

Note for Discussion (18Oct2022 and later)

- Girish

Scope of discussion / points to seek more clarity on / new writings – all in the context of planned English book and social media contributions (mainly FB / VA website / Twitter), but with a more long-term interest in enrichment of future vision of samaj

1. Farmers' movement and politics: (points that came up earlier)
 - a. Party-form always detrimental to movement – normally formed for electoral purposes; yet movement has gravitated toward it time and again – perhaps because it has not been able to visualize any other type of representative power?
 - b. Farmers' movement and powers in society: Movements in the past created challenges to existing state power, to the standing and prestige of political parties, current ideas of political representation - but all this over short durations
 - c. Farmers' movement and distributed power: SKM model – does it provide pointers to creating structures of distributed power, and their governing / guiding values and norms? Again, though, it lasted for just about an year – Was it just because of limited focus of defeating a legislative action?
 - d. Khaps / samaj / caste and power politics *vis-à-vis* khaps / samaj / caste and distributed power in society, caste as samaj.
2. Farmers' movement and Swaraj, Swaraj and distributed power, politics of Swaraj, Swaraj and autonomy, (Gandhi / Kosambi / Dharampal...)
3. Farmers' movement and sant-parampara, Sant-parampara and Swaraj, Sant-parampara as a knowledge movement, sant-parampara and lokavidya.
4. Framers' movement and federal politics; Centre and States, Agriculture as State subject, Dravidian model, Farmers' movement, food sovereignty, powers of local bodies and local governance
5. Education and language, lokavidya and language, loka-bhasha as gyan-bhasha, (G N Devy), NEP and mother-tongue as medium of instruction