

Nagrik Ekta Manch

(Citizen's Solidarity Forum)

Citizen's Response
To
The 1984 Anti-Sikh Riots in Delhi



Trilokuri – Aftermath of the Riots

Presented by
Poonam Muttreja, Sumanta Banerjee, Ashok Jaitley

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NAGRIK EKTA MARCH - A CITIZENS RESPONSE

Nagrik Ekta March did not exist before the 2nd November. Soon after word spread through Delhi on October 31 that Indira Gandhi had been shot, a few citizens from Voluntary Organisations grew apprehensive about the possibilities of violent reprisals against sikhs. Those of us who went to All India Institute of Medical Sciences sensed the tension in the air and decided that action would be needed if the tension develops further.

By the 1st November morning news of the violence began to reach us. Six of us got together and tried to stop the violence in different parts of south Delhi, we also went to the police and discovered that we were wrongly expecting the police to help. While most people sat in their houses scared to go out as marauding mobs ruled the city some of us with some background of public involvement were busy trying to make sense of what was going on and to do something to stop the madness.

The first task was information. What was going on? How widespread was the breakdown? Everyone knew that sikhs were being attacked, beaten up, their property looted and burnt - but was this all? Most of 31st night and the 1st was spent frantically running around the city, phoning friends in a frenzied effort to break the sense of isolation and to glean facts from rumours which were having a heyday. The skyline of Delhi presented a bizarre sight with smoke covering the landscape - and every single colony, including for a change the rich ones, feeling under siege - we organized a peace march and assembled at Lajpat Bhawan - the headquarters of the servants of people society, a social service organisation, that afternoon. While the people were being

gathered for the march some of us went to the head offices of opposition parties and requested the opposition leaders to plead with the government to call in the army. We were shocked to find the officers of these political parties totally unconcerned, considering the city was literally burning. However, on the 2nd November, some of the leaders of Janata Party joined the peace march.

On the 1st, just 25 people set out together with a former MLA who has fought for the rights of kiln workers and bonded labourers. Near the Moolchand sky-over we came upon a mob setting fire to a sikh shop. The arsonists were young men in their twenties, lumpen types and drunk; about a hundred neighbours were merely watching. We made an impassioned appeal: Not just property but the entire nation was in flames, we said. The youth began jeering menacingly till 5 men from the neighbourhood, armed with lathis, chased them away. We suggested that the residents should not look on but resist attacks on their sikh brothers. The people related that a train with 700 corpses of Hindus had arrived from Punjab. "Has anyone seen the train? Don't believe rumours" we warned.

We marched on through Lajpat Nagar, where the colony Gurudwara had been set on fire. We raised slogans like 'Desh ki Ekta Zindabad' (long live the Nation's unity), Reaction of onlookers was one of disbelief: on a day when the capital was on fire, here was a small group of demonstrators preaching peace! Most people looked away and looked at us as though we were a bunch of crazy people. Shopkeepers told us that we should be ashamed of propagating peace on a day when sikhs had claimed the life of the Prime Minister. An angry crowd, some thousands armed residents, surrounded the marchers and raised counter slogans: Others shouted that it was fitting that sikhs were being taught a lesson; Hindus had tolerated things in Punjab far too long without retaliating. We realised

that the mood of the people would not permit us to continue and that the crowd was getting excited and might attack us. We returned to Lajpat Bhavan and resolved to fight this mood of violence and hatred against a community who were not responsible for two mad sikhs who killed the Prime Minister. We agreed to spend the night calling upon friends and acquaintances to get together in larger numbers on the next day to march through Lajpat Nagar, Bhopal and Ashram. All political parties, including the Congress(I), were asked to join us.

Despite the conflagration throughout the city on the previous day, about 150 people assembled at Lajpat Bhavan at 1.00p.m. on November 2nd, including some sikh women. Almost the entire Janata National executive was present. No leaders from any other parties turned up, conveying the erroneous impression that it was a Janata affair. A huge mob confronted us at the Central Market and we had heated exchanges. We kept telling people to join us; every now and again, a few would. We had to keep stopping at intervals to explain to the angry crowds: the difference between misguided individuals, who were responsible for the violence, and the entire community, which was being held to ransom in Delhi. We covered 10 Kms. of some of what we then thought were the worst affected colonies.

We returned to Lajpat Bhavan and resolved to form the Nagrik Ekta Manch (Citizen's Unity Committee) - a 'spontaneous' organisation of concerned citizens determined and dedicated to intervene in what we understood as a paralyzing state of affairs. We are a group of development activists, political activists, journalists, civil rights crusaders, academics. However the bulk of our volunteers are largely a political, middle class citizens, housewives, students and professionals who come forward to contribute to restoring sanity in a situation where it was clear that:

- (a) The situation was much graver than could possibly be envisaged;
- (b) While there did exist some communal tension., the riots clearly seemed to have a pattern of pre-planned organized rioting. They were not spontaneous communal clashes.
- (c) The response from the state machinery was conspicuous by its absence.
- (d) The opposition parties also chose to be silent. Even those parties with strong cadre bases in the capital remained paralysed.

On the 3rd November morning, in response to information received from the trans-Jamuna areas, some of us visited Trilok-puri and Kalyanpuri. We were horrified to see 90 charred bodies. 2000 sikh men, women and children had fled from there to the farsh Bazar police station for safety; the Station House Officer there was most receptive and helpful in sharp contrast to the majority of the police who either connived or looked away from the arson and murder. He assured the Manch that he would start a camp in the Police Station if we ran the camp. This was the first camp in Delhi on the evening of November 3rd. As a response to this emergency we took a spontaneous decision to collect doctors, food, cash and medical supplies. While we stopped at every stage to arrive at executive decisions none of us stopped to think through our role. We unanimously rejected violence, brutality, savagery and the inadequate or lack of response from the state. Our actions were guided by our anger, dismay and frustration with the senseless looting and killing. There was no looking back and we jumped into action. The actions were, of course, need based. One telephone call for a volunteer brought in ten times the number, a request for a hundred blankets brought in several hundreds, a call for food brought in food for thousands - this was the pattern of our getting organized.

What follows is an account of two months in the life of a new voluntary organisation - two months of a radically fresh initiative which has transformed the nature of voluntary collective effort in Delhi. A group of us - diverse concerned citizens of Delhi - coalesced over a period of the first three days in November 1984 into this new organisational initiative - the Nagrik Ekta Manch.

We came together the day after Mrs. Indira Gandhi's assassination to address ourselves to the riots that were breaking out all over the city. Motivated to assist in forming peace committees in areas affected by the communal tension, we were soon drawn into the impact of the brutal barbaric killings of sikhs all over the city. Tens of thousands were made homeless, with many of them having lost their entire families to the organised juggernaut of terror. With properties burnt, sources of livelihood smashed, belongings looted, over seventy thousand Sikhs crowded into camps located all over the city - in schools, in colleges, in Gurudwaras, in police stations.

A massive relief and medical effort was launched followed a fortnight later by short and long term rehabilitation. This is continuing.

Two & a half months is a very short time to assess the value of this effort, a very short time to make conclusions about its impact. However, the statements of innumerable Sikhs,

both in and out of camps underline the fundamental value of this initiative. As one Sikh in the Freshbazar camp said, in a statement representative of the general feeling, "if it hadn't been for the Manch and other similar efforts, and with the almost negligible response of the administration, we shudder to think where and in what condition we would be".

This statement is symbolic of NEM being not just a normal relief effort but an effort of a group of individuals who collectively and individually made the victims feel that somewhere in an insecure city, somebody cared. It was also a signal to the entire sikh community both in and outside delhi that there are people in society, who irrespective of caste or creed or politics, are willing to commit themselves to re-establishing trust and communal harmony.

May be this report will be construed as an attempt at personal glorification - after all, history is replete with massive relief efforts when natural or man-made catastrophes have taken place. We feel however that NEM was and is something unique. Not just a relief/rehabilitation effort but a major new collective to work towards a saner, more humane future.

(Post return from 1 Safdarjang Road)

It was clear to all of us that medical and material relief was needed at Trilokpuri immediately. But there were rumours that violence was continuing and that the car of a reporter had been badly damaged. We felt that all had to go together and have safety in numbers. We needed food, money, clothes, medicines and doctors. To do this we broke up into teams with different responsibilities and decided to reassemble at 2.00 p.m.

Two groups went to the ODA self financed flats in Yusuf Sarai and went door to door collecting food and money. Another group went and bought medicines and supplies like biscuits. Yet another group collected clothes.

At about 2:30 we reassembled, pasted red cross signs on our cars and took-off in a convoy of about ten cars and jeeps for Trilokpuri. On the way to Trilokpuri we saw army tanks and trucks standing outside the Kalyanpuri police thana. When we stopped there we saw hundreds of people collected on the lawn outside the Thana. It didn't take much to realize that they were victims of a terrible tragedy: women sitting in groups, some wailing with their children around them, men with scars, and bloodied rags walking around like zombies.

We stopped and the SHO informed us that these people were indeed the victims of the violence in Trilokpuri and Kalyanpuri. We said we were social workers and asked for permission to attend to the victims.

As soon as we entered we were mobbed by those who were more than eager to recount their tales of woe. These included almost all the Sikh men, women and children. There were some who had seen their husbands and sons burned alive, others who had their beards and hair cut by knives, leaving behind tell-tale slashes on the faces and scalps. They had been without clothes, shelter and food for over a day. There was one who had just given birth to a child out in the open. There was another who had lost 3 sons and a husband—all of whom had been

thrown into a burning truck. The manfoll said that some women were raped and others paraded naked. There was the Hindu family, the richest in the neighbourhood, who had lost all and had their house burnt down because they gave shelter to Sikhs.

The most urgent task was to start distribution of food and dressing of wounds. We had to form teams for nursing cooking, food distribution and for taking stock of the situation. A room in the thana was set up to function as a dispensary. A police thana choolah was taken over for making tea and rice while others started distributing biscuits and "khichrie" to the women and children.

In the mean time we found out that there were many other victims at other police stations and at the Farsh Bazar Thana. We were informed that everyone from Kalyanpuri was also going to be transferred to Farsh Bazar Thana. Therefore we decided that at least half the group should go to the other Thanas.

While we were busy with food distribution, caring for the sick and the injured a young man approached one of our volunteers and took him aside to inform him that many Sikhs were being sheltered by Hindus in a particular block of Khichripur. The Sikhs had to be evacuated from those homes as the Hindus were in danger and did not want to be identified.

We approached the SHO and asked for an armed escort to accompany three NEM volunteers to go and rescue the Sikhs in hiding. The three set off with one policeman armed with a loaded rifle and his finger on the trigger and another with a lathi. The five some was escorted by three people from the concerned block. One of them clearly a dada who was mighty proud that not a single Sikh had been touched in his block. In an otherwise morbid and depressing scene we constantly come across such cases of individual human bravery and concern for

other human beings. It was these examples that boosted our morale to continue our work.

When we reached the area where the Sikhs were being sheltered our informers and guides had the area cordoned off so that no one could see which houses were actually sheltering the Sikhs. Over the next hour-and-a-half our volunteers were guided from house-to-house from where old men, women and children had to be compelled to leave their places of shelter and leave without any belongings for unknown refugee camps. Seeing people leave the warmth of homes, broken, weeping, and crestfallen was heart breaking for us. For we knew that we were taking into a "camp" whose whereabouts or quality of shelter was unknown to us. But there was nothing else we could do.

By the time this group reached the Thana all the victims were being packed into buses to be transferred to Farsh Bazar. It was already dark, but we got another message that some more families needed to be rescued. At about that time the District Commissioner arrived on the scene. We managed to coax him into helping us in getting those extra families out also.

While we were involved in the second rescue operation one of the District Commissioner's assistants informed us that they really could not associate with our "friend" who had helped all the Sikhs since he was a "dacoit". It was ironical that a "dacoit" showed responsibility and humanity when the authorities, political parties and all other institutions had failed.

That night we reassembled at about 9.00 p.m. and consolidated our information and experiences. The extent of the violence was clearly much greater than we thought. It appeared that the numbers involved must be in thousands and spread out all over the city. So it was decided to consolidate our relief work at Farsh Bazar with a much larger team, have

coordinators for relief, transportation and medical relief. We dispersed with the understanding that we had to contact as many people as possible overnight for volunteers and material aid. It was going to be an effort much larger than we had expected.

4th November

Over two hundred people assembled in the lawns of Lajpat Bhawan on the morning of the 4th. The response was overwhelming. There were volunteers young and old, doctors, teachers, students, lawyers, journalists, social workers and many others. Many of us knew each other from before or were at least acquaintances, but there were many others who had come involving themselves in a voluntary effort for the first time.

We started with an open meeting on what we had to do and assigning duties. It was an ad-hoc response, a fire fighting operation. But it was to become a regular feature for the next three weeks. A public meeting in the morning, dispersal to do our respective work and then an open meeting again in the evening to share our experience, followed by a meeting of the Steering Committee to plan for the next day.

As work was announced various people volunteered to be responsible for it. It was mainly these people who became the Steering Committee for the first three weeks. On the morning of the 4th we had with us approximately - 25 cars, 20 doctors, 300 volunteers and food and clothes for several thousand people. A very concrete relief effort was started at Farsh Bazar, and teams were dispatched to West Delhi and other trans-jamuna areas. Even on the fourth of November, information was coming in that there were thousands of victims out in the open, terror-stricken and injured, waiting to be moved to camps and shelter. What our teams saw confirmed this. Veterans of the 1947 partition of the country said they had never seen

scenes like these since and hope they did not live long enough to witness yet another holocaust.

At the evening meeting as the reports came in we realised that the number of victims must be in tens of thousands and they were in camps and gurdwaras all over the city. Our organisation was only two days old, but it appeared that we would have to shoulder a great deal of the responsibility of relief and rehabilitation. We felt we could do it as resources were pouring in and our volunteers were working with a great deal of commitment.

The steering committee decided that night that our involvement may be long-term and so those volunteers had to be identified who did not have to go back to work or those who could take leave. We felt that we really did not know the extent of the problem and so it was important that formal reconnaissance teams be set up to find out details from day to day and NEM could organise its work on that basis.

November 5 to November 11

This was the period when NEM relief work was at its peak. On any given day 400 to 600 volunteers were mobilized. Most of them would meet in the Lajpat Bhawan Lawns in the morning and after a short discussion of jobs to be done and announcements disperse to work with one of the following groups:-

- Transportation
- Relief camp volunteers
- Medical
- Fact Finding
- Press
- Reconnaissance
- Clothes sorting
- Stores
- Collection of materials
- Missing persons team.

Our reconnaissance teams discovered more and more camps every day and we found we were going to be spread very thin and so decided to concentrate our efforts in 6 camps and provide emergency relief to others.

The work in the camps required a great deal of organisation. Everyone had to be recorded by the room occupied, by family and property lost and injuries and deaths. Volunteers made lists of missing persons, and at the urging of the victims made lists of alleged assailants and looters. No reading material was available in the camps so free newspapers were distributed. For the first few days no one was allowed to write letters in the camps and so volunteers made lists of messages and addresses and letters were written by volunteers to the victims families from the NEM office letters were mailed by NEM.

One major activity of our volunteers in the camps was to help fill out compensation forms for the victims. The government did not print enough forms and so they were not easily available to everyone in the camps. At the urging of our volunteers AEII had 30,000 forms printed and donated them to NEM for use in the camps. We supplied forms to many camps including those in Gurdwaras also.

After a few days it came to our notice that many people were being sent away from camps and very often pressure, direct and indirect ways being used to empty the camps. Our volunteers were also being harassed in some places. In some of the camps, residents were told that they would not get relief if they stayed in the camps in others they were told that they could get Rs.50/- per person if they left.

Faced with this problem, we discussed the issue in the open meeting of NEM and it was decided that NEM should try and obtain a stay order from the courts. NEM filed a writ petition and a stay was granted by the court on against forcible evictions by the authorities.

On the morning of Sunday a general body meeting with all the volunteers of NEM was held and future work decisions were taken. A report is enclosed.

By now it was becoming clear that NEM would have to concentrate much more on rehabilitation of the victims and a second phase in NEMs activities was necessary. So it was decided to hold an indepth discussion among all the activists to decide NEMs detailed future activities.

Rehabilitation

An NEM entered its fourth week of existence its priorities started changing dramatically and as expected the number of volunteers also reduced as the urgency of relief efforts was not felt and a very large number of them had to go back to their jobs or universities/colleagues. The focus had to be shifted and long-term objectives had to be redefined.

Rehabilitation of a people traumatised and isolated is a difficult task. It is very easy to provide material relief but it is not at all clear how a group so affected can be reintegrated in society. While NEMs early relief efforts were mainly material NEM members are very conscious that non-material efforts are as important. NEM organised the following activities:-

- 1) Organisation of family packets consisting of 15 days food rations, utensils, clothes, blankets, candles, soap, stoves, matchboxes and necessary items to be given to families leaving for their homes. These family packets were expected to give the recipients the basic minimum requirements for restarting a devastated home life. NEM was instrumental in distributing 10 thousand packets.

2) Women's Committee- A women's committee with women activists was set up to ascertain the problems of women and work on strategies to work towards solving these problems. Women's income rehabilitation was the most important task of the group.

3) Co-ordination with the Government and various other agencies in Delhi: NEM organised two meetings of various organisations involved in relief work in an effort to coordinate the activities and reduce duplication. Minutes of the meetings are given in Appendix. As a result of these meetings a petition was drafted for submission to the Prime Minister (appendix). We were also actively involved in coordinating our activities with the Express Relief Fund and many of their committee meetings were also attended by a NEM representative.

4) House building - We have selected some of the poorest and most badly affected areas to restore the houses to some extent, thereby, making them liable and secure. For majority of the houses, electricity has been restored, the doors have been fixed, whitewashing has been done and wherever the houses have been broken, we have restored a minimum of one room with repairs.

5) Occupational rehabilitation - Loans have been arranged for selfemployed sikhs requiring more than Rs.2000 for restoration of their occupation. For selfemployed artisans like carpenters, blacksmiths and masons, we have given cycles and tools, depending on each individual needs as grants.

For both house building and occupational rehabilitation, the poorer sections among the affected communities were chosen as beneficiaries. Detailed surveys have been conducted to ascertain the need of each individual.

6. Organization of Aman Vahini (Peace Force)

An interagency meeting of interested Delhi based voluntary organisations was called by Nagrik Ekta Manch, 2 days before the general elections in India, to discuss a strategy for providing a sense of security to the sikh community who was feeling very insecure to exercise their franchise on the polling day. It was agreed in this meeting that we would call upon all interested volunteers to wear badges of Aman Vahini and meet with representatives of sikhs through Gurudwaras and the camps to volunteer our presence with the community on the polling day. We also requested the Chief Election Commissioner to provide buses for sikhs in the camps to go to the polling booths.

7. Discussions on Punjab

NEM proposes a series of discussions on problems related to Punjab and the sikhs, to arrive at a deeper understanding of the problem. The first discussion took place on the 25th November. Nagrik Ekta Manch stands for secularism and its plans for future work are very closely linked with attempting to work towards communal harmony. We are in a transition phase today from rehabilitation to long term and sustained work on secularism and communal harmony.

We would very much like to share one characteristic of NEM which may well be a reflection on this organisation's future: NEM's working Groups meetings have a 99% attendance and follow-up rate despite the fact that the people involved have full-day jobs and a majority of us are over burdened with other regular work.

Petition On The Relief And Rehabilitation
Measures Following The Recent Riots In
Delhi

We, various groups, voluntary, Social and religious organisations and individuals, have been involved with the relief and rehabilitation of the victims of the recent riots in Delhi.

We have also been working to restore communal harmony and facilitate better public appreciation of the causes and forces behind the tragic events following the assassination of the Late Prime Minister Indira Gandhi.

It is a matter of great shock and regret to us that the official attitude toward the victims in particular and the Sikh Community in general continues to be apathetic, heartless and irresponsible.

Delhi has not witnessed such large scale killings, devastation and abdication of political and administrative responsibility in living memory. We are, therefore, amazed that no attempt has been made at the official level to reach out to the battered emotions of the victims and virtually no steps have been taken to instil a sense of confidence and security in the Sikh Community.

Unless this negative attitude of the authorities undergoes a change, there will be even greater alienation of the Sikh Community. We also fear the possibility of desperate elements taking the law into their own hands, thereby increasing insecurity and fear in society at large.

Time is running out, but we believe it is still not too late for the Government to fulfil its social responsibilities and restore its credibility as a protector of life, property and human rights. Irrespective of elections and other partisan political considerations, we demand in the strongest terms that:

1. An official public enquiry be ordered without delay into the riots;
2. Stringent and effective action be taken against identified offenders, if necessary under the National Security Act;
3. Immediate plans be announced for rehousing and relocating the worst affected victims who are unable or unwilling to return to their original locations. This should be done in a manner to ensure their security and confidence. If necessary, transit camps should be established to ease the pressure on gurdwaras.

We also endorse the rehabilitation plans already submitted by the Nagarik Ekta Manch on behalf of the residents of Farash Bazar and Nanaksar Camps.

4. Compensation claims should be processed speedily and generously.

- (a) The compensation for death should be increased to Rs. 20,000 as has been announced by the U.P. State Govt. and uniform policy followed throughout the country.
- (b) A reasonable (say Rs. 5000/-) adhoc compensation should be provided for loss of movable assets which have been looted.

This is particularly necessary for widows and those with an income of below Rs. 1500/- per month who have nothing left to re-establish their homes.

- (c) For loss of business and remunerative assets like vehicles, shops etc. Only loans are being provided at 12½% interest. Such loans should preferably be interest-free and in any case the interest rate should not exceed 4%. However, in certain cases like widows it may not be possible for them to operate these businesses. Such categories of people should have the option of claiming for compensation for the lost assets in cash.

- (d) Claims for injuries are to be accompanied by medical certificates. In most cases these injuries have already been treated and certificates not obtained. Obtaining certificates at this stage would lead to malpractices.

Therefore, statements of those injured should be accepted along with verification by the sector teams.

Jhuggi Jhonpri dwellers should be compensated for the destruction of their dwellings and authorised to reconstruct them in their original or other suitable location where their security can be ensured.

5. A clear policy should be adopted for the rehabilitation of widows. A life-long pension of Rs. 500/- month per widow should be granted. In addition these should be on educational allowance of Rs. 50/- per month per child.

THE BACKGROUND

NEM initially started with citizens who got together to stop the violence resulting from Mrs. Gandhi's death.

Subsequently, and as a logical extension, resources were mobilised to provide relief to the affected persons.

The response to the call for assistance given by NEM has been very encouraging. A significant factor for this is the character and image the Manch has projected so far: of being primarily a spontaneous effort of concerned citizens with no affiliations of any kind. It would be important to retain this character.

All this stage, it is felt that while relief work should continue, it is equally important for the Manch to address itself to the next two phases also - of providing rehabilitation to the affected persons and working for their reintegration into the main stream of life. This automatically calls for a long term commitment.

The Objectives

Crystallising from the activities and opinions expressed, the objectives of the Manch that emerge are:

- to fight against communalism and for secularism in an effort to work for the unity and integrity of the country;
- to prevent and stop disturbances and violence erupting on account of communal disharmony.
- to mobilise and provide relief to persons affected by such disturbances

- to work for the short and long term rehabilitation and reintegration of affected persons.

THE CHARACTER OF THE MANCH

The Manch would act a forum of solidarity for:-

- a mobiliser of resources.
- a disburser of relief.
- a monitor of Govt. policy and programme implementation.
- Supporter of voluntary agencies involved in the rehabilitation of affected persons
- an initiator of direct action wherever necessary and possible.
- a pressure group
- a forum where people from different x backgrounds and diverse views would be free to express themselves and work together.

Appropriate prioritate priorities and plans would be formulated depending upon the availability of resources, both human and financial. Equally important would be the availability of committed, competent people.

1. RELIEF

THE IMMEDIATE TASK

- continue to mobilise resources
- concentrate on groups outside Govt. ambit.
- help with compensation forms.

2. Rehabilitation

- It is recognised that the first prerequisite for rehabilitation is security.
- The goal of rehabilitation should be to restore the working and living conditions of affected persons to acceptable levels: efforts should not stop with getting them compensation.
- The need is to provide both physical and psychological security.
- The priority be widowed women, children and the poorest, economically and socially.

Govt. effort apart, it is critical to mobilise local communities for ultimate security will be provided by the people themselves.

- Voluntary agencies should be identified and appropriate programmes for rehabilitation worked out with them so that they can work with the people.
- In cases where voluntary agencies are not equipped, the Manch would initiate action to this effect.

3. Govt. Liaison and policy.

- Necessary to monitor Govt's policy and liaise in order to seek clarifications, suggest policies, modify provisions, etc.
- Clarify a number of details regarding compensation.
- For this, sub-groups in specific areas be constituted to deal with specific issues.

4. Bringing to book persons responsible for the atrocities.

- This would have to be an activity to be pursued strongly by the Manch.
- The extent to which the Manch would be involved be decided after looking at legal and other implications.

ON CONFRONTATION WITH AUTHORITIES.

Some of the activities and actions envisaged would lead us to confront Govt. and the Administration; this would be inevitable.

However, it is necessary to be cautious in this regard, to handle situations as and when they arise, but with professionalism and maturity, to ensure that the rest of the efforts do not get jeopardised.

To this extent, all confrontation should be positive and constructive.

SPECIFIC ISSUES & QUESTIONS

- 1) What action will NEM take on dispersion (forcible and otherwise) of persons from camps.
- 2) What is the NEM's role in investigating and publicising the facts about how the violence took place.
- 3) What will NEM do about the information collected about the actual culprits?

- 2) Concerned authorities have been notified and some action has been taken.
- 3) A list has been made of people with the contact addresses. Voluntary agencies working in those areas have been contacted. Any other geographical regions, we will try to send any NEM teams for forming Mohallas Committees.
- 4) NEM is an open forum where one can join within the basic frame work of its objectives. Individuals like Primla, Ravi Nair, Ashok Pandey and Swamy Agniwash fall into this category.
- 5) This will depend on voluntary strength and circumstances. First preference would be for existing voluntary agencies.
- 6) A team will be put together who will take posters to various basties and other selected areas.
 - Jagran groups have offered to stage performances on relevant issues.
 - Regular peace marches will be organised.
- 7) By involving them in the process of change and thereby attempting to changing them and influencing them.
- 9) Will contact a group of engineers. K.T. Ravidean has already been spoken to and has agreed to spare time.

The Ministry of Works & Housing is being contacted for the need for Sites and Service Schemes on the pattern of the Hydrabad experience.