

## Outline of Writings for the Book

- Girish

In general, it appears to me that the overall book should appear like a "political" exploration / extension of the last part of Hindi book. That means the book should attempt a reformulation (i) that has a 'popular' appeal (for whatever reason), and (ii) that addresses, or does not completely ignore the question of "power". Both requirements may be appropriately contexed and addressed if an attempt is made at

- An open exploration from many angles of the popular idea of Swaraj and the fledgling thought of Swaraj-Chetana
- Giving more concrete shape to idea of distributed power

For myself, I would like to write about

1. 'Swaraj' and 'Swaraj-Chetana' from the viewpoint of 'autonomy', elaborating what 'autonomy of autonomies' might be construed as. The latter is related to the idea of distributed power, its acceptance and sustenance. If distributed power is conceived as one of the central aspects of Swaraj then "autonomy of autonomies" appears as a moral / governing principle of Swaraj.
2. Farmers and Sant Parampara. Threads binding these two together are social (samaj, caste, values of Nyaya-Tyaga-Bhaichara, ordinary life), 'political' (place of individual, rulers, ... in समाज and in the world, limits to coercive power, principles of governance), and natural (autonomy, environment). The aim is to appreciate Sant Tukaram from some of these angles.
3. Federalism and Swaraj. Gandhi's idea of Swaraj rallied diverse communities together in the freedom struggle. Today many of these communities (social, linguistic, regional, ...) are asking for a federal structure and liberation from attempts at homogenization, seen by them as destructive of what is theirs. As it exists today, this opposition is caused by, and probably limited to, the extreme state of the day. What do these struggles / federal demands mean for Swaraj?