

Ref. No.:

2/1/84

Dear Pandurang Hegde,

I have heard a little about your work from your aunt Zakia Pathak, who is a friend & colleague of mine.

● We would like to know more about the movement, particularly the participation of women. Could you or anyone else involved write a report for Manushi about how the struggle started & grew, with a focus on women's role?

● Am sending you a copy of Manushi which has such an article on the Bodhgaya land struggle.

Hope to hear from you

Sincerely

Ruthvanit

(for Manushi)

May your work progress throughout this year -

यहाँ काट कर खोलिए TO OPEN CUT HERE

अन्तर्देशीय पत्र क  
INLAND LETTER CARD



Randurang Hegde  
c/o Hulemalgi Bros.  
SIRSI  
Dist. Uttara Kannada  
Karnataka पिन PIN

पहला मोड़ FIRST FOLD

तीसरा मोड़ THIRD FOLD

दूसरा मोड़ SECOND FOLD

इस पत्र के भीतर कुछ न रखिए NO ENCLOSURES ALLOWED  
पते में पिन कोड लिखें WRITE PIN CODE IN ADDRESS  
प्रेषक का नाम और पता :— SENDER'S NAME AND ADDRESS :—

**MANUSHI**

C1/202 Lajpat Nagar-1, New Delhi.

पिन PIN



अस्पृश्यता एक अज्ञान मानवता  
के प्रति अपराध है  
UNTOUCHABILITY IS A CRIME  
AGAINST GOD AND MAN



11.2-84

Dear Pandurang Hegde,

Thank you very much for sending the report so promptly. Also for sending the Deccan Herald clipping which we hadn't seen.

On reading the article, we felt that it needs to be written about in much more detail, if readers are to get an idea of the full significance of what is happening. We would like you to write in detail, adding the following information:

- (1) The background of the movement - How do people in these villages make a living? To which communities do these people belong? What is the village economy like? What is the relationship to the forests, particularly of women? Women's work, + income sources? Population, + numbers active in the movement.
- (2) How + when did the movement start in the area? Who

were the initial organisers / activists?  
 What were the political connections?  
 You could write about your involvement in the first person - as well.

3) What is govt. policy in the area? Since when has cutting of forests been going on? By whom? For what purpose?

4) Could you describe in more detail movement activities - the shibirs you mention, eg. Also, the forms of agitation.

What has been response from government?

5) The geographical location of the movement villages. The total size of the area.

6) What have been the problems encountered by the movement -

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and specifically, by women within it? How have families reacted to women's involvement?

⑦ More about the active women - Average age group, marital status, how do they find time to be active apart from domestic work / childcare / other work? Leadership - ~~are~~ the leading women from which caste / class / occupation group.

⑧ Amongst the activists like you - self, are there any women? Are village women active at decision making in the movement? Do you see any obstacles to their more active involvement, which have to be overcome?

⑨ ~~As to~~ Do the women raise in the movement any questions of discrimination against them as women eg. wife beating. What has been the movement's reaction.

⑩ What is the present stage of the movement - its successes/failures/future plans.

I know this is asking for a great deal but we feel it is of vital importance to put on record such information so that activists in different areas (who constitute our important section of Manushi readership) can learn from each other's experience. Also, rather than just reporting the fact that

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women are active, we, in Manushi, try to explore how it was that women came to be active, and what were the problems faced by the activists.

On Chipko, we had 2 articles - describing some of the problems active women faced, & how they overcome or failed to overcome those problems.

Another thing which would help is if you could interview some of the active women about their lives & work & take down or tape what they have to say. ~~I am sending~~

About the photos - we felt the ones you sent looked

I think Harimela's article on Bodhgaya in the ~~the~~ issue of sent you should give our idea of the information we seek.

too posed. If you do not have photos of actual agitation or confrontation, could you send some of women in the area doing their everyday tasks - and some <sup>photos</sup> of the activists.

I do hope you'll be able to rch out the time for this. Don't worry about the length - please do it in detail if we can edit it if necessary.

If you are going to be in Delhi soon, maybe we could interview you on rope & full in the gaps that way. Hope to hear from you soon, about when you think you could write this for us,

In Solidarity

Ruth Vanité