



Sewa Sadhana

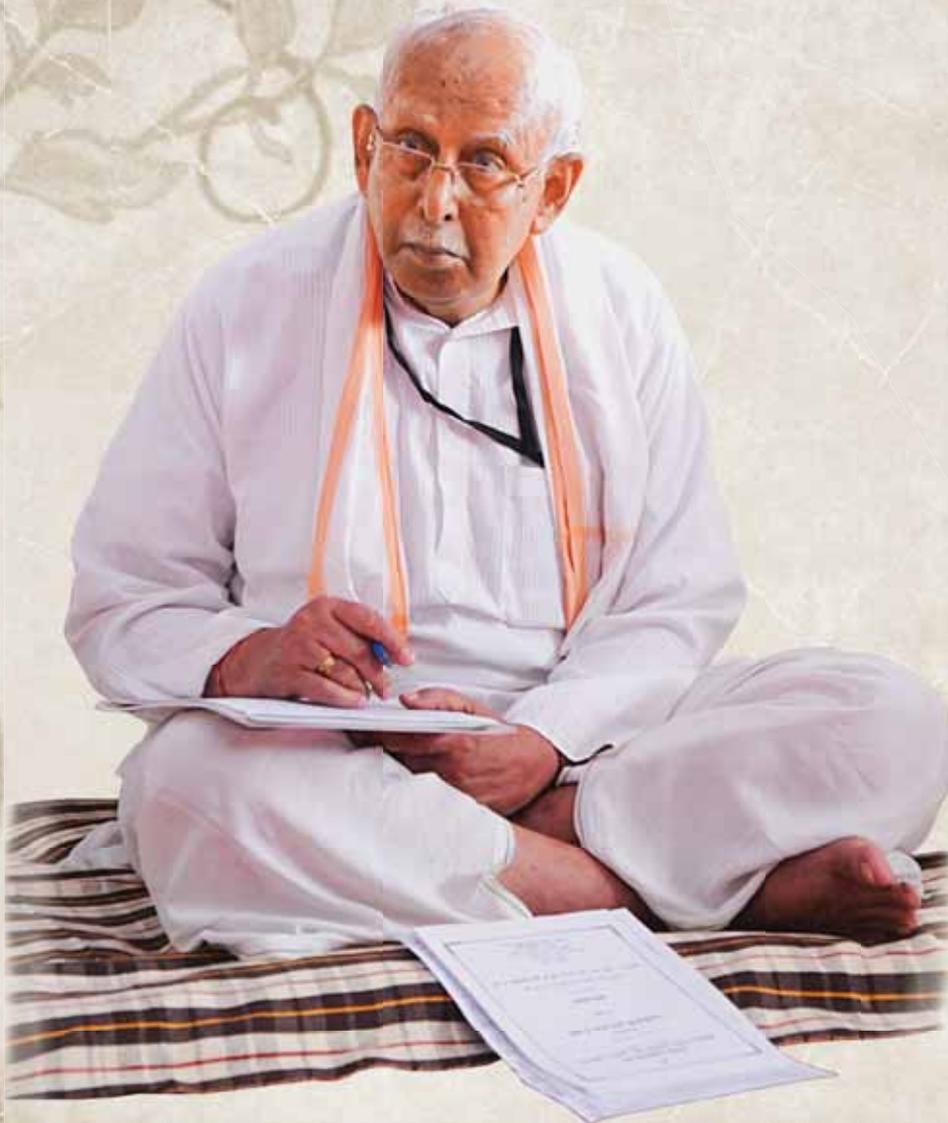
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Nation Building through

Village Development





6 Overall development of India is possible only when rural development is based on the thinking of Hindutva. We have to develop a feeling of self-respect among the villagers. Developing model villages with better utilisation of the available resources, conducting new experiments in agriculture through mutual cooperation, having self-commitment to the work, cleanliness and founding model villages on the basis of quality education are the utmost needs of the day. The nation will prosper only if our villages prosper and are strong and healthy. We have to achieve integrated development of our villages. **9**

❖ **Shri KS Sudarshan**
Fourth Sarsanghachalak, RSS

Young generation is the backbone of rural Development



6 We have lot of expectations from new generation for rural development. If we are able to motivate them towards this task, we can achieve miraculous results. We have tried and tested this formula by mobilising the educated youth in our projects. We firmly believe that like men, the women too can contribute equally in the work of social reconstruction. We have started an experiment in this direction by motivating newly wedded couples to join the social service. When both husband and wife are devoted the work becomes easier and the children of such parents too have interest in similar activities.

We have witnessed that the villagers are unable to draw benefit from the existing resources available in villages. The government provides loan under different schemes, but the villagers are not aware how to avail that. They do not even know as to where from they can have the required application form and where they should submit the filled up same. We have to provide all these information to them. We have to ensure that the villagers should not feel exploited while drawing benefits of such schemes.



— Chitrakoot Shilpi
Nanaji Deshmukh

Sewa Sadhana

Bhadrapad Krishna Ashtami,
Vikrami Samvat 2071
(August 18, 2014)

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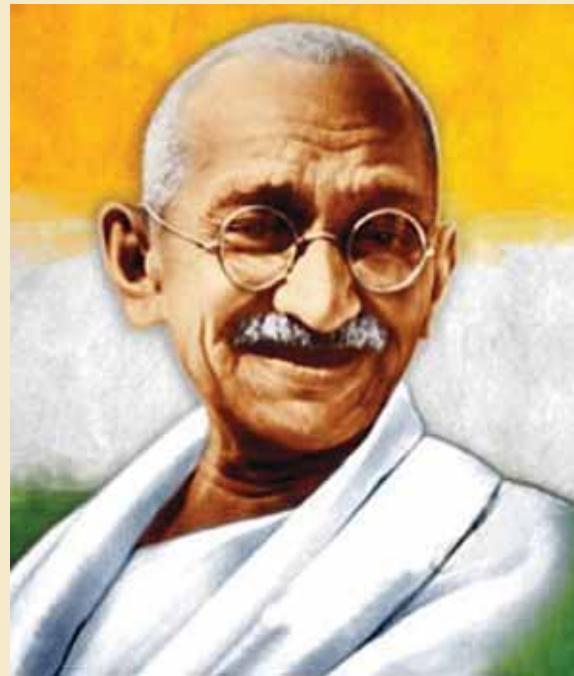
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Some Prabhat Grams in different Prants

Prant	Village	District	Prant	Village	District
Brij	Jatoi	Hathras	Jaipur	Bhad Mohanpur	Bhamanvas
	Nangalia	Aligarh		Bhagwatgarh	Sawai Madhopur
	Nangla Chandrabhan	Mathura	Haryana	Kabrail	Hisar
Goraksh	Bagodi	Balia		Mali	Rohtak
	Gonda	Mau	Punjab	Saodawali	
Awadh	Ahamiya	Chauri Chaura		Muthi	
	Ravindranagar	Lakhimpur	Sarti		
	Radhopur	Hardoi	Saleran	Hoshiyarpur	
Kashi	Jagrajpur	Shrayachi	Kunde		
	Jaipura	Chandoli	Jharkhand	Dasarokhurd	Kodrama
	Haridwarpur	Amethi		Jogideeh	Giridih
Kanpur	Khetkudi Man	Sultanpur	Kundadih	Dumka	
	Semiriya	Jalon	Tilaiya Narayanpur	Dhanbad	
	Karaiya	Hamirpur	Bihar	Bilandpur	Hajipur
Meerut	Lotni	Deoband		Mannika	Samastipur
	Nisurkha	Bulandshahar	Makanpur	Navagachhaia	
	Anwarpur	Hapur	Manua	Vaishali	
Uttarakhand	Alawalpur	Baghpat	Kamalakant Karariya	Gopalganj	
	Maneri	Uttarkashi	Simari	Aurangabad	
	Marandi	Dehradun	Assam	Sandakhurchi	Narbari
Makhti Pokhari	Dehradun	Puthimari		Tejpur	
Kandai	Rudraprayag		West Bengal	Araberia	Medinipur
	Dasjula Kande	Rudraprayag		Pichchakhali	S. 24 Paragana
	Jamvali	Tehri	Tajpur	Tarkeshwar	
Bhigun	Tehri		Ichhapur	Asansole	
	Bachher	Chamoli	Bhatakul	Vardhman	
	Vagori	Udhamsingh Nagar	Kabirchak	Bankula	
Chhattisgarh	Nakrota	Rishikesh	Kusumi	North Virbhumi	
	Pangsuval	Pattalgaon	Odisha	Paudkhal	Baudh
	Murpar	Raigarh		Asarband	Rairangpur
Telga	Kolga	Ambikapur	Brahmanchhai	Ganjam	
	Garbeda	Mahasamund	Vasan	Gadag	
	Bagaud	Dhamtari	Agasala	Gadag	
Tamura	Amera	Balod	Karnataka Dakshin	Bommanahalli	Gadag
	Karmari	Jagdarpur		Bedagudde	Mangalore
	Madhya Bharat	Jhiri	Raigarh	Kondevuru	Mangalore
Birampura		Murena	Pratapnagar	Mangalore	
Malwa		Ghunsi	Shajapur	Konaje	Mangalore
	Sendri	Ujjain	Kinya	Mangalore	
	Ghatwas	Ratlam	Kerekadu	Mangalore	
Bijur	Sundrail	Dhar	Nitte	Udupi	
	Khajuri	Barwani	Thekkatte	Udupi	
	Harda	Burhanpur	Ajri	Udupi	
Mahakosal	Mohad	Narsinghpur	Kanyadi	Puttur	
	Bamhori	Narsinghpur	Kodmannu	Puttur	
	Pipariya	Narsinghpur	Arla	Puttur	
Kunva	Kaikhera	Damoh	Nettarkari	Puttur	
	Chargaon	Chhindwara	Panchala	Puttur	
	Bhagatchapa	Chhindwara	Kalakkad	Puttur	
Chittor	Manpura	Jhalawar	Idkidu	Puttur	
	Beepdhanni	Rajsamand	Palthady	Puttur	
	Badbahudi	Banswara	Kalanja	Puttur	
Jodhpur	Dukrajya	Kota	Matthur	Shimoga	
	Sadava	Jaisalmer	Karangiri	Shimoga	
	Safada	Jathir	Hulegaru	Shimoga	
Darudh	Darudh	Bikaner	Narasipura	Tumkur	
			Uttar Tamil Nadu	Karnoor	Krishnagiri
				B.S. Agraharam	Dharmapuri
		Dakshin Tamil Nadu	Ettimadai	Pollachi	
			Teneripatti	Trichy	
			Vilagam	Permbalur	

Prant	Village	District
	Nangur	Nagai
	Kodangipatti	Tutukudi
	Ravnasmudram	Tenkasi
Telangana	Eklaspur	Palamur
	Kollampalli	Palamur
	Kalpaguru	Sangareddy
Andhra Pradesh	Kadamu	Srikakulam
	Rejarla	Khammam
Kerala	Parasuvekkal	Thiruvananthapuram
	Kalliyoor	Thiruvananthapuram
	Edagramam	Thiruvananthapuram
	Madam	Thiruvananthapuram
	Karamana	Thiruvananthapuram
	Kaladi	Thiruvananthapuram
	Thirumala	Thiruvananthapuram
	Mammotti Kadav	Kollam
	Kalanjoor	Punaloor
	Ezhamkulam	Pathanamthitta
	Budhanoor	Chengannoor
	Pandanadu	Chengannoor
	Kadamanchira	Kottayam
	Irinjalakkudu	Eranakulam
	Kunjaini	Eranakulam
	Potta	Eranakulam
	Piyaram	Trichur
	Poonkunnam	Trichur
	Chemmannoor	Guruvayoor
	Thekkumkara	Guruvayoor
	Kunnatheri	Aluva
	Puravunkara	Aluva
	Kololambh	Thirur
	Olavanna	Kozhikode
	Pathayakunnu	Kannur
	Meethale Punnad	Kannur
Psh. Maharashtra	Shive	Pune
	Vayagram	Satara
Konkan	Nagarmora	Palghat
	Viliyam	Goa
Vidarbha	Ghamera	Godia
	Mamala	Chandrapur
	Kannepalli	Aheri
	Shivani	Yavatmal
	Pimpalkhunta	Amarawati
	Labada	Achalpur
	Sagaura	Khamgaon
Devgiri	Dahigvhan	Jalna
	Poundul	Pardhani
	Baripada	Dhulia
Gujarat	Devgarh	Surat
	Kothav	Vadodara
	Manli	Dahod
	Keradi	Rajkot
	Timana	Bhavnagar
	Kathada	Viramgram



6 I would say that if the village perishes, India will perish too. India will no more be India. Her own mission in the world will get lost. The revival of the village is possible only when it is no more exploited. Industrialisation on large scale will necessarily lead to passive or active exploitation of the villagers, as the problems of competition and marketing come in. There would be no objection to villagers using even the modern machines and tools that they can make and afford to use. Only they should not be used as a means of exploitation. 9

— Mahatma Gandhi

Editorial

Building nation through rural development

Village has been the epicentre of human development since the creation of this universe. This is because villages provided healthy values of life and a definite framework of progress in which each individual could lead an honourable life of self-reliance. The life in villages was homogenous with a sense of belongingness. But as we marched towards the so-called modern civilisation and progress we uprooted the strong edifice that our villages provided us for sustainable development. This system was not damaged the much during the Mughal rule, as it did during the British rule of slavery as it has received in the post-Independence era. We encouraged urbanisation at the cost of villages. As a result our rich cultural base in rural milieu got completely destructed and the concrete jungles of urban centres, which we called development, made us completely dependent on others for everything.

We were warned against this wanton destruction of rural cultural base time and again by our great leaders and visionaries like Mahatma Gandhi, Mahamana Pt. Madan Mohan Malaviya, Swami Vivekananda, etc but we did not listen to their advice. However, in view of the falling standards some social organisations and individuals tried to reinstate and rejuvenate this rural cultural base as per the directions of those great personalities. As a result of these efforts some ideal villages could be developed in the country. Since the Rashtriya Swayamsevak Sangh (RSS) has engaged itself in the process of national reconstruction and transformation since the last 89 years, it was quite natural that its countless swayamsevaks participated in this mission. The models of village development created by people like Nanaji Deshmukh and Anna Hazare are also there to be emulated and the country is grateful to them. During the last two decades, the RSS swayamsevaks undertook the mission of village development dividing villages into three categories viz. 'Kiran Gram' where the work has just begun; 'Uday Gram' where the results of various developmental projects could be visualised, and 'Prabhat Gram' where such works have contributed in their fullest capacity to the progress and well-being of the people and inspired people from adjoining villages also to start similar projects in their villages.

We have concentrated on eight points in Prabhat Gram. They are: 'Social Cleanliness' that is the entire village commits itself to keep the village and surroundings clean and neat. The people take a vow not to throw garbage on roads,

channelise the sewage water and to keep the surroundings neat and tidy. 'Social Education' is the resolve to educate each and every person of the village, and the village is no more dependent on government for this. One family will educate another in its neighbourhood and in turn each one will be literate in the village. 'Social Health' is encouraging traditional medicines for smaller ailments instead of rushing to doctors. Arrangements for advance medical treatment would also be made for the diseases that could not be cured by local, traditional medicine. 'Social Harmony' that is entire village will live like one homogenous family where there will be no discrimination of any type; and where any such factors that create discrimination would be removed immediately. 'Social Security' for all. Insult to female members would be considered as insult of the entire village. There will be no bad habits like drinking, gambling, stealing, crime, disputes, legal hassles, etc. In case of disputes they would be resolved through discussion and dialogue in peaceful and amicable manner. 'Self-Reliance' means no one will remain hungry or without work. 'Social prosperity' means the should get proper value of their produces; and the last one is 'Social Samskars' that is imparting social, moral and ethical values among the people.

The impact of the mission that began on the basis of these eight points can be seen and realised in the entire country. Such Prabhat Grams are now available in almost all the provinces of the country with their number crossing the century mark and more such projects are in the pipeline.

Our vision of village development is progress of villages in accordance with the changing times. We are not in favour of converting the villages into town and urban centres but our endeavour is to provide all these amenities available in towns and cities. At the same time our emphasis is on reinstating those life values from which the villages have drifted apart. This is our mission and objective of Village Development.

We have tried to collect the information about some of such successful experiments from all over the country so that more people can draw inspiration and offer themselves for the fulfillment of this mission of making ideal villages. Readers' valuable suggestions are welcome.

— Gurusharan Prasad
Editor



Chennai Interface

A formidable force of Sewa organisations

Today, 455 voluntary organisations are affiliated with the Rashtriya Sewa Bharati covering all the Prants. The website launched in new format last year has proved to be an effective tool to interact with the people as well as the associated organisations. It has become easy for the people using internet and social media to contact us and also to know more about us.

Service to the mankind is not a new concept for our country. Thousands of voluntary organisations are working relentlessly in every part to eradicate disparity prevailing in the society and to uplift the downtrodden brethren who are suffering from hunger, diseases,

poverty, unemployment, etc. It is not enough to pass on the benefits of service to the needy people, but is equally important to make them understand that they too should serve the other suffering brethren of the society once their immediate needs are satisfied.

Undoubtedly, the voluntary organisations are facing a crisis of credibility. Some organisations dominate by spending huge money on publicity to grab major chunk of the donations. Whereas the organisations with a track record of dedicated and selfless functioning with genuine social orientation continue to lag behind for want of professional skills of managing the organisations. There are more than 33 lakh voluntary organisations which are registered in the country and majority of them are running one or the other type of project to suit the needs of the locality.

Our sister organisations run more than 1,38,000 projects under different banners, but with one goal. We have seen that even though the voluntary organisations are started with good



Kanpur Interface



Training camp in Dehradun

intension and enthusiasm, due to lack of guidance, training and financial support they become defunct. With all these points in mind, the Rashtriya Sewa Bharati was conceived to accelerate the interest among Indian youth and common masses to accept Indian ethos of service to mankind as a movement.

Started in 2003 in Delhi and registered under the Trust Act, the Rashtriya Sewa Bharati (RSB) empowers and does networking of the grass roots level sewa organisations. It manages the organisational affairs through a Managing Committee appointed by the Board of Trustees at all India level. The nomination of the largest affiliated voluntary organisation is nominated as state representative body, which has to manage the organisations at state level. The zonal conveners oversee the activities and work of the Prants under their jurisdiction. At present, eight zonal conveners and 38 Pratinidhi Sansthas are active in the field. The respective Prants nominate Mahila Pratinidhis for managing the activities of women empowerment.

At present 455 voluntary organisations are affiliated with Rashtriya Sewa Bharati in all the Prants. It functions through its multi-

dimensional activities, such as *Jagaran, Sahyog, Prashikshan Sankalan* and *Adhyayan*.

Awakening (Jagran):

Sewa Sangam: While all India Sewa Sangam is conducted once in

In order to know the social impact of the hostels we are conducting study of former students who stayed in 190 hostels run by our sister organisations. We are contacting them and their parents at their native places to study the impact.

5 years, Prant level Sewa Sangams are conducted for one or two days for the benefit of the affiliated as well as non-affiliated voluntary organisations where;

- (i) they share their experience and discuss about the constraints being faced by them,

- (ii) transformation is experienced by them through sewa activities,
- (iii) they have common minimum programme to be executed within a particular time period. It gives them insight into the magnitude of the work being carried out by other voluntary organisations.

So far Prant Sewa Sangams have been held in 28 Prants.

Prakashan (Publications):

Periodical publications of the Rashtriya Sewa Bharati are:

1. **Sewa Disha:** It is published once in 5 years depicting the statistics of sewa activities being carried out by the Sewa Parivar. The latest one is to be released shortly.
2. **Sewa Sadhana:** It is published annually with different themes. The latest one is on Prabhat Grams.
3. **Sewa Kunj:** It highlights the good projects of the affiliates.
4. **Sewa Sagar:** It is quarterly bulletin being published since October 2013.

The handbooks on “Self-Help Group”, Training, Balkalyan (orphanages) are also published for the benefit of particular segments.

Interface: To increase affiliations and to expand the activities we hold interface with the Prant Pratinidhi Sansthas to have better understanding, to understand ground reality of the states and to expand the activities at their places. This year six such Interfaces were conducted in Kashi, Goraksh, Awadh, Kanpur, Madhya



Mahila Chintan Shivir at Solapur in Maharashtra



Training camp in Delhi



Bharat and Uttar Tamil Nadu.

Exhibition: To highlight the activities of affiliated organisations, the RSB organised exhibition in Nagpur depicting the highlights of projects undertaken by the affiliates, Prant wise and project wise.

Website: The RSB website is active and 102 websites of the affiliated organisations have been linked to it. The website helped approaching the public during Uttarakhand disaster and also helped in mobilising men power and relief materials.

Training: To empower the affiliated organisations with the knowledge of running the organisation, to adhere to statutory provisions, etc, we impart basic training through modern management techniques for two days each in accounts, sourcing finance, HR, office management, project proposal writing, etc in their respective states for office bearers of the organisations and field level workers. Nine such programmes have been conducted in Haryana, Karnataka, Himachal, Meerut, Delhi and Uttarakhand apart from Kerala, which conducts training courses Sambhagwise every year.

Adhyayan (Study): In order to know the social impact and whether we are in order in bringing them into the national mainstream we have conducted study on former students of 190 hostels run by our sister organisations throughout the country by contacting their parents, at their native places, and

the students themselves. The report is being published soon.

The study of social problems at state levels is also being conducted at local level by the Pratinidhi Sansthas.

Expansion of work among women: To spread the activities of the Mahila wing, a workshop was held

at Solapur where 31 representatives from different Prants participated and deliberated upon the problems faced by women, especially teenagers and decided to publish a handbook for overall development of the adolescent girls. One more such workshop was conducted in Bhopal to finalise the action plan. □

Managing Committee of Rashtriya Sewa Bharati

1.	Sri Suryaprakash Tonk	President	Meerut
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Let the facilities be urban, but the 'soul' of villages be protected



Bhaiyaji Joshi

*Sarkaryavah, Rashtriya
Swayamsevak Sangh*

We have not entered into the field of village development just because we wanted to start our work in this field also. We have perfect thinking behind it. We think if the erosion of values in rural sector caused by the wrong policies of the government was not curbed and a workable alternative was not provided without wasting time the social life would sustain a big loss. Not only farming, but in the name of development we are getting involved in a vicious circle that is destroying the entire fabric of rural culture, and which would ultimately pose a crisis of existence before our rural system.

Our villages are the centres of rich cultural and values of life which bind us in a larger vision from families to villages, then districts to states and then nation and to the entire universe. The comprehensive thought that emanates from a sense of belonging, mutual cooperation and progress

towards the family continues to guide us to present an ideal of happiness and development of all to the entire world. We have successfully tried to develop some villages in the past decade. On the basis of this experiment we are engaged in transforming hundreds of villages in the country creating a sense of self-confidence in them. On the basis of our experiments in these villages we can confidently say that what we think and want to do collectively can be done in these villages today. In fact, this is our fundamental concept of 'Prabhat Gram'.

Mere literacy is not enough

We have set five primary goals in respect of our concept of village development. First, make sufficient arrangements to provide education to the villagers. Our concept of education is not confined to mere introduction to the alphabets or literacy. Can we say

We are engaged in transforming hundreds of villages creating a sense of self-confidence among the villages. On the basis of our experiments in these villages we can confidently say that what we think and want to do collectively can be done in these villages. Infact, this is our fundamental concept of 'Prabhat Gram'.

for sure that a village is considered educated once all the villagers are literate? No. If one literate person calls names to other, he cannot be considered literate in right perspective. If the other responds with the same reciprocation, it will vitiate the situation. Because alphabets are used both for slangs and good words. How to use them is the skill that needs to be imparted while spreading literacy. So we need to decide what type of educated village we intend to create.

In addition to this we need to understand the system of governance that is the responsibilities of Sarpanch, duties of Gram Panchayat, Gram Sevak, Patwari, etc. Once we know the system we can easily draw benefits. Secondly to generate interest for learning among the school going children it is not the responsibility of government alone, the villagers also have to contribute to it. Therefore, after generating interest about education amongst the villagers we have to make sure that the school runs smoothly. That village can be said educated one where the school premises is clean and tidy, teaching is properly done, other information besides instructions is also imparted and people develop a common sense. Hence, our idea of an educated village is not limited to just spreading literacy.

Our concept of healthy village

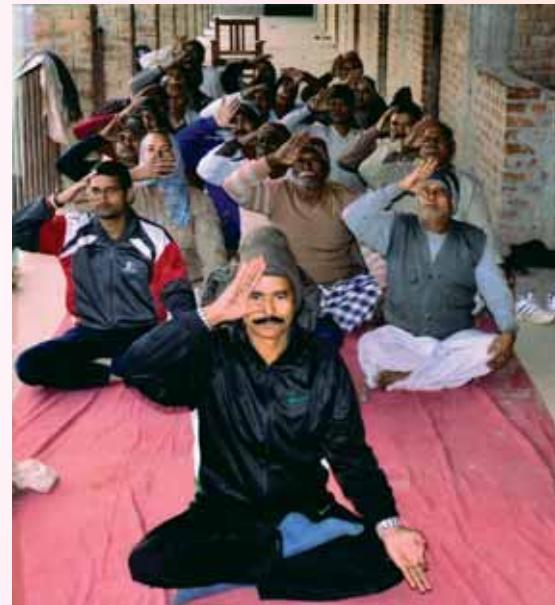
The second aspect is health. We

say all villagers should be healthy. But the question is can a village be made healthy by providing medicines or does it need awakening? General idea of health is confined to doctors, health units or medicines. These can help cure the patients but not make a village healthy. When we think of rural health in totality, we find that there is little role for a doctor or medicines and there is greater role for awakening. In our concept of healthy Gram we envisage a situation where there are no patients. We teach them yoga, *pranayam*, exercises, etc, to keep the body physically fit. These are not for the urban people only.

Even if toilets are made with government grant we need to create the mentality to use them. Therefore, we should not think only about the patients, we need to think about the health in its all aspects. A village should have *vyayamshalas*, training for *yogasanas* and *pranayam*, a sports centre, proper sewage system, availability of potable water, etc. They all put together make a healthy village. Proper sewage system only does not help. There should be a soak pit in every house where the waste water is soaked and surrounding is kept clean. That is to say that when we talk of healthy village we need to concentrate on all the aspects.

Vicious circle of hybrid seeds

The third aspect is farming. Agriculture is the mainstay of village economy. But today agriculture income has become dependent. Once, the farmer used to be independent.



But today he has to depend on the government, businessmen, etc. Due to wrong policies of the government, the agriculture sector is facing various threats. The use of chemical fertilizers and hybrid seeds in the name of Green Revolution was seen beneficial in the beginning, but today we are facing the disastrous side effects of the same. That has compelled us to go back to our traditional farming methods once again. We should adopt whatever is useful today from the old and discard





the rest. Hybrid seeds require chemical fertilizers, which in turn require more water. We have to go deep for more water resulting in drastic fall of the ground water level.

Excessive use of pesticides is not polluting our food alone but are also killing the eco-friendly insects and worms. Thus, use of hybrid seeds has brought so many ill-effects in our farming! Even those who once supported Green Revolution now accept their fault saying that the country adopted a wrong path and that the change is inevitable. Now we have committed a blunder and there is only one way for its rectification. That is to go back to organic farming once again. Scientists feel that this is their duty as they only asked the farmers to tread the wrong path.

What is the quality of the farm produces that use chemical fertilizers? If we study most of the diseases we find that by consuming polluted food our body resistance comes down considerably. This has given rise to new ailments. Now younger generation has to use spectacles; heart attacks have become the most common; and

diabetes has increased manifold. All these diseases have resulted out of consumption of polluted food. They first destroyed the fertility of the land, made farmers dependent, and then created health hazards for all. This might have increased the food production but along with that we have allowed many a diseases at our end. Costly medicines for treatment come from abroad. Today we import medicines worth thousands of crores from the multinational companies.

Balance of Crop Pattern

We need to reverse this vicious circle and this cannot be achieved single-handedly. We need to do collective efforts for this. Therefore, the foremost condition is, we have

to take care for our land and health. Along with this we need to see that the farmers get reasonable price for their products and also that the balance of crops is maintained. Farmers usually go after the crop that is in demand and when they take the produce to market, they don't get the desired price because of excess production. With the growing prices of onions and tomatoes, the farmers start producing them but when they take the products to market, they are disappointed as they don't get the expected remuneration. Can this not be balanced? Let villagers take initiative to do the balancing of cropping pattern.

If farming is considered as means of earning profits, only then the farmers will not grow food grains. Now a days there is a growing fascination for cash crop which has, to a considerable extent, disturbed the balancing of cropping pattern. For example, crops like sugarcane, cotton, grapes, mangoes, apples, etc. can fetch you a better price but that will result in reduction of food grains production. Therefore, when we start thinking holistically we would start getting expected results. Hence land fertility must be saved along with the development of the farmers. So also, we need to keep in mind the requirements of the country and society while planning for agriculture. We should understand the imbalance in farming and make others also to understand and conduct some innovations in that direction.





good library so that the people can get good material to read. Religious programmes are held regularly with the temple as centre of activities. The social milieu of the village should encourage participation of all in every programme.

We need to think on each of the five aspects, and decide upon what is useful for the village and implement that in proper manner. Once we step on the right track, success is bound to come. Then we can decide the parameters of success and workers will get enthusiasm. We can move ahead with our experiments. Today we need to provide urban facilities in villages and certainly not to urbanise them. Villages are to be developed with all the facilities and amenities along with creating an atmosphere for social homogeneity. We will have to stop all the wrong practices there by all means. We will have to undertake awareness programmes in the field of education and health. Then only we can expect healthy atmosphere in our villages. All of us have to in this direction.

(Excerpts from the speech delivered at Akhil Bharatiya Gram Vikas Karyakarta Abhyas Varg (Parbhat Gram) in Surat from February 7 to 9, 2014)

Self-Reliance

The fourth aspect is self-reliance. When we think of it we find that we should strive for saving and utilising the earnings of the village and not allow it to go out. At the same time we should take care to check the inflow of money from outside into the village. If there is an outflow of money from

Today we need to provide urban facilities in villages and certainly not to urbanise them. Villages are to be made complete with all facilities and amenities along with creating an atmosphere for social homogeneity. We will have to stop all the wrong practices there by all means. We will have to undertake awakening programmes in fields of education and health. Then only we can expect good atmosphere in the villages. We need to move ahead on this path.

village it makes the village poorer. We need to create newer useful business for villagers. If we succeed in making villagers understand the importance of stopping the outflow of village money they will start marching ahead on the path of self-reliance. Why should the carpenter, blacksmith, mason, labourer go out of the village for work? Imparting computer skills or sewing skills alone will not make them self-reliant. That can be an aspect and this does not mean that the village folks should not learn computers. They should, but along with that they should also acquire skills to suffice the requirements of the village.

Homogeneity

The village should be free from untouchability. There should be no disputes. The village should have a



Fruits of Organised Strength

Through swayamsevkas and the organised strength of the society the protection and preservation of seven wealths viz. land, water, bio-diversity, forest, cow, energy and people is being performed in over 100 villages in the country. Invoking five types of powers such as dharmik power, women's power, youth power, power of virtuous people and organisational strength this mission is being carried out in Kerala, Karnataka, Madhya Pradesh, Maharashtra, Chhattisgarh, Gujarat, etc. in an effective manner. One must visit these villages to have an idea of Gandhi ji's 'Gram Suraj' at least once.



Dr. Dinesh

*Akhil Bharatiya Gram
Vikas Pramukh, RSS*

Mahamana Pt. Madan Mohan Malaviya said about village development:

*'Grame-Grame Sabha Karya,
Grame-Grame Katha Shubhah
Pathshala, Mallashala Pratiparv
Mahotsavah'*

It means each village must have a council where mutual dialogue takes place to resolve all the issues. The individual, family and society in each village should have good character; people should listen to stories from the lives of great personalities to build good moral strength; each village must have a school, a physical training centre and all festivals should be

observed and celebrated jointly with zest and vigour exhibiting the feelings of oneness, unity and homogeneity.

The experiments of rural reconstruction being carried out by the swayamsevkas in different fields are proving fruitful in changing the condition and direction of the villages. We call such transformed villages as 'Prabhat Gram' where positive effects are visible in at least one aspect of the rural life. This year in Surat some 300 *karyakartas* from 125 'Prabhat Grams' had assembled for a workshop. Sarkaryavah Man. Bhaiyaji Joshi was present to guide the workers coming from 30 Prants.

As per information, there are at present 206 'Prabhat Grams' and 657 'Uday Grams'. In Kerala alone there are 47 'Prabhat Grams' while in South Karnataka this number is 23. Besides these, Vidarbha, Malwa, Chhattisgarh, Mahakosal, Western Maharashtra, Devgiri, Gujarat, Utkal, Meerut, Uttarakhand and North Bihar have at least one Prabhat Gram in each Vibhag and 8-10 such villages in the entire Prant.





to its Hindu traditions due to spiritual power centre. There is a group of some 8-10 workers, who received the RSS training. There is one Saraswati Shishu Mandir and efforts have been made to have study centre, to arrange blood donation, providing old age pension, etc. With the financial support from the villagers similar programmes have been started in nearby 4-5 villages. Social transformation is achieved through the spiritual power centre and this is the collective success of the shakha and the spirituality.

East Andhra: Commendable work has been done in Kadmu village in Srikakulam district. Sri Rajendra, a Pracharak since over a decade stays here. Here the experiments of cow-based farming, bio-gas, organic fertilizers, and study centre in 4-5 villages with a very effective shakha are fruitful. The level of education was very low but the study centre has changed the picture now. The boys who could not go to school were taught in the study centre, which was later converted into a small school. Gradually, rooms were constructed and teachers were appointed. They are given some honorarium by the villagers. This success has inspired seven surrounding villages.

South Karnataka: In one village of this Prant a magnificent temple was built with the cooperation of the villagers and shakha. Coconut, betel nut trees fetch the revenue to the tune

The experiments of rural reconstruction being carried out by the RSS swayamsevkas in different fields are proving fruitful in changing the condition and direction of villages. We call such transformed villages as 'Prabhat Gram' where positive effects are visible in at least one aspect of the rural life.

of lakhs of rupees every year to the temple. This money is utilised for development of the village and temple. The projects like cooperative bank, milk production and dairy products and other activities entail transactions worth Rs 20 crore plus annually.

Western Maharashtra: In Vayagram village under Satara district Gram Sabha is held along with the shakha in which at least one member from each household participates. This rural participation has yielded good results in areas of irrigation, plantation, cleanliness, etc. Village festival, temple construction, rain water harvesting, *satsang*, etc. helped

Education, health, homogeneity, self-reliance, security and organic farming are the six basic dimensions of 'Prabhat Gram. This message of transformation of villages is emanating from one village to numerous others in the vicinity. Here an attempt has been made to introduce some of the best examples of such transformed villages:

Kerala: There is an effective shakha at Abhedanand village in Thiruvananthapuram district. The village is named after the saint of the area. 'Akhand Naam Japa' is going on in his 25 Ashrams since last four decades. Once this was a Christian majority village but has now reverted





eradicate addiction from the village. All the government schemes are implemented in the village. This is followed by other 20 villages of the Prant.

Devgiri: Tree plantation was carried out with the active initiative of shakha in Poundul village. The clean school and temple premises, *sankeertan*, weekly *shramdan*, added a flavour to the natural beauty of the village. The village of 1000 population has become a centre of activity for the nearby villages.

Another village, Dahigwar in this Prant, is situated on the banks of a small river that flows in 15km area. The villagers constructed a bund on the river, which raised the water level of all the water resources. This inspired the nearby villages and Sarpanch of those villages decided to follow the example and constructed bunds on the river.

Another interesting experiment has been conducted in this village. The women collect one rupee per family in a stipulated period thus taking the

amount to Rs 30,000/- which is spent for women. From this fund, assistance is given to the expectant mothers or treatment of girls. This experiment is catching the attention of the people. Besides, bio gas projects is proved successful.

Gujarat: Here Devgarh is the Vanvasi village with effective shakha and active centre of *matrishakti*. With a good number of women SHGs this village has cast its influence on the neighbouring 15-20 villages. On cooperative basis a rice mill is established with an investment of Rs 18-20 lakh long back. The village is the market centre for 20-25 closely located villages. Businessmen from Surat situated at a distance of 90 km come here for purchasing vegetables. The village is a centre for bamboo craft items too. There is economic self-reliance and is totally addiction and dispute-free. The contribution of 15-20 dedicated families especially women folk needs to be underlined. Sri Raisinh Bhai, former Tehsil Karyavah and teacher is active since the last three decades. Prant Vikas Pramukh the late

Pankaj Bhai Badwala's contribution is also acknowledged by the villagers.

Another village in Gujarat is Kathada, situated 150 km from Ahmedabad, where the villagers rear Gir cows. Cows were made available to the families that did not have one and the village presented a good example of cow-based economy. No one in the village is left without work. The village has become a centre for *panchgavya* products. The milk products are supplied to Ahmedabad. Women are more active. The cows are kept at respective homes during the day but at night all the cows are kept in one place. This is a beautiful Prabhat Gram having influence on neighbouring villages.

Chittor: Manpura village in Jhalawar district has a population of 250-300. Each family has *swayamsevak*. With the active shakha, neighbouring five villages have shakhas and weekly Milan. Entire village practices organic farming. Mostly spices are produced that have demand even in foreign countries. This village figured in 'Satyamev Jayate' programme on TV. Five villages have started similar activities drawing inspiration from Manpura. Traditional medicine is available here. The village is addiction-free and healthy. The farm produces are so good that they are booked even before harvesting. A very active worker of this village Shri Hukum Singh Patidar has been honoured by the government and various social organisations for his outstanding contribution.

Jodhpur: Over 100 farmers are using single bullock cart for farm purposes at Hadda village of Bikaner district. Khejri trees that have water conservation capacity have been planted in lakhs. The villagers protect ponds and habit of austerity in use

of water is developed. Cow-based agriculture has been taken up due to efforts of Prant Gram Vikas Pramukh Shri Nirmal Vadaria.

Malwa: There is a huge temple built with public participation in Sendri village of Nagda district with a population of 500. Everyday 'Prabhat Pheri' is taken out by an active group of women. The village is totally free from addiction of any kind and no shop sells such items too. The amount collected from this de-addiction, has been utilised for construction of four classrooms of a school. Shakha is there but the women's group is more active. SHGs are also there. This work has been extended to 27-28 villages of the block.

Mohad in Narasinghpur district is the most powerful centre of village development. Because of its influence five more villages have become 'Prabhat Gram' and their impact is felt in entire district. An amount of Rs 50 lakh collected by villagers through savings is deposited in the bank. Some

50 villages have drawn inspiration from this village. Even after the passing away of Shri Surendra Singh Chauhanji, the village has acquired momentum. His son, brothers and other people are working with more devotion and dedication to materialise his vision. A *goshala* was set up in Narasinghpur. Shri Subhash Palekar has conducted a workshop there.

Uttarakhand: One Kalawati Behan along with the local shakha in Bachher village of Gopeshwar district has done commendable work in forest conservation. Inspired by environmentalist Chandi Prasad Bhatt a group of women took to preserving the jungle spread in seven km radius. Due to this landslides are prevented and water sources have been rejuvenated. Work has been done for de-addiction also. Farm income has increased. This woman has been honoured with various awards at national and international levels. The village has a population of 500 and mostly horticulture is the mainstay.

There is a *goshala* too. The village has given 3-4 Pracharakas and Vistaraks for Sangh work. Foreign tourists also visit the village.

Meerut: Near Islamic Study Centre of Deoband there is a village called Miragpur with a population of approximately 15000. The people still obey the instructions given by one Baba Fakirdas some 300-350 years ago for de-addiction and vegetarianism. The villagers rear Swadeshi breed of cows and do not sell the milk or milk products. This has made the village healthier. Annual mela is organised in which people from nearby villages participate and understand the importance of environment protection, swadeshi life style, Bharatiya cows, etc. People are educated and are serving as teachers, professors, security personnel, and in government services. This village provides an example of best combination of social *sanskars* and spiritual power. There is complete absence of dowry system.

Similarly, in Hathras district there is a village called Jatoi. There one Shri Lokesh started organic farming and the results he got are astonishing. This made the villagers to go for rearing *desi* cows. He was honoured by Chhattisgarh Chief Minister Dr Raman Singh in a programme held at Deendayal Dham. Work based on these experiments is being done in farming in Mathura and nearby districts.





Once we stand up with organisational strength combined with society's strength, we can achieve the dream of Gram Surajya of Mahatma Gandhi to usher in the Ramrajya of his vision.

In UP's Lakhimpur district there is Ravindranagar village mostly inhabited by displaced persons from East Pakistan now Bangladesh. Though they make *bidis* to earn livelihood, no one in the village smokes. Population is nearly 5000. Flower farming has also begun in this village. The villagers have started schools on their own up to 12th standard. Along with the regular teachers some 10-12 people teach the students voluntarily.

North Bihar: There is an effective shakha in Ishwarpur Manuo village in Vaishali district since last 15 years. With the coaching received at Vivekananda Shiksha Kendra over 50 youth have been selected in army, railway, education, banks etc. Shakhas are set up in neighbouring 8-10 villages. There are hundreds of swayamsevaks who have received Sangh training from Prathamik to third year.

North Assam: Sandakurchi village

in Nalabari district has a population of 2000-2500. The village has a shakha, Shishu Mandir, and is famous for organic farming and Panchgavya treatment. Jayant, trained worker of this village *goshala*, who got his training from Devlapar Goshala in Nagpur has been felicitated by the Assam government. He has a great credibility among the villagers. An active group of Jayant, Rajkumar and Upendra is committed to spread this message to maximum districts. They organise many workshops and training programmes. Majority villages in this block have opted for organic farming.

South Bengal: Effective work is seen in Tajpur village in South Bengal. Located near the *karmasthali* of Swami Ramakrishna Paramhansa and Maa Sharada, this village has a school upto 12th standard. Besides study centres for boys and girls are run separately since past 8-10 years. These study centres are run by people

not associated with shakha directly and that too without any honorarium. The villagers look after these classes and teachers. This village is the birth place of Prant Pracharak Sri Rama Da. This village presents a beautiful picture of de-addiction and public participation.

Organisational Efforts

These are examples where transformation is being brought through the cooperation of Sangh shakha and local villagers. However, besides these there are some more villages where work is done through some organisations.

Kerala: The Gram Vikas Samiti is registered in over 100 villages in Kerala. These Samitis collect amount to the tune of lakhs through public participation to run teaching centres, old age homes, blood donation camps, libraries, etc. Muslims and Christians also contribute to these activities.

South Karnataka: The project-oriented shakha and Gram Vikas Sanstha run Balgokulam study centre. Besides, experiments in organic farming are taken up in a big way in many villages.

Maharashtra: In Nandurbar district 500 educated youths have resolved to stay in their villages and practice organic farming. This is being implemented effectively. Similarly in Konkan, Arvind Ranade is doing commendable job in Savantwadi area in preservation and processing.

Gujarat: Gramin Utpad Jaivik Bazaar of Nayan Bhai Visaviya at Amrali is doing well while Manoj Bhai Solanki is working in Kutch on cow-based farming. Dr Senaji Chauhan is busy in bio-fertilizers.

Andhra Pradesh: Gram Bharati is engaged in Vanvasi hostels, and experiments in bio-farming.

Greater success with regard to Gram Vikas has been experienced in Kerala, Karnataka South, West Andhra, Western Maharashtra, Vidarbha, Devgiri, Gujarat, Malwa, Mahakosal, Chhattisgarh, Punjab, Uttarakhand, Meerut, Brij, Awadh, Kashi and North Assam Prants. In certain states like Madhya Pradesh, Maharashtra, Chhattisgarh, UP, Karnataka and Gujarat this work has reached up to the block and tehsil level.

Chhattisgarh: Gomukh Sewa Dham is doing yeoman services in 40 Vanvasi villages of Korba towards de-addiction, and education through school, hostel and temple, etc.

Mahakosal: Because of the influence of Mohad, four more villages have been transformed into Prabhat Grams. Besides this, efforts are going on in other 50 villages towards de-addiction, bio-gas, bio-farming, etc.

Meerut: Anwarpur Gramin Vikas Samiti has set up 10 rural Shishu Mandirs, technical schools in Faridpur, dispensary and with this spreading the message of village transformation in around 100 villages.

Uttarakhand: Uttaranchal Utthan Parishad is working in almost all the districts. Along with this Ekal Vidyalaya, Netwad, Maneri Hostel



students are doing multifaceted activities. Shakhas are active in almost all the villages of Bhatwadi block. In addition to this Maneri Keshav Ashram set up by Dr Nityanand ji is doing good work.

Youth for Nation: Dr Gunakar of Harigarh (Aligarh) with his team is working in bio-farming or natural farming in 200 acre with zero investment.

Deendayal Dham, Mathura: Has set up Sanskar Kendra, Shishu Mandirs, sewing training, *panchgavya* products, in all the 70 villages of Farah block.

Lok Bharati, Lucknow: The work for Gomati river protection and tree plantation at Naimish Teerth were most successful. Last year 2000 plus farmers participated in a five day workshop on natural farming conducted by Shri Subhash Palekar. Work on de-addiction, *samarasata* is being done in Hariharpur, Amethi, Sultanpur, by Gram Bharati.

Organisations like Kalyan Ashram, Kalpataru Patrat Sanstha, Ekal Vidyalaya, technical education experiments are successful. Natural

farming experiments, Mera Gram Mera Teerth, Pravasi Panchayat, experiments of state-level workshops are also hit.

Much success is experienced in Kerala, Karnataka South, West Andhra, Western Maharashtra, Vidarbha, Devgiri, Gujarat, Malwa, Mahakosal, Chhattisgarh, Punjab, Uttarakhand, Meerut, Brij, Awadh, Kashi and North Assam.

Besides protection and conservation of seven resources viz. land, water, bio-diversity, forest, cow, energy, and people, is going on in addition to awakening five strengths – Dharmik, Matrishakti, youth power, *sajjan shakti*, and organisational strength from Prant to district level. In Madhya Pradesh, Maharashtra, Chhattisgarh, UP, Karnataka and Gujarat this work is going on at the block and tehsil level.

Once we stand up with organisational strength combined with society's strength, we can achieve the dream of Gram Surajya of Mahatma Gandhi to usher in the Ramrajya of his vision. □

Special interview with Shri Sitaram Kedilaya, who is engaged in rejuvenating the village culture through his Bharat Parikrama Padyatra since August 9, 2012

Shun dependence on Government

Former Akhil Bharatiya Sewa Pramukh of RSS and senior Pracharak Shri Sitaram Kedilaya is on Bharat Parikrama Padyatra since August 9, 2012. His mission is to motivate the villagers to do themselves their development. Starting from Kanyakumari this yatra has so far covered Tamil Nadu, Kerala, Andhra Pradesh, Karnataka, Goa, Maharashtra, Gujarat, Rajasthan, Punjab, Haryana, J&K and Himachal Pradesh. He entered Uttarakhand on February 26 this year. Since following biting cold it was difficult to undertake the yatra further, Sitaramiji stayed upto March 28 in Dehradun's Sadhana Ashram observing a month-long silence. **Senior Journalist Pramod Saini** met him at Sadhana Ashram on March 9 on 576th day of the yatra to share his experiences of the expedition. Excerpts:

How is your experience after the tour of 11 states and one Union Territory?

I have not encountered any opposition or negative attitude anywhere. I met people from all sects, opinions and from different thought-schools. No one made any opposite or reactionary comment. All welcomed the effort and assured full support.

You have witnessed the country in a different way during the yatra that is to say 'India' and 'Bharat'. How has been this experience?

This is the experience of pure, honest and gentle love. This love is still alive in the villages of Bharat. All villagers welcomed this yatra with the warmth of their hearts and forced me to extend my stay. This was the most pleasurable experience. This is the specialty of Bharat. There is no personal ambition or desire in showering the pure love and affection. This is called selfless love, which I experienced in each and every village I visited. I narrate



We need to rethink on the concept of development anew. In today's development the villages are getting destructed only by the very leaders of the country. Efforts are underway to destroy the resources of the villages. The foreign fertilizers and seed companies are destroying our land and other resources.

two such experiences.

When I visited a village in Gujarat I came to know that half of the village is 'America' and the other half is habited by working class. 'America' means most of the families are settled in the US. 90 per cent houses are vacant. In some houses only one or two people live. Those working in the farms of these 'Americans', stay in other part of the village. I stayed with one such worker in his hut. Next day, I went to another worker's house seeking 'alms'. This family had three members and none went for work that day. I asked the house lady, "Today you could not go for work and suffered financial loss in addition to spending on my food, etc." She replied, "Bapuji, there is no loss. What we have earned today is invaluable. We earned 'satisfaction' that cannot be measured in terms of money earned. We are very fortunate.



RSS Sarsanghachalak Shri Mohan Bhagwat extending best wishes to Shri Sitaram Kedilaya during the Yatra in Rajasthan

This earning will always be with us." This is the thinking of a very common woman of Bharat's village.

The other experience is from Himachal Pradesh. Two days before entering Uttarakhand I had to cross a hilly forest. We were following the path made by the woodcutters. After walking for five km we reached Uttamwala village and was thinking of resuming the journey when a child of about five-six years shouted: "O, Babaji, I also have a house here. Please come to my house". He did not know me neither he had any information about the yatra. Still he invited us to his house with so much love and simplicity. This is the example of pure and honest love. This indicates that Bharat is still alive in villages. This is the real bond that will join the world together. We know that Bharat has influenced the entire world in the past. It was this bond of love that was used then.

There may be some difficulties in the yatra?

No. There was no problem, no difficulty; no trouble at all.

You did not have practice of walking so much?

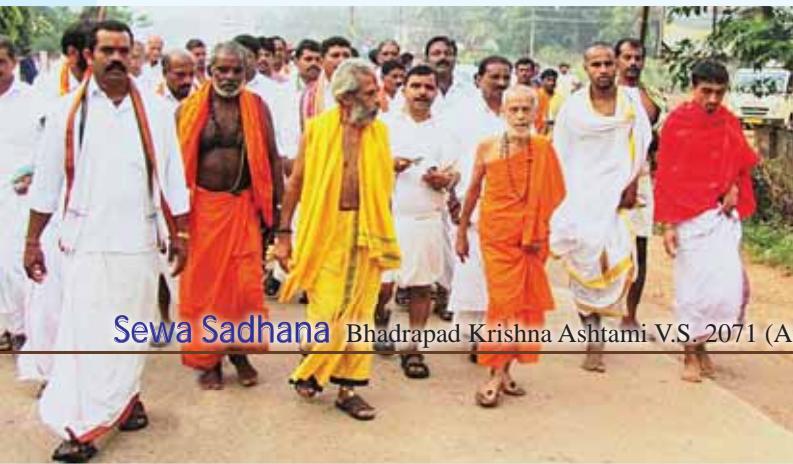
Now I am habitual to it.

Any health related problem?

No. I had fever in Gujarat for a couple of days but that was for good. It is said if you get temperature once in a year it is good for the health. But the yatra continued even in temperature.

In the beginning you were alone. Now there is good number of people accompanying you. Who looks after the arrangements?

Let me tell you that I did not start this yatra alone. When I started from Kanyakumari, lots of people had gathered on the sea shore. Then also I had said that this yatra is not an endeavour of an individual





but of the entire Bharat. Bharat is conducting the *parikrama* of Bharat. Some have joined physically others psychologically. From the beginning there were 50-odd people who accompanied us till next village. This practice still continues. Everyday people of one village accompany us to another village and so on.

Who is managing all the arrangements in organised way?

We must bear in mind that this is follow-up effort of the Vishwa Mangal Gau Gram Yatra conducted in the year 2009. Therefore, all those who helped in that yatra are helping in this effort too.

You have traversed 12 states by now. In which state you had the most encouraging experience?

It would not be proper to make comparison. Every state contributed according to its might and devotion. Where there was more power the contribution was more naturally as

compared to others. That is why I say that the support and experience everywhere was good. However, Kerala, Karnataka, Gujarat and Punjab made maximum use of this yatra. They had prepared well in advance for this event and made the effective use.

Was this because of the nature of those states or efforts of the activists?

Both the aspects counted.

Now you have transformed from a Sangh Pracharak to a Sant as people now call you 'Sant Sitaramji'. How do you feel?

In RSS, a Pracharak is also a saint. 'Sant' is addressed differently in different states. In some states he is called Bapuji, Babaji, Santji, Swamiji or Maharajji. Similarly he is called a Pracharak in the Sangh. Words may be different but the connotation is same. This all depends on the vision of those people.

What are the main thrust areas of

village development that you stress during this yatra?

We emphasise on 8 points since the beginning. Land, water, bio-diversity, forest, cow and people are the six resources given by the God to each and every village. To save the human resource people have devised three other wealth i.e. work for every hand so that he does not have to go outside in search of work. There was no tradition of going out of village for jobs. The daily needs were taken care of in the household only. Except salt, all other things were made locally. Village industry was readily available and thus every village was economically self-reliant and self-sufficient.

Second is health. Household remedies for simple ailments were easily available and village doctors used to treat other ailments. The house ladies were well aware of foods according to the changing seasons, while the village doctors





were well versed with the traditional medicines.

Thirdly, each human being must live like a man and not like an animal. Therefore, to inculcate good moral *sanskars* there has been a tradition of 'folk culture' which include folk drama, folk dances, folk songs, *keertan*, *kathavachan*, sports and games, jurisprudence and gurukul education system. Thus, human resource were trained through 'Udyog' (industry), 'Vaidya' (doctor), and 'Vidya' (education). If efforts are made to save the resources, then we can save and develop the villages in a much better way.

You placed all these thoughts before the villagers. But have you ensured that follow up efforts are taken up to initiate these efforts?

This is not our job. The river only flows. How to utilise its waters is up to the villagers and their intelligence. They have to think about utilisation of this power. The four states, which I

have referred to, had set up reception committees well in advance to take advantage of this yatra. So, once the yatra passed through these villages, they immediately converted those reception committees into Gram Vikas Samitis and started work on the points I had deliberated upon.

The country has made progress after Independence. But the villages remained backward. What is the reason?

The main reason is that those who were leading the country had in their minds 'India' instead of 'Bharat'. India means aping the West. Hence the urban life is 'India's life' which is artificial. The village life of Bharat is the real life. Hence those living in artificial world are not aware of the real life. This is very unfortunate. We must know the real life to understand it. The present education is also encouraging this artificial life. Therefore, the leaders of the country must formulate a policy for

development that is village centric, agriculture centric and based on farm ancillary industries. Mahatma Gandhi had described this as village-centric cottage industry. Therefore, we need to rethink on the concept of development anew. In today's development the villages are getting destroyed by the very leaders of the country. Efforts are underway to destroy the resources of the villages. The foreign fertilizer and seed companies are destroying our land and other resources. Wanton mining is also contributing to this damage. Many a scientists are warning against the chemical fertilizers and advocating for bio-farming but we are not listening to them. Forests, water and bio-diversity are under threat. Though there is a law banning cow slaughter, it is not implemented. We are killing the villages in the name of development and inviting the foreign goods in our houses. This is well-planned conspiracy to eliminate the rich cultural traditions of Bharat's rural life by using a very





attractive term of development. The folk culture has been destroyed due to modernisation.

The mentality of village folks is also responsible for this?

Even if that is true, who polluted their mentality? The urban people ran madly after the mundane happiness. They took the television to the villages to which they also got attracted as per the human nature.

What is your experience during the yatra?

I experienced that the people of villages even in this tornado of development have secured and safeguarded the village culture and tradition. We all must understand this. There is one Shyam Sundar Paliwal of Piplantari village in Rajsamand district of Rajasthan, who is just a middle school dropout but has accomplished amazing development works in his village. Due to very well arrangement of water storage people of the village can take bath daily which they could not for months together earlier. Paliwal taught them how not to waste even a drop of water. There is a school in which teachers teach in a selfless

manner considering it as their sacred duty. All the government officials work in cooperation with Paliwal who by using government funds and schemes developed his village.

How did he achieve this?

His village is a hilly village. He constructed small check dams to stop and store rain water along the slopes and in between two hills. As a result of this the water levels of wells and tanks was raised considerably. All this was done with the active cooperation of villagers and government officials.

What have you thought to convey this to our leaders and policy makers?

I write letter to each Chief Minister and Governor of the state when I complete the yatra. I mention in details my observations and experiences.

How many Chief Ministers have responded to these letters so far?

Up till now only Maharashtra Chief Minister has responded stating that he had received the letter and that is being forwarded to the department concerned for appropriate action.

What is the parameter of village

development—providing urban facilities to them or some other?

First and foremost is to preserve all the values of village life cherished since the hoary past. There is no harm in providing some modern amenities. But a perfect balance must be struck in doing so. For example, electricity was not very much necessary earlier, but now it is. However, that does not mean that the village folks are made to rush to the cities for every small repair of electric apparatus. We need to mix the old and the new suitable to our requirements of development. When America witnessed economic depression, some American economists tried to find out its solution in Bharat's old barter economy system. This system is still in vogue in Sankwa village in Gujarat (some 80 km from Ahmedabad) where one Dheerendra Soni is looking after this. He and his wife were in the US. Later they taught in the Engineering College in Ahmedabad but after some years left the job and started living in this village. They do not purchase



There is no harm in providing modern amenities in villages. But a perfect balance must be struck in doing so. For example, electricity was not very much necessary earlier, but now it is. However, that does not mean that the village folks are made to rush to the cities for every small repair of electric apparatus.

anything except salt from the shops. Their two sons have not gone to any school but have up to date knowledge of everything. When I visited that village some five years ago I found that the village produced 375 types of food grains!



How can the barter system be effective in an era of Global Village?

Did we not think of global village in our system earlier? Our concept of ‘Vasudhaiva Kutumbakam’ is nothing but this very idea of global village. This all has come from the villages only. When the people of America and other European nations were living uncivilised life at that time we conceived this idea of global village. This is to be experienced from the within and not a thing of

exhibition. The present thinking of global village is breaking the villages, while we are trying to join them. Sri Sri Ravi Shankar, Baba Ramdev, Gayatri Parivar, ISCKON, Chinmay Mission, Ramakrishna Mission, Satya Sai Baba, Mata Amrithanandamayee Devi, Morari Bapu, Swaminarayan all are doing the same work.

But all these saints and their institutions are under attack at present?

Our rural life was based on agriculture and spirituality. There have been such attacks even in the olden days but they did not succeed. Same will happen to these attacks now also. Those attacking the saints and their institutions will never succeed.

Whether anyone is recording the entire experiences of this yatra?

As of now no. Efforts were made in some states but there is a need to do it at the national level. People enquire about it but no one comes forward for shouldering the responsibility. As during the Ramayana period, Valmiki came to record the events, or Ved Vyasa came to record Mahabharata for the posterity, so I believe some Valmiki or Vyasa might come to record the events of this yatra. I do not know for now. □



Let the *karyakartas* be source of energy for their villages



The fundamental concept of development as envisaged by Bharat from Ram to Kalam revolves around the slogan 'Gaon Bachao, Bharat Bachao' and 'Bharat Bachao, Duniya Bachao'. (Save village to save Bharat and save Bharat to save the world). We need not make Bharat 'India' but develop it as 'Bharat' only. Similarly, if villages are to be saved that does not mean that they should be converted into towns and cities. Let us not urbanise them.

Bharat is a village based agrarian country. When we talk about development we need to look at Bharat from this angle. This is necessary even when we formulate development schemes. We are told that even in Tretayuga Rama went to villages leaving the throne with an avowed aim to rid the village life of the demonic powers and prowess. In fact, he accepted to be in the forest with an objective to save Bharat with the help of village folks and their organised strength. The Vanaras who dwelt in the forest then cooperated him in fulfillment of his mission. This incident reminds us that if we stand up to save villages they in turn will stand with us shoulder to shoulder to save Bharat.

In Dwaparyug Shri Krishna eliminated the demons and their leader Kansa who terrorised the villages. When Shri Krishna stood up to save the villages, he received cooperation not only from his Nandgaon folks but also people from all the villages rallied behind him. In Kaliyuga Chhatrapati Shivaji was supported by the Vanvasis in his mission to free Bharat by reinstating the 'Hindavi

Swarajya'. They even sacrificed their lives in this mission. Same is the case with Maharana Pratap who received support from the Bhills and other village folks. The 'Panch Pyare' of Guru Govind Singh came from five villages. Even today also most of our security forces are from the rural areas. All these tell us that since Tretayuga to modern times it is the village folks who have been saving this land called Bharat even by sacrificing their lives. These are the people who produce foodgrains and feed Bharat.

But the present policymakers of India are neglecting those who protect our borders and produce food grains in their fields. And this all is being done in the name of development. This is very unfortunate. Therefore, we need to review our own history starting from Tretayuga to the present times. If we ensure protection of village folks they will stand up to protect Bharat offering all at their disposal. Gandhiji had also said to bring back Ram Rajya and Gram Rajya to inspire people for the freedom struggle. Dr APJ Abdul Kalam, in his 87 years of age, visits the schools to interact with the students to inspire them to work

for making Bharat a super power by 2020. If we have to translate this dream into reality, we need to strengthen our villages.

Therefore, the fundamental concept of development as envisaged by Bharat from Ram to Kalam revolves around the slogan 'Gaon Bachao, Bharat Bachao' and 'Bharat Bachao, Duniya Bachao'. (Save village to save Bharat and save Bharat to save the world). We need not make Bharat 'India' but develop it as 'Bharat' only. Similarly, if villages are to be saved that does not mean that they should be converted into towns and cities. Let us not urbanise them. Thus, it is our fervent appeal to all the policymakers and implementing authorities to save the villages and draft policies to make them more strong and prosperous. This will put an effective check on migration towards cities.

I experienced during the Bharat Parikrama yatra that there are large houses in villages but there are no one to live in them. There are either the old or toddlers stay. This is the prominent danger for the future of Bharat.

We will have to redraft our



education policy keeping in view the conspiracy of the foreign powers. That policy should be centered around the reintroduction of syllabus that will instill love and pride for the rural life, culture and values. Education policy has a major role to play in development. The present education policy inspires students to move from one city to another and to foreign cities and this is called development. This pushes an individual to a lifestyle of easy satisfaction. Besides, this lifestyle makes a man a slave of machine.

We need to understand what is going on in the world in the name of development. The thinkers should formulate schemes to save villages and make them self-reliant as necessary requirement of the time. We should ask the village folks what they want to make the village self-sufficient. They need water for farming but we instead of providing them water flood them with alcoholic drinks. It seems that all the governments are busy in this trade. More money is spent on supplying narcotics, drugs and alcohol in villages. As a result the village folks are suffering from various ailments and financial difficulties. Therefore, the foremost task is to change the education policy and make it village-oriented.

To create love and affection for the village means to instill the same feeling for land, water, jungle, biodiversity, cow, industry, medicines, culture, tradition etc. of the villages. Today our school syllabus lacks any

information on these. Contrary to it the students are made careerist, running after money and more amenities by the present syllabus. Therefore, the earnest appeal to all those who frame the policies is to make suitable changes in the syllabus. Then only we will be thinking for the welfare of villages in true sense. This will at least make the next generation to stay in the villages and save Bharat for the future.

I visited hundreds of schools during Bharat Parikrama Yatra, interacted with thousands of students, and asked one question to all of them: "Will you like to stay back in village after completing education or go to the city? Whether you will love the food over money, like to live with the animals or machines, do and serve someone or live independently in village? The reply I received for all these questions was negative save for some students. Almost all wanted to go to the cities and earn money instead of staying in the village and live independent life. This shows that if we give the right direction to the students they will develop right attitude and outlook and choose the right way. When we decide the proper direction of our future the future of Bharat will also be properly decided.

I observed during the yatra that wherever some individuals or voluntary organisations or spiritual institutions have made sincere efforts to establish centres to uplift villages and strengthen them the village people have also contributed to those efforts. It would be in the fitness of things if efforts are made to establish a fruitful contact with all such efforts to facilitate exchange of ideas and experiments for better development of the villages. If all start thinking in this direction the day will not be far away to launch a concerted effort to uplift our villages in the right

direction and in right perspective.

In Village development the role of village folks is of foremost importance. Government should help them. But people should not run after the government, the government should approach people and ask for their requirements. But today this is not seen. On the other hand the village people are made to run after the government or leaders thus reducing them to a begging society. All of them beg for a road, for school, for cheap food grains, and so on. We have made them so impotent and this is the major threat for the future of Bharat.

It is necessary to make the village people feel that the entire village is their family; all the people of the village are their brothers and sisters. They should share each others moments of happiness and sorrow. This will inculcate the feeling of one village one family. Where there are villages with these qualities, the government must strengthen them and encourage them. This is better for the future of villages and country as well.

The thinking of *karyakartas* engaged in village development should be centered round the village. 'We are village workers and we are committed to do work for the villages' should be their motto. Such *karyakartas* should be like a power centre for the village. They should give credit to their villages for all the good things happening. They should remain like a stone in the edifice to erect the best ever temple of all round village development.

-Sitaram Kedilaya

(Based on discussion with Pramod Saini at Sadhana Ashram, Dehradun during Bharat Parikrama Yatra)



Suhasrao Hiremath

*Akhil Bharatiya Sewa Pramukh
Rashtriya Swayamsevak Sangh*

Bharat is a country of villages and in the entire world this is her identity. This is the oldest country where the culture also developed from the villages. Many historians and social scientists underlined the life of villages while describing the social life of Bharat. The village folks have presented a unique example of mutual cooperation, fraternity and helping nature in making Bharat self-reliant, happy and prosperous country since times innumerable.

The kings have come and gone, governments so also, but the society here was never dependent on kings, or governments or administration. These organised, cultured people of the villages supported those leaders who rose to fight with the invading forces and contributed in making this country independently and sovereign. Saints, great personalities, valiant knights, and supreme artists were born in these villages. During the British rule efforts were made to make such villages dependent on government. But after Independence our own government too followed the legacy of the British rulers. Added to this was the wrong perception of development, which wrecked havoc on the rural life and culture. Leaving our village centric development pattern we have adopted the city-centric pattern resulting in migration from villages, excessive

Rural development is not just an imagination, but a reality

During the British rule efforts were made to make villages dependent on government. But after Independence our own governments too followed the legacy of the British rulers. Added to this was the wrong perception of development which wrecked havoc on our rural life and culture.

use of chemical fertilizers spoiling the land fertility, and many such problems facing the village life today. Therefore, to redeem the villages once again it has become imperative to revive that proven age-old, time tested system and pattern of development that made our villages self-reliant and self-contained.

It is heartening to learn that RSS swayamsevaks are doing some work in this direction. Besides them many saints, religious-social institutions and

awakened youth are also engaged in this revival. In almost all the provinces of our country such efforts are being done to revive the village life and save it from the pollution that has set the rot in the urban life. It may be recalled that in 1995 a programme was held at Mangalore in Karnataka where the then RSS Sarsanghachalak Prof Rajendra Singh felicitated 23 Sarpanchs, who with the help of swayamsevaks made efforts to make their villages as ideal one. They concentrated on six points:



Leaving out village centric development pattern we have adopted the city-centric pattern resulting in migration from villages, excessive use of chemical fertilizers spoiling the land fertility, and many such problems facing the village life today. Therefore, to redeem the villages once again it has become imperative to revive that proven age-old, time tested system and pattern of development that made our villages self-reliant, and self-contained.

Hunger-free village: Our village shall be hunger-free, that is no one will be hungry. Eight years ago a union minister had said in the Lok Sabha that 25 crore people go to bed daily without eating anything. They do not get minimum two square meals a day. This resolve is more important against this background.

Disease-free village: Our village shall be disease-free. We shall keep our village clean, tidy and make efforts to teach people importance of cleanliness and health.

Addiction-free village: Our village shall be addiction-free. No one will ever indulge in consumption of tobacco, alcoholic drinks and other such narcotic elements.

Dispute-free village: Our village shall be dispute-free. The elders will resolve the disputes. No complaint will ever be lodged at the police station from our village. Similarly, to court no case will be filed. Not only this the election of the Sarpanch will be held

by consensus ending the possibility of election and groupism.

Educated village: Our village will be educated one. No girl or boy of school going age will be deprived of schooling. The elders will go to adult education classes. No one will leave the school before completing the syllabus. Along with education, good moral values will also be inculcated.

Homogenous village: Our village will be one homogenous unit. There will be no discrimination based on castes, status and position. We are all sons and daughters of Mother Bharat and therefore related to each other.

Those 23 Sarpanchs who successfully implemented these six aspects of rural life in their villages were felicitated in that programme. Similar efforts are now being made in countless other villages in our country. They are no longer fairy tales or figment of imagination but the reality. These examples will make every Bharatiya citizen most happy. Along with the experienced and senior people the youth are also contributing their might in these projects. The readers will get a glimpse of such activities based on rejuvenation of bio-farming, energy, water, environment, seven resources, and cow-based economy in this magazine. This will inspire those interested in working for rural uplift.

Swami Vivekananda had said that Bharat's destiny is to guide the entire humanity to happiness, peace and purity in life. To fulfill this mission and vision of Swami Vivekananda we need to brace up ourselves. □

The sense of self-respect has to be instilled

Our approach to rural development should not aim at only materialistic development.



This type of approach on the part of government agencies and various social organisations has made even the deprived people *paravalambi* (dependant on others) by concentrating only at their materialistic development. They failed to involve them in their activities resulting in these people not realising the need to achieve self-reliance. Therefore, the feeling of self-respect that we can solve our problems ourselves and will not unfold our hands before others has to be infused into them. The work of rural development has one more dimension. All their hidden talents, qualities and habit of hard work will resurface only when they are motivated as per the traditional Hindu values of life.



— H.V. Seshadri
Former Sarkaryavah, RSS

The results of collective thinking



Sundarlakshman

*Organising Secretary
Rashtriya Sewa Bharati*

While going to Mumbai by train recently I came across a person returning from Tirupati (Andhra Pradesh) with his family after having *darshan* of Balaji. He lives in Mumbai but does not own a house. The reason is low income, as he works as a taxi driver. He resides in a rented house at Mulund. Apart from maintaining the family, he has to educate his two kids also. Due to limited income and growing expenses following price rise he was planning to shift to Dombivali so that he could save some money by paying low house rent. Once a year, he goes to his village in Tamil Nadu.

When I asked him why he came to Mumbai, he narrated a long story. He said till there was plenty of water in his village there was prosperity in the family. But since the water availability has come down the agriculture production declined substantially and for some time it is almost become difficult to maintain the joint family. Then he found no other option but to shift to a city in search of livelihood. And finally he shifted to Mumbai.

All of us know why the population of cities especially in Sewa Bastis (slums) is increasing, and number of people living in villages is decreasing. It is due to difficulties in getting

For some time, some people who originally belong to a village but have now settled in cities due to jobs or business, have started taking up some activities for the development of their respective villages.

employment in the villages. This is the aspect which cannot be ignored while thinking any activity for village development.

An effort worth emulating for village development

A swayamsevak, Ravindranath Kurup, lives in Perai village under Kanyakumari district of Tamil Nadu. He has developed his village during the last 20 years. He started extending helping hand to the villagers who work in brick kiln or coconut pluckers so that they can live a respectful life. He visited every house of the village to find out the children who were not going to school. He convinced their parents to send them to school. Those whose parents agreed were admitted to nearby government as well as private schools. Even though he later went to Kuwait for a job, he continuously helped the village children for higher studies.

A boy belonging to brick kiln worker's family got higher education with his help and he is now Deputy Superintendent of Police in Chennai. Shri Kurup has also arranged jobs in Kuwait for more than 14 persons of the village. Now all houses in his village have good roads.

After education, Shri Kurup focused on temple associated activities. He arranged daily pooja, monthly deep pooja, annual festival, etc. He also started a Sangh shakha by sending his two sons to Sangh Shiksha Varga and a daughter to Rashtra Sevika Samiti Varga. They later trained many

village youth for Sangh work. To assist the students in their studies, he started weekly tuition classes and also weekly Samskar Kendra. Though he belongs to the caste, which has very limited population, he persuaded the people of majority class to understand the game-plans of the Christian missionaries. He explained them the richness of Hindutva. Through temple committees he imparted training of Pujari and organised regular religious discourses. During the last 15 years, he persuaded more than 4000 people who were attending church prayer to visit temple.

He made the temple a centre of all activities like gym for youngsters, yoga for all age groups, counselling centre, legal guidance, financial advising centre, medical guidance and help centre. More than 26 temples have been renovated in the village by restoring daily pooja, weekly Samskar Kendra, monthly deep pooja and annual festival. He also conducts temple Pujari (residential) training, coaching classes for Maths, Science, spoken Samskrit and English. If the village people face any difficulty in their family they come and discuss with him as a counsellor. He suggests them viable solutions. While doing all developmental activities he overcame all types of opposition from Christian missionaries and also the local communist cadre.

Anna (foodgrain), *Shiksha* (education) and *Chikitsa* (health) are regarded as three basic needs of the

human beings. In my village every individual used to do the first one. Those who were educated imparted knowledge to others, while the Vaidyas looked after the health needs of the people. Now all these things have been commercialised due to western thinking. This mindset needs to be changed if we really want to survive for long.

Our Ideal Villages

When I was young, I went to my grandfather's house at Kalloor, 12 km away from Tirunelveli town during vacations. The village had a small canal, small tank, Ganeshji temple under a banyan tree and a Shiva Temple. At one km distance Tamraparni river flew. Surrounding area had paddy fields. The village had around 1500 people with about 300 houses. The village was self-reliant having *chekku* (oil grinding machines run by bulls), carpenters, masons, barbers, goldsmiths, black smiths, small provision stores, primary school, village Vaidya (village doctor), weavers, village priests, Gram Devata Mandir, Gram Raksha Devata Mandir, etc. Once in 6 months harvesting was done by the villagers. Different types of vegetables, nuts and agricultural products were there. Due to the presence of different types of trees there were variety of birds in the village.

Once a year there used to be *bhoomiyajna* in villages before the beginning of the rainy season. The objective of the yajna was to invoke the rains in the village. During that activity *gram bhoomi* was worshiped followed by *bhandara* (community meals) by people who live in the village without any caste, creed or religious differences. Due to the increase of political influence in the villages, people are divided into groups, hugely disturbing the normalcy. Need of the hour is that the villagers should select

village chief and other Panchayat representatives to the Panchayat unopposed.

Mera Gaon Mera Teerth

For some time, some people who originally belong to a village but have now settled in cities due to jobs or business, have started taking up some activities for the development of their respective villages. Sri Ramesh and his brothers belonging to Thiruvengatanathapuram in Tirunelveli district of Tamil Nadu are doing a good work by sponsoring activities in their village. They have started various activities through Sivaswamy Trust (formed after his father's name). The activities include annual temple

The reason of burgeoning population in cities is decreasing employment opportunities in villages. This should be the main focus of our planing for village development.

festival, weekly Samskar Kendra, daily Balwadi, educational help, etc.

Similarly Sri Venkatnarayana Reddiyar has also started some activities in Samoogarengapuram under Tirunelveli district. He also runs Balwadi, Samskar Kendra, Deep puja, Mandir Utsav, etc. He is thinking to start a primary health centre after his fathers' name in the village.

Shri Mahindra Singh Dadwal at Gatsankar village in Punjab has started a school and Goushala. There are so many people who live in towns or cities but have started many constructive activities in their respective villages. This experiment can change the picture of majority of our Indian village. Therefore, the experiment needs to be

strengthened and more people should be involved in it.

Here is an experience of a lady teacher in government school at Sambathrayan Pettai under Arakonam Taluk of Vellore district in Tamil Nadu. She changed the school atmosphere with love and affection and without getting disturbed by any type of mischief by the students. She says, "First day I entered my class. I saw one student always playing with his cellphone. I asked him to handover the phone. But he refused, He said: "I will not give; you can do whatever you want." His friend, also in the same class, was sleeping in the class room. Due to the support of external people and involvement in their activities, those students had become very indifferent, arrogant and disrespect. That was a small village in backward Vellore district in the year 2008. I took all care and attention to these students and made them pass class 12th.

There was another student who was always found sleeping. On enquiry I found he works at farms during the night hours. He was economically very backward and nobody was there to support his studies. I promised him assistance in studies. He put lot of efforts and passed 12th. I also found that the girls at the village got married off very early, at about 16 or 15. I made them realise the value of education and job. This made them socially aware of their rights and values. That village never sent a girl to collage before. After I started working all the girls started going to college. I have achieved 78 per cent result in the first year, from previous results of 32%. Now all my previous boy students are doing good jobs and 48 girls are going to colleges. Every year this school achieves a minimum of 98% result in 12th class."

This type of devotion and attachment to work is needed by all. □



Gurusharan Prasad

Deputy General Secretary
Rashtriya Sewa Bharati

It is disheartening today to see the change in the environment of villages that formed the backbone of Bharat's culture and traditions. This is not change, but disintegration. Migration, naxalism, conversion, cruelty of Khap Panchayats, allurements to convert villages into cities, corruption in government schemes, all have brought the villages on the brink of collapse. The resources are being plundered under a systematic conspiracy. The productivity of villages has come to a standstill, crops are being polluted and television is eating into the cultural values and ethos thus pushing the villages into a hopeless situation.

In such a situation the revival of villages cannot be achieved through the government schemes or machinery alone. The policymakers sitting in air conditioned rooms in cities formulate schemes for uplift of villages on paper only. They prove futile as no positive effect could be seen in course of time.

A mantra for constructing Strong Bharat

That is why it is not possible to control migration from villages, suicides by farmers, malnutrition, unemployment, addiction, superstitions, etc.

In this perspective a scheme for revival of villages is thought out under the name of "Saptarishi Gram Vikas Yojana". This is not a new thinking. It is there enshrined in our cultural ethos. This is an attempt to clean up our age old system once again. Gandhiji put forth the scheme of 'Gram Swaraj'. He intended to usher in the real *azadi* through this scheme. His concept of freedom was not confined to just political freedom. But he insisted on harmony in villages, self-reliance and public participation in democratic polity. Similarly, Saptarishi Gram Vikas Yojana is based on efforts of seven specially trained workers who are known as Sanskrit Shiksha Pramukhs, Swasthya Mitras. Swavlamban Pramukhs, Vriksh Mitras, Khel-kood Evam Kala Pramukhs, Sanskriti Raksha Pramukhs and Gram Jagaran Pramukhs.

Sanskrit Shiksha Pramukh:
Conducting daily Bal Sanskar Kendra

at village centre through the Sanskrit Shiksha Pramukh. He will teach the students between 4-12 year age group literacy, *sanskar* and good behaviour, to honour senior members of the family and surroundings. These children will become more cultured as they grow with the moral *sanskars*. This alone will eradicate the evils in the society and usher in an era of social equality and harmony, nationality, morality and humanitarian values in the society. Today we see many a bad practices like untouchability, alcoholism, arrogance, and indiscipline crept in our social life due to influence of the western culture and slave mentality of thousands of years. To eliminate their influence it is necessary to instill good moral values and *sanskars* among the children. Through them change will be visible among their parents too. And in this process the role of Sanskrit Shiksha Pramukh is of utmost importance.

Swasthya Mitra: (Health consultant) Allopathy can give temporary relief but it does not ensure mental, intellectual and spiritual health. It has been said in



“Saptarishi Gram Vikas Yojana” is not a new thinking. It is there enshrined in our cultural ethos since centuries. This is an attempt to refresh the age old system once again.



our scriptures that health is the base for *dharm*, *artha*, *kama* and *moksha*. (*Dharmarthkammokshanam arogyam moolam*) Many people are ignorant about health habits, eating habits and this leads to the multiple illness. Yogacharyas say the human body has disease resistance and curing power provided we know how to use it properly. Nature has given us number of herbal medicines to keep us healthy and fit. The Swasthya Mitra can play a role in spreading awareness regarding how to stay fit. He can tell the people about food and lifestyle. Health education is for prevention of diseases. Therefore, each village must have a Swasthya Mitra to teach the people health knowledge.

Swavlamban Pramukh: There is no alternative to farming in villages. People are suffering from various complicated diseases due to use of imported seeds, pesticides, and fertilizers. Therefore we need to encourage swadeshi farming practices and cottage industry for daily needs. More attention should be paid on organic-farming to save environment and land fertility. Kisan Mela, Gram Sabha, Chaupal like programmes should be organised from time to time to inform the farmers about the organic-farming, cow-based farming and swadeshi farming techniques. Initially the practice of organic-farming can be made limited to a group, which later spread among the people. The farmers can be awarded ‘Krishi Ratna’ awards for adapting to

this practice. Agricultural scientists can provide guidance to farmers on the occasions of Krishi Melas. We must ensure that the village money does not go into the pockets of the MNCs for their attractive packaging style.

Vriksh Mitra: Trees are friends of human beings. Therefore, we too have a responsibility and duty towards preservation of trees. We are well aware of innumerable good qualities of trees. Therefore, we need to develop ‘Vriksh-Mitra’ tradition along with environment protection. The trees make man economically self-reliant besides providing herbal medicines. Hence, each one of us should become a friend of trees. The ‘Vriksh Mitra karyakartas’ should become active in villages and spread awareness about trees, tree plantation and preservation. This one experiment can end our multiple problems.

Khel-kood, Kala & Manoranjan Pramukh: Sports, arts and entertainment have their place in social life. Games and sports keep the body fit and healthy, arts train our intellect and entertainment provides relief. In villages the play grounds, *akharas* used to be places of faith. Many a sportsmen of today have a village background and grooming. Today it is necessary to encourage rural sportsmanship and bring them into focus at the state, regional, national and international levels. Similarly in the field of arts and entertainment our villages should be front ranking. Entertainment can be centered round our festivals. Kite festival, boating, rowing, dances, *bhajan-kirtan*, attract all. Therefore, at the village level the Khel-kood Kala and Manoranjan Pramukh shall look after these aspects of village life.



Dharma & Sanskriti Raksha

Pramukh: Our age-old tradition and culture is still alive because of the villages. Now it is under threat from the demon of modernisation and we have to save it at any cost. In our Bharatiya culture much importance is attached to values like 'tyaga' (Sacrifice), 'tapasya' (Penance), 'daya' (compassion), 'daan' (donation), 'santosh' (satisfaction), and 'shanti' (peace). We believe in presence of 'Narayana' in every 'nara' (human being) and 'Shiva' in each 'Jiva' (life). But under the influence of foreign culture, allurements from alien religions, and so-called service, we are moving away from these values that cherished our lifestyle for ages. In fact, the biggest agitation today should be to safeguard our 'dharma and sanskriti' because that alone has the seeds of global peace, prosperity and fraternity. We need to prepare 'Sanskriti Rakshaks' in villages by removing the ills that have crept in our society due to slavery of past thousand years. At the same time we have welcomed those who had gone out of our cultural and dharmic ambit due to various reasons in the past. Dharma Sanskriti Raksha Pramukh has a major responsibility towards this end.

Gram Jagaran Pramukh: To guide all the activities and development process is the primary responsibility of the Gram Jagaran Pramukh in a village. For honest implementation of government schemes regular contacts with the Gram Sabha and block development office should be maintained. To keep an eye on the anti-social elements in the village, to create awareness about judicious use of resources, to keep vigil in the village, and to provide expert advice for resolving problems of the villagers are some of the key areas in which he is expected to act.

These are some of the key points of village development. At some places experiments based on this concept have been launched. Concerted efforts in this direction would make Bharat 'Vishwa Guru' (World Leader) once again. □



The modern concept of development is individual centric. This has naturally attracted the man to urban life resulting in expansion of cities. On the other hand we are undermining the eternal truth that the requirements of city-dwellers are fulfilled by the villages. The need is to make the villagers understand this reality. We have eight assets including land, water, forests, bio-diversity, cows, people, cottage industry and various village traditions. We need to inform their importance to people and inspire them to work towards their protection and growth.

Land assets: We revere the land, worshipping her as 'Vishnupatni' (Consort of Lord Vishnu) every day before we put our foot down. The village land gives us food grains and money but we continue to exploit her to the hilt in different ways. For example, excessive use of chemical fertilizers, mining, encroachment by highly polluting industries, deforestation, etc. These practices have rendered the fertile land into a barren, infertile dead asset. This is also responsible for natural calamities like earthquake, floods, droughts, tsunamis and so on. It is therefore, must to go in for protection and conservation of land resources.

Water assets: We all know that water is life. It is necessary for our daily use. But we are witnessing the destruction of this asset each moment. Misuse of water resources and reduction in water retaining capacity of land are the main reasons of this defect. Wanton destruction of trees and forests is also one of the reasons for this depletion. This asset can be protected and conserved through water retaining, regulation and large scale forestation.

Forest assets: It is necessary that each village should have sufficient forest cover because forests keep the balance of nature. The land will retain its fertility due to forests and the water resources will also be protected. The forest wealth fulfills all our primary requirements. We have to go in for mass scale forestation. We need to plant fruit bearing trees in our courtyard, medicinal trees and herbs in villages and commercial trees for the benefit of

Eight Assets as Basis of Prosperous Life

entire universe.

Bio-diversity: The God has made bio-diversity for maintaining the balance of nature. Snakes, frogs and earthworms help keep the fertility of soil. But indiscriminate use of chemical fertilizers has brought these useful and friendly insects, pests and birds on the verge of extinction. To protect this bio-diversity we need to go back to our old rural lifestyle that considered all life as expression of the divine Supreme Being.

Cows: Cow is not just another animal. She is the basis of our culture. Cow milk is considered most useful and the cow dung, cow urine is useful in curing many a chronic diseases. Cows make our land fertile and contribute in keeping the environment unpolluted. Cow is the best ever blessing for human beings. We therefore must take effective steps to protect and preserve the Bharatiya cow and her progeny.

People: Today there is massive migration from villages to towns and cities. Families are breaking resulting in direct effect on agriculture and agro-based industries. With their growing sizes, the cities are becoming unmanageable. Human emotions are disappearing and relations are breaking. To save this we will have to go back to villages once again. We will have to make arrangements to fulfill all the requirements of villages locally. We need to honour those who are staying in villages and working for welfare of villages as their life mission. Then only the migration could be stopped.

Village industry: To facilitate the fulfillment of requirement of villagers and to check the outflow of money we need to encourage cottage industry on large scale. These industries will eventually support the agriculture and cow rearing and the raw material for them should be available in the vicinity of the village. Arrangements should be there for the sale of excess products. This will make the villages

We have eight assets including land, water, forests, biodiversity, cows, people, cottage industry, and various village traditions.

We need to inform their importance to the people and inspire them to work towards their protection and growth.

self-sufficient and proud.

Village Traditions: Traditions are bedrock of rural life. They keep the village together. The village doctor takes care of all the villagers. Our kitchen is a mini-dispensary. Our festivals, religious functions etc. are so planned to keep us healthy and fit. The *sanskars* from these festivals made us great. We need to study these traditions once again in depth and reintroduce them in the context of changing social scenario.

These eight assets can make our rural life cultured and progressive to fulfill all the aspirations of the nation.

- Gurusharan Prasad





Cow can make Bharat disease and debt-free

Time has come to ensure that Bharat remains Bharat and is not converted into 'India'. For this, we will have to work for uplift of the villages. We will have to make the villagers understand the reality of deceptive life of cities and that their each and every requirement could be fulfilled in the villages itself.

The villages gradually became weaker and weaker due to wrong policies we adopted since past 68 years. The village culture slowly died down and the country was deprived of the inherent strength that directed towards self-reliance. Now the time has come to ensure that Bharat remains Bharat is and not converted into 'India'. For this we will have to work for the villages and their people. We will have to make them understand the reality of deceptive life of cities and that their each and every requirement could be fulfilled in villages itself.

We have stressed on eight points of village



Dead Bull Can Fetch Rs 24 Lakh!

Normally dead bullock is considered useless. But actually a dead ox can fetch you Rs 24 lakh! You need not hand over the dead bull for skinning, Instead, bury it in a 5' x 4' x 4' pit. Before burying it, pour cow dung in the pit upto four inches, and then 20 kg salt. Place the body over it and put another 30 kg salt and one foot layer of cow dung. Close the pit with earth and ensure that there is no water leakage. The body must be dissolved in salt alone. After an year you will find only the horns and hoofs intact. Use the fertilizer in one acre land, which is barren for 5-6 years. That entire land will become fertile and will remain so for ten years.

Use the horns and hoofs in this way. Fill the horns with the dung of milch cow and put them in the soil leaving the pointed side two inch above the ground. Take them out after six months on Chaitra Poonnima. Take out the fertilizer in a pot. You will get around 300 grams from big horns and 100 grams from smaller horns. Mix well 30 gram in 13 liter water for an hour and spray it on the crops when they sprout. You will get amazing results. Later fill the horns with the power of 'chakmad' stone, bury it and then take it out during the Navaratra before Dusserah. Take out this fertilizer in glass bowl and mix one gram in 13 liter water and spray it over the crop in one acre. We conducted this experiment at a field in Ahmedabad and the results were surprising. That one gram fertilizer costs Rs 1000/- in the USA. One can obtain 2400 gram fertilizers from two horns during the year and the cost would be 24 lakh. Thus even a dead bull fetches 24 lakh rupees!

Shankar Lal

Akhil Bharatiya Gau sewa
Pramukh, RSS



development—cleanliness, health, education, harmony, prosperity, security and self-reliance. And the most important point is that the cow is the basis of all these aspects.

Disease and debt-free Bharat

Cow is a living doctor that can rid the entire country from diseases and loans. Today a farmer has to purchase many a things from the market. He can save money if he makes seeds, fertilizers, medicine and labour for himself. This will make the country pollution-free. A small lamp with one gram cow ghee can create 100kg oxygen. Earlier this was the regular practice in each house hold that kept our surroundings clean. Now science too has proved that cow dung has capacity to check radiation. Enough quantity of milk, curds, and ghee obtained from cows can save the villages from malnutrition. Therefore, each household must have a *desi* cow.





No food scarcity

Cow can make Bharat surplus food producing country to feed the entire world. Today Russia has 1700 million hectare land but out of this only 126 million hectare is fit for agriculture. Rest is either barren or hilly. China has 960 million hectare out of which 124 million hectare is agricultural land. The USA has 936 million hectare land out of which 177 million hectare is farmland. Brazil has 851 million hectare but they have only 53 million hectare arable. Bharat has comparatively less i.e. 328.7 million hectare land out of which 190 million hectare is productive. If we make irrigation available for this land by joining rivers and fertilizers through cow we can produce enough food grains sufficient for entire population of the world! I asked the farmers as to how much they produce in one hectare. They said from two crops they produce 60 quintals. This multiplied by 19 crore we get 1140 crore quintals. The world population is 700 crore. We can save 440 crore quintals of food grains even after feeding these 700 crore people! With this excess production we can purchase other items as per our requirements. There are nearly 200 crore non-vegetarian people in the world. This

proves that Bharat is capable of feeding the entire world population.

Energy

Cow has the capacity to provide energy for the country. Cow is the biggest source of energy. We made the bullock driven tractor with which a farmer can plough five acre field in a day. The cost of this tractor is Rs 12000/- Similarly, we are generating power from bullocks. This can be done by camels, donkeys, mules etc. We have also devised a technique of power generation from bio gas units in Bhilwara Goshala where we are conducting experiments in this direction since last two years. There generator is run on bio-gas. Prakash & Co in Agra is making such generators that can generate power from 1 kilowatt to 65 kilowatt. Separating methane from bio gas and using it for running auto vehicles has also been done successfully.

Employment

Cow can provide employment by way of *panchgavya* and many products. We import medicines worth Rs. 6.5

Some indigenous breeds of cow in different states

Gujarat	Gir, Tharparkar, Kankrej and some local breeds
Rajasthan	Tharparkar, Kankarej, Nagauri, Rathi and some local breeds
Haryana	Haryanavi, Mewati
Punjab	Sahiwal
Himachal Pradesh	Pahari
Uttarakhand	Pahari
Uttar Pradesh	Gangatire, Khiri and some local breeds
Bihar	Bachaur
Bengal	Siri
Assam	some local breeds
Odisha	Ghumusari, Bijarpuri, Motu, Kharir
Andhra Pradesh	Ongole, Punganur
Tamil Nadu	Kangayam, Bargoor, Amlacheri, Perambalurmoti, Jalikatu, Tonadainadu, Tenpadi
Kerala	Baichur, Kasargod
Karnataka	Hallikar, Krishnaveli, Amritmahal, Mallandgeera, Bhavari, Almari
Maharashtra	Khilari, Devani, Govolav, Dangi, Lal, Kandhari
Madhya Bharat	Malavi, Nimari, Kankatha, Govolav

lakh crore. Another Rs 4 lakh we are spending on chemical fertilizers and pesticides, and many crore on LPG. We can save all this money through cows. By encouraging Ayurveda, and homeopathy we can reduce expenses on allopathic medicines. In 2013, the Central Government budget was Rs. 17 lakh crore which included Rs. 5,35,000 crore interest payment leaving only Rs. 11.5 lakh crore for spending. If we don't import foreign goods for one year the dollar will come down to 30 rupees and in three years it will be down to just Rs 10/-! This will collapse their economy and our economy will become strong. Similarly, we have to provide employment to all in coming years.

We have energy sources like wind, sun and cows. By making judicious

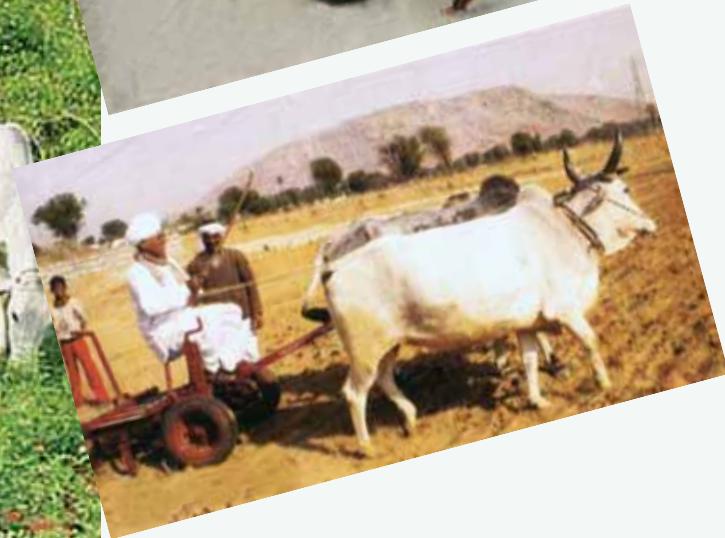
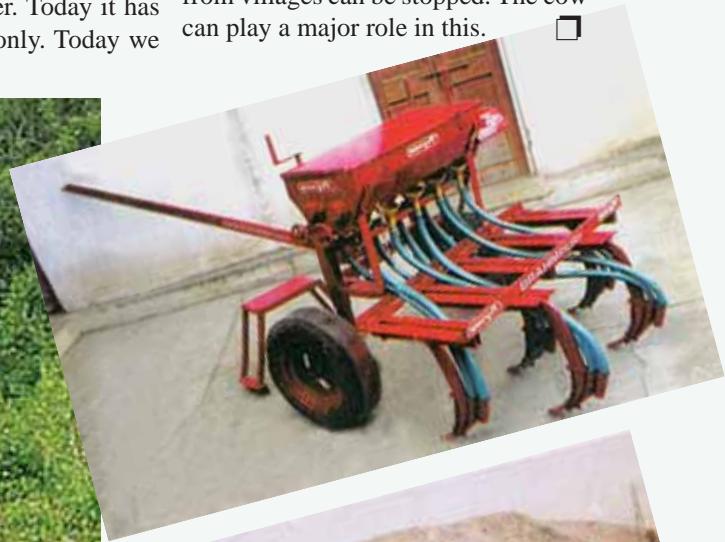
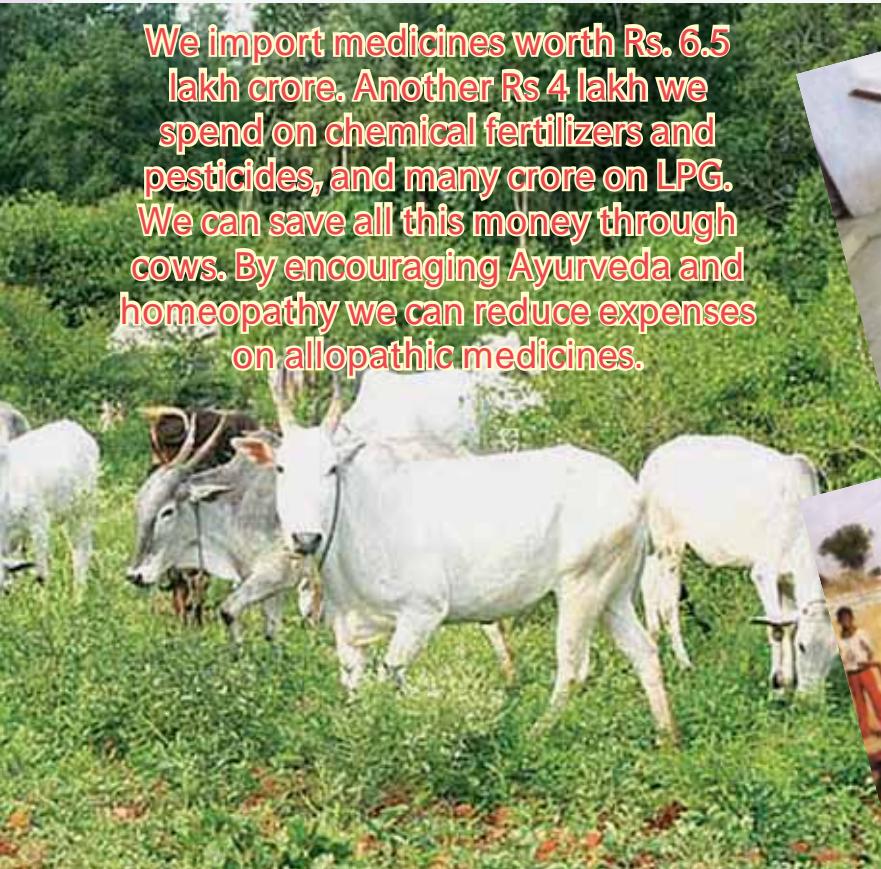
Cow is the biggest source of energy. We made the bullock driven tractor with which a farmer can plough five acre field in a day. The cost of this tractor is Rs 12000. Similarly, we are generating power from bullocks. This can also be done by camels, donkeys, mules, etc.

use of them we can export energy to other countries. We can also export talent to other countries and make them prosperous and peaceful. Thus Bharat will also become prosperous and peaceful country.

Cutting trees is proving dangerous for the environment. In 1947, we had 33 per cent forest cover. Today it has reduced to 7 per cent only. Today we

have to plant as many trees as we can to make the hills and slopes green. People should be encouraged for this. Similarly, we will have to start water conservation projects. This will make Bharat water surplus country. We have to make available all those facilities and opportunities so that the migration from villages can be stopped. The cow can play a major role in this. □

We import medicines worth Rs. 6.5 lakh crore. Another Rs 4 lakh we spend on chemical fertilizers and pesticides, and many crore on LPG. We can save all this money through cows. By encouraging Ayurveda and homeopathy we can reduce expenses on allopathic medicines.



On the path of all-round development

Jhiri

–Uday Singh Chauhan

In good olden days Adi Shankaracharya was traversing this land to quench his quest of knowledge. He came to Maheshwar on the banks of the Narmada River and enquired about the residence of scholar Mandan Mishra with a village woman. She replied in Sanskrit that the house where parrot and mynah are speaking to each other on “Brahma Satyam Jagan Mitthya” (The Supreme Reality is Truth, and the World is illusion) belonged to the great scholar. Similarly, if today someone asks for

Jhiri Village in Madhya Pradesh’s Rajgarh district we will have to tell them that the village where the cowherds, house wives and children converse in Sanskrit is Jhiri village. This may sound imaginary. But this is 100 per cent true. This village has achieved this great height because of the efforts of the villagers. This village is totally free from addiction and is healthy and clean.

This transformation is not just the result of overnight efforts. Since the last 10-15 years the villagers are relentlessly working towards this goal and today they have succeeded. There is an effective RSS shakha in the village with 28 swayamsevaks trained in RSS camps. The village has given some Pracharaks also.

The village has 150 families with a total population of 1000 and they belong to nine different castes. The main economic activity is farming and animal husbandry. The RSS shakha was started in 1978 and in 1990 the works vowed to make their village an ideal village in its entirety. In 1992 the villagers formed Vidyagram Vikas Samiti to achieve this target. This panel included members of all the castes. The committee concentrated on following points to achieve their goals:

Education and Sanskars: To spread 100 per cent literacy and instill moral *sanskars*.

Health and Cleanliness: To make

entire village clean and tidy to keep away diseases and to encourage herbal medicine for treatment of common ailments.

Social Harmony: The entire village is one family with no discrimination on any count.

Security: Free from addiction, outdated rituals and customs, and dispute-free village.

Self-Reliance: To encourage rural and cottage industry, swadeshi system to utilise money generated in village for the village schemes, to stop migration of local talent, to make judicious use of water, and affinity towards village. For this, organic-farming, water

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conservation and protection, cow protection and rearing, and alternative energy sources are developed and encouraged. The Vidyagram Vikas Samiti meets every month to review the progress and plan the future course of action. Gram Sabha meeting is held once in a year.

The mission began with resolving the problem of drinking water supply. During some years in the past the water level in Malwa region has gone down considerably following scarce rainfall. This posed a threat to supply water for animals and even for the households. The government machinery did not solve this problem except for assurances. But the villagers took upon them this responsibility and their efforts bore fruits. Motor pumps were installed in the tube wells and this solved the problem.

The villagers then constructed drains for the waste water with public participation and this water was stored in a pit outside the village. This water was given to farmers for irrigating

- Jhiri has become a pilgrimage centre for lovers of Sanskrit. Tourists from Maharashtra, Andhra Pradesh, Karnataka, UP, Rajasthan come to visit this unique village
- All media channels, Doordarshan and Radio channels projected Jhiri and its achievements. 'Vadatu Sanskritam' programme was broadcast from Akashvani Bhopal
- The then RSS Sarsanghachalak KS Sudarshan visited Jhiri on February 2, 2009
- Three hundred members of Mumbai-based 'Anam Prem' organisation performed *havan* in Jhiri for the welfare of villagers. They came especially for this purpose from Mumbai
- Drawing inspiration from Jhiri the neighbouring villages too have started organising Sanskrit speaking classes and the youth of the village provide them training.

the fields. This fetched revenue for the Samiti and that fund was used for making gravel roads and a cultural hall. Now a Gayatri Temple is under construction.

Towards making Sanskrit Gram

With a view to inculcating moral values amongst the children and villagers regular programmes of Ramayana, Bhajan Mandali, Gayatri *havan* are being conducted in the village. Community meals are also organised. This led the village to become free from addiction, disputes and achieve social harmony.

This doubled the self-confidence of villagers. In 2002 they vowed to make their village a Sanskrit Village ,where everyone will speak in Sanskrit only. Activists of Sanskrit Bharati were approached and under their guidance in 2003 they deputed two of their workers, Vimla and Bala Prasad Tiwari to teach Sanskrit to village folks. With daily classes by 2004 Jhiri achieved this seemingly difficult objective.

By now Vimla was accepted as daughter of the village and they tied her in a marriage with Bala Prasad after consultation with his parents who hail from Katni. Today both are living

in Jhiri and continuing their mission from a house constructed for them by the villagers.

'Jalabhishek' of Jhiri

In 2005 the villagers decided to take up the task of raising the water level. A check dam was constructed with some funds for which the entire village participated on the Rakshabandhan Day. It was decided that on that day the villagers would do only the village works and no personal works or activity. Nearly 700 men and women collectively constructed the earthen dam on a day. After this another four check dams were made on small rivulets thus the water was stored in the village. With the siphoning system every well and tube well in the village was recharged. The Collector of Rajgarh came to see this for himself and was surprised to see the results. This has raised the water level not only in Jhiri but surrounding 3-4 villages also. The irrigated area of Jhiri has increased resulting in more yields and thus resulting more wealth.

Self-Reliance

With the efforts of the Samiti, all the requirements of the village are getting fulfilled locally. This has given employment to the village youth. There are four shops of motor rewinding and repair of electronic appliances, embroidery machines are there in houses for the girls, 15 sewing machines also provide jobs to women. Relatives from nearby villages come to learn these arts during vacations. No one is now unemployed. Each household has a cow and bio-gas unit. In this way as a result of the concerted efforts of swayamsevaks, villagers, and Sanskrit Bharati and Sewa Baharti activists Jhiri village has been completely transformed into an ideal village. □

Pipariya village in Narsingpur

Encouraging mass marriages

Pipariya is located at 12 km from district headquarters and 3.5 km from Kareli tehsil. Total population is 2400 comprised of people belonging to 25 castes. There is Saraswati Shishu mandir since 1993 and 200 students are studying in this school up to 8th Standard. The play ground of the school was made up-to-date under MNREGA scheme. Facilities for Kho-Kho, Vollyball, Kabbaddi, football, and other sports have been provided in this village. A tubewell is also set up in the school with public participation.

There is a library in the temple premises where the elder people spend time in reading religious books. For the youths, books for competitive examinations are made available. They avail this facility in the night hours daily from 8 to 11 pm. With the help of this library six youths were selected in government services in last couple of years.

There is one *vyayamshala* located at Panchayat Bhavan in Vivekananda Square. 2300 trees were planted. Every year yoga Shivar is held with guidance from Sri Hariom Sharma and Sri Rajendra Pawar. Besides, herbal medicine treatment camp is another important activity. Soak pits are made near all the hand pumps.

Mass marriages of marriageable girls and community lunch are organised every year. During the past five years 192 marriages have been solemnised.

Thirty persons from the village are working in government departments, while 100 families are engaged in developing agriculture. In 40 houses bio gas apparatus have been installed. Each house has separate toilets. Under the CM's Housing scheme 140 houses were constructed during last two years and 61 more are in the pipeline. Pucca roads along with drains have been made. Two large ponds are there which are maintained regularly. There is one ration shop run by a cooperative committee besides a PHC and anganwadi. There are nine big temples in the village.

Because of the active shakha there is a strong group of 100 youths. Earlier, the people used to live under threat from nearby Muslim village of 4000 population. Now, the situation has changed. Bhoomipujan was performed for Dr Shivprasad Gosamvardhan Sansthan's Goshala with the participation of swayamsevaks from 5-6 villages. □



Ghunsi village of Shajapur district

Unity in thinking and action

The Sangh shakha in the village is about 75 year old. The biggest output of the shakha is that the village speaks in one voice. They think together and act together. This unity has achieved various milestones in the village.

Ghunsi village of Shajapur district in Madhya Pradesh is a Prabhat Gram. The village population is about 2400. Prominently, there are 13 castes. The Sangh shakha began in 1941 and continues even today effectively. The biggest outcome of the shakha is the unity in the village. The entire village not only thinks together but also acts together.

The Samagra Gram Vikas Samiti was established some time back. Regular meeting of the Samiti is conducted. A Prant level training camp of the Gram Vikas was held in this village under the guidance of the late Shri Surendra Singh Chauhan in the year 2009. Some of the activities conducted by the Samiti are as follows:

Education: The school building built in the year 1960 is still in the use. A Saraswati Shishu Mandir was also started in 1991. It is now up to 10th standard. The building of the school was built with the active cooperation of the villagers. It is because of the quality education imparted to the students that many youth studied here are holding higher posts in different departments.

Health: Health camps are organised by the Gram Vikas Samiti time to time. The blood donor list of the village has 105 names, who are ready to donate blood round the clock. Cataract operations are conducted in the eye check up camps and general

ailments are also cured. People pay special attention to cleanliness in every house.

Agriculture: The prime profession is agriculture. Cash crops are also taken on large scale. The food grain production has increased. The main reason behind it is that about 90 per cent farm land is irrigated. This can be attributed to good water harvesting systems that the villagers have evolved as a movement. There are two stop dams and one check dam, which have been built through *shramdan*. A check dam on the river was built with the help of the government. Now it is maintained by the villagers. Another source of income for the villagers is dairy. Milk worth Rs 1.5 lakh is supplied to the dairy every month. Work on organic manure has also begun. Wormy compost is also being produced on large scale. Bio pesticides are also produced.

Self-reliance: Farmers produce and preserve seeds themselves. Hybrid seeds are avoided. The production of organic manure and bio compost is adequate.

Social and religious activities: Social and religious festivals are observed with fanfare and collective efforts. There is impressive Keertan on Vijayadashami. Oxen are worshiped on Deewali. It is very impressive event, which is joined by the people from surrounding areas also. During Shravan, at least two

couples especially offer water to the Shivlinga everyday. There is Sundar Kand recitation in different families on Tuesday. Satsang on Navratri and Ganesh Utsav and *bhajans* on different occasions are also organised. Bhagwat Katha is also organised. Community meals are served on such occasions. There is complete harmony.

Social Security: The Gram Vikas Samiti has made special efforts to eradicate various social evils like wasting time on playing cards, addiction, gutka, etc. Anti-addiction drive has produced encouraging results. A team of youth patrol of the village at night. They also keep a vigil during the day.

There are a total of 11 kinds of committees in the village. A coordination meeting of all the committees is organised at least once a year. Apart from reviewing the existed activities, planning for future programmes is also made.

— Rajesh Gothi



The daughters or daughter-in-laws, who could not complete their studies are now encouraged to peruse studies. As a result about 15-20 such girls or women appear for 10th or 12th exams through correspondence every year.

The village is situated about 45 km from the district headquarters. The Sangh shakha began in the village in 2000 and is regular. The shakha prominently focussed on tree plantation and cleanliness programmes. Apart from it, many other development activities have also been taken up.

The water harvesting work has been a huge success and worth emulating. The repairing or building of new ponds has ensured irrigation of about 90 per cent village land. This has helped in increasing the income of the farmers, as they can now have multiple crops throughout the year. There is complete ban on the sale of cow dung manure. The entire manure is used in the fields, which has resulted in increased production. The maximum green vegetables sold in the local markets are from the farmers of Harda village. This has brought prosperity. Sometime back there was not a single pucca house or any vehicle in any family. But now more than 50 per cent families

have pucca house and there are 60-70 motorcycles and tractors. The credit for this change goes to only new experiments in farming.

During the Navaratri the girls are felicitated by presenting them clothes and coconut. The tableaux of different great personalities are taken out on Ganesh Utsava procession. The people doing outstanding work are felicitated on Makar Sankranti, Republic Day and Independence Day. To formulate annual plan for the village, special meeting of the entire village is conducted. The entire village attend it. Gayatri Parivar conducts *bhajan-keertan* on every Sunday. Radhaswami Satsang is also organised.

The social condition of the village has now improved to a great extent. People share each-others happiness and sorrow. Earlier, the people of upper castes did not join the funeral of any dalit. But now the entire village pay tribute and then join the funeral. Eating together has also begun.

As far as health is concerned people have started trusting Ayurveda and Yoga. Sports are also organised. Healthy villagers are felicitated in the Gram Utsav. Two years back two people of the village, Shri Kisohr Singh and Chain Singh, who were 103 years old, were felicitated. Both of them never took any allopathy medicine in their life. Despite so

Ban on the sale of bio compost opens new avenues of development

much ripe age all their organs worked perfectly.

For educational awareness, some unique experiments have been conducted. The number of students studying in 9th, 10th, 11th and 12th is more than 60. The girls and daughter-in-laws of the village who had to abandon their education due to various reasons are now specially encouraged to take up. About 15 to 20 such girls or women appear for the exams for 8th, 10th and 12th through correspondence. The results have been motivating. Because of this experiment 10 daughter-in-laws, 20 other people have completed 10th and 12th classes.

People of six castes live in the village. There was a time when majority of the complaints in the police station were from this village only. But now it has registered major decline. As the feeling of social harmony is increasing, people are coming together. Now during Kanyapujan, the girls from Harijan Bastis are first worshipped. If any family needs any special help, the entire village comes forward for it. The villagers have built a road leading to Shivbaba.

The youth take out Prabhat Pheries especially on Amavasya and Poornima. All join the cleanliness drive. The experiments to make the village plastic free have also begun. The dead cows are buried with full respect. There are four SHGs of women, which proved highly beneficial in self reliance.

— Dr Sikdar Singh Chauhan



Sundrail village in Dhar district

Where loan is available at 1% interest



Sundrail village of Dhar district is situated at 60 km from the district headquarters. The population of the village is round 6000. The best achievement of the village is providing loan to the villagers at just 1% interest. The villagers have formed a bank in which each member deposits just Rs 100/- per month. Bank started in 1983 but today the deposits have touched the figure of Rs. 83 lakh! This has facilitated the easy loan scheme

for the villagers.

The village is a harmonious one. The village folks come together and perform many welfare works. They constructed a Montessori school sometime back where students are admitted at a very low fee. Nearly 1000 girls are fed on each Purnima day under the program of 'Kanyabhoj'. The arrangements for this programme are made by the village committee. Girls from almost 22 different

castes participate sans any feeling of untouchability.

There is a strong group of 300 youths in the village that does all the arrangements for cultural and social programmes. Besides, a group of 25 women also assists them. Since some time the villagers have taken up the practice of bio-farming. Health camps are held twice in a year. The RSS shakha is there since 1951.

— Prakash Patidar

Chargaon Kunj village of Chhindwara

Tree plantation becomes a mass movement

Situated at 25 km from Chhindwara and five km from Betul road Chargaon Kunj village is a green village of the area. The garden is very beautiful and attractive. The village is totally clean. A regular RSS shakha is going on since 2nd July, 1996. Most of youths are in government service such as army, education and large corporate houses. The village is free from all sorts of alcoholic and narcotic consumption. Due to special efforts of the RSS shakha the village has taken up tree plantation from 2003 and planted trees on government land and at crematorium.

There are 20 SHGs of men and women with inclusion of at least one member of a family. This has increased their income and they became financially strong. People have saved Rs 25 lakh through these

SHGs.

Government school and Saraswati Shishu Mandir in the village are neat and clean. Play ground is available for the students in front of the school. Religious programmes including *bhajan*, *kirtan*, *Ramayan Path* etc. are held with the participation of all.

All people participate in elections and work unitedly for the development of the village.

There is a large tank in the village. Six stop dams are built on a river flowing nearby. This has fulfilled the irrigation requirement of the villagers. The village is dispute-free. □



Ghatwas village in Ratlam district

Ever ready for blood donation

Ghatwas village of Ratlam district is categorised in 'Prabhat Gram' as per the RSS norms. The total population is 1260 and the village is located some 30 km from the district HQ. The RSS shakha started here in 1999 as a result of which some very positive results are seen today. Blood group record of all the villagers was prepared and maintained in a register. Eye examination camps are held at regular intervals. Community lunch is held twice a year. There is strong group of 225 women in the village. Religious programmes are regularly organised.

Bijur village of Dhar district

Large scale Yoga

Bijur village is situated at a distance of 36 km from Dhar with a population of 2800. There are five schools and equal number of Anganwadis. In 1985, a Shishu Mandir was set up which has improved the academic standard. Many youths are pursuing higher studies. The villagers are practicing *yogasanas* on a large scale. Yog shivir is also organised regularly where large number of villagers participate. Cataract operations are held. Women SHG runs two dairies. Prabhat Pheri is held regularly for the

last 15 years. Gram Gaurav Programme is organised annually in which 30 outstanding people of the village are honoured

Sedari village of Nagda district

Road construction through *shramadan*

Sedari is 25 km from district HQ and has a shakha since 1997. Till now two swayamsevaks completed Third Year, four Second Year and five First year RSS training from the village. Tree plantation is held on every Hariyali Amavasya. Varied religious functions are held in the village. Each house has a Tulsi plant, Saffron flag is placed atop each house and walls are decorated with sayings of great men, Sanskrit *shlokas*, *subhashits* etc. Sanskrit Bharti runs a Sanskrit Pathshala where two Acharyas each.

Under the massive drive of de-addiction 107 people have benefitted so far. Prabhat Pheri is held since last 12 years. Various religious activities are also organised. The villagers have constructed six km road through *shramadaan*. Village roads are also made of cement. Four farmers have started bio-farming experiments in their fields.

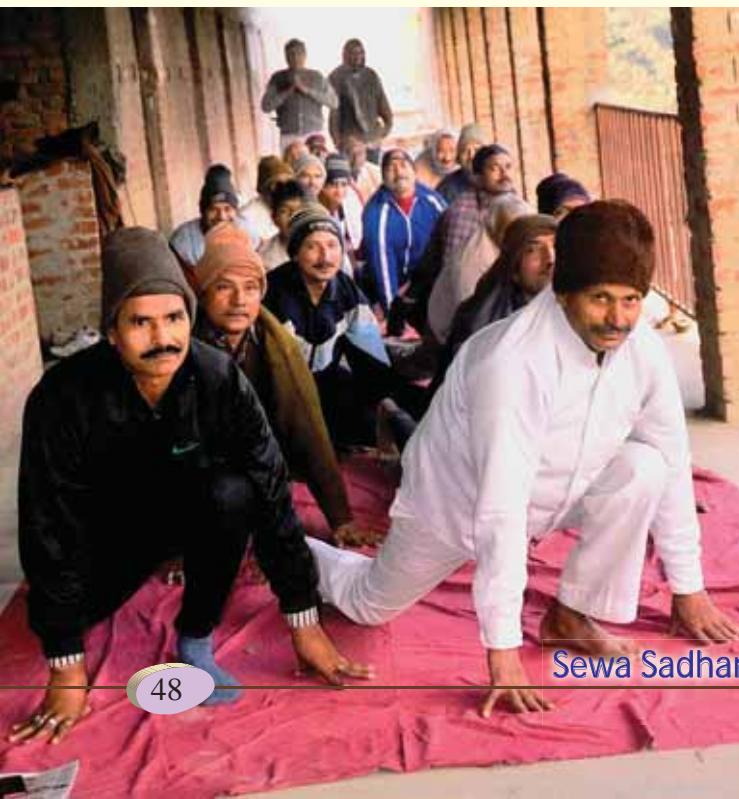
Barodia village of Narsinghpur

A Green Village

The main occupation of the villagers is agriculture. This village is dominated by Kaurav Samaj. There is a regular RSS shakha and yogasana class. Water from tubewell and canal is used for irrigation which has benefitted the farming. Main business is production of gur.

A swayamsevak of the village Devendra Bharti has constructed a temple of Bharat Mata in his house and salient features of the Constitution are engraved there. August 15 is celebrated as 'Vijay Mahotsava' with all fanfare and gusto in which all the villagers participate. Panchayat is elected unopposed. This is declared as 'Balram Nagar'. Farmers are keen to shift to bio-farming and cow based agriculture. There are 50 bio-gas units.

Gayatri Parivar performed a *yajna* in the village in October 2013 for de-addiction in which all the villagers



took vow to give up all sorts of narcotic addiction. With cow rearing in large scale dairy business received a shot in the arm. Besides the pesticides are made using cow dung and urine. This is the greenest village in the entire district with large number of trees. □

Bhagatkhapa village of Chhindwara

SHGs are the engine of growth

Bhagatkhapa is situated about 32 km from district headquarters Chhindwara. The population is about 1000. The experiment of self-help group has been highly successful in the village. There are four groups of women, which contributed hugely in their self-reliance. Many women and also their families have started different economic activities. The SHGs also helped in increasing agriculture production. Apart from it, there are six kinds of cottage industries. People of all communities live with complete harmony. However concrete work has to be done on health front.

Kaikheda village of Damoh

HC declares a dispute-free village

Kaikheda village conducts de-addiction programmes every three months which has helped reduce the percentage and make the village free from any addiction to a considerable extent. There is a regular Sangh shakha. Bio-gas units are installed in each household and each house has a toilet. Regular Ramayana and Sundarkand Path are held. Sri Krishna Janmashtami is celebrated with gusto in which over 20000 villagers from nearby 50 villages participate. Folk music programmes are held. Under the plantation drive 5000 saplings are planted. CFL lamps are used to save electricity. Temples are renovated. Village is cleaned on every Wednesday. There is no dispute in the village in the last 25 years nor there is any complaint filed in the police station. There is no case in the courts either. Jabalpur High Court has declared the village as dispute-free village. The village has been awarded for this. The role of the late Ramlal Patle was very important in village development.



Bamhori village of Narsinghpur

100 per cent girls literacy

Bamhori is located at 30 km from Narsinghpur. Literacy rate is 95% but in respect of girls' education this is 100%. Agriculture is the mainstay. The major crops include wheat, gram, masur, arhar, and sugarcane. Production of *gur* is main occupation. There is a market for *gur*. Cow rearing is taken up as additional activity which has increased the prospects of dairy business in the last couple of years. Presently 1000 liter of milk is sold every day. Bio-fertilisers and cow urine are used to increase the crop yield. The village has set a record in onion production. Toilets are there in the village. MP Government has awarded this village under 'Nirmal Gram' Yojana.

There are 15 handpumps for supply of drinking water. Soak pits are made to store the rain water. Each family plants a tree on Hariyali Amavasya. Maharana Pratap Yuva Mandal helps in such activities. On the Ram Navmi day 'Swachha Bailjodi' contest is organised and prizes are given to winners. Students securing more marks in 10th and 12th examinations are felicitated. Every year the youths from the village go to Shirdi on bicycle for *darshan* of Saibaba. There is *vyayamshala* where 100-150 youth regularly do physical exercises. Sundarkand is recited in every household on Tuesdays. Kirtan is arranged by Ramdhun Mandali.

The women's groups participate and organise *bhajan geet*, *birha bambhulia*. Traditional dances and music is served by the villagers on the occasions of Holi, Diwali. Wall writing is very effectively done in the entire village. □

CFL use in 80% houses to save electricity

Raikwar village is located 36 km from Maihar. The village is inhabited by 2600 people. There is one homeopathic dispensary. But people are more interested in yoga and *pranayama*. Regular health checkup camps are organised. Swayamsevaks have prepared a 'Nakshatra Vatika' with the help and cooperation of villagers. 80 per cent houses in the village use CFL bulbs for saving electricity.

Old Shiva Temple and the adjacent tank was renovated with public participation. Kirtan and other religious programmes are held on Makar Sankranti, Vasant Panchami etc. Community lunch is also organised. Kanya Pujan is performed during the Navratri. Entire village participates in the marriages of girls.

The village is financially strong with many activities in addition to farming. Mobile and cycle repairing, blacksmith, carpenter, and even band party are available in the village.



Women SHGs have contributed to the growth of small savings, dairy, Kirana shops etc. There is cooperative dairy and Balaram Krishi Utthan and Beej Vitaran Kendra. Youths are actively participating in development activities of the Samiti. Programmes like sports and games, literacy, de-addiction etc. are conducted. 1500

trees are planted at public places.

Financial help and pension is being distributed to orphans, old and destitute. Medical help is also regularly provided to them. New persons and hawkers are allowed entry only after detail enquiry. Disputes are settled amicably within the village. Some time ago Christian missionaries tried to lure some families but this was stopped immediately.

For bio-diversity a new experiment is conducted. Farmers are given alternative seeds from the seeds bank and rare medicinal herbs and trees are planted.

Cows are reared. Old and unproductive cows are also reared. So far 3500 cows and 2700 cow progeny were saved from being butchered. Gopujan and Gogras is becoming a routine in every household.

— Gajmohan Singh



Farmers workshops for promoting organic farming

Ahalwara is situated just 10 km from district headquarters Harda. The village has both Prabhat and evening shakhas. The strong groups of swayamsevaks are actively involved in village development activities. To streamline the development activities, Sant Shri Atmaram Baba Gram Vikas Samiti was formed on May 9, 2011. The Samiti has representation of all the castes and communities.

Since the formation of the committee a total of 21 meetings were held till October 2013 and during this period three farmers workshops were organised. A total of 112 farmers from 26 places attended the workshops. Akhil Bharatiya Gram Vikas Pramukh Dr Dinesh, Prant Sewa Pramukh Shri Uday Singh Chauhan and Sah Prant Sewa Pramukh Shri Kamal Rajpal guided the farmers in the workshops. The major outcome of the workshop was that 21 farmers resolved to start

organic farming from one acre to five acre land. Apart from it 10 farmers pledged to purchase the cows of indigenous breeds. It was because of that pledge that 18 farmers started organic farming on 66 acre land and 18 farmers started rearing indigenous breeds of the cow.

One of the three workshops was organised at Chhingaon Tamoli village, which was attended by 140 farmers from 27 places. Prant Sah Pramukh Shri Devendra Sharma and Dr Atul Govind Bhuskute guided the farmers. The third workshop was organised at Timarini, which was attended by 200 farmers from 45 places.

The district committee meeting was held at Ahalwara village in February 2013. The prominent discussion in the meeting was held on the harms of chemical farming and the damage to the crops due to fire. A decision was taken to educate the farmers on it. Hence

over 2000 pamphlets were printed and distributed. These pamphlets were distributed in 28 villages. As a result about 70 per cent fields were saved from the fire. In 2011 the Samiti took a drive for sapling plantation. Some saplings were also planted in 2012. In the year 2013 some cows and oxen of Geer breed were taken.

Now five farmers are dedicated to organic farming. They also produce different kinds of manure. The result of this experiment is that the soyabean production has almost doubled. About 80 per cent farmers have biogas plants. Three farmers exclusively produce wormy compost. Five people are rearing *desi* cows. Prabaht Pheri is taken out in the village. Now the Samiti has decided to start Pravanchan of Shri Ramcharita Manas. For the last three years Holi Milan is organised in the Sewa basti. Inspiring quotes have been written on the walls. □

The major outcome of the workshop was that 21 farmers resolved to start organic farming from one acre to five acre land. Apart from it 10 farmers pledged to purchase the cows of indigenous breeds.



Mohad village of Narsinghpur

Every Activity Carries a Message

Every person of the village appears energetic and enthusiastic. Nobody throws garbage on streets and every family cleanses the street outside their houses. The swayamsevak of Mohad also inspired the people of adjoining villages, which are also being developed on the lines of Mohad.

If you want to see how our villages can become self-reliant in all respects visit Mohad village of Madhya Pradesh. The change that the former RSS Akhil Bharatiya Gram Vikas Pramukh the late Surendra Singh Chauhan as a Sangh swayamsevak wanted to see in the villages, he first created that change in his own village and then preached other swayamsevak or the people to follow it. This is the reason Mohad is seen as a laboratory of village development activities where all the steps have practically been taken which are required to make a village ideal. Though, Surendra Singh Chauhanji is no more with us, the work that he created in Mohad is still inspiring for not only the people engaged in such activities but also for the policy makers.

An inspiring experiment to stop village money in the village, village talent in the village and village water in the village has been done in Mohad. That is why not only the volunteers involved in village development

activities but also the government officers, social activists from all over the country come here and get new vision and energy for development activities.

Mohad falls under Narsinghpur district of Madhya Pradesh—about 100 km from Jabalpur and five km from Kareli Rly Station. About 20 years ago this village was like any other backward village of the country. But now it has gone through a sea change. Credit to bring about this incredible change goes to Sangh swayamsevak of the village.

When one reaches near the village one gets a feeling that one is entering a unique village. This feeling further deepens when one sees the signs of Om, Swastik, etc. on the gate of every house or buildings of the village. The ethical messages, written on the walls of every building, appear as an encyclopedia of general knowledge especially for those who live in metro cities like Delhi. It appears to be highly valuable and important



information like slogans of various government departments, information about universe, sixteen *mahadan* in the life of a Hindu, messages discouraging addiction, dowry, promoting cleanliness, protecting environment, etc. Every sentence written on the walls has a new message, *samskar* and information. On every step the village and the villagers inspire the outsiders. Their every activity carries a message.

No swayamsevak of Mohad claim credit for this sea change and they give credit to fellow villagers. Shri Surendra Singh Chauhan used to receive equal respect and affection from every house of the village, whether belonging to a Dalit, Vanvasi or the so-called upper caste. He entered every house as if it was his own. That is why whatever initiatives he took were backed by the whole village.

It is owing to such high regard that 98 per cent of the people in the village are literate and about one thousand people out of the total 4000 population are well versed in Sanskrit. The village has highly qualified people including Ph.Ds, LL.Bs, engineers, etc.

Shri Beni Prasad is MA, LL.B but is happily doing farming. He has done a wonderful work in organic farming. He has stopped using chemical fertilizers and pesticides and turned most of his farming to organic.



There are 38 tractors in the village and at least two farming symposia are held every year in which agriculture scientists are invited to guide the farmers. The government officers of different departments are also invited in the village to discuss the problems of the farmers on regular basis.

Besides other animals, the village has over 3000 cows and 154 bio-gas plants. The villagers have adopted Deenbandhu model of bio-gas plant, which requires less space and less cost. All plants have been built underground and the space over them is used mostly for animals. Bio-gas plants have proved to be a milestone in protecting the environment and forests. Tying *rakhi* on trees by girls has also been taken up as a step to protect them.

Till 20 years back, the people from dalit communities and Vanvasis were not allowed to even have drinking water from the public handpumps and wells. But now the picture has totally changed. The village Panchayat has ensured at least one handpump at every 100-metre distance. The social harmony has improved to the extent that all villagers jointly perform *bhajan-kirtan* in temples and take *sahabhoj* together. Those people who were earlier deprived of performing *aarti* during the Durga Pooja and Ganesh festival now happily do it along with all villagers. Weekly *kirtan* is

performed in the village temple for the last over hundred years. Kanyapujan is also held to bridge the gap between the upper and lower classes during Navratras.

Adarsh Hindu Ghar competition is held in the village every year. A few years back, this award was won by a Jatav family of Shri Devkarar. The then RSS Sarsanghachalak Shri K.S. Sudarshan and the late BJP leader and former Chief Minister of Delhi Dr Saheb Singh Verma jointly visited the village to present the award to this family on April 11, 2000.

Special attention is paid to improve the handwriting of village students. Handwriting experts are invited to teach the techniques of improving handwriting. Under Udyan Utsava school children are taken to village nursery twice a year and are taught about grafting. The village is free from theft, violence and all kinds of addictions including paan, biri, cigarette, gutkha, liquor, etc. It took many years for the swayamsevaks to achieve this stage. They had to face many problems including court cases also.

The Sangh work in the village began in 1947 and was on even during the Emergency. Today, every house has at least one swayamsevak. Every person of the village appears energetic and enthusiastic. Nobody throws garbage on streets and every family cleanses the street outside their houses. The swayamsevaks of Mohad also inspired the people of Baghuwar, an adjoining village, which is also being developed on the lines of Mohad. It has also produced good results. At a time when villagers are migrating to cities in search of employment and facilities, Mohad sets an example as to how to develop villages and how the facilities available in the urban areas can be made available in villages. □

A glimpse of change

- 98 per cent rate of literacy, majority of the villagers speak Sanskrit.
- There are 50 types of small and cottage industries in the village of 450 families with a population of about 4000.
- Every inch of the agriculture land is irrigated.
- Majority of the farmers have said firm no to the use of chemical fertilizers and pesticides and adopted organic farming.
- No family uses fire wood for preparing food; almost every house has a bio-gas plant.
- Awareness about protecting the environment is so widespread that every girl of the village ties rakhi to trees on Rakshabandhan Day and resolves to protect them.
- Every house has a Tulsi plant and flower garden in the premises.
- Every building has a sign of Om/Swastik and other ethical messages on the walls.
- Every house has a toilet.
- The village is free from theft, violence and all kinds of addictions including paan, biri, cigarette, gutkha, liquor, etc.
- No dispute of the village is pending in any court or police station.
- Every family has Sangh swayamsevaks.

Govt's Re 1 multiplies to Rs 2.5 here

Baghuwar is just 9 km from Kareli tehsil and about two km from Mohad village under Narsinghpur district. The examples for utilising government funds that this village has presented are motivational for other villages of the country.

The village is hundred per cent literate. However majority of the development work has been carried out here with the help of government funds but the speciality of this village is that if the government provides Re 1, the villagers multiply that into Rs 2.5. Rajiv Gandhi used to say that hardly 15 paise from one rupee reaches the village, but Baghuwar belies this notion. Every paise utilised in this villages speaks itself.

The village is unique in many respects. One realises it just with the entry into the village. Everything seems systematic and in planned way. A big board welcomes every visitor proudly informing that every house of the village has a toilet.

When one enters the village all walls appear to be interacing one. Valuable information on morality, environment, prohibition, universe and the nation, teachings from scriptures are seen on every wall. The information is so useful that when the local Collector Shri Manish Singh visited the village he described it as 'marvellous'. He opined that all the students preparing for Union Public Service Commission exams must visit this village before appearing for the exams. Following his advice, two

batches of such students visited the village. The building of Panchayat provides complete information about the village including the details of the talented people of the village.

There are underground water channels for drainage with chambers built at certain distance for cleaning. The underground channels have been connected with old well so that the water level gets recharged. Nobody in the village encroaches the street or the road. All the localities have been developed with planning. The beauty of Harijan basti attracts all. It is the most beautiful locality of the village. All villagers wish to go to it for a walk everyday. All the localities have entry gates which have been built by the village Panchayat.

No dispute of the village ever reached the police station. They are resolved in the village Panchayat itself. No dispute of the village is pending in any court. According to Shri Narayan Prasad Narolia there is at least one person in every house who is active in any of the Sangh activities. The village has also bagged many awards. The President of India honoured it with the award of Nirmal Gram. The work on water harvesting has also been started in this village.

A *prabhat pheri* is taken out in the village early in the morning for the last more than 50 years. People singing *bhajans*, *keertan* walk around the whole village. People from all communities, castes, and sections



participate in the *prabhat pheri* without any hesitation. "The prime objective of the *prabhat pheri* is to motivate people for doing good works," says Shri Narayan Prasad Narolia, a third year trained swayamsevak of the village who has retired as principal from a school. Similarly *akhand Durga path* is held in the village during *navaratri* for the last 50 years.

Elections for Sarpanch and the Panchayat have not been held in this village since Independence. Every time the whole Panchayat is elected unopposed. The party politics is seen dominating other villages during the

Every penny spent in the village catches the eyes. For example the school building has been built so beautifully that one is really moved. The atmosphere in the school appears marvellous. One who enters the school premises does not wish to go back.



Curb on wrong practices gives new dimension to development

Both the condition and direction of Birampura village under Muraina district have changed. The credit for this change goes to the efforts of Shri Subbarao who showed the seeds of change in 1980. At that time it was under his leadership that the villagers built a 1.5 km road through shramdan. It energised the young swayamevaks and villagers sometime back. The Gram Vikas Samiti fixed some goals and started efforts to achieve them. The villagers also responded positively to them. One such important decision to this effect was curbing the wastage of money after the death of someone in family. Earlier, some people had to spend huge money over offering meals to the people in such cases. But now it has been stopped.

After that the villagers repaired a road and the drainage channel. This work was done through shramdan. Every family planted at least five each trees at home or in the fields. People were also encouraged to build new toilets. The road leading to the crematorium was also repaired. A boundary wall of the crematorium was also made. A Prabhat Pheri is conducted every morning. The people also collectively organise Bhagwat Paath for four years. Thousands of people from adjoining villages also join it. □

check dam but the villagers spent Rs five lakh. Rs 1.5 lakh were received for the Manas Satsang Bhavan but the villagers spent more than rupees five lakh. Similarly, Rs 1.96 lakh were received for upgrading the school to high school but the villagers spent 3.5 lakh. Spending the government money in this way is a *samskar* that, if adopted by the whole country, can really make India a superpower within a decade.

The every penny spent in development of the village catches the eyes. For example the school building has been built so beautifully that one is moved from heart. The atmosphere in the school appears very marvellous. One who enters the school premises does not wish to go back. The awe-struck paintings and general knowledge written on the walls attracts every visitor.

The prime reason how the one rupee of government becomes Rs 2.5 in this village is change in mindself. When I visited this village I met the then village deputy chief Thakur Surendra Singh. What wondered me the most was the well-maintained street ending near his house. His house is about 10 meter inside the street. That length of the street is still kuchcha. Entering his house, the first question I asked him, “You have done a very remarkable developmental work in your village, but why is this short length of the street still pending near your own house?” What he said opened my eyes. He said, “This is my personal work which cannot be done by the developmental fund of the Panchayat. I will get it done from my own pocket when I have money.” This answer from the deputy village chief made me understood the reason why this vilage has been felicitated by many agencies.

–Pramod Saini

elections of Parliament or Assemblies and the people are seen divided even to the extent that they treat each other as real enemies. But during any of the elections in Baghuwar only one table is kept outside the polling booth and the representatives of all parties sit together. How we can ensure better development in our village dominates the agenda in carrying out development works. Therefore, there is no discrimination in the village in carrying out development works.

Nobody can here even imagine of swindling public money. There is a tradition in the village to add some amount of money by the villagers (mostly matching the amount sanctioned by the government) in the fund granted by the government and that the whole money is spent in the project. *Shram sadhana* has become a habit in the village. Sometimes if the government has sanctioned Rs two lakh for any project the villagers through their contribution increased this amount up to six lakh. For example, the government granted Rs two lakh for building community centre, but the villagers spent Rs five lakh. One more interesting thing is that the community centre was built in Harijan basti of the village. Similarly, the Panchayat received Rs 2.5 lakh for



Garbera village is about 50 km from district headquarters Mahasamund. The medium of change in the village are youth. They are doing inspiring work for generating awareness against superstition, addiction and for environment, education and health.

Prior to Independence, this village was a prominent business centre of Kauria state. Majority of the people were from Jain community. But many of them have now shifted to Mahasamund. Former Chief Minister of Madhya Pradesh Shri Motilal Vora spent his childhood in this village. Similarly, Shri Gopal Vyas from this region became Rajya Sabha MP. Senior journalist Shri

Science exhibitions in a big way to eradicate superstitions

Devkrishna Purohit also belongs to here only. Personalities like young martyr Pramod Patel and the freedom fighter Laxmilal Jain also belonged to Garbera. The village is situated just 7 km from Pithoranagar. Earlier, the village was situated in a dense forest with just 100 houses. But now its population is more than 3500 and the density of houses has also increased.

During British period, it was popular as a business centre. But despite such a glorious history the village was in the grip of addiction. Therefore, the swayamsevaks first conducted a tirade against addiction. It is the impact of this campaign that everybody consuming alcohol is punished by the village. That is why addiction has been curbed to a great extent. The entire village is united in curbing this bad habit.

Launching an effective campaign against superstitions, the swayamsevaks in association with

the Chhattisgarh Vigyan Sabha, started conducting science exhibitions throughout the region. The campaign had a very positive impact. Not only the older people but also the young ones corrected their misconceptions about certain things related to the daily life. The swayamesvaks also planted saplings in large quantity. Camps were organised for health, education, agriculture, etc. to generate awareness. The youth also felicitate village elders every year.

Apart from a senior secondary school and a Saraswati Shishu Mandir there are three Anganwadis and a Lok Shiksha Kendra. About 100 women are involved in social activities. Farmers' meetings are organised regularly where they are provided with practical information about different aspects of farming. Now many adjoining villages have also started thinking on the similar lines. □

Raksha Sutras to Dalits strengthen unity



Bagod village of Dhamtari district

Bagod is situated about 30 km from district headquarters Dhamtari. The population is about 5000. There is a high school and a Saraswati Shishu Mandir. A swayamsevak also runs a free education centre. There are about 50 trained Sangh workers in the village. They tie the Raksha Sutra to Dalits by visiting their houses. This strengthened the village unity and all people of the village now feel part of a larger Hindu society. Work has been done against malnutrition and superstition.

The villagers are alert for social security. The villagers constructed a temple and the idol of Lord Shiva has been installed there. But after some time, some local people constructed a Majar and started different activities there. The villagers objected to those activities strongly and they got it stopped. People of 20 castes live in the village and all join hands in the village development activities. The village also has a list of 200 blood donors who are ready for donating blood round the clock. □

Tamura village of Balod district

Temple Maha Aarti lays the foundation of development

Tamura falls under Durg Tehsil of Balod district. Half of the village population is of swayamsevaks. In order to curb Christian missionary activities the villagers started Maha Aarti in the village temple, which laid the foundation of many development activities. The initiative has active cooperation of all villagers. Persons from every house come with a garland and 'Aarti Patra' during the Aarti. The family, which sponsors the Aarti on a particular day, conducts the Aarti in the *gribhgraha*, while others perform the Aarti outside the *gribhgraha*. The Prasad is distributed by the family, which sponsors the Aarti. After the Aarti, there are louder slogans of 'Jai Jai Shri Ram' and 'Har Har Mahadev'. Then a speaker delivers the speech.

Attempts were on to allure and misguide the innocent Hindus for conversion by the Christian Missionaries through 'Changai Sabhas'. The experiment of Maha Aarti has proved to be highly beneficial to curb such activities. The Maha Aarti has awakened the people of the entire region. Inspired with it, similar kinds of Maha Aartis are performed in Balmand and Belodi also for the last three years.

The amount offered by the devotees during the Maha Aarti is utilised for the education of girls. Till now 48 girls have been benefited with this amount. They were provided from Rs 300 to Rs 15000 as per their needs. An orphan boy, Jhagaru Ram



Mandavi, was also provided help from the Maha Aarti. Some more needy people were benefited.

The swayamsevaks also build a check dam on a canal every year. The expenditure is also borne by the money received in the Maha Aarti. Every year Hindu New Year is observed with complete festivity. It is a 48 hours programme with arrangements for refreshment and meals. About 6000 people have meals on this occasion.

About 30 neglected old people of the village were felicitated during the Maha Aarti. They were highly moved with the gesture. The Maha Aarti has proved to be a highly beneficial instrument in eradicating differences of caste and untouchability and now people of all communities not only sit and think together but also have meals together.

In April 2010, an amount of Rs 30,000 was collected for drinking water. An underground pipe line was laid with the amount. The entire village joined hands to dig and lay about 500 meter pipe line. People worked for two days for it and finally they could have drinking water. □

Karmari village of Jagdalpur district

Tree plantation on waste land fetches good returns

The village population is just 250. A swayamsevak Shri Yogesh Singh, started a school because the condition of education in the village was very poor and not a single student was able to complete 10th standard for years. But now, with the help of the swayamsevaks many youth have passed 10th and 12th standards, while some are studying in colleges. The villagers also constructed school wall through *shramdaan*.

Many people used to fall sick in the village due to poor economic condition and they also did not have money for treatment. Now with the availability of 108 health service they do not face much difficulty. With the efforts of the swayamsevaks some families have become addiction-free. About 17 years back the villagers had planted cashew nut trees on 145 acre village land. Now those trees provide good return every year. The villagers get Rs 11 lakh per year from those trees. Every house gets Rs 5000. Inspired by it, the villagers have now planted some more trees.

— Mahadev Baghel



Hadi village of Sindhudurg district

Health Centre becomes basis of development



What change can a Sangh shakha bring about in the society can easily be seen in Hadi village of Sindhudurga district. It is part of Konkan region and is blessed with the immense natural beauty. The entire region is famous for the production of mangoes, coconut and cashew. For hundreds of years this place had been a centre of business through sea route. Chhatrapati Shivaji Maharaj also utilised due to its unique geographical, strategic and business location.

About 30 years back the village was infamous in the entire region. If somebody took the name of Hadi it was horrible. All anti-social elements of the cities, when they were punished and debarred entry in the city, used to stay in this village. As a result the atmosphere of the entire village was poisonous. Fights and disputes were daily affairs. All types of criminal activities used to be carried out openly. From producing spurious liquor to assassination were all daily affairs. After sunset it was difficult for any civilised person to move out of the house. It was more difficult for women. In such a circumstance the Sangh shakha began in this village.

When Dr Dighe decided to start his clinic in this village many people advised him not to take the risk. But he took the decision and very soon earned respect from all due to his behaviour. Soon after coming to the

village he started a Sangh shakha, which later proved to be a centre of change. The Shakha became regular and all kinds of swayamsevaks started joining it. The Sangh view reached the families through those swayamsevaks. The shakha began on January 12, 1980 and since then many milestones of change have been achieved. The Shakha activities started attracting the people. More youth started joining it and their conduct was admired by the other villagers and they believed that they should be cooperated.

The swayamsevaks formed Shivsphoorti Gram Vikas Mandal in 1982. For the first time the entire village irrespective of the differences of caste, etc stood together. With the cooperation of all the Shiv Jayanti was celebrated. This festival is still celebrated taking up any of the new theme every year.

The swayamsevaks and the villagers accepted the leadership of Dr Dighe. The first task taken up was building road for Ganesh immersion. The task basically laid the foundation of all round development of the village. The villagers built the road in only seven days. It became a matter of discussion everywhere because it was pending for so many years and no government agency paid attention to it. Inspired with it the villagers took another task of repairing the

road leading to crematorium. The route was so dangerous that if the feet slipped the death was certain. The villagers jointly built that road also. Many of such tasks were taken up and finished. In 1985, the then Akhil Bharatiya Sah Sewa Pramukh Shri Surendra Singh Chahuan visited the village. That gave new dimension and vision to the workers. They focussed on four points-education, health, social change and self-reliance-for village development and it was followed by one and all. The workers started collective and planned efforts for it. Four groups were formed under Shivsphoorti Sewa Mandal for these purposes. Today there are 36 such groups taking up and executing different tasks. A large number of men and women have joined the work.

For education, three study centres were started. The youth studied there are now running those centres. This work is going on for the last 20 years. Before the 10th examination special classes are conducted for the students. The subject experts dedicate their time for it. The Sanskrit Sambhashan Vargas have also now become very popular.

The death of chicken in poultry farms due to disease was common. The swayamsevaks took some efforts and the disease was arrested. Many health camps, blood donation



Now some experiments of group farming and group business have begun in the area. The first prize for it was bagged by Hadi village.

farming and group business have begun. The first prize for it was bagged by Hadi village. Now some experiments to enhance the income of farmers were also started by setting up different units related to the farming. For water harvesting also some activities have been taken up. Today the village is self-sufficient with regard to water. The mentality of using the government schemes jointly has begun. The force behind such collective thinking is only the Sangh shakha.

camps, anti-addiction camps were organised. A camp for swimming is also organised. There is also a gym equipped with all modern facilities.

The cooperation and contribution of women has been impressive in all activities. The self-help groups are prominently being managed and run by the women belonging to

the Swayamsevak families. 27 of the total 31 groups are managed by such women only. These groups also educate the people about solar power, environment awareness and judicious use of nature resources. Now training is imparted for making incense stick, candle, soap, detergent etc. Two big functions of women are organised in a year. Issues ranging from village to nation are discussed there.

Now some experiments of group

Some houses of the villagers remain closed as they live outside. Those houses are now given on rent to the tourists. This has helped the village to earn extra revenue. The Sangh shakha has given this real vision of change. □

Shive Gram of Pune

Grooms of all communities into same Mandap

The village is situated at 40 km from district headquarters Pune. Some good experiments have been conducted in this village for solar power. The country's first solar energy project was started here which is now helping in farm activities also. This improved the condition of the farmers.

The swayamsevaks have started a public library. Study centre, computer training, lectures, essay, speech competitions are also conducted. The library has been felicitated by the Maharashtra Government as the best library in 2013.

For health, a health camp is organised every year where full body check up is conducted. A blood donation camp is also organised. About 50 youth donate blood. There is a list of all blood donors and they are found ever ready for it.

Mass wedding has become identity of the village. This tradition began in the year 1994. It was followed in Shive Gram only for the initial 10-12 years but now it has become popular in other villages also. People from all communities join it. The wedding ceremonies of all the communities are solemnised. Since the year 2005 this service is free for all. Shri Sachin Shivekar of the village bears all expenses for the event. It is a unique example of social harmony. Majority of the people are farmers. There is a cooperative milk dairy. There are adequate resources for irrigation. About 40 farmers have adopted lift irrigation.

Swatantrya Veer Savarkar Yuva Mandal is an effective platform of the youth. About 100 youth are associated with it. There is one Shivgarjana Cricket Club. Both the organisations have good strength of youth. Women too contribute in village development. There is regular puja in the temples. □





Dahigwan village of Jalna district

Impressive experiments of water harvesting

Dahigwan is situated about 60 km from district headquarters Jalana. Under the Sangh planning, it comes under Devgiri Prant. The village population is about 1300. The work that attracted the attention of majority people is of water harvesting. The

Samrala village of Nanded district

Organic farming becomes a movement

Samrala is situated about 87 km from district headquarters Nanded. The population is about 1600. Twenty fifth of every month is fixed for Sewa Diwas by the local Shakha. For the first time the Dalits of the village were allowed entry in the temple. Now there is no discrimination against anyone. Some experiments of organic farming have begun. Now the focus is on increasing the production. The Shakha and the Gram Samiti collectively took up the initiative of cleaning the village pond, which was full of dirt and waste for the last 20 years. The pond spreads in 36 acre of land. The tradition of *shramdaan* began in 2012 has become a regular affair and is conducted on every Sunday. □

result of this initiative is that the wells which were dry for about 25 years are now full of water even above the normal level. Their water is now used for drinking.

Another effort that the swayamsevaks in the village have made is bringing all former Sarpanch of the village at one platform for holistic development of the village. Earlier they never shared the dais because they all had different opinions. Money is collected once a year, which is used for treatment of the women. The activity began last year and has proved to be huge success. Many new experiments have been made in the agriculture. All people work together in community works or during the weddings or any

other social activity.

Foreducation, there is a competition once a year. For health awareness, a lecture is delivered by Dr Ashtaputreji. About 90 per cent houses have toilets. Now the work of Art of Living has also begun. For security the people are so much alert that a group of youth caught five thieves who stolen gold and silver worth Rs five lakh. They were handed over to the police. In return the police provided reward of Rs 11000, which they donated to Sant Tukaram Gurukul. For youth, there is a *vyayamshala*, while the adolescents go to shakha. Women collectively perform the *aarti*. Apart from it, there is Haripath in the temple everyday. On every Saturday there is recitation of *Shri Hanuman Chalisa*. □

Poundul village of Beed district

The village is about 30 km from the district headquarters Beed. The population is about 1325. Good results have been achieved in the village school due to the activeness of the Gram Samiti. The village has been felicitated with the Nirmal Gram Puraskar. There is any major health problem in the village. Work on organic farming has begun. Before starting it, some farmers studied some of such successful experiments and then proceeded. There is monthly meeting of the youth. There is one Bal Sanskar Kendra. Women have self-help group.

Kakoda village of Bhusaval

'Shramdan' is the key of development

The village is situated about 90 km from the district headquarters Bhusaval. The population is about 3000. There is one study centre. Health check up is conducted once a year. This year in January, eyes of about 200 people were examined. Ambedkar Jayanti is celebrated collectively. People of all communities are invited on weddings or social functions. Everyday there is Haripath, Keertan. Apart from it Ganeshotsava, Durga Poja etc are celebrated. Youth have done good work through *shramdaan*. Children join

hands for cleanliness of the village. Some check dams have been built for water harvesting.

Sabrat village of Nandurbar district

Women are the foundation of development

Sabrat village is situated about 45 km from district headquarters Nandurbar. The population is about 1500. Majority of the people are Bhil. There are two Schools and a Bal Sanskar Kendra. A weekly shakha of girls is also conducted. The women group organises different competitions like sports, music, etc. There is a Bhajan Mandali, which conducts bhajans every week. Shri Krishna Jayanti, Ganesh Utsav and Navaratri are celebrated on large scale.

Pohandul village of Parbhani district

Focus on village cleanliness

The village is situated about 50 km from district headquarters Parbhani. Total population is 2000. Some different kinds of experiments are going on in the village. One of them is attractive signature campaign. People are imparted special training to improve their writing and signatures. Debate, speech and Rangoli competitions are also held. A study centre is going on for a long time. Health camps are also organised every year to ensure that all remains healthy and if somebody has any ailment that can be cured timely.

Charthan village of Bhusaval

The village is situated about 60 km from district headquarters Bhusaval. With the collective efforts of the swayamsevaks and the Gram Vikas Samiti the target of prohibition has been achieved. There is harmonious atmosphere. Some farmers have started the experiments of organic farming. At least three programmes for Bhagwat Parayan are organised, which are joined by the entire village. There is special Sanskar Varga for children every week. There are some self-help groups of women. Some women have started self-reliance activities at their homes. There is a reading room also and people from all sections of the society avail there benefits. □

Govindpur village of Garchiroli district

Focus on de-addiction

The village is situated about 74 km from the district headquarters Garchiroli. The village falls in the Vidarbha region. Population is about 1300. There are two Sangh shakhas, two primary schools, one Anganwadi Kendra and one reading room. Nobody is unemployed in the village. Now the focus is on de-addiction and some good results have been achieved on this front. Every house has toilet. All people join the religious and social activities. There is complete social harmony. The prominent religious activities include Bhagwat Pravachan, Ganesh Chaturthi, Ramnavami, Hanuman Jayanti, etc. □

Halda village of Brahmapuri district

Goushala is epicentre of transformation

The village is about 35 km from district headquarters Brahmapuri. The population is about 4000. The Sangh shakha is going on since 2000. There are about 100 swayamsevaks. They have started a library. Some experiments of bag library are also going on. The swayamsevaks of the village and Taluka have started a goushala. Mostly the cows liberated from the butchers have been kept there. The goushala has been linked with the organic farming and Amrit Pani, bio pesticides or wormi-compost are also produced. Now 12 farmers of the village have started organic farming.

Majority of the children go to school. There is one primary health centre. People from all communities join the Bhagwat Katha, Maha Arti and Sahabhoj. Farmers meetings are also organised. There are 45 SHGs of women and 10 SHGs of men. The women groups are now fully self-reliant. They are doing different kinds of business activities with the help of these groups. □



Viliyan village of Dakshin Gomanta

De-addiction opens new avenues

Gomantak is a wonderful land full of natural beauty and mineral wealth. The people of this region are unique in many ways. They did not abandon their way of worship and traditions even after facing repeated atrocities by the invaders. In the southern side of Gomantak is Viliyan village, which is adjacent to Karnataka border. The village seems to be quite peaceful and green. There appeared nothing wrong from outside. All people were seen doing farming and doing other regular works. All social or religious activities too were being carried out as usual. But a thing was silently nagging the minds of many. The entire village went into the grip of addiction. Even the village temple became a point of fighting.

It was in such a situation that a Sangh worker came into the village in 1984. He was fully unknown to the village, but he made friends due to his sweet nature. He started the Sangh Shakha. The village children attend

it regularly. Though they used to play earlier too, but now the vision of playing changed. Gradually the youth also started joining it. The contact in the village increased through the shakha. And this is how the distance started reducing. The Swayamsevaks now took up the cause of building Shri Mahalakshmi temple. The entire village joined hands for this work. People from all families started joining the work. Not only the money but also the *shramdaan* reduced the expenses of construction. The idol was also installed with devotion. Women also started coming in good number. The families of the swaymasevaks took a lead in it. Then these women started approaching the adjoining villages for public awareness. Similar activities also began in other villages.

Somebody has rightly said that if any good thinking is backed with *shakti*, it becomes strong. The credit for this entire change goes to the youth of the village. □



Vayagaon of Satara district

Every house to have solar energy

Vayagaon is about 60 km from Satara district. The village population is about 1200. The village is situated near a mountain. The villagers have resolved to use solar power in every house. Now efforts are on to make it a reality. Every house is being provided with such equipments. The village Panchayat is extending full cooperation in this task. The Panchayat has also granted some subsidy to every family for it. It is hoped the village will become fully solar power dependent village within one year.

For education, the village has a school up to seventh standard. There is an Anganwadi also. There is an Arogya Rakshak deputed by the Jankalyan Samiti. The village Panchayat is paying special attention to ensuring safe drinking water. The water tank is cleaned at least twice a month. there is complete harmony in the village. The village got the award for cleanliness in the year 2013. □





Pipalgaon

Annual function of shakha becomes the annual function of entire village

Javhar Taluka, situated in the Sahyadri mountain range, has its own identity. Its name can be traced on various pages of the history. Chhatrapati Shivaji and Pant Pradhan of Maratha empire Peshwa also got the opportunity to touch this land. On the way leading to Shrikshetra Trayambakeshwar, one among the 12 Jyotirlingas, is a small village known as Nangarmora or Pipalgaon. The population is about 2000. About 15 small hamlets spreading in the radius of 12 km area constitute Pipalgaon Gram Panchayat. The main profession is farming. But it is mostly dependent on the rains. If there is no rains the people had to leave the village in search of livelihood. If we say that they had to leave the village to survive will not be wrong.

In such a situation two Sangh workers came here - Shri Madhavrao Kane and Shri Dadarao Cholkar. It was the time of 1980s. They came in contact with some youth led by Shri Janu Korda. Majority of the people in Pipalgaon belong to Thakar Vanvasi community. About 25 youth from this village attended the Mahashivir organised at Taljai of Pune in 1983. Over 36000 uniformed swayamsevaks had participated in that camp. Those youth basically formed the foundation of Sangh work here.

Poverty, addiction, illiteracy, sickness, superstitions, communism, conversion by Christian Missionaries, Islamic terrorism and above all negligence by the government

prevailed in this region.

How to change the situation was the big question. A serious thinking began among all the workers. It was planned to take up one by one. People were religious but they were to be made Dharmaraksak. The need of a community centre led to the construction of a temple. The work was led by Shri Nana Champanerkar and Shri Kuvra Guruji. People started

Farmers are taught how to use modern equipments in agriculture. Plantation of new variety of trees has begun. This was done jointly by the Sangh workers and the villagers.

Bhajan Keertan and also assembling at a place. All learnt Haripath and started its recitation in every house. In this process the village developed four Kathakars, who apart from looking after their own profession also started the work of religious awakening. Datta Mandir was built and the idols of Brahma, Vishnu and Mahesh were installed together. When the people started sitting together, the infightings and dispute reduced. Then a step was moved towards eradicating prohibition.

Farmers were taught how to use the modern equipments in agriculture. Plantation of new variety of trees began. This was done jointly by the Sangh workers and the people of

Pipalgaon, including the women. As a result the number of people leaving the village reduced. Now the food grain production in the village was sufficient.

Since it was a mountainous region, the river stored huge water disconnecting all links with the people of Savarpada for at least four months. The swayamsevaks and the parents of the students who could not go to school during those four months decided to start a hostel for them. It proved to be a boom for the students of deprived families who are not able to go to school due to various reasons. The entire village looks after those children today like their own children.

After the agriculture work most of the women in the village had no work. Cutting tailoring centre was started for them. This helped them getting work and earning money. Earlier people used to spend huge money on decoration during weddings and they had to take loan for it. The workers along with the villagers built a Hall for this purpose.

Today the annual function of the shakha has become the annual function of the entire village. Cultural activities on Datta Jayanti are conducted with full fanfare. This entire picture has been changed by a Sangh shakha. The development work carried out in Pipalgaon is now an inspiration for the people of adjoining villages. Some of them have started emulating it. □

Deogarh village of Surat

SHGs liberate from the vicious circle of debt



Deogarh is a village under Mandavi tehsil. It is about 80 km from district headquarters Surat and is situated at Vapi Shamalaji State Highway. Situated at the confluence of Veera and Bareh rivers, it is blessed with the immense natural beauty. The village population is about 2650 with 450 families and 355 houses. The entire village is Vanvasi.

The Sangh Shakha began in 1965. In those days the situation of the village was very disturbing. There were regular fights over distribution of water. As a result the production in the agriculture was much below the expectations. Many liquor plants

functioned at the banks of the river. There was no alternate means of employment. Some people had taken loan for agriculture and animals. When they did not return it the bank stopped giving loan to any family of the village. As a result the youth started migrating to cities in search of jobs and livelihood. Superstitions, illiteracy and addiction regularly led to fights over minor issues. The people were already trapped in vicious circle of loans, but they had to spend huge money on the meals offered after the death of any member in the family. They had to take further loan to meet such expenses. It was in such a situation that the swayamsevaks selected Deogarh for holistic development.

Prior to the beginning of Sangh Shakha, Hindu Jagran Manch workers Shri Kanubhai Parmar and his associates used to visit the village in 1994. Their interaction had started generating Hindutva feelings among some people, like young Raisingh Chaudhary and his friends. They started joining the Hindu Manch activities. In 1995, a Sangh Shakha was started in Deogarh with the help of Shri Yashwant Bhai Chaudhary of Mandavi. In the beginning, the Shkaha got strengthened with the repeated Pravas of Shri Mehulbhai

Vyas who was a Vistarak. Later, Deogarh was selected for holistic development through Sangh Shakha.

In the beginning the swayamsevaks focused on village cleaning, temple management, involving villagers in Sangh festivals, organising sports competitions, etc. The swayamsevaks also gave a big form to Janmastami celebration and also to the processions organised on incarnation day of Lord Shri Karunasagar Maharaj and Shri Bhatiji Maharaj, etc. These events were started to be celebrating as collective events of the entire village. Gradually, the cooperation of all villagers grew and the number of the events also grew. If we look at the atmosphere prevailing in 1996, the change in various fields like *samskar*, education, self-reliance, social harmony, security, etc. is clearly visible.

For education and *samskar*, the village has school up to 10th standard. With the objective of improving the education level of primary students and to make the educational atmosphere better, the experiment of collective practice was started. It produced encouraging results. The number of drop-outs decreased substantially. The Gram Shikshan Samiti looks after all these





There was a time when even the guests in the village were welcomed with liquor. But now the young generation is free from this bad habit. The undue expenditure occurred on meals after the death of any family member has also been curbed.

affairs. Arrangements have been made to educate the villagers who did not know reading, writing or counting. Twenty girls of the village were trained with the help of Vidya Bharati for this objective. They later conducted classes for the villagers, especially the women. Young students get education in government school while the children get *samskars* through the Samskar Kendra. There is one library where reading habits of young and children is strengthened.

There was a time when even the guests in the village were welcomed with liquor. But now the young generation is free from this bad habit. The undue expenditure occurred on meals after the death of any family member has been curbed. The participation of women increased in saving schemes. They are now awakened to the extent that they join all activities of the village along with men.

Social Harmony: Participation of the people has increased in activities like celebration of Makar Sankranti, Raksha Bandhan, Janmasthan, Mahasud (incarnation day of Lord Karuna Sagarji). People of the village have meals together on those days. People of all communities join the activities held at Gayatri Mandir, Sant Kaival Mandir, Pujya Shri Bhathiji Mandir, Shiv temple, Deomogra Mata Mandir, etc. Since Deogarh is a Vanvasi village, the castes did not have much impact here. Even

then there were some differences in general activities. But now all those differences have been eradicated and people think and act collectively.

Self-Reliance: Self-reliance activities began here under the guidance of the then Sah Prant Sewa Pramukh Shri Pankajbhai Vadwala. He inspired people to save some part of their income every month so that they can meet not only their emergency expenses but also successfully materialise the future planning. Majority of the families have joined saving groups. There are seven groups of men (involving 80 people) and seven of women (involving 72 women). The amount of savings has increased substantially.

The increase in saving habit not only cleared the financial hurdles but also helped in arranging necessary equipments for agriculture. Instead of traditional farming people have started adopting new technology. The experiments of growing vegetables and other cash crops have increased profit of the farmers.

People now get adequate water for irrigation from the dam. Earlier, the maintenance of canals was a big problem. The neglect on the part of the government officials and also lack of awareness by local people deteriorated the situation to a critical level. The workers formed a committee of farmers involving farmers of two irrigated villages.

Now the farmers themselves look after the maintenance of the canal. As a result, people get sufficient water supply for longer period. A voluntary organisation, AKRSPI, helped the villagers in this task.

Apart from agriculture, the people have started rearing milk giving animals in a large number. Today there is a milk producers cooperative committee, which collects milk from the village and supplies to the Sumul Dairy. The Sumul dairy provides best prices to the farmers and also guides them on animal health, animal diet, etc. It has helped in the rearing of animals. Therefore those who do not have farm land also live a respectful life.

GayatriMahilaMandal encourages women for Agarbatti making. This has provided employment to the women. Some more employment activities in the form of stitching, altering clothes, making things from bamboo, selling vegetables, etc. have also been started. The mini rice mill began in 2008 with the help of the saving group. This mill is run and managed by women only. A floor mill has also been started. Later in the year 2012, a big rice mill was started with the help of the saving groups and also taking financial help from a bank and government. A mini vegetable market has been started so that the farmers can sell their vegetables. Now the traders purchase vegetables from this market only. □



Kathada village of Surendranagar district

A vow to make entire village 'Abhaydham'

In order to arrest the growing addiction of Gutkha and Khaini among youth, the shopkeepers were persuaded to stop selling them. The impact of this drive is that nobody in the village takes Gutkha or Khaini for 7 years.

The Sangh shakha is going on in the village since 1983. Since the Shakha has been very effective the swayamsevaks took up the village development activities. In the beginning writing of inspiring quotes on notice board was started. It is going on without fail since 14 years. The Gram Vikas Samiti was formally formed in 1988 and the work began with different dimensions.

In order to arrest the growing addiction of Gutkha and Khaini among youth, the shopkeepers were persuaded to stop selling them. The impact of this drive is that nobody in the village takes Gutkha or Khaini for about 7 years. With a view that religious literature should be available in every house, *Shrimadbhagwat Geeta* and *Shri Ramcharita Manas* were provided to every house on nominal price. Divya Jivan Sangh Sanstha also helped in this endeavour. Today majority of the houses in the

village read these holy books.

The Samaj Mandir built by Sewa Bharati Gujarat under the Earthquake Rehabilitation project, is used for all social activities. This also houses computer training centre and library. In this way it has become a prime centre of social awakening. Goupalan has increased due to Vishwa Mangal Gou Gram Yatra. The cow urine *arka*, and phenyl are produced by Surabhi Self-Help Group.

Today there are 100 Abhaydham in the village. The villagers have resolved to make the entire village Abhay Gram. Since the awakening for cow milk, curd and other products has increased the demand for cow milk has grown manifold in the big cities like Ahmedabad. Some families of Ahmedabad have donated 14 cows to the villagers. The village pond has been desilted. Every house has proper drainage system. The state government has felicitated the

village with Swarnim Gram. 'Om' or 'Vandemataram' have been written on every house.

Activities for family survey, awareness about Swadeshi, wall writing, house decoration, Sanskrit Sambhashan Varga, Vedic mathematics, blood donation, health camps, Krisha Sabha, agriculture camps, kitchen training, tree plantation, animal cure, social harmony, Bharat mata Pujan are also regularly organised. About 45 swayamsevaks from this village had attended the Sankalp Shivir organised in 2000. Similarly, 60 workers joined Shabari Kumbha for nine days. About 50 per cent families of the village have cows. Now efforts are on to make the entire village Abhaydham. The village extended rousing welcome to the Bharat Parikrama Padyatara of Shri Sitaramji. He inspired the villagers to plant at least 108 banyan trees. But the villagers planted 140 trees. □



Manli village of Dahod district

Cash Crops on large scale

Manli is a big village having 8000 population and 400 families. The village development work began here in 2009. There is a school up to 8th standard. There are four primary schools, four Anganwadis and three Bal Samskar Kendras. The village Vaidya provides primary treatment. An Ayurveda box is also available. Since the main profession of the villagers is agriculture, trainings camps are organised by Krishi Gou Vigyan Kendra Dahod. Now five bio gas plants, bio compost centre, animal care centre have also

been started. The cash crops like flowers and vegetables are taken on large scale. Apart from tree leaves plates and women cutting tailoring centre, about 80 litres milk is supplied to the dairy everyday. People are getting aware about organic farming. The cash crops have strengthened self-reliance. The future planning includes activities for de-addiction, agriculture symposiums, camps for seasonal diets, coaching centre, study centre, repairing centre, felicitation of the social activists , compost manure, etc. □

Timana village of Bhavnagar

Judicious use of water

Timana is a historic village situated at the banks of Shetrunji river. Population is about 14000 involving all communities. There are seven check dams to store the water. The Sangh Shakha began in 2001. The



swayamsevaks cleaned the premises of Lord Shiva temple and planted saplings there. It was first such kinds of sapling plantation activity in the village. During the month of Shravan, there is a tradition of offering water to Lord Shiva. Now a tradition has begun in the village that the people offer half of the water to Lord Shiva, while

half of the water is offered to these trees. This has helped in good nurturing of these trees. The swayamsevaks have also planted saplings on the main road. Shri Hanuman Chalisa Kendra and Ayurveda Kendra are run regularly. Drinking water arrangements are made during every summer near the bus stand. About 30 swayamsevaks join this activity. They also make arrangement for *sharbat* during the Janmasthanami procession. Sweets are distributed among the deprived families. There is a martyr memorial at the entrance gate of the village, which has been built in the memory of Popatbhai who was killed for protecting the cows. Shri Satyanarayan Katha is organised every year. There is Swami Vivkananda Reading Room in middle of the village. There are more than 1000 books there. Villagers donate books for this room. In coming days it is going to assume the form of a village library. There are notice boards in the village at five places where inspiring quotes are written by the swayamsevaks every day. Shri Batukbhai Panot is a chemical engineer but instead of doing any job he has dedicated himself to improving the educational level of the villager. He has started a residential school. Similarly, Shri Arvindbhai Pandya left the government job and started Navyuga college in the village, which provide higher education to the young generation. □

Self-Reliance through Cottage Industries

Kothava is situated about 40 km from Vadodara and has 183 families with 1100 population. People of Vasava, Thakaur, Harijan and Vankar castes live here. The prime occupation of the villagers is agriculture. About 400 litre milk is supplied to the dairy everyday. The education level is normal. The Sangh shakha began in 2000 and the thinking for village development also began in 2002. In the beginning, inspiring quotes were written on the walls of the house. Now every house has 'Om' on the gate. The Gram Sabha meeting is held every Thursday. A monthly meeting is held which is attended by any senior workers from Vadodara. Women also join all the activities with active participation. Shri Sanjaybhai Patel and other youth initiated efforts for village development. The major focus was on the activities of self-reliance.

Training was imparted for self-reliance prominently for making edible items like *papad*, *namkeen*, *vadi*, *khakhra*, pickles etc. and also for candle and *agarbatti* making, cutting tailoring, chalk stick, mats, jute bags, soap making, chocolate, *kajukatli*, natural farming, bio compost, etc. A symposium was organised under the



guidance of Shri Varshneya, Vice Chancellor of Anand Agriculture University.

Ambaji temple of the village played a key role in strengthening social harmony in the village. The foundation stone for the temple was laid by noted Ramkatha Vachak Shri Morari Bapu. The Pran Pratistha of the temple was performed on February 19, 2006. The chariot of the procession taken out on that day was pulled by all the people collectively. Since then the people of all communities join the temple Aarti without hesitation. For strengthening *samskar*, *Shri Hanuan Chalisa* is recited on every Saturday, men and women sing Bhajans on Poornima and Ekadasi of every month. Self-study on every Thursday, and Swaminayaran Satsang are held on every Sunday. Some associated activities are also conducted.

To make the work stronger, the Vibhag and Prant level leaders regularly visit the village. Kshetra Sewa Pramukh Shri Arvind Ranade, Akhil Bharatiya Sewa Pramukh Shri Suhasrao Hiremath and Akhil Bharatiya Gram Vikas Pramukh Dr Dinesh have visited the village and encouraged the workers. In order to help the people rise early in the morning, regular Prabhat Pheri is conducted. In future, efforts are on to start a Prabhat shakha, goupalan in every house, increase in milk production and cow based organic farming



Bhali Anandpur village of Rohtak

Free books to needy students

Bhali Anandpur village, situated at Bhiwani Road in Rohtak, is emerging as an example of holistic development based on collective efforts. The Sangh shakha began here about two years back, but the sewa activities had started long back. There is a good team of youth, which regularly conducts blood donation camps and eye check up camps. The impact of these activities is that the village today has a Shakha of Rashtra Sevika Samiti also.

Apart from it, there is a Shahid Chandrashekhar Azad Computer Centre, Swami Vivekananda Bal Sanskar Kendra for the children up to six standard. There is also Lala Hardayal Book Collection Centre where the books collected from pass out students and are provided to the needy students of those classes. Today the Centre has about 3000 books, which are regularly distributed to the students, who after finishing their education return them to the centre.

There is a Takshshila Study Centre where the students are provided special

coaching for maths and English. Trained teachers help them resolving their problems. There is a Maharishi Dayananda Library to provide good books to the students. There is also a reading room.

For self-reliance, there is Coaching Centre where students preparing for competitive exams are provided coaching. For women, there is Rani Lakshmi Bai cutting tailoring centre. The women who have learnt stitching, have formed Self-Help Groups and now they design and stitch bags. Now this work is to be taken up professionally. For environment protection, there is fruit or shade giving tree in every house. Now a nursery for plants has also been started.

In order to smoothly run all these activities, the Village Panchayat has decided to grant land for a building. The *bhoomipujan* for this proposed building was performed recently in the presence of Joint Commissioner of Income Tax Department Smt Sunita Duggal.

Speaking on the occasion she stressed the need that any effort taken selflessly definitely gives positive results. She said youth basically makes or spoils the image of a village. There is dire need to provide proper guidance to the youth so that they move on the right track. Dr Budhsingh, Haryana state president of Sewa Bharati said small initiatives produce big results. Shri Balraj Kundu of Rohtak has contributed Rs five lakh for the construction of the building.

The experiment of village development began by the youth through Shaheed Chandrasekhar Azad Sewa Samiti, which was registered in the year 2007. In the beginning public water taps and tanks for providing water to animals were built. They also developed sports grounds, installed street lights and organised blood donation camps as well as eye check up camps. This group of the youth came in contact of the Sangh swayamsevak and a shakha was formally started here about two years back. First the morning shakha began and now there is evening shakha also. The Gram Vikas Samiti has been formed with the help of shakha.

There is a shakha of Rashtra Sevika Samiti also where women come together everyday. They also have discussion over various social issues and take steps to eradicate social evils. □



**Kodangipatti village of
Thoothukudi district**

**Plenty of
degree
holders where
the whole
village was
almost
illiterate**

Since the percentage of literacy was very low in the village, the swayamsevaks focused more on it in the beginning. The condition was so poor that students used to discontinue education just after Vth standard. Now the situation has improved substantially.

Acute poverty prevails in the area because it is dry land and the rainfall is not sufficient. Shakha was started in 1995 and special emphasis was made on it. The swayamsevaks decided to continue their study at least up to high school. For it special evening classes were started. As a result degree holders are coming out in the village. The number of educated women was too very few. But now post graduate girl students are in large numbers.

Culture: Samskar classes are going on and 25 students are attending the weekly class. Deep Puja among women is conducted every month. Goupuja is conducted thrice a year. Once, propagation of Christianity was witnessed in the village. The villagers were not ready to speak up against it.



The swayamsevaks decided to continue their study at least up to high school. For it special evening classes were started. As a result more youth became degree holders. The number of educated women were few. But now post graduate girl students are in large number.

But now the situation has changed. Nobody can make propaganda for Christianity.

Abolition of Addiction: An awakening is being generated among women by swayamsevaks regarding the dangers of alcohol by male members. Financial crisis comes because of this bad habit. The efforts have proved very fruitful and there is huge change among the villagers.

Spirituality: Sankathara Chaturthi is celebrated in the village. Ramayana Parayanam is also done during July-August for 15 days every year. Bhajan Keertan used to be organised at one place during December month. But later this was changed and bhajans were taken up to the streets and everybody was able to hear the devotional songs sitting in their houses. Many people are taking part in the programme. Temple

festivals are mostly depended on the swayamsevaks now. The decision taken by Gram Vikas Committee is accepted by all.

Agriculture: Natural farming is insisted on the dry land. The rearing of indigenous cows is insisted. Vanotsava is celebrated during the rainy season. Weekly Sewa Diwas is organised every week. Sewa during natural calamities is also done wherever needed. Health programmes are also going on. Medical camps are conducted regularly for different diseases.

Traditions and rituals are being protected. Thevorattam is a folk dance, which is famous in the area. This dance is taught to others to keep it alive. All these changes have taken place because of the efforts of the swayamsevaks. □

Amicable solution to long pending dispute

Teachers-parents interaction improves standard of education

In Tamil Nadu, Dharmapuri district occupies 29th rank in education. But serious problems like female infanticide, dowry and caste clashes are very high. Even though the Government and Non-Governmental Organisations are taking keen interest in its development, the district attained very little improvement. For past several years, naxalite problem is also getting a serious turn.

In the district, at a distance of about 20km from Dharmapuri town, there is a village called B.S. Agraharam (Bomma Samudra Agraharam). There, for the past eight years (from 2005), daily shakha is being conducted. The village consists of 450 houses and young men from a good number of houses participate in the shakha activities.

About 50 persons have completed Sangh work training. Now the Sangh work has commenced in 18 villages around this place. Now, there are 100 graduates in the village, where, earlier only 4 graduates were there. Out of this, 20 are women. Previously, four families had converted to Christianity. Now, all of them have returned to their original faith. Because of the steps taken by the RSS, Vivekananda Seva Centre has been started and through it the sewa work is being carried out.

A swayamsevak known as Paranthaman is conducting free education centre for the past 3 years. About 30 students receive character building education here. The Kaliyamma Temple in the village is common for 18 villages around. People belonging to various communities live in these villages.

The Car Festival of this village is very famous. Sometime back a strife arose between different communities

of two villages as to who will first pull the Chariot. That was a prestige issue and a struggle broke out in 2003. Fifty persons were injured and a police case was filed. Because of this, the car festival was stopped.

In 18 villages, the Sangh work commenced through the initiative of the swayamsevak of B.S. Agraharam. Then about 50 representatives from all villages were invited and a meeting was conducted in the presence of RSS leaders. A compromise was arrived at through his efforts and the car festival, which was abandoned three years back, started again with pleasure. The different experience in it is that whoever was previously telling that only they will pull the Chariot first now took a U-turn and said the other people would pull. With happiness the car festival is celebrated today.

The present Panchayat president Sri Munusamy, former president of the Panchayat Chinnasamy, Panchayat vice president Sekar, councillor Murugan, all belong to different political parties; But the speciality is that all of them belong to the RSS. In B.S. Agraharam village, they have planned to setup some of the committees to plan the sewa work and to make the village a developed one. The objective of the future activities is:

- A hunger-free village
- A disease-free village
- A liquor-free village
- A village with education for all
- A village with unity and without quarrels or infightings
- A village where everyone is equal
- A village where everyone is economically sound. □

Theripatty village has set many milestones in development. The activities being carried out here have been emulated by many surrounding villages.

Due to lack of proper interaction between the teachers of and the parents of the student majority of the students were not getting good marks in the school. To change this situation, the swayamsevaks formed a Parents Teachers Association. Since the periodical meetings of the PTA are conducted with teachers not only the result has improved but the number of students admitted in X standard has also increased. The result of Xth standard touched more than 90 per cent and even 100 per cent in some cases. Now nearly 90 students of the village go to other school for Xth standard.

What is character—a bundle of habits! Isn't it? So, teaching good habits to the people make them good people. This programme was first taken up for the boys and girls by starting cultural classes. Then daily puja in temples, Deep Puja by women, goupuja, weekly prayer, Ganesh festival, Sankranti festival, Navarati festival were also started to be celebrating on large scale. With such efforts by swayamsevaks devotion among the people towards Hindu way of life has increased. People in some of the surrounding villages have also started following some of the activities.

Many farmers used to find it difficult to reach their fields from houses. Then swayamsevaks took initiative and the approach road was built. Now they can easily reach their fields. This has proved to be a milestone in the village. □



Stronger the Villages, Stronger the Nation

The village development work in undivided Andhra Pradesh began in 1990 with simultaneous sewa activities in six villages. The work was received well by the people. Buoyed with the initial response and also to accelerate the work in more areas, the Gram Bharati was established in 1996. Till the year 2013, there are three Prabhat Grams in the Prant and the work has begun in 100 villages. However, development committees have been formed in 30 villages. The single point agenda of all these activities is holistic development of the selected villages. The interest shown by the people and also the responses received have developed the hope that the results in the days to come will be admirable and many more villagers would take up the work. Here is a brief report showing the developmental work carried out in some of the selected villages.

◆ Ramarao Akutota

Kollampally village in Palmoor district

Saving habit proves to be a boost

With around 6000 population, Kollampally village lies in Narayanpet Tehsil of Palmoor district. Before beginning of the village development work in this village, the people had almost stopped visiting the village temple. Prior to 1981, hardly 20 children of the village used to go to school. People from about 80 per cent of the families had migrated to Mumbai in search of jobs. It was in the year 1989 that a young swayamsevak started Keshav Shishu Mandir, a primary school, in the village. Basically this activity laid the foundation of development work in the village.

Since fee was nominal, majority of the families started sending children in the school. It also attracted the children of six adjoining Vanvasi villages. Till now 400 children from 80 per cent families of the village have received education from the school and some of them are now getting higher education in different parts of the country. Now, they are not only more civilised and cultured citizens,

but also are responsible workers in many ways. Some have even taken up the job of a teacher in this school itself.

The Shishu Mandir also became the centre of promoting different activities like organising Ganesh festival, Shri Krishna Janmashthami and taking out impressive processions on these occasions. There are Bal Sanskar Kendras and coaching centres also in the village. They also contributed hugely in developing harmonious feeling among the villagers. There is Suprabhat Geet in the temple every day and about 70 per cent villagers observe fast and ensure to have temple *darshan* on Saturday. There is separate Bhajan Mandali for men and women. There is also a cutting tailoring centre. These projects have contributed greatly in generating religious and pro-Hindutva atmosphere in the village.

In order to encourage women of the village, Rangoli competitions are organised in temple and in the village on the occasion of Makar Sankranti. On the occasion of Vijayadashami, many

other social events are organised.

The Vivekananda Bachat Sangh, formed in 1993, helped around 100 families of the village to start different activities for livelihood. About 40 of these families have witnessed remarkable improvement in their living standard. Since the day some women of the village actively joined the government run women saving groups, their management has registered admirable improvement. With the financial support of CAPART and *shramadan* performed by the villagers, saplings have been planted at different places. School building, toilets and drainage system have also been created.

With the active *shramadan* by the swayamsevaks not only cleanliness has improved in the village, but also a building, named as Aditya Sewa Bhavan, has been constructed with the financial help of IDRF. This building has basically become epicentre of various social activities in the village. The regular organisation of meetings, training camps and visit to ideal villages helped in workers' development. These activities have also improved social unity, self-reliance and self-confidence of the people. □

Eklaspur village in Palmoor district

Neem tree in every house

Eklaspur also lies in Narayanpet tehsil of Palmoor district. The population is around 2000. The village development activities began here in 1989 in the form of *shramadan* and celebrating some social festivals. Proper attention is paid to the cleanliness and performing regular puja at the temples.

There are Bal Sanskar Kendras for children, coaching centre for students and adult literacy centre for illiterate villagers. All these activities have contributed in enhancing the education level and improvement in values of the village. There are regular sports events for youth and children every year. The winners are felicitated. The encouragement to Bhajan Mandalis, cutting tailoring centre, Geeta Parayan, folk dance, folk art etc have strengthened the atmosphere of Hindutva. There are impressive processions on Ganesh festival, Navaratis and Shri Krishna Janmashami. The whole village is decorated and various folk dance and folk art activities are also conducted. All these cultural activities help the young generation to have first hand information about the folk dances, songs, Dandia, Bhajans and different rural arts. The Rangoli designed by the women at the temple or at different places of the village on Makar Sankranti are heavily admired.

Vijayadashami is celebrated as social festival and

Ugadi is celebrated as annual function. The women saving groups run by government have become practically well managed since the day the women and men associated with the village development committee joined them. The young and adolescent swayamsevaks regularly join *shramdan* and also to clean, repair or widen the road activities. They also help in maintaining drinking water not only for human beings but also for animals and birds. Jindal Foundation helped in repairing and building roads, toilets, school building, temple, tree plantation, cleanliness, etc.

About 80 per cent houses of the village have Neem tree. They not only nurture these trees but also take their benefit in daily life. Every swayamsevak is associated with any of the social activity. No dispute of the village is pending in police station or the court. A community centre has been built with the help of government funds and *shramdaan* performed by local people. This building is used for various village activities including organising meetings of the Govindarajula Gram Vikas Samiti. □



Kalpaguru village of Medhak

No need of police station or court

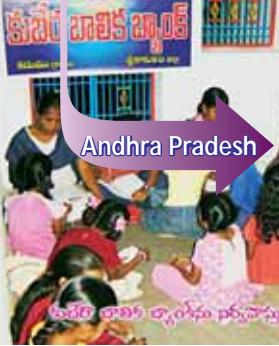
The village lies in Sangareddy tehsil of Medhak district. Population is about 3000. The village swayamsevaks reconstructed famous Kashi Vishveshwar temple in 1990. This laid the foundation of village development activities in the village. Proper arrangements have been made for daily *abhishekam* of Kashi Vishveshwar temple, Teertha Prasad and reading of the Bhagwad Geeta. There are *bhajan* programs by men and women groups at least once a week. This has strengthened the religious feeling.

Bal Sanskar Kendras, coaching centre and sports activities have improved the standard of education and health awareness in the village. Sewa Bhavan, built with the help of *shramdaan* and financial help from IDRF, is used for various activities. The monthly *shramdaan* help in maintaining

cleanliness, tree plantation, temple cleanliness or renovating the temples. Almost every house has Tulsi plant.

Shri Vivekananda Bachal Sangh has helped in strengthening the financial condition of many families. There is *deepotsava* on Kartik Poonima and Rangoli competition by women on Makar Sankranti. There is huge procession on Vijayadashami day and the event is celebrated as social festival, which is joined by all the villagers irrespective of the caste, creed etc. Nobody from the village has ever needed to approach police station or the court for resolving the dispute. Shri Kashi Vishveshwar Sewa Sanstha has helped in organising and uniting the villagers. There is regular meeting of the Samiti.





Andhra Pradesh



Roots inspire to help the village farmers

Grameen Vikas Sangham, Kadumu, Srikakulam



Andhra and Orissa share boundaries with Srikakulam district in Kottur Mandal. It is one of the holy banks of Vamsadhara in Kadumu village. Village development work was first started with the enthusiastic involvement, cooperation and partnership of the village elders. The budding organisation has taken up many activities for holistic development of the nearby villages also.

Papad Manufacturing Centre: As work in farms only for six months, rural population especially women, are without work for rest of the year. The cottage industry of Papad was set up under the auspices of Gameen Vikas Sangham (GVS) to provide work and enhance income for the women in the area.

Sewing Training Centre for self reliance of women: A training centre for sewing and knitting was established under the supervision of an experienced instructress. The centre also holds Rangoli competitions during Sankranti. It also holds lamp worship ceremonies during the holy month of Karthika.

Non-Residents of Kadumu Association: Many villagers of Kadumu have migrated to different parts of the country and the world in search of jobs. But they have been involved in development of their alma mater. Now they too find happiness returning home and spending

time during the festive times of Sankranti every year. Not only the employed and high income groups now think for the development of their village but also the daily wage labourers think for the village and contribute their might for the village development.

Vidyarthi Vikasa Kendras and Savings Bank: Two Vidyarthi Vikas Kendras for High School students are conducted for two hours a day. Besides education, the students are also introduced to heritage, culture, tradition, values, religion and ethics of India. A good attempt is made to inculcate good habits and make the students good, self-reliant and awakened citizens of the country.

Kubera Savings Bank: Under this scheme the ninth class students have organised themselves and started a thrift scheme by naming it as 'Kubera Savings Bank'. They meet their minor financial needs through it. It has generated confidence in them and in their group.

Computer Training Centre: A computer training centre is run with three multimedia high configuration computers under the dedicated instruction of an experienced trainer.

Nutrition Centre: To avoid malnutrition among



students, a nutrition centre has been established. Every day 180 children are given a glass of milk, Chicky and one egg. This has improved the general health of the children in addition to giving them energy for concentrating in their studies.

Sri Balarama Raithu Bank: Small farmers are provided financial help through this institution. A thrift amount of Rs 25 per month is being contributed by every member of the bank.

Akshaya Seva Bank: This is a funding bank to Balarama Raithu Bank. Every non-resident Kadumu contribute Rs 500 every year and this accumulated amount

is transferred to the Raithu Bank to be given as loans to the small peasants.

Impact of Kadumu on other places: The service activities in Kadumu have inspired the villagers of Bhamini Mandal, Dimmidizola, Ghanasara and Katragada and as part of developmental activities of their respective villages they have started Vidyarthi Vikasa Kendras.

Other activities taken up by Grama Vikasa Sangham include Agriculture Training Centre, Organic Agriculture, Cow Shelter, Primary Health Centre, and encouragement to meritorious student for college education.

(K. Pruthvi Raju)

Thanikella village in Khammam district Pujan of 108 cows every year

The village is about 12 km from district headquarters Khammam. Population is about 7000. All developmental activities in the village are Shakha centric. From cleaning to the streets or temples or building the school rooms swayamsevaks are found in forefront.

There is a blood donors club. Health check-up and blood donation camps are regularly conducted. Anyone needed blood in the village does not face any problem. Immediate arrangements are made for any blood group. There are 150 blood donors in this village alone.

Shrikrishna Janmasthanmi is celebrated in the village since 2004. The festival is celebrated on large scale. On Goupuja day, there is worship of 108 cows every year. Durgasthanmi is also celebrated with much

fanfare. People from all communities join the activities. Get together of all castes are also conducted. It helps strengthening social harmony. Entry in temples is free for all. Bhajans and Satsangs are also conducted regularly. □



Rejarla village in Khammam

Every house has a swayamsevak

The village is about 80 km from district headquarters Khammam. Developmental activities are going on under Sri Ramachandra Gramin Vikas Centre. There is one Bal Sanskar Kendra, free homeopathy centre and Madhav Bag library. Sri Anjaneya Saving Scheme is being run with the help of Swasthya Sevaks. All festivals are celebrated with the help of villagers. Ganesh festival is celebrated on large scale. It is so much popular that village people working outside the village also come back to participate in the festival.

Many couples participate in Navaratri puja. Goupuja, Kunkum Puja, 1000 deep puja programmes are also conducted. Every year best farmers, best students and best artists are honoured by the village committee. Sri Sitaram Anjaneya Bhajan Samiti is run with the help of village people. Ramalayam was constructed with the help of people. Tulsi plants are distributed regularly. Quiz competitions are organised for school students. Bharatmata puja and fancy dress competition are also there once a year. One compost centre was recently established.

Around 100 people in the village have completed first, second and third year Sangh Shiksha Varga. Almost every house has any of the swayamsevak. This is the strength behind successful village development activities. Villagers also have full faith in the swayamsevaks. They are also in forefront of all the activities. □

Kistapuram in Khammam district

Youth taking up organic farming

The village Kistapuram is about 88 km from district headquarters Khammam. Population is about 2000. A homeopathy dispensary was started in 1996 by swayamsevaks. Medicines are available for general ailments. Preventive care is available for all. Medicine is also given for prevention of Japanese encephalitis in government schools of neighbouring village. Blood donation club has also been formed with sizeable number of donors on roll.

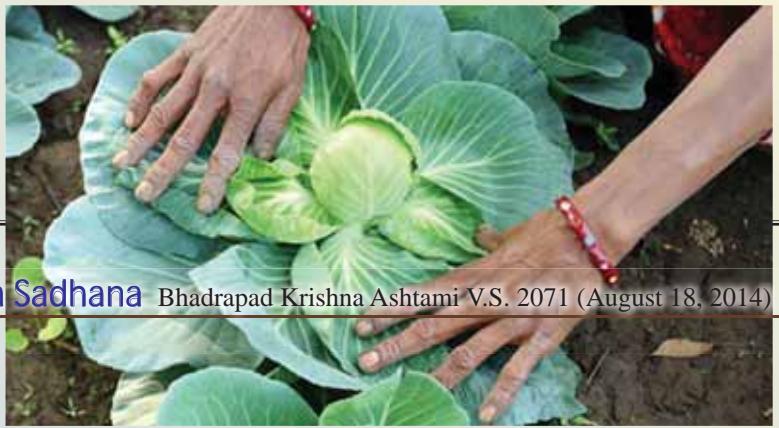
For strengthening social equality the swayamsevaks conduct joint programmes bringing all people together. It removes inequality and strengthen harmony. Swayamsevaks have also established Sri Anjaneya Paraspara Sahaya Sahatara Sangham (mutual cooperative society) in 2007. Now it has 220 members and 15 lakh savings.

For adults, games like Kabaddi are conducted. A library has also been started. RSS office has also been opened recently. For children, a Bal Vikas Kendra has been established, where books and clothes are provided

to poor children. In 1994 Shakha was started. Since then Ganesh festival is organised through a committee. It is organised every year. In 1998 construction of Sri Anjaneya Swamy Temple began and it completed in 2001. Bhajan Mandali is also active. Temple centric festivals are celebrated with active involvement of the people. All village development activities are shakha centric.

There is no casteism in the village. All villagers celebrate festivals together. Parents send their children to shakha. Alcohol habit has reduced drastically. Social conflicts are also minimal. Some of the swayamsevaks have tried to introduce organic cultivation. Younger farmers are very interested in it. They have visited such successful projects in West Godawari district.

Scholarship is given to deprived children with the help of Mata Amritanadamayi Devi Trust. Teaching and learning material is also granted to government schools and neighbouring villages with the help of Janya Foundation, Hyderabad. Many NRIs help the needy people through Sri Anjaneya Grameen Vikas Seva Samiti. □



Venur village under DK district

Sewa not only in words but in deeds also

The village is about 60 km from district headquarters. The developmental activities are going on under the banner of Sevasharadhi Vishwashta Mandali Venur. Sewa is the prime motto of the trust. Not only in words, but in deeds too it is reflected.

In order to make sewa a habit, the Sewa Shardhi Vishwashta Mandali Venur was established on September 23, 1998. It is affiliated to Rashtriya Sewa Bharati. Trust members are RSS swayamsevaks and Rashtra Sevika Samiti activists. In 1998, Bharati Shishu Mandir was started in Gandhinagar, Karimanelu.

Under the guidelines of Hindu Seva Pratishthana and Sewa Bharati the Shishu Mandir is working well. Children of Shishu Mandir are given a motherly touch.

It has respect in every house. Now 40 children are studying. Apart from Shishu Mandir, the village also conducts a variety of programmes like Balgokula, Matri Mandali, etc. Hindu festivals like Krishnajanmashthami, Sharda Pujan, Rasksha Bandhan, Vara Mahalakshmi Puja, Sewa diwas, etc are also observed.

Blood donation camps and eye check up camps are also conducted. Yoga Shivar, Bal Shivar, Annual Day programme are regular events. To promote Indian values of life also some activities are conducted. During Uttarakhand Flood and Kargil war, the villagers collected donations and handed over to the RSS. Hindu Seva Patishthana and Sewa Bharati have contributed greatly in majority of the projects.

(Venugopal Batt)



Tekkatte village under Udupi district

Blood donation becomes a movement

Tekkatte village consists of the population of 6100 people including Christians and Muslims.

The village has three primary schools. One pre university college, one Shishu Mandir and one English medium school. In those schools, about 800 children study. Variety of games and cultural activities are conducted regularly. On Independence Day in 2013, about 5000 saplings were planted.

Every day there is yoga class. Blood donation camps are also organised regularly. There are over 200 blood donors in the village. There is one free ambulance. Bhajan and Vishnu Sahasra Nama programmes are conducted on every Monday.

Samoohik Laxmi Puja is also conducted. Different kinds of vocational training are imparted to women to make them self-reliant.

Narasipura in Bangalore Rural district

The village is about 50 km from district headquarters. There is daily shakha. Regular get-togethers are also organised to discuss the cleanliness of the village. There are also activities for tree plantation, health awareness, *bhajan*, study also. SHG began in 1996. Every year 8 to 10 programmes are conducted. □

Kanyady, Dakshin Karnataka district

Couples Meet to strengthen family bonds

Kanyadi village consists of the population of 208 families including some Christians and Muslims. The village has one primary school, where 325 students study at present. Three Balagokulams are also conducting regularly. A variety of activities like games and cultural activities focusing on Indian values are conducted at the Balagokulams. The students are provided with free notebooks every year. So far 100 computers have been donated to 33 rural schools as per their requirements. In addition to this, some computer teachers have also been provided to some schools in accordance to their demand. Salary of the computer teachers is borne by Sewa Bharati Kanyadi.

Every year a blood donation camp is organised where more than 140 youth voluntarily donate blood. Also yoga classes are conducted thrice a year to keep the health of the villagers sound and in perfect shape. The village has its own ambulance, which is provided on a nominal charge to the needy patients helping them to reach nearby hospital in time. Sometimes, it is provided free of cost to the patients

who cannot afford the expenses. Separate health camps are organised for women twice in a year.

The events of Kutumba Sahabhoj are organised where all family members collectively prepare and have food. This *Sahabhoj* is organised in full moon light. Festivals like Shri Krishna Janmashtami, Shri Ganesh Chaturthi, Shri Sharda Puja are also celebrated every year. All these activities have helped in eradication of untouchability from the village.

There are 11 self-help groups (SHGs) in the village having more than 110 members. Each group has a saving of Rs 80,000. Out of 11 groups, five groups have only female members. The SHGs provide chairs and utensils on rent for big functions. The village has its own community centre where small meetings are conducted every week. Accounts of the SHGs are checked once a month. Half yearly and yearly get-togethers of the SHG members are also organised.

A team of youth always keeps an eye on every moment of outsiders in the village. Any trespasser is firmly interrogated. Nobody is allowed to carry cows and their progenies on vehicles until he produces an authorised certificate from the Gram Panchayat. There is no alcohol shop in the village.

Adults are normally busy in their farm work or jobs. Therefore, on holidays the village organises team games like *kabaddi*, Tug of war or cricket to keep the youth busy. The youth also help in cleaning the village.

Children actively participate in Balagokulam every Sunday, where they are imparted different kinds of *samskars*. Women are imparted various types of training and workshop for preparing *kumkum*, candle, food, computer education. All women participate in these activities without any hesitation. They independently organise Vara Mahalakshmi Puja every year.

All festivals are collectively celebrated without any feeling of distance. A Bhajan Mandali performs *bhajans* in a different house every week and to encourage the feeling of devotion.

The village has Dharati Kisan Sangh, wherein 125 members actively participate in different activities and also get benefit from the government schemes. Members of the Sangh also attend government organised seminars and workshops. The village is totally organic. The families are encouraged to use drip water irrigation. Rain water is also harvested.

All these activities carried out under the banner of Gram Vikas Samiti have helped the villagers to improve them financially and socially. Dedicated members render their whole hearted services to make the village healthy in all respects. To strengthen the family bonds among married couples, the Samiti organises Dampati Milan. To improve the knowledge of Purana Katha and Ramayana, Mahabharata, the Samiti conducts Ramayana and Mahabharata quiz and drawing competitions. □



Kalladka village in Mangalore district

GURU PURNIMA CELEBRATION BY FELICITATING SENIOR CITIZENS OF DEPRIVED CLASSES

The development activities in the village are conducted for decades. In the beginning they were conducted and managed through Shri Ram Mandir of the village. Then Kalladka Garm Vikas Samiti was formed in 1970 giving new dimensions to the developmental activities. Sudekar is a place situated at a distance of about 3 km from Kalladka. Initially, an approach road was laid and three families of the village were helped in building their own house. Electrification was also done in the houses. Besides this, basic amenities like construction of toilets, etc for needy families were also provided.

Medical camps are conducted twice a year—one Allopathic and another Ayurvedic. Ayurveda camp is conducted in a different manner. Plants are distributed freely. Demonstration of medicinal plants help the villagers hugely. More than 800 patients get Ayurvedic medicines only. Allopathic medical camps are organised in a nearby village and specialists of dental, eye, bones, ladies doctors and general medicines treat the patients. Glasses are provided to the eye patients. Recently, a body organ donation programme was conducted and more than 700 people declared to donate body organs after death.

Some special activities are conducted for ensuring unity and equality and to avoid caste discrimination. Ambedkar Jayanti is observed by visiting the house of a depressed class family and sharing food with them or by inviting the family to other house. Similarly, Guru Purnima is celebrated by felicitating the senior most member of the depressed class. Makar Sankranti is celebrated with joy. Special programme is conducted for Bharatmata Pujan. On that day, women bring their food preparations from home and stock at the venue of the function. At the end of the programme everyone sits together and takes that food.

For social harmony, conferences are conducted. As many as 22 groups have joined hands to conduct such conferences. Birthday is celebrated by inviting all the children born on same day. They are received with *tilak* and *aarati* and showering *akshata* on them. They take food together. Bhajans are also conducted simultaneously.

Girls who have lost their parents are got married by providing Mangal Sutra and dresses by the villagers. Recently, Rs 25000 for each member was deposited in the bank for the sisters and the brothers of the deceased

and their house was also rebuilt.

This event is organised to impart *sanskars* to the newly wedded couples. Each year about 100 couples participate in the event. In the memory of 150th birth anniversary of Swami Vivekananda, Matri Samavesha was observed and more than 10,000 women attended such 20 functions.

Students are trained and supported to participate in paddy field, planting saplings, harvesting and separating paddy and other allied agriculture works. Several students from the village left for social work as Sangh workers after completing their education. Environment day and Vanmahotsava are also conducted.

Temples are places for conducting religious activities. Satyanarayan Puja, Saraswati Puja, Shri Krishna Janmashthami and Ganesh Chaturthi are observed. Varmahalakshmi puja, deep puja and other functions, wherein mothers participate, are conducted. School children dressed up as Krishna, Radha join the procession on Krishna Janmashthami.

Samagra Shishu Shikshan, free education, free mid-day meals, free dresses are given to the students. More than 2500 students are studying in Sri Rama Vidya Kendra Kalladka. Some schools have also been adopted. As many as 100 students were granted free education to prevent them from Christian conversion. Programems on national interest topics are also conducted. Kreedotsava is organised for youth with focus on racing, skating, dance, drama, etc. □



Edavilangu village of Thrissur district

Surging ahead for holistic growth

Presently the village has three Gram Vikas Samitis and 19 Matri Samitis, which meet frequently to assess, assimilate and accept responsibilities for consistent change for betterment.

Edavilangu is a village situated adjacent to the great land of God Kanaki called Kodungallur in Thrissur district. The village was a communist citadel till 1984 when the sprouting of an alternative nationalist idealism in the name of Rashtriya Swayamsevak Sangh began. When the Sangh activities began, the communists came up on arms to destroy them. Brave and dedicated workers resisted the authoritarian attitude and succeeded in winning over the hearts of general public.

The last 30 years' hard work of the swayamsevaks has changed the entire scenario and the Sangh is now part and parcel of the community irrespective of caste, creed and religion. The village has about 700 population. The Sangh influence has penetrated to all households, who take advice on all matters concerning their family and society. Five Gram Panchayat elected members are swayamsevaks.

The financial backbone of the village is a Co-operative Bank, which is controlled by swayamsevaks. Three Sangh Pracharakas came up from this village for the society's work. The administration of the village temple is also coordinated by Sangh workers. Akhil Bharatiya Gram Vikas Pramukh

Dr Dinesh also visited the village in 2013 and observed the changes that have been achieved in the last 30 years.

All these changes could be achieved under the direction of Man. Suresh Chavhan, who provided direction to the swayamsevaks during his visit to the village few years back. The village is tending to become a master piece in Kerala for Gram Vikas.

The last 30 years hard work of the swayamsevaks has changed the entire scenario and the Sangh is now part and parcel of the community irrespective of caste, creed and religion. The village has about 700 population. The Sangh influence has penetrated to all households, who take advice on all matters concerning their family and society. Five Gram Panchayat's elected members are swayamsevaks.

Presently the village has three Gram Vikas Samitis and 19 Matri Samitis, which meet frequently to assess, assimilate and accept responsibilities for continuous change for betterment. A school started in 2003 as a unit of Vidya Bharathi is now a secondary level school with student strength of 400.

All service activities are coordinated by an apex body called Sukrutham Koottu Kudubam (joint family). Matrighaya for boys accommodate 47 students. Empowerment of women is done by providing them skill development and self-employment training. It has benefitted hundreds of women. The marketing of products of the units is handled by a separate team. Training is being provided for chemical-free farming and people are encouraged to adopt bio-farming. The Gou Sewa Samiti organises regular programmes for propagating virtues of indigenous genes.

PSC coaching centre, started three years back, has benefitted many needy students and personal counselling facilities are provided for the needy people by experts in the field. In addition, educational help is provided to 20 students who are talented. In total, the village is surging ahead for *vai bhav*. □

Kadmanchira village of Kottayam district

Special classes to teach Hindi during the vacations

Children are regularly given scholarships. Special classes are conducted to teach Hindi and English during vacations. These attempts have been successful. Today there are many graduates and post-graduates in the village.

Kadmanchira in Changanacherry taluk of Kottayam district was quite backward in social and cultural domains. This place was the breeding ground for all kinds of sins and unethical activities before the inception of Sangh activities. The situation was really chaotic as students became drop-outs due to intoxications. The anti-socials and hooligans attacked the prosperous and peaceful families; majority of the men used to sit in idleness spending large chunks of money and time playing cards and casinos. The very thought of job and familial responsibility submerged in oblivion. Two young men, who were marijuana-addicts and lost their consciousness, went away from homeland. The small village witnessed two brutal murders and people turned panic-stricken whenever they heard the name of the village. The roads to Kadmanchira were blocked by digging pits and trenches to prevent police from entering the place to probe criminal activities.

The Inception of Shakha

Shakha activities here began in 1984 at a terrible and dark point of time. The helpless families, attacked

and tormented by goondas, sought the help of Sangh, crying their freedom and right to life. Ever since the inception of Shakha, light crept into the darkness slowly and steadily. Due to the utmost care and mass contact of the Taluk Pracharak efficient workers were nurtured and they started leading social transformation.

Cultural

The erstwhile Marxist hegemony made the place divert from Theism

and spirituality and it resulted in the denial of temple. The swayamsevakas renovated and rejuvenated the Kavu (ancient sacred worshipping place) which was at the edge of destruction. Some activists studied the way to recite the holly Ramayana and conducted Ramayanamasacharanam (reading the holly Ramayana throughout the month). Balagokulam and Matri Satsang were started, which resulted in cultural transformation. Many houses started to lit the lamp,



daily and chant prayers. The house contact and care of swayamsevaks strengthened all these activities.

Education

The village, which was way backward in the educational sector, needed a school as an elixir. For that purpose one of our sister's was sent to Vidyanikethan in Palakkad for training. Before long a school was established. Today the school is performing well with an attendance of 110 students. Children are regularly given scholarships. Special classes are conducted to teach Hindi and English during vacations. These attempts have been successful. Today there are many graduates and post-graduates in the village.

Health

In the village, various social services are going on to support the economically deprived and sick people under the guidance of Vivekananda Sewa Kendram run by the swayamsevaks. Under this organisation some disabled persons are given small amount as monthly

pension. One of our volunteer, who lost his parents and had a spinal-cord injury, was taken care by the swayamsevaks. Now he has been developed into a self-employed person. Blood donation camps are also conducted.

Swayamsevaks who owned only one or two cent of land as their own bought Sanghsthan for Rs 70,000. For this they saved money from their daily work. Similarly, for the Sewa Kendram also they had done many works worth Rs. 1,35,000 as service. Roads were under dangerous conditions. But the swayamsevaks made them suitable for transportation. Many poor people were given loan from Panchayat for building houses. Our men also gave all physical help necessary for building their homes. A pond was purified and still it is being purified regularly from which hundreds of people are taking water. Like these in many other activities also the Sangh Shakha has been a helping hand for the people.

Obstacles Overcame

As the Shakha work progressed,

many anti-social elements and Marxists attacked the Swayamsevaks. Many of their houses were burnt. Many of the workers were tortured in prisons for long period. As a result many homes suffered from poverty. But the senior workers kept visiting the homes and supported the families. After a continuous struggle of four years the village became peaceful.

Regularity of Sangh Work

Thirty years back Sangh work which was begun as a evening Shakha has now developed into Vidyarthi Samyukta Shakha, Vyavasayi Shakha, Praudha Saphthahik, Balagokulam and Mathrusathsangham. Nine Pravasi Sangh *karyakartas* are now there from this Shakha. These transformations were the movement of a village from darkness to light under the influence of the Sangh Shakha. Still the swayamsevaks are working hard for more changes. Thus it is rightly said: "If we can win without any trouble, then it is victory. But if we can win overcoming all difficulties then it becomes History. □



Bhagwatgarh village of Sawai Madhopur

Goushala for stray cows makes people debt-free

If we look from outside, Bhagwatgarh village of Sawai Madhopur district is no different from other villages of Rajasthan or the country. At the meeting organised as a follow up action of the Vishwa Mangal Gou Gram Yatra conducted in 2009, different issues of Gram Vikas were raised and thoroughly discussed. The farmers were tired of the problem of stray cows and the preparations had begun in the village to pack (the cows) and leave them outside the village. In that situation Shri Badrilal Sharma, Gram Vikas Pramukh of Jaipur Prant, proposed to set up a *goushala*. The immediate question raised was who will run the *goushala*? Since the Hindus have respect and soft corner for the cow, some of the villagers offered their services for it. As a result the *goushala* was set up.

Today the *goushala* has more than 100 cows, which were deemed stray by the villagers some time back, as most of them were useless for them. The project proved double beneficial—the cows got shelter and the villagers found solution to their problem, which was

nagging them for long. When proper care was provided to the cows some of them became beneficial. Hence, 40 of the cows were provided to some economically deprived farmers on a nominal price. Now organic manure is being produced in the *goushala* on a larger scale. It also promoted the habit of using organic manure in the fields by the farmers. In order to popularise the benefits of the cow, a Gou Vigyan Exam was conducted here. A total of 350 village students appeared in the exam.

Some people in the village were under debt for many years. Efforts were made to form self-help groups. Separate groups of men and women were formed. After some time all the groups were connected with banks. The result is that all the groups have become self-sufficient and all members of the groups are now debt-free. Now they need neither to visit the banks nor to any money lender for borrowing money. The women who had to depend upon their family members for even minor amount or needs are now purchasing cows and she buffalos to sell milk. They are also

extending help to their family members. Earlier, the farmers had to sell their milk at Rs 12 per litre. But now since a government milk collection dairy has been opened there, they sell their milk at Rs 35 to 40 per litre. This not only improved the economic condition of the farmers but also made animal rearing profitable. The result of all these efforts can easily be seen in the growing prosperity of the villagers.

Earlier, majority of the worship places were in highly neglected condition. Now when the prosperity improved, the people automatically came forward to renovate them. Some people formed a Trust of the Shiv Temple to manage the affairs and also to take up further developmental activities. They later resolved of renovating Shri Hanuman temple. Now both the places have assumed the form of popular pilgrimage places. Thousands of people visit them to have *darshan*.

With the efforts of the villagers now a reading room has been started, where the availability of not only the books but also the newspapers, magazines and journals are provided. By and large the village seems not only self-dependent but also free from hunger and fear. □

Barh Mohanpur village of Sawai Madhopur

Now playing cards is wastage of time here

Barh Mohanpur is situated about 70 km from district headquarters Sawai Madhopur. The population is about 750. Mostly the people of Mali caste live here. The efforts to make it an ideal village had started about five years back. The village development committee was constituted and Shri Bharatlal Mali was selected head of the committee. The village has a beautiful temple where all people gather everyday for the *aarti*.

Bhajan-Keertan is organised on 5th of every month.

The event begins at 10 am and concludes at 5 pm. About 150 people, including women, join it. The education level in the village is good. Nobody is illiterate. Health is also good. Nobody is suffering from any critical diseases. There is a Tulsi plant in every house. There is also total prohibition. There was a time when majority of the people used to waste their time in playing cards. But now the picture has changed. Now nobody is seen wasting his time in it. The village is totally dispute-free. No matter of the village is pending in any court. □

Successful experiments of cow based farming

Hadda village is situated at about 80 km from district headquarters Bikaner. Some very interesting experiments are going on here. Though the list of such experiments is long, the notable of them is cow based organic farming. Those who still believe that organic farming is not profitable or the old methods of farming are not practical in this modern age, must visit here and see how it is more beneficial than the chemical farming. The village can also open the eyes of the policymakers who are bent upon promoting the disastrous chemical farming. Even for ploughing of the field or carrying the load the bullocks are used. It has not only increased the production but also increased the saving and income of the farmers. Some more interesting experiments are going on here. Have a look:

Seed Bank: The villagers have started collection, preservation and promotion of various traditional seeds of different varieties. This work began

about three years back. Efforts are on to produce and improve the seeds of *bajra, moth, moong, jwar*, cotton etc. The notable work is of the seeds of Khejari plants which easily grow in the desert. Not only the old seeds are being preserved but also some new seeds are being identified.

Bullockcart project: Those who believe that bullock carts are of no use in this age of super fast trains should also come here and have the picture that villages can be developed even without changing its soul. The bullock cart project has been encouraged by Gou Gram Swavlamban Sansthan. The Sansthan has not only improved the use of bullock carts but also made changes in the traditional carts. Now the farmers enjoy using those carts for all household and farming activities. Even the irrigation work is done by the bullocks. This has improved highly beneficial for protecting the bullocks, which are normally thought useless in major parts of the country. Bullocks are

also being used for generating energy.

Development of grazing land: The *govansh* is seen more useful if they are allowed to move freely. Therefore, special efforts have been made to develop the grazing land by planting useful plants there and also to leave the cows and her progeny free. This has not only made the barren land fertile but also improved the health of the *govansh*.

Khejari seeds preservation: Special efforts are made in the village to preserve and promote the seeds of Khejari at two-three places. They are grown in the fields before the beginning of rainy season. These seeds have been distributed in 150 villages. Some exclusive models have also been evolved in the village to increase the production of *bajara*. These models have increased the *bajara* production 16 times.

Some projects for making *dhoopbatti* from cow dung and pesticides from cow urine have been started in the village. This not only enhanced the number of *govansh* in the families but also encouraged those families rear them which had stopped herding them long back. Some of such families have five to ten *govansh* now. New people are coming forward to rear the cows.

There is good Sangh shakha in the village. There are four government and two private schools. They all are associated with different activities of village development. A student of the village identified and collected 108 variety seeds of saplings, which specially grow in the desert. Another reason of encouraging the goupalan is to ensure that nobody should fall sick. Panchgavya and Ayurvedic medicines are being produced and used on large scale.

Manpura village of Jhalawar

A complete organic village

Manpura is a small village having 55 families from 50 km from district headquarters Jhalawar. The specialty of the village is that 55 farmers in 50 families have adopted organic farming. They do it on about 400 acre land. The work of organic farming began in 2006 under the guidance and motivation of Shri Hukum Chand Patidar, who is also organic farming head of Bharatiya Kisan Sangh Chittor Prant. The news of this work was extensively carried by different newspapers including the *Rajasthan Patrika* on April 29, 2011. The impact of the news was that many people approached the village for organic products offering even higher prices than the normal market. Now many people pay advance for the produces even before the crop is harvested. The elderly people are felicitated. All streets are wide and well maintained. Film star Amir Khan included the organic farming work of the village in his television show *Satyameve Jayate*. He interviewed Shri Hukumchand Patidar for it. □

Lodwa village of Jaisalmer

Milk production becomes main source of income

Lodwa is about 15 km from district headquarters Jaisalmer. It is an emerging village with regard to development. The village has about 60 families. But every house has any of the Sangh worker. The Sangh shakha is going on here since 1984. Small village and lack of resources is common in deserts. But the swayamsevaks here did not lose patience and they found the ways to increase the income of the villagers. That is why the village is now known in the region as an awakened village. There are about 300 cows in the village. The entire village is green because of extensive planting of saplings. Many families also grow vegetables in their kitchen garden.

There is also a centre for promoting spoken Sanskrit. About

one third population of the village can communicate in Sanskrit. Cow based farming and milk production are the main professions. There is a government school for the students up to eight standard. After that they go to Adarsh Vidya Mandir Jaisalmer. Large number of people in the village are in government jobs, who include teachers, Patwari, Indian army, police, custom, etc.

Lodwa is also a historic village. The popular love story of Bhuman Mahendra has connection with this village. Before the setting up of

Jaisalmer city, Lodwa was capital of this region. The remains of the capital are still visible. Since there are many temples here, the village also has popularity as a pilgrimage centre. The people of the village have somehow preserved their ancient glory.

(Gomar Singh)



Peeplantri village of Rajsamand district

The entire village seems to be ready and dedicated for making the village clean and beautiful. All people are contributing to make it an ideal village. All streets are cleaned by the villagers. Despite having limited resources the villagers have made marvelous work for water conservation. Special efforts have been made to improve light. Manure is produced from the waste. There are six Anganwadi Kendras, which have proved to be very useful in holistic development of the village. □

Peeplantri is about 10 km from Rajsamand district headquarters. The population is about 5000. There are 750 families. The specialty of this village is the swayamsevaks here took up a special campaign to plant about two lakh saplings which have now grown into big trees enhancing the greenery cover.

Plantation of more than two lakh trees

Pingalwara Farm, Amritsar

Successful experiments of Natural Farming

A successful experiment of Natural Farming is being conducted at Pingalwara farm of Amritsar. Natural farming expert from Maharashtra Shri Subhash Palekar guide the famers and they are conducting successful experiments. Now the Farm has

become a training centre for natural farming in the entire region.

Farmers from different parts of the state come here throughout the year to know about the natural farming. Some government officials and also the officers of agriculture universities

come here regularly to know and study the experiment. Many farmers have started natural farming in their fields after getting training from here. An activist of the Pingalwara Farm, Shri Rajvir Singh,

not only looks after the natural farming project here but also tours the entire state to impart training to the farmers in this nature friendly farming.

Pingalwara Farm was formed by Bhagat Purna Singhji who has been a *nishkam karmayogi*. After Partition he came from Lahore and served the refugees affected by cholera at Khalsa College of Amritsar. Today he serves 1461 sick people. He serves the people without asking their caste, creed, colour or religion. Majority of them are physically challenged, sick or mentally retarded or old age people. For environment protection, saplings have been planted at the government and private land. □



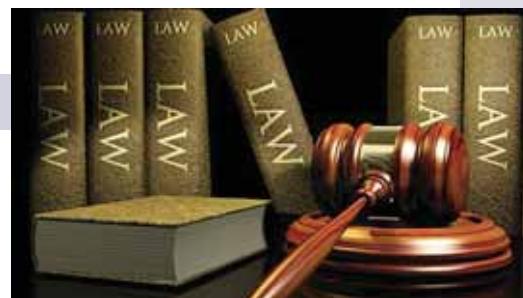
Saleran village of Hoshiyarpur district

Arranging classes for legal awareness

The Gram Vikas work began in this village by forming a Gram Vikas Samiti. The work is however at the initial stage. The Samiti organised a seminar at Panchayat Ghar to educate people about Right to Education, Right to Information, Right to Sewa and many other laws concerning the common men in everyday life.

Prabhat Pheri is conducted in the village on birth anniversary of any Guru or on the occasion of any festival. People from all communities join it without any hesitation or discrimination.

There is a single teacher school



and Bal Sanskar Kendra for all round development of the children. Children from all communities come and try to imbibe Indian values of life. For youth, Kabaddi and Van Vihar programmes are organised regularly. Sometimes *shramdaan* is also performed at the village temple or the well. Now a goushala has been started where there are cows of Sahiwal breed.

(Sandeep Bharati)

Bhigun

Ban on liquor leads to development

Bhigun is a village under Tehri Garhwal district of Uttarakhand. It has been enjoying a distinguished place in the region since ancient time due to its association with the sage Bhrigu. Also many reputed astrologers have been here. By opening a Sanskrit school in this village Shri Sapteshwar Nand Shastri, whom the Tehri king Shri Narendra Shah used to extend high regards, connected many scholars with the village. At the time when people in the region were struggling for food, clothes and houses, the people of Bhigun had built a 2.5-km-long canal for irrigation through *shram sadhana* in 1922. The canal brought a revolutionary change in the farming of this region.

Due to absence of even primary health facilities during 1988, the people had to go to Tehri and Chamba for the treatment of even minor diseases. The Christian missionaries exploited this situation and started distributing free medicines here. They appointed health assistants and provided them both medicines and the Bible for free distribution. But they

faced strong resistance in Bhigun. The opposition was so strong that the missionaries had to suspend their activities for some time in this region. The villagers could collect the strength to oppose the missionaries because of the patriotic spirit developed among them by the Sangh shakha.

When the matter brought to the notice of the then Prant Karyavah and patron of Uttaranchal Utthan Parishad Dr Nityanand, he was very much impressed with the courage the people of Bhigun demonstrated. He visited the village on August 22, 1989. The whole road was damaged due to heavy rains but Dr Nityanandji reached Bhigun even after walking for many kms. He addressed a gathering of the villagers. He then selected the village to start all-round rural development activities under the banner of Uttaranchal Utthan Parishad. The work formally began on December 31, 1989 by a committee of the villagers.

Since many people of Bhigun work as astrologers and Pujaris in plain areas, a Pravasi Panchayat has been constituted to connect them with the village. As a result they extend full cooperation to development activities. The village women also have created history by creating and protecting 15 sq. km forest. Earlier there was hardly any tree on this land. The Village Panchayat was honoured on August 15, 2003 for this outstanding work.

Majority people in Uttarakhand villages are alcoholic. Bhigun was also no different from them. With the help of women and youth the liquor

units were completely closed down. Today, nobody in Bhigun consumes liquor. It is a major achievement. Dr Hedgewar Trust donated a mobile medical van to Bhigun. It was flagged off by the late Bhaurao Deoras. This van started treatment of people at 25 places of Bhilangana and Balganga valley. Later, Bhrigu Arogya Dham Charitable dispensary was set up to provide permanent medical facilities. Eye camps are organised.

During a picnic programme organised in 1993 the workers found deforestation on large scale in the region. They, with the help of over 400 women, tied *rakshasutras* around the trees with the help of Lok Jivan Vikas Bharati, Budha Kedar, so that deforestation could be checked. And this idea worked.

A Saraswati Shishu Mandir was started to provide quality education. A villager donated land for it. The help from other people was also sought for constructing school building, Mahila Milan Kendra, etc. A temple was also built in the village to instill spiritual *samskars* into the people. The Pravasi people helped generously in this project. A weekly Ramayana Paath is organised so that the people could keep their houses and the village clean. The project runs many Self-Help Groups of women.

Besides Bhigun, Dr Nityanandji has started many rural developmental activities in Uttarakhand. He has started a similar comprehensive rural development project in Maneri where the positive changes in the area are clearly visible. His efforts of rural reconstruction have received acclaimed from all. Dr Nityanandji has also been honoured by many organisations for his outstanding work in rural development. □





Uttaranchal Daivi Apada Peedit Sahayata Samiti

Dimensions of Sewa in Bhagirathi Valley



Prem Badakoti

Uttaranchal Daivi Apada Peedit Sahayata Samiti (UDAPSS) is an organisation of dedicated workers who devote themselves for helping the victims of natural disasters like earthquake, landslides, wildfire and the like. This was formed by RSS as its associate organisation in October 1991 in the aftermath of devastating earthquake that struck Uttarkashi. The objective of the UDAPSS was to rehabilitate the affected people and provide them relief.

The headquarters of UDAPSS is located at Maneri on the banks of Bhagirathi in Bhatwadi block of Uttarkashi on the way to Gangotri. From here various sewa works are conducted, thus the centre is known as Sewa Kendra. People of nearby 60 villages feel proud to be associated with this centre.

During the devastating earthquake in Uttarakashi many organisations and social outfits came forward to help the victims. They returned to their

respective places after the relief work was over. However, UDAPSS decided to utilise the help and assistance of Rs 1.5 crore it received from all over the country for the welfare of the people of Uttarakhand and charted a long term plan. A total of 21000 houses had been destroyed in the quake and various voluntary organisations had constructed around 750 houses only, while the UDAPSS built 427 houses in 10 villages. The UDAPSS developed a model of quake resistant houses.

After the devastation caused by the natural disaster it was noticed that the traditional form of building houses, which had proper arrangements for both the animals and the human beings was missing. They replaced with the houses with walls made of mud and the roofs made of cement and steel. The mud walls do not have strength to bear the load of the cemented roofs causing huge loss of human



Dr Nityanandji

and animal lives during the disasters. The UDAPSS has now evolved two designs of the houses, which are earthquake resistant.

The UDAPSS send without delay a definite amount as relief once it received any information of

destruction caused by natural calamity from anywhere in the Himalayan region. Similar help was sent in 1998 to the people of Kedar valley, in 2003 to Uttarkashi's Varunvat mountain tragedy, and on August 3, 2012 to the people affected by floods of Asiganga in Rudraprayag's Ukhimath, Mangoli, Chunigram. Help was also sent to Latur, Gujarat, Andhra, Utkal, Bihar and tsunami affected southern states. The UDAPSS has a group of young dedicated members, who are always ready in times of distress.

The UDAPSS has adopted Ekal Vidyalayas as means of education upgradation and mass awareness. Sixty villages in Upper Bhagirathi Valley are covered under this scheme. Ekal Vidyalaya instills qualities of social harmony, environment protection, and health awareness among the villagers. The teachers are the village youth, who shoulder responsibility in

Swayamsevaks serving meals to the people at Maneri Sevashram during Uttarkashi floods





reconstruction of their villages. Such school is available even at the last border revenue village of Mookhva. 25 schools are located in high altitude villages which are managed by the UDAPSS.

Hostels are the best medium of imparting *sanskars* and education. Such hostels are set up in Bhagirathi and Tauns valleys. At present three hostels are run by the UDAPSS in which 200 students from 150 remote villages stay. Over 500 students from these hostels are working in various institutions and organisations. The UDAPSS organises programmes from

time to time for them.

Another project called Karna Sewashram was started in 2006 in Netwar of Mori Development block of Uttarkashi. This is the most backward area of Uttarakhand situated in western side adjacent to Himachal and Doon tourism area. The area has 40 villages out of which 62 students of 24 villages stay in this hostel. Each student is trained to deal effectively with natural calamities.

Sadhus, Sants in large number travel on the Gangotri route. Kanwariyas also come this way to Gomukh. Last year before the calamity 3000 Kanwariyas stayed in the Ashram. The UDAPSS

provides food, medicine and blankets as per requirement to the pilgrims. Pilgrims use this facility whenever the roads are blocked by landslide or other difficulties.

UDAPSS has undertaken social awakening mission from time to time. Awareness against alcohol consumption, environment, health, cooperation, and self-reliance for villages, social harmony, and mutual trust and consensus to clear disputes. Personality development are prominent amongst such activities. Massive tree plantation is undertaken coinciding the birth anniversary of social worker Sridev Suman on July 25 every year.

Swayamsevaks and local women preparing meals for the Kedarnath flood victims last year at Maneri Ashram



During the 80s this area was considered as a stronghold of left ideology. Politically also they were strong. The Saraswati Shishu Mandir was also opposed as it was RSS-sponsored scheme. This was known as 'Red Valley'. But with many a projects of social importance this situation has changed now. Local people have fully accepted these efforts with open hearts.

In 2007, the then RSS Sarsanghachalak Shri KS Sudarshan visited Maneri to see for himself the yeomen's work done here. On this

occasion 1000 swayamsevak in full uniform were present and they performed various physical drills. He remained with the swayamsevak for three days and his speech on different topics was highly motivating.

Last year, the UDAPSS took up the challenge of the natural calamity that struck Kedar Valley in a massive way. This was the greatest test of the UDAPSS workers. They made every possible effort to save the people affected by that natural disaster. For nearly one month the UDAPSS activists were busy in saving people, providing them relief, food and shelter, medicine etc. and to make further arrangements for their onward journey. Over 1000 workers of Kedar and Ganga Valleys were engaged in this task. They made arrangements for food for the jawans and police from the Ashram. This yeomen's work was praised by all the media and those who successfully returned to their respective place after the nightmare.

RSS Sarsanghachalak Shri Mohan Bhagwat had appealed to all to extend help to deal with this disaster. He visited Sewashram on October 4, 2013 and addressed 1500 uniformed swayamsevak on that day. He praised them for the brave work they did in



Swayamsevak serving meals to the armymen during the Uttarakhand tragedy last year

time of this disaster. For reaching their Shri Mohan Bhagwat had to walk miles as the route was damaged at different places due to landslide and the rains. In his inspiring speech he said 'we are proud of the valour and the relief work done by our swayamsevak'.

UDAPSS is standing today tall with its commitment to serve the affected people because of the vision and relentless efforts of Dr Nityanandji, who for the last 23 years has made this his life mission. A lecturer of Geography Dr Nityanand was Prant Karyavah. After retirement

he opted for hills by politely rejecting the proposal of Sri Bhaurao Devras to stay at Agra. He was in love with the Himalayas and opted to stay amidst the hills. He guided the workers from Dehradun and since 1991 he made Maneri as his 'home'.

During the last 23 years a number of social activists, thinkers, scientists, and students visited this place. The activities have found place in the media and magazines all over the country. Dr Nityanandji says: "The Himalayas has been the area of many natural disasters. Our forefathers have made roads, fields and houses in most unfriendly atmosphere. We should not leave this place just because of natural calamities. This is a strategic area and the security is enshrined in the hands of people of the land. Therefore, people should stay here. This work has been started with the inspiration from RSS thus the cooperation of RSS is expected for its growth. This work is supplementary to RSS vision of Rural Development and Gram Vikas.

(The author is senior worker and associated with Uttaranchal Daivi Apada Peedit Sahayata Samiti since its inception)

Dr Nityanandji welcoming the then Sarsanghachalak Shri KS Sudarshan at Maneri Sevashram



Bachher Towards self-sufficiency

The government efforts of development fail to achieve desired results due to various reasons in the hilly areas like Uttarakhand. Forget about roads, electricity and sufficient arrangements for drinking water, even the primary health facility is not available and people live only at the mercy of God.

In such circumstances the RSS swayamsevaks have tried to create a self-reliant mechanism in certain villages selected under village development scheme throughout the country. All these activities are carried out without any government support and with the complete cooperation of respective villagers. One among such villages is Bachher under Chamoli district of Uttarakhand. The small village has only 115 families. The geographical conditions of the village can be understood just with one example. The village does not have any arrangement even for drinking water. The only source of water is natural stream which too is far away from the village.

In this situation it is futile to think for roads or employment opportunities. But due to the tireless efforts of Uttaranchal Utthan Parishad, not only the social and cultural awakening can be seen now but also the village has moved forward on the path of development without any government help.

Today every house of the village has Tulsi Plant and the children can recite Sanskrit *shlokas* and Gayatri Mantra with ease. There is a committee of women for protection of environment and there is also a shelter for unclaimed cows. If we trust Gram Vikas Pramukh Shri Manwar Singh, the small village, which is very difficult to trace in the map of the country, has earned a respectable niche among the nearby villages of the region.

Bachher has no primary health centre. The women and people who move to the forests for fodder or any other work are sometimes found laying unconscious for hours due to many reasons. The women start labour pain and deliver the babies in forest itself. Sometimes some died. The Gram Vikas Samiti has now formed a monitoring committee under which at least person keeps a watch on the treks leading to the forest and also keeps a stretcher ready for any untoward situation so that the patient can be taken to the main road lying on it to take to hospital with the help of 108 Medical Emergency Service. It may seem very lighter to read, but for the people of Bachher it is the question of life and death. The delay of a few minutes can prove very costly for a family.

Apart from health, the Uttaranchal Utthan Parishad has started an Ekal Vidyalaya also for catering to the needs of primary education. It is the place where children are instilled with patriotic values also along with primary education. There is daily evening RSS shakha in the village, which teaches yoga, discipline

and the values of Hindu way of life. Not only this, there is a Novajot School where the children are imparted education up to eighth standard. At present a total of 185 children study here.

Among the projects being run by Sangh swayamsevaks across the country to save the cows, there is a project in this hilly village also. Shri Govind Maithani, Gopeshwar Khand Sanghachalak of RSS, has set up a *goushala* in this village, where the unclaimed cows from nearby villages are provided shelter and are properly taken care. Maithaniji started this *goushala* with his own salary. The cows to which nobody was ready to look after are fully taken care here. Some cows have been liberated from the butchers. Two persons from Delhi, Shri Virendra Kumar and Shri Suresh Taneja, also provide financial help to the *goushala*. Govindji says that with the efforts of Uttaranchal Utthan Parishad the people of the village have become highly conscious and awakened. Now the entire village seems ready for any social activity whether it is cleaning of the street or any other activity. Maithaniji has seen those days also when the village was totally away from the mainstream.

One more identity of the village is Kalawati Behan, who has been associated with the Chipko movement also. She has awakened people for environment protection. She has formed an exclusive committee of women for this purpose. Thousands of medicinal plants have been planted. There are about 2800 plants of *Ilaichi* alone. Kalawati Behan also works as an associate of the Parishad for village development. By and large the village has moved forward for development.

(Vijaylakshmi)





Hata Bujurg in Gorakhpur district

Tree plantation on large scale

Hata Bujurg is situated about 50 km from Gorakhpur National Highway near Sarayu River in the southern side. The village population is about 10,000. People of all castes and subcastes live here. There are two big and four small temples.

About 60 per cent population is dependent on agriculture. However organic farming is at the initial stage. There are plenty of irrigation facilities. There are gardens three sides of the village, but the trees of mango, jamun, guvava and Amla are more. Neem trees have been grown in good number inside the village.

The village has been a centre of Sangh activities for a long time. The Sangh work here was started by Nanaji Deshmukh in 1947. Nanaji was then Zila Pracharak and Sudhirji was a Tehsil Pracharak. Many people of the village were put behind the bars after Gandhi murder. Some had to leave their houses. The late Sannyasi Jangbahadurji went to jail after *satyagriha*. The late Babua Chand had to lost his job. Then Bal Swayamsevaks the late Vansh Bahadur, Dr Kunwar Bahadur Dr Surendra Bahadur had to run away from their houses. Later, Kunwar Bahadur Singh did first year Sangh Shikhsa varga from Nagpur. After finishing teaching work he worked as Pracharak for four years and then dedicated himself to Itihas Sankalan Yojna. Dr Suredra Bahadur became Vibhag president of VHP and then a member of the Prant team.

The Sangh work got momentum after 1967. Shri Baldevji played a key role in it. He held various responsibilities like Khand Karyavah, Zila Karyavah, Vibhag Karyavah and then state convener of Vishwa Mangal Gou Gram Yatra. His

associates like Shri Rameshji, Ramdayalji, Omprakashji, Subhashji, Sandeep Chandji, Jairamji, Radheshyamji, Dr Ramchandji, Shaileshji and others are now active member of the team. They play a key role in village development activities.

Now every house has 'Om' or 'Swastik' mark on the gate. There is Tulsi plant in every house. Recitation of *Shri Ram Charitmanas* is held in different houses on every Saturday for the last 10 years. Neighbours also join it. *Aarti* and *prasad* distribution are also common. The impact of the activity is that no auspicious work is held without *Shri Ramcharita Manas* recitation organised by the Ramayan Samiti. People from all communities join the *puja* and also have *prasad* together. The Ramyana Samiti has conducted three big *yajnas* so far. The first *yajna* was organised in 1996 when Shiv Mandir was renovated and new idol was installed by Shankaracharya Swami Vasudevananda Saraswati. The inspiration behind the *yajna* was Sant Shri Ramashryadasji.

Second *yajna* was organised in 2008 when Shri Ram Darbar was installed in the Shiv Mandir. At least 10 couples from each community joined the *yajna* as *yajman*. Community meals continued without break. Jagmohanlal Hall was built in front of the Shiv Mandir with the active participation of swayamsevaks. The temple is managed by the swayamsevaks. The third *yajna* was organised in 2012 at Durga Mandir by the Durga Samiti.

With the increase in Sangh work, religious feeling also increased in the village. Inspired with these *yajnas* the late Shaligram Vermaji built Shri Hanuman Temple,

while the late Vijay Bahadur built a Durga Mandir. Shri Ram Darbar, Shri Hanumanji and Lord Shiva were installed in the temple. A new Durga Mandir was constructed by Shri Ramugrahashahiji. Shri Omprakash Maurya constructed a Shiva temple.

It is the outcome of 60 years efforts of the Gram Samiti and the swayamsevaks that four big *sahbhoj* programmes are organised in the village once a year. A *sahbhoj* is organised on Guru Dakshina, while the second is organised on Vijayadashami. Third is organised on Makar Sankranti and the fourth is organised on Holi.

There are 90 per cent Hindus in the village. About 10 per cent are Muslims. The village has been prime centre during Shri Ramjanmabhoomi movement. People from all sections joined the movement with full enthusiasm. Some even went to jail. Shri Ramugrahashahiji became a saint for the temple. On October 30, 1990 five workers in the leadership of Shri Baldevji had reached Ayodhya. However, over 300 people had rushed for Ayodhya. All were led by Shri Baldevji. On December 6, 1992 also 50 workers reached Ayodhya. The village Samiti looks after the work of village security. The efforts are to take all together. Now the work of organic farming and tree plantation has to be taken up on large scale. □



Sitapur Lotni village
of Saharanpur

Movement to make every villager literate

Sitapur Lotni is a village of Nanota block in Saharanpur. The population is about 800. The village development committee was constituted in this village in 2005. Gram Vikas Pramukh Shri Vinod started a cutting tailoring centre. The Gram Samiti and Matri Mandal also renovated and beautified the village deity temple. Apart from a Bal Samskar Kendra, a campaign has been taken to make all adults literate. There is weekly *keertan* by Matri Mandal. *Keertan* is conducted in every house during Navratras. Holi and Vijaydashami are celebrated collectively. There is *Shivapuran* recitation at least once a year. Eye check up camps, acupressure and Ayurveda camps are also organised. Villagers have attracted towards indigenous medicines. Former Akhil Bharatiya Gram Vikas Pramukh Shri Surendra Singh Chauhan once visited the village. On that occasion he felicitated some workers. For one year special attention is paid to *keertan*, cleanliness and sports. Cow based organic farming has begun. A self-help group of women has been started. There is a joint *yajna* at least once a year. □



Gram Vikas Samiti, Anwarpur

Blindness eradication campaign in 100 villages

With the objective of holistic development of village, the Gram Vikas Samiti Anwarpur was set up in 1988 under the inspiration of Rashtriya Swayamsevak Sangh. The work began with the start of a Saraswati Shishu Mandir. The Samiti has focused on five points of village development—education, Samskar, health, self-reliance and security.

Education: The first school by the Samiti was started in Anwarpur with 21 children. The schools with eight standard are run in Shahpur Phagauta, Khera, Paratapur, Faridnagar and schools up to fifth standard are run in Samana, Sivaya, Sikhaira, Badoda Hinduvan, Kavi and Alampur. About 3200 students study in all these schools. Coaching arrangements for the students of 10th standard have been made at two places.

In order to provide computer education to the students, computer centres have been started at Faridnagar, Khera, Shapur Fagauta schools, where the students are imparted computer training regularly. The objective of the Samiti is to help students getting employment also.

Samskar: The syllabus designed by the Vidya Bharati for schools already has provisions for values. In order to impart *samskars* to other people of the society different religious activities are organised. Shri Vijay Kaushalji Maharaj organised Shri Ram Katha at two places, while Shri Atul Krishna Bhardwaj also conducted

Shri Ram Katha at two places. About 10000 to 15000 people attended those events. Kalash Yatras were conducted by 4100 women in 55 villages. Shri Ram Samitis have been formed in 60 selected villages. These Samitis take steps for social harmony, temple cleanliness and Satsang, etc.

Children committees involving students from six to 10th standard have been formed in 60 villages of Modinagar, Hapur and Dhaulana tehsils. Swami Vivekananda Bal Pustakalayas have been started in all these villages. Every library has been provided with at least 100 books related to the lives of great personalities. There are regular meetings of these Pustakalayas through the schools so that their maximum utilisation is ensured and the children can draw some inspiration from the lives of the great personalities. The Samiti also organises tree plantation programmes for environment protection. Till now about 5000 saplings have been planted in different villages and they are properly nurtured.

The Samiti also organises Rangoli and Deep Puja and also competitions for talented students. This year such functions were organised in Anwarpur, Kavi, Samana, Alampur, Nan, Sikhaura, Faridnagar, Partapur, Mahamadpur, Khera, Badauda etc. About 1000 women participated in the Rangoli competition. They were later felicitated. The chief guest at the function organised in Anwarpur was

Shri Bishan Singh Tomar, director of Hapur ITI.

Health: The Samiti has conducted blindness eradication campaign in 100 villages. Vardan Eye Hospital, Ghaziabad, extends full cooperation in this campaign. Cataract patients in large number come to the camps. Now this number has reduced drastically as many of the patients have been cured. Till now 1845 cataract operations have been conducted. Apart from it general health meetings are also organised. Health activities have been started with the help of Kiran Devi Lala Mansharam Charitable Hospital in Faridnagar. The hospital has arrangements for Allopathic, homeopathy, eye and dental treatment. Local people are taking its benefit in good number. Apart from it health camps are also organised every month, where different diseases are diagnosed and cured by expert doctors. Those who need special treatment are sent to the big hospitals.

A camp for physically handicapped was held with the help of Navjyoti Research and Rehabilitation Kendra, Delhi. About 450 handicapped people attended the camp. Some of them were provided tricycles and other limbs. The function was inaugurated by the then District Magistrate Shri Inderjeet Verma. Chief Medical Officer Dr Vinod was also present on the occasion. A total of 58 physically challenged people were distributed certificates.

Self-Reliance: In order to strengthen self-reliance of farmers the Samiti has decided to focus more on organic farming. Farmers are being imparted training and knowledge with the help of Institute of Agriculture Research Institute, Pusa, Delhi and Potato Research Centre Meerut and Agro Agriculture Hapur. Soil testing in various villages was also done. The

Samiti has formed exclusive Saraswati Gramodyog Sansthan, which imparts training for making furniture, iron almirah, boxes, etc.

Indian Agriculture Research Institute, Pusa has now adopted Partapur village. A team of scientists visit the village on time to time and guide the farmers. They are made aware about new technology and new



seeds. This has helped them increase their production. The Samiti also organises agriculture symposiums. Some of such symposiums have been addressed by Shri KPS Chauhan of Delhi horticulture, Dr Arvind Kumar of International Botanical Corporation and Dr Vinod Kumar of Netaji Subhash Institute of Technology, Delhi. Some farmers were also distributed seeds. About 150 farmers from 10 villages attended these symposiums. The symposiums organised in Anwarpur, Samana and Fagauta were addressed by Dr RC Dabryial of Mother Dairy Fruit Vegetable. In the symposium also about 150 farmers from 10 villages participated. After these symposiums the production of potato and peas and other vegetables increased substantially. Two cutting tailoring centres are run with the help of Sewa Bharati where about 300 women have already received training.

It has been witnessed that the youth, both boys and girls, leave the study after completing 10th or 12th and start searching jobs. In order to cater to the needs of such youth the Samiti is going to set up Harnamal Chhajumal Memorial ITI in Faridnagar. Building construction is in full swing. There are planning to train the youth in different courses so that they can get respectable employment.

Security: Bal Samitis, Tarun Samitis and Shri Ram Samitis have been formed in 60 villages. Every Samiti has 10 to 15 members. Shri Ram Samitis discuss different problems of the village and find out their solutions and also organise different activities to strength unity in the village. The overall objective of these Samitis is that every villager feels himself/herself secure from all respects and the migration from village to cities should stop.

In the days to come the Samiti has decided to build a residential hostel for talented students in Faridnagar. A residential school for girls has also to be built. An organic manure production centre has also to be started so that organic farming is made a movement. Efforts are also on to build a Kamdhenu Goushala. □



Miragpur village of Saharanpur

Unique village with exceptional lifestyle



At the time when Western lifestyle is seen dominating the entire country, Miragpur village in Saharanpur district is unique in different aspects. Situated at the distance of 8 km from world famous Islamic institution, Darul Uloom Deoband, the villagers here follow exceptional lifestyle. It is famous all over the country for this uniqueness. There is active Sangh Shakha and the swayamsevaks join all activities of the village.

Situated at 120 km distance from national capital Delhi, the village has preserved its uniqueness. The biggest uniqueness of the villagers is that they are away from any kind of addiction and *tamasik* diets. Nobody in the village take non-veg food, onion, garlic, etc in the meals. They are also away from liquor, *paan*, *biri*, cigarette, *sigar hukka*, gutkha, *ganja* opium, etc.

According to government standards, Miragpur is an ideal village under Deoband development block. Socially, it is smoking-free village. It is like a lotus blossoming in the mud. The personality behind this change is Baba Fakira Das who about 500 years back gave a *mantra* to the villagers which is followed even today. Baba had then got the people of this village liberated from the jail of Mughal emperor Jehangir on the condition that they would never smoke and stay away from non-vegetarian food. At that time the entire village accepted the conditions of Baba and pledged to this respect. They are respecting that pledge even today.

It is because of the satvic lifestyle that the personality of the people of this village is different—long height and whitish colour. They are highly self-respecting people and dominate in the entire region. There are dozens of shops in the village but none sell *biri* or cigarette. The main profession of the villagers is farming. Sugecane production is huge.

People from different walks of life extend high regard to this life style of Mirgapur. Cabinet Minister and Samajwadi Party leader from Kandhla Chaudhary Virendra Singh and BJP leader Hukum Singh are among the admirers. Geographically the village may be small it has extensive impact in the region. A documentary prepared on this village was in 1990 telecast on *Doordarshan*. Another quality of the people of this village is that none from the village sell milk of ghee. It symbolise prosperity in the village. That is not only children but the young and old are also healthy.

(Surender Singhal)

Alwalpur of Baghpat district

Yajna in one or the other house every day

Alwalpur is a village of Baraut block in Baghpat district. The Sangh Sakha began here in 2001. The swayamsevaks paid special attention to village temple and started regular *aarti* and *keertan* by installing a loudspeaker. Entire village join the Makar Sankranti programme. The swayamsevaks also built Shri Durga temple in 2007. There is Gram Vikas Samiti and a Matri Mandal. Candle making and cutting tailoring centre are also run. Matri Mandal conducts *keertan* everyday. The swayamsevaks have also made arrangement to organise *yajna* in any of the house every day. There are five SHGs. Cow based organic farming has also begun. The swayamsevaks have also repaired the road. □

Sikaria village of Aara district Improvement in literacy rate gives new dimension to development

The feeling or mindset for self-development can easily be realised in Sikaria village of Aara district in Bihar. The village, where the literacy was just 15 per cent, there was not even a single matriculate person and there was a school in the village but children did not go there to study, today has 95 per cent literacy. This is the result of collective efforts of villagers and the credit to generate this collective spirit goes to the Sangh shakha.

After selection of the village, the very first task taken up by the workers was to visit every house and persuade the families to send their wards to school. When the people displayed encouraging interest to education, a swayamsevak, Kamal, started a school in the village. The outcome of all these efforts is that today the village has 750 people who are 12th passed and 56 are pursuing their higher studies. Over a hundred girls have completed 10th standard. Sikaria is also a Shaktipeeth of Mahathin Mai.

Discrimination against the people of SCs was common in the village. They had to face untouchability at every step. The Gram Vikas Samiti started a Sanskar Kendra, which promoted love for education and also developed good habits among the children. Samarasata Bhoj (community meal) was also started. Bhajan-Keertan in the temple was started on regular basis. The outcome of all these activities automatically led to unity in

the village and the feeling of social harmony strengthened. Gradually, the feeling of untouchability started decreasing and people of upper castes stopped discriminating the lower castes people. Today the harmony is so much better that any dispute in the village is resolved in the village itself by the village elders and all people accept their decisions. Then the Gram Vikas Samiti focused on prohibition. First the people were educated about the harms of alcohol. Then the liquor plants were closed down. Now the number of people consuming liquor reduced drastically.

Since the number of trees was very less in the village, the Gram Vikas Samiti started educating the villagers about environment protection. Then saplings were planted in the school and temple premises and also along the roads. People purposefully planted saplings of fruits like guava, kathahal, jamun and also furniture wood like Sangwan and Shisham in their fields. All these activities improved the greenery cover. It also improved self-reliance of farmers. The Gram Vikas Samiti also took some other initiatives for self-reliance of the villagers. In order to resolve the irrigation problem, the Samiti repaired the old canal, which was in very bad shape for years. Some farmers also started some cash crops like flower growing. The approach road of the village was repaired with the help of the villagers. □

Simari village of Aurangabad district

Regular cleanliness drive

The Sangh shakha began in this village about 15 years back. The impact of the activities started by Gram Vikas Samiti is visible now. Since the Samiti paid special attention to cleanliness, the entire village seems clean. The cleanliness drive is carried out every week. Not only the temple but also the streets are cleaned collectively by the villagers.

There is awareness for education. College students are taught free of cost. There is Bal Sankar Kendra for small children. The whole village seems to be awakened for education. The Gram Vikas Samiti runs a study centre for all kinds of students. The students preparing for competitive exams also get benefited here. There are arrangements for study for two hours daily.

An awareness campaign was carried out for social awakening. The Gram Vikas Samiti organises Katha and Pravachan once a week. All people come tougher to listen to the katha. There is Akhand Ramayan Paath and Akhand Hari Keertan once a year. The result of all these activities is that about 50 per cent people in the village have abandoned addiction. The feeling of social discrimination has also decreased substantially. □



Tilaiya Narayanpur village of Dhanbad

Every literate person teaches children by visiting their homes

The nature has showered immense beauty on this Vanvasi dominated village which has 1500 population and about 250 houses. The village is situated about 7 km from the Block headquarters. It is 12 km from GT Road Topchanchi. The village life remained highly disturbed due to illiteracy even after many decades of Independence. Till then the life was confined to only the forests.

The Sangh shakha began here in 1980. It gradually generated awareness and also the feeling of making efforts for self-development. Now the village seems to be struggling to join the mainstream of development. Today 25 persons of the village are in government jobs. A village development committee has been formed to streamline different activities. The prime objective

of the Committee is to make every villager literate. It has now assumed the form of a big drive for the last three months. Now about 85 per cent children of the village go to school. The literate persons of the village regularly visit the families to teach children. Two education centres are also run free of cost.

In order to generate awareness among village children different kinds of competitions like sports, folk dance, folk songs, tree plantation are conducted and the winners are duly felicitated. All these activities have not only transformed the thinking process but also generated a feeling that we have to work ourselves for our development. A Shishu Mandir has been started for promoting education. There are two other schools too. □

Yogideeh village of Girdih district

Regular coaching to youth

Yogideeh is a tiny village situated in the hills of Parasnath mountain. It is just about 1.5 km from GT Road. It is part of Girdih district. There are about 150 houses—100 of Hindus and 50 of Muslims. The total population is about 2000. About 80 per cent population is dependent on agriculture. There is a Sangh shakha in the village for 20 years. The village committee was formed some back only. There is regular meeting of the committee on every fortnight to discuss the issue related to village development.

The committee has decided to focus on the education of children belonging to weaker sections of the society. The committee members one by one teach them everyday in the special coaching classes conducted exclusively for them. The girls are imparted special training for self-defence. Many of the girls after getting this training won medals in different competitions organised at district level. There are three Self-Help Groups for women. There is one weekly Satsang Kendra. All these efforts have shown good impact not only on children but also on their family members. □





Kundadeeh village of Dumka district

Drive against addiction

The Sangh Shakha in Kundadeeh village began about 10 years back. It is about 16 km from the district headquarters Dumka. Before the beginning of the shakha the entire village was in the grip of addiction. Nobody was serious for education and *samskar*. The swayamsevaks decided to change this scenario through the shakha. In the beginning the children of the village encouraged to study. After concentrating on education, getting employment has become easy. Then the swayamsevaks constructed a temple, where weekly Bhajan and Satsang are organised without fail. The *satsang* was basically used as a tool to eradicate addiction. The drive had impact and many people stopped all kinds of addiction. The village committee members sit together after every 15 days to review the de-addiction drive and also streamline other activities in the village.

Dasarokhurd village of Kodarma district

A unique example of Hindu-Muslim unity

Dasarokhurd village has witnessed different dimension of development. But a unique example which can be emulated by all in the country is Hindu-Muslim unity. The sewa and *samskar* activities began through Pragya Gram Vikas Samiti. The Sangh Shakha began here in 1982. Extra shakha activities received the support of all villagers.

Gayatri Parivar unit in the village organise Deep Yajna on every Poornima, full moon night. There is collective Gayatri Japa in the Gayatri temple on every Sunday. About 50 to 60 join these activities every Sunday.

The village has about 600 families and 10,000 population. There are about 200 Muslim families. The village committee sits together on every Poornima not only evaluates the previous decisions but also formulate future plans. There is Deep Yajna and *havan* on all festivals. The Gayatri Mandir is being built with the help of all people. Prior to it on the initiative of the swayamsevaks the villagers built about half a km road thus connecting the village with the main road.

A Hindu-Muslim Ekata Samiti has also been constituted in the

village. All religious and social activities are carried out collectively by the members of the committee. The Muslims in large number had joined the Pran Pratishtha of a Shiv Mandir in 2011. It is an unforgettable moment for many people. Similarly, the Hindus joined the Murahharam in 2013.

The future plans include sports activities, producing high quality vegetables, Satsang, constitution of SHGs and making clean and green village. □



Aaharband village of Rairangpur district

Blood donor from every house

The village Aaharband is situated about 23 km from district headquarters Rairangpur and has population of about 3000. The Sangh shakha in this village began in 1998. In the beginning itself the objective of total literacy was achieved. Today there is not a single illiterate person below the age of 40 years. There is free coaching centre. The village teachers run a special coaching centre during summer vacations. The government school too has regular Vandemataram and patriotic songs. Another specialty of the village is that the well-to-do people of the village provide financial help to the talented students belonging to economically deprived families. This help is mainly provided by doctors, engineers and other professionals. There are monthly competitions to refine the students talent.

The people are very conscious for health. The village has just 620 families but there are about 600 blood donors. Anybody needed blood does not need to run here and there and he get it easily. The blood donors are always ready round the clock. Health awareness campaigns are conducted to control the infectious diseases and also to educate people about prevention. If a doctor advises any patient to have injections at home, there is free arrangement for taking such injections. The village doctor does not charge for it. The village committee has made such arrangement. There is a mechanism for village cleanliness and people take up

cleanliness drives on regular basis. Five youth of the village have been imparted training for naturopathy and now they treat the village people. Some yoga camps are also conducted time to time.

There are two temples. Durga Puja, Shiv-Parvati Puja are celebrated together. There is regular Puran Path Kendra by men and women run Shri Lakshmi Poorna Path Kendra. There a bag library. Sahbhoj programmes are also conducted. The shakha also organises picnics and tree plantation programmes.

There are 25 Self-Help Groups in the village. Twenty five families run a milk diary. It has promoted *goupalan* in the village. Fruit trees are being planted on a large scale. Apart from it every family keeps away one *mutthi* food grain for the help of needy people. This food grain, after collection from all families is provided to an orphanage home. Every house of the village has *dhramdhwaja*.

The visit of Shri Sitaram Kedilaya, former Akhil Bharatiya Sewa Pramukh, energised the workers. Prant Sewa Pramukh and present Sahprant Sewa Pramukh also visit the village regularly and inspire the villagers to take up more activities. The impact of all these activities is that many farmers of the village have started organic farming. There is decrease in the feeling of untouchability. However, it is yet to be eradicated fully. □



Brahman Chhar village of Ganjam district

Treating people with local herbs

The village is situated about 30 km from the district headquarters Ganjam. The population is about 6200. There are two Sangh shakhas. There is a free coaching centre also. There is one Saraswati Shishu Mandir and a library. There is regular health check up of the people. People are conscious about blood donation. There are arrangements for treating people with herbs.

There is Nam Sankeertan and *sahabhoj*. All festivals are celebrated. The village has one of the best Ramlila teams which has received applause from all over the district. Here too there is a joint 'Kothaghar' for paddy collection. Thirteen temples in the village have been renovated. There are experiments for cow based farming. There is one *goushala* which has 47 cows at the moment. The village is entirely free from any kind of addiction. □

Collective Paddy Storage

The village is about 23 km from district headquarters Boudh. There are 392 families. There is free education centre. Women run Shri Mahalakshmi Puran Path Kendra and Bhajan Mandalis. The cow based farming has produced encouraging results. There is consciousness for tree plantation. All religious festivals are celebrated collectively. Ramanavmi festival is celebrated for all the nine days. Village youth organise a Yatra on the occasion of Shri Krishna Janmashthami. All castes or communities have full permission to visit any temple. There is no feeling of untouchability. Another important experiment conducted in this village is the joint Kothaghar where paddy is stored in large quantity. Any family which needs paddy in mid of the year can have it and return after they harvest paddy from their fields. A person of the village has provided his 2.5 acre land for it. □



Puthimari Bapubheti and Barua Dalani villages in Tejpur district of North Assam

Assam

Production of Panchgavya medicines on large scale

Puthimari Bapubheti and Barua Dalani villages are two fast developing villages in Tejpur district of North Assam. Both are situated about 20 km from Tejpur. They were both selected in the year 2009 by swayamsevaks for development. The villages had Sangh shakha for the last eight years. There are good teams of youth in the village.

During the Vishwa Mangal Gou Gram Yatra, conducted in the year 2009, Gram Vikas Pramukh Shri Rajkumar Das established contact in the villages and formed development committees. Later, five separate groups were created for different activities like health, self-reliance, cow protection, women and samskars.

The comprehensive development planning was unfolded before all members of the groups. First, a village youth was imparted training of Arogya Mitra and after that a health centre was started in the village. Now free primary treatment is provided here to all. Now six Arogya Mitras are active here.

With the view that organic farming

should increase in the village, the farmers were provided training for it in the year 2012 through a workshop. Inspired with it a retired BSF employee Shri Dilip Nath started organic farming. Now 29 families of the village have started producing organic vegetables in the village.

Later some people of the village were sent to Devlapar Goushala of Nagpur to have training of producing *panchgavya* medicines. They after the training have started such a centre in the village. Now *panchgavya* medicines are produced here on large scale.

The village committee has now decided to start self-reliance activities for women. They are to be imparted training for handicraft, pickle and papad making, etc. A Samskar Kendra is also going to begin shortly. When the village youth were sensitised that the money of the village should remain in the village, two youth received the training of hair cutting and started work in the village itself. It is hoped that Puthimari will emerge as a prominent centre of development in the entire region. □

Soai village in Burdwan district

Sanskar Kendra for government school students does a wonder

Village Soai is situated about 3km from famous Panagarh in Burdwan district. It is a military based area, where the Sangh shakha began in 1985 and since then the swayamsevakas are trying to change the picture of the village, as it suffers from problems like poverty, illiteracy, casteism, unhygienic environment, drug-addiction, absence of unity, etc. Several efforts were made to resolve these problems but the proper result was achieved when the systematic work began under the banner of Gram Vikas Samiti by starting several projects.

In 2007, the Gram Viksa Samiti was formed and it focused on three prime points—Health, Education and Self-Reliance. Since there was no health centre or any qualified doctor in the village, the people had to walk 3km in Panagarh to see a doctor. The Samiti started a health centre and some doctors were persuaded to visit the

centre periodically. It was a big help to the villagers. Later, the Gram Vikas Samiti conducted health awareness camp for the villagers to educate them regarding their own health and how to make hygienic environment. General health check-up camps and blood donation camps are also organised by the Samiti once a year.

The feeling of untouchability vanished after the beginning of the Shishu Sanskar Kendra by the village Samiti. Earlier, the people did not sit or dine together. There was no unity as they did not assemble together in any social activity. There was absence of oneness. Children from 5 to 10 years of age, mostly attending government school, attend the Sanskar Kendra and learn many useful things for the life. Parents are very happy to send their wards there because in two hours they learn more than they learn for six hours in government school. Seeing the performance of students on different

occasion such as August 15, January 26 in the form of songs, shlokas, *bhajans*, *mantra* etc. the people realised a great change is occurring. A Pathdan Kendra i.e. coaching centre for higher class student has also been started to guide them properly.

The Samiti has taken care in the field of self-reliance also by forming some Self- Help Groups for female. Each group comprised of 10 women belonging to one particular area so that weekly meeting can be conducted easily. The SHG scheme is a system, leading to the best form of savings one could have, the best loan facility one could avail, and the best way to improve economic esteem. Groups are making different products like rice *papad*, *dal bodi* etc and the Samiti members are looking after the marketing as a result they are earning money at their own village. Matri Sammelans on the occasion of Raksa- Bandhan and Vijayadasami are organised every year by the SHGs.

Gram Vikash Samiti meeting is conducted every month, where discussion on several projects and future plan is held. Some programmes are being taken once a year by the Samiti like blood donation camp, plantation of saplings, *sabhhoj*, annual cultural programme, etc. Regarding organic farming, both practical and theoretical training is imparted to the interested farmers. The Samiti is going to start some more projects shortly. □





‘We’ not ‘I’

6

We have to ensure that the house of our activist becomes the practical source of inspiration for others. Villages are perfect units from all angles. Efforts should be made to stop the village money in village itself. Highly educated people should also remain in the village and actively contribute in the development of their villages. Agriculture-based rural industries should be promoted. Restoring social harmony is also of paramount importance. No section of the village should feel neglected and there should be no discrimination against anyone. The gap developed between so-called upper castes and lower castes should also be reduced by bringing people of all communities together. There should be big events of Kanyapujan at least twice a year (during the Navaratri) and *sahabhoj* during the public functions. Sanskrit Sambhashan can also become an effective tool of restoring social harmony. There are some talented people in the village like sculptors, teachers, students, farmers, labourers, etc. They should be felicitated at least once a year in public functions.

It is not expected that all activities of rural development should begin at once. The developmental activities can be taken up in phases. The work should be started with minor activities. The success of one project encourages to take another project. There should be no competition with the Village Panchayat. Rather we should work in coordination with the Panchayat.

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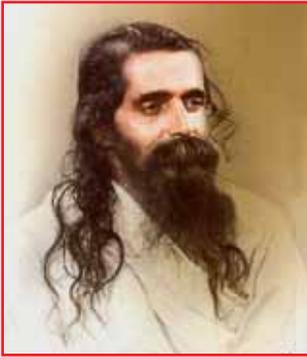
–Mohad Shilpi Shri Suredndra
Singh Chauhan,

former Akhil Bharatiya
Gram Vikas Pramukh, RSS

Sewa Sadhana

Bhadrapad Krishna Ashtami, Vikrami Samvat 2071 (August 18, 2014)

For Private Circulation



It will be absolute bankruptcy of our intellect and acumen to believe that the human intelligence under present Western 'theories' and 'isms' has reached its peak. Therefore, we should develop our path on the basis of the truth proven with experience and logics by our sages and seers since time immemorial.

– Shri Gururaj

Second Sarsanghachalak, Rashtriya Swayamsevak Sangh



Changes in farm tools according to the changing needs



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Clean environment is the responsibility of all