

Jan Satyagrah Zindabad



Ramesh Sharma

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This book is dedicated to the satyagrahis of Jan Satyagrah, who laid down their lives for success of this movement, whose courage, dedication and participation will always be an inspiration for all of us.

... Dedicated to lakhs of people, with the support of whose fearless expression, we have been able to make the society and the government realize their responsibilities and make Jan Satyagrah a successful and meaningful historical movement.

... Dedicated to lakhs of people, who, as vehicles of this struggle for rights of an aware society, are committed to pass on this responsibility to the next generation.

Jan Satyagrah Zindabad

Internalizing the feeling of *Janani janmbhumishcha swargadapi gariyasi*, I always wondered what should be the meaning of motherland-- a land where we were born? Or, a land which nourishes us? Or, a land where we will be finally interred after death? Or, anything else? In the changing era of neocolonialism, we neither retained a sense of motherland, nor were there circumstances to arouse that sense. Then, with absence of feelings about motherland, pride of being a native began breaking every day. Then, in people without motherland, like me, there was neither any desire left to connect with political powers, nor was there any effort.

Failure of the country to awaken in lakhs of people like me a feeling of pride for belonging to this country has been the history of this large democracy. For this reason, meaning of the nation became subject to personal interpretations. Divided along the lines of languages and geography, this was not a country but a colony... with increasing cracks along caste and class lines, with new Laxman Rekhas (dividing boundary lines) emerging to separate the exploiter from the exploited... with people searching for their standing amid society and the government, tens of millions of people who did not know the meaning of motherland and nation.

Challenges of satyagrah started from this very point when millions of deprived people were motivated to wrest their rights from the system and empowered to do so. Today all these people are coming out of margins because they need to (re)acquire their land rights and conscience to be able to call this country as their own. They have come out to write a new text of right, rights and realities, with such a sense of self confidence that Satyagrah alone will be the medium to get to the motherland and karmabhoomi (the land where one works) ... where victory is certain, because satya (truth) and satyagrah are invincible.

Ramesh Sharma



Message

Today people's movements in India have come to be regarded as symbols of opposition. There was a challenge before us to make it possible for Jan Satyagrah to become a campaign for 'building society and leadership', a movement which is much more than just a vehicle to achieve demands. In Ekta Parishad, all of us agree that as a people's organization, our responsibility is also to prepare a new generation of leadership for future movements. Thus, I consider emergence of new generation of public leaders during Jan Satyagrah, is much more important success than promises made by the government.

In the first leg of Jan Satyagrah, manifestation and extent of the power of people's organization, which had been gained by linking hundreds of social organizations and movements, forced the government to accept demands of satyagrahis. With this accomplishment, we have completed only the first phase of Jan Satyagrah by getting recognition for 'Water, Forest and Land' rights of millions of deprived people. In coming days, we will need to launch satyagrah after satyagrah with full organized power and moral courage of non-violence movements against the structural violence, so that all of us together may realize our dream of establishing a society based on justice and rooted in equality. For this purpose, we will have to be ready with new responsibilities, to climb one more step of success.

I believe that this book, which is based on memories of Jan Satyagrah, will help to comprehend the double responsibility of being an Indian and a World citizen, and inspire crores of people in India and abroad to stand for the rights of the deprived.

Jai Jagat

Rajgopal P.V.
Chairman, Ekta Parishad



Enduring Satyagrah

Yaksha Prashna – the meaningful and inspiring thoughts about life and spirituality presented in an episode of Mahabharata, have timeless and universal relevance. Without knowing and recognizing these, one can neither empathize with majority of toiling labourers, landless and marginal farmers for their pain and sorrow, nor can one become a partner in their centuries-old struggle for rights. In fact, the history of India is also the history of our basic failures due to which, in spite of our independence, our indigenous dreams could not form or dictate our history. The earnestness, with which our father of the nation along with teeming poor masses tried to mould India, was weakened every day with every new plan by wiseacres and errant reforms. Though geographical partition of India was a doing of the British Government, but for our wide socio-economic divide, our own post- independence governments stand accused. The proud words of Gandhiji, who called the confederation of six and a half lakh villages as Bharatvarsha, as if, lie buried with his death. Indeed, realizing the significance of being an Indian is not possible until we mould our country with our own hands, but the political powers have made this fortune a special right of the capitalists. In fact, today the country stands bewildered between two opposite poles of affluence and poverty, as India and Bharat. Whether we liked these facts or not, but they are the consummation of our own deeds. In such situation, only by retrospection of past, bygone and current efforts, can we get answers to remaining questions, which may probably absolve the society and the government of India from the historical accusation of writing two tales about one India. Jan Satyagrah is a widespread movement to seek meaningful answers to such unanswered questions for the sake of the proletariat, for whom this is not second or the third struggle, but the first Satyagrah to empower them to proudly say ‘We the citizens of India...’



Agricultural Reforms

..... History of moral and political initiatives

For a large rural population of India (65% of total) agriculture is the main economic activity that sustains livelihoods, provides gainful employment, instills self-respect and creates a sense of self awareness among people. That agriculture is the principal source of livelihood for two third of Indians does not sufficiently reflect the fact that it is the contribution of agriculture that makes it possible to ensure food security for 121 crore humans as well as 52.9 crore cattle population of India. We are proud of our remarkable success in increasing production of food grains from 50.82 MT (1965) to 242 MT (2010) in a short span of 45 years! In the same duration contribution of agriculture to total domestic output increased fourfold from Rs 1,08,374 crores (1950-51) to Rs 4, 85,937 crores.

Agriculture is still the largest private vocation which employs more than 10 crore tillers who produce a total 624 MT of foodstuff including food grains, fruits, vegetables, milk, fish, tuber etc. With about 10.67 % of total world agricultural output, we are its third largest contributor after China and the United States. With 108.5 MT (2008-09), India enjoys the first place in the world milk production whereas with 197.6 MT (2008-09) it is placed second in the world fruits and vegetable production. Fish production has also doubled compared to 1990-91 figures.

Together with growth in production, agri-business is also moving at a fast pace. Compared to 2.7 billion dollars in 1990-91, it reached 10.7 billion dollars in 2008-09. During 2001-08 India exported 33.2 MT of rice. Not only this, by 2010 India had been able to store 60 MT rice and wheat. Currently agriculture contributes 10.59% of our total export whereas its share is 7.7% of total revenue generation. However, for the last two years, its contribution to total domestic output has declined from 18% as of 2007 figures to only 14% in 2011. According to an estimate, by the end of 2020, contribution of agriculture to total domestic output may be reduced to only 12%.

In fact, decline of Indian agriculture began after 1992 due to compulsions imposed by several international treaties. Indian agriculture, which was then known as 'Gamble of Monsoon', became slave of international treaties and markets. Rampant use of new variety of seeds and chemicals hiked the production cost by 4 to 24 times as compared to the profit. Not only this, politics of gradually reducing subsidy on food grains pushed the farmers towards growing cash crops. Agriculture thus changed from 'Gamble of Monsoon' to 'Gamble of Market'. For the sake of saving their land and agriculture, about one lakh farmers committed suicide. This was the consequence of conspiracy and intrigues by predatory multinational companies.

Probably, the main reason of geographical and statistical decline of agriculture can be better understood through political analysis. Indian agriculture is being rapidly marginalized. In 1970-71, marginal farmers were cultivating only 9% land, which in

2005-06 increased to 20.2%, and by the end of 2011-12, small and marginal farmers (83.3%) were cultivating 41.1% land. It may be noted that in 2005-06, it was shown that 11.8% cultivated land was under only 1% big farmers. The analysis also shows that despite small land holdings and increased population pressure, total production has been gradually increasing. Underscoring perils to agriculture, Government of India, therefore constituted a committee on agricultural credit (2010). According to that committee, capital induced agriculture system is pushing nearly all categories of farmers towards credit and that is in fact the main reason of reduced profit and disillusionment from farming.

A large portion of institutional credit goes to big farmers. In 2006-07, as compared to only 20% small-marginal farmers, 40% big farmers were reported as beneficiaries of institutional credit. It is worth pondering over that by 2001-02 only 20% of all farmers were able to benefit from institutional credit. According to National Sample Survey Organization, today some 48.6% farmers are ensnared in debt trap. Average income of farmers is continuously on the decline due to rising cost of agricultural production and their being entrapped in debt. Whereas Agro-Chemical Industry, which profiteers from subsidy, is given a subsidy of Rs 1.19 lakh crores! According to a study conducted by National Sample Survey Organization (2005), average annual income of an Indian farmer is Rs 25,380 which is calculated on the basis of income from agriculture and non-agricultural industry. Of this, about 45% income is from agriculture and 39% from non-agricultural industry. Thus the average annual income from agriculture is only Rs 11,628 per capita. Comparatively, typically a farmer invests Rs 8791 annually on agriculture. That is to say that in reality average annual income of an Indian farmer is a meager Rs 2837. In India, in states like Andhra Pradesh, Tamil Nadu, Haryana and Rajasthan average annual income of farmers has reached dangerous negative levels. This information exposes the fact that amid rising cost of agriculture and available institutional credit for development – immoral and political decisions are not actually in favour of farmers. In fact, in this age of globalization, an agricultural system which is based on market and bank, leaves no option and is almost a suicidal route for the farmers.

India is largely an agricultural country. Yet in India, there is hardly any perception of 'National Shame' over suicides by more than one lakh farmers. Such insensitivity makes it imperative that the country will have to find new ways to make the farmers self-sufficient with acceptance of the hard fact that even after 65 years of independence, only 1.2% (according to International Monetary Fund) land had been redistributed among landless, a step which fell short and ultimately failed to lead the farmers to a path of their compulsory and unassailable social and rightful development. One of the reasons for low average tillage and insufficient maximum cultivable area is also transfer of 11 lakh acres of cultivable land for non-agricultural purposes. In a 2004 report of Central Water Commission, it is clearly stated that for possible safe future of Indian agriculture, land reforms are necessary to reclaim 173.64 million hectare land that has become barren. Ever increasing area of barren land in Gujarat, Tamil Nadu, Maharashtra and Rajasthan portends to further aggravate dangers to agriculture in these states. Virtually, the main reason of 5-10% annual reduction in the national

agricultural output is caused by land transfers and increased desertification. According to a 2010 report of Government of India, Ministry of Information and Broadcasting, availability of per capita land has reduced from 0.48 hectare in 1951 to 0.16 hectare in 1991, which, as per an estimate, will be further reduced to 0.08 hectare by 2035.

It is estimated that by 2015, India will need about 26 crore tonnes of food grains for its population. The only way to fulfill this need is to begin land reforms, else India may further slip to a shameful 94th position among 119 countries in World Hunger Index. An impending danger in agriculture sector is indicated by the fact that in spite of food production having increased in 40 years from 5 crore tonnes to 20 crore tonnes, per capita availability of food grains from 395 grams in 1951 has only increased to 442 grams in 2011 (only 47 gram per capita increase). Clearly, answer to this uncomfortable question is not to be found with farmers but with those political bosses who neither regard agriculture profitable nor farmer as an able skilled labourer ...

History on India's political and moral initiatives completes at this point ...

Land Reforms

.... Current status of moral and political initiatives

Current land reforms in India have their own myths and realities. It is not just a coincidence that for imposition of agricultural land tax proposed in 1793 by Lord Cornwallis under a law of permanent settlement, a new generation of landlords and tax collectors was proclaimed and nurtured. Exactly 100 years after that in 1894, under a colonial government law on land acquisition, Indian culture was totally reduced to a commercial commodity in the context of India, Indians and Indianness! This was the time when culture was dissolved/decomposed into econometrics of resources. In India, following the same track after 100 years (1994), traffickers of neo colonialism, masquerading as merchants of resources, began planning new comedy on land reforms for economic patronage. Consequently, an unwanted and unconstitutional declaration to finish off Indian government administration from nearly 200 districts of India, is not only the biggest threat to India's so called internal security, but also a reality of an impending danger of a gradually creeping unconstitutional rule of global financial assets in all 627 districts. A new script of looting by way of 'Water, Forest and Land' is being written which is bound to result in future violent conflicts.

In India, failures of half hearted attempts on land reforms are dangers of deep political contempt to ways of land reforms propounded by Mahatma Gandhi and Dr. Bheem Rao Ambedkar. Be it the year 1918 or 1928 when social and financial theories of nationalization of land and agriculture were put forward by Dr. Ambedkar, or declaration of "Satyagraha" by Mahatma Gandhi in favour of rights of indigo cultivators in Champaran, or, as answers with implication of political contempt by the then administration to indigo farmers' moral and ethical questions and movements so as to keep open all possible doors of colonial India. This was the reason that

finished Mahatma Gandhi's dream of transforming land tillers to land owners and the ways shown by him. It ended just 10 years after codifying land revenue in several states with some logical conclusions. It was also a constitutional contempt of theories propounded by Dr. Ambedkar, and it came at a time when landlord-administrative class had colluded to block and make ambitious basic constitutional rights of land and property totally ineffective. In later years, primary rights of people, such as, to regard land as an asset, were totally rejected by our own socialist governments, thus totally abrogating the original concept of Dr. Ambedkar.

Limit of maximum tillage was set by using financial logic and provisions of Land Demarcation Act, but in the process to demarcate the minimum area, arguments of social justice were totally rejected. At only average 17% coverage, implementation of Land Redistribution Act was grudgingly claimed as successful and closed. Whereas commercial tree plantation, commercial establishments and commercial educational institutes were exempted from demarcation limits for which factious arguments were given. According to an estimate, the above mentioned commercial establishments own nearly 10 lakh acre land, while on the other hand, more than 2 crore families are utterly destitute. It is hollow and biased argument by the government that land is not available for them. With 7 lakh acre disputed land, more than 11 lakh land demarcation related cases are pending in Indian courts. Despite a report posted in 2008 at the Ministry of Social Justice for ensuring social justice to nomadic tribes under the recommendation of 'Minimum Capacity Act', no provision being made till now is one more irrefutable evidence of administrative inaction.

Probably, Agricultural Tenancy Act is regarded as the most revolutionary step towards land reforms in India. However, presence of more than 35% sharecropping within the national average depicts insecure circumstances of farmers. A political resolution which was taken in Chhota Nagpur in 1908 to prevent land transfer and facilitate conferment of rights to sharecroppers with sincere commitment, has finally been counted out now after 108 years. In sixties, even after making a revolutionary commitment for preventive action to safeguard new Agricultural Tenancy Act, no examples exist except partial attempts in West Bengal and Kerala.

Even after special constitutional provisions made for defending land rights of tribal communities in India, 5.6 crore people were displaced from 85 lakh hectare land under the pretext that it was 'in the interest of national development' and thus necessary. As per an estimate 80 lakh people were permanently displaced from their lands only for implementation of a law regarding forests and wild life protection. The motive of filing a petition in 2003 at the Supreme Court of India by several so called international environment protection institutes was to get an order issued from the honorable court to displace original inhabitants from their ancestral lands which fall under wildlife protection areas. This was a unique and strange incidence in the history of independent India when 80 lakh people were displaced for ever from their land and culture for serving commercial, moral-ethical-political interests of a particular commercial organization. Not only this, in spite of stringent revenue related laws made for the interest of tribal community, lakhs of acres of land were transferred to non tribal people. 35 lakh cases challenging such transfers are still pending today

at several courts. This shows that constitutional commitment for safeguarding tribal self-rule is only a pretense.

In 1976 when the then government enacted Urban Land (Demarcation and Regularization) Act, its objective was to build up opportunities for safe and secure comprehensive village development under which a planned model was also to be presented for urban development. Land was demarcated for urban population under the ambit of existing law. It was also ascertained to make provision for requisition of land beyond a certain limit. Using this law 2, 20,675 hectare land was declared as in excess. But, in spite of all efforts, only 19,020 hectare land could be requisitioned. In fact in cities like Delhi and Mumbai where 500 square meter land had been demarcated, constitutionally rejecting the arguments for urban demarcation 392 and 283 villages respectively were forcibly included within urban limits after 1992. That 60% population of Mumbai is settled on 5% land was the result! Besides, as per Mumbai Municipal Corporation, 58% population is living in legal-illegal slum dwellings. Today more than 40% of 35 crore urban population does not live in sturdy (pucca) houses rather under dismal conditions in settlements struggling with problems like lack of drinking water, electricity etc. These settlements are notified as “Jhuggi Basti” under a new definition. Mahatma Gandhi had said that after independence, new India will stand for “a republic of 7 lakh self-sufficient villages”. But, figures from 2001 tell that only 5, 93,731 villages exist now! Compared to 6.85,665 villages in 1921, today approximately 92000 villages have completely disappeared from the map. It is estimated that by the year 2035 urban population of India will touch 59 crores, i.e., nearly one lakh villages will again be sacrificed. In addition, to meet the minimum urban demands, arrangements will have to be made for drinking water, transport, electricity etc. with Rs 53 lakh crores of extra investment for moving ahead towards making 10000 urban settlements self-sufficient. It is the result of forceful exclusion of demarcation from urban areas that today India is a country of 52000 slum dwellings. It also signifies that the 92000 independent self-sufficient villages which were converted into 52000 such slum dwellings are the graveyards of slavery and dependence where dreams of Mahatma Gandhi lie buried.

People's Movements started by Tilak, Manjhi, Birsa Munda, Brajvasi Paona and Rajib Subaran Kunwar are our inspirations not only for the reason that they were sources of energy and motivation for coming Movements, but also they are relevant today because they raised such questions against colonial treatment of ‘Water, Forest, Land’ as are before us today in even more ferocious form. It is clear that without a decisive Land Rights Movement, the social-financial geography of the country cannot change (improve). The ‘present’ of land rights in India rests on this very point.

Social Reforms

..... Future of moral and political initiatives

In documents pertaining to 5th Five year Plan, together with all claims of development there is a confession that due to land transfer and increasing pressure on land from

non-agricultural industries, social disintegration and discontent is continuously rising among village communities. Its lethal consequence is the main reason of suicides by farmers. Despite this confession, seminal programs like land and agricultural reforms have not got any opportunity from the new fiscal planning. New arguments in favour of development, emphasize on discovering ways of foreign direct investment in areas such as quarrying and excavation, retail trade, land, water, agriculture and forest wealth for making new routes for summum bonum (the highest good). New glossary of Government of India includes new logic for social reforms as well as construction of new highways of urban affluence. This means announced/unannounced steps beginning from requisition of 5 lakh acre land in the name of Mumbai-Delhi Industrial Corridor for possible production of 68000 Mega Watt electricity through construction of 164 dams in distant North Eastern states. As there is wide spread civil disobedience, construction of dams is going on under protection from the army. First and last beneficiaries of this unknowable equation of social justice and inclusive development are not only the government itself but also the new magicians who run the government from backstage. Logical consequences of new econometrics of social reforms may be a classified labourer who earns Rs 127 for digging a 10 square feet trench, through whom the government is trying to cover social unrest using liquid money. Government would like us to believe that this is the second round of reforms, but paradoxically where the new meaning of 'Society' signifies preparing a generation of voters which can be bought and sold in political markets by bidding. Thus, the true meaning of social reforms by the government boils down to 'class appeasement' where instead of misguiding people to believe of being 'citizens fully endowed with rights', it considered better to lure them into the new scheme (map) of retail development - a more political far sighted step. This is the reason why for land and agricultural reforms a budget of Rs 27,000 crores has been kept in comparison to Rs 45,000 crores for 'Aadhar Card'! This while self-hypnotizes the government, also appeases a special class – the game is on.

This moral-political game could have been continued/ can be continued, if the government and the society had wherewithal of feeding 124 crore people through non-agricultural means. But, if it is not so – then assuredly tomorrow, not only before farmers, but also the common man, there will be the same option which was chosen by one lakh farmers to save their land, their conscience and their democracy ...



Ekta Parishad

The slogan 'Jal, Jangal aur Jamin, yeh ho Janata Ke Aadhin' (Water, Forests and Land should be under the care of the public) was the clarion call of Ekta Parishad when it was formed in 1989 with an objective of running a nationwide non-violent campaign to restore self-esteem and rights of the deprived people. It was decided to run the Movement until the time the people themselves came forward to achieve their rights. At the time of the formation itself, it was decided that efforts should be made to bring the deprived to the forefront of the leadership and to organize well planned training programmes for that purpose. Subsequently, thousands of people were trained intensively by Sri Rajgopal, the founder of Ekta Parishad.

Today, with over two lakh members across India, Ekta Parishad is a large people's organization which is indirectly active in 10,000 villages. Over 2,000 organizations working for water, forest and land rights related issues faced by the deprived communities are actively associated with it. In recent years, associate organizations of Ekta Parishad have spread all over the world.

Land Rights Campaign of Ekta Parishad

1990-94

- Sri Rajgopal, the founder of Ekta Parishad laid a strong foundation for Ekta Parishad people's organization by training over 5000 young women and men from villages.
- Workers of Ekta Parishad carried out a land related survey in 24 villages of Madhya Pradesh which revealed that 6,137 landless families were living on 19,300 acre forest land, and 11,323 landless families were living on 23,200 acre revenue land. Both groups have been living in these lands for many years but their legal settlement is still pending.
- People's Movements for land rights were started in Basatganwa, Manpur, Markatola, Tamnar, Mandala and Gulabsagar of Madhya Pradesh, Bihata and Gaya of Bihar, Banpur and Kalahandi of Odisha and petitions were submitted before respective state administrations.



When, after the formation of Ekta Parishad, my name was proposed as its first president, it was difficult to suddenly believe that a landless labourer like me can also be elevated to the top leadership of the organization. Even so, I accepted the position with full sincerity. I was confident that, other people like me, would also provide leadership to the organization in their respective areas... today, after 25 years, it seems that my dream has come true.

—Sitaram Sonwani
Former President, Ekta Parishad

- In some cases, besides petitions, legal proceedings were also started. Owner-occupier related public interest litigation was also filed at the High Court which resulted in suspension of 105 government officials for their alleged role in illegal felling of forest trees worth Rs 210 crores. Public Interest litigation was also filed at the court to save Kelo River.

20 years back with cooperation from Jan Ekta Parishad, when we mobilized Dalit women and started a Movement on land rights, what was our morale then at that time to get our land, has multiplied 100 folds upon seeing an assembly of 50000 Satyagrahis in solidarity. I am confident that victory of Cheelghat Gaon will also get multiplied 100 times.

– Narmada Bai
Head, Ekta Parishad, Bundelkhand

1996-98

- From 1996 to 98, every year on 10th September, on the occasion of 'Manavadhikar Diwas' (Human Rights Day) huge rallies were organized in Bhopal and demands were placed before Madhya Pradesh Government for land settlement. But, the government did not respond with any satisfactory action on these memoranda.

1999-2000

- Accommodating majority of districts of undivided Madhya Pradesh, a foot march, stretched over 3500 kilometers showing passive resistance for drawing attention towards issues related to land rights (Bhu-adhikaar Satyagrah padyatra) was organized from 10th December 1999. It lasted six months. Along the foot march route, compilations of documents related to applications regarding land settlement, demarcation and possession etc. were submitted to the Chief Minister, Revenue Minister, Forest Minister and Minister of Tribal Affairs as well as related Secretaries to the government.
- For resolution of the land problem and distribution of land among landless, Madhya Pradesh government constituted state and district level task forces.



Apart from this, acting on applications received, approximately 3,83,000 hectare land was allotted to 2,07,000 landless families in the joint names of husband and wife, which for the first time, conferred land rights on women. In addition, as demanded by Ekta Parishad, nearly 2, 80,000 forest and land related cases against tribals were also withdrawn by the government. Besides, a survey was started by the government for settlement of tribal population living on forest land.

2001

- Beginning 11th September, a one month long 'pad yatra' (foot march) was started in Bihar. During which, 88 public hearings were organized. The cases presented therein were forwarded to the concerned state level officials. Due to this successful public advocacy by Ekta Parishad, Bihar government announced land allotment to nearly 17,000 landless Dalit families.

2002

- For reviewing issues related to land rights, the Hon. President of India constituted a National Committee of Governors. With the objective of helping the Committee work, the Government of Madhya Pradesh organized a workshop to discuss revenue and forest land related issues. Ekta Parishad was invited to this workshop in which representatives of voluntary organizations from 15 states participated. Evidences presented by Ekta Parishad were recorded by the committee. All participants present were unanimous on making land rights as the main issue of public advocacy, and an initiative was taken towards forming a national level alliance for dealing with land rights.

2003

- From 30th January, a one month long padyatra was organized in Chhattisgarh during which 140 villages were visited. Land grabbing, land requisition, settlement and demarcation related 23,388 applications were received and forwarded to the concerned officials and public representatives. On 9th February, after murder of Birju Baiga, a final agitation took place in Pandaria. As a result, Chhattisgarh government agreed to constitute a task force for its resolution, and announced to allot 5 acres of land to each of 6,100 Baiga families.
- In the light of announcement of some new rules related to forest and forest land by National Commission which was constituted to deal with forest related issues, Ekta Parishad organized state level conferences in Odisha, Chhattisgarh, Madhya



Jan Satyagrah has provided the government an appropriate scheme to serve the people... it has also shown the ways. Thousands of volunteers are ready to take this scheme to lakhs of deprived people ... I am confident that the government shall not let their voices go unheard... it will rather help this Movement of peace and justice to succeed.

—Dr. S.N. Subbarao, Founder– Rashtriya Yuva Yojana

Pradesh, Tamil Nadu and Jharkhand. A session was also organized on the same subject. In the session, some 74 voluntary organizations from all over the country participated and formulated a strategy to exert pressure on the government. In the collective agenda, it was decided to include peoples commission on the issues of land, women's development and putting together manifesto for forthcoming elections as priorities

- For settlement of forest land inhabited by tribal population, a public interest litigation (PIL) was lodged by Ekta Parishad with the Supreme Court. In January 2004, the Supreme Court sent 'Show Cause Notice' to the governments of Madhya Pradesh and Chhattisgarh. The case is still pending.
- Ekta Parishad complained in writing to British Parliamentary Committee and International Development Committee regarding its objection to Indian Forest Policy. British Parliamentary Committee and International Development Committee invited Ekta Parishad for talks on the issue.

2004

- Talks were held on land rights issues with European Voluntary Organizations, such as, Rain forest Movement (England), Ataak (France), Fian International (Germany), Declaration of Bern (Switzerland), Brets Woods Project (France, England) etc. 32 countries participated in World Social Forum organized on the issue of land rights in Mumbai. The outcome was founding of 'Ekta International' and later 'Land First International'.
- From 30th January, 75 voluntary organizations participated in a month long padyatra covering 12 districts of Odisha. At close of the padyatra, the Chief Minister of Odisha announced setting up a task force for land distribution, and start of a new scheme for land allotment. However, land allotment to landless was started under 'Mo Jami Mo Ghar Diha' programme, only after a 156 day sit-in strike by Ekta Parishad.
- A meeting of 'Rashtriya Bhumi Abhiyan Samiti' was held in New Delhi in which 32 organizations from 11 states participated. All organizations unanimously agreed to start a national Movement.
- In 16 districts of Jharkhand, a month long 'Cycle Yatra' was organized for land rights, and memorandum was submitted to the chief minister.



In association with Acharya Vinoba Bhave, I gained knowledge about land, plight of the landless, 'Bhoodan Movement'... Years later, announcement of Jan Satyagrah by Ekta Parishad and its associate organizations filled me with new energy. For me Jan Satyagrah is also a spiritual practice (sadhana). I have seen energy of this sadhana flowing through every Satyagrahi... for me it is the success of Jan Satyagrah.

—Balvijay ji

Bhoodan worker and a colleague of Acharya Vinoba Bhave

- In Patna, the capital of Bihar, a national conference was organized on the subject of 'Women and Land Rights' where in about 1000 women from 8 states participated. Considering insensitivity of the government about such an important issue, it was decided to accelerate the Movement.

2005

- On the issue of rampant industrialization in Chhattisgarh, a 15 day 'Chhattisgarh Bachao' (save Chhattisgarh) padyatra was organized. After this padyatra, Chhattisgarh government announced to set up a task force so that illegal transfer of land could be stopped.
- Finding that the government was not serious about land rights of the deprived, 'Janadesh 2007', a non-violent Movement at the national level was organized, and through this Movement, three demands were placed before the government:
 1. Implement National Land Reform Policy
 2. Set up 'fast track' courts to settle land related cases pending in the courts
 3. Provide 'Single Window' facility to simplify process of land allotment.

2006

- In the sequence of preparation for Janadesh, on 2nd October 2006, 'Chetavani Yatra' was undertaken to warn the government. In this yatra some 500 leading members of Janadesh Movement participated. After reaching Delhi, a proposal was put up before the government to act quickly to implement demands of Janadesh within a year; else in October 2007 some 25,000 people would join the Movement and march towards Delhi.

2007

Janadesh Movement began on 2nd October 2007, and 2,50,000 'Satyagrahis' began their march from Gwalior to Delhi. On 29th October when they reached Ram Lila Maidan in Delhi, the then Rural Development Minister, Government of India, accepted demands of Janadesh and made the following announcements:

- In the interest of the poor, Forest Rights Ordinance (2006) will be implemented within 2 months.
- National Land Reforms Council shall be constituted under the chairmanship of the Honorable Prime Minister, and National Land Reforms Committee shall



the work of filling up common man with unbounded energy and ommitment that has been done by Ekta Parishad is exceptional. he common man today has risen with lakhs of fellow countrymen o challenge a non-democratic system. Ekta Parishad is the school where common man can learn how to initiate an organized fight from a village for changing the system.

—Baba Ramdev, Yoga Guru, Patanjali Yogpeeth



For me it was a spiritual experience to see thousands of deprived people coming together and joining a peaceful Movement for their human rights. I am confident that spiritual awakening campaign of this century will be on similar pattern.

–Swami Sachchidanand,
Founder–Dharma Bharati Mission

be constituted under the chairmanship of the Honorable Minister of Rural Development.

- Fast Track Court shall be set up for quick dispensation of land related pending cases.
- ‘Single Window’ facility shall be set up for land allotment.

National Land Reform Committee submitted the draft of ‘National Land Reform Policy’ within a year after visiting several states.

2008

- From 1st January 2008, Forest Land Rights Act (2006) was implemented countrywide. Soon after it came into force, Ekta Parishad took out a Yatra on Jeeps (four wheel drive vehicles) in its operational area and organized meetings and discussions to make people aware of this new law.
- Under Forest Land Rights Act (2006) lakhs of families across the country were given forest land right cards. However, in spite of numerous efforts by various institutions/organizations, many shortcomings were found in its implementation. Continuous dialogue was maintained with the government regarding the problems encountered like claims of non-tribals being neglected, no timely action on social claims/claims by society, personal claims getting rejected by district level committees, less land being distributed than claimed etc.
- Considering that by 2nd October government of India had not acted on people’s mandate, as had been agreed, Jan Satyagrah (people’s passive resistance Movement) was unanimously announced in ‘Parliament of the deprived’ organized in Gwalior in the presence of 5000 deprived /disadvantaged people and more than 200 organizations.

2009

- Considering that no action was being taken on demands raised in Janadesh 2009 (People’s mandate-2009) and suggestion of ‘National Land Reform Policy’ prepared by the Ministry of Rural Development, Ekta Parishad and associated organizations sat on ‘dharna’ (sit-down strike, picket) at Jantar Mantar, New Delhi on November 28 and 29, 2009 in which about 5000 deprived people from all over the country participated. In the meantime, the Prime Minister assured us that action would soon be taken on the issue of land reforms. But, except for giving assurances, the government did not take any action.



I say to the government that take back all employment and ration cards from all our brothers and sisters who are below poverty line, give us, the Dalit and landless people of Punjab, only land so that we may self-develop with self- respect, and show it to the world.

—Jai Singh, President,
Dalit Dasataa Virodhee Abhiyan, Punjab

2010

- Due to undertone of non-cooperation by the government, on 17th April 2010, Sri Rajgopal, President of Ekta Parishad made a public announcement of Jan Satyagrah 2012 with invocation **"Daal do chahe salaakhon men, abaki baar laakhon men"** (Send us to prisons, this time in lakhs). Following action points were decided about this huge Movement:
 - ◆ One lakh Satyagrahis will march to Delhi in October 2012
 - ◆ 12,000 trained leaders will be trained for the Movement
 - ◆ A national coalition will be formed of 2000 institutes/organizations
 - ◆ At least 25,000 land related cases will be put up before the government with fool proof evidences
 - ◆ Efforts will be made to make use of media to disseminate land related problems among all sections of the society.
 - ◆ One Rupee and one handful of grains will be collected every day at the house of each Satyagrahi for the Movement.
 - ◆ The Movement will be accelerated in a non-violent manner at the local level, while parallel dialogue with government will continue.
 - ◆ Efforts will be made to involve all sections of society in the Movement, and get their support
 - ◆ To obtain support at the international level and exert pressure on Government of India, a well-organized and strong strategy will be evolved.
- In order to accelerate the Movement at the local level, 5th June (Environment Day), 15th August (Independence Day), 14th September (Vinoba Jayanti), 2nd October (Gandhi Jayanti) and 10th December (Human Rights Day) were observed as Gramsabha Ghero (blockade), Panchayat Ghero, Block Ghero, Tehsil Ghero and Jila Ghero days respectively in the entire operational area. Through these programmes, dialogue was established on land related problems with public representatives, together with concerned government officials/employees and memoranda were submitted. On 10th September 2010 simultaneously in all 82 districts where Ekta Parishad is operational, people sat on dharna which was highlighted by the media. This succeeded in exerting extensive pressure on the government.



2011

- On 6th and 7th March 'Chetavani Sabha' was organized at Ram Lila Maidan Delhi, which was attended by 10,500 leaders of Jan Satyagrah 2012. On 7th March all Satyagrahis held a rally at the Sansad Marg and then submitted their memoranda to a representative from the Prime Minister's office. The Government of India was also warned that if demands of satyagrahis were not met, then again after one year, one lakh people would come to Delhi for indefinite time.
- On 1st and 2nd October, 'National Land Rights Conference' was organized in Kanyakumari in which nearly 500 institutions/organizations/volunteers from across the country participated. In this conference detailed discussions took place on strategy of Jan Satyagrah Movement, and mention was made to include all aspects of livelihood of the deprived in Jan Satyagrah.
- On 2nd October 2011 'Jan Satyagrah Samwad Yatra' started from Kanyakumari, Tamil Nadu. This yatra, traveling through 338 districts of 24 states, reached Gwalior on 18th October 2012. In course of the yatra, efforts were made to understand issues related to land and livelihood of people in different states, and dialogue was established with various institutions and organizations. Through the medium



Future social Movement, in fact, will not be based on any one ideal. Instead, it will be based on a coordinated point of view of ideals – nationwide Movements like Janadesh and Jan Satyagrah are amazing examples of the same.

–Vinay Kumar,

Founder Dalit Bahujan Morcha, Andhra Pradesh

of this samwad yatra, efforts were made to make Jan Satyagrah a countrywide Movement. Also, through this medium, Satyagrahis from all 24 states took a resolution to join this decisive Movement and work together.

2012

- In the first six months of the year, people involved in Jan Satyagrah were rigorously trained and all preparations for its management were completed.
- Jan Satyagrah Movement started on 2nd October 2012. Some one lakh people began their march from Gwalior to Delhi. As a result of this Movement, on 11th October 2012, when the yatra reached Agra, an agreement was signed between Sri Jairam Ramesh, the then Minister of Rural Development, Government of India, and Sri P.V. Rajgopal, President of Ekta Parishad in presence of all Satyagrahis, and the padyatra was called off. Soon after October 2012, government of India initiated implementation of the agreement.

Jan Sangathan Nirman – Creation of People’s Organization

There are three basic principles followed by Ekta Parishad for creation of people’s organization- Equality, Collectivism and Justice. Following strategies have been adopted to act on these principles:

- Mobilizing people from deprived communities
- Creating cadres of public leadership in villages
- Initiating non-violent Movement with people’s cooperation
- Motivating people to act on the principle of “Rights on the Village Resources are Rights of the Village Society”



- Making villages as self-supporting communities by promoting agriculture based small scale industries and cottage industries.
- Maintaining/encouraging moral/ethical values of people.

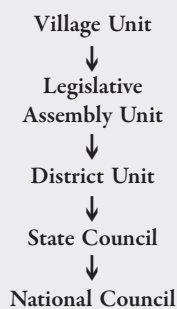
Organization

Main methods used for putting organizational strategies into operation are – Organization building, leadership development training, creative work, all religions prayer, collective voluntary labor (shramdan) and setting up groups of people for mutual cooperation.

The process of organization building is conducted to mobilize people, beginning with compulsorily setting up of village units (gram ikai) in every village within the operational area of Ekta Parishad. Thus the basic link of an organization is the village unit. This process has been completed in the entire operational area. Each village unit has a minimum 15 members and a maximum 20 members. One may become a member by paying a nominal annual membership fee of Rs 10 per family. Members and village units receive 'Membership Certificate' from the organization. President and Treasurer (compulsorily a woman) of the village unit are nominated by its members. The Secretary of the village unit is appointed by the unit as the person responsible for carrying out organizational work.

Village units conduct meetings every month in which land and livelihood related problems of deprived/disadvantaged class are discussed and their solutions are sought. Besides, all village units collect contributions for 'Village Fund' and village 'Grains Fund'. These funds are used while doing public advocacy and organizing non-violent movements on land and livelihood issues. A fixed amount of money is collected every month in the village fund, and also a fixed amount of grains is collected every year as decided by village unit, and the same are kept under the care of the treasurer and the president. Written records are maintained of these funds.

Above the Village Unit and at the level of legislative assembly, 'Vidhansabha Unit (ikai)' is constituted. Members of Vidhansabha Unit are presidents and vice-presidents of all village units falling within the legislative assembly area. They



As a social worker, I received moral education and a sense of dedication from Ekta Parishad. During 1980-90, we, a handful of people were struggling for 'Water, Forest and Land' rights of villagers of Chhattisgarh, Bihar and Madhya Pradesh. Today, observing thousands belonging to the second generation of those people actively involved in Jan Satyagrah in a disciplined and non-violent way makes me feel proud.

– Uday Narayan Chaudhary,
Former Speaker, Bihar Legislative Assembly

elect president and vice-president of the Vidhansabha Unit. All presidents and vice-presidents of Vidhansabha units together constitute District Unit (Jila Ikai). The district coordinator of Ekta Parishad functions as the secretary of the District Unit. In district unit also, the members elect president and vice-president who become members of the State Council. Each state council nominates (by election) one male and one female member to the National Council. To sum up, organizational structure has been formed in such a way that from village level to the national level, leadership should remain in the hands of the deprived class, and at every level, participation of women is ensured.

Duties of president and vice-president of each level include creation of public awareness, establishing dialogue with the government and administration and exerting pressure for solving the problems of land and livelihood at that level. Developing strategic plan for problem solving is also the work of this leadership. Using medium of the organizations, land and livelihood problems of the deprived people from village level to the national level, are taken up through various non-violent means and continuous dialogue is maintained with the public representatives, government and administration for redressal of problems. Graffiti, street plays, meetings and discussions are organized to ensure that information regarding government policies and land related laws reach the deprived class. The organization trains leaders to carry out these responsibilities and gives them the necessary cooperation.

Apart from the organizational framework, to make women socially, financially and politically strong, a 'Mutual Cooperation Group' has been constituted. It is not necessary for this group to be operational in the entire operational area, but efforts are being made to make as many groups of women as possible so that there is financial and political awareness among them and an equitable society is developed.

With the objective of leadership capacity enhancement, various types of leadership development courses are included in the organization's main agenda. These courses include training, dialogue with government officials and people's representatives, foot-march, rally, sit-in protests (dharna), art of presenting one's views in a meeting and documentation. Apart from theory, the trainings also include practical aspects of leadership to make it strong and more effective.

The Organization emphasizes local culture and moral values, and for this end all religions prayer and collective voluntary labor are encouraged. For overall development of the deprived class, local folk-art is also abundantly used.

'Dialogue, Struggle and Creativity' are the three main pillars of the organization. Therefore creative activities in the village are given as much importance as non-violent movement and dialogue with the government and administration. Youth leadership development camp is a continual activity in the organization. Collective voluntary labour (shramdaan) forms a part of this activity. Through shramdaan creative work is carried out at the training site, such as construction of

Towards Village Self Sufficiency... Jayalaxmi Mahila Mandal

In the year 2002, with efforts from fellow workers from Ekta Parishad, namely, Sarojini Bahan, Hanumat Nag and Haldhar Misra, 20 women came together and set up a women's group named 'Jayalaxmi Mahila Mandal' in Khairkatla village of Mahasamund district in Chhattisgarh. At the very first meeting of the group each of the twenty members contributed 14 kilo paddy and Rs 40 to the group's pool. Taking initiatives, the group performed many activities, such as—

Grain Bank— Grain collected in the first meeting of the group was distributed among people as per their needs. For 40 kg grain given out, 50 kg was received back. The grain was also distributed among non- members, and in this manner, effort was made to increase the quantity of grain in the pool. Today there is 80 quintal paddy and 14 quintal rice in group's grain bank which is being managed very systematically.

Savings Campaign— From the year 2002 to 2011 each member regularly saved Rs 10 per month. In 2011, this amount was raised to Rs 20 per member per month. Currently saving in this group has reached Rs Two lakh fifteen thousand.

Bal Kishore Bank (adolescent children's Bank)— starting with just 12 children, a children's bank was started by the women's group in 2005. It is now known as 'Bal Kishore Bank'. Currently the bank serves 517 children in 16 villages. There is a separate account in the name of the group in Bagbahara branch of State Bank of India. Total savings of Bal Kishore Bank is Rs 4,00,500. The bank charges 3% monthly interest on loans to needy children for their education, medical expenses etc. Children who want to close their account are paid back their saved amount together with accrued interest. The bank also organizes programmes for children on special occasions like Bal Divas (Children's Day), Bal Mela (Children's Fair) etc.

Benefits from the Government Schemes— With the objective of benefitting from government schemes, 10 women group members from Below Poverty Line (BPL) families started a group called 'Gayatri Swayam Sahayata Samuh'. A bank account has also been opened by this group. The group was given a first time loan of Rs 25,000, which after having utilized in the planned manner, has been returned to the bank. Time and again on festive occasions, after due consultations in the group, gifts like 2 Kilo Urad, 3 Kilo rice and Rs 10 per year, are also given to its members.

Mahila Bhawan (women's house)— The group plans to construct a Mahila Bhawan on 7 decimal piece of government land for which 10,000 bricks have already been produced through voluntary work. Building construction was scheduled to commence in the year 2014.

village roads, deepening of ponds, cleaning of water sources, village sanitation, field boundary demarcation etc. In this way, apart from organizing leadership development camps, many minor creative activities are also undertaken during the routine work with the participation of villagers.

Towards Self Sufficiency through Collective Farming

Ekta Parishad had started Land rights Movement in Naubatpur block of Patna district in Bihar some two decades back. Parishad's main work in this area has been to conduct a land movement for land rights of Dalits and Muslims. In 2005, Devpari Devi of Khajuri village of Naubatpur formed a group of 22 women, collected Rs 5,000 and took on lease 5 katta land with it. In the very first year of its existence, the group earned a profit of Rs 2,500 from collective farming. Subsequent years were not profitable due to bad weather. The group incurred loss, but did not give up. Members of this group were the women who depended for daily wages on other villages. Possibility of earning regular respectable wages throughout the year used to be very low. The group continued to struggle, and through hard labour saved some money, and in 2012 took 10 katta land on lease for Rs 20,000 for collective farming. The group continued to work hard, and there was good crop of paddy and wheat. The group not only earned profit, but it also inspired women in other villages to follow their example. Today all group members have sufficient stock of grains and they do not have to wander from place to place in search of work. Besides, some resources are now also available in their families for children's education and health care. Taking inspiration from this group, women's groups in many villages in North and South Bihar have also set examples of self-sufficiency through successful collective farming on leased lands. Today these groups are getting regular support and guidance from our dedicated workers like Ms. Sindhu Sinha and Ms. Manju Dungdung.

The objective of Ekta Parishad for this final land movement is to ensure bestowal of land rights on women to get them included in 'Farmer' category.

For training people on creative and constructive work, Mahatma Gandhi Seva Ashram, Chambal Ghati; Manav Vikas Samiti, Bundelkhand; Gramin Vikas Pratishthan, Chhattisgarh; Prasoon, Malva; Jansahajya, Odisha; Pragati Gramin Vikas Sanstha, Bihar and Naya Savera Vikas Kendra in Jharkhand were specially set up. All these centres have since long been organizing training camps for agricultural labourers, artisans, weavers, handicraftsmen and small & marginal farmers. Simultaneously, many financial projects were also initiated at the village level through which it was attempted to particularly involve youth in labor based resources creation. Shramdaan camps were also organized in several villages from time to time so as to directly engage village societies in work related to field preparation, boundary demarcation, pond digging/ deepening, cleaning water canals, village sanitation, construction of village roads etc. As a result of this versatile creative and constructive work, today over 2 lakh dedicated families are active in labour based work for creation of local resources.



In the year 2001, immediately after Bihar Padyatra, when youth from Ekta Parishad and Kaliyachak (Nalanda) came together and resolved to carry out reconstruction of a conventional irrigation system 'ahaar pine', villagers from nearby villages joined and worked voluntarily (shramdaan). Local administrative cadres also joined in the shramdaan – a testimony to the fact that creativity in unity has unlimited possibilities.

—Sadhu Sharan Singh, Mukhiya, Kaliyachak, Bihar

Proclamation of Disobedience

At a time when within current meanings of globalization, dynamism of capital is considered as a criterion of development, raising questions on resources like 'water, forest and land' becomes the biggest challenge for neo-colonialism without any doubt... and, for this very reason, public movements raising these questions have become victims of oppression, and also because in new dictionary of consumerist culture, 'Rights Movement' means organized sedition. Under these circumstances 'Proclamation of Disobedience' is not merely civil disobedience but much more than that - a self-sacrificing Satyagrah for universal truth. At this window period of (socio politico-economical) contamination, when courage to expose and reform a system laden with anarchy is lacking, meanings of effortful proclamation of proletariat from the backstage also embrace raising powerful new slogans against this 'silent culture', which the government cannot ignore. Protests on the roads by a hundred thousand strong mass of Satyagrahis, who have nothing to lose except their country, probably proved to be unassailable challenge both for the anarchy and a self-hypnotized society. Mahatma Gandhi used to say, "Feeling helpless in the face of violence is cowardice, not non-violence"(exact quote required). One lakh Satyagrahis resolving to stand against violence is not only a challenge, but also their centuries old legacy of organized power... where Satyagrah also means to show our future generation a way to fight for their rights.



Jan Satyagrah

Sri Rajgopal, the supreme leader of Jan Satyagrah, calls Jan Satyagrah a school of continuous education. He holds that Satyagrah should have moral power, enough to offer opportunities to concur as well as respect to non-satyagrahis.

Jan Satyagrah has been recognized as a historic and decisive Movement. In its backdrop Ekta Parishad and a thousand other organizations have carried out their important responsibility of bringing the people and government together. Soon after announcement of Jan Satyagrah on 18th October 2008, Ekta Parishad and its 500 associate organizations had started intensive preparations for the Movement. Important tasks ranging from awareness of rights of the underprivileged to building resources; from building a leadership cadre to setting up organizational management systems was completed. In the year 2008, a team of co-workers and associates of Ekta Parishad was formed under the leadership of Sri Rajgopal for materializing the plan of Jan Satyagrah.

Jan Satyagrah Movement was a combined effort of about 2000 institutions/ organizations from across the country. Besides Ekta Parishad, Satyagrahis also came in big numbers from states and regions where Ekta Parishad is not working, like Karnataka, Andhra Pradesh, Maharashtra, West Bengal, Punjab, Haryana etc. In this way 53,358 Satyagrahis from 237 districts of 24 states (about 39% women) participated. It is worth mentioning that small children accompanying their parents also participated in the Movement. Every deprived social class was represented – from tea garden labourers in Assam to Maldhari cattle grazers of Kutch; from fisher-folk of Kerala to field labourers from Punjab. Participation in large numbers, especially by youth, and cooperation from students has also indicated their support for the deprived class in future in a big way. Each Satyagrahi joined the Jan Satyagrah Movement with determination that the Movement would continue until the deprived people get their due rights on 'Water, Forest and Land'. The organizational strength of Ekta Parishad which is based on equality, communal harmony and Justice, was gradually taking form of a national movement. With proclamation of Jan Satyagrah, many organizations, who believe in non-violence in their approach to work, also declared their support to the Movement as a gesture of global solidarity.



We are proud that, we, the people of Adivasi societies, are the indigenous people of this country. For us Jan Satyagrah is the expression of our rights as the indigenous citizens. We are not demanding anything from the government except our ancestral land.

– Nanhu Baiga, Head, Ekta Parishad, Mahakaushal

Proclamation of Jan Satyagrah

On 18th and 19th November 2008, a 'Parliament of the deprived' was organized in Gwalior by Ekta Parishad and its associate member organizations. In the presence of nearly 5,000 representatives of the deprived communities, implementation of promises made by the government after the mandate of 2007 (Janadesh 2007) was reviewed. With prevailing conditions in the country, the issues of forcibly taking away lands

belonging to labourers and farmers were discussed in detail in the people's parliament. The parliament reflected that pronouncement and implementation of the forest rights law (2006) brought in with efforts of Ekta Parishad, has on the one hand cleared hurdles in the way of realization of rights of indigenous people, but on the other hand, land is also being taken away on a big scale from Dalits and adivasis under land acquisition law. After 62 years of independence, our government has not been able to transform landless workers into farmers, but it has been rapidly turning farmers into landless workers. The parliament of deprived declared – "We will launch a nationwide final Jan Satyagrah for grant of rights on 'water, forest and land' to the deprived people". On behalf of the parliament, Manto Saharia (Chambal), Chandrawati Korva (Chhattisgarh), Narmada Bai (Bundelkhand/Baghelkhand), Chandrakala (Odisha), Fatima Khatoon (Jharkhand), Nanhu Baiga (Mahakaushal), Laxmi (Tamil Nadu), Raghavan (Kerala), Jagtaran Devi (Bihar) and others, while jointly announcing launch of Jan Satyagrah, also declared that the Movement on rights for 'water, forest and land' would be a final one. All Satyagrahis present took an oath that on 2nd October 2012, one hundred thousand Satyagrahis would march towards Delhi from Gwalior.

At the conclusion of 'Parliament of the deprived' Sri Ransingh Parmar, the National Coordinator of Ekta Parishad administered oath to all representatives that ...

..... I, in the name of God, solemnly affirm that I will faithfully execute responsibilities of a Satyagrahi of Jan Satyagrah Movement for building a society based on equality, communal harmony and justice... and for 'water, forest and land' rights of the deprived. I will carry out my responsibilities in a non-violent manner with full commitment under any circumstance.





Birth place of Sri Rajgopal, founder of Ekta Parishad is in Kerala. After completion of his studies at Sevagram, at the prime of his youth, he decided that the aim of his life would be serving the deprived and developing leadership qualities among them. Having been in proximity of Dr. Radhakrishna Menon, Sri Krishna Swami and Dr. S.M. Subbarao, and inspired by Gandhian thought of non-violence, he chose social service as his life time area of work. Since 1970 onwards for eight years, he worked in Chambal Valley where he played an important role in historical campaign for surrender of bagis (dacoits). In later years he not only worked to unite social service organizations in Chhattisgarh, Madhya Pradesh, Odisha, Bihar, Uttar Pradesh, Kerala, and Tamil Nadu, and laid foundations for many new organizations in several states of India, but also inspired thousands of rural youth for social service and prepared a new generation of social workers. In the last 40 years he has developed a spirit of dedication to social work and non-violence in youth, and successfully organized a 10000 strong cadre of rural-urban youth. During 1999 to 2012 he undertook more than 10,000 kilometer padyatra through different states of India and motivated state governments for land distribution. His multifaceted contribution from liberation of bonded labourers and their resettlement to 'Nai Talim' (New Education) and 'Swadeshi Abhiyan' (emphasizing everything native) guided thousands of people. Leading historical land rights movements like Janadesh in 2007 and Jan Satyagrah during 2011-12, Rajgopal ji motivated the Government of India to take steps in the direction of 'Rashtriya Bhumi Sudhar Niti' ('National Land Reforms Policy) and Rashtriya Avasiya Bhumi Adhikar Kanoon' (National Right to Homestead Law). Currently he is also a member of Rashtriya Bhumi Sudhar Parishad (National Land Reform Council) and Rashtriya Bhumi Sudhar Karya Bal (Nation Land Reforms Task Force). The foundation laid by Ekta Parishad through continuous efforts of 25 years under the successful leadership of Sri Rajgopal, has helped lakhs of deprived people to get justice, entitlements and respect.

Jan Satyagrah Samwad Yatra

As the first leg of Jan Satyagrah movement, planning and logistics management of Jan Satyagrah Samwad Yatra was a major step. The aim of Jan Satyagrah Samwad yatra was to prepare the society for a final Movement by expanding the campaign to 350 districts in 24 states of the country. Sri Ramesh Sharma of Ekta Parishad was given the responsibility to coordinate Jan Satyagrah Samwad Yatra. Before commencement of the Yatra, meetings were organized in 17 states with local organizations, and state and national level logistics/conduct committees called 'Jan Satyagrah Sanchalan Samiti' were set up so that programs during the Samwad yatra could be conducted properly and messages of Jan Satyagrah could easily reach out to people at the local level. Before the yatra, all local organizations prepared campaign material in local language and distributed among people.

Determining route map of yatra was a challenging task. Responsibility of conducting programs and organizing press conferences during 200-300 km daily yatra was taken by local organizations.

Main team consisting of full time yatris was formed. Leader of the yatra Sri Rajgopal, Coordinator Sri Ramesh Sharma, Logistics In-charge Sri Sitaram Sonwani and Sri Harinarayan and driver Sri Shaji were main members of the team. Fellow yatris from different states were given opportunity to join the Samwad yatra and share information about their states and struggles. Another team was formed for daily reporting and audio visual documentation. At different times during the yatra, social workers, journalists, students, representatives of Adivasi-Dalit societies were also present.



Route of the Yatra

State	Duration (Days)	Distance (K.M.)
Kerala	17	2224
Tamil Nadu/ Pondicherry	15	1715
Andhra Pradesh	16	5628
Karnataka/Goa	12	1786
Maharashtra	17	2224
Chhattisgarh	21	2556
Odisha	26	3872
Jharkhand	21	3224
West Bengal	06	838
Assam	24	3447
Arunachal Pradesh		
Manipur		
Meghalaya		
Bihar	32	5611
Madhya Pradesh	34	4244
Gujarat/Dadra Haveli	19	5047
Rajasthan	14	3853
Haryana	04	1104
Punjab	11	2560
Himachal Pradesh	10	3447
Uttarakhand	05	353
Uttar Pradesh	34	8060
	350	65316



In September 2011, Ekta Parishad gave me an important responsibility of bus driving for Jan Satyagrah Samwad Yatra for one year. At that time, I was confident that I would be able to drive for 65,000 kilometers. Now I give my introduction not as an expert driver, but as a worker of Ekta Parishad, and I am proud of it.

—Shaji, driver and worker Ekta Parishad

Kanyakumari Sammelan (Convention)

Between 1st and 2nd October, before Jan Satyagrah Samwad Yatra, a Jan Satyagrah Sammelan was organized at Vivekananda Kendra of Kanyakumari in which representatives from some 500 social organizations together with representatives from 17 countries took part. Participants representing Land struggles in different states jointly constituted 'Jan Satyagrah Sanchalan Samiti' (Jan Satyagrah Coordination Committee).

Members of Sanchalan Samiti also took a unanimous decision that 350 districts of the country would be linked with Jan Satyagrah Movement through intensive coordination campaign.

On 1st and 2nd October in Kanyakumari, Swami Sachchidanand ji, founder of Dharm Bharti Mission, organized a parliament of 300 students (both boys and girls). Welcoming the youth who had come from different states of the country, he said, "Youth should be in the front line of Jan Satyagrah, a symbol of the second struggle for independence." On behalf of Dharm Bharti Mission, Sri Paramjit Singh presented a work plan for the youth.



Jan Satyagrah National Coordination Committee

State	Coordinator
Kerala	Sri K. Venugopal, Sri Rajendra Prasad
Tamil Nadu	Sri Nikolas, Sri Vinod Kumar
Andhra Pradesh	Sri Ravi C.H., Sri Charles Wesley
Karnataka	Ms Yashoda, Ms Madhu Bhushan
Goa	Sri Dinesh Waghela
Maharashtra	Sri Subhash Lomte, Ms Pratibha Shinde, Sri Lalit Babar, Sri Balkrishna Renke
Chhattisgarh	Ms Rajim
Odisha	Sri Bharat Thakur, Ms Roshanara
Jharkhand	Sri Sharat Singh, Ms Sarala
North Eastern States	Sri Hembhai
Bihar	Sri Tapeswar Bhai, Sri Ramanand, Sri Bhaweshji
Rajasthan	Sri Rajendra Singh, Sri Bhanwar Singh
Haryana	Sri Ramkumar Bhola, Sri Vinod Bhai
Punjab	Sri Jai Singh ji
Himachal Pradesh	Sri Ajit Thakur, Sri Guman Singh
Uttarakhand	Sri Kamleshwar, Ms Gira Rautela
Uttar Pradesh	Sri Ramesh Bhaiya, Ms Roma Malik, Sri Dwijendra Vishwatma
Gujarat	Sri Amar Singh Chaudhary, Ms Sonal, Sri Ashok Chaudhary
Madhya Pradesh	Sri Santosh Dwivedi , Dr. Sunilam

Kanyakumari Sammelan was considered as a historic one, also because all senior members of Dalit Bhumi Adhikar Morcha unanimously proclaimed Jan Satyagrah campaign for rights of the deprived. On 2nd October 2011, 500 representatives launched Jan Satyagrah Samwad Yatra from the historic Gandhi Mandapam of Kanyakumari.

Public Awareness

During Jan Satyagrah Samwad yatra, everyday 2-3 programs were routinely organized. A universal format was prepared for the programs so as to make exchange of ideas possible with all sections , such as, rural and urban people, students, farmers, labourers, advocates, journalists etc. Street meetings (Nukkad sabha) were organized in big cities. In many places with already ongoing struggles, large public meetings and rallies were organized. Meetings were also organized in schools and colleges so that dialogue with students could be established.

Simultaneously with these programs, direct dialogue was also organized with elected rep-

resentatives at several levels to sensitize these responsible state re resentatives on issues of 'Water, Forest and Land' in favor of the deprived.



Driving approximately 35,000 kilometers from Karnataka to the boundary of Bihar, traveling through hilly areas of the North Eastern states, was an unforgettable experience for me. We cannot repay the heart-felt love of local people for us. For me the land and people of the North East are like a school, from where we need to learn a lot.

—Devendra, Driver /Worker, Ekta Parishad, New Delhi



Driving through unknown and difficult roads of Himachal and Uttarakhand was truly a difficult task, but a thrilling experience; however, as a co-traveler of Jan Satyagrah Samwad Yatra, I kept listening and trying to understand people's struggles for land rights. I feel sad that when I next visit Renuka village in Sirmaur district of Himachal Pradesh, by then thousands of people will have been displaced due to construction of a dam.

—Jagbhan, Driver / Worker, Ekta Parishad, Madhya Pradesh

Jan Satyagrah Samwad Yatra directly communicated with about two hundred thousand people through 1265 programs in 338 districts of 24 states. Religious organizations in the states of the North East, Student bodies in Gujarat, Organizations fighting for rights of Dalits in Maharashtra and Andhra Pradesh, Associations of Journalists and Advocates in Madhya Pradesh, Retired Workers Unions in Himachal etc. came forward to help in conducting the programs. It was the result of an intensive public awareness program that in 350 districts of the country, people's direct participation was ensured.

To increase participation of people in Jan Satyagrah Samwad Yatra, two more special strategies were adopted.

Jan Satyagrah Daan Kalash (Pitcher/vase for collecting donations): Right from beginning of Jan Satyagrah, it was agreed in principle that public campaigns should be organized with public resources only.

So, with Jan Satyagrah Samwad Yatra, a Daan Kalash was kept to collect donations. After every program, there used to be public announcements requesting people to donate for Jan Satyagrah. At end of the Yatra, Rs 4.28 Lakhs were collected in Daan Kalash. Money collected in a state was returned to that state so that a national fund could be created for future campaigns. All participating organizations also agreed for incidental use of this fund for safety and security of workers during campaigns. States like Andhra Pradesh, Odisha and Chhattisgarh took a collective decision to use this fund for court cases related to land rights applications. Uttar Pradesh group leaders announced to directly donate the amount collected for Jan Satyagrah, whereas majority of rest of the states decided to use the amount for future campaigns.

In Ratnagiri district of Maharashtra, Jaitapur Nate village is famous for its non-violent struggle. This village of 2000 Muslim families has always remained fully self reliant. Fishery is the traditional vocation of its people from which they get sufficient income. People of this village have also been providing employment to 1000 other people. Welcoming Jan Satyagrah Samwad Yatra on 2nd December 2012, the villagers organized a large public meeting. In the meeting, for the success of campaign launched by Jan Satyagrah, villagers collected donation money from every house. So much money was collected that it was not possible to keep it in the Daan Kalash. Some people made appeals to all villagers for donations in traditional Muslim way by holding a stretched sheet of cloth before them. An elderly woman donated the entire amount of her old age pension saying that probably lakhs of people like her deserve to live a respectable life, and for that it was necessary for the Movement to succeed.



Making appeals at the end of each meeting during Samwad yatra to fight for one's rights with one's own resources has set an example. It is surely a big lesson for future movements. By donating money, I felt that I am an active worker of this Movement.

– Amar Singh Chaudhary, Founder Ekta Parishad, Gujarat

Jan Satyagrah Fund

State	Amount (Rs.)
Kerala	9,737
Tamil Nadu/ Pondicherry	7,500
Andhra Pradesh	17,500
Karnataka /Goa	7,561
Maharashtra	17,758
Chhattisgarh	27,880
Odisha	20,000
Jharkhand	15,368
West Bengal	1,656
North Eastern States	18,256
Bihar	22,108
Madhya Pradesh	45,801
Gujarat/Dadra Haveli	52,646
Rajasthan	21,558
Haryana	3,010
Punjab	18,047
Himachal Pradesh	10,547
Uttarakhand	780
Uttar Pradesh	1,11,167



The tradition of public cooperation has once again proved that for our rights we will invest our every possession – all physical and mental resources.

Pitcher of Soil of Struggle

On 26 September 2011 a prayer meeting was held at Mahatma Gandhi's Samadhi at Rajghat. From there a handful of holy soil was collected in a Kalash. It was decided that during the year, wherever the Yatra travels, a handful of holy soil of struggle would be taken and collected in the Kalash. Representatives of Mahila Manch (Women's Forum) and Sri Sitaram Sonwani carried out this responsibility. With each lump of holy soil of struggle, story of that place was also written down in short to make people know about stories of various struggles and accept them. The holy soil of struggle was collected in the

Public Contribution during Jan Satyagrah Samwad Yatra (In Rupees)

Donation	Jan Satyagrah Fund	Contribution from Organizations
4,28,880	5,24,824	5,97,057



I am very happy that the message of land rights movement has spread all over the country from Chingara village of Kerala through Samwad Yatra. To bring before the society hundreds of unheard voices from villages like Chingara is the biggest success of Jan Satyagrah for us.

—Lahagopal, Coordinator- Chingara Land Struggle Front, Kerala

Kalash from about 1100 places. Importance of soil of struggle amplified greatly when the soil was collected in Kalash from places associated with Gandhi, Vinoba, Kanaklata Barua, Jaiprakash, Bheem Rao Ambedkar, Tukdoji Maharaj, Bhagat Singh, Birsamunda, Tilka Jhansi and also from sacred martyrdom place of Jatar Tana Bhagat. It used to be a very emotional affair when



people donated their village soil symbolizing their struggle and considered as holy as ashes of their great citizens. This step to string together all struggles with a single thread was indeed highly sentimental one. With collective strength of struggles, the foundation of Jan Satyagrah became stronger.

Main Programs

During Jan Satyagrah Samwad Yatra, a special outline of state and national programmes was prepared in different states with the objective of linking different people and organizations working on social issues with the widespread Movement of Jan Satyagrah. Through the medium of these state and national level programmes, Jan Satyagrah succeeded in conveying the message to the government and the administration that the broad objective of Jan Satyagrah is that the society and the government should ensure rights, justice and respect of the deprived.

During the year-long Jan Satyagrah Samwad Yatra, 36 key meetings were organized in 19 states.



I believe that the 'Land Guarantee Law' of which Jan Satyagrah campaign is speaking with a fresh perspective, will certainly force the policy makers of this country to work in favour of the poor.

—Vandana Shiva, Senior Environmentalist, Delhi

During the course of Jan Satyagrah Samwad Yatra, many occasions came when special meetings were held in historical places. As all these historical places have been places of inspiration for social and land movements, meetings in these places therefore had special significance. Soil was also collected from these holy places of struggle throughout the yatra.

- On 26th September 2011, a prayer meeting was held at the samadhi of Mahatma Gandhi at Rajghat, and Jan Satyagrah Samwad Yatra was inaugurated.
- On 2nd October 2011, on the occasion of World Non-violence Day, Jan Satyagrah Samwad Yatra was formally started from Vivekananda Kendra in Kanyakumari.
- In November 2011, Jan Satyagrah Samwad Yatra reached Chirala in Andhra Pradesh – the holy place of great men like Gurram Joshuva, who had successfully run public awareness campaign in Andhra Pradesh.
- On 30th November 2011, the Yatra reached Kolhapur (Maharashtra), the work place of famous social reformer Chhatrapati Sahuji Maharaj. He had done historical social reforms work for the deprived.
- On 3rd December 2011, the Yatra camped at Gagode village in Raigad district of Maharashtra, the birth place of Acharya Vinoba Bhave where the yatrīs collected holy soil in the Kalash.
- On 23rd December 2011, the Yatra reached Wardha – the place of work of social reformer Tukdoji Maharaj. Yatrīs collected holy soil of this place.
- On 26th December 2011, Yatra reached Sevagram, Maharashtra – the land of inspiration of Gandhi and Vinoba. This was a special occasion for the yatrīs who got special inspiration from Sri Thakur Das Bung, a close follower of Gandhi and Vinoba.
- On 28th December 2011, the Yatra reached Nagpur (Maharashtra), the place of inspiration of Dr. Ambedkar, the author of India's Constitution. Special programs were held by local organizations at this holy land.
- In January 2012, the Yatra camped at Pandaria, Chhattisgarh, the land of Martyr Birjoo Baiga. In February 2003 Birjoo Baiga was martyred at this very place while defending land of the Baigas.
- On 17th January 2012 the Yatra reached Raigarh, Chhattisgarh – the work place of Satyabhama Adivasi. In the year 1998, Satyabhama sacrificed his life for defending Kelo River. This land of Raigarh is also the land of Sri Ram Kumar Agrawal, the force of inspiration behind land movements in Chhattisgarh.



For us, Jan Satyagrah is the personification of 'vayam raashtre jagrayaam purohita'. When thousands of people have come forward to arouse and unite these deprived people who are aware of their collective power, then the spiritual success of Jan Satyagrah will be to thread them together in one string.

—Dr. Pranav Pandya, Head, Akhil Vishwa Gayatri Parivar, Shantikunj

Conference, Seminar and Dialogue

Date	Place	Program
1-2 October 2011	Kanyakumari – Tamil Nadu	National Land Rights Conference
16 October 2011	Attapadi – Kerala	Land Rights Conference
11 November 2011	Hyderabad – Andhra Pradesh	Land Rights Seminar
18 November 2011	Bangalore – Karnataka	Land Rights People's Parliament
28 November 2011	Panaji – Goa	Land Rights Seminar
5 December 2011	Mumbai – Maharashtra	Land Rights Conference
3 January 2012	Tilda – Chhattisgarh	National Land Rights Conference
18 January 2012	Raigarh – Chhattisgarh	Land Rights Conference
28 January 2012	Kalahandi – Odisha	Adivasi (Tribal) Rights Conference
7 February 2012	Bhubaneswar – Odisha	Youth Conference
26 February 2012	Bokaro – Jharkhand	Save the River Conference
2 March 2012	Ranchi – Jharkhand	National Land Rights Parliament
16 March 2012	Tejpur – Assam	Tea Garden Labourers Conference
28 March 2012	Imphal – Manipur	Land Rights Conference
2-3 April 2012	Guwahati – Assam	Land Reforms Conference
10 April 2012	Saharasa – Bihar	Bhoodan Conference
17 April 2012	Khagadia – Bihar	Sampoorn Kranti Manch Sammelan (Total Revolution forum Conference)
5-6 May 2012	Patna – Bihar	National Land Reforms Conference
10 May 2012	Varanasi – Uttar Pradesh	Land Rights Conference
29-30 May 2012	Bhopal – Madhya Pradesh	Youth Parliament
16 June 2012	Tapi – Gujarat	Adivasi (Tribal) Rights Conference
27 June 2012	Kutch – Gujarat	Adivasi Land Rights conference
30 June 2012	Ahmadabad – Gujarat	National Dialogue of coalition of Public Organizations
2 July 2012	Banaskantha – Gujarat	Adivasi Land Rights Conference
5 July 2012	Udaipur – Rajasthan	Forest Rights Conference
12 July 2012	Shyampur Kala – Madhya Pradesh	Sahariya Mahapanchayat (Grand- Panchayat)
15 July 2012	Jaipur – Rajasthan	Women's Land Rights Conference
21 July 2012	Jhajjar – Haryana	Kisan Mahapanchayat
3 August 2012	Ludhiana – Punjab	Dalit Land Rights Conference
14 August 2012	Dehradun – Uttarakhand	Land Rights Conference
17-18 August 2012	Haridwar – Uttarakhand	National Conference on Progressive Leadership
15 September 2012	Jhansi – Uttar Pradesh	Adivasi Land Rights Conference
18 September 2012	Gwalior – Madhya Pradesh	Jan Satyagrah Conference



Date and Time do not mean anything for us in Jan Satyagrah Samwad yatra. On the day of Deepavali, when the entire country was celebrating 'Festival of Lights', I, along with a few volunteers of Yatra, was in Madurai district, trying to assimilate sufferings of people in villages which were immersed in complete darkness — people who have been waiting for illumination.

— K. Teresa, Social Worker, Tamil Nadu

- In February 2012, the Yatra reached Kalinga Nagar in Jajpur district of Odisha. This was a place of motivation for Adivasi Land Struggle. Here on 2nd January 2006, 14 advasis sacrificed their lives in defense of their ancestral land. Soil of struggle was also collected in Kalash from here.
- On 17th February 2012, the next halt of the Yatra was in Khunti- Jharkhand - the holy land of Birsa Munda. Immortal Martyr Birsa Munda is a source of inspiration for Adivasi Land Rights Movements.
- On 18th February 2012, Jan Satyagrah Samwad Yatra reached Gumla, Jharkhand – the land of immortal martyr Jatara Tana Bhagat. This is a special motivational place for Adivasi Land Rights Movements.
- On 17th March 2012, the Yatra reached Gohpur, the place of martyrdom of immortal martyr Kanaklata Barua. About one hundred years back, Kanaklata had laid down her life defending the national flag of India.
- On 27th March 2012, next halt of the Yatra was at the place of martyrdom of Brajwasi Pauna in Thobal in Manipur. He had laid down his life at this place in defense of his land. This is a place of inspiration not only for Manipur state, but for entire India.
- In May 2012, the Yatra reached Patna, Bihar – the field of action of Jai Prakash Narayan. This place, which is known as Kadam Kuwan is specially known as a place of inspiration for social reformers.
- In May 2012, a special halt was made at Raja Harish Chandra Ghat in Varanasi, which is famous as a special place of struggle for Ganga Mukti Andolan run by different groups of people.
- On 25th June 2012, next halt of the Yatra was in Porbandar in Junagarh district of Gujarat, the birth place of Mahatma Gandhi. Yatris collected the holy soil from here in the kalash.



We are proud that through Jan Satyagrah, voice of states of the North East is resonating and being heard in entire India. We believe that the opportunity and respect that we got by joining Jan Satyagrah, will once again act to unite states of the North East with rest of India.

—Hembhai, Founder,
Shanti Sadhana Ashram, Guwahati, Assam

- On 30th June 2012, the Yatra reached world famous Sabarmati Ashram (Gujarat). In presence of senior Gandhians, a prayer was offered for wishing success to Jan Satyagrah.
- On 4th July 2012 Jan Satyagrah Samwad Yatra reached Shyopur Kala, Madhya Pradesh – the holy land of Martyr Babu Adivasi. Babu Adivasi had laid down his life to defend his land after being freed from bonded labour.
- On 30th July 2012, Yatra reached the memorial of Sukhdev, Rajguru and Bhagat Singh in Firozpur district of Punjab. This is a place of inspiration for millions of Indians. Yatrīs collected holy soil from here.
- On 17-18 August 2012, the Yatra reached Haridwar, the spiritual city of Uttarakhand. Many organizations participated in intensive discussions on 'Progressive Leadership' at Shantikunj, the place of inspiration for social workers. The yatrīs also took a pledge to work collectively in Jan Satyagrah campaign.

Through Jan Satyagrah Samwad Yatra an important effort was made to unite more than 2000 organizations and movements. Covering a distance of 65,000 kilometers by traveling through 24 states, the Yatra reached its final destination at Gwalior in Madhya Pradesh. In Gwalior, the yatrīs were accorded a hearty welcome by members of people's organizations and student bodies. A special seminar was organized by students, teachers and urban supporters at the auditorium of Jiwaji University. Renowned Gandhian Dr. Subbarao said, "We are going to start a new chapter on experiment with non-violence in the form of Jan Satyagrah Movement from this world famous Chambal Ghati." He evoked each social group and class to support the campaign whole heartedly. Closing the one year-long Jan Satyagrah Samwad Yatra, Sri Rajgopal ji said, "Remembering each day of the Yatra was like peeling onions, layer by layer. The more layers we remove, more tears fill our eyes– the tears for sufferings of the masses. This Yatra of Jan Satyagrah has been a campaign of assimilating sufferings of the deprived people every single day".

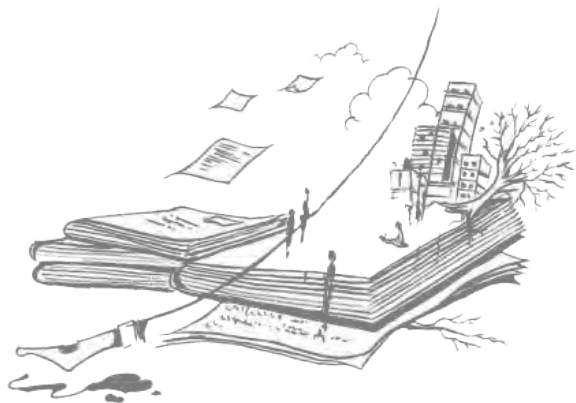


At a time when people of this country are losing confidence in the basic institutions of democracy, we all need movements like Jan Satyagrah, so that as the fifth pillar of democracy, we may discharge our responsibility with commitment. Success of Jan Satyagrah rests in reviving people's faith in democracy.

– Aruna Roy, Founder, Majdoor Kisan Shakti Sangathan

What Remains of the Present

History of India is the history of known brave revolutionaries, whose eternal chain of sacrifices wrote a new history by finally liberating India on 15th August 1947. In the midnight celebrations and philosophy, all those warriors suddenly became anonymous whose history was unprecedented sacrifices of Tilka Manjhi, Birsa Munda, Gudadhur, Rani Subran Kunwar, Brijwasi Paona and Kanaklata Barua. However, ahead of annals of history, they are still with us – from Netarhat, Dhurli, Loktak to Arakku valley, Tamnar, Chingara and Niyamgiri... still nameless, burning flames of a rejected present, not finding place in the history but in those undivided prisons where emotional division in connotations of 'treason' and 'patriotism' is gradually disappearing... but their existence is in itself an unfinished movement... they are all there holding torches of struggles in hands so that they may help the neglected proletariat in the background to get their share of a handful of hopes. Stories of these movements, these agitations are not our past, but the statements of resurrection of what has passed us by... statements of a whole generation who came out from the dark areas of neglect and wrote a 'history of struggles' on geography of the country with their footsteps... so that the coming generations may shape a 'new future' of this country with the new text of their rights. Thus, these stories of struggles are also statements of a handful of hopes which resound in every direction, every dimension of the country with revolutionary existence of a perpetual struggle.



FORESTGray of the Green

1. **ISSUE** - Plantation **STATE/ DISTRICT** - Chengara-Pathanamthitta/Kerala

CAMPAIGN - The Chengara rubber estate of Harrison Malayalam Plantations Limited has been occupied by landless dalits and adivasis since August 4, 2007. More than 7,000 families from all 14 districts in Kerala are claiming that the company's land lease has long expired. Sadhu Jana Vimochana Samyukta Vedi (SJVSV) workers encroached on Kumbazha Estate of Harrison Malayalam Limited (HML) at Chengara near Konni. Their demand was five acres for farming and Rs.50,000 towards initial farming expenses to each landless family.

2. **ISSUE** - Eviction **STATE/ DISTRICT** - Dindigul / Tamil Nadu

CAMPAIGN - The Paliyan indigenous (Dravidian) people are traditional nomadic hunter-gatherers living in the South Western Ghats in South India. The Paliyans, displaced and dispossessed by the nation state throughout their history are in a pathetic state now. These innocent Paliyan, who are at the receiving end, demanded their "Right to live."

3. **ISSUE** - Displacement **STATE/ DISTRICT** - Sariska-Alwar / Rajasthan

CAMPAIGN - Sariska Tiger Reserve is well nestled in the Aravali Hills covering 866 sq km area. About 300 villagers live inside and at the periphery of the Sariska Tiger Reserve, and exercise their traditional rights of use over the forest are living under threat of displacement after expansion of Buffer Zone. The Tarun Bharat Sangha along with the local villagers committed to continue the struggle for their rights over lost ancestral land.

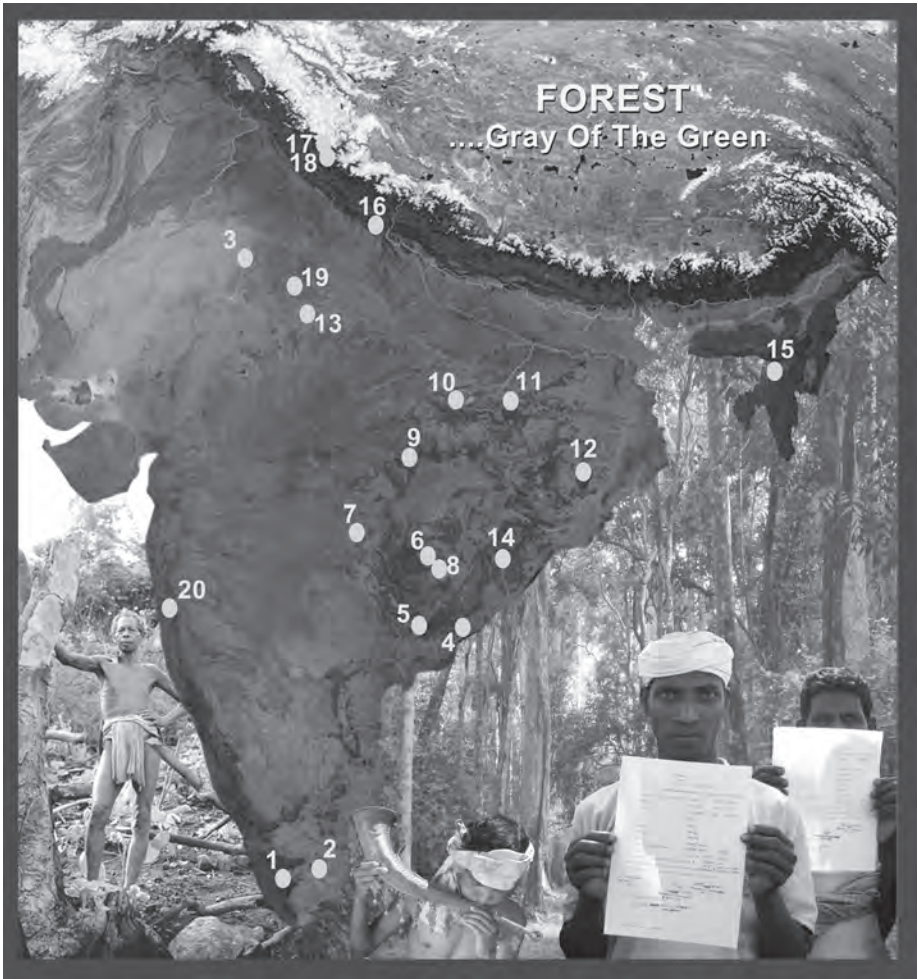
4. **ISSUE** - Critical Habitat **STATE/ DISTRICT** - Araku Valley/ Andhra Pradesh

CAMPAIGN - Araku Valley has 227,000 acres forest lands in the Eastern Ghats of South India. Recently, Jindal South West Aluminium Limited (JSWAL) on July 1, 2005 has granted permission to set up Aluminium Complex comprising an estimated cost of Rs.9 Billion. People fear that the project will displace them denying their seasonal source of income from collecting firewood, tamarind, gooseberry, adda leaf, 'karakkaya', broomstick and other minor forest produce. Bauxite mining would also hamper the three rivers—Gosthani, Champavati and Sharda—which flow through Araku and Paderu and are the source of drinking water for the towns of Vishakhapatnam.

5. **ISSUE** - Displacement **STATE/DISTRICT** - Pollavaram-Khammam/ Andhra Pradesh

CAMPAIGN - The Polavaram dam project, whose supposed benefits include increased irrigation and water supplies to big cities, is expected to displace around 150,000 tribals across three states. According to the Indian Ministry of Environment and Forests (MoEF), the Indira Sagar Project, which includes the Polavaram dam to be built across the river Godavari, will displace around 200,000

Movement for Rights on
Foerst Land and Forest Produce



people in the three states of Andhra Pradesh, Orissa and Chhattisgarh. Of them at least 150,000 are tribals (the submergence area includes 170 habitations of Koya and Kondareddy tribals), and the rest mostly dalits dependent on minor forest produce for their livelihood.

6. **ISSUE - Brutal Eviction STATE/ DISTRICT - Dantewara-Bijapur/ Chhattisgarh**

CAMPAIGN - The Salwa Judum (a state sponsored mission) euphemistically means 'chasing an animal by a pack of hounds' (2005) has led to the forcible displacement of people throughout Bastar Region. 640 villages as per official statistics were laid bare, burnt to the ground and emptied with the force of the gun and the blessings of the state. 350,000 tribals, half the total population of Dantewada district are displaced, their womenfolk raped, their daughters killed, and their youth maimed. Those who could not escape into the jungle were herded together into refugee camps run and managed by the Salwa Judum. Others continue to hide in the forest or have migrated to the nearby tribal tracts in Maharashtra, Andhra Pradesh and Orissa.

7. **ISSUE - Wildlife Sanctuary STATE/ DISTRICT - Gadchiroli/ Maharashtra**

CAMPAIGN - Wild Buffaloes that were wiped out from Maharashtra finally got a legal home in Gadchiroli district after the state government issued a gazette notification to declare 180.72 sq km area as a 'conservation reserve'. This protected area caused denial of about 1700 human habitat which is located under newly declared core zone of the Buffaloes Sanctuary. The Satpuda Foundation along with the local villagers keep continue their fights against inhuman eviction of local tribes who would love to stay with wildlife.

8. **ISSUE - Tiger Reserve STATE/ DISTRICT - Indravati- Dantewara/ Chhattisgarh**

CAMPAIGN - The only Tiger Reserve in the state, Indravati National Park is spread over 2799 sq km area in South Bastar. Before this area was home of Koya, Gond, Halba and Muriya tribes living here since ages. Nearly 38000 indigenous families denied ensuring 'settlement rights' inspite of constitutional safeguards like 'Tribal Self Rule' and 'Community Forest Rights'.

9. **ISSUE - Displacement STATE/ DISTRICT - Kanha-Mandla/ Madhya Pradesh**

CAMPAIGN - Kanha National Park was created on 1 June 1955. Today it stretches over an area of 940 km² in the two districts Mandla and Balaghat districts which is also home of primitive Baiga indigenous community. The Ekta Parishad activists alleged the State for evicting 110 villages of Baiga's in the last 25 years without any dignified resettlement. Once the Prime Minister of India declared the 'Baiga' as a national human; now Baigas are unable to understand why the 'National Human' is thrown out from native land for the sake of 'National Animal'?

10. **ISSUE - Tiger Reserve STATE/ DISTRICT - Sanjay-Sidhi/ Madhya Pradesh**

CAMPAIGN - Sanjay-Dubri Tiger Reserve comprises the Sanjay National Park and the Dubri Wildlife Sanctuary; both cover more than 831 km² and are located in Sidhi district. According to an official census of Madhya Pradesh carried out

in 2004, the National Park had six tigers, but no tiger was sighted there since October 2008. The Ekta Parishad activists have united the 74 surrounding villages to keep continues their struggle against unjust displacement.

11. ISSUE - National Park STATE/DISTRICT - Betla-Latehar/ Jharkhand

CAMPAIGN - Initially comprising the 1,026 km² of the Palamau Tiger Reserve an additional 226 km² was added to the park in 1989 and 63 km² of the Mahuadar Wolf Sanctuary. Betla was one of the first national parks in India to become a tiger reserve under Project Tiger. All 29 vilages habituated by Oraon, Pahariya and Korba indigenous community who were displaced about three decades ago were not yet properly rehabilitated or compensated.

12. ISSUE - Tiger Reserve STATE/DISTRICT - Simlipal-Mayurbhanj/ Orissa

CAMPAIGN - Government of India declared Simlipal (2750 sq km) as a biosphere reserve in 1994. UNESCO added this National park to its list of Biosphere Reserve in May 2009. This is also homeland of Savara, Kolho, Manrkedia, Batudi and Birhoro. The KBSS (a local land rights movement) estimated that 250,000 people from nearly a dozen tribal denominations reside in over 400 villages on the fringes of Simlipal Tiger Reserve are under great threat of ongoing evictions from expanded Buffer Zone.

13. ISSUE - Bird Sanctuary STATE/DISTRICT - Shivpuri/ Madhya Pradesh

CAMPAIGN - Is the home of 'Golden Bird' which never been seen by anybody since last two decades. The Ekta Parishad activist objects the States action of displacing the native Sahariyas. After declaration of Bird Sanctuary, nearly 20 villages of primitive Sahariya indigenous community have been displaced without any dignified resettlement. Even after Forest Rights Act (2006) hardly 5% people have getting their due rights over occupied land.

14. ISSUE - Wildlife Sanctuary STATE/DISTRICT - Kotaghar-Kandhmal/ Orissa

CAMPAIGN - Kotaghar Sanctuary covering about 400 sq km area in densely populated habitat of Kandho primitive indigenous community. Nearly 32000 Kandho tribes have denied ensuring any settlement/ resettlement rights in Kandhmal area. A violent fight has been started between indigenous people and local administration for the ownership of lost land.

15. ISSUE - Deforestation STATE/ DISTRICT - Barak Valley- Silchar/ Assam

CAMPAIGN - Barak valley dam project will reduce the Sylhet region of Bangladesh to a sandy waste. In recent past the unsustainable exploitation has stripped into a large extent of its natural resource capital. According to an independent research nearly 700,000 trees have been cut-down in the name of Barak Valley Project which adversely affected the availability of food & fuel for more than 200 villages who are completely dependent on valley ecosystem.

16. ISSUE - Tourism STATE/DISTRICT - Corbett- Nainital/ Uttrakhand

CAMPAIGN - Jim Corbett National Park (520 sq km) is the oldest national

park in India and was established in 1936 as Hailey National Park to protect the endangered Bengal tiger. Since 1974, there is strict prohibition for the villagers to enter in the National Park boundary while local tourism allowing large number of tourist in the name of eco-tourism which ultimately turning into conflict between people and administration.

17. ISSUE - Dam Project STATE/DISTRICT - Satluj-Kinnaur/Himachal Pradesh

CAMPAIGN - There are 13 hydropower projects of 1,620 MW capacities are running from the tributaries of Sutlej in Kinnaur district. Nine big hydel projects of 7,623 MW are already running from the 320-km stretch of the Sutlej basin. The 'Himalaya Niti Abhiyan' said that in next few years the Sutlej river will lose its original shape forcing it to pass through various tunnels in a total length of 150 km and most of the remaining length will form reservoirs. This project has adversely affected the biodiversity and ultimately livelihood of about 80 villages alongside the project structures.

18. ISSUE - Ecological Crisis STATE/DISTRICT - Ski-Village-Manali/ Himachal Pradesh

CAMPAIGN - Himachal Pradesh government has setting up the multi-billion dollar project near Manali, the latter is reluctant in making investment without gauging the mood of local people, fearing protests at later stage. The 'Citizens Forum' alleged that proposed \$ 350 Million project is directly affecting the ecologically sensitive Rohtang Valley and ultimately the right of environmental commons in nearly 300 sq km area but the state is committed to keep continue this controversial project in the name of promoting 'Eco Tourism'.

19. ISSUE - Community Forest STATE/DISTRICT - Meghalaya

CAMPAIGN - In the Meghalaya state, located in north eastern part of India, majority of forests are owned by the 'community' and not the government. Despite this, the management of forests is influenced by a complex set-up of customary and government imposed regulations. Since last decade, several efforts have been made to regulate and control timber trade both in the name of protecting people's livelihoods and environment. Supreme Court of India passed an order in 1996 to ban unregulated timber felling in all parts of India including Meghalaya which is now used as a tool by local forest officials to curtail the community ownership over communitarian land belongs to the natives. This ultimately created conflicting situation in entire Meghalaya.

20. ISSUE - Displacement STATE/ DISTRICT - Lavasa-Pune/ Maharashtra

CAMPAIGN - On May 30, 2001, the Maharashtra government removed the upper limit of 2,000 ha in the hill station policy, allowing Lavasa to take as much land as it wished. The government simply handed over a 20 km stretch of the river that was acquired for a public purpose to a private company caused displacement of 22 villages without any promising resettlement of environmental commons who are completely dependent on forest ecology of lavasa.

INFRASTRUCTUREforced disappearance of villages

1. ISSUE - Industrial Corridor STATE/ DISTRICT - Mumbai-Delhi

CAMPAIGN - The Delhi-Mumbai Industrial Corridor (DMIC) Project is a State-Sponsored Industrial Development Project of the Government of India. India's ambitious \$90-billion DMIC project is aimed at creating mega industrial infrastructure along the Delhi-Mumbai Rail Freight Corridor, which is under implementation. Japan is giving financial and technical aid for the project, which is developed on either side of a 1,483-km stretch running across seven states. Along with this 19 other Industrial Corridor projects are in the pipeline. The Project aims to build several new cities, 24 industrial nodes, three ports, six airports and a 1,500-km high-speed rail and road line. The project footprint stretches across six states and the population in the region is expected to grow from 231 million in 2009 to 314 million in 2019 and 518 million in 2039. The ambitious urbanisation and industrialisation project of the DMIC will extract water from rivers (two-third of the total need) as well as the severely stressed ground water aquifers (one-third of the total need) which are already polluted and overexploited.

2. ISSUE - Dam Projects STATE/ DISTRICT -

CAMPAIGN - The Northeast of India is being seen as the country's 'future powerhouse' and at least 168 large hydroelectric projects are likely to be set up altering the river scape of the region. Proposed large dam projects for the purpose are already in the eye of a storm as communities mobilise and stage their protest across the region. Conflicts are flaring up in Assam and Arunachal Pradesh in the wake of the 100 dams are to be built upstream of Arunachal Pradesh. Dam-induced floods from projects such as the 405 MW Ranganadi hydroelectric project in Arunachal and the intense people's opposition to the under-construction 2,000 MW Lower Subansiri hydroelectric project on the Assam – Arunachal Pradesh border have been major triggers for what has now emerged as a major political debate on the downstream impacts of dams in the region. Meanwhile, in the uplands of Sikkim and Arunachal, minority tribal communities such as the Lepchas and IduMishmis have expressed concern about the impacts of multiple mega projects in their homelands. The large dams' juggernaut promises to be the biggest 'development' intervention in this ecologically and geologically fragile, seismically active and culturally sensitive region in the coming days.

3. ISSUE - Metropolitan Expansion STATE/ DISTRICT - Mumbai

CAMPAIGN - The Aboriginal inhabitants of Mumbai (salsette island plus seven islands) and its environs are the East Indians (comprising of various tribes/castes) and Kolis who have been pushed to the corner due to the discriminatory policies against them first by the British Raj and next by the Maharashtra Govt. and MumbaiMunicipal Corporation. A century back there were around 300Gaothans& 100 Koliwadadas in Mumbai(salsette island plus seven islands) region that number

has been reduced to 189 Gaothans& 43 Koliwadās. The Gaothans&Koliwadās are spread across Mumbai city & suburbs. Today 'Mumbai's Aboriginal Peoples Association said that we natives are symbolized by 'impoverishment risk' like "landlessness, joblessness, homelessness, marginalization, food insecurity, increased morbidity and mortality, loss of common property assets and social disarticulation".

4. **ISSUE - Special Economic Zone STATE/ DISTRICT - Raigarh/ Maharashtra**

CAMPAIGN - Raigad in Maharashtra is probably one of the few districts in India that is literally being swarmed by companies for setting up of Special Economic Zones (SEZs). A good nine SEZ projects being proposed in the district received formal and in-principle approval by the Ministry of Commerce, Government of India last year. These will be spread over almost 50,000 acres. But the project being opposed tooth and nail by the local communities and farmers in Raigad, which is yet to appear on the approved projects list, is Reliance's SEZ. Reliance Industries Limited (RIL) is proposing to acquire about 35,000 acres of land for the project. Most of this land is currently under agriculture or other uses by residents, mostly belonging to the Agri and Katkari tribes and Koli community. After 'referendum' in 2010, the villagers succeeded in defeating the proposed SEZ.

5. **ISSUE - Industrial Zone STATE/ DISTRICT - Hazira – Surat/ Gujarat**

CAMPAIGN - Hazira is known as the industrial hub of India. The town is located on the bank of the Tapti River. In an area where companies like Shell India, Reliance Ltd, Essar Steels, Larsen and Toubro, ONGC, KRIBHCO, NTPC, GAIL, etc. have set up units, a blueprint for overall development including infrastructure facilities like roads, schools and hospitals is on the cards. The Dumas-Hazira-Kantha Vistar Sangharsh Samiti alleged the State with the problem basically arose from the fact that over 1.6 lakh villagers suffered when their land was taken away for setting up of industries some years back. With no alternative avenues for livelihood many of them were being pushed to penury.

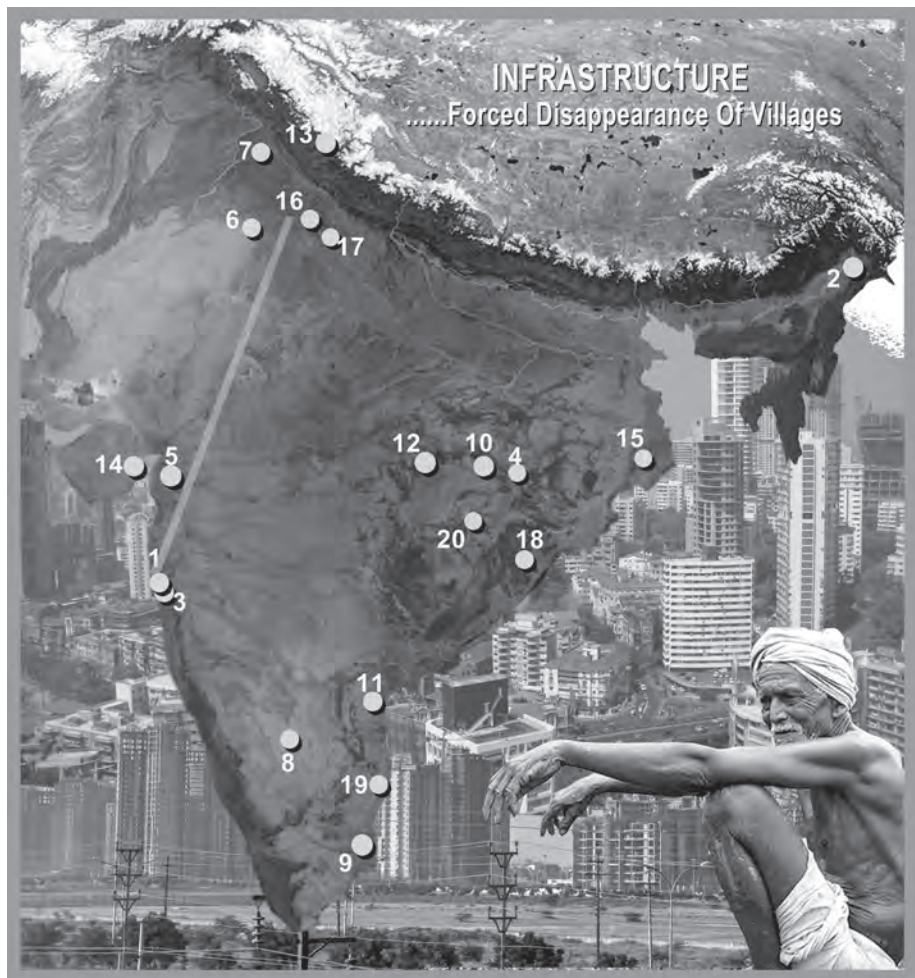
6. **ISSUE - Special Economic Zone STATE/ DISTRICT - Jhajjar/ Haryana**

CAMPAIGN - Reliance Ventures, a group company of Reliance Industries, and the Haryana State Industrial and Infrastructure Development Corporation Ltd (HSIIDC), signed a joint venture in 2005 to set up a multi-product special economic zone in Jhajjar. At an investment of Rs.400 billion, the project was stated to be India's largest SEZ spread over 25,000 acres (100 km²). Nearly 11000 acres of land had been acquired by 2010. But, Reliance is now leasing off these lands to other industrial houses in contravention of the MoU signed with the government. As for the people who lost their lands none have received the promised jobs that were to have resulted from the creation of the SEZ.

7. **ISSUE - Real Estate STATE/ DISTRICT - Ludhiana/ Punjab**

CAMPAIGN - The proposed projects for setting up an urban estate at Sahnewal on the periphery of the city and another one at Samrala town in this district by the Greater Ludhiana Area Development Authority (GLADA) have taken

Movement Against Displacement of Villages



off in 2011. The proposed integrated urban estate at Sahnewal, to be developed on 1,125.42 acres, will include a dedicated industrial park, commercial pockets and residential areas while also providing the required land for the expansion of the existing airport at Sahnewal. Dalit DastaVirodhiAbhiyan along with the villagers and landless dalit community intensifying the struggle allege that the administration is promoting violent means for land grabbing from the adjoining 20 villages which would ultimately be incorporated in GLADA.

8. **ISSUE - Industrial Zone STATE/ DISTRICT - Bangalore**

CAMPAIGN - According to the plan submitted by Bangalore Metropolitan Region Development Authority in 1999, 2500 hectares of land had to be identified and acquired for the IT Sector and 1500 hectares for other industries by 2015 but the entire target was achieved by 2010. Despite serious opposition from the village communities today the BMRDA owns nearly 2500 acres of prime land that has been acquired from the villagers who have not even received the promised jobs in the proposed mega industrial park.

9. **ISSUE - Industrial Hub STATE/ DISTRICT - Cuddalore / Tamil Nadu**

CAMPAIGN - In the past, Cuddalore's main industry was fishing. Although Cuddalore was once a port town, the shipping trade has now moved to larger centres. The Indian government is promoting small to medium sized industries in and around Cuddalore. A new harbor for a ship building industry is under construction. Cuddalore also hosts the heavy chemical, pharmacological and energy industries. SIPCOT Industrial Complex, Cuddalore Phase I was established in 1984 covering an area of 518.79 acres. Today there are more than 50 chemical industrial units situated along the southern coast line of Cuddalore and effluents from all these industries is dumped in to the sea without any treatment. Recently in Phase II nearly 200 acres of land have been acquired without any assessment of pollution & safety measures or potential for employment creation. Nearly 10,000 fisherfolk who lost their livelihood to these industries have mobilized and organized themselves to wage a struggle against the industries. This industrial hub of Cuddalore is gaining notoriety as the 'Global Toxic Hotspot'.

10. **ISSUE - Power Plant Zone STATE/ DISTRICT - Janjgir / Chhattisgarh**

CAMPAIGN - In 2009, the Chhattisgarh State Industrial Corporation (CSIDC) went on a rampage of land acquisition for the setting up of multiple power plants



I have firm belief that the final decision about the land rights of the deprived will take place on the land only. Therefore the original effort of Ekta Parishad in organizing the deprived in every village is worth emulating. The victory of the strength of their organization one day is bound to take place.

K B Saxena, Indian Administrative Services

that would generate a whopping 38,000 MW of power. All laws were set aside for taking over the lands of farmers that are largely irrigated and yield two crops a year. Land was acquired through the application of Section 2 of the Land Acquisition Act (1894) which states that the government may acquire land on fast track basis for 'public purpose'. However this acquired land is not for 'public purpose' but for mega power companies. The farmers organized and filed separate pleas in the Bilsapur High Court against the acquisition process. In what may be seen as a landmark judgment the Bilsapur High Court has quashed land acquisition proceedings for four power projects and directed the government to pay Rs5,000 in damages to each petitioner.

11. ISSUE - Power Plant Hub STATE/ DISTRICT - Sindhudurg/ Maharashtra

CAMPAIGN - Three districts of Maharashtra — Ratnagiri, Sindhudurg and Raigad — on the western coast are set to become the power hub of this part of India. State-run and private sector companies plan to set up projects adding to 33,943 MW in these three districts, known for agricultural and horticultural production. Interestingly the whole coastal belt is known for non-polluting industries such as food parks, fishing industry, information technology parks and engineering units, which are under threat after State's decision to promote power industries in the region. The local farmers union has submitted many petitions to the State but massive land acquisition process has already started without any attention being paid to the demands and concerns of the people who live and earn their livelihoods in this region.

12. ISSUE - Industrial Zone STATE/ DISTRICT - Raigarh/ Chhattisgarh

CAMPAIGN - On a wet and windy 28 September (2013) nearly 350 km north of the State capital, Raipur, a non-descript village registered a historic victory against Bharat Aluminum Company Ltd (Balco). Balco is in the process of acquiring 1,070 hectares of land granted as part of a mining lease in Dharamjaigarh block for its power plant at Korba. At the base of Dharamjaigarh hill range in Raigarh, the villagers of Taraimarh dismissed another project of Vedanta by simply boycotting the Gram Sabha. Even after repeated announcements to "choose or denounce" mining in nearly 50 acres of forest land in Taraimarh, villagers refused to respond, forcing the administration to "adjourn" the Gram Sabha before time.

13. ISSUE - Petro-Chemical Hub STATE/ DISTRICT - Kochi/ Kerala

CAMPAIGN - The new planned Kochi petrochemical hub (Rs 14,000-crore integrated refinery expansion project (IREP) of the BPCL Kochi refinery) and the Rs 8,000-crore petrochemical complex-cum-park of the Kerala State Industrial Development Corporation (KSIDC) is in the process of being set-up along the coast of Kochi in Kerala. It is expected that the ancillary units to be set up in the 500+ acre petrochemical park will attract huge investments, taking the total investment to over Rs 30,000 crore. Organizations like the Environmental Protection Group have already filed petitions against the setting up of this huge

infrastructural zone without thorough assessment of the impact that it would have on the coastal ecosystem that has been rendered fragile after the Tsunami.

14. ISSUE - Special Investment Zone STATE/ DISTRICT - Mehsana/ Gujarat

CAMPAIGN - On May 14 this year, the government issued a notice in regional newspapers announcing land acquisition for MB-SIR. Its plan was to acquire nearly 50,880 ha of farm land from 44 villages of Surendranagar, Ahmedabad and Mehsana districts for Mandal-Bahucharaji Special Investment Region. The protesting farmers, spearheaded by JameenAdhikarAndolan-Gujarat (JAAG) and Azad VikasSangathan, now demand cancellation of the SIR Act passed by the state government in 2009. The SIR Act enacted to attract \$ 90 Billion through DMIC. A decisive struggle has been started by the farmers groups against the proposed Special Investment Region as they have vowed to not give up even a cent of their land for this project.

15. ISSUE - Urban Projects STATE/ DISTRICT - Bangalore

CAMPAIGN - The demolition of the Economically Weaker Sections (EWS) slum in Ejipura in Bangalore on 19th-20th January and the brutal eviction and dispossession of the 1500 families living there is yet another struggle in the urban area being waged by the poor communities that are being evicted and displaced for the creation of one or the housing project. It is a battle which is being fought in many urban centers of the country and must be seen as a class conflict rather than a mere conflict for rights, compensation and rehabilitation. It is a conflict between the urban working class and the bourgeoisie, and the basic question in contention is the "right to the city".

16. ISSUE - Housing Projects STATE/ DISTRICT - Greater Noida/ Utter Pradesh

CAMPAIGN - In Bhatta Parsual, Greater Noida (UP), about 6000 acres of land is being acquired by infrastructure company Jaiprakash Associates to build luxury townships and sports facilities - including a Formula 1 racetrack - in the guise of building the Yamuna Expressway. In total, the land of 1225 villages is to be acquired for the 165km Expressway. The farmers have been protesting this unjust land acquisition. In May 2011 four persons died and many were injured when fighting erupted between the protestors and the police. While land has been taken from farmers at Rs 300 (\$6) per square meter by the government - using the Land Acquisition Act - it is sold by developers at Rs 600,000 (\$13,450) per square meter - a 200,000 per cent increase in price - and hence profits.

17. ISSUE - Ganga & Yamuna Express Way STATE/ DISTRICT - Agra

CAMPAIGN - A massive urbanization plan has been put in place which revolves around the Rs 70,000 crore Ganga Expressway project between Noida and Ballia, covering more than 12 districts, and the Rs 9,700 crore Yamuna Expressway, between Noida and Agra, covering six districts. Both the highways are being developed by the Jaypee Group, which is also responsible for almost all of the real estate activity around the expressways. 1300 villages from Gautam Budh

Nagar, Aligarh and Agra were notified for the Yamuna Expressway project, and the acquisition process started in early 2008. And 74,131 acres of land is yet to be acquired in Greater Noida. But after waging a harrowing struggle the Kisan Sangharsh Samiti won the case in the Uttar Pradesh High Court. The Court had directed the Yamuna Expressway Industrial Development Authority (YEIDA) to stop using the urgency clause for land acquisition.

18. ISSUE - Special Economic Zone STATE/ DISTRICT - Krishnapattanam- Nellore/ Andhra Pradesh

CAMPAIGN - As on March 2010 Andhra Pradesh had a total of 106 SEZ. In spite of AP Assigned Land (Prohibition of Transfer) Act 1977 the assigned land has been acquired in Krishnapattanam village. Within a short period of 2005-06, nearly 48000 acres of land had been transferred through Andhra Pradesh Industrial & Infrastructural Corporation (APIIC), where Krishnapattanam is one. The 180 fisher folks of this village do not even understand why the State took away the land that was allotted to them for their livelihood needs. They have not received any compensation for it either. This newly declared Coastal Industrial Corridor needs 1,49,000 acres of land for fueling the states dream to be a 'corporate hub' of Asia. For many villages like Krishnapattanam, along the coastline- this is the end of their self reliant subsistence economy.

19. ISSUE - Housing Projects STATE/ DISTRICT - Chennai

CAMPAIGN - Sriperumbudur – “India's Shenzhen” – a small town in peri-urban Chennai. The formation of a new industrial landscape in peri-urban Chennai is presenting an ugly picture of growing agglomeration. A new IT-corridor emerged in the South of Chennai with an estimated investment of more than 50 Million Euro. In peri-urban Chennai alone, more than 30 such SEZs emerged until 2012 which has grabbed nearly 5000 acres of land.

20. ISSUE - Satellite Township STATE/ DISTRICT - Raipur

CAMPAIGN - The Government of Chhattisgarh is rearing to establish a new capital city in its ambition to be known as the corporate hub of India. Hence it took major steps to create Naya Raipura to be spread across 8000 hectares of prime agriculture land belonging to the small farmers living in the villages that surround the existing city of Raipur. This urban expansion project has resulted in massive loss of land and livelihood for the local populace while the land developers and real estate mafias make hay. Farmers of 122 villages have lost their land at a paltry compensation amount of Rs500,000 per acre while the same land is being sold by developers at more than Rs1 crore per acre. The farmers union has filed a case in the High Court against this daylight robbery by the state but given that the Government of Chhattisgarh has little or no concern for law and rights the farmers are not likely to receive any justice from the courts.

MININGundermining mother earth

1. **ISSUE** - Bauxite Mining **STATE/ DISTRICT** - Niyamgiri - Raigadha/Orissa

CAMPAIGN - In a blow to the Odisha government's plan for bauxite mining by the Vedanta Corporation in the Niyamgiri hills, the 12th and last Gram Sabha in Rayagada district also rejected the proposal on Monday 19th August 2013. Home to the Dongaria Kondho primitive tribes the Niyamgiri Hills are also the God of these communities. In order to save their homes and God these communities had to wage a struggle for 11 long years before victory came knocking. The 'Niyamgiri Suraksha Smaiti' was the nodal point for the struggle. However Vedanta and the Government of Odisha haven't learnt their lesson and are now scouting the forests and lands spanning three districts – Koraput, Rayagada, Kalahandi – covering an area of 2,073 sq km. The people who inhabit these new lands will now have to organize for another struggle.

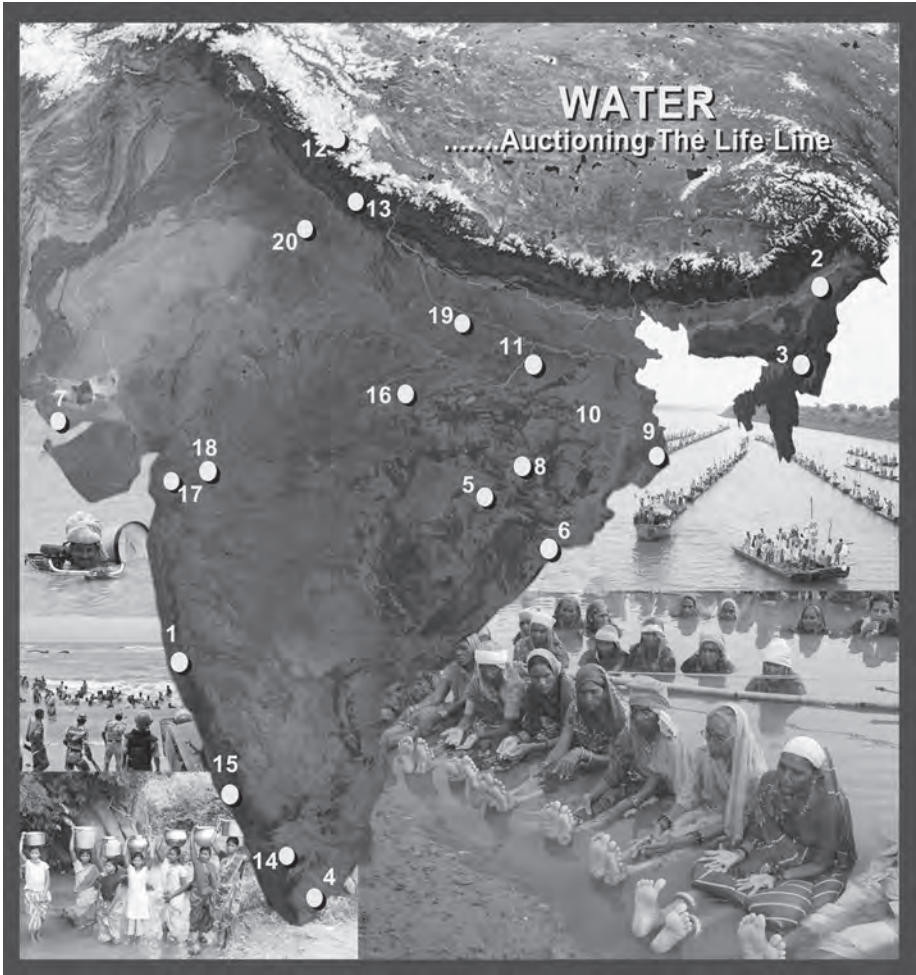
2. **ISSUE** - Bauxite Mining **STATE/ DISTRICT** - Gandhmardan-Bargarh/ Orissa

CAMPAIGN - In 1993 Balco (a public sector unit) was given a lease for bauxite mining in the Gandhmardan mountain ranges. The same year 'Gandhmardan Suraksha Samiti' began its decisive struggle to save the invaluable natural property spanning an area of 97km². More than 50000 families depend on the Gandhmardan mountain ranges for their livelihood and together they had mobilized tremendous opposition to mining. Subsequently many other movements arose in the region and the lease to BALCO was cancelled in 1998. Though the lease has been canceled the position of the state government and the government of India is not clear and it is believed that they are once again in the process of leasing this area to private companies. There are parallel movements being led, for the past two years, by the 'Suraksha Samiti' in Balangir, Bargarh and Nuapada regions to save the Gandhmaran mountain ranges.

3. **ISSUE** - Coal Mining **STATE/ DISTRICT** - Chandrapur/Maharashtra

CAMPAIGN - On 4th September 2012, A special committee of senior Maharashtra forest officials rejected clearance to Adani Power Ltd's proposal for setting up an open cast coal mine in Chandrapur's Lohara block. The block falls under the proposed eco-sensitive zone (ESZ) of the tiger reserve. This site was explored by Adani Power Limited for its 3300 MW Power Plant in Tirodia-Gondia. In this context the people of Chandrapur wages a courageous struggle and opposed the proposal of open cast mining by Adani. If the mining had gone ahead it would have led to massive destruction of the forests with an estimated felling of 1.3 million trees.

Movement for the
Rights on Water Resources



4. **ISSUE - Coal Mining STATE/ DISTRICT - Hazaribagh/Jharkhand**

CAMPAIGN - Since Sept 2012 Badkagaon in Hazaribagh district of Jharkhand has become an important center for a movement against coal mining and power plants. Through a vigorous awareness drive the people living in the blocks of Badkagaon and Keredari are being apprised of the pitfalls of giving their lands to companies for the purpose of mining and setting up of power plants. According to AazadiBachaoAandolan, the coal mining companies will acquire 5,740 hectares (ha) of land in the blocks, paying a compensation of only Rs 1,420 crore. But they will extract coal worth Rs 640,000 crore. Similarly, captive coal mines are set to acquire 11,000 ha of land in the two blocks. For this, the companies will pay only Rs 2,705 crore as compensation. They will extract coal worth Rs 790,000 crore. The movement is turning into bloody fight between agents of the company and local people.

5. **ISSUE - Coal Mining STATE/ DISTRICT - Dhanbad/ Jharkhand**

CAMPAIGN - Dhanbad is also known as the coal capital of India. In eight blocks - Jharia, Baghmara, Dhanbad, Nirsa, Govindpur, Baliapur, Tundi, and Topchanchi, of this region there are 23 large underground mines and nine open cast mines which have directly affected 1348 villages by way of displacement, pollution, burnt-up agriculture land, polluted water; or/and they claim their share in the mining in form of permanent jobs or 'infrastructural investment'. On 27th of April 2011 police killed two protestors in Dhanbad by gun-shot and injured more than a dozen. People had been protesting the anti-encroachment drive at a Bharat Coking Coal Limited (BCCL) colony located in Kusunda and Matkuria, about 8 kms from Dhanbad.

6. **ISSUE - Coal Mining STATE/ DISTRICT - Angul-Dhenkanal/ Orissa**

CAMPAIGN - Two Companies namely Ramchandi and Arakhpal-Srirampur have been granted coal blocks of 1.5 billion tons each in Angul and Dhenkanal districts of Odisha. Both these companies would be setting up Coal to Liquid (CTL) plants in this region thus contributing to the destruction of the environment of a region that has already been described as the seventh most critically polluted industrial zone in India. Despite a well-organized people's movement this region is being run over with mines, power plants, steel industries and aluminum smelting plants with no hope in sight for the people suffering the effects of such dangerous levels of pollution.

7. **ISSUE - Iron Ore Mining STATE/ DISTRICT - Khandhar-Sundergarh/ Orissa**

CAMPAIGN - Pohang Steel Company of South Korea (POSCO) and other companies are permitted to source iron ore from close to 150,000 hectares of this densely forested region. The 244 meters high Khandadhara waterfall of Sundergarh is sacred to the PauriBhuiyan, a community listed as a Particularly

Vulnerable Tribal Group (PVTG). Now even after massive protests at least 1,000 trucks per day are loading iron ore from this site. Trees for miles around are coated with thick red dust. Another hill – Kurmitar – in the vicinity is being mined by the Kalinga Commercial Corporation Limited under lease from Orissa Mining Corporation. Such large scale irresponsible mining has led to the displacement of more than 500 villages in Sundergarh.

8. **ISSUE - Sand Mining STATE/ DISTRICT - Alappuzha/ Kerala**

CAMPAIGN - The People's Committee Against Mineral Sand Mining led a march to the State Assembly on July 14, 2013 protesting the Union and State Government's move to allow mineral sand-mining from the coastal panchayats of Alappuzha. The villagers demanded that the sand mining in Thrikkunnappuzha, Arattupuzha and Purakkadpanchayats should be stopped immediately else it would be disastrous for the people living in these regions that are prone to coastal erosion and tsunamis.

9. **ISSUE - Iron Ore Mining STATE/ DISTRICT - Bellary / Karnataka**

CAMPAIGN - Bellary is believed to have huge iron deposits-between 2.5 billion tons to 4 billion tons-65 per cent of this is in forest area. The Karnataka State Remote Sensing Applications Centre has reported that Bellary's mining area has increased from 230 hectares to 1,508 hectares now. There were only 73 leases 35 years ago. Presently, there are over 120 leases operated by about 60 lessees. About 10,000 trucks roll out of the Sandur, Bellary and Hospet mining belts every day. The quantum of iron ore illegally exported in a short period of 5 years is 2,98,60,647 tons, valued at Rs. 12,228-crore — an amount larger than the combined budget allocation for the development schemes of several states. An area of 2,800 acres of forest land in Karnataka was ruined by these illegal mining operations.

10. **ISSUE - Uranium Mining STATE/ DISTRICT - Jadugoda-Singhbhum/ Jharkhand**

CAMPAIGN - Jaduguda is a 'India's radioactive dump yard'. Today around 7000 people work at the Uranium Corporation of India Limited (UCIL) operated Jaduguda mining complex. Hundred percent of the contract workers belong



The important work of raising the united voice of the common man through the Jan Samvad Yatra and bringing it on one platform so as to challenge the establishment will certainly infuse a new energy into voluntary movements. I believe when every village will struggle to save its land and self-respect then Jan Satyagrah will certainly be the organized voice of all of us.

Surekha Dalvi, Social worker, Maharashtra

to the tribal communities and of these ninety five percent work as underground miners. In the top-management there is no space for the local people. The Jharkhandi Organisation Against Radiation (JOAR) is an organization that has been constantly fighting against this plant as the radio activity has caused grave health effects to the people and also led to the pollution of the environment. However so far there has been no action against this polluting industry despite the loss of lives and health of the local tribals who reside in the region.

11. ISSUE - Petroleum Mining STATE/ DISTRICT - Digboi-Tinsukia/Assam

CAMPAIGN - It was here in Digboi that the first commercially viable well in India, known locally as well No.1, was successfully drilled in September'1889 and the first modern refinery in India was built and commissioned in December'1901 to supplant a small "batch-still" refinery in Margherita. The unique CSR initiative of Indian Oil is now also supported by local trade unions which recently invested Rs 7 Billion for the environmental propagation and protection in surrounding areas of Digboi.

12. ISSUE - Coal Mining STATE/ DISTRICT - Singrauli / Utter Pradesh

CAMPAIGN - Singrauli Region (1800 sq km) is all set to become the country's power capital with a number of power plants coming up in Madhya Pradesh & Utter Pradesh, apart from the nine open cast coal mines that are going to start production in the next three years. The combined investment of all these projects is estimated to be over Rs 1 lakh crore. Officially, 5,872.18 hectares of forest in the Singrauli region has been marked for non-forest use and additional 3,229 hectares have also been earmarked for similar activities. In Singrauli, the Mahan, Chhatrasal, Amelia and Dongri Tal II forest blocks, which were earlier categorized as 'No Go' area, are awaiting approval for coal mining from the government. People still remember that in 1977 the World Bank provided a \$150 million loan to the National Thermal Power Corporation (NTPC), a state-owned company, for setting up its first coal-fired power plant in the region. Ultimately it has led to a situation where thousands of hectares of lush green forest are going to be destroyed not to mention the environmental destruction and displacement of people.

13. ISSUE - Bauxite Mining STATE/ DISTRICT - Kawardha/ Chhattisgarh

CAMPAIGN - Bodai-Daldali has 7 MT of Bauxite deposits for which recently a lease has been granted to the Vedanta Company (UK Based Multination Mining Group). The bauxite deposit lies across 1750 hectares in Daldali which is close to 'Baigachak' – the homeland of primitive 'Baiga' tribes who have lived here since ages. The Baiga tribes have a claim on this region as their Habitation Right

under the Forest Rights Act. Never the less after having been evicted from the Maikal Hills in the region and forced to settle in daldali they will now once again be evicted despite the existence of laws that protect their right to this region. Incidentally this primitive tribe is on the brink of extinction due to the immense neglect and apathy of the government. Though the Baiga leaders have mobilized their protests have been completely ignored by a government staunchly aligned on the side of Vedanta.

14. ISSUE - Mica Mining STATE/ DISTRICT - Koderma/ Jharkhand

CAMPAIGN - In India, some 3000 small scale mines account for about 5% of fuel mineral production and JhumriTelaiya was one of that mica mining centre. Out of some 80 minerals, including minor ores, being mined in India, around 70 of them are extracted by the small-scale sector. While laying a railroad through Koderma in 1890s, the British first discovered vast mica deposits in the region. Till late 1960s, Mercedes and Porsche cars, and thoroughbreds from Arabia used to be common in JhumriTaliya. Now, despite heavy extraction the situation of people is has taken a turn for the worse. Tribal communities form the majority in the 38 villages around the mica extraction sites but they lead lives of penury not to mention affliction of frequent accidents during mica mining. 83% of the population of these villages lives below the state defined. In the times of mega mining corporations the needs of small scale mining operations have fallen on the way side and the state has taken no action to support such enterprise despite the fact that the livelihood of thousands of tribal families depends on it.

15. ISSUE - Iron Ore Mining STATE/DISTRICT-Raoghat-Narainpur/ Chhattisgarh

CAMPAIGN - The Raoghat project to mine iron ore in Narainpur district of the state of Chattisgahr is currently in the eye of a storm. To begin with the project is located in a tribal dominated region that is home to the Muria and Maria Primitive Tribes. Second this region has not been surveyed till date and is more or less a pristine forest that is also the main source of livelihood for the two mentioned primitive tribes that reside here. Third it is the abode of the “Raja RaoNatraj” and “Mata Maoli” who according to the muria- maria mythology are their deity and as such have immense importance for them. Violation of this space through mining would deny these communities their right to worship as guaranteed by the Indian Constitution and also their right to forest and forest resources as granted by the Forest Rights Act. The Muria-Maria village councils have now mobilized and organized themselves to oppose this mining project while the state is using the pretext of ‘Left Wing Effectd’ region to silence all such protest. The state is also firmly aligned on the side of the large mining corporation that has been granted lease to mine in this region.

16. ISSUE - Iron Ore Mining STATE/ DISTRICT - Bicholim-Shigao/ Goa

CAMPAIGN - Carmen Miranda, former Director of the PANOS Institute and leader of the well-known 'Save Goa Campaign' claims that rapacious mining in the state's hinterland has put Goa and its people in jeopardy. Over 110 mines are in operation in Goa and 130 are awaiting clearance. Some 600 million tons of mining rejects are dumped in about 50 villages spread across the state's mining belt. Over three-fourths of over a million trees have been legally ordered to be cut by the Goa forest department, largely for mining purpose. Goa has 46 percent of the iron ore leases that have been granted in India, while it is only 0.1 percent of the total land area of the country. Over eight percent of Goa's territory is under mining. Despite constant campaigning by many environmental groups about 18 percent of Goa's annual output, of 40 million tons of iron ore is illegally mined. After a petition by 'Goa Foundation' in the Supreme Court of India – the Court has issued notice to the Government of Goa to prohibit transportation of iron or manganese ore within and from the State and to suspend with immediate effect all export of these minerals.

17. ISSUE - Sand Mining STATE/ DISTRICT - Noida/ Utter Pradesh

CAMPAIGN - The River Yamuna was once considered the lifeline of the cities located along its banks but in current times it has become the source of illegal sand mining undertaken by a well-established 'sand mafia.' The sand mafia has been responsible for the Yamuna River shifting its course by about 500 meters east. In Kambakshpur, sand mining has led to dug out pits ranging in depth from 20-30 feet within 30 meters of the flood embankment thus increasing the threat of floods in the region. In 2011 at this spot, flood waters had moved nearly 500 meters towards the embankment. Illegal mining here is most acute and there is genuine fear that the embankment may collapse if steps are not taken to stop the illegal activity. The depletion is enormous. Up to 350 truckloads of sand are extracted illegally from Noida and Greater Noida every day. The sand is worth an estimated Rs 500 crore annually. Recently after massive administrative operations 'sand mining' has been officially banned on the banks of the Yamuna River.

18. ISSUE - Sand Mining STATE/ DISTRICT - Chambal Valley/ Madhya Pradesh

CAMPAIGN - On 6th August 2013 the National Green Tribunal (NGT) banned the mining of sand from river beds across the country without an environmental clearance. However in the states of Madhya Pradesh & Rajasthan all the norms related to sand mining are being openly flouted. The National Green Tribunal (NGT) also sought the Centre's response on a plea for protection of National Chambal Sanctuary and its endangered species

from sand mining and other activities. The NGT also issued notice to Madhya Pradesh, Rajasthan and Uttar Pradesh governments seeking their responses by September 24 on the petition by an NGO - Tiger Protection Group, which has sought prevention of activities like stone quarrying, sand mining and fishing, from going on in and around the sanctuary. Never the less the illegal mining continues unabated.

19. ISSUE - Marble Mining STATE/ DISTRICT - Makrana/ Rajasthan

CAMPAIGN - Illegal mining in the mineral rich district of Rajasthan -- Makrana, famous for its white marbles -- has been going on flouting laws in the process of extraction of the precious stone. In 2010 Rajasthan High Court to order closure of 474 such mines. However, the court order was restricted to paper. The 'Tarun Bharat Sangha' which continues fighting against these illegal operations alleged that how the mining is being done on land beyond the lease area and also below the permissible depth. Mining in Makrana is taking a toll on the ecology as well as the health of labourers. The working conditions of these mines are appalling. There are no safety precautions in place and no health benefits for the miners. As a result, accidents are common and most miners have developed serious illnesses.

20. ISSUE - Marble Mining STATE/DISTRICT-Jabalpur-Katni/ Madhya Pradesh

CAMPAIGN - In Katni 52 industries have been granted mining leases for the mining of Dolomite marble at ground level. Of these 25-30 units will be established in the 'Stone Park' in the next few months. Rs 3.26 crore has been sanctioned from the ASID scheme of the Government of India and the MP Industries Development Corporation has been appointed as the agency for developing the infrastructure in 'Stone Park'. The inhabitants of the villages in the vicinity of this project allege that mining on such large scale will have adverse impact on the environment and lead to respiratory health hazards. Respiratory diseases have shown an alarming increase in the region.

WATERauctioning the life line

1. **ISSUE - Nuclear Power Plant STATE/ DISTRICT - Jaitapur-Rantnagiri/ Maharashtra**

CAMPAIGN - Nuclear power projects in India have triggered extreme worry among locals because of the potential risks. The 9,900 megawatt (MW) Jaitapur nuclear power project in Maharashtra cleared a major hurdle with protesters agreeing to withdraw their long-drawn agitation and resolve pending issues through dialogue with the state government. The estimated cost of the project, to be developed by NPCIL, was around Rs.1 trillion in 2010. Maharashtra Fishermen Action Committee still keeps continuing the struggle against prohibition of fishing in Gulf of Ratnagiri.

2. **ISSUE - River Island STATE/ DISTRICT - Majuli-Jorhat/ Assam**

CAMPAIGN - Majuli, situated bang in the middle of the Red River, the Brahmaputra and the largest freshwater island in Asia, waits in trepidation for another monsoon. With the landmass eroding at roughly 7 sq km a year. For most of the 1.70 lakh islanders, mostly Mising, Deori and Sonowal Kachari tribals, life is uncertain. Organic agro-farming is the mainstay of the island's economy (pisciculture, boatmaking, dairying, pottery and sericulture constitute a few of the minor economic activities), and the inevitable result of erosion has been loss to livelihood. While prosperous landed farmers have been reduced to penury, farmers with meager landholdings have been deprived of their livelihood altogether.

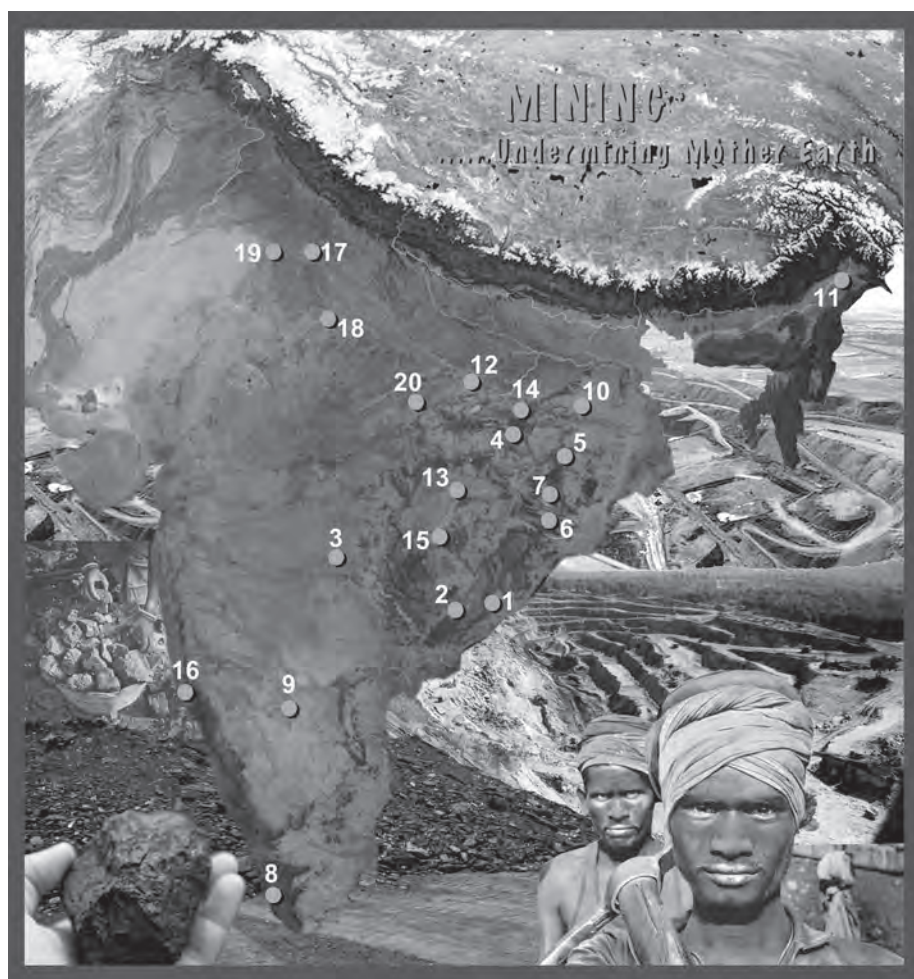
3. **ISSUE - Displacement STATE/ DISTRICT - Loktak-Bishnupur/ Manipur**

CAMPAIGN - Loktak Lake the largest freshwater (sweet) lake in northeast India, also called the only Floating lake in the world due to the floating heterogeneous mass of vegetation, soil, and organic matters etc. on it, is located near Moirang in Manipur state, India. After Manipur Loktak Protection Act, 2006 the intrinsic relationship and survival dependence of communities on Loktak is devastated by local authorities. Nearly 1147 floating huts have led to displacement of nearly 4000 fisherfolk and their family members. After an appeal of All Loktak Lake Areas Fishermen's Union the High Court has issued stay order the local officials are continuing eviction operations till today.

4. **ISSUE - Nuclear Power Plant STATE/ DISTRICT - Kudankulam-Tirunelveli/ Tamil Nadu**

CAMPAIGN - The Atomic Power Project in Koodankulam in the Tirunelveli district of the southern Indian state of Tamil Nadu has started operations from August 2013 amidst protests. The plant has started generating electricity but the situation is becoming worse as arrests are still being carried out and protesters remain in jail. The people of Koodankulam have been bravely fighting against the nuclear power plant. The State instead of responding to their just demands and concerns for the immense security risk and the environmental hazard that this plant

Movement Against Plunder of Mineral Resources



can cause on the surrounding area, has responded with the most cruel repression on the protesting masses. The State is simply trying to intimidate and throttle all voices of solidarity and support to the people fighting against Koodankulam nuclear plant.

5. **ISSUE - River Grab STATE/ DISTRICT - Raigarh/ Chhattisgarh**

CAMPAIGN - The Kelo-Kurkut and Mand river is originated from Raigarh and known as lifeline of North-Eastern Chhattisgarh. In 1998, even after massive protest of Kelo Bachai Sanghash Morcha, these rivers are diverted solely for industrial purposes. In last 15 years, 8 people have killed and nearly 100 protesters are facing criminal charges lodged by industrial goons. In recent years about 11000 acres of fertile land & forest also diverted for industrial & mining operations here caused growing violence and unrest in the Raigarh region.

6. **ISSUE - Fisher folk's Right STATE/ DISTRICT - Chilka-Puri/ Orissa**

CAMPAIGN - Chilka (largest brackish water lake in Asia) as the lagoon ecosystem also home of 122,339 fisherfolk who live in the 137 villages around Chilika. In year 2002, after controversial Chilka Regulation Act – Chilka Fisherfolks Forum started protest against 'commercialization of Chilka fishing'. The resistance movement in Chilika has emerged basically out of conflicts over access to natural resources, or occupational displacement. The 14,000 acres earmarked to non-fishermen for shrimp culture, encroachment of around 20,000 acres, mostly by non-fishermen, and declaration of a portion of the lake as a bird sanctuary by the government have adversely affected the socio-economic condition of most traditional fishermen.

7. **ISSUE - Mundra SEZ STATE/ DISTRICT -**

CAMPAIGN - India's largest private port and special economic zone, was incorporated as Gujarat Adani Port Limited (GAPL) in 1998 to develop a private port at Mundra, on the west coast of India. On the plea of the 10000 fishermen that the SEZ project would affect their traditional livelihood, and flora and fauna in the region, in the first week of July, the Supreme Court had directed the parties in the region to maintain status quo with regards to the activities taking place there. The Court also issued notice to the ministries of commerce and environment and forests, the Gujarat government and the Mundra Ports, SEZ and the Adani group. Adani group has moved the Court seeking vacation of the stay over the stalled work at its Rs.7,400 crore multi-product SEZ; but till today the Company has not step back.

8. **ISSUE - Hirakud Dam STATE/ DISTRICT - Sambalpur/ Orissa**

CAMPAIGN - The Hirakud Dam in Orissa has the unique distinction of being the longest dam on earth. Built across the river Mahanadi, about 15 km upstream of Sambalpur, HD is the first post independence multi-purpose river valley project in India. Out of the 22,000 families, 12,700 families are scheduled caste (SC) and scheduled tribe (ST), and these were forcibly displaced yet to be rehabilitated and receive their due compensation by the Orissa government.

9. **ISSUE - Ecological Crisis STATE/ DISTRICT - Sunderbans/ West Bengal**

CAMPAIGN - The Sundarbans is the largest single block of tidal halophytic mangrove forest in the world. Declared a World Heritage site by UNESCO and home to a highly unique ecology – including the world's largest mangrove gene pool and the endangered royal Bengal tiger – the Sundarbans (spread across a 9630 square kilometer-area in India and covering 16,370 square kilometres in Bangladesh) face a drastic threat from global warming and attendant climatic change. The sea level has been rising at a rate higher than the global average for years now, wreaking havoc on the archipelago's population of roughly 4.37 million people in India and even more in Bangladesh. Before it is too late, (strong) political will to advocate community governance of natural resources must emerge, demanded by social organizations in West Bengal.

10. **ISSUE - Damodar Valley STATE/ DISTRICT - Bokaro/ Jharkhand**

CAMPAIGN - The Damodar is the most polluted river in the country today, thanks to the several industries that have sprouted on its mineral-rich banks. There are more than 1100 coal-based industries that dot the Damodar valley: mostly government-owned coal washeries; coke oven plants; the country's major iron and steel plants; thermal power plants. Zinc, glass and cement plants. The pollution was caused by mine overburden, fly ash, oil, toxic metals and coal dust. Faulty mining practices, outdated processing practices and lack of proper maintenance were compounded by corruption, inadequate pollution control and a state pollution control board that did nothing. The 'Save Damodar Movement' alleged that people living in the basin were slowly being poisoned because the Damodar and its tributaries were the only source of drinking water for most people living in the area.

11. **ISSUE - Siltation in Canal STATE/ DISTRICT - Gaya-Jahanabad/ Bihar**

CAMPAIGN - This traditional floodwater harvesting system is indigenous to south Bihar. In south Bihar, the terrain has a marked slope -- 1 m per km -- from south to north. The soil here is sandy and does not retain water. Groundwater levels are low. Rivers in this region swell only during the monsoon, but the water is swiftly carried away or percolates down into the sand. All these factors make floodwater harvesting the best option here, to which this system is admirably suited. An ahar is a catchment basin embanked on three sides, the 'fourth' side being the natural gradient of the land itself. Ahar beds were also used to grow a winter crop after draining out the excess water that remained after summer cultivation. Pynes are artificial channels constructed to utilize river water in agricultural fields. Starting out from the river, pynes meander through fields to end up in an ahar. Most pynes flow within 10 km of a river and their length is not more than 20 km. This unique flood water system is collapsing because of State's interventions which ultimately now turning into violent fights among villagers.

12. **ISSUE - Bhakhra Dam STATE/ DISTRICT - Bilaspur/ Himachal Pradesh**

CAMPAIGN - Bhakra dam was completed in 1970s but 40 years later people

displaced for its construction are still struggling to get their dues from the government. The affected villagers are yet to be completely rehabilitated and recompensed. Seeing the government failing to address the grievances, which are pending for over four decades, the affected people have decided to intensify their struggle for justice. The Bhakra Visthapit Sudhaar Samiti and Himalaya Bachao Neeti Abhiyaan activists are continuous fighting for getting justice as per the Bhakra Agreement of 1949 — between the ruler of Bilaspur state (now in Himachal) and the Punjab government — which have not been fulfilled till date.

13. ISSUE - Tehri Dam STATE/ DISTRICT - Tehri/ Uttarakhand

CAMPAIGN - The Tehri Dam on India's Bhagirathi River, the main tributary of the Ganges, is one of the worlds largest and most controversial hydroelectric projects. Under construction since 1978, the final phase of reservoir filling is scheduled to start by December 2002. Within six months the homes and lands of around 100,000 people affected in submerged area. The rehabilitation of affected families is full of false promises inspite of their submission to Rehabilitation Monitoring Committee. Today people living near the Tehri dam on the Bhagirathi river in Uttarakhand are in trouble. Villages on the slopes overlooking the reservoir are threatened by increasing landslides and those living downstream, once ousted for the building of the dam and rehabilitated, are losing their land.

14. ISSUE - Irrigation Project STATE/ DISTRICT - Attapadi/ Kerala

CAMPAIGN - About three decades ago nearly 300 acres of land have been acquired for Attappadi Valley Irrigation Project (AVIP). Nearly 200 indigenous families have lost their ancestral land without any dignified compensation. All 200 families are turned in to casual labourship since then. Today, when State has again initiated plan for construction of AVIP, the displaced communities are also re-united for raising their demand 'land for land' as compensation.

15. ISSUE - Manglore SEZ STATE/DISTRICT-Maglore/ Karnatka

CAMPAIGN - The Mangalore SEZ is a joint venture between the Oil and Natural Gas Corporation (ONGC), India's largest oil producer, and the Karnataka Industrial Areas Development Board (KIADB). Nearly 625 hectares of very fertile & irrigated land is under threat after notification of State authorities. The villager also afraid of getting ground water polluted in the future. Even after strong protest of local community their lands have been grabbed and more than 56 farmers facing serious allegations lodged by local officials.

16. ISSUE - Bansagar Dam STATE/ DISTRICT - Bicholim-Shigao/ Goa Shahdol/ Madhya Pradesh

CAMPAIGN - Bansagar Dam is a multipurpose Rriver Valley Project on Sone River situated in the Ganges Basin in Madhya Pradesh, India envisaging both irrigation and hydroelectric power generation. Nearly 88 villages are fully submerged in mid 80s, but even after 25 years a majority of them are not yet rehabilitated properly. The second generations of displaced community have

continuing their struggle against false promises given to them. Ironically, they lost their most fertile land in the name of development what they only cared after is sorrow of 'landlessness'. Their dreams are ruined.

17. ISSUE - Sardar Sarovar Dam STATE/ DISTRICT - Narmada Valley/ Madhya Pradesh

CAMPAIGN - The one of the most controversial project of State to build 30 large dams, 135 medium and 3000 small dams to harness the water of Narmada and its tributaries. The Narmada Control Authority has decided to raise the height of the controversial Sardar Sarovar dam which threatening the lives of over 38,000 tribal and farming families in the Narmada valley. The residents of the more than 100 thickly populated villages in Nimad (Madhya Pradesh) and 26 villages in Maharashtra that will be affected by this decision cannot be vacated or resettled before the flooding occurs during the coming monsoons. Narmada Bachao Andolan (NBA) claims that the step is a violation of the Narmada Tribunal Award, which had stipulated completion of the rehabilitation of oustees six months prior to submergence. The so-called 5,000 hectares of land identified by the state government for resettlement was already rejected by the people, three years ago, after a joint inspection with officials. The land was deemed totally uncultivable. The Madhya Pradesh government was allegedly forcibly disbursing cash compensations to oustees, in clear violation of the Narmada Water Dispute Tribunal and orders from the Supreme Court.

18. ISSUE - Inter River Grid STATE/ DISTRICT - Valsad/ Gujarat

CAMPAIGN - The State Governments of Gujarat, Maharashtra and Ministry of Water Resources of Government of India have signed a Memorandum of Understanding (MoU) on Par-Tapi-Narmada Link Project and Damanganga-Pinjal Link Project. This ambitious water resources projects including inter basin water transfer play an important role in mitigating imbalances of water availability and likely adverse impacts of climate change. Par-Tapi-Narmada link project will transfer surpluses available water between Par and Tapi to deficit areas in North Gujarat. But, Adivasi Ekta Parishad – a mass movement in South Gujarat said that proposed river link project is going to create severe distress in Valsad, Narmada and Tapi districts which is heavily populated by indigenous people, who are ultimately either displaced or loss their forest & fertile land.

19. ISSUE - River Pollution STATE/ DISTRICT - Varanasi/ Utter Pradesh

CAMPAIGN - The Ganges is the largest river in India with an extraordinary religious importance for Hindus. Along its banks are some of the world's oldest inhabited places like Varanasi and Patna. It provides water to about 40% of India's population in 11 states. Today, it is one of the five most polluted rivers in the world. An estimated 2.9 billion litres or more of human sewage is discharged into the Ganges daily (200 million litres daily in the city Varanasi alone, although the existing treatment plants have capacity to treat only 1.1 billion litres per day,

leaving a huge deficit. In spite of massive campaigning of Ganga Mukti Abhiyan, the Ganga Action Plan for launched in 1986 is not yet properly grounded. In recent past nearly 20000 farmers in Varanasi alone have become landless because they are no more able to cultivate their land due to heavy pollution in water as well as on ground.

20. ISSUE - River Pollution STATE/DISTRICT-Delhi

CAMPAIGN - The Yamuna is the largest tributary river of the Ganga in northern India. Nearly 57 million people depend on the Yamuna waters. This river accounts for more than 70 per cent of Delhi's water supplies. In recent past Yamuna is severely become the 'sewage drain' of Delhi. There are three main sources of pollution in the river, namely households and municipal disposal sites, soil erosion resulting from deforestation occurring to make way for agriculture along with resulting chemical wash-off from fertilizers, herbicides, and pesticides and run-off from commercial activity and industrial sites. In spite of spending nearly \$500 million to clean up the river, the Yamuna continues to be polluted with garbage while most sewage treatment facilities are underfunded or malfunctioning. The 'Save Yamuna Movement' alleged the State for their non-serious approach to Yamuna Action Plan which was meant for cleaning up the life line of Delhi.



In daily meetings during Jan Satyagrah Samwad Yatra, people narrated many stories throwing light on their struggles and will power. In these struggles, one point which is common everywhere, but still special, is the emphasis on collective action. These struggles and movements have their own history, and also a present of its continuity, but it also has some despair towards future due to lack of any positive response from the government. It is necessary for their movements to succeed because as citizens of this country, people want to enjoy their citizenship rights, and also for the reason that if their rights are not given to them, then 'Justice and Peace' granted under the constitution, will only remain like a dream. Jan Satyagrah has once again given them a medium to present their concerns before the society and the government to enter into a dialogue with them. These stories are also their statements, which they regard as the first documents of their rights. It is the moral and political responsibility of a welfare republic that it not only listens to these unheard voices, but also presents its intentions and policies which would give a feeling of citizen-power to the struggling masses.

These stories tell us how from the hands of the simple forest dwellers who depend on nature for their livelihood; their 'Water, Forest and Land' was snatched away. Acting unilaterally in the name of development, how the government and the society have fully displaced these people from their birth place, exiled them in their own land. You can find them anywhere from Baigachak to Chilka. Our society and the government have forcibly taken away everything from these already deprived people, but when they raised voice against this injustice, the government even pronounced them as criminals! Their stories never got a place in the history. Probably, history is only statements of victors about their victory expeditions. From Tilka Manjhi to Tana Bhagat, and today the struggle from Chingara to Jaitapur, could never become our popular history, because of the fact that it is the history of the deprived people. Here every recorded story not only gives us a message for future struggle, but also lessons for the future generations about how to convert tomorrow into a 'tomorrow of hopes'.

Here only a small compilation of stories narrated by villagers from every village touched by the Yatra has been presented, which probably depicts a picture of the deprived class. Each character in these stories is in itself a story of struggle that provides energy to rest of the society to unite for a common struggle. These people are confident that struggle is their destiny, perhaps a legacy as well, which they have inherited from their ancestors, who had learned and also taught it to save the mother earth, and make it a shared heritage for centuries to come. With these people, we also feel confident that one day all of us will feel proud about our struggles.



I was the owner of this piece of land in Dhanbad. I became a labourer when my land was taken away for a coal mine. Today I am neither an owner nor a labourer. I know, like me there are lakhs of people in India. Due to my physical

incapability I will not be able to participate in padyatra of Jan Satyagrah. So, I am donating to Jan Satyagrah Rs 100 (Rupees one hundred) which I had received as a compensation from the government in 1968, with a request to my friends in Jan Satyagrah to return that dole to the government.

—A Villager—Dhanbad

Preparation for Jan Satyagrah

In the first phase of preparation for Jan Satyagrah, Ekta Parishad called a special session of 'Rashtriya Sanchalan Samiti' (National Coordination Committee) from 8th to 10th January 2009 in Madurai, Tamil Nadu. In the session, Ekta Parishad and representatives from its 110 associates determined the work policy of Jan Satyagrah, which is as follows:

- For Jan Satyagrah, Ekta Parishad to directly strengthen public movement in 6000 villages of states like Madhya Pradesh, Chhattisgarh, Odisha, Bihar, Jharkhand, Uttar Pradesh, Maharashtra, Rajasthan, Uttarakhand, Kerala and Tamil Nadu etc.
- At the same time, to expand the work plans with the help of associate organizations in the states like Assam, Manipur, Gujarat, Andhra Pradesh, Karnataka, Haryana and Punjab.
- Establish Jan Satyagrah Kosh (fund) in every village for making the Jan Satyagrah Movement as the one based on public cooperation.
- Work intensively among general public in urban areas and motivate the urban population for public cooperation.
- Continue public advocacy vis-à-vis the Government of India to push for application of the proposed 'National Land Reform Policy'.
- In the context of Forest Rights Act (2006), run grassroots campaign to get land rights to maximum number of adivasis (tribal people).
- Intensive training of 12,000 people in leadership roles and determining their duties and responsibilities.

In the second phase of preparations, a special session was held on 23rd and 24th March 2009 in Delhi with a view to reinforce preparations for Jan Satyagrah at national and state levels. In the session, state coordinator and members of Sanchalan Samiti jointly developed work policy as follows:

- Ascertain major responsibilities for the final padyatra with participation of 1,00,000 people starting on 2nd October 2012 from Gwalior to Delhi
- Before 2nd October 2012, reflect and hold discussions on possible forms of one year long Jan Satyagrah Samwad Yatra, and determine a parallel course of action.
- On 2nd October 2009, organize People's Parliament in Delhi and to submit a memorandum to the Government of India for Jan Satyagrah by 5000 landless people.
- To prepare a detailed document on expectations from Jan Satyagrah 2012 for dialogue with the government of India.
- With the help of associate organizations, establish Jan Satyagrah at global level.

In the third phase, from 11 to 12 April 2009, in a special session of Jan Satyagrah Sanchalan Samiti in Tilda, state-wise work scheme was finalized. Accordingly Prantiya Sanchalan Samitis were constituted in 14 states and a decision was taken to strengthen local public Movement. To complete entire work plan in two stages – April 2009 to March 2010 and April 2010 to September 2011, state-wise organizational/ leadership training program, local padyatra and submitting memorandum to local administration, a detailed calendar on the Movement and work plan were determined.

For reviewing general preparations of Jan Satyagrah, a session of Rashtriya Sanchalan Samiti was called from 16 to 17 November 2009 in Sewagram-Wardha (Maharashtra). Following major decisions were taken in the session:

- By March 2012, Sri Rajgopal will prepare people in leadership roles through conducting intensive training sessions.
- Sri Ransingh Parmar will prepare the entire plan and conduct the decisive padyatra of 1,00,000 people which is slated to begin from 2nd October 2012.
- From 2nd October 2011, Sri Ramesh Sharma will conduct one year long nationwide Movement through the medium of intensive Jan Samwad Yatra.
- For determining the number of people participating in decisive padyatra of 2012 Jan Satyagrah, responsibility to prepare a list of 1,00,000 landless people from 24 participating states was fixed. For application of work policies committees were reorganized as follows:

To review preparations for Jan Satyagrah, a meeting of members of Prantiya Sanchalan Samiti was held in Gwalior from 22 to 24 March 2010 under the leadership of Sri Ransingh Parmar, Coordinator Jan Satyagrah. Following important decisions were taken in the meeting:

- To identify and train volunteers in large numbers for participation in Jan Satyagrah, an intensive program will be organized in Gwalior between May 2010 and June 2012.



The training camp of the camp heads and other prominent leaders, Madurai, 2010

Jan Satyagrah Sanchalan Mandal (Directorate)

Member	Responsibility
Sri Rajgopal, Sri Ransingh Parmar, Sri Ramesh Sharma	Preparing strategies and dissemination of information at various levels
Jan Satyagrah Abhiyan Samiti (Campaign Committee)	
Sri Rakesh Dixit	Public Awareness
Sri Pradip Priydarshi	Public Awareness
Sri Gyanadhar Shastri	Public Awareness
Mrs. Sister Jill	International Relations
Mrs. Priti Tiwari	Ekta Mahila Manch
Mrs. Rajkali Patel	Ekta Mahila Manch
Sri Anil Gupta	Asia Relations
Sri Anish Kumar	Media Coordination
Sri Nirbhay Singh	Material Management
Sri Ajay Chaudhary	Research and Documentation
Sri Mrityunjay Bhai	Youth Training
Sri Sangram Bhai	Contacting Urban Youth
Sri Kodulal Vishwakarma	Legal Research
Prantiya Sanchalan Samiti	
Sri Santosh Singh	Madhya Pradesh
Sri Prashant Kumar	Chhattisgarh
Sri Vijay Pradhan	Odisha
Sri Shatrughn Kumar	Bihar
Sri Ram Swaroop	Jharkhand
Sri Rakesh Dixit	Uttar Pradesh
Sri Jaydev	Maharashtra
Sri Balraj	Rajasthan
Sri Dhanraj	Tamil Nadu
Sri Harimohan Shukla	North East States
Sri Rakesh Tanwar	Haryana-Punjab
Sri Pavitran	Kerala

- The one lakh participants of Jan Satyagrah will be divided into 200 units (with 500 participants per unit). Each unit will have 2-2 (F, M) volunteers. Work of their own selection and training will be completed before 30th June 2012.
- For overseeing the arrangements of Jan Satyagrah slated to start from 2nd October 2012, more than 1000 trained volunteers from these 200 Units will reach Gwalior on 22nd September 2012 with their respective state contingents. To ensure all volunteers to be fully prepared for the Movement, all necessary provisions for 500 Satyagrahis per unit will be made available to each state contingent.
- Responsibilities were fixed for 17 departments for systematic conduct during Jan Satyagrah.

In 6th Phase, for holding talks with government of India, a Jan Samwad Sammelan (conference on public discourse) was organized in Delhi between 2 - 4 October 2010. In this three-day conference, talks were held with the Government of India and leaders of different political parties for application of land reform policy. On behalf of Jan Satyagrah, a memorandum was submitted to the Prime Minister of India to that effect. While submitting the memorandum, the Prime Minister was warned that a final Movement will start if 'National Land Reform Policy' is not applied before 2nd October 2011.

In 7th Phase, from 6-8 March 2011, a people's parliament was organized in presence of 12,000 Jan Satyagrahis. More than 500 people's representatives from 17 states of India, including Sri Lalit Babar of Rashtriya Dalit Bhumi Adhikar Morcha, Sri Nicholas Barla of Rashtriya Adivasi Bhumi Andolan, Ms Aruna Roy of Majdoor Kisan Shakti Sangathan, Swami Agnivesh of Bandhua Majdoor Mukti Morcha, Sri Arvind Kejriwal and Ms Kiran Bedi of Bhrashtachar Virodhi Andolan, Sri Govindacharya of Rashtriya Swabhimani Andolan and Radha Bahan of Sarv Sewa Sangh jointly declared to join Jan Satyagrah. In this people's parliament, representatives of land Movements from 20 foreign nations also declared to make this Movement a global Movement. Representatives of all political parties also declared their support to Jan Satyagrah Jansansad. At conclusion of the parliament, on behalf of all people's organizations and Jan Satyagrahis, proceedings paper for 'Land Reforms' was provided to the Government of India with a warning that in case steps are not taken for land reforms before 2nd October 2011, a countrywide Movement will start.



For me the success of Jan Satyagrah is that it has united three generations of activists... motivators, motivated activists who start Movements, and people ready to learn about Movements. Thus successes of Jan Satyagrah are multifaceted.

—Govindacharya, Founder Bharat Swabhimani Andolan

Training of Camp leaders and Unit Leaders

In the biggest non-violent Movement 'Jan Satyagrah 2012' of the country, Satyagrahis were divided into 'Shivirs,' Dals,' Jatthas' and 'Dastas' (camps, units, batches and small groups respectively). Leaders or 'Nayaks' of each such group were selected two years before the event and trained. Normally there were 5000 Satyagrahis in a shivir and considering the volume of work, shivir leaders were appointed as per their geographical areas. 10 Dal Nayaks were under one Shivir Nayak. Dal Nayaks were leading 500 satyagrahis. There were 10 Jattha Nayaks under one Dal Nayak to lead 50 satyagrahis, and there were 5 Dasta Nayaks under each Jattha Nayak. Responsibilities were distributed as under:

Statewise number of Satyagrahis in Jan Satyagrah Movement
(2nd October, Gwalior)

Group Name	State	No. of Districts	Women	Men	Total
Chambal	Madhya Pradesh	07	1978	5057	7035
Narmada	Madhya Pradesh	24	2783	8437	11220
Ganga	Bihar	25	3622	2449	6071
	Jharkhand	14	1424	1591	3015
Kaveri	Kerala	08	872	1034	1906
	Tamil Nadu/ Pondicherry	06			
Mahanadi	Chhattisgarh	18	1415	3339	4754
	Odisha	16	1041	1492	2533
Saraswati	Rajasthan	08	891	1252	2143
Brahmputra	North East States	12	818	924	1742
Tapti	Maharashtra	22	804	870	1674
	Gujarat	09	812	891	1703
Satlaj	Punjab	06	886	1109	1995
Betwa	Uttar Pradesh	28	1232	2104	3336
Godavari	Mahila Manch		1204	1003	2207
Yamuna	Haryana	06	867	1157	2024
	Himachal Pradesh	06			
	Uttarakhand	02			
Krishna	Andhra Pradesh	08			
	Karnataka/Goa	09			
Teesta	West Bengal	03			
Total	24	237	20649	32709	53358

Main responsibilities of leaders in Jan Satyagrah were:

- Encourage people struggling against land related and livelihood problems to actively join Jan Satyagrah Movement.
- Get signatures of satyagrahis on oath paper, and make plan to ensure their safe travel to Gwalior and back to their villages and make appropriate logistics arrangements.
- Sensitizing middle class people of the area, local government officials/employees, media etc. on land rights of the deprived.
- Motivate all Satyagrahi families to collect one handful of grains and one Rupee every day for the Movement.
- Obtain financial assistance from public representatives and people belonging to middle class.
- Prepare authentic documents of land problems and submit the same to the concerned officials.
- Intensify the Movement at the local level.
- Disseminate information to Satyagrahis regarding systems and arrangements of Jan Satyagrah.
- Constitute groups of trained volunteers and 'Lok Kala Manch' (Forum for folk arts) for respective Shivirs and Dals.

Leaders were trained on systematic execution of their above mentioned duties and responsibilities soon after their selection. Some training programs were organized at the national level while some at state and local levels. Entire training of Jattha Nayaks and Dasta Nayaks was conducted at local levels whereas training of Shivar Nayaks and Dal Nayaks was conducted at national level. In addition, people involved in management, documentation, and public advocacy etc. were also trained at the national level.



Along with training of Shivir Nayaks - the front ranking leaders of Jan Satyagrah 2012, 'Samwad and Prashikshan Shivir' (camp on dialogue and training) was also organized for senior colleagues of the organization in three cycles, in Chhattisgarh, Madhya Pradesh and Odisha. In these three training camps, and under strategic planning, Shivir Nayaks were educated on:

- Different alternatives of structure of Satyagrah
- Primary demands of Satyagrah and their basis
- Things to consider while preparing/training the Satyagrahis
- Necessary ground level preparations for Satyagrah.

During the above training programs Shivir Nayaks were informed about:

- Nature of the Satyagrah and the people who will participate in it.
- Main demands of the Satyagrah

In this Movement, people came from entire length and breadth of the country. Some of them were not even literate. Therefore for easy identification, the Yatra was divided into ten groups named after eight great rivers: Chambal, Narmada, Ganga, Yamuna, Brahmaputra, Kaveri, Mahanadi, Saraswati, Godavari and Betwa. Besides the Banner of 'Jan Satyagrah 2012', each group was given a unique flag. Different colors were used for flags. This also helped the participants to quickly identify their group. Each group was given a serial number with instructions to follow the number while walking on the road and for night halt.

Each Shivir Nayak was further motivated to seek answers to following questions according to his ground level circumstances and preparations:

- What arrangements have been made for registration, food, water, sanitation, safety etc. for Satyagrahis, and what preparations are to be made by Shivir Nayaks at the level of their Dals?

Shivir Nayaks of Jan Satyagrah 2012

Sri Dongar Bhai	Srimati Manju Dung Dung
Sri Ram Prakash Sharma	Srimati Sindhu Sinha
Sri Satish Mishra	Sri Shatrughn Kumar
Srimati Shobha Behan	Sri Umesh Kumar
Srimati Shraddha Kashyap	Sri Vashishth Kumar
Sri Santosh Singh	Sri Vijay Gaureyya
Srimati Anubha	Sri Ramswarup Bhai
Sri Jai Singh Jadaun	Sri Prashant Kumar
Sri Rakesh Bhai	Sri Rohit Raj
Sri Dwijendra Vishwatma	Sri Haldhar Bhai
Sri Dipak Agrawal	Sri Dhanraj
Sri Hembhai	Sri Pavitrani ji
Srimati Rajkali Patel	



For me, the success of Jan Satyagrah is in inspiring people belonging to all beliefs and work cultures to come together for an organized Movement. Our responsibility is to prepare a strong foundation for thousands of youth linked with Jan Satyagrah to give them liberty for making India a country of their dreams.

-Dinesh Baghela, Senior Social Worker, Goa

- Before start of the Satyagrah, decide in what way to apply pressure on the local administration to concede demands / solve land and livelihood problems of the deprived.
- What arrangement should be made for associate institutions, people or satyagrahis who are unable to join padyatra, for their participation in district level Dharnas (sit-ins) during Satyagrah?
- What factors to be considered for safe travel of satyagrahis to Gwalior in such big numbers and what arrangements should be made?

Training of Dal Nayaks

Besides, state level training of Dal Nayaks, two training programs were organized for them at the national level as well. The first was from 25-26 April 2010 (Majhganwa-Katni) in Madhya Pradesh, and the second (Jaura-Muraina) also in

Madhya Pradesh. In these training programs, logistics planning was specially done for satyagrahis. The responsibility to bring satyagrahis to Gwalior and take them back to their villages was given to Dal Nayaks. In addition, Dal Nayaks and Dal Prabandhaks (Dal Managers) were also responsible for making arrangement for breakfast, lunch etc. for the satyagrahis. Therefore, during training of Dal Nayaks, detailed information was given about all arrangements concerning satyagrahis. Contact numbers of people and offices involved in this work and were specially provided to Dal Nayaks. Dal Nayaks were also told about how to arrange for medical facilities, food, sanitation, safety, cultural programs etc.

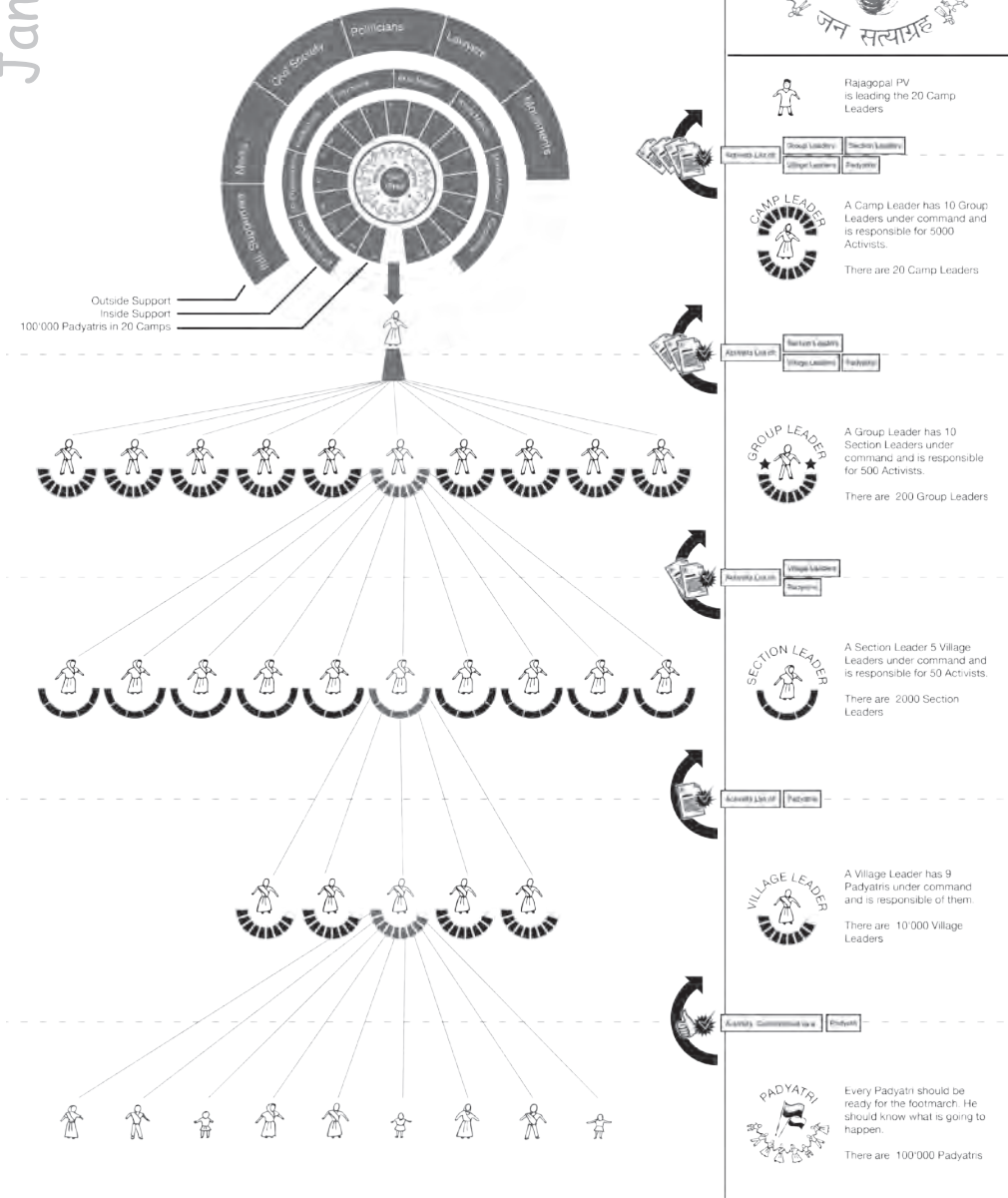
Name of Dal	Identifying colour	River Group State/Area
Chambal	Yellow	Chambal area of Madhya Pradesh
Ganga	Red	Bihar and Jharkhand
Brahmaputra	Sky blue	North East States
Kaveri	Blue	Andhra Pradesh, Karnataka, Kerala and Tamil Nadu
Mahanadi	Green	Chhattisgarh and Odisha
Narmada	Saffron	Bundelkhand of Madhya Pradesh, Baghelkhand, Mahakaul and Malwa area
Saraswati	Violet	Rajasthan, Gujarat and Maharashtra
Betwa	White	Uttar Pradesh
Godavari	Flag/Banner of Jan Satyagrah	Mahila Manch and other states
Yamuna	Flag/Banner of Jan Satyagrah	Guests and other states



I consider our commitment to change equality, collectiveness and Justice, which we consider as our organization's values, into behaviors as the basic elements of 'system and management'. In their training, Shivir Nayaks and Dal Nayaks were specially taught that the meaning of management should be 'not I, but you' for all facilities so that we may always work with humility by keeping others ahead of us. The reason of our success in conducting a one month long continuous padyatra of one lakh people in spite of limited resources with Jan Satyagrah, is not only our skillful management but also mutual cooperation between each link of the management which brought us to the pinnacle of historical achievement.

—Dr. Ransingh Parmar, National Coordinator, Ekta Parishad

Organisation Diagramm of Jan Satyagraha 2012





It was an unforgettable experience for me to witness thousands of satyagrahis in a peaceful Movement, and sense their conciliatory dialogue with the police and administration. If only, we could do this in North Eastern states of India!

—Akhil Gogoi,
President, Krishak Mukti Sangram Samiti, Assam

Training of Dal Prabandhaks (Unit Managers): To make food and other arrangements for satyagrahis to run them smoothly, two Dals (units) were combined to make a group which was coordinated by unit managers (Dal Prabandhaks). In the first six months of 2012, unit managers and unit leaders (Dal Nayaks) were given 10 days training each. Effort was made that each Dal Nayak trains at least two volunteers who would help the Dal Nayak during padyatra. In this manner total 600 (about 200 Dal Nayaks and 400 volunteers) were trained. Trainees were divided into several teams. They were taken to the route of the Yatra and given detailed information about how to make arrangements for drinking water, food, toilets etc. and also about their daily camping spots, what provisions and other materials will be provided from Jan Satyagrah Kendriya Samiti (Central Committee), how many people will be required for help, which major responsibilities will have to be discharged etc. A 600 strong team of fully trained responsible workers got ready by end of the training of unit managers. Besides, training on management with minimum resources, each member of the team was also trained in how to ensure participation of local people.





My dream of coming out of an anonymous village Hindoria of Damoh, and singing folk songs before a gathering of thousands of people and filling them up with energy for their struggles, would never have been realized if Ekta Parishad had not given me a chance. For me, the meaning of successful Jan Satyagrah is interacting with thousands of small time artists like me. I am proud that I am a conveyor of both their words and struggle.

—Shahabuddin, Worker —Ekta Lok Kala Manch

Ekta Lok Kala Manch

In Satyagrah, 'Lok Kala' (Folk art) has its own importance. It helps to keep the Movement vibrant. With a view to make effective use of 'Lok Kala Manch' in Jan Satyagrah, a training program was organized at national level. Artists from 12 states took part in this training, and composed songs, developed slogans and street shows in keeping motives of Jan Satyagrah in mind. At end of the training, the artists produced an audio CD of songs related to 'Water, Forest and Land', which was used in Jan Satyagrah Samwad Yatra and Jan Satyagrah Padyatra. It was the result of close interactions that more than 4000 folk artists participated in Jan Satyagrah. The way their songs energized thousands of satyagrahis every day, was wholeheartedly praised by local people and also the press. For the past 20 years, Ekta Kala Manch has been an indispensable part of every grassroots movement and training program. As a major constituent of the organization, Ekta Kala Manch today is a body of more than 500 fully trained and organized folk artists.



Ekta Mahila Manch

In Jan Satyagrah, the target for Women's partnership was kept at 40% at all levels. To reach this target and to ensure active participation of women, Ekta Mahila Manch organized training programs at national, state and regional levels for women leaders and women satyagrahis. In the training, the participants were specifically told about arrangements made for women. They were told about the important points to consider while on padyatra. How to present women's rights issues was also discussed. It was the result of such training programs that women leaders recorded an active role in Jan Satyagrah.

Preparing women for leadership roles started soon after Ekta Mahila Manch was set up in 2002. To include 40% women in every training camp was planned in principle. Today with continuous efforts of Ekta Mahila Manch, women occupy front ranks in the organization. Together with participation in grassroots Movements, Mahila Manch has also presented examples of village economic development mainly in Biladi (Chhattisgarh), Sannai (Baghelkhand), Ramtila (Mahakaushal), Brahmgeri (Odisha), and Naubatpur (Bihar).

In many organizations of Ekta Parishad, women workers hold important leadership roles. They have proved importance of their roles at the levels of Jan Satyagrah Sanchalan Samiti and Shivar Nayaks.



Women's Land Rights is such an issue which has not been resolved in spite of relentless efforts from all of us. It is unfortunate that our country is still male dominated and women have to struggle continuously for their fundamental rights. In my two decades of social work, I have realized that there is an ongoing conspiracy at all levels to keep women away from property – by any means.

Jan Satyagrah was a Movement which provided opportunities to women to step out of their houses and raise voice for their rights. How women of different social and economic classes came forward to support this Movement for these marginalized women and strengthen their voices is beyond description. With 39% women satyagrahis in Jan Satyagrah, strong leadership of women has emerged. This Movement has firmed up the belief that now women have become vocal and will get their rights.

–Rajkali Patel, Coordinator –Ekta Mahila Manch



Nobody can remain untouched by the ease with which Jan Satyagrah has presented the issue of land rights before the society and the government. The Movement started by Jan Satyagrah in the country will certainly not end with any government pronouncement... it will continue until we get justice in a respectable way.

–Radha Bhatt,

President, Sarvasewa Sangh and Gandhi Shanti Pratishthan

Building Local Resources

With proclamation of Jan Satyagrah, it was realized that the Movement can survive only if it has its own resources. Hence it was decided to keep two containers in houses of every satyagrahi and associate. Appeal was made to satyagrahis and associates to put daily one Rupee in one container, and a handful of grains in the other, before cooking. It was presumed that if every person taking part in satyagrah follows this method, external help will not be required. In addition to all villages under purview, associate organizations, organization's offices and houses of other associates such containers were kept. Using this process, fund and grains were collected for about two years. In addition, donations were also collected from the rich in the society. Donation boxes were also kept during each program of Jan Satyagrah Samwad Yatra. At the end of the program, participants in programs voluntarily donated for the Movement.

A tradition was developed to keep containers to receive donations of grains and money at suitable places during 'lighting of lamp' ceremony in inauguration session of every program organized by Ekta Parishad. With voluntary contribution from all participants, a sum of about Rs 50 Lakhs and some 2500 quintals of grains could be collected in this manner.

Resources collected through donations from lakhs of people built a strong base for success of Jan Satyagrah. Direct connection of Ekta Parishad with more than two lakh people in 14 states gave strong impetus to local resource building. In villages where Ekta Parishad is working, members of Ekta Parishad not only contribute Rs 10 per head as annual membership fees, but also build grain bank





I wanted to be a partner in sacred work like Jan Satyagrah to give strength to people's voices. With this intention I participated in many programs of Jan Satyagrah and donated a part of my personal property for the cause of satyagrahis, and in this way followed my human religion.

—Anita Bassi, Member Ekta Parishad, Rajasthan

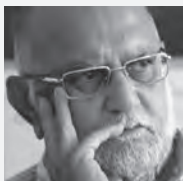
at family and village level. At the third level, village fund is also set up in every village with monetary contribution from the members.

According to tradition in Ekta Parishad, collection in village fund and grain bank is used for organization building and local campaigns. In urban areas people directly donated to Jan Satyagrah, which was respectfully acknowledged by giving a receipt. People also began collecting funds for Jan Satyagrah in cities like Mumbai, Delhi etc. Sri Yatish Mehta and his associates donated Rs 26 lakhs which they had collected in Mumbai and simultaneously announced their decision to join the campaign spear headed by Jan Satyagrah. In cities like

Gwalior and Agra the youth had already started collecting necessary provisions for Jan Satyagrah two years before the campaign started. Many student unions helped in this effort.

Grain Bank in Silori Village

In Chambal area of Madhya Pradesh there is a village named Silori where Saharia adivasis are in majority. This village falls under Sesaipura Panchayat, Karahal Tehsil of Shyampur district. 89 families of Saharia community live in the village. Village unit of the organization and the grain bank were simultaneously started in the year 2000. The village unit has 12 women members. Mrs. Kallibai is the president of this unit. Right from its inception, the grain bank has been collecting wheat. Today the bank has 50 quintals of wheat. This comes handy during rainy season when getting daily wages becomes difficult, and people have shortage of grains for their daily consumption. In such situations, and also when there is a function in a family like wedding, the bank provides loans to the needy. The bank also provides grains during organizational activities. The strategy is – for 40 kg grain loaned out, 50 kg is received in return. In this way, quantity of grain in the bank increases. Resident members of the organization donate a small portion of their harvest to the bank once a year.



As citizens, it is our responsibility to uplift people who live in the margins of society. You can directly give them resources, but I believe that our participation should rather be in the campaign which they have started for their rights; our resources should also be given there.

—Yatish Mehta, Ekta Sahayogi Manch, Mumbai

Collaboration of Educational Institutions

Jan Satyagrah has emerged as a nationwide Movement for the land and livelihood rights. Right from the preparation stage of the satyagrah, students were contacted in several places under the strategy of linking youth with this Movement at a large scale. Objectives of the satyagrah were explained in schools and colleges and how youth can help and participate in it was also made clear to them. As a result, students from many states actively participated in the Movement. Many school going students collected one Rupee coins in a container and presented it to the leader of Satyagrah during the padyatra, while in many schools students put money in donation boxes. In many schools and colleges supported by Ekta Parishad, students voluntarily collect money in donation boxes kept in the school. They donated a portion of it for Jan Satyagrah. In Ekta Parishad, a portion of regularly collected donations is kept reserved for use in future campaigns for 'Struggle' and 'Creation', in equal measures.

In the course of Jan Satyagrah Padyatra, school and college students in several places collectively decided that they would not only donate money, but also make arrangements for drinking water and snacks for the padyatris. From Gwalior, Morena and Dholpur to Agra, many educational institutions made similar arrangements with support from their teaching staff. This was also heartily supported by local public. In many places even children voluntarily gave away their tiffins to the children who were part of the padyatra. Moral support was promised by over 100 educational institutions along the route of the Yatra.

This spirit of cooperation and devotion to the campaign for rights of the underprivileged also gave an opportunity to the future generation to involve in grassroots Movements.



Partners of Jan Satyagrah

During deliberations on preparations for Jan Satyagrah, it was decided that middle class people from nearly 2000 institutions/organizations will be generally linked with the Movement so that people belonging to middle class may be sensitized to the problems of the deprived class. With this in view, discussions were held with people in many cities to exhort city dwellers to come forward to help the Movement. In many places, at railway stations/bus stations, city dwellers greeted satyagrahis with 'Welcome Banners' and offered them water and packets of snacks (poori and sabji). While welcoming satyagrahis, people living in urban areas also provided slippers, medicines, clothes etc. for them.

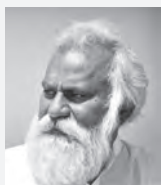
A highly important aspect of Jan Satyagrah was that it got a new recognition as a coalition of more than 2000 organizations with different ideologies. In fact, coordination of different ideologies lies in the foundation of campaigns like Jan Satyagrah. It gives them commitment and capacity both. Ekta Parishad and a coalition of nearly 500 organizations were already in existence and fully prepared by Janadesh 2007, before Jan Satyagrah. But 350 district level organizations in 24 states gave a new dimension to this universality. The extensive coalition of Jan Satyagrah with its members ranging from National Federation of Dalit Land Rights Movements which are driven by Dalit ideology, national union of Gandhian organizations, such as, Sarv Sewa Sangh and labour unions like Majdoor



I got a chance to actively participate in this Jan Satyagrah Movement just before its start in 2012. Being a resident of Gwalior, I had three major challenges before me – very little time available for extensive publicity of the Movement;

obtaining people's support; and preparing a cadre of volunteers. Together with some college students, I prepared a plan for active participation in this Movement and also for division of responsibilities. Some students took up public relations and some responsibility of collection of resources and soliciting cooperation. Some took responsibility for medical facilities and some of welcoming the satyagrahis. We enjoyed good cooperation from Gwalior city and adjoining villages. We received clothes in bulk quantities, about 1000 pairs of new and old slippers, bread toasts, flour, and some financial assistance. Some people helped us in erecting hoardings. About 100 volunteers worked actively for a month and thus became partners in this historical Movement. Jan Satyagrah was a unique occasion which gave opportunity to youth to express their solidarity with the deprived.

–Arvind Sikarwar, Ekta Yuva Manch, Gwalior



Jan Satyagrah is a model showing balance, coordination and courage to bring different ideologies together in public movements. One can feel proud of its success only when one becomes part of the forum to which this Movement has brought us all.

–Eknath Avad, Bhumi Adhikar Andolan, Maharashtra



Environment Protection at the same time with Jan Satyagrah Bakul Bhai from Assam took the responsibility to generate awareness among satyagrahis about environment. Bakul Bhai and his young team took a resolution to plant 1000 saplings daily on both sides of the road from Gwalior to Delhi. Together with Agriculture and Horticulture departments they also involved environmentalists and environment lovers in this work. Selection of places and nursery preparation etc. was completed. This process had started three months before start of the Jan Satyagrah. On 2nd October 2012,

even before Jan Satyagrah began, people had already started plantation work. Even today, the administration and people of Chambal Valley remember Bakul Bhai and his team for their message on Environment.

Kisan Shakti Sangathan, and national forum of organizations of nomadic tribes like Lokdhara etc, has given new identity and power to this universal Movement, and taken it to new heights.

In the final phase, Jan Satyagrah received moral support from various unions belonging to different political parties. Prominent among them were movements like Bhartiya Hind Majdoor Kisan Sabha, Akhil Bhartiya Khet Majdoor Kisan Union and movements like Adivasi Mahasabha as well as organizations like Nehru Yuva Kendra Sangathan. Organizations like the biggest state student union 'North Eastern Student Union' representing states from the North East came forward to collaborate in a big way. On the other hand, members of Bhartiya Railway Works Union took one more step and also helped indirectly. In addition, foundations and institutions from all religions also supported the Movement with full moral force. At personal level, thousands of government officials and workers who were inclined towards social work also helped as they were fully convinced both about Jan Satyagrah campaign and its value. Jan Satyagrah looked appealing to Doctor's Association from Gujarat and Writers Unions from Assam, for their concerns about the deprived class, which appeared ready for Satyagrah.

Jan Satyagrah has created a vivid guideline for coming Movements that multitude of ideologies also means a power that is required both by society and the nation in the current scenario.

On 2nd October 2011 in Jan Satyagrah Rashtriya Sammelan (Conference) representatives unanimously took a decision that in this Movement, organizations working at regional, national and international levels should be linked together to make a general coalition. In the conference a resolution was passed that in the



Jan Satyagrah is the new version of the nationwide experiment of changing hearts with humility that Vinoba ji conducted during the Bhoodan Movement. Thousands of satyagrahis have forced the government to change its heart and decide in favor of deprived and landless people.

-Bhavesh Bhai, Former President - Bhoodan Board, Bihar



Today in a situation when our own government has severed our land from our age old culture and converted it into an article of trade, with the question of 'Water, Forest and Land' Jan Satyagrah has also questioned the government about our cultural rights... we not only need answers but also constitutional autonomy for the tribal people.

—Ghanshyam, Hul Gulal Manch, Jharkhand

coalition along with political and organizational ideologies, all organizations raising 'Water, Forest and Land' rights related issues of the deprived, should be linked together. They should also have equal say in the coalition. During Jan Satyagrah Samwad Yatra more than 1700 organizations from 24 states jointly took a resolution to offer leadership to Jan Satyagrah Movement.

This coalition gave equal representation to organizations ranging from community based organizations to well established national level organizations. Through Federation of Fisher folks from Chilka area of Odisha, community leaders working among fisher folks from more than 150 villages, declared to join Jan Satyagrah in large numbers, and also appealed that homestead and agricultural land allotment to the fisher folk should also be included in the main lists of demands by Jan Satyagrah.

More than 65 organizations linked to state level Andhra Pradesh Land Rights Movement, joined the campaign of Jan Satyagrah Movement. They also urged the Government of India to act responsibly to address the issues raised by Jan Satyagrah. This coalition of Andhra Pradesh, which was established before Jan Satyagrah, is very active even today in public advocacy.

Rashtriya Dalit Bhumi Adhikar Morcha (National Dalit Land Rights Front)

The issue of land rights of Dalits has always been a neglected one. So, in the year 2008, this Morcha was established with an objective that land rights issues among Dalit majority, should be raised before the government and the society and solutions should be sought. Today this Morcha is a national coordinating body of some 200 plus organizations all over India. The Morcha works under the leadership of Sri Lalit Babar and Ms Yashoda. In a conference on 2nd October 2011 in Kanyakumari, the duo, on behalf of the Morcha, announced to join Jan Satyagrah and thereafter Jan Samwad Yatra was conducted in Tamil Nadu, Andhra Pradesh, Karnataka, Maharashtra, Punjab and Uttar Pradesh by this Morcha.



By coordination with Dalit land rights movements, and conducting a joint Movement with these movements, Jan Satyagrah will realize dreams of Gandhi and Ambedkar. For us, it is a shared Movement for realization of their dreams which will guide future campaigners that alternative of ideologies is only a medium to arrive at logical conclusions.

—Lalit Babar, President – Rashtriya Dalit Bhumi Adhikar Morcha

On 2nd October 2012, in final padyatra of Jan Satyagrah, all associates of the morcha unanimously declared to struggle together until objectives of satyagrah are achieved. In a country like India, Rashtriya Dalit Bhumi Adhikar Morcha and Jan Satyagrah have set an example of ideological coordination and cooperation. According to an important leader of the Morcha, Sri Ram Kumar, sum and substance of thoughts of Gandhiji and Dr. Ambedkar was the same – poor and deprived class should get justice and respect. If we unitedly try to realize their dreams, success is guaranteed.

Adivasi Bhumi Adhikar Morcha (Tribal Land Rights Front)

With declaration of Jan Satyagrah, Sri Nicholas Barla and Sri Kishore Chand Mardi of Adivasi Bhumi Adhikar Morcha and their associates announced their support to Jan Satyagrah. With the announcement of linking movements on Adivasi Autonomy and ‘Village Republic’ in the states of Odisha, Jharkhand, Chhattisgarh, Maharashtra, Gujarat and Madhya Pradesh with Jan Satyagrah, a decision for conducting joint-movements in these states was also taken.

Sarv Seva Sangh

Sarv Seva Sangh, the apex institution based on the ideologies of Gandhi, Vinoba and Jai Prakash Narayan, which supports non-violence movements, publicly announced moral and organizational support to Jan Satyagrah. Many senior representatives linked with Sarv Seva Sangh, organized several programs in support of Jan Satyagrah in Jaipur, Bhubaneswar, Guwahati, Varanasi and Delhi. Ms Radha Behan Bhatt, Chairperson of Sarv Seva Sangh, initiated a process of talks with the Government of India through Sarv Seva Sangh. It had a positive outcome as an encouraging response by the Government for distribution of Bhoodan land.

Samarthan Patra

Name of State	No. of Agreements
Kerala	71
Tamil Nadu / Pondicherry	35
Andhra Pradesh	25
Karnataka/Goa	18
Maharashtra	120
Chhattisgarh	195
Odisha	127
Jharkhand	145
West Bengal	6
States of North East	142
Bihar	207
Madhya Pradesh	262
Gujarat	70
Rajasthan	63
Haryana	23
Punjab	12
Himachal Pradesh	14
Uttarakhand	7
Uttar Pradesh	209
Total	1751



I am happy that I offered floral tributes to Gandhiji's statue in Gadak district. I did not do this because yatris of Jan Satyagrah were offering tributes to the statue of Dr. Ambedkar, but for the reason that I and my colleagues had realized that for the deprived, aim of both great souls was one and the same. For me, this is the greatest success of Jan Satyagrah.

–Yashoda, National Secretary, Dalit Bhumi Adhikar Morcha, Karnataka



Today, when the flame of non-violence movements in the country is waning, this Jan Satyagrah by Ekta Parishad and its associates has shown a new light of hope to lakhs of people. If only, I could become a satyagrahi and march along with the others! I believe that these satyagrahis are the true heirs of shared ideology of Gandhi, Vinoba and Jai Prakash.

–Thakur Das Bung, Senior Gandhian, Sevagram

Lok Dhara

Under the leadership of Sri Balkrishna Renke, more than 100 organizations of 'Lokdhara' movement, which has been striving to unite the nomadic people and struggling for their rights, announced to join Jan Satyagrah. By linking their struggle for declaration of 'Minimum land ownership rights' for over 10 crore nomadic people in the country with Jan Satyagrah, the campaign was made even more wide-ranging.

Bandhua Majdoor Mukti Morcha (Front for Liberation of Bonded Labour)

Under the leadership of Swami Agnivesh, who has led movements for liberation of thousands of bonded labourers in the country, members of Bandhua Mukti Morcha also joined Jan Satyagrah. Swami Agnivesh believes that in this era of globalization, it is very important to agitate for one's land rights for the sake of preserving one's roots, one's identity.

Jal Biradari (Community which depends on water bodies for their livelihood)

Considering Jan Satyagrah as a movement with shared ideology, Sri Rajendra Singh, founder of Jal Biradari, the national platform of more than 500 organizations fighting for water rights, joined Jan Satyagrah together with his workers and associates. He believes that fighting for land and fighting for water are complementary movements.

Majdoor Kisan Shakti Sangathan

Ms Aruna Roy, the leader of Majdoor Kisan Shakti Sangathan, the national coalition of over 100 organizations of laborers and farmers, together with all her associates, declared support to Jan Satyagrah.



Years back under Bhoodan Movement, I got an opportunity to visit villages of India with Acharya Vinoba Bhave. I would have joined the Jan Satyagrah Samwad Yatra, a foot march once again, this time for land rights and respect of landless people, if only I were still young... to take the legacy of Vinobaji once again to the villages...

–Lakshmi Behan, Maitreyi Ashram, Assam

Sanchalan (administration) and Management of Jan Satyagrah

Sri Ransingh Parmar, National Coordinator of Ekta Parishad, took the main responsibility for managing Jan Satyagrah - from taking the movement through training people to its logical conclusion. His profound experience stretching over thirty years of conducting people's movements and unique capacity of team management and coordination laid the foundation for success of Jan Satyagrah. In fact, Jan Satyagrah achieved a historical success due to towering efforts and leadership of Sri Rajgopal and Sri Ransingh, who since 2009, had been visiting different parts of the country, selecting volunteers and training and mentoring them to build a large team of 12,000 completely dedicated workers.

For respectfully maintaining strength of one lakh people in the Movement, and meeting their daily needs, management teams were constituted at several levels. Fellow yatris in the management role were trained for their roles in two to three phases and thereafter they were acquainted with places where they were supposed to make planning for their unit or group. A guideline was prepared for the management teams so that people in responsible management roles know every detail of the system. A booklet 'Questions and Answers on Jan Satyagrah' was published for Jan Satyagrah and system related information. Through this booklet, the yatris were provided correct and to the point information about real and probable events during the Yatra.

Chief of management Sri Ransingh Parmar exhorted all in leadership positions to involve themselves in Jan Satyagrah with minimum expectations and maximum contribution, and a keen sense of dedication. All one lakh Jan Satyagrahis belonged to one or the other Shivar; Jattha; Dal or Dasta of Satyagrah, which they had voluntarily joined after signing an 'oath'. Each group of satyagrahis was named after a river and was provided a flag in a particular colour for easy identification. Each Shivar and each Dal was also given a serial number - e.g. the first one to march was Chambal River. It had 10 Dals and colour of its flag was yellow. Next was Ganga (red), then Brahmaputra (sky blue), Kaveri (blue) etc. The march was organized according to serial numbers, the order of Dals within a shivar was decided by Shivar Nayaks in consultation with their Dal Nayaks. As during the padyatra from Gwalior to Delhi, the satyagrahis were to sleep under open sky, therefore for each daily camp, Dal number was painted on the road in advance, according to its serial number. As planned, during the entire month of the padyatra, the satyagrahis were supposed to spend the night in a field for only two days (3rd and 10th October), rest of the days it was on the road, under the open sky that they were supposed to sleep after having taken their

It was essential for proper administration and management of Jan Satyagrah to build a disciplined team of satyagrahis. A team, with a sense of dedication and capacity to take self decisions even in situations of scarcity and dangers. We, through our Gwalior headquarters, had started training process of Dal Nayaks (unit managers) one year before start of Jan Satyagrah. We are proud that we raised a team of 600 such people whose effective contribution paved the way for satyagrahis.

—Anil Gupta and Pilaram Patel, Sanchalak
Jan Satyagrah Mukhyalay, Gwalior.



The management capacity of Jan Satyagrahis is matchless. With their skilled management approach, which is based on strict discipline and minimum needs, success was already a foregone conclusion. Their exemplary innovative effort with a disciplined work force shows a mirror to the mess prevalent in government systems.

—Jagdish Shettigar, Management Specialist, Delhi

dinner. All satyagrahis were already informed about this plan. Aged and infirm or weak yatris were requested not to join the padyatra from Gwalior to Delhi, but in support of Jan Satyagrah, they might join sit-ins at the district head quarters.

As had already been planned, general meetings were held only in two places during the entire course of Jan Satyagrah – Mela Maidan Gwalior on 2nd October 2012, and C.O.D. Maidan Agra on 11th October 2012. This was because only these two places had sitting capacity for one lakh people. From 3rd to 10th October, satyagrahis spent time on the road. Total length of the camp was 12 kilometers. On the road, conducting a joint meeting for all groups was not possible. So, remaining meetings, prayer meetings, cultural programs etc were held in several groups (Dals, Samuhs) in spaces between two groups. Loud speakers mounted on rickshaws were given to groups for voice amplification. Dal Nayaks conducted these meetings in evenings. Yatris voluntarily attended these meetings.

A systematic and disciplined approach to management was openly praised by the local administration, people and the media. Cooperation from all social classes made the Yatra a Movement of all sections of the society.



Management of Water Supply

An important aspect of management was that Jan Satyagrah Yatra was to be planned for one lakh satyagrahis for 35 days. To make water availability in sufficient quantity every day to such a large number of satyagrahis was a very important task and responsibility. It was estimated that 10 litres of water would be required per person per day for drinking and other routine uses, one tanker water would be required extra per 1000 yatis for preparing food. Thus it was estimated that everyday 350 tankers of water would be required for one lakh satyagrahis. In this, taking bath and washing clothes was not included. Since arranging 350 tankers of water every day was a daunting task, all satyagrahis were therefore requested to ask for water from houses on roadsides, or go to approaching ponds or rivers for washing and by taking turns. All Tube Well owners along the route were personally contacted. They



After assuming responsibility for supplying water for one lakh satyagrahis for one month, I focused on a single objective to ensure availability of water to them for drinking and other routine purposes (except bathing and washing clothes) by all means. With this objective, and in consultation with Sri Ransingh ji, national coordinator of Ekta Parishad, and fellow yatis who had been engaged in water supply work for Janadesh 2007, a detailed plan was made for water supply.

Along with continuous scouting of the Yatra route for three months, we contacted all farmers, villagers, bore well owners

and held meetings with them to inform and sensitize them about purpose of the Yatra and our expectations from them. These meetings and discussions gave us an impression that due to the impact of work done by Sri Subbarao and Sri Rajgopal in this area up to Morena, we would not face any difficulty in our work. I am happy to write that we did not meet a single bore well owner in the entire route of the Yatra who refused to give us water. Some people even went beyond and offered diesel for this noble work. Detailed information about the bore well owners was filled in a form and their signatures for consent to supply water were obtained. Physical verification of bore wells, assessment of quantity of water in them, and complete information about filling water in the tanker like how far away from the road to go for filling the tanker, diameter of water pipe, whether there was a road or not etc. was also gathered.

During our search for water, we came to know that, as planned, water would be available daily for each tanker every 150 meters, but on 7th October, padyatra would reach a place from where up to 12 kilo meters, water would be salty. So, on that day, drinking water along that stretch of the road would not be available. We also earmarked 22-23 bore wells on the way to Chhata (Mathura). Only one doubt remained about those tagged bore wells that as land in that area was being rapidly traded, we might face some difficulty in procuring water. We had also to make sure water availability for one week for satyagrahis at Mela Maidan, Gwalior. To meet this requirement, 8 bore wells and about 225 water taps were arranged near Mela Maidan. For daily arrangements, Dal-wise lists of satyagrahis were made. This helped us to know which tanker will get water from which bore well on any particular day. Because of this well planned water supply arrangement, satyagrahis never faced any water problem.

—Nand Kishore, Coordinator, Water Supply System, Jan Satyagrah



were informed about the movement and plight of satyagrahis. All Tube Well owners gave their written consent for making water available for Yatra. Residents of houses on both sides of the road were also contacted and requested for cooperation. Thus the local people fully cooperated along the entire route of the Yatra. Coordinator of water supply gave training and instructions to fellow yatriis managing water supply on taking adequate care for optimum use of available water and avoiding water wastage

Each Dal Samuh (1000 satyagrahis) was permanently provided one tanker for drinking water and another one tanker for cooking purposes. Instructions were given to fellows responsible for water to completely fill up the tankers every morning and evening. It was tried to avoid long distance travel for filling of tankers and that tankers should get next bore well approximately after every 150 meters. Every day 22-23 bore wells en route the Yatra were tagged and plans made for the day by the in-charge of Dal Samuh. Due to this well made plan, we did not encounter any water problem in Mela Maidan Gwalior and during padyatra. Moreover, we received cooperation from the Municipal Corporation and local public, beyond what we had hoped for.

Food management

Making regular arrangements for food for one lakh satyagrahis, at different camps on the road, for a month was a challenging task. Arrangements for satyagrahis were made in camps of 5000 people each, which were further subdivided into 'Dals' of 500. However, from the angle of food preparation and distribution, two Dals were joined together to make one unit or 'Dal Samuh' of 1000 satyagrahis. In other

words, there was one kitchen for every 1000 satyagrahis. To manage this kitchen, a 'Dal Prabandhak' (manager) was selected who was responsible mainly for morning breakfast and one time food during the day, for satyagrahis. Four trained volunteers were also kept ready for each Dal - one for water, one for storage of provisions, one for cooking and one for serving food.

In the last week of September, a two day training program (24-25 September) was organized for Dal Prabandhaks and volunteers at Mela Maidan Gwalior. In this training, the participants were trained on the following subjects:

- Order of Dal in padyatra, number of Dal Prabandhak and arrangement for stopovers
- Timing and rules of padyatra
- Rules for vehicles allotted to Dal Prabandhaks and their utility
- List of materials, their uses, maintenance and rules for their return
- Preparation and cleanliness before and after cooking
- System of food distribution
- Filling water in tankers, correct use of water and cleaning of water
- Process of preparing a brief report on the system.

As part of the training process, all coordinators gave presentations on work of their respective departments like Food Supply Coordinator explained in details about availability of food (provisions) and its distribution mechanism. A register was kept for maintaining proper records concerning provisions. It contained entries like names of Central Food Supply Coordinator, names of Dal Prabandhaks, their addresses and mobile numbers as well as list of provisions for 1000 satyagrahis



My biggest challenge was to arrange food according to tastes of people who had come from different cultures and states of the country. Since only one time food was to be served, a list according to people's preferences was made and a plan was made to set up central stores in Gwalior and Agra. Third central store was set up in Delhi. Systematic arrangements were thus made with the help of selected and responsible colleagues from each Dal. Daily consumption data was entered in a computer, which was analyzed and accordingly some corrections were also made; for example, more rice was given to groups from Chhattisgarh and

Odisha whereas more flour was given to groups from Uttar Pradesh and Chambal Ghati. Bihar and Madhya Pradesh were given these items in equal measures. The entire material management work was coordinated with the Department of Fuel Supply and Drinking Water. Evening meetings were held daily to share day's experiences so as to make the system more effective. I am now confident that a team of 250 people can easily cater to one hundred thousand people, because we have done it! We are now ready for any future movement like Jan Satyagrah.

—Nirbhay Singh, Coordinator, Materials Management, Jan Satyagrah

with required quantities. Rules of safe storage of provisions were also mentioned in back page of the register. Not only this, on the last page of the register, lyrics of prayer performed before partaking food were also written. In the training it was also informed that daily in the evening, persons in-charge of stores and provisions would submit a report on expenses to their Shivar Nayaks so that availability of food items and their requirements for the next day could be assessed. Stationery items like paper, pen etc. were provided to all Dal Prabandhaks for keeping an updated record and for preparing a brief daily report.

On 21st September 2012, in the last training program of Dal Prabandhaks organized in Mela Maidan, Gwalior, Coordinator for Water Supply gave detailed information about system of water supply management including drawing water from tube well to its safe handling and use etc, since it was also the responsibility of water supply team that included the coordinator and four volunteers. They were also told about limited availability of water and given a





I consented finally to join padyatra from Gwalior to Delhi with my Betwa contingent (Uttar Pradesh). The dedication that we have learnt after 30 years of top coordination work with Ekta Parishad, this decision of mine and my contingent was an experience of the same.

—Rakesh Dixit,
Coordinator, Ekta Parishad, Uttar Pradesh

list with names of tube well owners, their addresses and mobile numbers with directions about how much of water could be drawn by a Dal Prabandhak on a particular day and from a particular tube well etc. Participants were specially informed about sanitation and hygiene. Similarly, persons in-charge of traffic control, medical facilities etc. gave presentations about their departments, particularly information that the trainees could relate with themselves and fellow satyagrahis in leadership roles.

Soon after the training, in Mela Maidan Gwalior itself, all Dals were given complete supply of materials including water tanker, provisions (Gas Stove, utensils, food items etc.) with mini truck, generator and loud speakers mounted on rickshaws. On 1st October 2012, all Dal Prabandhaks were provided weekly provisions, and it was decided that every evening, Shivar Nayaks would present reports concerning food arrangements in their shivirs to the food Supply Coordinator, and based on that report, provisions would be given out for each day after one week. Responsibility of safe keeping and maintenance of all materials would be of Dal Prabandhak and trained volunteers, from the very beginning of padyatra to the time of its completion.

It was already decided that each satyagrahi would get cooked food only one time at 4.00 P.M. All Dals would

Materials and Provisions for 1000 Satyagrahis for one week

Item	Quantity
Rice	5 quintal
Flour (atta)	25 quintal
Daal (pulses)	1 quintal
Poha	10 quintal
Bengal grams	1 quintal
Potato	5 quintal
Coriander	10 kg
Chilly	10 kg
Turmeric	5 kg
Edible oil	40 tins
Sugar	1 quintal
Tea	20 kg
Salt	2 quintal
Cummins (jeera)	1.5 kg
Mustard (Rai)	1.5 kg
Nirma Powder	10 kg
Belan Chowki	5
Flags	500
Sticks	250
Cloth	10 meters
Knife to cut vegetables	2
Handbill	500
Rope	1 bundle
Plastic sheet	800
Bucket	10
Mug	20
Old Sari	2
Carpet	2
Utensils	As per need

get dry breakfast of their preference (from the list) before 6:00 A.M. Satyagrahis were given poha and chana for their breakfast, whereas for preparing cooked food rice, flour, Daal and potato was arranged. Care was taken that rice or flour should be made available according to the state so that for a month long padyatra satyagrahis would remain healthy and fit for walking. For example, while rice was arranged for satyagrahis from South India, Chhattisgarh or Odisha, flour was made available for satyagrahis from Madhya Pradesh. Since cooks were also from the same area/state, they knew cooking according to eating habits of their areas. Keeping time constraint in mind, food distribution was also planned in an organized way. As two Dals were combined to cook food for 1000 satyagrahis, cooked food was also divided into two parts and served to both Dals under supervision of Dal Nayak so that Jatha Nayak and Dasta Nayak may serve food to satyagrahis in minimum time.

Kendriya Samiti (Central Committee) of Jan Satyagrah issued to each satyagrahi a water bottle, a plastic sheet to sleep on, a sling bag, Identity Card and a flag. They had been already informed earlier to bring with them one thali (plate), one tumbler for drinking water and a sheet for cover (like a shawl or throw).

For evening prayer meetings and cultural programs, which used to be held on the road, one generator, a few tube lights and loud speakers mounted on hand rickshaws, were deployed between every two Dals.

Every evening, after offering prayers satyagrahis would organize cultural programs before going to sleep. A great spectacle of folk dances from many states of India could be seen on the road until midnight.

Medical Facility

Satyagrahis had come from every nook and corner of the country. To keep them healthy was a big responsibility. Some satyagrahis had come from densely forested areas, and some from near the cities. Some were habitual rice eaters, while some could only afford bread made of maize flour to eat with salt. Evidently, there were wide variations in habits and economic conditions of satyagrahis. Most satyagrahis were economically weak and from labour class, on 'hand to mouth' subsistence. Some had traveled two days by train to come to Gwalior, and some had come on foot. Instilling confidence in these satyagrahis from deprived class and urging them to join padyatra on busy Mumbai –Delhi highway, giving them



For me, the biggest success of Jan Satyagrah is successful collective leadership of 12,500 fully trained persons... a leadership, where the medium of decision making process and its implementation is the same. All of us are proud to be one of the successful leaders of this historical Movement.

–Shraddha Kashyap,
Coordinator, Madhya Pradesh

one time food, and exposing them to hazard of sleeping under open sky on a road with very heavy traffic, was a task full of risks and challenges. But, the Central Committee of Jan Satyagrah had done all necessary preparations and taken precautions to avert any untoward incidence. As far as medical facilities are concerned, each Dal was given a First Aid Box with medicines for common ailments. Shivar Nayaks had been requested to select one or two persons from their Dals with some knowledge of treatment of common ailments and simple

remedies. The selected satyagrahis had been informed in Mela Maidan meeting about the kind of medicines that were being included in the First Aid Box, and in case of emergencies, whom they should contact. 200 volunteers with some knowledge of health care came forward. They took care of minor health problems of the satyagrahis throughout the padyatra to the best possible extent.

To deal with serious health situations, 25 Ambulances with a team of experienced doctors, Nurses, Health Workers and volunteers were always available. While preparing the plan for managing health related problems during the padyatra, all hospitals, medical colleges, health department, Red Cross Society and pharmacies along the route of the Yatra were contacted and requested to provide health services to padyatris, in case required. Medical students came to render their services in ambulances. Very serious cases were admitted in the nearest hospital. Management of a few hospitals en route the padyatra had assured to reserve beds/rooms for seriously ill satyagrahis. Along the route of padyatra, volunteers ready to donate blood were also contacted. Even with all these preparations, weak and infirm people were requested not to join the long padyatra, but participate in sit-ins at the district head quarters in support of Jan Satyagrah.



After Janadesh 2007, in Jan Satyagrah too, I took the responsibility for medical services. In a short period of one month, we set up a team of 200 trained people. Work of the team was

distributed among estimated number of Dals, and responsibilities fixed. Temporary medical centres were set up on the road itself, so that the patients would get timely treatment. I am happy that our team members successfully executed their duties in spite of difficult circumstances and minimum resources.

—Shatrughn Kumar,
Coordinator Health, Jan Satyagrah



Taking responsibility of financial management in massive campaigns like Jan Satyagrah is a big challenge. Right from the beginning, we had made a principle that one controlling finances will not have right to spend money. And, those authorized to spend money will not have anything to do with financial transactions. I am proud to say that by putting this in actual practice, we have set a useful example of financial management.

—Dharmendra Kumar Jha, Financial manager, Jan Satyagrah



I realized the extraordinary power of ordinary people in Jan Satyagrah. Given the kind of enthusiasm, determination and confidence shown by all workers in carrying out their responsibilities, success of Jan Satyagrah was assured. Significance of government giving consent to Jan Satyagrah is also its moral acceptance of extraordinary power of the ordinary people.

—Pradip Priyadarshi, Coordinator, Ekta Parishad, Bihar

Traffic/Transport Management

During Janadesh 2007, 25, 000 padyatris had barely started their march on Gwalior to Delhi highway, when in an accident near Mathura, three satyagrahis got killed. Keeping that incidence in view, a tenable and sturdy traffic control system for Jan Satyagrah 2012 was set up. All Shivar Nayaks and Dal Nayaks were given strict instructions during the training that it was essential to keep alert and maintain discipline, because carelessness or any mistake by a satyagrahi or a leader may adversely affect the entire Movement. The trainees were also informed that after the tragic incidence of Janadesh 2007, it had become necessary for all Shivar Nayaks and Dal Nayaks to Control traffic on the road. The local administration also assured cooperation in this matter. Nevertheless, due care was taken by our leaders.

Two groups were formed for traffic control by Jan Satyagrah Kendriya Sanchalan Samiti (Central Coordinating Committee). One group in the front of Yatra and another at the rear were controlling it. Besides two fellow padyatris from each group were helping in traffic control in the region of their group.

Jan Satyagrah 2012 padyatra was slated to start from 2nd October 2012, but satyagrahis had started arriving at Mela Maidan from 27th September itself. Most Satyagrahis

When in June 2012, the Coordinator of Ekta Parishad gave me responsibility of traffic control, I had to face a challenge of carrying out efficient running of more than 500 vehicles daily. I made three separate registers for vehicle, fuel and drivers and made an estimate of daily run. Prior knowledge of distance, fuel consumption, cost of fuel etc helped in correct planning. With mutual agreement with drivers, vehicle maintenance cost was added and thus included in vehicle running cost. My responsibility was to interact with my team of 300 members twice daily and give them instructions. I am happy that our teams fulfilled their responsibility in a skilful manner.

—Prafulla Srivastav, Coordinator,
Transport and Traffic System, Jan Satyagrah

I have always enjoyed working from the background. After Janadesh, in Jan Satyagrah also I took up the responsibility of Toilet management. Making arrangements for clean water for 5000 temporary toilets in next halts (camps) while simultaneously cleaning toilets in previous camps was a labour intensive work. Nonetheless, with 20-30 volunteers from each Dal, we successfully completed the work.

—Abdul Bhai,
Rashtriya Yuva Yojana, Tamil Nadu

were to arrive in Gwalior by train, but due to limited number of trains, it was not possible for all satyagrahis to reach Gwalior on the same day. Therefore, it was planned to prepare a list of Satyagrahis with details of the number of satyagrahis from a particular state, their arrival date and time in Gwalior and the train by which they would travel. The traffic control group had arrived at Mela Maidan in Gwalior 10 days before commencement of the padyatra to implement the planning. For satyagrahis, welcome banners were put up in Mela Maidan and several places in Gwalior and volunteers were posted for 24 hours/day at Gwalior station for a week. Some volunteers also escorted satyagrahis upon their arrival to Mela Maidan. Satyagrahis continued to arrive in Gwalior for a week and by 1st October all satyagrahis had reached Gwalior.

As had been planned earlier, daily at 7:00 P.M. all Shivar Nayaks after first having met their Dal Nayaks, would confer with the Chief Coordinator of Jan Satyagrah, Sri Ransingh Parmar, and present their brief report of day's work (with suggestions) for discussions, analysis and future guidance. Corrections as per suggestions of Shivar Nayaks, and accepted after discussions, would then be communicated to concerned departments for implementation on the next day. Generally meetings on systems and management at different levels would continue till 10 pm in the night. After this, the Chief Coordinator, Jan Satyagrah Coordination Committee and Finance manager would decide together about any remaining decisions. Students of many Management Schools (B-Schools) also participated in these processes, basically to learn practical aspects of management. Efficient and effective materials management and overall system's management helped the satyagrahis to make steady progress towards achieving their goals.



Information and Communication Management

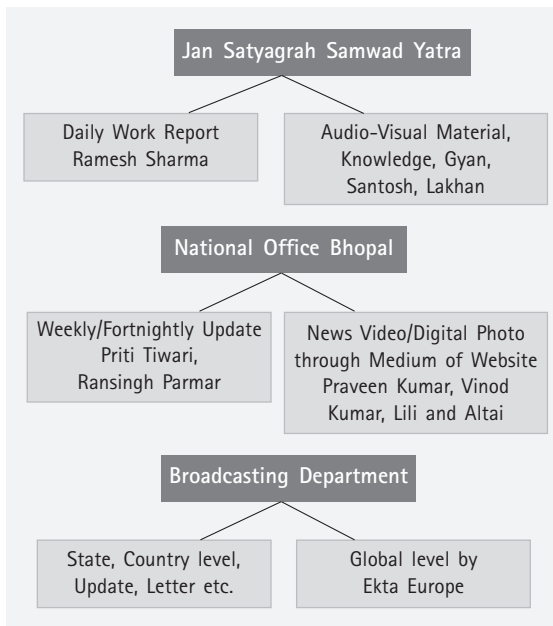
Communication mechanism in Jan Satyagrah was based on a framework and process of decentralization. In fact, the basic strength of this information mechanism was self actuating links between various layers of dialogue – Shivir Nayak, Dal Nayak, Jattha Nayak and Dasta Nayak.

To reach organizations linked with Jan Satyagrah and people of country and rest of the world, together with different states, Information Centres/Offices were established in Bhopal, Gwalior and Delhi. All these offices, maintained 24 hour information flow from the level of society to collection, editing and transmission of information from the Central level.

Disseminating information to distant villages through letters, magazines and fortnightly updates was one of the responsibilities of Gwalior head Office. A mechanism was developed by which information could be sent directly to more than 5000 people.

Further, responsibility of Bhopal office did not end at sending latest information on Jan Satyagrah to people in the country and abroad, but also to regularly upload latest information on Ekta Parishad Website. In this work, a group of volunteers based in Bhopal and also abroad was always active. The dynamism of Bhopal office helped Jan Satyagrah to establish global links.

The main responsibility of Delhi office was to disseminate information about outcomes of dialogue with Government of India, policy makers and elected representatives to the people in the country and globally. Another responsibility was to



The work of editing and communicating letters of Rajgopal ji was a challenging task. Because, it was often difficult to write down his words spoken inside a running vehicle on my laptop. I realized that there was unique balance in his thoughts. By connecting words he had spoken 5-6 hours back, he would easily complete his current writing and letters. It was an unforgettable experience for me.

—Ravi Badri, Information coordinator, Jan Satyagrah



Lili Kutti and I used to collect, edit and prepare daily news for further dissemination. At the beginning, it appeared as a simple task, but later we found out that for this work, one has to remain alert 24 hours a day so that each piece of information may be analyzed, and in an organized manner, dispatched to people who made it and also to people for whom it may be useful. We are happy that we fulfilled our responsibility of sending all information on Jan Satyagrah to the country and the world in a transparent manner. People still maintain regular contact with us, and want to know every achievement of Jan Satyagrah. For us, this is the success of Jan Satyagrah.

—Vinod Kumar T.K.,

Coordinator Information and Communication, Jan Satyagrah

regularly update Government of India and concerned public representatives about discourses with Jan Satyagrahis. Political parties and Members of Parliament were sent regular updates for direct and indirect talks.

One more responsibility of Delhi office was also to send information pertaining to Jan Satyagrah to different mass communication media. In this work, Anish Kumar, Amrita Sharma and Lakshman Parwar played an important role.

This multilevel information mechanism not only connected Jan Satyagrah with society, but as a well founded team, it also established a new work methodology.

It was a continuous effort that during Jan Satyagrah Samwad Yatra to give maximum information to the public by using mass communication media so that the government is continuously reminded of Jan Satyagrahis and their problems. During Samwad Yatra 'Yatra Sandesh' was broadcast every 15 days to reach out to 5000 people and organizations. Later, after 2nd October 2012, daily 'Special Bulletin' was introduced through website. Together with headquarter of Ekta Europe, Bhopal, Gwalior



I could not be physically present with Jan Satyagrah Samwad Yatra for its full duration, as my work was to collect each piece of information from the Yatra route and send the same to other people in a systematic manner. I

had to do this work through the medium of a newsletter. An interesting method was devised for it. Ramesh Bhai would give me detailed information about Jan Satyagrah Samwad Yatra over the phone, and I would use headphones to listen to him and instantly transfer the information to my laptop. This would happen either in the morning, before start of the Yatra, or, in the night after the Yatra and after finishing important meetings. In this manner, material for the newsletter would be collected through telephonic conversation, which would later be printed at the Head Office and distributed. This was very interesting. I always felt that I am everywhere present in the Samwad Yatra. It was an important opportunity for me to understand land and livelihood related problems faced by people of this country.

—Priti Tiwari,

Coordinator, Documentation, Jan Satyagrah



How difficult is the work to convey information about campaigns to thousands of people across the world, by spending hours in the office of Ekta Parishad, reading each piece of information concerning the campaigns, could only be experienced by immersing oneself into the process! This notwithstanding, I took the challenge to take the words of Jan Satyagrahis to logical conclusions. While in Bhopal office with my coworkers, I also learnt a lesson on completing time-bound tasks.

—Altai, Volunteer, Ekta Europe

and Delhi offices of Jan Satyagrah provided direct information due to which continuity in giving out information was maintained.

A special Media Cell was opened in Gwalior in May 2012. Under the leadership of senior journalist Sri Jayant Tomar, students did matchless work, as evidenced by the fact that in a small period of four months, more than 300 coverages were published /broadcast by local mass communication media.

Training on documentation and public advocacy was organized for fellow satyagrahis on two occasions. Responsibilities were fixed at different levels for four workers out of each Dal of 200. Firstly, they were given responsibility for collecting land related problems of an area, as submitted by the padyatris with original documents, and compiling it and making a list at the state level. Secondly, while doing so, these problems would be fed into a computer and documented state wise. Thirdly, these documents would then be sent to concerned state offices for obtaining a solution. Finally, compiled copies of all documents would be stored in a computer at the central office of Jan Satyagrah for safe keeping and quick retrieval.

The second level responsibility of the trained workers was interviewing satyagrahis during padyatra and, also to systematically document main Dal and state specific issues. In this manner, detailed documentation of land problems of each Dal and area was done.

Written and audio visual material was prepared for each activity without exception. Each Dal Nayak also kept a diary to help in systematic documentation. The documentation team of Yatra also predominantly recorded interviews of padyatris and guests.



As an associate, I took the moral responsibility to create awareness about Jan Satyagrah in the national capital of Delhi. My work to arouse the society became easy because the news regularly coming from Jan Satyagrah Samwad Yatra-Sandesh was so moving that no civilized person can remain insensitive after listening to it or reading it.

—Amrita Sharma, Gandhi Shanti Pratishthan, New Delhi

Coordination of Mass Communication Media

With start of Jan Satyagrah campaign, a systematic strategy for public advocacy was also planned. With the help of representatives of state coordination committees of Jan Satyagrah, a clear strategy for talks to be held with the government on probable land reform issues was also made. Due to our clear work strategy and plan, we were able to interact with the media.

Work plan for the media had three phases:

- Purpose of Jan Satyagrah was explained to local level coordinators of Ekta Parishad and Jan Satyagrah through published material. They were expected before issuing a communiqué, firstly, to clearly present general objectives of Jan Satyagrah. Then make their statements by linking local problems with these objectives. As a result, in 238 press conferences organized before and during the Jan Satyagrah Samwad Yatra, some 2000 plus news items were published in local news papers and magazine. Besides, radio and electronic media also gave coverage.
- Many programs were organized at state level during Jan Satyagrah Samwad Yatra. State level media was regularly informed by Jan Satyagrah Information Centre of every state. These communication media were regularly updated on Yatra. This resulted in extensive publicity and propagation of information.
- At the national level interaction with media was relatively more challenging. Information about Jan Satyagrah was regularly made available to all senior editors of news papers and senior journalists who write special editorials. Press conferences were organized every month after October 2011 to share information about the Yatra.



I discharged my responsibility of establishing relations with media with full attention. While working with Ekta Parishad, I have learnt that information should be transparent at every level so that media have no doubt about its authenticity.

Since Jan Satyagrah was a continuous and ever expanding Movement, there was always freshness about news coming from regional levels. On the other hand, incessant efforts continued to dialogue with the government of India. This kept the media curious and always interested. 2nd October 2012 was a very important day for the media when a half-hearted proposal of the Government of India was summarily rejected by satyagrahis, and 50,000 satyagrahis began their march from Gwalior to Delhi. For the whole day, the national and regional media presented every aspect of Jan Satyagrah in a very positive manner. Media continued to follow it up, and on 11th October 2012, together with satyagrahis, media was also convinced that the Government of India was ready to accept all demands; therefore it gave full coverage to Agra Agreement. I recognize success of Jan Satyagrah also for the reason that today media correspondents are putting to test the promises made by the government. I believe that only an aware and sensitive media can do this.

—Anish, Media Coordinator, Jan Satyagrah

After Janadesh Movement, rejection of half-hearted proposal of the government, and converting into reality the launch of an even bigger nationwide Movement, is an example set up by Ekta Parishad that movements never get defeated. While interviewing satyagrahis, I always felt that I am not only reporting, but also strengthening my own commitment through their voices and feelings.

—Ritu Verma,
Doordarshan Correspondent, New Delhi

At every level, giving opportunities to media to directly speak with people, not only took the message of Jan Satyagrah to greater heights, but also made it easier for the media to directly establish dialogue with peaceful agitators. Hundred percent of information that came from the media was written with positive thinking. Its direct consequence

was building a moral pressure on the government. The reason behind successful media relations was also Jan Satyagrah's policy of openness. Anywhere at any level, talks were held or decisions were taken openly before the public. Media accepted this with positive feelings.

To highlight issues in Jan Satyagrah, and present them in a better way before the society and the government through medium of dialogues, three media centres were established. Senior journalist Sri Jitendra Tomar and his team working from Gwalior, the first head office of these centres, took the responsibility to coordinate preparations for Jan Satyagrah and inform media groups. Information was first collected, analyzed and edited at Jan Satyagrah media centre in Gwalior and then sent to state head offices and local and national news papers. With strong media contacts of Sri Tomar, press conferences were regularly organized.

The second running head office of media centre was the Jan Satyagrah Padyatra itself. From where Sri Anil Gupta sent audio-visual material, photographs and daily press notes to Gwalior and Delhi head offices. In this way, news related to Jan Satyagrah was circulated/broadcast at the national level.

The third head office of media centre was at Jan Satyagrah Office in New Delhi from where Anish Bhai would dispatch information to national newspapers, different news agencies and international Jan Satyagrah head offices. International agencies passionately covered news items related to Jan Satyagrah. In all, 438 news items were published in print media within 10-11 days between 2nd to 12th October, while news channels devoted 17 hours to transmit such information. At larger international level BBC, CNN, Voice of Germany, Al Jazira, Washington Post, The Guardian, La Monde, Gulf News and New York Times etc. gave a lot of importance to publish news from Jan Satyagrah.

At a meeting in Tilda held on 3rd January 2012, after listening to the Central Minister Sri Jairam Ramesh, it was difficult to believe that the government would agree to the demands of satyagrahis. But, it was only the collective strength of satyagrahis that the dialogue with the government was kept alive, and the Movement continued till the government yielded. For people running movements on policy based issues, Jan Satyagrah is an example and will remain so.

—Venkatesh, Senior Editor, Front Line

Area Visit by Journalists

During Jan Satyagrah Samwad Yatra, Senior correspondent of New York Times visited Madhubani district of Bihar. During his visit, his interactions with people were mainly about general preparations for Jan Satyagrah, talks with local administration and leadership development training camp. He also had discussions with concerned people about the process of uniting different organizations in Bihar. Later, on 2nd October 2012 he also joined padyatra from Gwalior for four days. His visit report was published in New York Times.

Eight senior journalists from Malayalam magazines and different news agencies visited Lahrauni and Panwada areas of Shyampur district. With help from Ekta Parishad, they tried to comprehend the issue of land grabbed from adivasis and efforts by Jan Satyagrah Movement to help them get it back. These reports were significant from the point of view of national (outside the concerned states) and international publicity. Similar visits were undertaken by groups of correspondents in Kerala, Jharkhand, Bihar, Madhya Pradesh and Uttar Pradesh.

Press conferences were also held in Trivandrum, Indore, Bilaspur, Amravati, Chennai, Bangalore, Guwahati, Mumbai, Bhubaneswar, Ranchi, Patna, Varanasi, Lucknow etc. Unions of press correspondents announced their support to Jan Satyagrah. In many places groups of correspondents directly participated in the Yatra and wrote their 'reportage' which was published in national papers and magazines.

Jan Satyagrah was such a Movement where each satyagrahi was his own spokes person as well as the spokes person of the Movement. Openness of the Movement further enhanced its public acceptance. For me, it was an unforgettable experience where demands of an actively participating satyagrahi and a concerned distant observer were the same... that we need our land rights and a life to live with respect. Such unique harmony between the satyagrahis and people that even if you are not a reporter, you will surely think something about the Movement, say something or write something.

—Ajay Tiwari, Senior Correspondent



By joining Swaraj Vidyalay, we felt confident that through the medium of our camera, at least we would be able to give words to unheard voices, and after joining Jan Satyagrah, we became aware and convinced about importance of our work and the vastness of its circle. We are happy that photos taken from our cameras have become vehicles of stories from Jan Satyagrah.

—Santosh and Gyan, Swaraj Vidyalay, Udaipur





With the help of communication media and time-bound information, we, in distant England remained in continuous contact with satyagrahis. On 11th October 2012, when we informed supporters of Jan Satyagrah in Oxford about agreement between the Government of India and Jan Satyagrah and success of the Movement, many people had tears of happiness in their eyes. It was the first time that we realized the nature of spiritual-moral power of Satyagrah.

—Sarah Filbey, Social Worker, England

Reporters in Coordination Committee of Jan Satyagrah

Senior journalists like Shravan Garg, Santosh Bharti, Prasoon Latant, Badri Narayan and Bharat Dogra were inducted into the Coordination Committee of Jan Satyagrah. Through them, the Movement received directions and guidelines for preparing media strategy and talks with concerned state governments. Presence of these senior journalists in different programs also sent a message of strong public movement to the society.

Regional Media

During the Jan Satyagrah, special attention was given to parallel media. A group of journalists from Delhi brought out a tri-monthly bulletin on Jan Satyagrah. Information about Jan Satyagrah Movement directly or indirectly reached thousands of people through publications like 'Gotrabhumi' published in Malayalam, 'Civil Society' in English and also material published in Oriya, Gujarati, Assamese, Telugu etc. Regional media brought out more than 200 publications during the Movement.

Website

The Website of Jan Satyagrah Movement was launched in October 2011. This website was linked with websites of other land movements in the world, which helped in regular dissemination of information and updates about Jan Satyagrah to lakhs of people across the world. In this website, history and preparation for the Movement and information about system of governance and talks with the government and the society were given. U-tube prepared during different occasions was also directly linked with the website. It mainly consisted of photos, paper clippings, articles, video clippings, endorsements etc. National office of Ekta Parishad in Bhopal coordinated the web site.

For me, the most powerful aspect of Jan Satyagrah was that every satyagrahi was the spokes person of this Movement. When everyone sets an example by what he says, you cannot ignore it. For this reason, the government too had no alternative...

—Prasoon Latant, Senior Journalist, Jansatta

Social Media

Integration of social media was done with mutual cooperation among Ravi Bhai, Gerry Bhai and Ekta Parishad Bhopal office. The team started a blog spot for Jan Satyagrah along with facebook. It was then linked with Twitter and the websites of Jan Satyagrah and Ekta Parishad. Later, many people transmitted its several links through the medium of Facebook, which resulted in a global structure. At the beginning, it was a challenging task to upload update photos and information on these links on daily basis. But, with the help of Bhopal office, it was gradually systematized. Later, with the help of Praveen Bhai, news videos were uploaded on U-Tube. This information mechanism was fully established before completion of 3 months by Jan Satyagrah Samwad Yatra. A team was constituted for audio-visual documentation, photography and videography. Sri Kuldeep Tiwari, Lakhan Sharma, Subhash Bhai, Gyan Shahane and Santosh Padwal with Praveen Bhai made special contribution for successful operation of the team. Daily dispatches by the team to Jan Satyagrah head offices was helpful in conveying latest information to maximum number of people globally. During and after Jan Satyagrah, different groups produced many documentaries. Later, Sharmishtha Sharma, with help from Shivendra Chauhan and Vikram Nayak for graphics, made social media more effective.

Social media was mostly used for establishing contacts with the youth. Several different formats were developed to transmit news according to tastes and preferences of the youth, the world over. It played an Important role, especially



For me Ekta Parishad is such a living canvas where each colour, each language and each culture is bursting with energy and simplicity. Even by remaining silent, they convey everything through their eyes and facial expressions... you just cannot ignore their lofty words.

—Vikram Nayak, Artist, Delhi

Jan Satyagrah in Mass Communication Media (Publishing and Transmission)

Duration	News Papers	Magazines	a-v Medium	Social media and others
Jan Samwad Yatra (2 Oct. 12 – 17Nov. 12)	2147	165	1074	6811
Jan Satyagrah (1-2 October 2012)	98	42	322	2668

Transmission figures of Jan Satyagrah in International Mass Communication Media – 185 (1-20 October 2012)

in linking urban youths. According to an estimate more than 15 thousand people supported Jan Satyagrah through social media, from the background.

Just before Jan Satyagrah, with initiative of world famous photographer Simon Williams, a photo exhibition was organized in Delhi. Through this exhibition, different aspects of Ekta Parishad and Jan Satyagrah Movement were presented before general public. It got full appreciation from the public as well as the media.

For talks with the government in Jan Satyagrah Movement, an efficient strategy was developed and a team was organized. Sri Ramesh Sharma was nominated as the Chief Negotiator on behalf of Jan Satyagrah. It was clear from purpose of the Yatra that it would be necessary to motivate the government of India to take steps for land reforms, while setting up organizations dealing with land reforms, and drafting related laws and starting ground level activities.



Running a widespread public movement like Jan Satyagrah by a handful of people and presenting it before the world media was really a challenging task.

Journalists were highly impressed by a commendable transparent work culture of Jan Satyagrah. More than 200 media coverages came from Gwalior city alone, with no negative comment. The successful Jan Satyagrah Movement has taught lessons to the world of journalism as well.

–Jayant Tomar,
Media Coordinator, Jan Satyagrah, Gwalior



Ekta Parishad is a Magic House for me. I feel, it would be better to join people in padyatra than taking their photos with my camera. The mesmeric effect of their told-untold stories is much more energetic than their facial expressions captured in my camera.

–Simon Williams,
World famous Photographer, England



Ekta Parishad's efforts to continue land rights Movement are commendable. Compelling the government to pass 'National Land Reform Policy' is surely a momentous success. I wish the Movement continues till common man gets his rights.

—Vrinda Karat,
Member of Parliament, Communist Party of India, Marxist

Dialogue with Elected Representatives

The decisive Movement of Jan Satyagrah for land reforms culminated in enactment of new policies and laws at levels of state and central government. Considering the important role of elected representatives in enactment of policies and laws, it was decided from the very beginning to initiate a process of positive dialogue with them at all levels, from Sarpanch to the Prime Minister, as each level has a significant role to play not only in making policies and laws, but also in their implementation, and their direct influence on the society. Therefore, the political-public advocacy policy was made in such a way that the elected representatives could be made aware of future direction of land rights together with broad objectives of Jan Satyagrah.

Forum of Members of Parliament (MPs)

One of the main objectives of Jan Satyagrah was to galvanize the government to bring new laws for land allotment to landless and homeless, and announcement of a powerful public policy on vital livelihood resources like 'Water, Forest and Land', in favor of the deprived. As in the past, the Government of India had not made any special effort in this direction; it was therefore decided to submit a draft on new policy and laws before the MPs. For this purpose, six meetings with MPs were organized in the previous two years. In each meeting, the draft submitted by Jan Satyagrah, was discussed in detail. These meetings were also used in approaching and apprising related political and institutional bodies. In these six meetings, direct dialogues were held with more than 50 MPs. The MPs also entered into correspondence with the Prime Minister and related Ministries. During Jan Satyagrah, Rajgopal ji wrote many letters to the MPs and urged them that as a true representative of people, they must raise voice in favor of the deprived.



Government's positive move in the direction of justice and land rights of the poor could be made possible only due to movements like Janadesh and Jan Satyagrah. I respect the struggle of Ekta Parishad, because they fully believe in resolving problems through talks.

—Raghuvansh Prasad, MP, Rashtriya Janata Dal

Update for Public Representatives

Jan Satyagrah office also dispatched a bi-monthly update to MPs, MLAs and representatives of different political parties. This update was mainly based on the problems put before different states during Jan Satyagrah. The second aspect of the update was to give information about progress made in talks with the Government of India and state governments. The main objective of this update was to motivate the MPs to prepare them to raise questions in the Parliament on land related problems. On the basis of these updates, Ms Anusuiya Uike, Member of Rajyasabha from Bharatiya Janata Party, and Ms Minakshi Natrajan, Congress Member of Parliament, demanded information on steps taken by the government for land reforms in the Rajya Sabha and Lok Sabha respectively.

Sri Shivraj Singh Chauhan, Chief Minister of Madhya Pradesh with Satyagrahis

When Jan Satyagrah padyatra was near Agra, the Chief Minister of Madhya Pradesh, Sri Shivraj Singh Chauhan, accompanied by his wife, joined it in support. On 10th October, he also walked with padyatris for a distance of 7 kilometers. In his statement, he said, "During Janadesh 2007 too, I had come to Morena to give support to your land movement, and promised that if 'Forest Rights Ordinance' was passed, Madhya Pradesh would be the first state to implement it. I have fulfilled my promise. Today, in the Jan Satyagrah Movement also, the Madhya Pradesh Government supports you. As this movement is being run by a Gandhian organization, I will always be with you in your struggle for the deprived class. The National Land Reform Policy for which you are going to Delhi, get it passed. I once again promise you that Madhya Pradesh will be the first state to implement it."

Direct Dialogue of People's Representatives with People

Elected public representatives were invited to programs held in the context of Jan Satyagrah for direct dialogue with public. Purpose of this process was to make the elected representatives aware of problems faced by people, inspire them to hold discussions with the victims and society at large, and seek solutions together. During Jan Satyagrah Samwad Yatra, direct talks were held with more than 2000 representatives of district Panchayats and members of Vidhan Sabha and Lok Sabha. At many places, the elected representative openly supported Jan Satyagrah and played a crucial role in establishing dialogue with state and central governments. Local elected representatives also directly participated in the Yatra and the Movement.

Right from launching of Jan Satyagrah Samwad Yatra, representatives from almost all political parties directly participated in the Yatra, and made chiefs of their parties aware of demands of Jan Satyagrah. The process of direct talks with all political representatives, small or big, paved way for constructive dialogues.



I have come to Jan Satyagrah to play my role as a satyagrahi. Verily, who can be more democratic than a satyagrahi?

—Shivraj Singh Chauhan, Chief Minister, Madhya Pradesh



The successful movement of Jan Satyagrah has shown the people of this country that in areas affected by violence, it is not possible to have peace and justice without giving people their rights on 'Water, Forest and Land'. I wish the Movement to continue until the one third populations of the deprived people have full rights on one third resources of the country.

—Manish Kunjam, Adivasi Mahasabha, Chhattisgarh

On 2nd October, after Jan Satyagrah padyatra started from Gwalior to Delhi, elected representatives from Madhya Pradesh, Uttar Pradesh and Rajasthan joined the padyatra in large numbers to give their support. They also sent letters to the Government of India to put pressure on the government, and established dialogue. As a consequence, political pressure on the Government of India increased, and some progress was made towards agreement with Jan Satyagrah.

Direct Talks with Parliamentary Committee

Government of India had constituted different parliamentary and non-parliamentary committees for amendments in Land Requisition Act 1894, Panchayats (Extension to the Scheduled Areas) Act, 1996, Forest Rights Act 2006 and Quarrying Law. Issues related to these subjects were also raised during Jan Satyagrah and systematically placed before these committees by public advocacy team. By joining this process, members of these committees also had a chance to hear about the difficulties faced by people in problem areas. On issues mentioned in a report placed by Ekta Parishad and Jan Satyagrah before the committee constituted for amendment in land acquisition policy, chairperson of the committee Mrs. Sumitra Mahajan showed agreement and included them in the ordinance for the amendment.

Talks with Representatives of Political Parties

During Jan Satyagrah Movement, talks were held with representatives of different political parties at all levels. The basis of talks with these political parties was to get the issues of deprived related to 'Water, Forest and Land' into their political ideology and work culture, and to fix their political responsibilities through their manifestos. Public Advocacy team held talks with coalition of the ruling United Progressive Alliance (UPA) with intention to influence the ruling party through them. The team also held talks with the coalition of opposition parties, the National Democratic Alliance (NDA) to inspire them to raise questions on behalf of the opposition about land and livelihood problems of the deprived. Talks with the Third Front were held with expectation from them to intervene and influence political decisions on the above subjects.

- UPA was represented by Digvijay Singh, Rahul Gandhi, Minakshi Natrajan, Madhusudan Mistri, Jairam Ramesh, Kishorechand Singh Dev, Suresh Pachauri, Ashok Gehlot, Jyotiraditya Sindhia, D. Bandopadhyay, Rajiv Satav etc.



At a time when debates on justification of movements are going on globally, Jan Satyagrah, the non-violent movement of common man's power, has demonstrated that only with people's power can a foundation of changing the system be laid. Jan Satyagrah will serve as a harbinger of new inspiration and confidence to social workers.

—Aditya Patnaik, Senior Gandhian, Odisha

- NDA was represented by Nitin Gadkari, Sharad Yadav, Yashwant Sinha, Sumitra Mahajan, Uday Narayan Chaudhury, Venkaiah Naidu, Narendra Singh Tomar, Arjun Munda, Shivraj Singh Chauhan, Dr. Raman Singh etc.
- Third Front was represented by Brinda Karat, Prakash Karat, A.B. Vardhan, Sudhakar Reddi, Atul Anjan and D. Raja.

On the basis of this process of dialogue, all mainstream political parties were inspired to develop a clear ideology about the issues raised by Jan Satyagrah.

Talks with Sri Jairam Ramesh, an important representative of UPA, were held in three phases. On behalf of UPA, Sri Jairam Ramesh accepted to include in UPA manifesto and Common Minimum Program the issues related to a new law regarding allotment of homestead land.

Mrs. Brinda Karat, a senior leader of Communist Party of India (Marxist), as member of a responsible opposition, declared her party's political support to the National Land Reform Policy and proposed new law for land allotment to the poor. She also wrote a letter to the Prime Minister on this matter. Mr. Sudhakar Reddi, General Secretary of the Communist Party of India, assured us that the party would not only support all issues raised by Jan Satyagrah, but also that the same would be included in their manifesto for the next general elections.

Positive discussions took place with Sri Sanjay Paswan, Sri Nitin Gadkari and Sri Venkaiah Naidu, who represented the National Democratic Front. As a result, representatives of related political parties participated in large numbers. Bhartiya Janata Party assured us that in their approach paper land and agriculture reforms would be duly highlighted.

Together with mainstream political parties, effective dialogue was also held with small parties and independent representatives. Many MPs wrote letters to the Prime



When new debates on poverty elimination are afoot the world over, Jan Satyagrah has brought this message from the midst of lakhs of people that 'land reform' alone can be a source of social justice and economic equality. I am sure that policy makers at the global level will also accept this truth, because Jan Satyagrah is a global movement as well.

—Minar Pimple, International Social Worker



I have come to support Jan Satyagrah Movement as a citizen of European Union. I believe that this democratic and disciplined endeavor for justice and rights will inspire campaigners all over the world.

—Karima Delli, Member of Parliament, European Union

Minister in support of demands put up by Jan Satyagrah. Some MPs even directly participated in Jan Satyagrah and raised questions before the government and in the Parliament about rights of the deprived.

International Cooperation

The moral support that the entire campaign of Jan Satyagrah received from lakhs of people from across the world has stamped a new text on the road to global village and global citizenship. Ekta Parishad and coalition of its associated organizations, which was formed in 2004, had decided to render mutual moral support to all forthcoming movements. From the point of view of Jan Satyagrah, in different parts of world, including India, through more than 50 conferences and meetings, a global coalition of about 200 organizations was created. In February 2012, a conference was organized in India for the main representatives of these organizations, so that they may witness ground level preparations of Jan Satyagrah and know about expectations from it. For sending regular dispatches to different movements in the world, information centres were set up with initiative from Jill Behan to make all information available in minimum time to the end user. Mainly, Ekta Europe and its associate organizations took this responsibility and also the responsibility to give information in other world languages. Padyatras were organized in England, France, Germany, Switzerland, Belgium and Canada before October 2012 to get moral support from the global society for making a non-violent movement a success.

In the year 2008, with the announcement of Jan Satyagrah, it was decided to give global form to our campaign. For this purpose, it was decided to organize special programs and link international organizations with Jan Satyagrah. At the international level, organizations like Ekta Europe, Dignity International, and International Land Coalition did this work at their level. Many organizations in England, France, Ireland, Belgium, Germany, Switzerland, Spain, Italy, Canada, United States (USA), Brazil,



It is unforgettable for me to see thousands of people encouraging other padyatris by singing and dancing despite a hard struggle and the Movement. For the last 20 years I am learning from Ekta Parishad as to how our shared culture has become our important resource. It is the energy and rhythm in every word of more than 2000 artists that has connected the struggle to the rest of the society.

—Kude Meier, Associate, Ekta Kala Manch



We acted in a planned manner in Ekta Europe for Jan Satyagrah. I feel that as world citizens, it is our moral responsibility to help those people who are fighting for their rights on their own. I am confident that the decisive Movement run by Jan Satyagrah will continue to inspire millions of deprived people in India and the world over. Our shared success is in the unvarying high morale of struggling people.

—Margrit, Coordinator, Ekta Europe

Paraguay, Chili, Bolivia, Columbia, Mexico, Kenya, Senegal, South Africa, Thailand, Myanmar, Nepal, Sri Lanka, Pakistan, Bangladesh and Bhutan laid foundation for a global movement while supporting Jan Satyagrah Movement.

Ekta Europe organized three international conferences which helped to convey messages in Europe from common man to political leaders, administrative officials and journalists. Owing to a plan made by Ekta Europe office to extend links with international news agencies, more than 200 international coverages were obtained, and thousands of letters were written by various agencies and people to the Government of India in support of Jan Satyagrah.

A system was set up under the direction of Ms Mauri to convey each piece of information about Jan Satyagrah to the media. It was done through joint efforts of international associate organizations and international coordination team. An arrangement was made for regular exchange of information between Delhi head office of Ekta Parishad, and leading international associate organizations. International media gave lots of support to Jan Satyagrah Campaign for its excellent coordination and powerful demonstration on the ground. Many international frontline newspapers and magazines published news related to Jan Satyagrah with prominence.

Students from many countries made special contribution to support Jan Satyagrah. While on the one hand, children from many European countries donated their savings to Jan Satyagrah, on the other hand many colleges in England organized special discussion sessions on Jan Satyagrah, and as a result volunteers came forward in large numbers. International cooperation at different levels had made Jan Satyagrah a global movement. This was the reason that at the end of 2013, Ekta Parishad was nominated for the famous Nobel Prize. Today, after Jan Satyagrah, Ekta Parishad has established itself as a global organization. Social workers from many countries of the world come today to Ekta Parishad and join the campaign to get trained /educated on non-violence in thought and action.



While working for over two decades with Ekta Parishad, I have always felt that history will remember Ekta Parishad for raising a non-violence movement by following the way shown by Gandhi, Vinoba and Jai Prakash for rights of millions of deprived people. By giving moral support to Ekta Parishad, in reality, we feel honored and proud.

—Ivan Natbrown, Member, Ekta Europe



The Coordinator of International Cooperation, Ms. Jill Carr Harris believes that today when spheres of success of successful public movements are shrinking, at such a juncture a public movement is required, which through non-violence means and with people's power, could force the government to concede demands of the poor. We made our international strategy in such a way that the form of a 'Coordinated Global Movement' emerges within which every participating country and organization gets opportunity to raise its voice. Partnership of more than 200 global

organizations with Jan Satyagrah has set an example of our unity and our solidarity with poor in their fight for their land rights.

At the international level, through many parallel processes a decision had already been taken by international organizations to make Jan Satyagrah a global movement even before launch of Jan Satyagrah Movement. Several programs were organized in support of Jan Satyagrah by international coalitions, such as, Ekta Europe, Via Compassina, Fian International, International Land coalition, Dignity International, Barcelona Consensus etc. In March 2012, a conference of international organizations was organized through which decisions were taken to devise process and strategy to apply international pressure on the Government of India. In this conference, some 40 representatives from 22 countries participated, and they decided to publicize the campaign of Jan Satyagrah as a global movement in different countries of the world. Before October 2012, many organizations had taken a decision to organize padyatras, meetings conference etc. at national and regional levels so that societies in other countries could also be linked with this non-violent movement. Associate groups abroad also organized dialogue-sessions in leading educational institutions which established linkages between academic class and Jan Satyagrah campaign. In this sequence, associate organizations accomplished a very important feat of introducing Jan Satyagrah to major mass communication media, which facilitated publishing/ broadcasting news concerning Jan Satyagrah in the Western World.

With active cooperation of international organizations, more than 200 organizations were directly linked with Jan Satyagrah. In many countries of the world, groups of associates of Jan Satyagrah are formally active even today. All these groups are not only morally inspired by Jan Satyagrah Movement, but also want to keep the groups active till results of decisions of Government of India are visible on the ground. Even today these groups regularly write to the Government of India and its ministries to know about the action taken and the results achieved. With success of Jan Satyagrah, this large coalition of associate organizations has built a platform for future worldwide movements.



The original effort by Jan Satyagrah to challenge structural violence and injustice is truly the human religion of a global citizen. Their Movement, in its true meaning, is the global campaign for humanism.

—Paul Bhairi, Ekta Parishad, Canada

Future Ahead

Whether Jan Satyagrah is a Satyamoolak (based on truth) process or a Satvmoolak (based on Righteousness) consequence... raising this fundamental question and seeking its answer is possible only if one is really a satyagrahi. In a 'window period' when even expression of rights for 'Water, Forest and Land' is recorded as a classified crime, surely Jan Satyagrah was the final announcement for reviving possible hopes in lakhs of people with teeming enthusiasm... Worse situations, worst structural violence are not the challenges only of our present, but are shared legacy of the entire proletariat of the whole world including India... There is one more legacy of us all, its flame always burning inside us in spite of being defeated each time... A courage that does not allow hopes to die with the body – a spark which gives strength to fight injustice till the last breath – a commitment that links society to society with spiritual energy of disobedience in opposition to dictators... Jan Satyagrah, to some extent, has been an expression of reawakening of this dormant energy of ours... an example of a powerful public movement that compelled the ruling power to bow before the power of people... For this caravan of countless expectations, assurances of the ruling power are not the alternative, and cannot be so... these are only links which connect expectations with expectations... Probably for this reason, all successes of Jan Satyagrah are not personal heritage of satyagrahis, but shared legacy of that whole society which gives us courage, hope and direction for yet one more satyagrah.



Public Advocacy with the Government of India

Before Jan Satyagrah, a systematic strategy was developed for talks with the government and public advocacy. As the main aim of Jan Satyagrah, it was expected of the government of India that it makes and implements a meaningful and time bound program for land reforms. After Janadesh (2007) agreement with the government of India, together with Forest Rights Law 2006 coming into force, it was agreed by the government to announce the 'National Land Reforms Policy'. The process of dialogue in Jan Satyagrah was to take tactical decisions on land reforms and conduct meaningful dialogue for their implementation after Janadesh (2007)

A draft was prepared for talks with government of India before Jan Satyagrah. The main basis of this draft was the issues identified during land conferences in 17 states organized by Ekta Parishad and its associates, and a report containing compilation of reports of different committees constituted for land reforms by the government of India in the past 10 years. All these documents were arranged systematically by a team of Jan Satyagrah. Main points of this document are:

- National Land Reforms Policy
- National Land Reforms Commission or any other Standing Committee
- Minimum Capacitance Law for land distribution
- Clear policy for safeguarding Women's Land Rights
- Administration of Land-Tribunal and Fast Track Courts
- Policy of time bound implementation of land rights of Adivasis, Dalits and other deprived classes and their safeguard
- Clear directions for application of Forest Rights Law and Panchayats (Extension to the Scheduled Areas) Act, 1996
- Setting up of a women centered committee for protection of public land and rights for its use
- Land Reforms Policy assessment/determination at the state level and developing State Land Reforms Commission for its implementation.

A document prepared on the basis of above mentioned points was submitted to the government of India. Jan Satyagrah Samwad Dal also ensured that until the government of India, with full agreement on the above points, makes arrangement for resources, related institutions and fixes the time limit, talks would continue. It



Government and the administration must take seriously the questions that Jan Satyagrah Movement is raising. The public representatives must respect the courageous work of documenting concerns of people collected and compiled from 350 districts and putting them before the government and the society. They must provide answers to these questions.

—Rajendra Singh, Founder Jal Biradari



Dialogue of Rural Development Minister, Government of India, with People

On 3rd January 2012, Ekta Parishad and its more than 50 associates jointly organized a 'Jan Sansad' (People's Parliament) in Tilda, Chhattisgarh. In the Jan Sansad, Sri Jairam Ramesh, Minister of Rural Development, Government of India and Sri Charan Das Mahant, Minister of State for Agriculture, Government of India, were also present. More than 300 people's representatives participated in the Jan Sansad. Ms Karuna, Collector of Warangal district of Andhra Pradesh informed that by getting official documents related to land written on the walls of schools in her district, 98% land related problems had been solved. She advocated for promotion of this model by the government of India. Speakers from different states presented their points of view. On behalf of Jan Samwad, the following issues were highlighted before Sri Jairam Ramesh:

- In allotment of land to all homeless poor villagers, provision for homestead related rights.
- Survey of Bhoodan land and their current status.
- Matching records related to forest and revenue lands and correcting anomalies.
- Establishing Land Tribunals and Fast Track Courts for quick resolution of appeals.
- Survey of community resources of villages.
- Survey and rehabilitation in tribal sub-project areas.
- Amendment in Benami Transactions and Disallowance of Right to Return Property Ordinance 1989 so that fraudulent property transactions can be monitored.
- Amendment in Special Economic Zone Act 2005 in Scheduled Areas, prohibition of exemption for use of land for other purposes and exchange of agricultural land in Special Economic Zone.

was also made clear to the government of India that in implementation of each point, Social Service Organizations working at local levels should be necessary partners.

The first formal visit of Samwad began on 26th September 2011 with the initiative of Sri Jairam Ramesh, Minister of Rural Development, government of India, and from his side Jan Satyagrah was invited for talks. In that meeting assurance was given on behalf of the minister that he would place these points for consideration before the government of India.

Jan Satyagrah decided during the one year long Jan Satyagrah Samwad Yatra, which was slated to commence from 2nd October 2012, to put on public display/perusal documents on National Land Reforms Policy and Land Allotment law, and on the basis of their agreement and suggestions, hold dialogue with government of India. Through 1511 programs (meetings, discussions), these points were put before over 2 lakh people in the year-long Jan Satyagrah Samwad Yatra. As a result of this, significant progress was made by Jan Satyagrah in consensus generation in about 350 villages in 24 states of the country.

During the year-long Jan Satyagrah Samwad Yatra, Sri Rajgopal wrote over 55 formal letters to the government of India for informing about issues at the regional levels and reminding the government about its responsibilities.

On 3rd January 2012, upon invitation from Jan Satyagrah, Sri Jairam Ramesh, Rural Development Minister, government of India, arrived in Tilda, Chhattisgarh for talks. 300 associates from different states, who were linked with Jan Satyagrah, spoke about necessity of land reforms and probable government initiatives. At the end of the meeting the minister announced some promises, but without any time limit. Main points of the announcement are:

- For rights of homestead, government of India may make Indira Awas Yojana more effective by injecting more financial resources,
- The government may plan financial help for constituting state level land tribunals and fast track courts,
- For computerization of land records, the government may give more financial help to the states,
- For safeguarding land rights of women, directives may be issued to the states,
- For land reforms, consensus may be obtained from State Revenue Ministers by calling them to a meeting.



For the last few years, land reforms were totally forgotten. Jan Satyagrah, a decisive Movement in favour of farmers and landless laborers, once again shows that for the millions of deprived people, there is nothing important except justice, resources for livelihood, respect and land. Jan Satyagrah has successfully compelled the policy making institutions to work on land reforms.

—Praveen Jha, Professor, Jawahar Lal Nehru University



Keeping the doors open for talks even under adverse circumstances was the most important aspect of Jan Satyagrah that impressed me. Satyagrah means respect and give full rights to the other aspects of truth. Persons, who represented Jan Satyagrah in talks with the government, always maintained this limit.

—Ravindra Singh Yadav, Senior Police Officer, New Delhi

People welcomed this announcement by the Minister, but also felt that it was insufficient, so decided to continue the movement.

On 5-6 February 2012, appointment was sought from the government of India for the third round of talks. On the basis of issues identified so far, a three member committee prepared draft agenda for the talks and submitted to the government. The members of the committee included Sri Sharat Chandra Behar (former Chief Secretary, Madhya Pradesh Government), Sri Videh Upadhyay (Advocate, Supreme Court of India) and Sri Ramesh Sharma from Jan Satyagrah. The Committee also decided that along with the ruling side, talks should also be initiated with all Members of Parliament and State Governments.

Between February and September 2012, twenty four (24) rounds of talks were held with the government of India. While the government of India had agreed to the points raised by Jan Satyagrah during the talks, but any definite strategy or implementation plan was not announced. In the meantime, strategic decisions were taken on different aspects of Samwad, through the medium of Jan Satyagrah Samwad Yatra, Ranchi (March 2012), Guwahati (April 2012), Patna (May 2012), Ahmadabad (June 2012), Jaipur (July 2012), Ludhiana (August (2012) and Haridwar (August 2012).



Before September 2012

By September 2012 Jan Satyagrah Samwad team had completed a round of talks with major opposition parties. As a result of this process, a sense of consensus and cooperation developed among different political parties on the points raised by Jan Satyagrah. Besides, MPs from these parties, on the basis of information received from Jan Satyagrah, also wrote letters to the government and related officials in support of Jan Satyagrah. This was the beginning of putting moral pressure on government of India. Simultaneously, talks were also held with important bodies like the Planning Commission and National Advisor, so that a clear approach could emerge among policy makers and administrators towards tactical and expected steps. Eleven rounds of talks were held with these bodies.

Along with talks with political parties and their representatives, several rounds of discussions were also held with senior journalists, advocates, social workers and other policy makers so that with the help of these important persons working for the society, or in the government, moral and political pressure on the government of India could be built. These important people also wrote letters to the government in support of Jan Satyagrah.

Between 24th and 30th September, formal-informal talks for the next round were held between government of India and Jan Satyagrah Samwad team and by the evening of 30th September, complete consensus was achieved between the government and Jan Satyagrah. The Jan Satyagrah team expected from the Minister of Rural Development, Government of India to personally announce this agreement before a People's Parliament organized in Gwalior on 2nd October 2012.

Considering positive stance of the government of India, the coordination committee of Jan Satyagrah decided to call only 50,000 satyagrahis to Gwalior on 2nd October, and if the announcement from the government of India did not conform to the expectations, another 50,000 satyagrahis would be called to join the Movement at Agra.

On 2nd October 2012, after the announcement by Sri Jairam Ramesh in Jan Sansad organized by Jan Satyagrah, representatives of People's Parliament ensured that until the government of India publicly agrees with the satyagrahis on all points, and signs the agreement, 50,000 satyagrahis would continue their march to Delhi. It was also decided that if by 11th October 2012, no written agreement happens; another 50,000 satyagrahis would join the march towards Delhi.

This announcement of Jan Satyagrahis once again put moral pressure on the government to accept all demands of satyagrahis without any delay.



The questions that Ekta Parishad is continuously putting before the society and the government for the past three decades with such steadfastness and discipline is exemplary. For me Jan Satyagrah is a school with an abiding tradition of daily teaching-learning. Nothing can be stronger than this aspect of the Movement.

—A. Karuna, IAS, Andhra Pradesh



To Ekta Parishad, I go not as a politician or an actor, but as a social worker. How congenial is the love of people who have been living under misery and dishonor for centuries, could be experienced only after joining Jan Satyagrah. When violence and lawlessness is spreading all over the society, in that situation Jan Satyagrah - a peaceful and disciplined Movement has presented a moral challenge before society and the government.

—Raj Babbar, Actor and Member of Parliament (Lok Sabha)

On 2nd October 2012, from the podium of Jan Sansad, Sri Nanhu Baiga, head of the Jan Sansad and Sri Rajgopal, the grand leader of Jan Satyagrah gave a clarion call to satyagrahis to be ready to march towards Delhi in case government of India did not provide a written agreement. All satyagrahis hailed this announcement.

After this announcement of Jan Satyagrah, political parties and also media started to put a decisive pressure on the government. In the meantime, moral pressure on government of India for nationwide support to Jan Satyagrah began building up. Associate international organizations also wrote thousands of letters in support of Jan Satyagrah. Mass communication media described this whole movement as a final one and presented a positive viewpoint before society and the government.

On 6th October 2012, government of India again invited Jan Satyagrah Samwad team for talks. Between 6th and 10th October, eight rounds of talks were held. On 10th October after the final round of talks, an agreement paper between the government of India and Jan Satyagrah was prepared. It was also ensured during the talks that, in a specially organized Jan Sansad in Agra on 11th October 2012, on behalf of the government of India Sri Jairam Ramesh, and on behalf of Jan Satyagrah, Sri Rajgopal would sign the agreement paper in presence of all satyagrahis.

On 11th October 2012, on the occasion of Jay Prakash Jayanti, with signing of agreement paper, Sri Jairam Ramesh announced that in coming six months, the government of India would complete implementation on all points under the agreement, and also constitute a task force for land reforms.

Right from the beginning of this process, it was decided to maintain continuity of talks with the government under all circumstances. It was also decided to hold talks with all elected representatives from the local level to the national level, as well as to



My expectation from the policy makers in India is that they understand, read and give full attention to every spoken and written word of the satyagrahis, and accordingly move ahead in the direction of policy making... this is because their documents are voices of lakhs of deprived people, much more than simple documents of a movement, and key to the meaning of peace and development for them.

—V.N. Yugandhar, Former Bureaucrat, Government of India



Discipline of Jan Satyagrahis is exemplary. On the first day of Satyagrah, I walked with them for 24 kilometers to carry out my dual responsibility as a police officer and as a citizen. I wish lakhs of deprived people to get justice and respect through Jan Satyagrah Movement.

—Yogeshwar Sharma,
Deputy Superintendent of Police, Gwalior

improve their understanding of concerns of people and developing their consensus. In this chain of talks, along with the administration and the police, the entire information mechanism of the government was always and systematically kept informed about the talks between the government of India and Jan Satyagrah. As a result, knowledge about any likely step by Jan Satyagrah or the government was available on both sides. Sri Rajgopal had made it clear from the very beginning that as a guiding principle of Satyagrah, it is expected of satyagrahis to make an announcement to the public regarding any action taken or likely to be taken by them.

A successful public advocacy during Jan Satyagrah Movement also proves that with organized preparation and regular dialogue between concerned sides, solutions can be reached. Jan Satyagrah, as an organized movement has also rekindled faith in dialogue among thousands of organizations who believe in solving problems in non-violent manner through talks.



Agra Agreement

On 2nd October 2012, with start of foot-march from Gwalior towards Delhi, the government of India was warned that if by 11th October 2012, expectations of satyagrahis were not fulfilled, 50,000 satyagrahis would add to padyatra from Agra. Thus, there would be one lakh satyagrahis before the government for the final struggle. This public pressure forced the government to take the process of talks to the final round, and in the evening of 10th October 2012, the draft agreement between Jan Satyagrah and government of India was finalized. On 11th October 2012 Sri Rajgopal from Jan Satyagrah and Sri Jairam Ramesh representing the government of India, signed the agreement on land reforms before thousands of satyagrahis.

While signing the agreement in Agra, Sri Jairam Ramesh had said to the satyagrahis, "I respect all of you who believe in non-violent movement. Your work of uniting the deprived people across the country has definitely inspired us to work seriously. I am sure that in coming six months, on behalf of government of India, we will take all significant steps according to the agreement. If we fail to fulfill our promise in six months, it will be your right to start the movement all over again..."

In the Agra meeting some 50,000 people were present along with senior Gandhian Sri S.N. Subbaro, President Sarv Sewa Sangh Ms. Radha Bhatt, Speaker Bihar Legislative Assembly Sri Uday Narayan Chaudhury, Founder of Bandhua Majdoor Mukti Morcha, Swami Agnivesh, 'Water Man' Sri Rajendra Singh, Former Chief Secretary, Madhya Pradesh, Sri Sharad Chandra Behar, leader of farmers from the North East Sri Akhil Gogoi, Senior actor and MP Sri Raj Babbar, Senior Dalit Rights leader Sri Jaysingh.





There are very few examples of disciplined and peaceful movements like Jan Satyagrah. The government of India accepted demands of Jan Satyagrahis also for the reason that the government had no reason not to do so. This is the success of Jan Satyagrah.

—Sharad Chandra Behar,
Former Chief Secretary, Madhya Pradesh Government

With signing of the agreement paper, Sri Rajgopal, the grand leader of Jan Satyagrah, announced closure of the first leg of Satyagrah. He also announced before thousands of satyagrahis that in case the government of India failed to implement promises made for land reforms, one more satyagrah would start. With this historical victory on the issue of land reforms, satyagrahis returned with a new confidence that the government of India would honor its constitutional obligations – the promises made, and ensure ‘Water, Forest and Land’ rights of the deprived.

On 11th October 2012, all satyagrahis together observed ‘Victory Day’ and returned home with the promise that they would start the movement again, if the government failed to fulfill its promises.

Special Task Force on land Reforms, Government of India

Rural Development Minister, Govt. of India (Chairman)
Tribal Welfare Minister, Govt. of India (Deputy Chairman)

Sri Mihir Shah, Member, Planning Commission

Sri Vijay Anand, Additional Secretary, M.R.D. Govt. of India

Secretary, Ministry of Panchayat Raj, Govt. of India

Secretary, Ministry of Tribal Welfare, Govt. of India

Sri Prabhudayal Mina, Secretary, Department of land Resources, Govt. of India

Sri K. Raju, Joint Secretary, National Advisory Council

Sri Rajgopal P.V., Chairman, Ekta Parishad

Ms Aruna Roy, Majdoor Kisan Shakti Sangathan

Sri B.N. Yugandhar, Former Bureaucrat, Govt. of India

Sri D. Bandopadhyay, Former Bureaucrat, Govt. of India

Sri Ramesh Sharma, Ekta Parishad

Ms Shivani Chaudhary, Housing and Land Rights Network

Sri Videh Upadhyay, Advocate, Supreme Court of India

Ms Bina Agrawal, Social Researcher

Sri Nikhil De, Majdoor Kisan Shakti Sangathan

—(Government notification issued on
22nd October 2012)



It is a matter of pleasure that after Jan Satyagrah, the government of India is going to announce ‘National Land Reforms Policy’ and ‘Homestead Land Allotment Law’. Land reforms are an effective means of poverty elimination. I believe that the coming policy and law will prove it.

—K. Raju, National Advisory Council, Govt. of India

जयराम रमेश
JAIRAM RAMESH



ग्रामीण विकास, पेयजल एवं स्वच्छता मंत्री
भारत सरकार
कृषि भवन, नई दिल्ली-110114
MINISTER OF RURAL DEVELOPMENT,
DRINKING WATER AND SANITATION
GOVERNMENT OF INDIA
KRISHI BHAVAN, NEW DELHI-110 114

दिनांक: 23 अक्टूबर, 2012

As you know that on 11th October 2012 Central Rural Development Ministry had signed an agreement with Ekta Parishad on several issues related to land reforms and land rights. I am sending to you a copy of this agreement.

I would like to work with the State Government for implementing the commitments made.

Respectfully

Yours,

(Jairam Ramesh)


All Chief Ministers

Agreement of Land reforms between the Ministry of Rural Development (MoRD), Govt. of India and Jan Satyagrah

1. National Land reforms Policy: while land reform is clearly a state subject under the constitution, the MoRD acknowledges that a National Land reforms Policy announced by the Centre could have its own importance. The MoRD will initiate a dialogue with the States immediately and put out a draft of this policy for public debate and discussion in the next 4-6 months and to be finalizing soon thereafter. The draft Land Reforms Policy prepared by the Jan Satyagrah organized By Ekta Parishad will be important input into the preparation of this draft. Civil Society Organizations will also be actively involved in this exercise.
2. Statutory backing to the provision of agriculture and homestead land: MoRD will proactively initiate the dialogue process with states to take up steps on the issue of giving statutory backing (like MGNREGA and FRA) to (a) provision of agricultural land to the landless poor in the backward districts; and (b) provision of Homestead Rights to the landless and shelter less poor of rural areas, all over the country so as to guarantee 10 cents of Homestead to every landless and shelter less rural poor household.
3. Homestead Land: MoRD will propose doubling the unit to enable provision of 10 cents of land as home stead for every landless and shelter less poor family as a component for Indira Awas Yojna (IAY).
4. Enhanced land Access sans land rights for the poor, marginalized and deprived landless: The MoRD agree to issue detailed advisories in the next two months exhorting the states to focus on the effective implementation of various laws enacted by legislature aimed at protecting the land rights of dalits, adivasis and all other weaker and marginalized section of the society. Details of these advisories will be worked out in consultation with civil society organization active on this issue. MoRD will also, through to take up a time- bound programme, for securing access to land to specific categories of marginalized and deprived landless families.
5. Fast Track Land Tribunal: The MoRD agrees to initiate a dialogue with states to establish fast track land tribunal / Courts for speedy disposal of the cases pending in revenue and judicial courts. In addition to the Central Scheme for legal aid to the entire person belonging to socially deprived section, whose lands are involved in litigation, particularly dalits and tribal communities.
6. Effective Implementation of Panchayats (Extension of Scheduled Areas) Act, 1996 (PESA); MoRD will work with the Ministries of Tribal Affairs and Panchayat Raj to complete stakeholder consultation over the next four months so that detailed circular to states could be issued for ensuring effective implementation of PESA by Empowering the Gram Sabhas to exercise the power given to them under the Act.

7. Effective Implementation of Forest Rights Acts: Ministry of Tribal Affairs have issued a comprehensive set of revised rules on 13th September, 2012 under the Scheduled tribes and Supported for effective implementation of the Forest Rights Acts in the light of the revised rules and Directive issued by the Ministry of Tribal Affairs and in the light of suggestion received from civil society organization.
8. Forest and Revenue Boundary Disputes: MoRD agrees to issue an advisory to states to setup joint teams of forest and revenue department to undertake a through survey of the forest and revenue boundaries to resolve disputes. The Gram Panchayats and Gram Sabhas will be fully involved in the survey and settlement process.
9. Survey, updating of records and governing Common Property Resources: The MoRD will exhort and support the states to carry out surveys of Common Property Resources (CPRs) with the direct involvement of the Gram Panchayats Concerned. The States will also be advised to ensure full implementation of recent Supreme Court's direction on this matter.
10. Task Force on Land Reforms: The MoRD will immediately setup a Task Force on Land Reforms Headed by the Union Minister for Rural Development to implement the above agenda. Member of the task Force will include Representatives of MoRD, State governments. Civil society organization working on land reforms issues and all stakeholders concerned.

In the light of this Agreement Jan Satyagrah agrees to discontinue its present march and work with the MoRD to carry forward this agenda.



(Jairam Ramesh)
Minister of Village Development,
Drinking Water and Sanitation
Government of India



(P.V.Rajgopal)
Jan Satyagrah

Dated October 11, 2012

Progress of Work after Jan Satyagrah

After signing the agreement letter by the Minister of Rural Development, Government of India, Sri Jairam Ramesh and Chairman Ekta Parishad Sri Rajgopal on 2nd October 2012, government of India took many important steps.

- On 23rd October 2012, the Minister of Rural Development of Government of India wrote a letter to Chief Ministers of all states to inspire them for land reforms. With the letter, Chief Ministers and Chief Secretaries of all states were informed about the agreement on land reforms between the government of India and Ekta Parishad.
- On 7th January 2013, the Ministry of Rural Development, Government of India issued a notification for constituting a Special Task Force for land reforms with 8 members from the government of India and 8 members from representatives of land rights movements including Ekta Parishad. Minister of Rural Development and Minister of Tribal Welfare were made the Chairman and Vice Chairman of this Task Force, respectively.

The Special Task Force organized 8 meetings in one year and submitted many important proposals for land reforms to the state governments.

- On 4th January 2013, while issuing notification for implementation of 3rd point of the agreement, the Ministry of Rural Development doubled the quantum of money for 'Indira Awas Yojana'. According to the notification, this amount was raised to Rs 75,000-80,000 per family. In Centrally administered states 100%, North East states 90% and other states 75% central grant was announced. It was also mentioned in the notification issued by the government of India that, if any state government wanted to buy land to give to the homeless, then the government of India would grant for 100-250 square meter land area, Rs 20,000 per family, or 50% of actual cost in that ratio. Besides, under Nirmal Bharat Campaign, it was announced to grant an additional amount of Rs 9,000 to each beneficiary of Indira Awas Yojana.
- On 20th March 2013, government of India sent a detailed proposal on land reforms to the Chief Ministers of Uttar Pradesh, Bihar, Chhattisgarh, Haryana, Jharkhand, Madhya Pradesh, Rajasthan, Uttarakhand, Gujarat, Andhra Pradesh, Karnataka, Kerala, Odisha, Tamil Nadu, West Bengal, Maharashtra and Punjab. Suggestions on the proposal were invited from the Chief Ministers of the above states.
- On 20th March 2013, on behalf of the Government of India, the Minister of Rural development requested the state governments for detailed proposals on 'Community Based Legal Consultation Program' and free legal assistance to the poor. Directive for setting up a district level Legal Consultation Centre and proposal for financial assistance were sent to each state.

- On 17th July 2013, a draft prepared by the special Task Force set up by the Ministry of Rural Development, government of India on 'Land Reforms Policy' was accepted. The Minister of Rural development sent the draft to all state governments for their suggestions. It was also uploaded on the ministry's website for inviting feedback and suggestions from the public.
- On 17th July 2013, the Minister for Rural Development, government of India, accepted a draft prepared by the special Task Force on land reforms on 'National Homestead Rights Law -2013' and sent it to concerned ministries for consultation.

From August 2013 to March 2014, members of Land Reforms Task Force maintained continuous dialogue with the Ministry of Rural Development and all concerned departments as well as elected representatives. It is a firm belief of every person connected with Jan Satyagrah that in the historical Jan Satyagrah Movement (2012) carried out for 'Water, Forest and land' rights of deprived, by sincerely accepting concerns presented before the society and the government by each party, a new foundation of land reforms will be laid in India.

The leader of Jan Satyagrah Sri Rajgopal ji believes that in a large country like India, Jan Satyagrah with many successful movements has crossed just one important milestone so far. Unquestionably, we are ready for coming movements with commitment.

In Brief

Explaining the meaning of Jan Satyagrah in the simplest terms, what Mahatma Gandhi had said implies that satyagrah is such human power which will circulate the same energy in non-satyagrahis as in satyagrahis for accepting the nature, core and affection of satyagrah. Going by this meaning, the decisive movement of Ekta Parishad and its associate organizations has made the spirit of satyagrah highly significant. If on the one hand, it was a demonstration of united strength of country's deprived, on the other hand, it was also a structure where one, with self respect, identity, courage and moral energy, had the disciplined capability to influence the society and the government.

In fact, on 18th October 2008 in Gwalior parliament of the deprived, announcements by heads of Adivasi-Dalit societies had laid the foundation of Jan Satyagrah Movement by challenging the world's biggest democracy to show sensitivity. It was the first consequence of that Movement that on 11th October 2012, a historical agreement between the Government of India and Jan Satyagrah was signed in Agra. So far only the first leg of the satyagrah has been completed, but this passion and the movement will continue until 'my land-my conscience' is achieved. This pledge is only possible from a satyagrahi and in a satyagrah. Jan Satyagrah has further strengthened the foundation of non-violent movements, with this new amendment that the deprived are themselves the leaders of their struggle. Jan Satyagrah is a historical movement not only for the reason that it succeeded, but also for the reason that it has paved a way to success for future movements.



Jan Satyagrah

KERALA

Kerala Grama Nirmana Samiti, Ramanattukara Grama Nirmana Samiti, Social Agency for women and Rural Development, Unnikulam Grama Nirmana Samiti, Wayanad Sarva Seva Mandalam, Bhoodan Vikas Mandal, Gandhi Smarak Gram Seva Kendram, Gandhi Smarak Grama Nirman Kendra, Navodaya Danagram Balvikas Mandal, Kerala Gandhi Gram Center, Kondotty Cultural Union, KCU – Women Wing, District Environmental Samiti, National Congress Party, Pragati Vidya Niketan, Deseeya Jana Vedi, Mullaperiyar Samara Samiti, One World Movement, Save Vellayni Lake Campaign, Hind Swaraj Open Forum, Irapuram Urukootam, Kerala Sarvodaya Mandal, Desiya Krishak Samaj, Kerala Prohibition Council, Kerala Marathi Samrakshana Samiti (KMSS), Kerala Sarvodaya Mandal, Marathi Action Council, Music Therapy Foundation, Bar Viruddha Samiti, Tribal Settlement Agitation, YATRA, Janashakti, Coca Cola Virudha Samara Samiti, SC-ST Action Council, Dalit Education Cultural Ambedkar Development Society, Landless Agriculture Labour Society, Karshaka Munnettam, Shanti Gram, Salsabeel Green School, Sadjana Vimochana Samyutktha Vedi, Theeradesa Samrakshana Samithy, Yuva Vikas Kendra, New Democratic Movement, Panchami Dalit Feminist Collective, Sarvodaya Mandalam, Kerala Pradesh Congress Committee, Navjeevan Bharat, Mochitha /Gandhi Smarak Gram Seva Kendram, Kerala Sarvodaya Mandalam, Vazhathop Grama Panchayat, Autoriksha Drivers Union, Attappadi Ooru Samrakshana Samiti, Santhi Gurukulam Charitable Trust, Vanavakasa Samrakshana Samiti, Thampu, Adivasi Samskarika Koottayma, Attappadi Adivasi Mooppan Council, Kerala Adivasi Congress, AADI, Attappadi Adivasi Vidyabyasa Avakasa Samiti, Kerala Madya Nirodana Samiti, Hind Swaraj Forum, Peringav Grama Nirmana Samithy

TAMIL NADU

Dalit People Liberation Movement, Sahel Foundation, The Covenant Centre for Development (CCD), ARUDECS, Village Education & Action for Development (VEAD), Community Action Development Liberative and Kalaimagal Rural People Educational Development Trust, NATHI Trust, Aadharam Trust, Director Rural Dalit Cultural and Research Trust, Women and Rural Development Organization (WARD), Annai Theresa Mahalir Munneta Sangham (ATMMS), Rural Development Action Trust, Bright ATMAS, Women Development and

Educational Trust, Rural People's Economic Development Trust, Women Education and Social Trust, Mother Theresa Women's Organization, Women Empowerment Trust, ARPE- Association for Rural Poor Empowerment, Society for Rural Development Organization (SRDO), Women Development Trust, Victory Education and Social Trust, WIDES Foundation, Vanavil Women & Child Development Foundation, Welfare Organization for Rural Development (WORD), INDO Trust, Community Development Centre, SALT, Rural Education & Action for Liberation (REAL), Sarvodaya Ilakkiya Pannai, Association for Rural Women's Education Liberation (ARWEL), Grama Vidiyal, AID INDIA Foundation, Gandhi Memorial Museum, Deputy Service and Health Services, GRISSMAA, AIDS, Awareness & Siddha Development Trust, Village Beneficiaries Education & Development Society (VBEDS), WDS, SIPA, Gandeepam, Centre for Peace and Rural Development, ECHO TRUST, Centre for Rural Education and Development, SETWIN Society, Just Organisation for Natural Growth, Sarva Seva School – ASSEFA, AIRD, ASSEFA, ARD, HUT Centre, Ekta, Centre for Women Studies, GPMS, PACHE TRUST, AROGYA AGAM, SWEED, POPE TRUST, NIWCRHT, CICSSED, STEPS, FEDCOT, Inba Seva Sangam, DAWN, Social Action for New Development Trust, VIDİYAL, SWOT, REAP, MMS, Gandhigram Rural, Institute Deemed University, WWSS, Littles Trust, Valliammal Institute, DATA, SREYES, Indian Institute of, Training on Post Development, HOPE Trust, MCSCST, CEDA Trust, Mass Action for Social Welfare (MASW), DHAN Foundation, Mahatma Gandhi Ashram, Gandhigram Trust, Department of Gandhian Thought and Peace Science, GRI, CRIF, SAKTI, TRD, Peoples Watch- Tamilnadu, Gandhian National Integration Social Work Movement Trust, Tamil Nadu Gandhi Smarak Nidhi, Tamil Nadu Sarvodaya Mandal, Nayagam Trust, HELP, WED- Women Empowerment Trust, Bharat Integrated Rural Development Trust (BIRD Trust), National People's Rights Movement, Bharathi Seva Trust, Deepam Trust, Social Action Trust (SAT), Trust for the Rural Poor, Right to Food Campaign

ANDHRA PRADESH

Andhra Pradesh Land Alliance, Peoples Peace and Prosperity Mission, Henry Martin Institute, Sarvodaya Mandali, Strainatha, LOKSEVA, ASDS Natwarsangham, Adivasi Sena, Maya Foundation, Development Association for Rural and Tribal Areas (DARTA), Mobilization and Action for Social Service (MASS)

KARNATAKA

Bharat Nirman Pratistan, Grass Roots Media International Institute of Art, Culture & Democracy, Centre for Advocacy & Research (CFAR), Praja

Rajakiya Vedike, Rural Education for Development Society, Karnataka HIV Sangitara Sanghatane, KPCC Labour Cell Gen Secretary, Hubli Ankola Railway Action Committee, Dalit Sangharsh Samity, Uttar Karad Jilla Sidhi Jananga Samagra Abhivridhi Vividha Udhesagala Sahakari Sanga, DRISHTI, Janapara Sangatanegala Okkutta, Yellapur Taluka Bharatiya Krishik Samaj, Sankalpa Sanste, Yellapur, Town Panchayat, District Pro People Movements Organisations, Human Rights Federation of India, Karnataka Rajya Raith Sangha Haga Hasiru Sene, Karnataka Sexual Minority Forum, Swaraj Network and Baduku Sanstha, Block Congress Committee.

GOA

Goenchea Retcaracho Ekvott, Parchuwadi Bachao samity, United Tribals Association Aliences-Goa, Kindness to Earth, National Fisher Workers Forum, Maye Bhoo Vimochan Nagarik Kranti Samiti, Mayem Panlot Sangh, Goa, Daman & Diu Freedom Fighters Association- Goa, Shree Bhumipurush Dudh Utpadak Sahakari Samrat

MAHARASHTRA

Sadbhavana Sangh, Gandhi Seva Sangh, Samajvadi Jabaran Joth Hak Abhiyan, Jan Kalyan Evum Grameen Adivasi Vikas Sanstha, Adivasi Gramodhyog Bahu Uddesiya Vikas Sanstha, Lok Sangarsh Morcha, Bhatka Vimukta Jamathi Sanghatana, Magskarya Sethkari Rhinamukth Panchayat, Shramik Muktiwadi Yuva Sanghatana, Mahatma Phule Swayam Sevi Va Shikshanik Sanstha, Manuski Sanstha, Uthan Sanstha, Samajik Nyay Pratishthan, Dalit Foundation, Dalit Vikas Parishad, Shetkari shet Mazdoor Vikas Sanstha, Yuvak Kranti, Chatrabharati Students Union Organisation, Rationing Kriti Samity, India Kisan Sabha, Democratic Youth Federation of India, Hind Mazdoor Sabha, Smt. M G Kanya Mahavidyalaya, General Mazdoor Union, Gram Vikas Bahu Udhesya Sansthan, Yuvpravartak Sangatan, Miraj Mahavidyalaya, Kanad Kajpatra Sangatan, SANGRAM, Gagode Bhutuk Padavitra Sangh, Shetkari Sangatan, Nirmiti Sanstha, Chitnis Miraj taluka Trade Union Front, Sramik Mukti Sanghatan, Vinoba Ashram, Sri Anna Hazare Pranit Brashtachar Virodhi Jan Andolan Nyas, Mrinmayi Vikas Probodhini Sansta, Kaku Dharna Prakalp Samiti Sansta, Balganga Dharan Punarwas Kriti Samiti, Sramik Kranti Sangatana, Maharashtra Machmar Kriti Samiti, Janhit Sewa Samiti, Indian Welfare Health Organisation, Nai Talim Samiti, MANS, Maharashtra Andshradha Nirmulan Samiti, Mahatma Gandhi Antarashtriya Hindi Viswavidyalaya, Ugam Grameen Vikas Sanstha, Savitri Fule Mutual Benefit Trust, Anik Financial Services Private Limited, Akhil Bharatiya Satyashodak Samaj, Samajik Aarthik Kisan Sanstha, Manavi Hakk Abhyan, Shetkari Shetmazdoor Panchayat HMS Sangatan,

Zameen Adhikar Aandolan, Sewagram Ashram Pratishtan, Shetmazdoor Union, Student Federation of India (SFI), Jai Bhawani Mahila Va Balvikas Sanstha, Samajwadi Janparishad, Bachppan Bachao Aandolan, Manav Vikas Aandolan, Navodaya Kreedha va Samskritik Yuva Mandal, Sahara Yuva Kreedha Mandal, Jailakshmi Kranti Sena, Bharatiya Lahuji Sena, Samata Shramik Sangarsh Samity, Maharashtra Rajya Parit Ghoshi Sangatan, Rashtramata Sanstha, Sankalp Manav Vikas Sanstha, KORO, Lokdhara - A National Alliance for Denotified & Nomadic Tribes, Astitwa Samaj Vikas va Samsodhan Sanstha, Bal Haq Abhyan, Snehalay, Bhoomiheen Sangatan, Jalgaon Jilla Sarvaseva Samiti, Eklavya Bhill Kranti Sena, Deepastampa Prathishtan, Lok Samity, Arts Science & Commerce College- Chopda, Associate Group Company, NCAS, Navjeevan Sanstha, Nath Prathishtan, Adivasi Vikas Samaj Sanstha, Jan Sangharsh Vadini, Mahatma Gandhi Vachanalay, Sarva Seva Samiti, Gandhi Pusthakalay, Anganwadi Karyakarta Prasikhankendra, Lok Jagar Sanstha, Ahmednagar Mahanagar Palika Kamgar Union, Movement for Peace & Justice, Pardhi Samaj Sangatan, Garib Dongri Sangatan, Vaplele Oil Vechak Kashtkari Panchayat, Harijan Sevak Sangh, Creative Education and development Society (CEADS), Mazdoor Union – Nandurbar, Adivasi Bhill Sangatan, Sarvodaya Mandal, Gandhi Smarak Nidhi, Garelu Kamgar Sangatan, Hallo Medical Foundation, Nandpur Gramvikas Sarvajanik Vachanalay, Apeksha Homeo Society, Tadagat Smarak Samity, Bahujan Samaj Seva Ashti, Kisan Swaraj Aandolan, Akhil Bharati Khet Mazdoor Union, Valmiki Samaj Union Sangatan, Prabhat Education Society, Samaj Vikas Shikshan Sanstha, Jeevan Jyothi Bahu Udyesi Sanstha, Fulr Sahu Ambedkar Samajik Manch, Roopal Bahu Sanstha, Amaravati Photo Vision Society, Kranti Surya Magasavmiya Bahu Sanstha, Dharti Dhan Gram Vikas Sanstha, J E S College- Jalna, Bharatiya Rajya Ghatana Loksikshan Abhiyan, Shahid Bhagat Singh Kranti Dal, Koro Mumbai, Navneet Chetana Sanstha, Mahila Rajsatta Andolan, Manavi Hak Sangharsha Samiti, Grameen Yuva Pragatik Mandal, Apang Hak Samiti/Nirashrit Ajanta Minarals Virodhi Kisan Sangarsh Samiti Kalyankary Sanstha, Kashtakari Jan Andolan, Grameen Kisan, Shramik Elgar, Nagarik Arogya Rakshak Sanstha, Sevalal, Ghumantu Mahasangh, Mahatma Gandhi Vichar Manch, Indian Institute of Youth Welfare, Sakya Bhoomi, Shahar Vikas Manch, Yuva Rural Association, Gose Khurd Sangharsha Samity, Maharashtra Vadhya Kam va Nakud Kamgar Sanghatan, Lok Adhadi (Samta Social Work Institute), CASA/HCDC, Social Empowerment and Voluntary Association

CHHATTISGARH

Catholic Sansthan, Janhit Chhattisgarh Vikas Samiti, Harsh Samaj Sevi Sanstha, Ma Jan Kalyan Sanstha, Chhattisgarh Yuvak Samaj, Kisan Mazdoor

Vikas Kendra, Sahabhangi Samaj Sevi Sanstha, Gandhi Gram Vikas Samithi, Disha Samaj Sevi Sansta, Rachana Manch, Khoj Evam Jan Jagriti Samiti, Chhattisgarh Grameen Vikas Evam Kalyan Samaj Sevi Sanstha, Lok Jagaran Samiti, Dalit Adivasi Manch, Lok Astha Sewa Sansthan, Adarsh Nav Yuvak Mandal, Sanghwari Manch, V S Navachar (Janakpur), Kshitiij Samaj Sevi Sanstha, Parivarthan Samaj Sevi Sanstha, Ropa, Raigarh Sangharsh Morcha, Jilla Bachao Sangharsh Morcha, Chhattisgarh Vidhik Sansthan, Chetana Sangh, Grameen Jan Sangharsh Morcha, Mazdoor Kisan Sangharsh Samiti, Pairi Vikas Parishad, Karmadaksh, Jagriti Seva Sanstha/Kisani Panchayath, Nirman Seva Samiti, Sarguja Grameen Vikas Mandal, Lok Swaraj Sangh, Jashpur Samaj Sewa Samiti, Agaj Grameen Samajsevi Snastha, Soot Sariya Samaj, MSKPB, Gandhi Seva Ashram, Sahayatri Centre, Chhattisgarh Rajya Parishad, Swami Vivekanad Grameen Vikas Samithi, District President, Congress Seva Dal, Jeevan Jharna Vikas Sanstha Bhelva, Gram Sabha Parishad, Bastar Dharma Kshema Samiti, Legal Rights Forum, CG Nagarik Pahal, Sahakari Sankarsh Morcha, CGPK Samaj Sangh, Rashtriya Senior Citizen Samiti, Samyukth Kisan Morcha, Bhu- Arjan Prabhavit Adivasi Kisan, Jilla Sanhakari Kentriya Bank Karmachari Sangh, Gram Vikas Samiti, Harit Seva Samiti, Chaunhan Samiti, Lok Tantrik Samajwadi Party, Sahakari Bank Sangarsh Morcha/Jilla Bachao Sangarsh Morcha, Gushtadur Seva Sikshan Sanstha, Prakashak Seva Sansthan, Chhattisgarh Mukti Morcha, Gondwana Samaj- Anantgarh, Adivasi Samaj Sanghatan, Nagar Panchayat President, Jan Adhikar Sanghatan, Agriculture College- Anantgarh Chauki, Chhattisgarh Vikalang Manch, Jangoraitar Vidya Ketul Samajik Sikshan Sansthan, Navyuva Jagaran Prathishtan, Chirag Welfare Society, Sarwajanik Vikas Vahini, Catholic Ashram, Prerak, Jai Durga mahila Swayam Sahayata Samooch, Deepak Primary & Middle School, CG Sramik Kisan Panchayat Sangh, Akhil Bharatiya Yadav Mahasabha, Janjati Vikas Samiti, Adivasi Jan Van Adikar Manch, Nagarik Morcha, Astha Samiti, Dharohar, Vanyanchaldeep Seva Sansthan, Adivasi Bahu Uddeshiya Vikas Sanstha, Utkarsh Samiti, Kasturi Samajik Sanstha, Karma Prashikshan Evam Vikas Sansthan, Path Pradarshak, Seva Bhaskar, Gram Adhikar Manch, Chaupal Grameen Vikas Prashikshan Evam Shodh Sansthan, Bhartiya Adim Jathi Sevak, Gram Vikas Evam Yuva Kalyan Sansthan, Ride Swaichik Sangatan, Sarthak Jan Vikas

ODISHA

Rural Union for Participatory Action (RUPA), Samanwita, Mahila Adhikar Seva Samiti, VISSTAR, Odisha Jana Adhikar Morcha (OJAM), Jharkhand Mukti Morcha, RCM Business Lok Vikas Parishad, Srusti, Insaaf, Orissa Nagarik Samaj, Jankalyan Sanstha, Green Kalahandi, SEWAK, Jal Jungle Jamin Suraksha Manch, Seba Jagat, Samajik Seva Sadan, Adventure

Association, Parivar, SATAKALI BASTI, Manvik Adikar Manch, Rajdhani Basti Unayan Parishad, Committee Against Violence on Women, PRERANA, Women's Organization for Rural Development, Singhasini Jana Ekta Sangathan, Orissa Research Laboratory, New Vision of India, Orissa Dalit Adhikar Manch, Adarsha, RCDC, Covenant Centre for Development (CCD), Gaon Mukti Sangathan, VISWAS, Lok Shakti Abhyan, Agape Reaching Ministries, Adarsha Mahila Samiti, Bharat Swabhiman Trust, Adarsh Sisumandir, CASA, Lok Mukti Sangathan, Aastha, Nava Jagriti, Orissa Bhaskar, Society for Human Resources and Ecological Development (SHED), District Gram Seva Pesa, Zindabad Sangathan, Ekta Trust, Citizens Forum, Service, Sahabaghi Vikas Abhyan, High Hopes Society, Amruta Vision, Oasis, Kartavya, Odisha Jungle Manch & Kalahandi Jungle Suraksha Manch, Assart/ Orissa Nagarika Samaj (ONAS), PRDATA, Banavasi Seva Samiti, Gramya Pragati, Nav Nirman Krishak Sangathan, Odisha & Nav Nirman Samiti, Udayam Oreisala, Heeralal Foundation, Committee for Legal Aid to Poor (CLAP), Human Development Foundation, Kasturba Trust- Kasturba Grama Seva Kendra, WADA, Satyabad Sathi Sangathan, RIST, Binayak Club, Acharya Harihar Sisu Bhawan, Krusaka Sangarsha Samiti, OSNGOCC, Bar Association, Rengali Bistapit Sangram Samiti, Pragati Panchayat High School, Aawaz, Orissa Sarvodaya Parishad, DFF, Pateneswari Mancha, Gandhamardan Suraksha Action Committee, Sarvodaya mandal, Lok Adhikar Sangathan, Jamin Jungle, Adhikar Committee, GLARE, Sahid, Chabidasai Pani Panchayat, Satpuri VSS, Tribal Welfare Society, Adhibasi, Jayamma Lakshmi SHG, Jay Bajaranga Club, FRC, Prajpita Brahmakumari, Iswariya Viswa Vidyalaya, SARDHA, Niyamagiri Suraksha Samiti, Adibasi Sangha, ACM KTG, Bhubaneswari Mahila Samiti, Zebazangal Suraksha Manch, Gardhapadha Suraksha Yuba Parishad, Janavani RWCT, Muninaga Institute of Cultural Education, Pataneswari Khadya Surakshya Sangha, SUTRADHAR, MASS, Sarvodaya Parishad Kanya Ashram, State Progressive Women Forum, Save Orissa Forum, Sahara Power Plant Virodhi Manch, Vedanta Viswavidyalaya Virodhi Sangarsh Samiti, SAKHA, Gopbandhu Kisan Samiti, Anchalik Gramya Vikas Parishad, CST Orissa, The Asian Age, Convenor Orissa Soochana Adhikar Manch, Jana Vikash, Yusuf Meherally Centre, All Utkal Retd Primary Teachers Federation, SEBASANKALPA, Purbanchala Matsyagabi Maha Sangh, CRRDP Orissa, Dynamic Power Industrial Labour Manch

JHARKHAND

Astha, Jharkhand Halgunan Party, Janprakash Foundation, Chottanagapur Vikas Utprerana Kendra, Jharkhand Janseva Vikas Kendra, Life Education and Development Support, Kirti Sanstha Chanddeeh, "Sark", Ekal Nari

Sashakti Sangatan Lakhe, Lok Chirag Seva Sansthan, F D F, “Swarupangan”, Jharkhand Vikas Parishad, “Yash”, Nav Nirman Mahila Kendra, Gram Seva, Jan Sahara Kendra, Chatra Tarun Jharkhand, Nav Rashtra Nirman, Swasasan Ekta Manch, Adivasi Mahila Sahayog Samiti, Secretary, Multi Art Association, Sajha Manch, Adivasi kalyan Parishad, Koal Karo Jan Sangathan, Nilamber Pitamber Education Health & Research Organisation, Singhbhum Leagal And Development Aid, Sajha Manch, Gyan Vigyan Samiti, Bharat Gyan Vigyan Samity, Muly Earth Association, Rachanatmak Vikas Seva Sansthan, Sanghat Foundation, Takshasila Ashram, Jan Sangharsh Samity, Marsal Vikas Kendra, Zameen Bachao Samanwaya Samiti, Gramswaraj Abhiyan, Mahila Adhikar Sangharsh Samity, Johar, Omon Mahila Sanghatan, Kothin Adivasdi Swasashan Samity, Shoshit Berojgar Mahila Samity, Jharkhand Adivasi Vikas Karyakram, Khuntkhati Bhumi Raksha Ekta Manch, Yuva Jugur, TRTC, Coal Karo Jansanjhathan- Tapkara, AROUSE, Gram Uthan Kendra, Bhumi Suraksha Samiti, Bhoomi Raksha Grameen Ekta Manch/Bhoomi Raksha Vahini Kisan Morcha, Paryavaran Chetna Kendra, Khutshit Reyati Bhumi Sangarsh Samiti, Jharkhand Krantikari Mazdoor Union, Students Yuva Sangharsh Vahini, Jharkhand Mukti Vahini, Janmukti Sangharsh Vahini, Gandhi Vichar Manch, JOSH, Communist Party of India, Majhi Pargana Mahal, Ekkal Nari Sasakt Sanghatan, Janma Bhumi Raksha Samity, Akhil Jharkhand Mahila Morcha, Karnapura Bachav Sangharsha Samity, Lok Samity, Jan Vikas Kendra, Gram Seva Sadan, Medhini Society, Janmitra Trust, Aurenga Bandh Virodhi Sangharsh Samity, S E V A, Rashtriya Janta Dal, Navbharat Jagruti Kendra-Itkhor, Yuva Jagriti Krishak Sanghat, Sarvangin Vikas Kendra, Jatarthana Bhagat Smarak Sangh, Eacha Karkhai Bandh Virodhi Sangh, Sirti Mustafa Anjuman Committee, Bharat Jan Andolan C/o. Samaj Vikas Sanstha, Yuva Vikas Sanghat, New Adivasi Kalyan Samity, Jharkhand Mukti Morcha, Indian Medical Association, Nayi Pahal, Damodar Bachao Abhiyan, Vikalp Kendra, Arogya Nikunj Trust, Lok Chirag Seva Sansthan, Akhil Bharatiya Adivasi Vikas Parishad, Jago Foundation, Swaraj Lok Vikas Sansthan, Dalit Adhikar Morcha (NFDLRM), Ambedkar Social Institute, Sahayogi, Gramika India, Lahanathi, Progressive Foundation/Damodar Bacho Abiyan, Arpan, Damodar Bachao Abhiyan, Hum Safar, Sahayogini, Al-Khaleel Foundation, Nidan Sansthan, Bermo Anumandal Visthapit Prabhavit Sangharsh Morcha, S P T Ekat Suraksha Manch, Majhi Pargaana Mahal, Anal Siksha Evan Jan Adikar, Adivsi Lahanti, Krantikari Beedi Mazdoor Sangh, Panchayat Lok Siksha Samity, Mahuda Kalyan Shramik Sahayog Samity, Lok Siksha Samity, Bihar Janata Khan Mazdoor Sangh, Jeovan Jharna Service Trust, Bharatiya Manav Samaj Sudhar Sangathan, Adivasi Nava Kiran Seva Sanstha, Raliway Sangarsh Samity, Bharatiya Yava Sangh, Garib Nawas Harsh Sahayata Samuh

WEST BENGAL

Hatimari High School, Centre for the Development of Human Initiative (CDHI), Bishnupur Palli Mangal Society, Gitaldaha Gram Vikas Samity, Tarapur Social Development Society

ASSAM

Kokila Vikas Ashram, Cachar Pally Unnayan Club, North East Vision, Socio Economic Development Program (SEDP), Society of Activists for Forest and Environment (SAFE), The Greens, Amar Bonanee, Rural Volunteer Centre, Marwari Sammelan, West Bengal Gandhi Peace Foundation, Green Age NGO, People's Movement for Subansiri & Brahmaputra Valley, Assam Youth Welfare Association, National Cadet Corps, Catholic Church, District Mahila Samiti, Tinisuka District Sarbodoi Mandal, Nari Mukti Sangram Samiti, Poribesh and Bhumi Suraksha Mancha, Assam Agricultural University, Purna Bharati Educational Trust, Abhijan, YMCA, Ekal Vidyalaya Abhiyan, PAJHRA, Nalbari Hari Mandir Committee, SATRA, The East, Diocesan Board of Social Service- North East India Diocese, Renuka Bala Ray Socio Economic Development Foundation, Cachar Hindi Bashi Chattrra Parishad, Society of Activists and Volunteers for Environment (SAVE), Barak Human Rights Protection Committee, Dimasa Writer's Forum, The Hudaang magazine, Challenger Tarun Sangha, Sadau Asom Gramya Puthi Bhoral Sanstha, Human Welfare NHD, Balak Level SHG Development and Empowerment Society, Bonjeaj Kishok Sanstha, Greater Jorhat Active Citizen's Forum, Upper Assam Under ASTC Private Bus Workers Union, Senior Citizen Association, Krishak Mukti Sangram Samithy Assam (KMSS), Assam Society for Ecofriendly Environment, Srimanta Sankardev Sangha, Assam Sarvodaya Mandal, United Construction Workers Union of Assam, Jalah Anchalik Students Union, KMSS, Nirman Ashram, A L Choudhury ITI, Bajali Govindabhawan Geeta Satra, Shanti Sadhana Ashram, All Bodo Students Union, Bodo Writers' Academy, the ant, Sarvodaya Mandal, Barkhetri Unnayan Samity

MANIPUR

Shanti Trust, Manipur University, Women's Social Welfare Association (WOSWA), All Manipur Muslim Women Development Organisation

ARUNACHAL PRADESH

Arunachal Pradesh Seva Sangh, Sanskar Bharati, Indigenous Faith & Cultural Society of Arunachal Pradesh (IFCSAP), Man & Environment Society, National Youth Project

MEGHALAYA

CASA, RRC

BIHAR

Kasturba Seva Kendra, Bhoomiheen Kisan Mazdoor Seva Sanstha, Parivartan Jan Andolan, Gyan Sarovar, Kumar Patima Pratishthan, Holiness Compassion Society, Natka Bihan Jhaso Baksar, Dalit Adhikar Manch, Matadin Mahila Manch Ramnagar, Dalit Seva Samiti, Paramount Global Welfare Society, Humanity and Social Foundation, Mahila Sashaktikaran Kendra, Saint Marry Middle School, Dalit Mukti Mission Guhajora, Simultala, Jamui Phatepur, Via Chandan, Samrat Health & Welfare Society, Radha Silpkala Kendra, Kranti Manaseva Kendra, Gram Ganaraj Jagriti Kendra Bakarot, Bodhgaya, Vikas Jyoti, Anuradha Mahila Kalyan Kendra, Sampoorana Dalit Gramin Vikas Samiti, Chintan Grameen Vikas Samiti, Prabha Grameen Vikas Samiti, Muzaffarpur Vikas Mandal, Dr. Bhimrao Ambedkar Kalyan Evam Vikas Sansthan, Ravidas Chetna Manch, Lok Vikas Sansthan, Jan Jagriti Sansthan, Jan Vikas Samiti, Lok Vikas Kendra, Nagarik Seva Morcha, Eradha Sangatan Mahila Jan Abhyan, Prabodh Samiti, Magat Jyoti Grameen Vikas Samithi, Sevarth, Muskan, Navchetna Vikas Kendra Sahdalit Adhokar Manch, Jan Adhikar Kendra, Dalit Seva Niketan Bhukhiya, Gyan Vigyan Samiti, Sabari Foundation Jamsodh, Atmadah, Kamkaji Mahila Association, Sarvo Prayas Sansthan, Arpan Grameen Vikas Samithi, Samyojak Krishi Vikas Manch, Mahadalit Aabhoga, Mahila Chetana Vikas Mandal, Kosi Vikalang Sahayata Samity, Musahar Vikas Manch, Bal mazdoori Virodhi Abhyan, Panchayati Rajya Suchana Kendra, Nagariya Sansadhan Kendra, Mahila Help Line, Bachhppan Bachao Andholan, Netharu Bhuva Kishori Sangh, Nehru Yuva Vikas Mandal, Jilla Saksharata Samiti, Kosi Lok Manch, Yuva Morcha, Samaj Kalyan Vibhag, Mahila Vikas Samiti, Sabari Ashram Seva Samiti, Goonj, Sonanchal Vikas Samity, Lok Chetana Vikas Kendra, Act Now for Harmony and Democracy, Jan Jagaran Shakti Sangathan, Vikas, Gurnani Sena, Bhoo Raksha Sangarsh Samity, Harijan Adivasi Sikshan Prasikshan Kalyan Sansthan, Zilla Bhoodan Yagna, Sarvodaya Ashram, Adivasi Vikas Kalyan Samity, Lok Swaraj, Samagra Vikas Foundation, Rashtriya Swabhimani Aandolan, Sanskriti Samrakshan Parishad, Tejpratap Divraj Samaj Seva Sansthan, Youth Power, Jilla Sarvodaya Mandal, Om Koshi Kalyan Samity, Maha Dalit Sangathan, Bihar Sarvodaya Mandal, Koshi Mahasetu Peetit Sangarsh Samity, Gyanoday, Jyoti Bihar, Parivarthan Pariharpur Sansthan, Samajik Saha Arthik Vikasa Sanstha, Manav Vikas Sansthan, Samajik Vikas Sansthan, Society for Awareness and Development, Sarvodaya Mandal Evam Lok Samity, Musahar Vikas Manch, Nadi Vapasi Abhiyan Samity, Gyan Vigyan Samity, Bihar Nagar Gram Kalyan Parishad,

Sampoorna Kranti Manch, Goan Gareeb Chetana Manch, UPVAN, Kisan Vikas Trust, Saurya Shakti Seva Samity, Ashok Ghosh Seva Sansthan, Gandhi Shanti Pratishthan, Bhagalpur Jilla Nagarik Sangh, Diyara Ganga Mukti Aandolan, Mandar Nature Club, Akhil Bharatiya Angika Vikas Mahasamity, Safali Sansthan, Bihar Nav Nirman Manch, Bihar Lok Adhikar Manch, Sarvodaya Samajik Sanstha, Gram Sathi, Kasturba Seva Kendra, Akhil Bharatiya Panchayatiraj Sasakthikaran Manch, Swaraj Parivarthan Jan Vikas Sanstha, Gram Jagat, Jal Jameen Jungle Jhajaba, Prakhanda Swarajya Sabha, Bharatiya Manav Vikas Sewa Sansthan, Gram Bharati, Sri Bhuvaneswari sewa Sansthan, Nava Muskan, Bihar Madhyamik Shiksha Sangh, Gram Sewa Samity, Kisan Sangathan (Jhajaba), Jan Paragati Sansthan, Jal Jameen Bhachavo Agrah (Jhajaba), Dalit Mukhti Mission, Nav Chetana Vikas Kendra/Dalit Adhikar Manch, Umang Vikas Kendra, Reinforce Society, Dalit Sewa Samity/Dalit Adhikar manch, Sewa Mandal Organisation, Gram Nirman Mandal, Jilla Sarvodaya Mandal, Bihar Pradesh Lok Samity, Lok Chetana Vikas Kendra, Bharatiya Jan Uthan Parishad, Koaltuva Paimaar Vikas Samity, Lok Swaraj Sangh, Musahar Vikas Manch, Kalyan Nyas, Samaj Kalyan Mandal, Gram Vikas Samity, Badlav Foundation, Mazdoor Kisan Samiti/ Janmukti Sangarsh Samiti, Vinoba Arogya evam Lok siksha Kendra, Praksh Samaj Kalyan Sanstha, Lok Vikas Kendra, Jayaprabha Seva Samity, Magadjyoti Grameen Vikas Samity/ Dalit Adhikar Manch, Lok Sikshan Sansthan, Bihar Lok Adhikar Manch, Bhoomi Bachao Kissan Bachao Sangharsh Samity, Muzafarpur Vikas Mandal, Bihar University Teachers Association/G P F, DARD NGO, Bihar Sarvodaya Mandal, ADITHI, Mahila Help line, Musahar Vikas Manch, Star welfare Society, Bihar Pradesh Krishi Andolan Vichar Manch, NREGA Parishad, Van Vikas Bharati, Bharatiya Dharan Kalyan Maha Sangh, Swaraj Samagra Jan Vikas Sanstha Prakritik Samrakshan Samvardhan Samity, Samagra Sikshan evam Vikas Sansthan, Deep Evam Vanadhikar Manch, Mazdoor Vikas Manch, Hathua Sangharsha Samity, Mahila Sishu Kalyan Sansthan, Bahan Raksha Dal, Rashtriya Swabhiman Aandolan, Sarvodaya Mandal, Sant. Jaymangoswami Samajik Seva Sansthan, Grameen Samskarik Jan Vikas Sanstha, Anumandaleey Adivakta Sangh, Pensioner Samaj/ Gandhi Sewa Ashram, Nirman Sansthan, Hathua Gandhi Sewa Ashram, Janvadi Lekhak Sangh, Sampoorna Kranti Manch, Panchaseel Sansthan, Pahchan, Mazdoor Kisan Samity/Jan Mukti Sangarsh vahini, Shahid Bhagat Singh Club, Jilla Adhivaktha Sangh, Grameen Media Service, Lok Bhagidhari Mission, Pragatisheel Kissan Manch, Pasmanda Muslim Mahaj, Bharatiya Mazdoor Sangh, Aawo Behina, Prapati degree College, Dantavth, Gandhi Shanti Pratishthan Kendra, Nari Jagat Matha Kordhar, Social Services Trust, Adivasi Vikas Kendra,

UTTAR PRADESH

Lokodhyam Sanstha, Sarva Seva Sangh, UP, Global Gandhi Forum, Lok Sangarsh Morcha, Voice of People, Chhotupur, Vinobha Seva Ashram, Jan Kalyan Sewa Samiti,, Jagriti Jan Seva Samity, Mahila Uthan Samiti, Brij Bal Vikas Kendra, Sarvodaya Ashram, Aim & Rizi Roti Sangatan, Janhit Seva Samiti, Upkar Mother Teresa Jan Kalyan Samiti, Gramodaya Seva Ashram, Samudaik Kalyan Evam Vikas Sansthan, Akhil Bharatiya Brij Samaj Kalyan Sanstha, Asarfilal Gramodhyog Sanstha, Disha Social Organization, Pahal Sewa samiti, Sustainable Development Society, Gram Swarajya Mission Ashram, Mantri Rameshwari Manav Kalyan Samiti, Janjeevika Seva Sansthan, Jan Kalyan Maha Samithy, Aarohin Welfare Society, Vision Society of Interactive Operational Needs, Sarva Seva Sangh, Chirag Seva Sansthan, Vikas Chetana, Nav Jan Chetana Samithi, Mushar Vikas Pahal Samiti, Bharatiya Govansh Rakshan Samvardhan Parishad, Rashtriya Yuva Vikas Shodh Sansthan, Sramjeevi Seva Samithi, People for Peace Service, Society, Grameen Vikas Evam Siksha Sansthan, Bharatiya Adivasi Vanvasi Kalyan Samiti, Sai Yog Evum Prakritik Chikitsa, Shivum Educational Foundation Seva Sansthan, Vikalp Social Organization, Praytna Foundation, Integrated Institute of Rehabilitation for the Disabled, Sakhi Kendra, Bharatiya Lok Vikas Sansod Sansthan, Mahila Prabhodhini Foundation, Yadharth Parivar Nideshak, CREDA Sanstha, Vindya Environmental Society, Jan Adhikar Manch, Gramya Sansthan, Abhilasha Trust, Prateet Society, Vision Samajik Sanstha, Rashtriya Gharelu Kamgar Sangatan, Pragatisheel Jan Sangatan, Mahatma Gandhi Kashi Vidhyapeet, Jan Seva Educational Foundation, Asian Bridge India, MITWA Foundation, Bharatiya Kisan Union, Society for Social Action and Research, Sanskriti Samity, Sanitha Kaithi, Asha Trust, Ganga Janma Biradiri, Bhutapurv Sainik Seva Samity, Lok Samithy Varanasi, Pravas Prasikshan Samity

MADHYA PRADESH

Gandhi Smarakh Bhavan, Madhyapradesh Sarvodaya Mandal, Prasun, Anupama Education Society Satna, Maharaj Dalpath Shah Adivasi Seva Sansthan, Vishwa Hindu Parishad, Akhil Bharatiya Adivasi Kol Samaj Seva Sangh, Gandhi Bhavan, Rahi Welfare and Research Society, Patrakarita, Bhavani Shankar Prasara Parishad, Navsujan Samta Samaj Kalyan Samiti, React Sansta, Sujana Lokhit Samiti, Shahdol Zilla Patrakar Sangh, Grameen Vikas Mandal Balaghat, Rastriya Yuva Sanghatan, Morena Khadi and Village Industries Sangh, Singaroli Grameen Vikas Sansthan, Kukkada Gram Uddhan Samithi Chindwada, Sayopress (Sakha Yog Prakrithik Shodh Sansthan), Kissan Sangarsh Samithi, Lokhit Grameen Swasthya Seva Samithi, Kissan Khadi Gramodhyog Sansthan, Jai Yuvak Kranti Dal, Uddasith Kissan Mazdoor

Parishad, Kopal Rashtriya Janvikas Sansthan, Krishana Seva Kendra, Madhya Pradesh Khadi Sanstha Sang, Jaihind Siksha Samithi Betul, Rakshams Seva samithi, MADHYAVAN, Prakriti Environment Research and Development Organization of Earth, Rihayi Samaj Sevi Sanstha, Begumganj Lokrang Navayug Mandal, Navsrijan Samatha Kendra, Grameen Yuva Mandal, Mahila Vikas Parishad, Roshani Mahila Vikas Samithi, Bal Pragati Evam Mahila Sikshan Sansthan, Chetana Welfare Society, Panchasila Seva Sansthan, Adarsh Yuvak Kalyan Siksha Samithi, Chambal Mitra, Roopnarayan Dubey Samaj Kalyan Samithi, Gound Mahapanchayat, Bundhelkhand Vikas Samithi, Sadhana Sangeeth Mandal, Sahara Kala Vikas Mahila Samithi, Saheli Social Welfare Society, Yesodabhai Jagriti Mahila Samithi, Kesari Sanstha, Hasthakshep Social Welfare Society, Grameen Janjagriti Mahila Mandal, Damoh, Chhattarpur Mahila Jagriti Manch, Krishana Grameen Samithi, Jayati Jan Seva Samithi, Khaira, Viswas Samaj Sevi Sangatan, Bharath Gyan Vigyan Samithy, Urja Mahila Mandal- Dhiya Reewa, Bajrang Yuva Mandal, Viswa Chetana Shiksha Evam Janakalyan Samiti, MP Khadhi Sanstha Sangh, Satyakam Janakalyan Samiti, Panchayati Raj Samvedana, New Vindya Education Samiti, Aryans Group, Utprerak Siksha Evam Samaj Kalyan Samiti, Amrita Seva Sansthan Samiti, Chunmun Parivar, Upbhokta Jagriti Mission, Sakar Sanstha, Shivpuri Mazdoor Sangh, Samaj Kalyan Chikitsa Seva Sanstha, Jal Upbhokta Samiti, New Radhika Siksha Prasar Samiti, Sanskriti Sanstha, Dharti Gramodhan Evam Sahabhagi Grameen Vikas Samiti, Morena Youth Academy, Society for Protection of Environment and Wild Life (SPNWL), Chandan Vasundara Samaj Sevi Sanstha, Sribhadri Yuva Mandal Samiti, Adaar Samajik Vikas Samiti, Lohiya Sramik Kalyan Seva Samiti, MP Bharat Gyan Kisan Samiti, Jai Devi Sanstha, Roshan Samaj Sevi Sanstha, Avtarasmriti Siksha Evam Kalyan Samiti, Kisan Uchhar Madhyamic Vidhyalaya Samiti, Jilla Abhibashak Sangh, Lok Kala Sansthan, Ekta Paryavaran Van Sudhar Samiti, Vikalp Samaj Sevi Sanstha, Naveenbharati Seva Samiti, Rajeev Smriti Gas Pidit Punarwas Kendra, Lakshmi Swasahayata Samooh, Sayana Swasahayata Samooh, Bandhuva Mukti Morcha, Gurukul- the School of Elegant Education, Shelter Public School, Matadin Punarwas and Lakhwa Kendra, Ekta Samaj Sevi Sansthan, Gramin Vikas Samity/ Bundhelkhand Mazdoor Kisan Sangatan, International Naturopathi Organization Prakritik Chikitsa Evaum Yogkendra, Chetana Manch, Misrus Education and Welfare Society, Sambhav Social Service Organization, Kshetriya Vikas Samity, Naiduniya, Rashtriya Hindi Mail, Ankur Farm, Yuva Kranti Media Abhikram, Dainik Samachar Shahdol, Dalit Adivasi Sangarsh Morcha, Manav Foundation, Suman Sanskriti Sahayog Sansthan, Sri Gunraj Seva Samiti

GUJARAT

Lokh Vikas Sansta, Sarva Seva Sangh/ABHIKRAM, Viswamangalam, Anera, Himatnagar, INTUC, Grameen Vikas Trust, Member Mazdoor Adhikar Manch, Indian Confederation of Indigenous and Tribal People, Uthaan Sanstha, WGWLO, Mandvi Taluka Gram Vikas Trust, Gujarat Khet Vikas Parishad, South Gujarat Mulnivasi Jagaran Manch, Adivasi Ekta Parishad, Gram Seva Samaj, Halputi Seva Sangh, Gandhi Vidyapith, Sarvoday Mitra Mandal, Samasta Adivasi Samaj, Shri Samast Dhodia Samaj, Gujarat Adivasi Sangarsh Parishad, Adivasi Vikas Sangathan, Kim Education Society, Mahiti Sanstha, Meghwal Samaj, District Yuva Sangathan, Vishwa Manav Kalyan Sansta, Gujarat Khedut Samaj, Khedut Leader, Gir Natural Yata Club, Mahila Vikas Sangathan, Uthan Mahila Sangathan, Samarathan Mahila Maha Sangathan, Akhil Gujarat Adivasi Vikas Saman, Coastal Environment Protection Committee, Machhimar Adhikar Sangarsh Sanstha, Gramy Vikas Trust, Siddi Adivasi Ektamanch, Samridh Sramik Suraksha, Purthi Purna Adivasi Sangathan, Eklavya Adivasi Yuva Vikas Mandal, Vanvasi Vikas Manch, Manav Kalyan Trust, Gujarat Adivasi Vikas Parishad, Uttan PLC Watsan, Sramjivi Samaj, Mines Mineral and People, Adivasi Ekta Manch, Adivasi Kheti Yojana, ANANDI- Area Networking & Development Initiatives, Bhil Seva Mandal, Devgad Mahila Sangathan, Ekal Naari Shakti Manch, Daxinapath Vividhalaxi Vidhyalaya, Bhilistan Vikash Morcha, Ratanmahal Mahila Adivasi Sajeer Khet Utpadak Mandal, Saurashtra, Sarvekshan Samity, Dangisake Sandhikar Samiti, Shramjivi Samaj, SNEH Samuday, Ekal Nari Shakti Manch & Sneh Samuday, Kutch Mahila Vikas Sangathan, Ekta Manch, Okhamandal Shakti Sangathan, Bhilistan Vikas Morcha, Samvedana Trust, Eklavya Sangathan

RAJASTHAN

Sevagyan Samiti/Rastriya Yuva Yojna, Gayatri Pariwar Trust, Saint Conards Higher Secondary School, Prayatna Sanstha, Akhil Bharatiya Kander Karna Samaj Mahasabha Bharat, CECODECON, Mazdoor Kisan Shakti Sangathan (MKSS), Hatouti Adim Janjati Vikas Samity, Ekal Naari Shakti Sangathan, Vanadhikar Samiti, Jagar Sansthan, Archan Sansthan, Bagad Mazdoor Kisan Sangathan, Bagad Mazdoor Kissan Sangathan, Godwad Adivasi Sangathan, Adivasi Mazdoor Kissan Sangathan, Adivasi Vikas Manch, Jan Chetna Sansthan, Prayas Pratirodh Sansthan, Jan Kalyan Swasth Siksha Evam Paryavaran Vikas Samity, Sarvodayamandal Sarvodaya Mitra, Komi Ekta Committee, Hadouti Kisan Ranipan-Kota, Youth Community, Action for Social Development, Nahari, Kisan Sangharsh Samity, Dalit Adhikar Kendra, Jagrat Mahila Sangathan/Sambhavya Sanstha Evam Yuva Shakti Sangathan, Dalit Vikas Sahayatha Samiti va

Dalit Adhikar Network, Ekat Bodgram, Swadeshi, Jagaran Manch, MKSS Mazdoor Kisan Shakti Sangathan, Mazdoor Kissan Sakthi Sanghathan, People's Union for Civil Liberties (PUCL), Gandhi Study Centre, Rajasthan University, Varisht Nagarik Manch, Prayas, Paryavaran Parishad, Sarvodaya Mandal, Adivasi Janjati Manch, Hatoli Adim Janjati Vikas Samiti, Nehru Yuva Mandal, Ashoka Takniki evam Vyavasayik Prashikshan Sansthan, Dalit Vikas Sahayata Samiti, Adarsh Jan Jagriti Sewa Samiti, Ratampur Art and Wild Life Conservation Society, Lok Vikas Samiti, Rajya Bhil Vikas Samiti, Sikar Jilla Sarvodaya Mandal, Akhil Bharatiya Adivasi Mahasabha, Adivasi Ekta Parishad, Centre for Dalit Rights, Kisan Sewa Samiti Maha Sangh, Jal Biradari, Sijar Jilla Sarvodaya Mandal, Swaraj University

HARYANA

Sarvodaya Mandal Hariyana, Kisan Vikas Manch, Paryavaran Raksha Samiti, Rashtravadi Vichar Manch, Sarva Samaj Sanghathan, Arya Samaj, Bharat Swabhimani, Haryana Mewar Viakas Sthala, Haryana Govt. Teachers Sangh, Bharatiya Kisan Union, Sakriya, IAS Shimla, Punjab University

PUNJAB

Dalit Dasta Virodhi Abhiyan

HIMACHAL PRADESH

Lok Kalyan Mandal, Bharkhada Visthapit Sudhar Samiti, Himalaya Bachavo Samiti, Education Society Vidyaniketan, Kisan Sudhar Sabha, Maharana Pratap Jan Kalyan Sanstha, Himalaya Niti Abhiyan, Mines Mineral & People, PAPN, Sri Renuka Bandh Jan Sangarsh Samiti, Mik Sedratim Bounal, Khartharwadi Cement Plant Sangarsh Samiti, Paryavaran Bachavo Sangarsh Samiti, Mathrubhumi Raksha Sangarsh Samiti, Swapan Jyoti Jan Kalyan Evum Seva Samiti, Jan Kalyan Seva Sanstha, Hamalay Bachavo Samiti, Jan Kalyan Mandal, National Forum for Forest People & Forest Workers, Jai Shri Deo Bedeyogiji Samyukt Sangarsh Avum Paryavaran Samrakshan Samiti, Nav Yuvak Mandal, Samajik Evum Gramin Sansthan, Him Parivesh Sanstha, Envines Trust

UTTARAKHAND

Rashtriya Van Jan Shram Jeevi Manch, An Association for Development, Harmony & Action Research (AADHAR), Opinion

JAMMU AND KASHMIR

Human Welfare Voluntary Organisation

DELHI

Rashtriya Yuva Yogna, Gandhi Santhi Pratishthan, Sarvaseva Sangh, Indo Global Social Service Society, City Makers CARAVAN, CAVVAS FOUNDATION, Rashtriya Noniya Mahasangh, Khudai Khidmatgar



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Author of this book Sri Ramesh Sharma has been an active worker of Ekta Parishad since 1998. Currently he is working as the Campaign Coordinator.



Satyagraha is a method of carrying conviction and of converting by an appeal to reason and to the sympathetic chord in human beings. It relies upon the ultimate good in every human being.

– Mahatma Gandhi

