggested by action groups in Bihar and Gujarat:

1. Political Geography of Struggles in Bihar
2. Pattern of Land Transfer in Some Bihar Villages
3. Access to Opportunities for Scheduled Castes, Tribes and other Deprived Groups in Gujarat:
 - (i) Employment in Organized Sector
 - (ii) Health and Education

N60

LOKAYAN : Dialogue of the People

Project on Democratic and Decentralized Development
(Sponsored by the Centre for the study of Developing Societies)

Lokayan, a project for the 1980's, is conceived as a response on the part of concerned intellectuals, activists and opinion-makers to the national and international situation facing us in the 1980's. This situation arises out of:

- a) a development and planning process that has produced a world of extreme dualism and deprivation, with massive increases in absolute poverty and marginalisation of millions of human beings, to a large extent because of the prevailing thinking on development,
- b) a model of science and technology that has undermined the autonomy and dignity of diverse peoples, their sources of sustenance, their community organisations and their traditions of mutual help and self-reliance,
- c) a political process that has centralised power, undermined democratic institutions, led to highly manipulative forms of populist rhetoric, devalued moral standards and norms in public life, and through all this, made the state an instrument of vested interests and,

- d) an international system based on corporate capitalism, superpower penetration, cultural homogenization and militarization of major regions of the world, each of these reinforcing centralized structures of elite dominance and mass manipulation and repression in individual societies.

Against these powerful structural and cultural forces which threaten to undermine democratic institutions and the self-reliance of peoples there are also some rather far-reaching developments of a positive kind of work which need to be identified, strengthened and consolidated.

Among these are:

- a) A far-reaching process of mass awakening, challenging age-old hegemonies, asserting the democratic rights of hitherto underprivileged people, and willing to join battle against sources of dominance and exploitation,
- b) a cognate process of social and political consciousness among some sections of the educated classes who are willing to question earlier assumptions about development, are engaged in a variety of grass-roots experiments along alternative modes of social and economic organisation, and are willing to join forces with the underprivileged in their battle against vested interests,
- c) a growing realization among a section of the intelligentsia and the opinion-makers of both the grave distortions that have set into the institutional framework of the Indian state over the last decade as well as

- of the basic weakness that were inherent in the original model of Indian democracy, planning, education and administration,
- d) a heightened sense of impending breakdown of the "system" that is widely shared and the consequences of which can strike at the roots of our democracy and at all efforts to create a just and humane society and,
 - e) a related feeling that is also growing, including among sections of political parties and the administration, that the existing political organizations have shown serious limitations in moving towards a new democratic crystallization and that there is need to draw upon a wide array of activists outside the usual political and governmental framework - in voluntary institutions, in new experiments at the grass-roots and in local and regional movements for social transformation and dignity.

Lokeyan is based on the belief that both course-corrections and alternative modes of social action can be built by drawing upon the latter set of forces. It seeks to do this by engaging the various elements identified above - intellectuals, grass-roots activists, voluntary organizations and opinion-makers at various levels and political and administrative cadres - in a series of dialogues in various regional contexts as well as across regions on major issue areas, backed by the necessary input of information and analyses, and moving step by step towards a new crystallization of opinion around specific proposals for action and implementation.

Lokayan will also organize similar dialogues with movement groups in neighbouring countries of South and Southeast Asia as well as other Third World countries and prepare the basis for a larger international consultation on the global context of the present crisis.

Lokayan will have a research wing which will engage in dialogues with a cross-section of the people in various regions with a view to bringing the thinking, values and aspirations of our people as inputs into the dialogues among activists and opinion-makers.

Lokayan will also put out and circulate as widely as possible the results of all these activities, as well as opinions and positions that the participants in the project would like to offer, so that once again step by step a new ideological crystallization that is sensitive to the specific situation facing us in the coming decade emerges and provides a basis for action at various levels and in various fields.

Finally, and this follows from all that is said above, Lokayan would like to contribute to ending the isolation and fragmentation that divides the various centres of creative work and to foster cohesion and unity in the ranks of those who would like to act together but are, for various reasons, unable to do so. From this may emerge a larger national movement.

- 1. 'People'
- 2. Value system
- 3. Parity as 'people'

Rajni Kothari

<u>Crisis</u>	i) International level	i) Culture
	ii) & in toises	ii) Politics
	iii) National level	iii) Science
	iv) & in Society	

crisis of change
 Status quo forces
 defending & back lash
 (Academics)
 Alienation of Intellectuals
 and Activists
 Brainwashing of
 'Masses' in needs etc

In last 10 years in India approx 100m educated elite have become activists!!

LOKAYAN

a project of the centre for the study of developing societies

Exchange Building
13 Alipur Road Delhi 110054
Telephone: 223940

AN OVERDUE LETTER TO ALL THOSE IN THE LOKAYAN NETWORK

The Lokayan Bulletin, scheduled to appear in June, 1980, will appear in the third week of July, 1980.

I was to take charge of the Bulletin but got stuck in my village in Goa longer than planned due to a campaign initiated against the fair-price dealer in the village who was not giving the people their rations. The campaign ended successfully on the 20th of June when the dealer's license was suspended and some 4,000 people received their rations for the first time in a new shop.

So much for the delay.

Lokayan meetings are carrying on all over the country; the bulletin will carry news about future meetings and reports of the meetings held upto July, 1981.

We are also carrying an "Access" section, in which readers will come to know about interesting papers, reports, studies, etc. generated by people both within and outside the Lokayan network.

The Research-cum-Documentation centre has also begun functioning and we will try to get you information on any written or published material you may require in relation to your work.

Always get in touch with us at the address above.

Claude Alvares
LOKAYAN, DELHI

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NC10-74

LIST OF PARTICIPANTS - LOKAYAN IN KARNATAKA

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7. Ravi Narayan	St. John's Medical College Bangalore 560 034
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15. CR Chandrashekar	Lecturer, Department of Psychiatry NIMHANS, Bangalore 29
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25.SN Nagarajan	20/5th East Cross Road Katpadi Townsnip, Tamil Nadu
26.M Shadaksnararadhya	484-C, 33rd Cross, 9th Main 4th Block, Jayanagar Bangalore - 560 056
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28.M Shivananjaiah	Kootagal, Ramanagaram Taluk Bangalore District
29.R Puttaramaiah	Kootagal, Ramanagaram Taluk Bangalore District
30.Mrs.Vanaja Ramaprasad	Indian Institute of Management Bangalore 560 027
31.Rajani Kothari	CSDS, Delhi
32.DL Sheth	CSDS, Delhi
33.Claude Alvares	RUSTIC, Thane, Velpoi-GOA
34.G Narendranath	CSDS, Delhi
35.J Bandyopadhyay	Indian Institute of Management Bangalore 560 027

Individuals interested in Lokayan but could not participate
in the meeting:

Name	Address
1. Prof.Madhav Gadgil	Ecologist Center for Theoretical Studies Indian Institute of Science Bangalore - 560 012
2. Dr.PK Mishra	Regional Director Anthropological Survey of India Paparam House, Jayalakshmiapuram Mysore
3. Mr.Ullas Karanth	263, 16th Main, Mysore 9
4. Mr.Vinod Shanbog	Indian Institute of Management Bangalore 560 027
5. V Balasubramaniam	Director Command Area Project Ghata Prabha Project Gulburga
6. Prof.Vinod Vyasulu	Indian Institute of Management Bangalore 560 027
7. Valerian Rodriques	C/o Sheila R Rebello Glenmore, Palnir Mangalore 575 001
8. Mr.RL Kapur	Department of Psychiatry NIMANS, Hoosur Road, B'lore 27
9. Dr.DK Subramaniam	Indian Institute of Science Bangalore 560 012

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REPORT OF THE EXPLORATORY MEETING OF LOKAYAN IN KARNATAKA

The exploratory meeting of Lokayan in Karnataka was held on 21st May 1981. Dr. Rajani Kothari of CSDS explained broadly the aims and perspectives of Lokayan Project. After good amount of discussion it was decided that given the presence of a big chunk of intellectual activists and few representatives from voluntary agencies at the meeting lokayan will more fruitfully address itself to thematic issues such as science and technology, ecology and environment, land relations, politics of health, etc., that are not only relevant to activity in Karnataka but also to the colloquium at the national level. It was also resolved that more efforts be made to involve activists groups and a beginning is planned by meeting groups in the Belgaum area and Mangalore area. It was anticipated that for dialogues to be meaningful for activists, such selected issues should be taken up which are complementary to their organisational activity. To this extent the activists at the gross-root level may request few research groups to work on specific issues selected by them which would provide support to the ongoing struggles. Examples of such issues which were identified are political geography of struggles, occupation health of powerloom workers etc.,

The research activists in Karnataka were already involved in working on problems of relevance to people. These research activists could be consolidated by holding thematic workshops. One such workshop could be on the exploitation of the rural by the non-rural. The venue for this proposed workshop is Southern Mysore District.

The methodology for identifying and solving issues was also highly discussed. The summary was that there should be no more meetings to discuss just the lokayan project as such. The shape lokayan is to take in Karnataka is expected to get clarified through more focussed dialogues. The dialogues, workshops etc., are conceived of at two levels - one with full autonomy of a local activist groups with primary participation and decisions being made by such activists at regional level. Such decisions include what issues will be discussed, who will participate, what will be communicated to the lokayan net work etc. The second level being primarily thematic seminars or workshops will lend themselves in less selective participation and communication. The possible workshops and the convenors are given below :

<u>Workshops</u>	<u>Convenors</u>
1. Politics of Health	Dr. Ravi Narayan
2. Science and Technology	Dr. Vandana Shiva
3. Rural and Non-rural divide. (including issues of ecology)	Prof. B.V.Krishnamurthy.

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Themes and Issues Discussed with Dr. Raini Kothari
Regarding Future Lokayan Activities in
Karnataka

Date: July 13, 1981

The planning of Lokayan activities in Karnataka during the coming one year was discussed in Bangalore in the presence of Dr. Rajni Kothari. The general weakness of Lokayan linkages in Karnataka with action groups is to be removed by intensive tour and discussion with these groups. For this purpose regional dialogues are to be organised in Belgaum and Mangalore regions in September and November 1981. Sri ST Somashekara Reddy will organise these meetings. The general strength of the Lokayan contacts in Karnataka are to be utilized in three national level dialogues to be organised by the Lokayan in Karnataka. The topics for these three dialogues are as follows:

- a) Exploitation of Rural Resources by the Urban Complex,
- b) Political Economy of Science and Technology in India today,
- c) Organisation of Alternate Health Strategy for India.

The first national dialogue is planned during Dec.12-13, 1981, in Nanjangud and Dr. B.V. Krishnamurthy will organise it. Issues on this theme will be discussed in the background of micro-level studies already completed. The topics for these studies will be like deterioration and liquidation of rural resource base, agricultural pricing, impact of sericulture social forestry, dairy development, irrigation schemes etc., on the rural resource endowment and the livelihood of the poorer people. The second national dialogue is planned during January - April 1982 through a series of exchange of ideas through written communication ending in a final discussion and meeting, the dates for which will be fixed

in due course of time. This will be organised by Dr.V Shiva. The issues to be focussed on are those about which debate has not taken place in India, (for example, nuclear technology) or those that increase the availability of new commodities while eroding the resource base for survival of a large number of marginalised people (for example land use for industrial purposes and luxury goods production). While the detailed case studies will provide the background for the dialogues it is expected that this would throw light on the general debates on the organisation of science and technology, on modes of knowing, on the role of foreign technology and issues of technology transfer. The third dialogue on alternate health strategy will be held during April-May 1982 and will be organised by Dr.Ravi Narayan and Mrs.Vanaja Ramprasad. This dialogue will deal with the development of indigenous resource base for health care, food policy and health care and occupation and environment induced ill-health. Each coordinator will initiate the formation of a group of 5 or 6 interested persons to take up the planning and organisation of the dialogues. Lokayan participants are invited to send suggestions and take up generation of materials for the dialogues and write to me in this respect.

J. BANDYOPADHYAY

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Some loud thinking for an approach to conduct it.

NGOs (or Voluntary Organisations[VO], as some of them insist on calling themselves - to distinguish themselves from private commercial organisations which, also, in a way, are non-government by status and therefore NGOs) come into existence because (they strongly feel) that something needs to be done to harness "progress" of the society in a meaningful and appropriate manner. "Something critical is wrong! Something critical is lacking! Something critical is sidelined! Some sections of society are wronged or neglected or cheated and something needs to be done to address these issues". These (and other compelling) issues trigger initiation of VOs

In many ways these VOs are self-appointed and are simultaneously 'independent' (in being self-appointed) and yet answerable to society (which is their *raison-d'être*). They are also answerable to the society and to themselves to ensure that their practices and endeavour moves appropriately in the direction towards 'ideal' society (they proclaim to cherish) and also the *values* generally attributable to *humane society* e.g. *secularism, egalitarianism, pluralism, transparency, honesty, and most importantly humane interactions.*

VOs use monetary, human and other resources (of the society) in their "social" *entrepreneurship*. These resources are *tools* and tools can be 'used', 'mis-used' and 'abused'. In any enterprise, the function and (with it), the importance of audit is self-evident

1. Fiscal audit

Mandatory (legal) requirements call for fiscal (and monetary) accounting and fiscal (and monetary) audits. Fiscal audit has the longest history and have continuously developed into more and more sophisticated exercises. The important feature of this type of audit is that it is more or less standardised and universally accepted. Because of this reason it is also relatively easy to conduct.

Unfortunately, with its sophistication, fiscal accounting practice(s) has (have) also carved out ingenious methods for 'hiding' / or camouflaging / or colouring fiscal picture. Auditor's work (in this area) is to 'monitor' 'access' and "point out" variances in the fiscal picture and to ensure that 'legal requirements are complied with before certification or to give 'qualified' certification. Audited report may not be 'transparent'. In this case the auditor is not expected

to 'penalise' In fiscal audits, the auditor merely checks, monitors, reports findings and makes qualified certifications

2. Management audit

The next in line has been the management audit. With important strides in techniques of management (of resources and people), management accounting and management audit has grown in importance and harnessed in practice. The area has been nurtured and developed mainly to usher in 'efficiency' and 'effectiveness' and navigation towards the goals set.

There are many important tools and concepts that have been generated through the development of management science (and art) but the most important for the purpose of the discussion here is the concept of 'optimal'

"Optimal". We use the word 'optimal' to distinguish from the word 'minimal' / 'maximal' / 'average'. To my mind "optimal" means that which "appropriate with holistic considerations". (What is *optimal* keeps changing from time to time with changes in the situation). It takes into under its wings considerations of (i) economically sustainable, & (ii) harnessing of resource e.g. fiscal, time, effort, personal and personnel etc., on the one hand and creation of space and opportunities for nurture, growth and development of individuals and Organisation.

3. Social Audit

I do not know if the term 'Social Audit' is precisely defined. Which is good for now because it gives one a lee way to define it as one pleases. I would define it as auditing the existence (and performance of Organisation / individual) in terms of meaningful value to the society and its 'idealised' future.

What would that include. I do not know for sure, but for brain storming I am enlisting some 'heads' and elaborating on these wherever I can. (See below)

• Worthiness Indices

• Investment worthiness index

- In an Organisation like CEHAT the funders invest money, the staff its time and effort and the peer Organisations their 'concern and support' (whatever that means). To each of these segments, a repeat of investment would be reason enough to signal *an increment* in 'worthiness' Again the more investors would mean a signal for *greater perceived worthiness by that investor segment*. A scale would be drawn out based on this 'repeated'

or continued investment. A scale could also be drawn out based on the number of such investors. Larger the base, the larger would be the perceived worthiness to that segment. Based on the score of each of these a "Worthiness Index" (for this segment) could be constructed. This index could be from the investor's angle. Likewise there could be those from the point of view of (1) social action angle (which could be sub-divided into sections as I have tried to list below.

- Social action angle

- Support to existing social action
- Research for new avenues for social action
- Lobbying facilitation
- Academia facilitation / support

- Debt : Equity ratio (A little diversion for the moment)

This is a thumb rule popular within the Corporate circles. "If the Share-holders are willing to invest 'x' amount of funds (i.e. investment) then the 'lenders' would brave a risk of '2x' and all this '3x' would be worthwhile, if the product of the enterprise is valued at least '300x'. Perhaps if one is able to give 'value' representations to the efforts (and time) put in by the Organisation in terms of 'money' (That is already done because the Organisation pays 'salary' where the notion is based on converting effort into 'money' - even if this is Hobson's choice. The difficulty would be to set values (in monetary terms) to product of enterprise.

- Honesty index

It will take some time and effort to develop on this. I have put it here for brain-storming exercise.

- Transparency index

The term "Transparency" is well known and abundantly used. And yet, I suspect everyone's notion of *transparency* is slightly (and sometimes widely) different. Thankfully across the board there is a common consensus that the greater the transparency between the interacting entities the better it is.

I shall therefore qualify what I presume transparency means in the context of Organisational behaviour. Used in the context of Organisational behaviour, it entails that entities interacting "with" and "within" the Organisation know (or have access to) information that is (or can be) relevant to the interacting entity. Does this mean everything that goes on within the Organisation is *out on display*? I think not. There are a number of matters that need to be shielded from exposure on ethical grounds (e.g. confidentiality of the personal working

within the Organisation and many such matters) or on grounds of vulnerability to competition (commercial grounds), but transparency demands that these areas be demarcated, notified to the entities interacting and be substantiated with appropriate explanation (particularly the ethical merits for such non-disclosures). The commercial (or political) shields against disclosures must also be spelled out with adequate explanations. *The more the disclosure the more Open would be the Organisation. One could work out a scale for Openness of the Organisation based on this concept.*

Likewise, there could be non-disclosures scoring also. Positive scoring for ethically appropriate to null score for commercially / politically appropriate to negative for unacceptable reasons. (++++ / +++ / ++ / + / 0 / - / -- / --- / ----) Based on the **Openness score** (0 % to 100%) and the **Non-disclosure score** an *index of transparency can be worked out.*

CEHAT is (I am told) planning to have a 'web page' on the internet. On the web page, it is common to have a sub-site titled "about us", In this 'about us' what is the site visitor able to access information (even if that calls for a payment of a fair fee) *about CEHAT* would give a degree of "Openness" and if properly extended transparency of the Organisation.

- Fairness index

1. Is the Organisation fair to employees
2. Is the Organisation fair to funders
3. To the society it uses for its work (e.g. community in field research)
4. Is the Organisation fair to the society in which it operates (country)

- Equality index

To be developed

- Sensibility index

To be developed.

- Reference index / Reference score (no. of citations of research products)

CEHAT is a research Organisation It publishes papers and other publications which are to be referred to and quoted. Based on the density(?) of citations a score can be constructed.

- New approach index :

- Different positions > common goals (Hospital accreditation)

In Hospital accreditation programme - a new approach to zero-in segments from varied "positions" to common acceptable and workable level is - to my mind an innovation - value that could be constructed for 'worthiness index.

- Universal publication (on the internet) access to beat plagiarism? (Web page) (Floppy) (data publication in Journals)

This is yet another innovation to defeat copy-right madness. This 'value' could be subjected to 'scoring'

- Outreach accessibility

To be worked out.

- Internal democracy - How much? How effective exercised? How fruitful in nurturing internal 'pluralism' A score could be devised

- Interdependence - support index

CEHAT has liased with a number of Organisations (programmes) - complimentary / and supportive functions for a common goal. These inter-responsiveness could be subjected to a value score.

- Optimisation index (?)

To be developed.

- Ripple (meaningfulness) effect index

- Immediate next group > next immediate group > so on. Each Organisation builds its ethos. The founding members (are presumed to imbibe this ethos *maximally*). The next proximal segment (say, the staff) is expected to be influenced next and so on. For instance practising doctors (who founded the Forum for Medical Ethics FMES) are expected to *fully contribute to the ethos of FMES*. The next proximal groups is expected to be influenced more preferentially in relation to the distal groups. Audits could aim at exploring the reality of this presumption.

- Personnel growth and development index

(In house poll Entrance poll / Exit poll) The entering staff and the exiting staff of the Organisation have their 'picture' of the worthiness of the Organisation. Some times this is coloured by personal fancies or prejudices. These prejudices or fancies are at their high point immediately (on entering) or (on leaving). Some Organisations (or their representative) try and evaluate the perceptions of these segments *after a cooling period, say of 6-months*. This score (it is believed) is useful..

- Intra-Organisation personality gradient. - Space score / involvement score / 'belonging' score

- In house value nurture index - ethics-ethos / social justice index / empathy index / open-mindedness index
- There could be more areas that could be included, with further work in this area.

One method of scoring

(Many of these indices are *intangible* in character. It is difficult to make measured scoring. The approach adopted in sports like *gymnastics or figure skating* is that there are 6, 8, or 10 evaluators. They record their instant score. The highest and the lowest scores are weeded out and an average of the rest is drawn out for arriving at score of that individual).

1. 10 evaluators to cover the range of proximity levels (very close to very distant). Evaluators who are close to Organisation and those which are not close, form a team of evaluators.
2. On each index organise score gradient (highest to lowest) Leave out the highest and the lowest and add the rest and divide by 10 (or eight) to get score for each. It is expected that scoring of individual evaluators follows a (U) curve. If it happens to be otherwise the evaluators need to be changed -
- 3.
4. Organise indexes score wise and divide the range into 3 components The highest segment need to be sustained and middle segment needs to be fortified and the lowest needs to be urgently addressed to for improvement.
5. There are some indices which may need monitoring throughout Some may need to be moderated on the basis of age of the project. Some based on the category of the project. Some through correspondence. Some through personal interview
6. Grading of project vis-à-vis meaningfulness
 - to social action
 - to academia
 - to lobbying value
 - to peer Organisations
7. Slippery slopes and Iceberg technique.
It is important to be aware of areas with slippery slopes and Iceberg technique could be harnessed to investigate these areas. Some such areas that come to my mind are:
 - Asset-building - an exercise for sustenance and necessity or for ego and avarice.

Anusandhan

A note for (potential) Social Accountability Group (SAG) members for CEIAT.

Relevant History

Anusandhan Trust was envisaged and formed in 1991. Though, the thinking then was to engage in rigorous research in the areas of health - (research, particularly from the pro-people (particularly the disadvantaged) perspective) - there was a clear understanding that the outcome of research should make enabling environment for social action. Also, (additionally) (it was conceived) that it was important (where existing social action was not evident) to research and establish data that could lead to initiating social action.

To Anusandhan, it was clear that all pro-people work was important and restricting itself to areas of research would not suffice and hence whilst drawing the Trust Deed a wide spectrum of possible areas to work in were included. It was envisaged that initially there could be a centre for research, but if the need arose, Anusandhan would initiate other centres as well. CEHAT (Centre for Enquiry into Health and Allied Themes) was started some three years later and is engaged in research and action in areas related to health. Over the past six years CEHAT has grown speedily.

Whilst initiating its endeavour, ANUSANDHAN pledged itself to the values of (i) transparency (ii) honesty, (iii) openness, (iv) democratic functioning, (v) collective governance, (vi) constantly improving standards for quality output and (vii) social accountability in all its units. When CEHAT was started, structures for implementing these values were gradually put in place.

The Trust Board of Anusandhan - since the very beginning - realised that merely *constructing* structures was not enough to ensure their effective purposes. Anusandhan believes that just as featuring of financial audit report is mandatory in a company's report to the public, social audit report must also be a responsibility of an organisation in its report to the society in which and for which it exists. Nonetheless, Anusandhan also is alive to the ground realities. While norms for financial audit are tangible and quantifiable and by and large universally accepted, those for social audit are not yet sufficiently well developed. Largely, this is because of three reasons viz. (i) organisations themselves have not laid enough priorities and efforts in developing these aspects (ii) there are no existing paradigms on setting up social audit procedures and (iii) outcomes relevant to social benefits & harms are difficult, if not impossible to quantify and measure.

Rather than wait until such procedures are **set up**, Anusandhan thought it best to subject its 'efforts' to social accountability. It was envisaged to set up a Social Accountability Group (SAG) of persons with integrity, sensibilities and ability to critically review *all that went into the work of its centre and along*

with it the output of its work. It would be mandatory to include (attach) report of SAG along with the Annual Report of that year. As response to SAG report. Anusandhan would carry (in its next annual report) the action taken report on the recommendations of the SAG report. This way Anusandhan would have the benefit of critically evaluated appraisal for improving its own endeavour on the one hand and would serve to social accountability report before the society it aims to work for, by making it accessible to anyone who requires it and requests for the report. In time, perhaps, parameters (to build up a system) for social audit would (may) also emerge.

In 1994 (check the year / date), the first SAG - comprising of Dr. Neera Desai, Dr.S.K.Pandya, Dr.Ashwin Patel, Dr. S L Shetty & Dr Ravindra Sonan was constituted and served until now (a tenure of 5 years). A worthy exercise was an outcome of this SAG. But this was the first SAG and Anusandhan requested this SAG to assess the Trust's centre in the way the SAG deemed it fit. For this purpose, CEHAT provided extensive material that was generated in the centre (e.g. all papers / reports published and unpublished, minutes of the Trust Board Meetings, the Staff meetings, rules & regulations & salary structure of CEHAT, etc.).

Reviewing the exercise of SAG now, the Trust now feels that specific & critical evaluation of the Centre (from SAG) in important areas would be helpful to the Trust and the Centre for development and direction in which the Centre moves. This note attempts to list out these areas and also suggest procedures for interactions between the Trust, the Centre and SAG.

CEHAT's working structure

1. At present, CEHAT has offices in Mumbai & Pune and other field offices in Maharashtra and MP
2. The Centre has as its chief administrator the Co-ordinator. He / She has duties & responsibilities towards (a) the Trust, (b) the administrative wing (accounts / personnel etc.), the research wing, the external contacts. He / she is authorised to depute anyone to this work. In addition, the Co-ordinator has his / her own research responsibilities on the Research Projects he / she is involved in.
3. Wage structure and Rules and Regulations are written down and are available for anyone (even outsider) who asks for a copy. A new employee is furnished with these. These could serve to foster transparency. Whenever, revisions in the wage structure are made, a meeting with staff is organised and the subject is thrown open to debate.
4. In order to nurture collectivism, democratic practices and effective space for communication within personnel and to evolve leadership qualities within the staff, the Centre has instituted a Working Group (WG). WG has elected representatives from both the Mumbai and Pune offices. The WG meets once a month. The Co-ordinator is an ex-officio member of the WG. Expenses (travelling etc.) are borne by the Centre. Elections to the WG are held every

- year and any member of the staff is eligible for this. The tenure of the member is 2 years with one-third retiring each year. Care is, however, taken to ensure that both the Mumbai & the Pune offices are represented on WG. Work on the WG entails responsibilities in addition to the work that the individual on the WG has. However, for this additional work the members do not get any allowance. This is made explicit to the individuals on the WG.
5. In addition to the WG meetings Staff Meetings are held twice a year. These are organised as residential meetings at some resort that is both convenient and economical. The agenda for such meetings try and incorporate presentations of the work done by the staff, changes in administrative / accounting as also the hurdles and difficulties in the procedures etc. And any other personnel matter. Often the agenda tries to include a lecture from someone outside the Centre or a workshop. These meetings try to provide space for the staff to have a general awareness of the status (as also the difficulties, challenges etc.) of the work of other members of the staff. It also can (and hopefully does) provide space for harmonising personnel matters.
 6. The Centre has put in place the Grievance Redressal Structure (GRS). This is currently under review.
 7. The financial accounting and reporting is the responsibility of the accounts wing and Coordinator heads this wing. Chartered Accounting Firm is entrusted to oversee and certify the financial accounting. This accounting is done on the half yearly basis but the certification of accounts by the Chartered Accounting Firm is only done after the financial year ends. The Centre has an FCRA account and accounting for this purpose also forms the part of the duties of the accounts wing.
 8. Research Projects are submitted by the Centre for funding. These projects are drawn out by the Principle Investigator (PI) and discussed within the staff and the WG. For every research project (involving primary data collection) setting up of Ethics Committee (EC) is mandatory. This EC reviews the work at the beginning (planning stage), intermediate stage and final stage. As a procedural requirement all research and action work is subjected to a peer review at various stages and the work discussed threadbare. Copies of publication of these works (and any other publication brought out by the Centre) is sent to SAG members.
 9. The Trust Board sends the minutes of its meetings to the SAG. CEHAT sends the minutes of the Staff meetings to SAG and the Trust Board Members. CEHAT also sends the minutes of GRS to SAG members and the Trust Board.
 10. The Trust Board Members and the SAG members are encouraged to meet the staff.

Trust Board and the constitution of new SAG.

Trust Board of Anusandhan has laid great importance to the report of SAG and its (SAG's) report along with the ATR will be a part of Anusandhan's Annual Report this year. Learning from the experience, the

Trust Board recommended some inputs to address the issue. For one, it has to facilitate the co-ordination between SAG and the Trust Board on the one hand and to make Trust's requirement written and itemised for facilitating SAG report. This note is for that purpose.

Anusandhan Trust seeks to have SAG opinion /evaluation / recommendations on the following areas:

- On meeting core objectives of CEHAT
- On transparency of CEHAT's work within the Centre and with the outside environment.
- On Worthiness of the output of CEHAT - preferably with respect to individual projects and administration
- On honouring ethical concerns
- On the aspect of CEHAT's provision of space for nurturing excellence and leadership qualities of individuals on the Staff.
- On CEHAT's interaction with other Organisations
- On the space and nurturing of democracy and collective functioning within the Centre and between Trust Board and Centre
- On CEHAT's growth and development
- On the Grievance Redressal mechanism and functioning; and effectiveness of it.
- On the quality of research and shortfall in the area
- Other areas that SAG may think pertinent and important.

Anusandhan believes that with a written request to SAG, it may facilitate the SAG to include the items in its report to the Trust on the one hand and to the Public on the other. It will be a binding for Anusandhan Trust to publish (as attachment to its own Report) the SAG report and to state its response to SAG report in form of ATR and what is not taken up for action with explanation to the Public.

Facilitating the functioning of SAG.

For facilitating the functioning of SAG, CEHAT had been furnishing to SAG (on a regular basis) (a) reports of the research work published and unpublished (b) the minutes of Staff Meeting and any request that SAG makes. The minutes of WG are not sent (because these take place every month and are mainly relevant to the staff co-ordination) (check if this is correct) but if the SAG makes a request these also can be sent to members of SAG. The Trust Board furnishes (on regular basis) the minutes of the deliberations at Trust Board meetings.

CEHAT helps SAG in organising venues for SAG meeting and re-imburses the expenses incurred for travelling and organises hospitality. Anusandhan Trust has now resolved the ethical hurdle of making allowance payment to members of SAG. Allowance for the SAG members for the days of meeting will be borne by Anusandhan Trust - not from CEHAT's funds. Also to facilitate administrative work of the SAG, - particularly in the 3rd year (when the written report of the SAG is sought) the Trust will provide

funds for a secretariat (of one or two persons) that the SAG may like to set up. The Trust urges SAG to appoint a Chairperson to co-ordinate its activities and to facilitate liaison between Co-ordinator CEHAT and Managing Trustee Anusandhan and SAG.

This note is for preparing a foreground to initiate the new SAG. It is hoped that in the first meeting between SAG members, Trust Board Members and Co-ordinator CEHAT a complete protocol will emerge.

Anil Pilgaokar, cJuly 2000

Ravi Duggal, cAugust 2000, minor modifications

Following section added by Ravi Duggal

Modalities of SAG

It is suggested that the SAG should have five members. These members should be sensitive to social research and action and must have made some significant contribution in it. They will select a Convenor from amongst themselves. The tenure of the SAG would be for three years, at the end of which a social audit report will be produced.

The SAG will get all secretarial assistance needed by them from CEHAT. CEHAT will provide SAG members all documentation, reports, papers, minutes etc.. to members once every quarter for review of work. The SAG should meet once a year to take stock of the work of CEHAT and discuss amongst themselves. Also they should meet and hold discussions with all staff members at this meeting. The SAG members may choose to review the work of CEHAT selectively as per their area of interest etc.. This the SAG members must decide at their first meeting. At this meeting they must work out how they would like to structure their working and distribute responsibilities and the process of review to be followed etc..

At the end of each year a brief report after their annual meeting must be sent to the Trustees. The members are also free to send feedback to the Trustees as and when they desire. At the end of three years the SAG should carry out a formal social audit for which Anusandhan Trust will provide resources to set up a Secretariat with an anchor person of the SAG's choice, if such a person is necessary. Once the social audit report is ready it will be presented to the Trustees at a meeting and discussed. Once it is finalised the SAG report will be made public. The Coordinator and Managing Trustee will subsequently prepare an Action Taken Report and both these will be published in the next Annual Report of CEHAT / AT.

Ravi Duggal

24th Oct. 2000