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# Manthan

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## Gonda - Geet

(The Song of DRI'S Gonda Project, U.P.)

*Har hath ko denge Kaam, har khet ko denge Paanee,  
Dulhan ban kar phirse sajegi Apni Dharati Rani,  
Apni Dharati Rani.*

*Miljul kar mehnat karen, mehnat vo rang layegi,  
Sinche paseene se to, matee motee ugayegi,  
Dhane choonar odhke, dharati yeh gungunayegi :  
Kheton mein phir nachegi, phasion ki nai jawani—  
Dulhan ban kar. . . .*

*Gaon ka yeh desh hai, Bharat basa hai gaon mein,  
Maati ki khushbu ghulle, is desh kee hawaon mein,  
Yeh gaon kyon na pale, sukh ki suhani chhaon mein,  
Khushhal banega har basti ka har prani  
Dulhan ban kar. . . .*

*Sone kee dharati pe ham sapnon ka ghar sajayenge,  
Sau-Sau kalaayen nai, Logon ko ham sikhayenge,  
Apas ke sahyog se dharati pe swarg layenge;  
Mazdoor Kisan likhenge, is desh ki nai kahani  
Dulhan ban kar. . . .*

*Koi ho na chhota-bara, aisa zamana ayega,  
Hothon pe hogi khushi, har dil tarana gayega,  
Samata ka suraj naya sabera layega  
Ab pyar se ham badlenge, har ulti reet purani  
Kanton se khelega jo khushiyon ke phool chunega,  
Nara hamara naya, sara yeh desh sunega  
Gonda zila yeh mera, desh mein namoona banega  
Dharati pe phir chhayegi, masti ki ritu mastani  
Dulhan ban kar. . . .*

## There is Hope for the Country

ON Oct. 4-5-6, 1983, something very significant happened. And it happened in the Deendayal Research Institute, New Delhi.

Hundreds of constructive workers, running hundreds of projects, gathered from all over the country for a Workshop on Development at the Grassroots. There were men and women, young and old, villagers, doctors and professors.

For three long days—how short they proved!—they discussed their plans and problems, their performance and the prospects. They shared their experiences and exchanged their ideas. And they did not interact only among themselves, but with some of the best social thinkers of our times.

For some time they even sat in four separate Sections to discuss Agriculture and Cottage Industry, Rural Health and Rural Education—all in great depth.

It was an interaction that profited everybody all-round. It was verily a Manthan—a churning of some of the best minds and purest hearts in the country. The result was Amrit, pure and simple. It was a sight for the Mahatma to see.

OF course if you read the Press of those days you would scarcely know that a conference of such great value was held in the National Capital on those days. The Press definition of news still is that when dog bites man, it is not news; but if man bites dog, that is news. And so for the Press, Bhinderanwale is news, but Seva Bharati is not.

However, for the country, Bhinderanwale is bad news—and Seva Bharati is good news.

Reading the Press, one would think the country is going to the dogs. Attending that Workshop, one would know that good men are at work to prevent anything of the kind happening. Here are young men and women for whom, in the words of John Keats :

".....the miseries of the world  
 "Are misery, and will not let them rest."

And so they go to slums and villages, hills and jungles—to tend a wound here and wipe a tear there. Nor do they stop at relieving misery. They go on to help the poor produce more—and live better. There are people who die for a cause, something noble. But here are people who live for a cause—something at once more noble...and more difficult. They are at once an Ahuti unto themselves and an example unto others.

In the moving words of Cardinal Newman, they have but one prayer in their heart :

*"Lead, kindly Light, amid the encircling gloom.  
 "Lead thou me on ;  
 "The night is dark, and I am far from home,  
 "Lead thou me on.  
 "Keep Thou my feet; do not ask to see  
 "The distant scene; one step enough for me."*

Who says the founts of idealism have run dry in the country ? Bharat Mata has more jewels in her lap than are dreamt of in any political philosophy.

**W**AR draws out many of the best qualities in men. They are willing to suffer for the country, out of an idealistic sense of patriotism. Social philosophers often ask for something that will draw out the best in men, without involving any bloodshed. They ask for a "moral equivalent of war". We submit that constructive work, selflessly done, is the moral equivalent of war. It is a war on poverty and injustice, ignorance and ill-health. It is a war that sheds no blood; if anything, it increases the blood supply of the poor and the oppressed of the land. It is a war in which everybody is a victor—and there are no losers. It is a war that purifies, uplifts and enriches life.

We in the Deendayal Research Institute felt that the least we could do to commemorate that Workshop and salute Constructive Work, was to publish its proceedings. And so here they are—as a special issue of 'Manthan'.

**T**HE DRI is grateful to many fraternal organisations for co-sponsoring the Workshop; to its Chairman, Nana Deshmukh, for conceiving the

good idea; to Shri Bajrang Lal Gupta, Convener, for calling it; and to Shri Devendra Swaroop Agarwal, Director, for directing it truly and well. And it is particularly grateful to the leaders of thought and action, starting with Shri Balasaheb Deoras, for making it a signal success.

This volume is not without its flaws : the tape-recorder has tripped a couple of speeches; and the camera has missed more than a couple of speakers. But, with all these flaws, it is a memento for the participants and a beacon of light for others. May the living example of these constructive workers inspire others to do their bit in the Great Cause.

May one lamp light another. . . . . and yet another . . . . . until there is light in every home . . . . . and light in every heart,

K. R. M



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At the inauguration (L to R) Sarva Shri Bajranglal, Lala Hanraaj, Balasaheb Deoras, Dr. Sethi, Nanaji

## **The All India Workshop On 'Development : Concept & Grassroot Experiment'**

*THE ALL INDIA WORKSHOP on "Development : Concept and Grassroot Experiment" was held in Deendayal Research Institute, New Delhi, October 4-5-6, 1983.*

*Proceedings began with Vande Mataram, all standing.*

*Shri Balasaheb Deoras, Sarsanghachalak, RSS, then garlanded the portrait of Deendayalji—it being the latter's 68th birth anniversary—and lighted the Mangaldeep, to mark the inauguration of the Workshop.*

*'The memory of Deendayalji is a source of great inspiration to us'* —Nanaji

**HANSRAJ GUPTA** (*Founder-Member of the DRI*): It gives me the greatest pleasure to welcome so many representatives of voluntary social service organisations. Over the next three days you will exchange notes and share experiences. I have no doubt that not only all of you but also other social service organisations, which are not represented here today, will profit by your deliberations. It is most appropriate that the Workshop is being held in memory of Deendayal who himself was a Model National Worker. I heartily welcome you all.

**NANA DESHMUKH** (*Chairman, DRI*): I am happy that representatives of thirty-two organisations are participating in this Workshop. The memory of Deendayal is a source of great inspiration to us. Here was a man born in poverty, rising to top leadership through selfless service. As a first class scholar, he had studied all the socio-economic Philosophies. In the Thirties, when it was almost a fashion to go left and mouth marxism, Deendayalji, like Gandhiji, saw the inadequacies of that system. He drew inspiration from the life and work of Dr. Hedgewar, Founder of the RSS. In course of time he enunciated the philosophy of 'Integral Humanism', rooted in the eternal values of Indian culture. It is for us to realise that philosophy on the practical plane. This Workshop is a step in that direction.

Actually you are all already engaged in that task. Our deliberations here can only further strengthen and widen this work.

The Workshop has not been organised singly by Deendayal Research Institute. Vanavasi Kalyan Ashram, Vishwa Hindu Parishad, Vidya Bharati, Bharatiya Shikshan Mandal, Vivekananda Kendra Kanyakumari, Rashtra Sevika Samiti, Seva Bharati, Bharat Vikas Parishad, Vivekananda Medical Mission, Samartha Shiksha Samiti are also co-sponsoring this Workshop. I welcome you on behalf of them all.

When the country was struggling for Freedom, it was understood that Independent India would not be a carbon copy of the West. Dayanand and Vivekanand, Aurobindo and Tilak, Gandhi and Dr. Hedgewar all had visualised an India rooted in its ancient culture, concretising its values, showing a new way to the world. Actually after spending 36 years



A section of the audience (L to R) Dr. D. R. Singhal, Dr. S. P. Gupta, Yadav Rao Joshi, Bapurao Moghe, Brahmdev, Dr. B. G. Mulay

of Independence, and billions of rupees, we find that we have quite lost our way in the world. More and more millions are falling below the poverty line. Lakhs of educated young men can't find jobs. Inequalities are growing. Morality is at a discount. And an uncertain future is facing the country.

The leaders of the Freedom movement had visualised people's active participation in national reconstruction. Today, however, we find increasing dependence on State power and official patronage. And the State, in turn, is guided by narrow partisan considerations. We are following the West, when the West itself is in deep trouble and its whole culture is in crisis.

India must not follow the beaten path. We must evolve a new model of development, avoiding the iniquity of capitalism and the inhumanity of communism. Gandhiji wanted a network of constructive works by voluntary organisations. Today you are all engaged in that work. Government plans do not seek the co-operation of the masses, or of the voluntary organisations working with, and for, them. We are all determined to work on, whether the Government cooperates or not. We are all inspired by the same philosophy. And it shall by our endeavour to promote cooperation, self-sufficiency and national honour.

You are working in the villages, in city slums, in tribal areas and in Harijan Bustees. And here we also have a galaxy of distinguished thinkers

## *'More than land, villagers say they want guns, to protect their honour' — J.D. Sethi*

on these subjects. Dr. Jaidev Sethi, who is presiding over this session, has been actively associated with the organising of this Workshop.

We also have Shri Balasaheb Deoras who has not only dedicated himself to the society but who is foremost among the socially committed. I have no doubt we will all benefit by the rich exchange of ideas and sharing of experiences.

**DR. J.D. SETHI** (Former Member, Planning Commission) : I am happy that experts and field workers are gathered here to confer together for three days. Yojana Bhavan will have much to learn from you.

Gandhiji used to say that development must proceed from the bottom up; otherwise it is not development. But nobody in the Planning Commission goes to the people; nobody there asks the people what they want. Everything is decided for them by some city theoreticians.

When I was in the Planning Commission I decided to tour the country and meet villagers. You will be surprised to hear that they didn't ask for land or water or food. There was a sullen silence among the rural poor. At last, in response to my prodding, they said : "If you want to know what we want, then listen: we want guns!" They added: "Thirty, forty, fifty years back, too, we were poor. But then at least the honour of our womenfolk was safe. Today it is not; we want guns to protect our honour." These are signs of a society cracking up. What we are facing is nothing short of a crisis of Indian culture. In this situation, the State must intervene to save society from disintegration.

Today we have 112 big and small parties in the country. None of them goes to villages—except once in five years for votes. However, there are sincere souls working through thousands of voluntary organisations in the countryside. Their example is a beacon of hope. Their exertions have preserved a semblance of order in the villages.

Gandhiji used to say that any progress that does not help the poor, is no progress. But here 20% people exploit 80% of the population. This bottom 20% are so poor and weak that they can't stand up even if you give them work; they can't now digest food, even if you give it to them



Balasaheb, Sethi and Nanaji in consultation

free. They have been so starved of protein in their infancy that their brain has got atrophied. They are living corpses. There are fifteen crore Indians who fall in this category.

In my sojourn through the countryside, I also discovered that these poor people spend a higher percentage of their miserable incomes on medicine, than we in the cities do. And they get the worst doctors—the better ones having gone abroad or stayed on in the cities.

The Government response to destitution in the villages is, to set up five-star hotels in the cities.

We are told that our national savings rate is almost 25 per cent a year. This is an extraordinarily high rate of savings for a poor country. In the industrial history of the world during the last 200-odd years, very few countries have had such a high rate of savings. Neither UK nor USA nor Germany ever had such a rate of savings. These savings have been made possible only by starving the poorest 20%. But these 25% rate savings are producing only 3.5 per cent growth rate. In a healthy economy that level of savings should yield at least 8% growth rate. Such is the injustice and incompetence of our economic system.

Seventy-four per cent of the people live in the villages. But 80-90 percent of investment is taking place in the cities or for the cities. Why ?

*"I am not one of those who think that politics is bad." — Balasaheb Deoras*

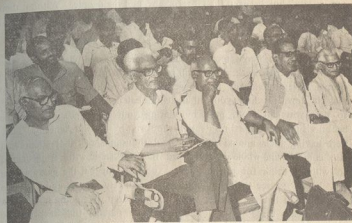
Why are giants like Tatas and Hindustan Lever making soap? Why can't soap be left to small and cottage industry? Let the big companies make aeroplanes—if they can—not soap.

When Gandhiji took up Harijan uplift work in the Thirties, some in the Congress also demurred. They thought untouchability was part of Hinduism. The Viceroy also said that the Hindus had no concept of equality. However, Gandhiji compiled shlokas from as many as sixteen Upanishads, to prove that the concept of equality was very much there in Hindu Thought. Even now not all people have accepted the concept of equality in Hindu Society. We must understand that India cannot develop unless we heartily accept social emancipation.

Gandhiji had warned us about the Western civilization. It would destroy us in the name of "modernisation". But we are incurring huge debts, calling it "aid", and inviting foreign industry pell-mell, all for the comfort of our small affluent section. Believe it or not but we have entered into more than seven thousand foreign collaboration agreements. We are even seeking collaboration to make Blades and Crockery. Have we lost all sense of shame? We have not developed a single modern weapon. Ninety percent of our electronics industry is foreign controlled. We are mortgaging ourselves even for the twenty-first century.

A few days back the PM suddenly announced that a sum of Rs. 200/- crores will be advanced to unemployed matriculates for self-employment. For one thing, where is this money? Where will it come from? For another, this amount will provide loans only for 2,50,000, when we have as many as forty lakh unemployed matriculates. This is not development; it is gimmickry. Unemployment can be cured only by teaching of skills—and not by doles.

One thing more. Gandhiji used to say, there is no politics without constructive work, and no constructive work without politics. How do we reconcile the two tasks in the present context? I hope Nanaji and others will throw some light on that. The British Government had started rural development—canals, etc. for the benefit of landlords. The rural poor didn't count for anything. When, therefore, Gandhiji first



Another section of the audience (L to R) Nanaji, Malkani, Ram Swarup, Sita Ram Goel, Prof. K. N. Vaswani

took up rural reconstruction work, many thought it would lead him to nowhere. But Gandhiji persisted. He was willing to accept Government help for rural work. Today Government has planned an expenditure of Rs. 20,000/- crores in the countryside. Don't run after the Government; but also don't shun it. Please see that this money is spent—and spent well—wherever you are. And let all rural social workers, whatever their political opinions, cooperate to secure justice for the rural poor.

These poor people had asked me for guns. We don't have to give them guns. But let them fight for their rights of food, shelter, health, education, honour—and let us all help them in their fight.

**BALASAHEB DEORAS** (*Sarsanghachalak RSS*): It is most appropriate that the birth anniversary of Deendayal Upadhyaya should be observed by this massive get-together of social workers. For Deendayalji himself was a model national worker. He was a Swayamsevak of the Sangh. From the start he was as mature as he was alert.

Later he joined politics. I am not one of those who think politics is bad. Unless good men enter politics, how will people get good leaders? Dr. Sethi also emphasised the importance and relevance of politics. The Government machinery is very important for national development. A good government can make all the difference to public welfare. However, even a good government cannot reach the masses. Voluntary organisations



are a vital link between the Government and the people. Without their active role, co-operation between the Government and the people is not possible.

I happen to know most of the workers gathered here. I am also familiar with their work. They will relate their work experiences. Some people have a tendency to exaggerate their work; some others tend to play it down. I hope you will all give a balanced picture of your work, so that you can profit most by sharing your experiences. Some time back I visited a Vanavasi residential school run by Kalyan Ashram. They were having their annual function and thousands of tribal parents had also come for the whole day. I asked the workers how the tribals could do without drink for a whole day. And I learnt that the parents were very happy to see their children come up nicely, cleanly and well, free from all bad habits. Earlier when the children were going home for a 10-day break, these workers had told these parents that it would be appreciated if they didn't drink before the children during their stay at home. They all appreciated the advice and didn't drink during that period. That is the right approach: no lecturing to tribals on the evils of drink, which can only put them off; only a gentle advice sweetly conveyed.

I do hope that you will freely share your experiences—good and not so good—and profit by them. And I have no doubt that you will return to your respective fields of work, with greater understanding and enthusiasm, to work better. ☐

## 2. Rural Uplift

*THE SECOND SESSION, October 4, was presided over by Shri Pran Chopra, former editor of 'The Statesman'. In this and the following two Sessions, Delegates reported on the work of their respective organisations.*

**MADHUKAR RAO DEVAL** (*Ekatma Samaj Kendra, Miraj, Sangli*): India is made up of 5,00,000 villages. Seventy per cent people live there. In those villages, nearly 15 to 20 per cent of people do not have the status of a human being. Before I started the work in my village of Mhaisai in 1962, I made a survey. I discovered to my horror that every other day, the local Harijans had no food to eat. Their ladies had to sell their bodies, simply to keep their body and soul together.

So, first of all, I thought of the Harijans who did not have any means of sustenance. In Maharashtra, Harijans used to have *watan* lands. But due to exploitation, most of the lands which the Harijans owned before, are now in the hands of money-lenders. My first effort was to give these Harijans the means for their living. So, I asked all the money-lenders whether they were willing to redeem those lands. Due to our good luck, every single money-lender agreed and, in 1968, all the lands, which formerly were owned by the Harijans, were redeemed for an amount of Rs. 1,36,000, paid in instalments.

Now the next problem was that those Harijans, who were practically wage-labourers, had no managerial or organisational skill. They had an inferiority complex. They were not sure they would be able to cultivate the land profitably. But now they are growing crops which are the best in the district. They cultivate 40 acres of sugarcane, 6 acres of grapes. They have betel leaf gardens, and their total income which, in 1958, was about Rs. 40,000, now exceeds Rs. 5 lakhs.



## How Madhukar Deval helped the Harijans to increase their income ten-fold. . .

But this is not all. Social emancipation has followed economic self-reliance. Now the village leaders invite Harijans to attend their marriage ceremonies. They are not socially discriminated against. They can sit with all the other villagers for dinner. They can enter any temple. When the Ambedkar Jayanti celebrations are on, all the villagers want the procession to go through *their* lane—and the women offer it *Arati*. And now something more interesting has happened. These Harijans have helped half a dozen "caste" Hindus to save their lands, which had been mortgaged. It is true I began this programme. But now it is wholly in the hands of the people.

**VINAYAK SHENDYE** (*Vidya Bharati, Sagar, M.P.*) : An all-round village development training project was started by Saraswati Shiksha Parishad, Madhya Pradesh, an affiliate of Vidya Bharati in Sagar district of Madhya Pradesh last year. The population of Sagar District is 13 lakhs. It has eleven Development Blocks. It is proposed to set up a Shishu Mandir in each Block. Its curriculum is different from that of the urban Shishu Mandirs. Schools have been started so far in six Blocks. A speciality of these schools is that they are all residential schools, having 10-20 acres of cultivable land each attached to them. Only children of farmers are admitted to these schools and it is expected of them that after their education, they will not join the race for the cities. In order to ensure this object, only one child out of, say, four in a family, is admitted, after psychologically preparing him for fruitful rural living. The first 40-seat Students Hostel has been set up at village Devri Anand some 60 kilometres from Sagar on the Sagar-Narsinghpur Highway. Work on hostels at some other places is in progress. Besides, there is also a proposal to set up an Agricultural University at the district level. It would cover many aspects of village development. It includes the study of methods to improve the traditional village crafts for economic self-reliance. Two other subjects pertain to fostering of patriotism and social awakening. Many experts who were government officials in the field of agriculture or other connected fields, and who have sound technical knowledge of the subject, have volunteered their services for agricultural education. The land for the said Agricultural University is being procured.

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**ARUN DESHPANDE** (*Gramodaya Project, Beed, Maharashtra*): I hail from Gramodaya Prakalp, Beed, Marathwada. It is perhaps the first time ever that I am speaking from a platform in Hindi. The Deendayal Research Institute's work began in Beed, the most backward district of Maharashtra, in February 1983. The district has seven Tehsils. The Institute's work was started in only two of the seven Tehsils, Ashti and Patuda. The two Tehsils constitute the most backward areas in this backward district. The work was initiated through health camps. The first health camp was held at Raimoha in Patuda Tehsil on February 11, 1983. Some 300 patients from 30 villages visited the camp and were treated there. Since then many camps—including camps for teeth, cancer, women's ailments and orthopaedic problems and the just concluded Ayurvedic camp—were organised at various places in the two tehsils. About 2000 patients were treated in these health camps.



Madhu Deval

A. Balakrishnan

Rajneesh Arora

Alka Behn

In the two tehsils, 214 villages have been surveyed. The biggest problems which have been identified, are : (1) acute shortage of drinking water ; (2) 75 percent of the families in the area send out men to sugar mills in other districts for employment, for seven months in the year.

In view of the problems of drinking water, the Deendayal Research Institute has decided to install a few tube-wells in addition to the existing government tube-wells in the two Tehsils. A pleasant surprise was that the district had abundant rainfall this year, breaking the records of the last one hundred years. Consequently the sub-soil water level has risen. The locals attribute this happy development to our reviving the old Ganesh temple. The Institute has also decided to construct dams for storing water at three places for drinking and irrigation purposes. It is also proposed to deepen some of the existing wells and to repair them, wherever necessary.

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## *Bal Gokuls for children, Matri Mandals and Bhajan Kendras for women.*

There is only one sugar mill in this district, which can provide employment to only 1000 persons, and that too only for about six months in the year. There is no other factory in the area. Incidentally, the Maharashtra State Finance Corporation has also chosen Beed district for industrial development. The DRI, Maharashtra S.F.C., Khadi Gramodyog Commission, and two private companies have now jointly drawn up a scheme for development of cottage industry in the district. The scheme would begin with textiles at Karanjavana village where arrangements have been made to instal 10 Ambar Charkhas, two rowing machines and four pedal-operated machines.

Our agricultural and fruit plantation experts have visited various places and have told the local farmers about useful, modern methods of cultivation. The K-7410 wheat developed at Jayaprabha Gram, Gonda, has been given to a farmer of Patoda village in Beed for further experimentation. We propose to implement the Indian Council of Agricultural Research's 'Lab to Land' scheme in 150 villages in the district.

Five thousand trees have been planted in Karanjavana village. The Maharashtra Forest Department is fully cooperating with us. It is ready to provide us as many saplings as we want—and at the places we want.

Deendayal Research Institute has constituted Sadachar Sadhana Samitis at three places. These Samitis endeavour to raise the moral tone of the people through teachings of Geeta, Ramayan, Gyaneshwari and Dasbodh.

We have full cooperation of the local people. We are getting the cooperation of workers of all political parties, social organisations and government officials. Recently Shri Nanaji Deshmukh had met Maharashtra Chief Minister Vasantdada Patil in Delhi when the latter promised full cooperation for the work in Beed district.

**BAPURAO BHAURAO PUJARI** (*Ambedkar Cooperative Society, Sangli*): There is a village by name Nandra in Sangli district, Maharashtra. We started a Dr. Babasaheb Ambedkar Multi-Purpose Cooperative Agricultural Society there, following the pattern adopted by

Madhukar Deval. Eighty-two Harijan families of Sangli are its members. Fifty-five acres of Government land have been requisitioned. Arrangements for irrigation of land have been made with the help of a loan from the Central Cooperative Bank of the district. We have constituted a trust, Ekatma Samaj Kendra, which has five trustees. Sixty-one families have been given machines. Seven sewing classes are held for women. Two sewing machines have been purchased. A small nursery is also being run. Ambedkar Jayanti and village festivals are also being organised. Our work in the village has gone on for five years. There is marked improvement among Harijans of the village. The village-folk extend generous cooperation to us.



Sansar Chand

Ram Dimble

D. P. Sarin

Madhav Paralkar

**SATISH JHA** (*DRI, Singhbhum*): The economic condition of Singhbhum District of Bihar is as miserable as the district is rich in natural resources. Here, work on the DRI's rural development project is in progress since 1981. The district has a population of 33 lakhs, out of which 14 lakhs are Vanasis. So far we have only three centres—Chakuliya, Jagannathpur and Kharvani. Following a survey of all the families in 11 blocks, the DRI had decided to give priority to "Health For All" project in the district. Arrangements for treatment of patients of the entire block have been made by setting up Health Centres and sub-centres in Chakuliya Block. Four eye-camps at Chakuliya, Golikara, Chakradharpur and Chandil were held this year. The eyes of 2332 patients were examined. As many as 393 operations were performed. Health camps, with one health camp each for 20 to 50 villages, were organised at 11 remote places in seven blocks. Here 6611 patients were treated and given medicines till they were completely cured. Chakuliya Health Centre has a 22-bed hospital. A total of 2899 patients were admitted there this year. Patients who underwent minor operations numbered 331. Over 450 children were administered anti-polio vaccination in three months, taking the mobile ambulance van from village to village.

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## Vivekananda Kendra's 11-Point Programme for Kanyakumari, Tirunelveli Districts

Besides the "Health For All" scheme, we have another project there: it is Balwadi, where children in 8-14 age group, now not studying in any school, are brought together for one-and-a-half hours of daily oral instruction at every centre. There are five blocks in the district where many people do not wear clothes. DRI distributes clothes, including warm clothing and blankets in winter, to men, women and children of such areas. This year clothes and blankets were distributed in 700 villages of Chakuliya, Bahdagoda, Chandil, Chakradharpur and Parmada blocks.

Similarly, 52 serious patients, for whose treatment we had no provision in our Centres, were got treated by the DRI at its own expense. There is a proposal to set up Leprosy homes for lepers at Inchgad and Chandil.

**LAKSHMAN SINGH SHEKHAWAT** (*Bharatiya Kisan Sangh, Rajasthan*): Many farmers are born with debt, and they die in debt. We of the Bharatiya Kisan Sangh, are working for the uplift of such farmers. We try to find out the primary needs of different sections of farmers. We have formulated a scheme for providing good seeds to farmers under which Bharatiya Kisan Sangh workers, who are good farmers, grow quality seeds and supply them to other farmers. We recently approached Vansapati Manufacturers Association and have persuaded them to increase their production by supplying quality seeds of *Sarson* (mustard) and *Rai* to farmers.

There is all-round complaint of water pollution which is playing havoc with the rural areas. In Pali the dyeing and printing trade is spreading pollution, severely affecting 33 villages, where the lungs of 30 to 40 percent of youngmen have been infected by T.B. Even the grass which grows there, withers away in a few days. We have decided to survey the area and persuade the government to take appropriate remedial action.

The border district of Jaisalmer is the most backward and the most thinly populated area in India. The only occupation of its inhabitants is cattle-rearing. Since the government does not pay any attention to this occupation, the district has become a centre of smuggling. They have set up some links with Pakistan also. We have surveyed the area

and on the basis of that survey we have persuaded the government to open a free milk centre there.

**SANGAMESHWAR SHASTRI** (*Andhra Fishermen's Welfare Association*): Andhra Pradesh has a coastline of 1000 km. dotted with 600 fishing villages with 80,000 fishermen's families.

Unlike Tamil Nadu and Kerala fishermen, ninety percent of whom have gone Christian, Andhra fishermen are Hindu. They are also much poorer than Tamil Nadu and Kerala fishermen. They are illiterate, with



S.L. Manjhi

S.K. Siledar

Bapu Pujari

Raja Lavlekar

no political consciousness. Government, therefore, does not bother about them at all.

The State Fisheries Corporation is a big flop. Their mechanised fishing craft are going to non-fishermen. The born fishermen are too poor to buy mechanised boats—and they are too ill-informed to ask for credit. Their catch is sold to middle-men for a song. Now, therefore, we have set up the Matsyakera Seva Sangh. We have contacted 40 fishing villages and set up 20 branches. Our object is to get these fishermen all the facilities that are their due—and so help them live a better life.

These fishing tribals are great devotees of Rama. They celebrate Ramanavmi in a big way. We are trying to wean them away from the drink habit. We have set up ten Night Schools for them. We take educated men to fishermen's homes, and we take fishermen's children to city homes—to widen their social horizons. We are also running Bal Sanskar Kendras for these children. We are running small medical centres in fishing villages—and referring more serious cases to our hospital in Nellore.

A local doctor with 15 year's practice has come forward to work free wholetime for these fishermen. We are also giving fishermen seeds to grow

## Service, Sanskar and Sangathan by Vivekananda Medical Centre, Latur

vegetables. We are having Information and Service Centres for fishermen in all coastal districts.

**DR. R.K. ALURKAR** (*Vivekananda Medical Foundation, Latur, Maharashtra*): We are having a 60-bed full-fledged hospital at Latur. When we started it in 1966, there was no private hospital in Latur. Now this Vivekananda Hospital is known as the best equipped hospital in the regions of Marathwada and Vidarbha. We have got a modern operation theatre, cardiac surgery, blood transfusion centre, facilities for X-ray, ECG, EEG, ambulance service for villages, intensive care unit, dialysis centre, sophisticated laboratory, isolation wards and blood donating centre. All this has been done by a team of ten dedicated doctors plus some part-time specialists.

I will cite one example. Only last year there was a lady patient who got cardiac arrest—stoppage of heart—eight times in one day. That lady was to be transferred to the well-known Jahangir Hospital, Pune. Our doctor went along with that patient. She was admitted in the OPD, and then she had a ninth cardiac arrest and before any doctor from the Jahangir Hospital could attend to her, our doctor once again revived the patient.

A number of publications have been issued, courses conducted, provision made for further studies at other centres and abroad. Up till now, three doctors have been sent abroad and they have specialised in different branches. They have donated their pay to the hospital.

As regards the rural health programme, we have at present two rural health centres. We charge a small fee. Whatever money is collected in the village centres, is utilised for local welfare. We have adopted a slum near the hospital, and here some 300 persons are treated daily. There is one Free Eye Hospital too. Every year we conduct, three/four diagnostic eye camps, even operating camps, for tonsils and blood donation camps. We have built servants quarters also. Out of 50 servants, we have provided quarters for 25 members of the staff, which cost more than Rs. 6 lakhs. Weekly prayers are conducted in Sanskrit and Marathi. Sanskrit classes for children in slums are also held. In short, it is a humble attempt at Service, Sanskar and Sangathan.

Now I may mention our future plans. The Indian Council of Medical Research recently recognised our institute as a research institution, and we have got 100 per cent tax exemption. We are establishing a research centre complex, advanced cardiac surgery, advanced neurology surgery, extension of intensive care clinic, nerve immobility centre, extension of village health services, mobile dispensary. Our new research centre will cost about Rs. 80 lakhs when completed. And we hope to complete it in two to three years time.

**A. BALAKRISHNAN** (*Vivekananda Kendra Kanyakumari*): There are two districts in Tamil Nadu, Kanyakumari and Tirunelveli, where Vivekananda Kendra has undertaken intensive rural development activities.



Arun Deshpande

Vinayak Shendey

Dr. Khosla

Yogesh Bhatt

We are running 28 Balwadis in the countryside of Kanyakumari and Tirunelveli districts. These schools are run by teachers drawn from the same villages. They are paid a very nominal salary. And that money is also raised from among villagers. So the villagers' participation is total.

Christians are also sending their children to these Balwadis. The children who come to the schools are provided mid-day meals. These children are taught three R's plus patriotic poems, stories from Ramayana and Mahabharata, which they are able to narrate to their parents when they go home.

There are a number of educated youths in the villages, but they don't get good books to read. So Vivekananda Kendra has set up 22 mini-libraries in these two districts. Students who are studying in school and college also make use of these libraries.

The Kendra has given the highest importance to cultural activities. There are a good number of cultural classes, including film shows and dances and dramas, in which the villagers take part.

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## 60 percent of all blood needed in Nagpur comes from Vivekananda Medical Mission

Another department which we have taken up as part of rural development is medical care. The Kendra is running 25 mobile dispensaries in these two districts. There are qualified local doctors and nurses who have come forward to help.

In order to give proper direction to the youth of these two districts, a number of camps have been organised. We teach in these youth camps Suryanamaskar and Yogasanas, give lectures on the tenets of our culture, the life of Swami Vivekananda, etc. They learn a number of *Bhajans*. All these programmes are conducted in the local language, Tamil.

In addition to that, another important thing which is done in these youth camps is 3-hour *shramdan* in the villages. They construct their roads, clean the local wells, repair local temples, level the play-grounds.

Another field, as part of rural development, we have taken up is publication and sales unit. A number of small books costing Re 1 or less, are published in the Tamil language and sold to the people. We do not distribute them free because anything that is received free is not much cared for.

Supply of drinking water is very much a problem in these two districts of Tamil Nadu. So, a number of tubewells have been dug during the last three months. Now all our workers are engaged in this drinking water supply programme.

The Kendra has set up riot relief works in the rural areas. There was the Pudiangudirist riot relief work to do. We put all our workers there, and they did a good job.

We have started two industrial units in Tirunelveli District where importance is given to cottage industries. Here there is much mat-weaving work. From the palm leaves many things are made. Local girls are given training in this work, and their products are sold through the Kendra to number of visitors who come to Kanyakumari to see the Rock Memorial.

There are a number of temples which are lying in dilapidated condition in various villages. Vivekananda Kendra has taken up renovation

*"Thanks are due  
to the Deendayal  
Research Institute"  
for this workshop*

Pran Chopra



of these temples which have now become centres of social life. We now have a separate department to look after the renovation of these temples.

Now we have also decided to take up Ramanathpuram District, one of the more backward areas in Tamil Nadu. A detailed survey has been done. We will be sending 24 workers to undertake various projects there.

I am very happy to tell you that the work which we have undertaken during the last one-and-a-half years, has shown very good results. The villagers have cooperated fully and our workers are very happy about the development work which the Kendra has undertaken.

**PRAN CHOPRA :** There are few organisations and institutions in the country that can muster as many, and as good, constructive workers, as the DRI has here today.

The important thing in rural uplift work is to motivate and mobilise the poor villagers. Once that key is found, everything else will be simple. And here, your experiences are crucial. I have no doubt that your rich exchange of experiences will advance your work in all fields. □



### 3. City Slums

*THE THIRD SESSION dealing with work in the Slums, was presided over by Prof. S. N. Ranade, Dean, Faculty of Social Sciences, Delhi University.*

**VISHNU KUMAR** (*Seva Bharati, Delhi*): Seva Bharati came into existence in 1979 to work among people who had been left behind as "backward". Since the adults could not be easily educated and redeemed, we concentrated on the children in various Bhangi Colonies in Delhi. We have started 30 Balwadis, 17 Bal Sanskar Kendras, 25 Sewing Classes and sundry Coaching Classes, Adult Education Centres, Dispensaries, Kirtan Mandals, Reading Rooms.

Most of the small children in our Balwadis were a neglected lot; while both their parents went to work, the children spent the day in the street. Under their new *Sanskars* these kids now started their day with touching their parents' feet. They then recited Gayatri Mantra. The parents were delighted at the change in their children's behaviour.

We run coaching classes for Harijan kids going to school. They were very weak with figures. When asked to write "1016", they would write "100016". When our instruction improved their arithmetic, the teachers first thought they were all copying from somewhere. And when they discovered the truth, they were overwhelmed with joy.

On Tuesdays, we recite Hanuman Chalisa with them. One day, while this recitation was on, one student picked up his satchel and started to leave. When asked what was the matter, he whispered that he had taken meat that day, and that, therefore, he was not clean enough to recite it. The child sat out the recitation and later told his parents *not* to take meat at least on Tuesdays.

We have a hostel for 77 children—one each from Delhi's 77 Bhangi Colonies. They are all studying higher secondary or college.

Drinking is quite common among these people. One student was so disgusted with the drunken behaviour of his father that one day he

refused to go home and had to be put up in the hostel. The following day his father came, expressed regrets and promised to give up drink gradually. The boy then agreed to go home with him.

One of our students was admitted to a hospital. When I went to see him, I found him doing Puja in Padmasan. The doctor and nurse said he was a very social person and was helpful to other patients. They were pleasantly surprised to learn that he was the son of a sweeper.

Recently we had a community dinner for 3,000 Harijan women and children and their non-Harijan neighbours.

It is a big task well begun.

**NEELIMA KULKARNI** (*Integrated Child Development Project, DRI, Nagpur*): The child is the hope of the parents and the Society. In Nagpur we started the Bal Jagat Upkrama in March 1980. We didn't realise it, but some people thought it was an election-eve stunt, since Nagpur Corporation elections were shortly due. When, however, they found us at work, long after the elections had passed, we got all-round co-operation. The Corporation made Major Anand Swaroop Park available to us. We are regularly checking the health of slum kids in Kashipur, Landro and Ramdaspeth areas—and giving them preventive injections. And through Matri Mandali, we are looking after the health and education of mothers, so that they can take better care of their children.



C. Chandrashekhar

K. P. Singh

Satish Jha

Suresh Jain

Today the Bal Jagat Upkrama has become a major programme in Nagpur. We teach Yogasanas, music, painting, handicrafts. In the recent competitions, over 5500 children from both, Corporation and public schools, took part.

**RAJA BHAI LAVALEKAR** (*Swaroop Vardhini, Pune*): Four years back, during the International Children's Year, we in Pune thought of doing something of an abiding nature for disadvantaged

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## How Matsyakara Seva Sangh is helping the fishermen of Andhra pradesh

kids in the slums of Pune. Most of them go to the free Corporation Schools. However, our survey showed that some of them had an IQ of 125 and more.

Swaroop Vardhini started with one Centre with 13 children. Today we have two Centres with 125 children. The idea is to provide poor but promising children with opportunities to come up in life. We keep them for three hours—6 to 9 P. M.—every day, round the year. We look after their tuition, health, hobbies. Important leaders of the community, artists and singers visit these centres. In the last SSC examination, 'Swaroop Vardhini' children scored more than 80% marks—one of them getting 89% marks.

We are also in regular contact with the parents. In many cases, children have persuaded parents to change their bad old habit of drink.

**LOKMAN SINGH** (*Service Project Institute, Western U.P.*) Under the auspices of Vanavasi Kalyan Ashram, we are running two programmes each in the rural and urban areas of Bareilly. We are taking education to the city poor—and health to the village poor. Our Leper Home in Rishikesh has 99 inmates. The children of leprosy parents have a terrible time. We have taken up their responsibility.

We find that missionaries are not the only persons engaged in this work. The Chief Medical Officer of Chloroform, a missionary hospital, also presided over our function in Bareilly, appreciated our work and offered all possible assistance.

**DHARAM PAL SARIN** (*Veer Haqiqat Manav Seva Samiti, Hoshiarpur*): The Manav Seva Samiti, organised four years ago, collects food articles and medicines for indigent patients in Hoshiarpur Civil Hospital and TB Hospital. Through this work we have reached the rural areas of Hoshiarpur.

The town has two backward communities, Harijans and Sansis, the latter being formerly treated as a criminal tribe. We are working among them.

Our third project is a homeopathic dispensary, which is attracting many poor Sikhs.

**SANSAR CHAND** (*Seva Bharati Chandigarh*): When people think of Chandigarh they think it is all a beautiful dream city. They do not know that, though new, the dirty areas exceed the clean areas.

Government had built a colony for poor labourers. It had water pipes but no water; electric fittings, but no electricity. On top of it, the vacant plot in the centre of the colony became the dumping ground for city hospitals' refuse. Seva Bharati intervened and ended the nuisance. It also secured for the inmates, electric and water connections.

We are also running sewing and knitting classes for women. The Chairman, Public Welfare Department, was so pleased, he has promised interest-free loans for trainees wishing to buy their own sewing machines.



Dr. Vidyarthi

N. K. Vajpayee

Dr. Harendra

B. D. Sharma

In the Labour Colonies of Chandigarh, we have started Balwadis—and coaching classes for class 8-10 students.

The Chandigarh Administration is so pleased; it has sent us a letter of appreciation. On its own, it sanctioned Rs. 1,000 in the first year and Rs. 3,000 in the next. Now it wants to give us a minimum of Rs. 10,000.

A local gentleman has constructed a hospital for our use. He will also pay the doctors' salaries and the medicine bill. In two months' time, the hospital will start working.

The Seva Bharati's recurring expenses of Rs. 600 a month are covered by sixty friends contributing Rs. 10 each.

**BRAHMA DEV** (*Vidya Bharati, U.P.*): Vidya Bharati in U. P. runs 250 Shishu Bal Mandirs with a strength of 50,000 and 95 Saraswati Vidya



Rajju Bhaiya & Nanaji meeting...

Mandirs with a strength of 30,000. Most of these institutions are being run in the backward rural areas.

The Saraswati Shishu Mandir in Saharsa, District Moradabad, has 575 students, coming from 95 villages, each of them paying a monthly fee of Rs. 15. This school building with furniture and fittings has been donated by one single philanthropist.

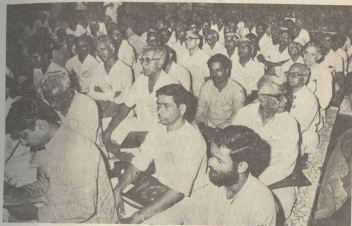
Before the emergency, it had been decided to reserve 50% seats in the Shishu Mandirs for the children of the economically and socially backward. Shri Balasaheb Deoras had particularly emphasised that we should arrange freeships and scholarships for the children of the poor. Today we have 2000 Harijan children in these schools.

The biggest problem here is that teachers don't want to work in schools in the stinking Harijan Bustees. Managing Committee members are ready to collect money for these schools; but they do not like to visit them. They smell so much—since no drains have been provided in these Bustees.

Harijan children coming to our schools are a factor for temperance in the family.

In the 8 hill districts of U. P. there used to be a craze for missionary schools. Invitations to our school functions were just thrown away by

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... the Delegates informly on the D. R. I. Terrace Garden

leading citizens. But no more. To-day we are running 45 Shishu Mandirs with a strength of 11,000 in these districts. Important citizens attend our Ramlila and other functions with interest.

There is no Government aid for any of these schools.

**RAMCHAND SADASHIV DIMBLE** (*Gyan Prabodhini, Pune*): Inspired by Appa Pant Saheb in 1962, Gyan Prabodhini not only works for excellence in education, it imbues social consciousness in the youth and inspires them to devote their life to this cause.

I myself belong to a farming family, to which education was something alien. But today, I am a Professor in the Gyan Prabodhini, which educated me. There are one hundred young men and women, produced by Gyan Prabodhini, today working full-time for it.

We do not depend on any charity. Our ex-students have helped us set up factories—from ayurved to chemicals to electronics, with a turnover of a few crores. These give us a net profit of Rs. 15 lakhs a year, wherewith to run the Gyan Prabodhini.

Nor are we content only with education and industry. Social consciousness is an important part of Gyan Prabodhini culture. When Andhra suffered a killer cyclone, we went and served there. When Meenakshi-

## Nana Palkar Memorial Committee's "Friends of the Sick" in Bombay

puram conversions rocked the country, we went and studied the situation. More recently, our students went and told Bhinderanwale to his face, and in his hide-out, that he was dead wrong in his activities.

**Dr. NAND KISHORE KHOSLA** (*Vivekananda Medical Mission, Delhi*): Shri Guruji had once said that an affluent area should adopt a depressed area. This is what we have done in a small way in Delhi.

There are many resettlement colonies in Delhi. In four of these we have put up hospitals.

It wasn't easy. It took us 5 years and more to get just 100 square metres of land for each of these mini-hospitals. Donors wanted hospitals named after them. We silenced them with the thought whether their names were greater than that of Vivekananda. Each of these small hospitals cost more than rupees one lakh.

Doctors were encouraged to serve free in a hospital, 5 km. or more away.

We told villagers we could show them how to wash their face, but we were not going to wash their faces for them. And so local volunteers have come forward to help.

With our assistance, half the eligible people were vasectomised even before the Government agencies arrived.

**YOGESH BHATT** (*RSS Nagar Seva Pramukh, Mangalore*): Many men and even women in the slums are drink addicts. We have started Bal Gokuls for kids, Matri Mandals and Bhajan Kendras for women in slum areas. We are also coaching high school students. On last Sankranti, we went round and wished them all well. Ramakrishna Mission, Vishwa Hindu Parishad and Rotary Club are also helping us in educational and health programmes in these areas.

**RAJA BHAAU JOSHI** (*Jan Kalyan Samiti, Bombay*): During the last ten years we have held more than 150 blood donation camps in Bombay and supplied forty lakh CC of blood to St. John's Hospital, Mahim Hospital, Sion Hospital, etc.

In Ville Parle, our camp was flooded with 450 blood donors. And in Andheri, slum women organised a special blood donation camp. Even important doctors like Mrs. Chogle, Sri Ram Lagoo, Ranganathan, and leading citizens like Dattopant Thengadi, have donated blood in these camps.

**RAGHUVIR SINGH** (*Honsur, Karnatak*): Before I started work in the five Harijan Colonies, I visited each and every Harijan home. Now we have Sanskar Kendras for children, Youth Centres for young men, a Bhajan Kendra for the old, a Yogasana Kendra, and several coaching classes for students. We are also running a Homeopathic Centre. Twenty poor farmers were helped to secure bank loans to purchase bullocks. Through VHP workers, we are also organising public Satyanarayan Pujas for them. On last Diwali, Harijans brought their cows for joint Go-puja ceremony.

**SHRIKANT SHILEDAR** (*Vivekananda Medical Mission, Khapri*): Khapri is a big village 12 km. from Nagpur. But we found that it had no qualified doctor. So in 1974, with the blessings of Sri Balasaheb, a team of doctors started visiting Khapri and other adjoining villages every Wednesday and Saturday. And now we have put up a regular maternity hospital there.



Raghuvir Singh

Sripad Rao

P. K. Dutt

Naresh Joshi

More. The London-based Royal Commonwealth Society for the Blind has plans for some Hospitals for the Blind in South East Asia. They have sanctioned one for India in Khapri. Their team was here recently and they said the Khapri complex would be ideal. Interestingly enough, the inspiration for this hospital came from a person who himself is blind. When we told the R.C.S.B. that he had shown us the way, the latter was moved to tears of joy.

In and around Khapri we are telling villagers how to grow kitchen garden—and how not to use too much oil and spices in their cooking.



*In God's 'Matrichhaya', every new orphan is received with Arati . . .*

Also I am proud to tell you that of all the blood needed for transfusion in Nagpur, 60% comes through Vivekananda Medical Mission.

**DAMODAR GANESH BAPAT** (*Leprosy Eradication, Champa, M.P.*): This leprosarium was started 21 years ago by Sadashiv Govind Kavre, who himself had suffered leprosy. He started it with the blessings of Shri Guruji.

People have many odd notions about leprosy: they think it is contagious; it is not. In the earlier stages, leprosy workers like us were not allowed to get into buses—for fear of carrying the infection. Now the old apprehensions are gone. On the occasion of the last Ganesh Chaturthi, the Brahmins who came for the Puja, took food with the lepers.

Ninety-two of us—32 men, 58 women and 2 boys—are serving the lepers. A few hundred have been sent home after complete cure.

We have 40 acres of land, which have been converted from cultivable waste into cultivated farm-land. And now, Madhav Sagar tank is being constructed to make more water available.

Since leprosy roots are present long before leprosy appears, it is important to check the children in the leprosy area. An examination of children in 200 schools showed leprosy symptoms in 350 children, who were then promptly treated.

**DR. HARENDRA** (*Dr. Hegdewar Charitable Dispensary, Agra*): We are running four dispensaries in the slum areas of Agra. Every day some 300 patients are treated. There are 27 voluntary workers. Individual shop-keepers make monthly contributions.

Some time back we started visiting bastees along the open drains; we gave them medicines free. Later we learnt that they were not taking these medicines. Their thinking was that only useless medicines would be given free. So now we charge 50 paise from each patient.

We have also adopted village Seesta, 5 km. from Agra. The local people have set up a committee to build a local hospital.

*Space donated by Tata Engineering & Locomotive Co. Ltd. Bombay.*

**MADHUKAR DATTATREYA MANTRI** (*Grahak Panchayat, Bombay*): Our consumer movement is based on the four pillars of consumer organisation, consumer service, consumer education and consumer resistance.

We have five thousand family memberships in Bombay. Every month we supply them essential articles worth Rs. 15 lakhs at economic prices.

We have demanded a ban not only on baby food advertisements but on baby food itself.

Leading lawyers are appearing on our behalf in Public Interest litigation. Ashok Desai is fighting the Bombay milk supply. We have challenged the Maharashtra tax on T.V. The Bombay High Court rejected our plea and so Soli Sorabji has gone in appeal to the Supreme Court. Mr. Nariman is fighting the Hawker menace in Bombay on our behalf.

**MADHAV PARALKAR** (*Nana Palkar Memorial Committee, Bombay*): People come to Bombay for brain tumour, kidney failure and other serious ailments. Some of them have nobody in Bombay. In 1962 we set up a Committee in memory of Nana Palkar, a leading RSS worker, to look after such patients. The organisation is called Rugna Mitra (Friends of the Sick).

I will just relate couple of experiences. Years back I visited a hospital to see a friend who had received head injuries. When I went there, I found a young man in the adjoining bed. He was crying. I asked him why, and he began to cry more. Soon he became inconsolable. At the end of it he told me: "Since this morning, 25 persons have come to see your friend. But in the 25 days I've been in hospital, I have had no visitors. Nobody cares for me." I consoled him. I now realised the importance of organising sympathetic calls on poor patients.

More recently a girl from Bhopal needed 6 bottles of AB-Negative, an uncommon blood group. It happened to be Ganesh Chaturthi and I could not get any blood donating friend. Not knowing what to do, I went out, approached the leader of a Ganesh procession, who announced on the mike the need for AB-Negative blood donors. Within minutes we had two such blood donors. The girl's life was saved. That is the importance of Rugna Mitra.

We not only send round sympathetic visitors, we send workers speaking different languages, so that they can comfort the patients in their own mother tongue.



## Royal Society for the Blind to set up Hospital at Khapri . . .

**ALKA PARULEKAR** (*Matrichhaya, Goa*) : Matrichhaya is a Vishwa Hindu Parishad project in Goa, to give motherly care to orphans.

When we started in 1974, Goa had twelve orphanages, all of them run by Christians. Their aim was conversion; child-care was only a means. However, they were so well established in this line, that no hospital or doctor would send any orphans to us. To-day, however, Matrichhaya is well established. Recently a Muslim gentleman brought his 7-day young daughter to us. We told him we were all Hindus. He said he knew that but he also knew that, after his wife's death, we would take better care of his child than any relation.

To-day we have thirty orphans growing with us; 32 others have been given in adoption after proper screening. Every new arrival is received with Arati. Every child's birthday is celebrated, when their relations are also invited. Children who have no relations, can be adopted by any citizen as "nephew", "grandson", etc. Ganesh Puja at Matrichhaya is performed by 7-year young Veerendra.

To-day we have our own building, which cost Rs. 3 lakhs. Many people donate their Shraadh or Anniversary money to Matrichhaya.

**PROF S.N. RANADE** (*Delhi University*) : Things are so bad in the country that one is apprehensive. But seeing so many selfless, enthusiastic workers here, one feels reassured. It is important that you infect more and more people with your enthusiasm and idealism. I am, however, sorry to note that there are not quite enough lady workers among you. Actually women can be better instruments of social change than men. How vast is the scope for work, is clear from the fact that even Delhi and Chandigarh need lot of it.

The bureaucracy is partly co-operative and partly indifferent. We must avail of what co-operation is available—and forget the rest.

Under some schemes, poor widows can apply for relief. When, however, they ask for application forms, they are told that the same are out of stock. In other words, forms will be available—for a price.

There are Government schools where poor admission-seekers are asked to produce birth certificate. How many of us have a birth-certificate? else they are asked to produce an affidavit of their birth. How many poor people can produce an affidavit? Is it not enough to be born? The whole system is a damper on progress of any kind. You have to get over this heartless inertia, to get Society moving again.



Prof. Rajendra Singh and Bajranglal at the exhibition of Deendayalji's personal effects recently received from the Court, organised on the occasion of the Workshop

## 4. Hill & Forest Tribes

*The Session on work among hill and forest tribes was presided over by Dr. L. P. Vidyarthi, Head of Anthropology, Ranchi University.*

**BALAKRISHNAN** (*Vivekananda Kendra, Kanyakumari*) : The hilly district of Arunachal in the north-east has a territory of 83,000 Sq. Km. and a population of six lakhs. There are 10 tribes, each with a dialect of its own.

We went to Arunachal in 1973 in response to public demand and official request. Today we have 13 fully residential schools—2 of them for girls. There is keen competition for admissions. Our teachers go long distances to pick and choose promising little children. The parents are proud that their children are studying in Vivekananda Public Schools. Unlike the products of missionary schools, these children will be proud Indians, in whose hand the north east frontier will be safe.

**MISHRILAL** (*Bharatiya Vanavasi Kalyan Ashram, Jashpur, M.P.*) : we have a tribal population of six crores. Kalyan Ashram began to work among them in a small way in 1952 when our President, Shri Keshav Deshpande, went, with the blessings of Shri Guruji, and lived among them in Jashpur, Madhya Pradesh. Today it has proliferated into 21 registered bodies. Until 1968 we concentrated in Jashpur, running schools and hostels. When the time came to expand to Jhabua (M.P.), Sundergarh (Orissa) and Dumka (Bihar) our Jashpur boys led the way. In 1977, Kalyan Ashram assumed a truly All-India character. Now we are running 22 schools and 87 hostels with 2023 inmates. Out of 279 persons now working whole-time for Kalyan Ashram, as many as 79 are our Vanavasi ex-students.

Apart from these schools, we have 125 Balwadis for pre-school kids and 22 adult education centres.

We have 129 medical centres, dispensing medicines. We find that in Gujarat, Maharashtra, Rajasthan and UP, they prefer allopathic and

ayurvedic potions; in Bihar, Bengal and North-East, they prefer homeopathic treatment.

Jashpur is rich in honey. We have provided them hundreds of boxes. Last year they produced honey worth Rs. 60 lakhs. In Rajasthan, we are running spinning, weaving and tailoring centres with Government assistance. In the last 3 years, some 800 persons have been trained. Two hundred of them have started their own work with the help of loans. We have a total of 28 training centres in the country. In some of these centres we teach them how to irrigate their land and grow vegetables.

The Hindu Vanavasis had no temples. Now they have put up 92 Kucha temples and we have given them Hanuman moortis for installation in the same. Here they do puja, perform yagna, offer ahuti, and distribute prasad. They are also running 726 Bhajan Mandalis. As a result of all this national integration, these Vanavasis now think, act and feel fully Indian. When cyclone hit Andhra, these poor people collected Rs. 501 for relief. They again collected money for the Assam movement.



Mishrilal Tiwari

K.G. Kelkar

Dr. Mulay

Smt. Sindhu Tai

We all worship Bhagavan Rama. If we truly adore Rama, we should embrace the Vanavasis, for he spent full 14 years of his heroic life among them.

**KESHAV GOVIND KELKAR** (*Sahyadri Adivasi Bahuviddh Sewa Sangh, Thane*) : We work particularly in the 100 tribal villages in Igatpuri Valley in Thane District. We specially take Bombay people to visit there and see what they can do for them. We receive about 6000 gifts every year for distribution. We celebrated Ganeshotsav at our Talassary Centre. Now the Vanavasi students have taken it to their respective villages and we find that it is being celebrated in as many as 120 places.

The biggest problem of this area is water. It rains heavily in this rocky area but there is no arrangement to store this water. Now we are working on this problem in cooperation with the Government.

## When the descendant of Rana Pratap dined with 12000tribals . . .

**MAHADEV JAIRAM** (*Vishwa Hindu Parishad, Talassary Hostel, Distt. Thane*): This area was heavily influenced by marxists and missionaries until 1967. In that year Madhav Rao Kane of the Rashtriya Swayam-sevak Sangh started working among the Vanavasi people here. It started with just 7 students in a rented room. Now we have 125 boys and 35 girls. We have a good Gaushala where milk yield has gone up from one litre to 9-10 litres per cow. We also run a gohar-gas plant. Starting with Dr. Inamdar in 1975, we now have 16 Bombay doctors visiting us in batches.

**J.H. CHINCHALKAR** (*Bharatiya Adamjati Sewak Sangh, Delhi*): Started by Thakkar Bapa in 1948, the Adamjati Sewak Sangh today has 56 Life Members. We are working in cooperation with Khadi Commission, Handicrafts Board and Cooperative Societies. We are taking road construction contracts. We have 8 centres in Arunachal. Our network is well spread in Orissa. We have ayurvedic and homeopathic medical centres in Nagaland and Manipur. We are training tribal boys and inducting them in tribal uplift work. We are publishing the magazine 'Vanya Jati'.

**RAJNEESH ARORA** (*Vikas Bharati, Bishunpur, Bihar*): Bishunpur is a village 123 km from Ranchi in Jharkhand area. In 1981, Mahesh Sharma, then President Akhil Bharatiya Vidyarthi Parishad, toured the whole country. At that time he conceived the idea of living and working in a Vanavasi area. Shri Ashok Rai and I joined him and now Dr. Rakesh Popli has resigned his I.I.T. job to join us. And Mrs. Rakesh Popli has also joined us.

Our whole idea is to act as a catalyst in Vanavasi uplift. We plan to help them to come up—and then move out.

Recently we had a 7-day workshop with 100 tribals—including 20 women. They paid Rs. 5 each to join us. We are guiding them in agriculture and industry. Unfortunately we don't have any medical man among us to take care of Health. We are having the cooperation of Ranchi University and Birla Institute of Technology. We have also been helped by the Rural Development Department of I.I.T., Delhi.

**SHIV LAL MANJHI** (*Pahadia Samaj Utthan Samiti, Santhal Pargana, Bihar*): The population of Santhal hillmen in 1500 villages here is declining. They don't have clean drinking water. They don't cultivate their land. They are in the clutches of money-lenders. We have therefore raised a capital of Rs. 2000 in each of 35 villages. Government has sanctioned a loan of Rs. 8000 for each village. We are lending this money to make the tribals independent of money-lenders. We have renamed the area as Aranyachal, since it is so full of forests.

**PRANAV KUMAR DATT** (*Shri Hari Vanavasi Vikas Samiti, Ranchi*): We started only last year, and now we are already running four schools, with tribal patrons and tribal students and tribal teachers. Our three dispensaries treat more than five thousand persons a month. You will be happy to hear that buildings for three schools and two dispensaries were made available by the local tribals. We have 20 Bhajan Mandalis. Our work has persuaded 600 Christian converts to come back to the ancestral faith.

**TRILOKI NATH SINHA** (*Girijan-Vanavasi Sewa Prakalp, Eastern UP*): Mirzapur is a heavily tribal district. The super thermal power plant here has displaced lots of tribals. Upto 1974 there was only one high school in the tribal areas here. In that year we started a hostel, for the convenience of students living far away. It now has 42 hostellers. Another half a dozen schools have come up. Some of our students are first divisioners. Recently we had a community lunch of 12,000 tribals with the Maharana of Chittor and religious leaders. It was a touching sight which moved the Maharana to recollect how Rana Pratap had fraternised with the Bhils and organised them to resist Mughal inroads in Rajasthan.

**RAMANAND SHARMA** (*Vishwa Hindu Parishad, North East India*): The VHP has started a Seva Sanskar project at Haflong, to influence all North-East. Our hostel here has 45 students from Nagaland, Meghalaya. There is a qualified doctor. And we have 13 schools. Recently some Naga rebels arrived in North Cachar and wanted to levy their taxes. The villagers called a student from one of our schools to discuss the matter with them. The rebel tax collectors could not answer the boy's probing questions. They, therefore, dubbed him a non-local. Thereupon the villagers told the rebels that they too were non-local—and turned them out.

**NARESH JOSHI** (*Akhil Bharatiya Vidyarthi Parishad, Bombay*): For years we have been conducting 'Students Experience in Inter-state

## Today Jashpur is producing honey worth Rs. 60 lakhs a year

Living'. It started with Padmanabh Acharya and Dilip Paranjape visiting north-east. We have brought several groups of tribal children to come and stay with families in Bombay. You are thrilled to hear these children go back and shout "Long Live India". We are, however, yet to enter Nagaland and Mizoram.

**BHAGWANT KRISHNA PATWARDHAN** (*Vivekananda Balak-ashram, Thane*): Thane near Bombay is the single most industrialised district in India. And yet only 5 Km from Thane town is the tribal village of Ghewar which wallows in misery and lives almost exclusively by illicit distillation of liquor.

At first they looked askance at us. And so we began with raising a temple. Today we have 25 tribal kids in our Balakashram. They all attend a Khadi School. Formerly the nearest medical facility was 5 Km away. Now we have opened a dispensary with the help of the Civil Surgeon of Thane. Eight city doctors visit the village by turns.

However we have a problem here. We took a TV set to entertain the kids—and that has made them Amitabh fans. A Bombay philanthropist has offered terrycot clothing for the kids. The problem is that these things will alienate them from their tribal culture. The problem before us is whether to take these things in—or leave them out.

Thane town itself has more than one dozen Vanavasi areas. In these areas, the midwives, who worked as nurses, adopted very crude methods for delivery of babies. The Pragati Pratishtan collected a score of these midwives from different areas and brought them to Thane town, arranged for their stay and a 15-day course of training at a private hospital. After the training was over, each of them was provided with a kit-bag which contained all the articles that are necessary at the time of delivery. Now those midwives do their work in a more efficient manner. This experiment could be duplicated elsewhere also.

**BASANT NARAYAN TAMBE**: (*Vanavasi Kalyan Ashram, Bombay*): The key institution in tribal uplift is the Hostel where the young are taught Three R's and crafts, and where they imbibe Sanskars. During vacation, these tribal kids go home and spread the stories, the

games and other good things they have learnt in school. The whole village of Shivre, which is 100% tribal, has offered to convert itself into a Hostel for tribal children in this area.

In Nasik district, grass used to sell for Rs. 25 a quintal. We have introduced the fodder cutting machine. And this now helps them earn Rs. 60 per quintal.

Likewise we have taught them to make Papad out of a local crop, 'Nangali'. Last year they made 20 lakh Papads, which were promptly marketed.

The winds of change have reduced alcoholism.

**GUWANT SINGH KOTHARI** (*Vanavasi Kalyan Ashram, Rajasthan*): Three years back we started 3 Balwadis. Formerly, tribal children would either not attend school, or would join it, only to leave it—and would not at all attend to studies. When, however, Balwadi kids went to school, they attended it regularly and took their lessons seriously. The parents were as pleasantly surprised as the teachers. The demand for Balwadis grew so pressing, we had to open 32 of them.

In 1981 we started a hostel but we found that Bhil and Garasi children would not dine together; each regarded the other "untouchable". It took us six months to quietly and sweetly end this "untouchability".

Recently some tribals approached us to start a school. I saw that they were wearing nice wrist-watches. I told them we didn't have money enough for it. They promptly offered to construct a school building—and pay Rs. 250-300 for every teacher.

In tribal tracts, children move naked even upto the age of 8-10. We are changing all that.

**KRIPA PRASAD SINGH** (*Vanavasi Kalyan Kendra, Bihar*): There are 7 crore Vanavasis in India—85 lakhs of them in Bihar alone. There are virtually no medical facilities for them. In the Santhal Parganas, tribal population has halved. We have opened a dispensary in Lohardaga—and started thirty Balwadis for them.

**C. CHANDRASHEKHARAN** (*Vivekananda Medical Mission, Wynad, Kerala*): Wynad is a backward district of Kerala, where 25% population is tribal. Muslim and Christian proselytisers are very active here with



State support, since these two communities are very influential politically. We have a mobile hospital and a 15-bed hospital with OPD. In all we treat about 5,000 patients a month. We have two hostels with 57 Vanavasi students. Here everything—lodging, board, tuition—is free.

□



Delegates at Lunch

## 5. Feast Of Thought

*The entire morning of Oct. 5, the Workshop was treated to a feast of thought on the subject of constructive work. The speakers included Lakshmi Chand Jain, former Chairman, All-India Handicrafts Board; Dr. Ramashray Rai, former Director, Centre for, the Study of Developing Societies, Delhi; Prof. R.K. Patel of the National Dairy Research Institute, Karnal; C.R. Das, Tata Energy Research Institute, Bombay; Sailen Ghosh, communist ideologue-turned-Gandhian thinker; Prof. Raj Krishna, eminent economist and former Member, Planning Commission; Dattopant Thengadi, Bharatiya Mazdoor Sangh and Bharatiya Kisan Sangh leader.*

*Prof. Rajendra Singh, General Secretary, RSS, presided over this session.*

**SHRI LAKSHMI CHAND JAIN :** The first thing that has struck me as very significant about this conference is that although, since yesterday, we have talked so much about constructive and development work, no mention was made of the Government; as if the Government did not exist. This is very significant because, in all other constructive workers conferences I have attended so far, I have found that more than half the time was consumed only by the discussion about the Government policies, the problems that they created, the help that the Government promised to give, the steps that Government should take or should not take. One of the great achievements of yesterday's deliberations was that although society figured most prominently in them, Government was conspicuous by its absence; the workers were very much there but the administrators were not. That is a lesson for us to learn. If we want to think and do something for the country, if indeed we want to reconstruct our society, that will have to be done by its own efforts, on its own strength. State-based society becomes so much dependent on Government that we cannot at all act, or even think, without it. I would, therefore, first of all con-



*"I am glad none of you mentioned the Government"—L. C. Jain*

gratulate you for the fact that your outlook is society-oriented, and that you want your effort to be based on the strength of your society and not the Government. This is the greatest asset for any good constructive worker and you have got that asset.

The second thing that has impressed me is your method to tackle social evils or problems. Often it so happens that the evils we seek to remove get complicated by the very methods of our working to remove them. Also, sometimes, we create new evils even as we remove old ones. But you seem to work differently. Three instances were cited yesterday and they are noteworthy. Bhai Madhu Deval of Sangli was the first speaker. The work that he did there in cooperation with Harijans, the way he served them and helped them to attain a position of love and respect in society, is very praiseworthy.

Several other friends who work among the Adivasis, also spoke; and the reports of their activities have gladdened my heart. It is an arduous task and those who have visited those areas know how difficult it is to work there. A general impression about the Adivasis is that they know very little about the rest of the country. And there is also, no doubt, an element of truth in that. For there is a total lack of contact and communication. The radio, wherever there is one, tells them of things *here*, but there is no arrangement whereby things *there* could be communicated here. I have had some contact with the North-East region. The history books that are taught there up to the high school level tell nothing about the history of their region—as if it had no history of its own. The students there might as well feel as if they were studying in some foreign country, as if they had 'no local habitation and a name' of their own. And yet, during the terrible suffering in Assam and the Cyclone in Andhra Pradesh, our Vanavasi brethren raised small donations from among themselves and sent these to Assam and Andhra. They felt the urge to do something for the people of those distant regions. Is that not a great thing by itself? The real value of a charity does not lie in the amount that is gifted, but in the spirit behind it.

There is yet another example which is still more encouraging. A friend told us about how they work for the eradication of leprosy. Work-



L. C. Jain in conversation with Rajju Bhaiya

ing for leprosy patients is the most difficult of social services. Gandhiji greatly valued this work and was much attached to it. He would say that he was really not so much helping the lepers as he was collecting their blessings for himself. The friend who was reporting about this work told us that some 425 people were cured of the disease and they returned home. But the most important part of his report was the description of how they succeeded in bringing about a psychological change in the people, in their attitude towards leprosy patients. Formerly those suffering from leprosy were not allowed to travel by bus. If any leprosy patient was detected, he was asked to keep away from the bus. So much so that even those social workers who served the lepers, were not allowed into the buses. These social workers did not make any physical protest against it. They realised that, while the patients suffered from physical leprosy, this society was afflicted with a mental leprosy. They suffered from fear psychosis; the very mention of the word 'leprosy' was a terror to them. So the social workers treated them with love and patience. Slowly they succeeded in removing their misunderstanding and the difficulties of leprosy patients. For they understood that the problem of leprosy patients does not end with their getting cured of the physical disease. They had still to live in society, and get employment to earn a living. So the work for the eradication of leprosy involved psychological rehabilitation of both the patient and the environment of the society in which he lived. Unless both were attended to, the task would not be completed.

## *Civilization may survive the A-Bomb, but not the flush latrine—Sailen Ghosh*

We have thus seen that they have been able to set up examples of a very high order of constructive work in the field of Harijan welfare, service of Adivasis as well as the eradication of leprosy. This is something of which all of us in the country may justly feel very proud.

Another aspect of this work—its great dimension—is also very important for me. For this work is being done from Arunachal Pradesh at one end to Kanyakumari at the other. There are many places in the country where good work is being done on a small scale. It is good to hear about such works. But if you add up the achievements of all those works, the result will be like a drop in the ocean. It does not spread. It has no Multiplier Effect. And in the absence of Multiplier Effect, it becomes, in course of time, but a relic of history and it cannot cause any worthwhile social transformation. But the work that is being done by you here is also being done in all other parts of the country and it is also spreading; and this, by itself, may be cause for optimism.

Yet another important aspect of this conference is that it consists of workers of different age groups, from the very young to very old and venerable persons. This has given me great mental peace and an assurance that this work will continue, firmly and effectively, for quite a long time. However, I noticed a weakness to which Prof. Ranade also had drawn our attention. I hope that when this conference is held again, its complexion will have changed and at least fifty per cent of its participants, if not more, will be lady workers. I will give you an example from the Gandhian movement. In Bardoli, Sardar Patel conducted an excellent movement. That earned him the title of "Sardar". People from Bihar requested Gandhiji to send Sardar to Bihar to conduct their movement against the powerful zamindars there. So the Sardar was sent there by Gandhiji. When Sardar Patel arrived there, he had a meeting in which some 700 workers participated. They asked Sardar to lead them and they promised to follow his dictates. Sardar Patel heard the workers patiently and then he called for lady workers, if there were any, to stand up. But there was not a single Woman worker. So, the Sardar said he was going back. He said he could lead the satyagraha even if there were just five dedicated women satyagrahis, but not without any women workers.

In 1932, when Gandhiji had started the movement against foreign goods, it was the women satyagrahis who carried it forward. Gandhiji would call those women satyagrahis "Dictators". These satyagrahis were their own disciplined commanders. If one of them was jailed, another would take her place. Lady workers are necessary for social transformation. But at present even in the constructive work conducted by Gandhian missionaries, or by the so-called Action Groups, you find only boys and young men, very rarely any girls or women. Please see to it that women participate in next year's conference, even if it means that you have to bear their travel expenses. That would add very greatly to your strength.

If you really want to serve Mother India you don't have to have a 20-point programme. In yesterday's discussions there emerged so many points that if you plan out programmes on those lines, you will need several volumes to describe them. The important thing is that here every worker found out his own way of serving the people—as water finds its own way to flow.



Dr. C. Prasad

Dr. R. Ray

C.R. Das

Shailen Ghosh

There is yet another utility of this conference. This is the first occasion when all our constructive workers have got together. They narrated their respective experiences. It will be a great achievement of this conference if every worker returns from here with at least one useful idea which he got from someone else in the conference, but which should have more fittingly occurred to him even earlier.

About medical service I would like to draw your attention to one thing. Dharmapalji has prepared a documentation of how native Indian Technology developed in different fields. In the medical field also such a documentation is very necessary. I will give you one instance. Dr. Ragini Prem Bhai found in the Rihand Dam area of Mirzapur that most of the Adivasis were suffering from scabies. There is some oil that cures scabies. But in the hospital there, that oil was not available. On

## *Bardoli Satyagraha succeeded only because of women volunteers*

inquiry, Dr. Ragini learnt that the disease had appeared there only recently. Further probing revealed that formerly people of the area used to consume 'Amla' in sufficient quantities, which they could not afford to do now because Amla had since become a commercial crop and so it now went to the market. So their vulnerability to scabies had increased. It was suggested that if they produced ten Amla, let them keep at least two for their domestic consumption; the rest they could sell.

So the nutrition aspect has to be kept in view. Some of the friends have reported that, in the village development work, as soon as some arrangement is made for irrigation, the first thing that is done is to stop the production of utility crops and replace it by cash crops. This can have devastating consequences. Take the case of Karnatak, which formerly produced Ragi on a large scale. Ragi is like Jawar and Bajra; it is good for the health of the people. But after irrigation was introduced there, agricultural experts started advising farmers to plant mulberry for silk. This mulberry produced food for the silk-worms all-right; but the food that the farmers got from Ragi, was now gone. This is not a balanced change. Our economy is getting more and more monetised. It is true that you cannot do without cash, but due attention must also be paid to the production of utility crops. Most of the experts today concentrate their attention only on increasing the productivity of the land. But not enough thought is given to the fact that the family too has its own food needs and that they have got to be met.

When Gandhiji pleaded that the village should be self-sufficient, that it should produce to meet all of its needs, many people laughed at the suggestion. But now gradually people have started understanding Gandhiji better. Only recently well known economist Dr. K.N. Raj expressed his agreement with the idea. So, after providing irrigation to the land, it is equally necessary to see that right type of crops are grown there.

**Dr. RAMASHRAY RAI:** I am glad to note that this Institute is trying to bridge the gulf between thought and action.

It is good that you are all working among the poor. But never forget that economic development is not the highest value in life. Man cannot

live without bread; but he does not live by bread alone. While working among the rural poor, never forget the other values by which man lives—values by which these people have survived, in poverty, but with dignity.

**R.K. PATEL:** A few years back Nanaji had visited our National Dairy Research Institute at Karnal. He had placed before us problems that came as eye-openers to us. When, therefore, he invited me to take part in this Workshop, I was only too happy to come.

Indian agriculture is like a bullock-cart; it has two wheels. One wheel is agriculture; another is cattle. Agriculture is doing quite well, though pulses and oil seeds have lagged behind. But our cattle is not doing well.

We have 18 crore cows and six crore buffaloes. Of these, 6 crore cows and 3 crore buffaloes are giving milk. The average milk yield per annum is 200 litres for a cow and 450 litres for a buffalo.

Our annual milk production is 340 lakh tons—as against a market demand of 440 lakh tons.

Forty percent of the rural population is agricultural labour; it has little or no land. Cattle breeding could be a major source of employment and income for these people. But there are problems to solve in this sphere.

First of all we have to improve the cattle breed. The Sahiwal, the Thar Parker and the Red Sindhi should be cross-bred with other types. Half a dozen foreign breeds—Brown, Jersey, Holstein and Friesian are also being introduced through 45 lakh inseminations annually. A discriminating genetic architecture of our cattle will make a big difference. Discrimination is necessary because we must assess the milk-yielding capacity, suitability as draft animal, resistance to disease, fodder requirement etc. of the foreign breeds. Take for example fodder. Punjab devotes 20% land to fodder; some other states devote 5% or less. Foreign breeds need more fodder—and not many states have fodder enough for them.

As for the buffalo, we have the best breeds in the world—the Murra, the Mehsana, the Surati, the Nali Davi.

We all regret the export of oil cake, which is an excellent cattle feed. But we forget one thing: oil cake is expensive; the farmer will give it only to a high-yielding cow. He is a very practical economist.

## Let us make India 'Sujalam, Suphalam, Malayaja shitalam' again—C. R. Das

The third point is about prevention of cattle diseases. In Kaira and Mehsana—base of Amul Dairy—cattle gets more medical attention than men in most other areas. We have to make more medical facilities available for our cattle in other areas.

Then there is the problem of bank credit. Formerly, a cow cost Rs. 500/—. Now it costs Rs. 5000/—. Some cows fetch as much as Rs. 12,000/—. Only bank credit can make such cattle purchase possible for poor farmers.

Insurers complain that cattlemen don't insure their animals. Insurance costs money. But now that good cattle is so expensive, they are bound to go in for their insurance.

Next comes the problem of milk marketing. Only eight percent of it comes in the organised sector. The rest is handled by small vendors on their bicycles. They offered us in Karnal just 70 paise for a litre. How can cattle-men afford to sell milk that cheap? When milk prices go up in the cities, there is a hue and cry in the newspapers. But when cattle-men do not get an economic price for milk, the press is silent. I think the Agricultural Prices Commission should not fix the floor prices of cereals alone; they should fix the minimum price of milk also.

There is another problem. Milk price is being fixed on the basis of fat content, which is higher in the case of buffalo. But the "non-fat solid" contents of milk are not less important; and cow's milk is better placed in that respect. The milk pricing policy should be Two-Axial—to give cow's milk its due.

Today the cattle gets only straw and rotten grains. How can milk yield improve on that diet? Let there be an economic price for milk—so that cattle and cattle-men can have a fair deal.

**SAILEN GHOSH :** As I sat through yesterday's presentation, I was reminded of Deshabandhu Chittaranjan Das' poem: "What is the use of that life which, after taking birth, could not help a bud to flower

forth—which could not allay the anguish of a man in agony?" I could see that there are many devoted workers here who have wiped the tears from many an eye.

We are all talking of development. But first of all we should ask ourselves: what is development? Too often it is another name for destruction. Many people think a metalled road is development. But too often it only drains the wealth out of villages; it has an invasive thrust. We destroy forests to build irrigation dams—and then discover that the new canals have led to water-logging and salinity of the soil.

We apply chemical fertilizer to the soil to increase cereal yields. But that only destroys the microbial activity in the soil and reduces soil porosity. The end-result is poorer soil—and polluted water.

It is not an accident that pulses production is going down. Chemical fertilizers make the nitrogen-fixing bacteria inert and kill off the earth worms. After that if you try to grow a leguminous crop like pulses, the soil is not able to revive itself and give a good pulses crop.



Dr. Jagannath      Dr. Patwardhan      Dr. Jaiswal      Dr. J.N. Sharma

We are talking of cross-breeding cattle—but all the time the grazing grounds are being encroached upon. The new grass has nitrate content and cows, as natural bio-chemists, find it nutritionally unbalanced, unsavoury. Meanwhile these chemicals are ruining river fish too. This fragmented approach to science and technology is playing havoc with our life.

Many of you are running hospitals and dispensaries. I would have been happier to hear that you have started Yoga classes. After all health is more important than curing disease. Please go to old men and old women and ask them what potions they used to take for various ailments in their day. Go to tribal doctors and see what they do to keep people fit. You will learn a lot.



## *Between the Babu class, the Neta class and the Contractor class, the poor are crushed*

I am saying this not because I am some kind of an ante-diluvian. I have been associated with Petroleum, Chemicals and other high-tech industries. And still I say that unless we have a proper philosophy of life to guide us, this blind 'development' will lead to destruction of basic resources—soil, water, forests.

The forests are the base of tribal life. We reserve some jobs for tribals—and then go and cut off trees, the very basis of their life.

The Farakka dispute between India and Bangladesh is basically due to deforestation, leading to floods and silting and insufficient water in off-season. They cut forests to build the Rihand Dam. When this led to silting, they cut more trees to build another dam upstream. And that only meant yet more silt—and still fewer trees!

I would say that no large electricity plant, no major dam, no big chemicals factory, no refinery, should be built unless all aspects have been thoroughly examined.

We are using three units of primary fuel to produce one unit of electricity; two units go waste as hot water or hot air. How long can we go on like this? If thermal plants are small and local, we can make use of this hot water and hot air; but not otherwise.

Let us forget chemical fertilizers and first use animal waste to restore the fertility of the soil. Human excreta is excellent manure. But we flush it into the stream and thereby only ruin our rivers. And that breaks the geo-chemical cycle of nature. A Nobel Laureate has said that mankind may survive the atom bomb, but it will not survive the flush latrine.

Petroleum is a hydro-carbon. It is a rare resource. But we are burning it away. We have no right to waste scarce resources on this earth.

However, more than anything else, we must save our forests. They are not less important than population control and disarmament. If anything, they are more basic, more crucial.

C.R. DAS : Until a few decades back, we used to have a serious cyclone in Orissa after a decade or two. Now we get a cyclone every year. And this is due to cutting of Himalayan trees for fuel and industry. We have to give good cheap fuel to the people, if we are to save our forests—and save, with it, our fields, our water, our weather.

We in the Tata Energy Institute have used grass and scrub to produce cakes of fuel that look like cow-dung; they even smell like cow-dung. Popularisation of this scheme will spare the cow-dung for manure—and save the forests from being cut for fuel.

We in the Tata Institute have 84 projects—37 of which are demonstrable. Six of these have been duplicated by now. One of these is the Solar Water Cooler. We have gifted one to the school run by I.I.T. Kanpur. And we are gifting another to D.R.I. in Gonda.

For lifting well water, one or two bullocks are used. We have developed a wind-mill costing less than two bullocks and lifting more water than two bullocks can.

This is particularly useful in Rajasthan where wells may be more than 50 feet deep and many people are too poor to have bullocks. I have seen old women taking half an hour to lift up a bucket of water. The Directory of Wind Energy tells you what the wind velocity is like in 450-odd places, hour by hour.

We have also developed a bio-gas plant, whose working I am going to show you through slides.

Even grains of sand have molecular water. Nine square metres of desert land can yield 1.5 litres of water per day.

We have not patented these devices. You are free to write to us for literature and know-how and introduce them in your areas.

We in the Institute have three objectives; Research, Development and Demonstration of Renewable Energy; Research, Development and Demonstration of non-renewable energy; Protection of the Environment.

Today our air, our water, our land are being polluted. River Krishna is so much polluted by industry in Maharashtra that Karnataka finds it difficult to use its waters. All this must end. Since childhood we have been singing Vandemataram. We have been hailing our Motherland

## *An economist is surprised to see so many selfless people*

as '*Sujalam Suphalam, Malayaja Shitalam*'. But today everything in our country is being polluted. Let us avail of technology to make our country clean and pure and holy again.

**PROF. RAJ KRISHNA** : Friends, since I was introduced as an ailing person, I should be pardoned for speaking in a sick language, namely English, because the subject of my talk, 'economics', is also a sick subject.

I am very glad that yesterday professors were kept out of discussion except for one. This is how it should be. Field workers should narrate their experiences, exchange their experiences. But I think once a year field workers should also listen to some professors who can give a broader national perspective on the problem of poverty and why they are trying to do what they are trying to do.

India's rate of growth is just 3.5% and this rate is lower than the rate of 90 other countries, which is a matter of absolute shame. In fact, this rate, 3.5%, has now come to be described as the Indian rate of growth and there seems to be no way of raising this rate. The other very stable number of Indian development is that poverty ratio has not fallen at all below 50% or so for the 30 years for which we have data. And this means that roughly 5-6 million are added to the people who are poor, below the Poverty Line, every year. In spite of what Madam Gandhi says, the number of poor people in the year 2000 will be more than the total number of Indian people who became free in the middle of the century. This will be the total achievement of Indian planning over 50 years. The other number which is also very stable is the number of 8% unemployment. Many surveys recently held show that 8% of the labour force—the labour force is now about 300 million—are unemployed, roughly 20-24 million, depending on the definition, looking for work, and not finding it. This number is also increasing by about half a million a year because the rate is very stable. I can go on and mention 10 other parameters which have been very stable. There is something in the Indian soul which is very much deeply dedicated to stability. All around us in Asia, the percentage of workers going into agriculture has come down, but in India, in the census of 1911, we had 72% in agriculture, and



Prof. Raj Krishna and Dhirubhai Sheth in conversation with Nanaji

in the census of 1981, we have 72% in agriculture. So we are a very very stable society. Anything which is unstable somewhere, bring it here, we will make it stable.

Even the population growth is stable at 2.2%. Propaganda of family planning told the whole world before the last census that in the seventies India's population growth must have come down to 1.97 or something like that, below 2%, but when the figures came in from the census, we found that the population growth in the seventies was in fact a little higher, 2.23 to 2.24, instead of 2.2 or so, and this rate has been very stable for at least 20 years now.

Inefficiency is not stable, it is increasing. Industrial growth is not stable; it is decreasing. So there are some unstable numbers also. But two numbers which matter the most, are the rate of growth, which is terribly low, below the rate of 90 countries, and the poverty ratio, which is very high. And these numbers are stable.

Out of 60 lakh youngmen who, at the age of 15, join the labour force, the modern sector of India is not able to absorb more than 7.5 lakhs. And I am including in the modern sector, government service, all factories, all establishments with more than 10 workers, army, everything. The whole absorption is 7½ lakhs, out of 60 lakh youths who keep coming up to the

## *The Fisheries Babu arrived 5 years ago, but fish was yet to arrive! —Raj Krishna*

working age every year. And so the general growth can never, never, reduce India's poverty or India's unemployment. So a dualistic or *dvaitavadi* policy is necessary. The general five year plans will go on building the big dams, electricity systems, transport systems, power systems, steel, machinery etc. But another system has to go on all the time at the bottom to reduce poverty directly at the village level and at the level of urban slums. It is in this context that we should see the importance of all grass-root work being done whether by your organisations or Christian organisations or Gandhian organisations or selfless youth who are going to the villages out of idealism.

Now about the nature of this work, reading into the field experience and listening to friends who work in the field, I will only mention three points which seem to me to be very important. Gandhiji had always said that work in the field has two dimensions—the *satyagraha* dimension and the *rachnatmak karya* dimension. These two dimensions are always inseparable. Therefore, while it is important to build schools and dispensaries, I would only stress that income-generating activity should be given more emphasis.

Now in attacking the development problems, sometimes, many times, agitation is necessary. Now this agitation does not mean violent action or any such thing. I have read about 50 case studies where social workers found it necessary to do some *satyagraha*, did that *satyagraha* very peacefully and got results for their people. To give two examples, there are documented cases of the Bhumi Sena in Maharashtra and some peaceful action on behalf of tribals by Christian students. They are really Marxists but they call themselves Christians. This is a very good development, the absolute marriage of Christianity and Marxism. But they led more than 5000 tribals to the collectorate and, as a result, got a lot of action. Land reform was actually implemented; the school where the school master was never there, began to get the school master; the dispensary in which the doctor was never there, began to have a doctor; and above all lot of forestries, which had been wrongly taken away by money-lenders—although the law had abolished those loans—they were restored to these tribals under the pressure of this peaceful agitation. The tribals were made conscious of their rights under the law and just made to march peacefully.

You see the Collector is a very busy man and if you just send him a problem merely on a piece of paper, it does not register; but if 5000 people come in the form of a problem, then he sees that there may be a problem. So it is very necessary for adult education of our officers that a sufficient number of people go there to present their problems. Then things which had been promised but not delivered, begin to be delivered.

Here I might say that in this respect the task of rural workers is very different from what it was 30-40 years ago. This is the task of what you may call "developmental middleman". These middlemen are absolutely necessary for the following reasons. There is no shortage of money. You name anything.

To reduce poverty, Government has provided many a scheme. Commission after Planning Commission has provided schemes for anti-poverty programmes, for building houses for the landless, village drinking water, village schools, village roads, village education, adult education, women's development, forestry development, social forestry. You name it, everything has been provided for. Hundreds and thousands of crores have been provided. But the amazing thing is that at the grass-root level very few know that this money has been provided for them. Beneficiaries don't know, social workers don't know, the schemes don't exist and, at the end of the year, it is said that the money has been usefully spent and, money is given for the next Five Year Plan.

In the Planning Commission, I made some rough calculations : 40% of the money leaks in the Western States, Gujarat, Maharashtra. As you move east, this proportion increases. By the time you reach Bihar, the proportion is 100%. Every sackful of Food for Work Programme has been sold by the B.D.O. to marry his daughter or build his house. So this problem of leakage is enormous.

I once visited some project in Rajasthan. The board was 'Fisheries Development'. It was near a lake. I went there. Some babu was sitting there. I asked how long they had that fisheries scheme. He said five years. I said where were the fish. And he said : "*Sahab, machhliyan abhi nahin aain hain. Main aa gaya hun, machhliyan aane vali hain*" (Sir the fish have not yet arrived. I have come, the fish are yet to come.).

I have seen hundreds of schemes like that, fisheries scheme without fish, dairy scheme without cattle. The Planning Commission has no knowledge where the hell the money is going because evaluation organisation cannot report this. So my submission is that the constructive middleman's role is very crucial. In every area we should find out what is the money sanctioned, what are the schemes for which this money has

## *Adivasis, deprived of 'Amlas', developed scabies !*

come, what is being done and then to build up real mass pressure to see that what is promised to be delivered, is actually delivered. After all this money has come from the people themselves, from the most heavy excise duty system in the world. This country is one of the most taxed nations in the whole world. There is no country with such a low per-capita income where one-fifth of national income is collected by the Government in taxes, commodity taxes, whose burden falls on every body. Every one of us is paying for these rural development schemes. But nothing gets there. All that is happening is that a *babu* class and a *neta* class and a *contractor* class is fattening itself in the name of rural development and the removal of poverty. So we can play a big constructive role by seeing that this money reaches those for whom it is meant. After all money required for development cannot be generated by voluntary agencies. So, in addition to the agitational role and the developmental role, I would like to stress this middleman's role of constructive workers. Now, of course, constructive workers themselves have to live. All voluntary organisations have to pay their workers and the only selflessness that is possible now is not that you work free for others, but that you keep your own share limited. If you keep your own cut limited, that is enough Gandhism for me. To expect that the cut should be zero is impossible. In fact for an economist it is quite a surprise that even so many people are selfless in India today. By the end of the century you will find that selflessness will decrease and the rate of growth of selfishness will be more than the rate of growth of national income.

Now two other very simple points and then I conclude. One is that I very much wish that this work is done without the effort to get any religious reward. That is, we should not go into rural development and give additional income to people in the hope that they will pursue, or give up, this or that religion.

The second point, which was made in the morning by some friends, is that middleman and social worker should know when to get out. One of the criteria of success of a local effort is that after five or ten years you have created enough local youth—managers, institutions, which can carry on this activity, with the outside aid going away. Again I have come

across some remarkable examples from the christian cases in Berhampur etc. They fixed a deadline and said we will go away after five years and they went away after five years, handing over huge assets created—hospitals, cooperative societies, loan societies—to kids, high school kids, whom they had themselves trained. The villagers unanimously voted for these outside workers to stay on, but the latter said, "we had taken a vow to get away and now your own children will manage these institutions." In other words, we must create long-run self-reliance in these communities.

The last thing which I wish to say is that in some areas of India, the institutional situation is very bad, like Bihar, where entire Harijan *bustees* are murdered, burnt up, where land relations are so bad that Harijans are virtually like slaves. You have to organise these victims. It is a very terrible thing to do. There will be tragedy, there will be violence. The Harijans have not organised very much, but the landlords, anticipating demands from Harijans, have organised and they have started anticipatory killings. Therefore, we should recognise that there are some parts of India where delivering seed, water, fertilizer, cow is not the main gain. This gain is utterly impossible without fighting some battle or creating self-reliant, independent small farmers and landless labourers who are not bonded and then we can proceed to give them some inputs. Therefore, some liberative effort is first necessary before any developmental effort can be made. This was also Gandhiji's approach; where he found liberation should come before development, he put liberation first, and where development can be taken up immediately, he went in for development. So a multiple strategy is necessary.

More than that I won't say. I only wish that such gatherings should take place at least once a year so that isolated social workers don't feel isolated, so that they know that there are others doing similar things, fighting similar struggles. They can help each other and learn from each other.

I don't go the whole way with some friends like Sailen, who spoke this morning. We can't stop all fertilizer, we can't stop all power generation, all steel build-up because it has some environmental and other long-run problem which Sailen has mentioned. But I only disagree with him if he says unless Sailen Ghosh has solved those problems we should not set up the steel mills or the power system. This kind of thing can't wait. For example the maximum calculation is that the bio-mass cannot give more than 15-20 per cent of nitrogen requirements of India. Now if you revise that figure and if you generate enough bio-mass nitrogen,



## Three things that we can learn from Jammalal Bajaj's experience—Thengadi

then we will not stop them. I am all for new technology by Sailen Ghosh and other friends, but until that comes, we will produce 4 tons instead of 1 ton with the present technology. Hybrid seeds, irrigation and fertilizer have produced 4 tons, otherwise we would still be beggars in the world today. Until that great technology comes, the seed-fertilizer technology will go on, and no rural development can go on without steel machinery or power. So, the idea that you can have rural development without heavy industry should just be given up.

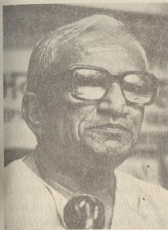
**DATTOPANT THENGADI :** Right now we are trying to implement the Sixth Five-Year Plan. But nobody even knows how many unemployed people we have in the country. Why, even the terms 'unemployed' and 'under-employed' are yet to be defined. New Delhi's model is Moscow. But whereas Moscow can't plan without basic statistics, New Delhi can—and does. Here is something that Moscow can learn from its pupils in New Delhi.

We have several models of reconstruction before us. We have the USA with its highest living standard. But USA has one-third the population of India—and three times the Indian territory. Its example, therefore, is irrelevant to the Indian situation. An opposite example is that of Russia. USA grew by an excess of free enterprise; Russia lives by an excess of bureaucracy. Since the Russian masses had to be moved but there was no enthusiasm, the state apparatus was used to make the people fall in line—after redefining Communism as "Soviets plus electricity".

Another dubious example in this sphere was set by Hitler. He used the party cadres to whip up the masses. When the Chinese Revolution came, it was not described as socialist or communist but "People's Democratic Revolution". They combined popular enthusiasm with official initiative to move the masses to rebuild the country.

The Gandhian model envisaged Constructive Work and Satyagraha. The RSS believes in producing the right type of man to serve the nation in various capacities. The Sangh, as such, does not engage in activities other than Shakha; but the Swayamsevaks work in different fields in the light of RSS ideals.

My maternal uncle was working with Jammalal Bajaj, the "fifth son" of Gandhiji. He told me certain things from his experience with Bajajji's



**"RSS will help the country overcome the crisis"**

Dattopant Thengadi

constructive activities, from which we too can learn. For any important work you need men with missionary zeal. But you don't always have enough of them. We therefore tend to use more money to make up for shortfall of idealistic workers. But it is a self-defeating strategy. Mercenaries can never become missionaries.

Secondly we try to make up for shortage of work by an excess of publicity; that, too, is self-defeating.

Also before a man starts improving others, he should improve himself.

If we keep these things in mind, we will be able to show good results. □

## 6. In-Depth Discussions

*After lunch on Oct. 5, the Workshop divided in Four Sections—Health, Education, Agriculture, Industry. There was in-depth discussion on these four aspects of rural development.*

*On the morning of Oct. 6, the Rapporteurs informed the General Body of the discussions in the specialised sections. This was followed by further discussions. And these in turn were rounded off by Shri Dattopant Thengadi of Bharatiya Mazdoor Sangh and Bharatiya Kisan Sangh.*

### 'Health For All'

SURESH CHAND JAIN (AIIMS Delhi) : Yesterday's Workshop on "Health for All" was important from several points of view. Some 50 representatives expressed their views on the subject. Certain significant points emerged from the narration of experiences by workers. Prof. M.K. Bhide, Head of the Department of Pharmacology, All India Institute of Medical Sciences, was there as a specialist.

In this workshop we discussed the promotive, preventive and curative aspects of health. We know that at different places several projects are at work on the curative side and our own workers are running many dispensaries. Also programmes like Eye Camp, Dental Camp, Immunisation Camp, etc., are undertaken. Besides these, our workers distribute at several places, through the medium of these dispensaries, medicines of daily use. But taking into consideration all aspects of health, such as Preventive, Promotive, Curative, Nutritive, Traditional and Folk medical systems, certain experiments that are being done at Gonda, are of special significance.

At yesterday's Workshop, certain questions came to the fore. The more important of these questions were : For whom are our voluntary organisations running these health programmes at different places in different areas ? What should be the proper means for taking these health programmes to the people, for whom they are meant ? How to educate

village people about their health and hygiene ? Connected with these, there also came up the question of the traditional folk system of medicine, which is still there but which is gradually getting lost under the impact of modern medicine.

Quite a number of suggestions came up in response to the questions raised. It was suggested that the rural people should be educated *en masse* as to how to prevent disease. For this it was considered necessary that in the areas, where our projects are going on, ordinary women who have read up to X or even VIII standard, should be trained to maintain health and personal hygiene and then encouraged to educate other village women in the matter. In mass health education, use of film show, light show, audio-visual aids could be made to provide necessary information to people.

However, more important than anything else is the behaviour of the workers and their personal contact with the people. The worker has an important role to play in the field of his work. It counts a lot how he behaves with the strangers amongst whom he works. For instance, we organise eye camps at different places. There is a general feeling among the people in those areas that we bring good doctors to our camps and provide good service to the patients. So there is great rush for our eye camps; the crowds are generally much bigger than our capacity to accommodate them. Now if our workers don't behave sweetly, all our good work notwithstanding, our Eye Camps will leave only a negative impression in the area. So in everything that they do, in making people stand in queue, or giving them prescription slips, taking them to the doctors or distributing medicine or nursing them, workers have to be very careful in their behaviour. It is their good behaviour that will endear them to the people of the area and make people receptive to their ideas.

We should also seek the co-operation of respectable persons of the areas where we run our programmes—and also of such officials as would take interest in these programmes.

For the rural areas, it was also realised, that the easiest and best medium of mass education would be the local schools. Whatever the teacher teaches his young pupils in the school, gets speedily propagated among the villagers. Moreover, the student tries to put into practice, in howsoever limited a way, what he has been taught at school. So if we could convey to the rural people, through the medium of the school teachers, the primary requirements of health, they would be more easily

## 'Health for all' is a matter of education more than of health

acceptable to the villagers. In this connection, we can arrange with the teachers such health programmes as checking of nails of their students on a particular day in the week, their clothing on some other day and so on. This will create a sense of hygiene among the students and they will talk about it at home and in the neighbourhood.

When we talk of mass education about health, we must keep it in mind that whatever we do, must be done at the proper time, so that it may have some effect on the people for whom it is done. When we organise a programme, we have an inaugural function and also a concluding function. In between we have several other programmes. It should be normal practice to invite and associate qualified local doctors and other knowledgeable persons with such programmes. If there is an audio-visual unit in the area which could cooperate with us, we should make use of that also in our mass education programme. But let not audio-visual and such other means be used as short-cuts to village health education. The practical experience of our workers is that there can be no short-cut in mass education programme.

On this basis, a project has been started near Nagpur. This is an excellent project. They have employed, as community organisers, people who have sufficient knowledge about primary health education. Every community organiser has, under him, 4 or 5 supervisors. These supervisors, many of whom are graduates, look after the community health workers under them. They are well trained in primary health, oral hygiene and physical hygiene. The community volunteers are ladies who have read upto class VIII or X and who have, besides, been given a three to four months training in primary health education and personal hygiene. They have been asked to visit in their respective areas patients, suffering from such common diseases as malaria, diphtheria, diarrhoea, dehydration, pox etc., report back to their supervisor and the initial drugs which have been given to them.

It has been decided that within the next five years both polio and ophthalmia, which are the results of Vitamin A deficiency, will be completely eradicated from the area.

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Health Section

The most important feature of this project is its man-to-man approach.

**DR. JAGANNATH SHARMA (AIIMS, Delhi) :** It is suggested that we should make use of the newspapers and magazines in the regional languages to spread the knowledge about primary health, personal hygiene and oral hygiene. I myself have been answering questions about health through the columns of "Hindustan" Hindi daily, for the last 15 years.

It may be specially effective if in the places where we organise Eye Camps, Dental camps, Immunisation Camps and Blood Banks, we could also hold meetings of such people of the area as have read upto middle school, and educate them for two or three days about personal hygiene and family health.

It is very unfortunate that the modern medical system has completely eclipsed the age-old system that existed in the village. Although we have adopted all such medicines, be they Ayurvedic, Allopathic or Homeopathic, as are effective in curing diseases, it is necessary that the traditional and folk medicines are re-examined and provided a scientific basis, so that they can be accepted without hesitation. The significant thing about them is that they can be locally procured.

## How and why Cow's milk is being discriminated against

**RAJNEESH ARORA** (*Bishunpur, Bihar*) : I have a suggestion. Government has made a pretty big investment in health and its network has spread even to the villages, at least up to the block level. There is a big network of primary health centres all over the country. The question is how we can make use of it in our areas. We should discuss this aspect also.

In our project we do not have any doctor but we have been able to make available medical facilities to the people of the area by establishing good rapport with the primary health centre there. There are four doctors posted at a health centre. Before we went in, not one of them was living there. They used to stay in the town. Now by making friends with some of them, and by cajoling some others, we have succeeded in making them live there. People are now getting all the facilities from the primary health centre. There is now hardly any village well left in which they have not dropped the necessary medicine.

Only today we have got a letter from the local Deendayal Research Institute Office which mentions some 19 Government schemes sanctioned about health alone. So what I suggest is that those of us who are working in the rural and Adivasi areas should also study the Government projects, specially about health in these areas, and find out how we can derive the maximum benefit from these for the people.

**VAIDYA NAWAL RAM BACHANI** (*Vishwa Hindu Parishad, Ajmer*) : Apart from allopathic medicines, we should make use of the indigenous system of medicine also. We should organise discussions on the uses of medicinal herbs as given in Ayurveda. *Tulsi* plants could go a long way in eliminating environmental pollution. We may start a campaign to plant *Tulsi* in our homes and temple premises and use it also as a drink, instead of tea or coffee. It is said that taking sixteen *Tulsi* leaves with curd for eight days, shows improvement in cancer patients. Similarly, we should make use of Yoga and Naturopathy for improving the health of the people.

**NAWAL KISHORE VAJPAYEE** (*Director of Agriculture, DRI, Kanpur*) : Expensive medicines may be all-right for the urban rich, but, for

the rest, it is the folk medicine that is needed. My sciatica pain was cured by the use of *Parijat Harsingar* leaves. We have also made experiments with the *Punarnava* roots. They are very good for treatment of jaundice. Recently another thing has come up; it may be a cure for T.B. We are still experimenting with it. If the experiments succeed, T.B. may be cured in 25 paise. These folk medicines may be of immense help where costly medicines don't reach—or don't avail.

**DR. NAND KISHORE GUPTA** (*Jayaprabhagram, Gonda, U.P.*) : I have a suggestion to make about mass health education. This is something that I have started practising in our own dispensary. I gather together the patients who come to our dispensary and talk to them for 15-20 minutes about health and hygiene. This appears to be a very useful, practical and easy method. If we practise this in our dispensaries, or wherever we organise our health camps, this may be very helpful in health education for the masses.

**DR. LAKSHMIKANT DAS** (*DRI, Sundargarh, Orissa*) : We have many times more para-medical staff and non-medical workers than the number of doctors. If our doctors could sit together and find out ways and means of how best to use them, our work may be more useful. The more such men we could train up, the easier it would be to implement our 'Health For All' programme.

As for the use of traditional medicine, it has to be kept in mind that the same thing may not work everywhere. Medicines act differently according to climate and the nature of the patients. So our workers would do well to make a list of the local medicines which are being used by the people in their respective areas. Research on, and use of, these medicines may prove very efficacious.

**ASHWINI KUMAR KHANNA** (*Advocate, Sewa Bharati, Delhi*) : I am not a doctor. But being a patient, I too have acquired some knowledge of medicine. I have a piece of paper here in my hand in which it has been described how various diseases can be cured without medicines. In our country this kind of thing has been done since very early times. This has been done under the experience that our body has been provided with an automatic mechanism and so everything in it gets automatically corrected. Just as by merely pressing a button we can switch on light, so there are certain points in our physical frame which, if properly pressed, can cure many diseases. There are several such pressure points on and about the spine and in the soles of our feet and other parts of the feet which, on



## *Tulsi can cure infections, sores and colds, but not cancer*

being pressed or massaged, provide a cure for a variety of ailments. Certain diseases can be cured by pressing certain points in only the left sole, while some other diseases can be cured by pressing only the right sole. The hands also have their points which, if slowly pressed for a few days, gradually cure an ailment. My limited experimentation has convinced me that if only people massaged their hands and feet every day, they would not have to suffer the bodily cramps they so often do. I have with me some charts which show which pressure points in the body should be pressed to cure what disease.

**DR. JAGANNATH SHARMA** (*AIIMS, Delhi*, who presided over the 'Health for All' section) : Rajneesh Arora's suggestion that we should make the best use of Government facilities is very much worth pursuing.

Virendra Sharma complained that nobody cares about cattle health; we all should. 'Ashwa Ayurveda' is an ancient text dealing with this subject. It should be studied. Maybe it has much to say about health problems of cattle in India.

Nawal Ram Bachani of Ajmer said that Tulsi is a cure for cancer. *It is not*. We have made elaborate tests on Tulsi. Taken with black pepper, it is very good for infections, sores, colds. There is some ground for thinking that it retards pregnancy, though we need to conduct many more experiments to establish that. It, however, does not do anything about cancer. Exaggerated claims like these only tend to hurt traditional Indian medicine. Shri Vajpayee was right about folk medicine. *Punarnava* has a diuretic property which promotes secretion of urine; and that helps in cases of jaundice, in which there is congestion of the liver.

Here I must point out that I have studied Ayurveda and I can say that it is not 'traditional' in the sense of being unscientific. It evolved over the ages, through experiment and experience. This process should be continued, to up-date it scientifically.

It was suggested that the various medical systems should be integrated. I think it possible and desirable. If Aspirin can take

care of headache, Ayurveda can take care of chronic diarrhoea, pain of the joints etc., which allopathy considers incurable.

**DR. B.G. MULAY** (*Deendayal Medical Research Institute, Dwarka Charitable Trust, Pune*) : No medical system is perfect. Different systems can cure various ailments with varying efficacy.

'Health for All' is a matter more of education than of medicine. Recently a group of villages near Pune had made much money out of industrialisation in the area. Government decided to spend the money on 'Health'. They appointed a Committee, of which I was the medical member. We suggested wider and cleaner roads, planting of trees, purification of water, underground drainage, a cow for every family, etc. All this would have prevented 90% of the ailments. But Government was interested in spending crores and "showing Something," and so it rejected our report and instead built hospitals and bought ambulances.

From one point of view you are doing elementary health service. But from another point of view what you are doing is crucial. You are going to the people; you are serving them selflessly. You are inspired by the ideology and idealism of Sangha. I have therefore no doubt that you will succeed. God bless you.

## **Man-Making Education**

*The Workshop on Education was presided over by Shri Sitaram Jaiswal. Its proceedings were reported to the delegates by Dr. Ram Dimble of Pune.*

**DR. RAM DIMBLE** (*Gyan Prabodhini*) : The biggest problem educationists face is that teachers are not enthusiastic about their profession. They find in it neither much money nor much respect. How to make missionaries out of mercenaries—that is the problem. A good way to effect this transformation would be to foster the feeling that we owe something to the society to which we belong. Also the example of missionaries who come from afar and work hard here, should be an object lesson. And taking education to the masses, could give a sense of service that will be spiritually satisfying. A fourth suggestion was: Please fill their mind with Sanskrit shlokas. Inspiration descends from above; it does not rise from below.

## *Information is not enough; we must have Knowledge, wisdom*

Right education must begin at pre-primary level—in the mother tongue. But here the problem is that government has put a high premium on English—and that distorts all education. The rich are indifferent, the poor are moribund, the middle classes are confused. It is therefore difficult to see who will move whom—and how.

Shrimati Sindhutai said that radio and T.V. have so gripped the people that children don't think of doing anything else. Dr. Sethi said we had to learn to live with T.V. Malkani said we could at least organise T.V. Viewers—through the consumer movement—to demand clean and quality T.V. Programmes. Dr. J.D. Sethi also said that books must be supplemented by crafts in school. And the idea that everybody should be a graduate, must be discarded.

**PROF. INDRAJIT SINGH YADAV** (*Haryana Agriculture University, Hissar*): Teaching should not mean only information and knowledge; it should also mean wisdom and culture. For fourteen years and more the child handles only paper and pen. How do you expect such a person to be able to face up to life with any sense of adequacy? How will he handle the plough or the lathe? The whole thing is "completely unbiological." And so we have the tragedy that in this country, where labour is our best and biggest asset, it is looked down upon. Gandhiji's insistence on plying the Charkha emphasised the importance of manual labour. Physical labour should be incorporated in school curricula. Working with hands and producing something, will give joy and, maybe, even earn some money.

Also if we mean to uplift the rural poor, from now on, 75% of all new schools must be opened in the villages.

**RAJNEESH ARORA** (*Vikas Bharati, Bishunpur, Bihar*): The content of education should vary according to a student's aptitude and capacity, and not according to his location—whether he is in town or village. I did not know anything about Indian villages until after I had become an



Education Section

engineer. Students need to have better exposure to life—and not be confined to a set of books. Education should not so alienate a village youth that he does not want to live in a village.

**GUNWANT SINGH** (*Vanavasi Kalyan Parishad, Gujarat-Rajasthan*): It is the city people who are creating problems, not the village people. It is the former who build dams and construct roads, that are washed away. It is the city educated who migrate to other lands. Every Indian technician and scientist going abroad, means a gain of Rs. 1 crore to the country of his adoption—and corresponding loss to this country.

Our rich and educated city people treat our village poor as dirt. We need the right *Sanskars* for fellow-feeling among all citizens.

**ANANT HEGDE** (*Hindu Seva Pratishthan, Karnatak*): Education alienates the villagers from the village. That's why many elderly villagers are against education. Education must be such that people become better citizens—and not strangers in their own surroundings.

**GURUDUTT KUDVA** (*Gramothan Yojana, Karnatak*): In pre-British India, education and health were always essential social services and not an industry. Making money out of education and medicine is alien to Indian culture.

## Education is 'Sanskar' : it comes best with Sanskrit

**DR. SITARAM JAISWAL** (*Director, Bharatiya Shiksha Shodh Sansthan, Lucknow*) : The Kothari Commission on Education reported in 1966 that "there is no relationship of this system of education with the need and aspirations of the poor", and yet the system continues unchanged.

There is nothing beyond the purview of education. As long as there is life, there is education—education of life, education for life, education by life.

More than anything, Education is *Sanskar*, and so, inspite of Macaulayan education, we could produce great men who even fought that very system. Aurobindo was sent out at the age of 7 to make an Englishman out of him add yet when, 14 years later, he set foot in India, a patriotic current passed through his being and he became the apostle of spiritual India. Such is the power of *Sanskars*.

In our Shishu Mandirs, we teach English but we reject anglicism. The medium of instruction is the mother-tongue. Sanskrit is compulsory. But more than that, we emphasise the right *Sanskars*.

Today the active intelligent villagers are deserting the villages and crowding the cities. This is because the villages have bad roads, bad water, poor housing, no latrines—even for women. Unless we revive the villages, nobody would like to live there.

Our society gives respect to wealth, not to learning. How do you attract good men to teaching? Our values must change—and our education should be given a spiritual basis. We must teach Yogasanas, Pranayam, Dhyan in Schools. It has to be a total and Spiritual education, a "man-making education", in the words of Vivekanand. Nothing else will avail.

**DR. KRISHNA GOPAL RASTOGI** (*NCERT*) : Man is different from all other animals. He is all animals put together. At times he behaves like a lion, at others, like a goat or even a mouse. He has a very complex mind. The education of man, therefore, is a very complex affair. Also it must be related to our country and our people.

Today if a medical graduate goes to a village, he finds that much of his learning is useless—and that he has much new to learn. This was not the case in earlier times. A Nalanda graduate was asked to go and see if there was any useless plant within a radius of 32 miles. After four years of field study he came back and reported that there was no useless plant in the whole area. In other words he had examined every plant—and known its value to man. Such an integral relationship of land and man would be inconceivable today. Our education today is rootless; it is irrelevant to our problems. The growth of knowledge today is vertical; the horizontal, integrating, factor has been lost. We go by books—not by experience. And so the villagers can forecast the weather more accurately than the meteorological department. There is so much ancient wisdom in our mental make-up, that an Indian has been justly described as a born doctor and a born philosopher. And so most ailments are set right without going to the doctor. I spent thousands of rupees over a period of eight months on a patient, but to no avail. And then a wise man's prescription, costing Rs. 8, cured him.

Recently some students in rural Kerala told their teacher they were not interested in whether the earth went round the sun or the sun went round the earth; what they wanted to know was how they could catch more fish—and preserve it better.

It is, therefore, important to relate education to the geographical and social context. Too much uniformity—and that too of the bookish variety—was divorcing education from life. Before a student passed X, he must be equipped for the life to which he was suited. Otherwise he would rather be a *chaprasi* in the city than a model farmer back home.

## From Lab to Land

**NAVAL KISHORE VAJPAYEE** (*DRI*) : The section on Agriculture, Forestry and Cattle-Breeding was attended, among others, by Dr. R.K. Patel of National Dairy Research Institute, Karnal, and Dr. Indrajit Yadav, of the Haryana Agricultural University. Shri Madhukar Deval conducted the proceedings.

The consensus was that we should develop our own cattle breeds like Hissar, Haryana, Tharparkar, Lal Sindhi, Sahiwal, Dhariwal, Amrit Mahal, Ganga, Siri. Any cattle with more than 50% foreign blood, became uncertain and unstable in the supply of milk. Cross-breeding

## *Tribal children who go to our Balwadis become very bright students*

is best *between* Indian breeds and not with foreign breeds ; they can yield anything upto 29 litres of milk a day.

Even otherwise imported breeds like Jersey needed better fodder and greater medical care ; only the rich farmers could afford them.

Subabul trees, planted at a distance of ten feet each, allowed grass to grow in-between. This space also enabled cattle to move about and graze. At the same time, Subabul leaves have 22% protein, and so they can constitute 90% of fodder.

Tractors are too expensive for most farmers. They consume imported diesel—and yield no manure. What we need is an improved bullock-cart. Many agricultural operations are slow ; and the slow bullock power is more suited for these.

Indian soil has retained its fertility over the ages because we have been growing pulses, which fix nitrogen in the soil. This pattern must not be disturbed for some quick returns, with disastrous consequences. Nitrogen, Phosphate and Potash must be used in balanced quantities to make sure chemical fertilizers don't destroy soil fertility.

In Nasik they use 'Satna Rotation' with great effect. This involves a cycle of pulses, cereals and tobacco. A deep-rooted crop should be followed by a shallow-rooted crop, to make sure nutrition is drawn from all levels of the soil.

Land need not be left fallow. It only breeds weeds—and allows soil to be eroded.

Different seed varieties have different characteristics. We must mix different characteristics. We must never mix different varieties in the same field.

Seeds don't have to be chemically treated. They should just be soaked in cow's—and bullock's—urine, to enrich the same and increase their germination power. (250 mm of cattle urine suffice for 5 Kg. of seeds.)

The poor can't keep cattle ; but they can keep a goat which will give upto 4 litres of milk a day. Also even the poor can keep pigs—and bees—to great advantage.



Agriculture Section

**VIRENDRA SHARMA** (*Bharatiya Kisan Sangh, Haryana*) : I would like to deal with an aspect which has remained neglected. The basis of life in the village is the animal. In Rajasthan and in many other areas people live by cattle breeding. In rural Rajasthan, cattle breeding contributes to the sustenance of nearly three-fourths of the Kisan population. But no medical mission or health centre has yet been organised for the health of cattle. So I plead that a scheme be drawn up for cattle health also.

The real problem of the Kisan is that whereas his real cost of producing a quintal of grain is Rs. 200, he gets only about Rs. 150/- for it. He does not get his due for his labour.

**RAJNEESH ARORA** (*Bishunpur*) : We should devise some elementary labour-saving implements. I find that in Chhota Nagpur area many women folk have to work so hard in the field that they grow old prematurely.

**C.R. DAS** (*Tata Institute of Energy*) : Unless there is a judicious rotation of crops, chemical fertilizers can impoverish soil to death. While the whole world has banned DT-4 (Depolin), a pesticide, as highly injurious, we continue to use it. A visiting Japanese farmer said that if he used DT-4, he would be sent to jail. Depolin has poisoned milk through fodder and killed people ; but nobody here seems to care.



## *Industry is protected from imports; but Agriculture is exposed to imports !*

**S.V. PATWARDHAN** (I.I.T., Delhi): Imported technology is playing havoc with the farming community. Only the rich peasant can afford it. And so the gulf between the small and big farmer has grown wider. What we need is technology for the poor.

**DR. INDRAJIT YADAV** (Haryana Agricultural University): Virendra Sharma has made a very valid point. The farmer is not getting a fair price. Every time the food prices begin to rise, promising a fair return to the farmer, Government announces its decision to import food; and that again depresses food prices.

Industry is protected from imports; agriculture is exposed to the continuing threat of imports. Whenever the weather is good and the crop promises to be good, traders depress prices.

Another serious problem is that in the name of land reform and consolidation of holdings, the village pasture has disappeared. Too often it has been misappropriated by the village rich. The poor, therefore, are at a loss where to graze their cattle. Land distribution has given small bits of land to farmers—and so tied them to the land. But they have no credit—and no industry—to improve their lot.

Government has many plans for rural uplift. But nobody knows about them; nobody avails of them. What is needed is voluntary agencies to help farmers get the facilities sanctioned for them.

## Rural Industry

**RAJNEESH ARORA** (Bishunpur, Bihar): The Session on Rural Industry was attended by some 30 delegates. Dr. S. V. Patwardhan of I.I.T. Delhi presided.

Everybody agreed that local raw materials, inexpensive technology and assured market are necessary for successful Rural Industry.

Dr. Patni (DRI) pointed out that rope-making industry had succeeded best in Gonda because the raw material was locally available—and so was the market.

Also, he said, what succeeded in one area would not necessarily succeed in another. In Gonda, Rs. 10 a day was considered good; in Punjab even Rs. 15 a day was not considered good enough.



Rural Industries Section

Dr. Patwardhan said the important thing in the villages was to convert labour into money. And here, he said, oil pressing, corn grinding, milk vending and fruit and vegetable canning, are very suitable. He said that Delhi I.I.T.'s Centre for Rural Development was publishing 'Gram Anyogiki', which dealt with one rural industry in each issue.

Shri C.R. Das said that the Tata Institute of Energy had evolved a solar furnace which could melt 10 Kg. of aluminium in 35 minutes. The temperature went up to 850°F. He would like to know what use villagers could make of it. The Institute would love to make its technology available to the public.

**KRIPA PRASAD SINGH** (Vanavasi Kalyan Kendra, Bihar): We had trained sixty villagers in making a gobar-gas plant based on the dung of 4-5 heads of cattle. But the problem was that the villagers did not have money enough to put it up. Government did give a subsidy. But the cost of knocking around and bribing the petty officers exceeded the quantum of subsidy. Villagers were asked to make buttons, candles, soap etc. But there was no local market for these articles. And they could not compete with Hindustan Lever in the urban market.

**Dr. S.V. PATWARDHAN** (I.I.T., Delhi): The villagers' demand for manufactures is strictly limited. More than 80% of their meagre purchasing power is expended on food—and another 10% or so on cloth.

## *The problem is to convert surplus rural labour into money*

Rural Industry has to be family-based. It should be something that any family member can do in his or her spare time. Rural industry must provide work for village artisans, for landless labourers who have only 180 days' work in the fields and for marginal farmers who cannot survive on what little land they have.

Recently the Maharashtra Government demanded—and got—a big fertilizer factory for one of its backward districts. But people of this district got nothing out of it. Most of the jobs went to "non-locals"; the villagers lost much land—and they got lot of pollution. That's all.

The humble villagers need something they can handle. Let us take weeds. In village after village you will find 20% or more land that is not cultivable. But it can grow weeds. And these weeds not only hold the soil together, they can be turned into fuel. And 'weed ashes' can be used as building material. *Prachanda* weed has been found particularly useful. An acre of *Prachanda* weed can earn as much as Rs. 5000/- a year, something that even wheat won't bring.

These days villagers come to town for oil, flour etc. It is ridiculous. This processing must be done in the villages. Agro-products must be processed where they are, that is, in the villages.

A rural family of six normally has an aggregate of 25 spare hours a day. I.I.T. Delhi has developed a package technology on family basis. Mysore and Pant Nagar Institutes have also worked on these lines. Village Industry must use local resources to generate local assets. Otherwise it will be a continuing exploitation of the rural poor.

Let village women grow mushrooms for the cities. Earnings in village women's hands will directly help the children and transform the social scene.

Village artisans lay only bricks. We can teach them to make ferro-cement, we can teach village carpenters to become better carpenters and, in addition, become electricians. I.I.T. Delhi has started '*Sahyog*' to organise villagers for industry.

Let villagers sell milk at the same rate as the metropolitan milk organisations; their milk is better. Today the middle man is so powerful

that tomatoes sell for 70 paise a Kg. in Delhi villages—and Rs. 7 a Kg. in Delhi city! This is cheating producer and consumer alike.

There was a time when villagers did not sell their milk. Today they not only sell it, they mix water—and that too dirty—with it. While the villager must get the right price, he must give the right quality. Only attention to all these aspects can revive the villages.

**DATTOPANT THENGADI (BMS & BKS):** I find that in a short span of time our constructive work has made good progress. There is no doubt that we will see it through to success. I am sure your micro-planning will give substance to the macro-planning at the national level.

I think the basic problem of Indian Agriculture is that it has been neglected by the Government. Had Agriculture received the care, the attention and the aid extended to city Industry, our farmers would be a happy lot indeed today.

A balance between agricultural and industrial prices would have also helped farmers.

Let constructive workers never touch foreign money. And let them never accept black money. Ends can't be divorced from means.

Last year the Planning Commission decided on a National Employment Guarantee Scheme costing Rs. 265 crores. And then suddenly the PM in her August 15 speech announced a Rs. 150-crore scheme for rural employment. Such *ad hoc* decisions, not backed by resources, may make "news stories", but they cannot help the unemployed villagers.

Rural uplift is possible only with rural awakening. Unless the people wake up and exert themselves, no amount of constructive work will avail.

Some people think constructive work is new to India. It is not. Selfless public work is part of the traditions of this land. While Shivaji took the field, it was Samarth Swami Ramdas and his band of selfless workers, who moved the masses. Ramdas called such selfless workers, 'Mahant'.

What we need is a vast band of selfless workers, independent of economic and political power-wielders. The country saw this need way back in 1925, when the RSS was born for precisely this purpose on Vijay Dashmi Day of that year. The crisis of character is there; but so is this movement there to foster character. We have no doubt that we shall overcome the crisis that has overtaken the country. □

## 7. People's Participation

**DR. CHANDRIKA PRASAD SINHA** (*Assistant Director-General, Indian Council of Agricultural Research*): I am happy to see 192 constructive workers gathered here. In 1952 Government started Community Development scheme, but it didn't succeed too well. Let us hope you succeed better.

We have the scientific knowledge to increase wheat production 2½ times, maize and mustard 3 times, and millets four times. But there is nobody to carry this technology to the farmers. It is for the dedicated workers of voluntary organisations to bridge this gulf and make the Lab-to-Land programme a living reality. I have no doubt that once the interest of farmers is roused, they themselves will come and ask for more and better technology. The ICAR is willing to cooperate with voluntary agencies in the task of people's participation.

**PROF. K.C. GANGARADE** (*Head, Deptt. of Social Work, Delhi University*): Chandrika Prasad Saheb referred to people's participation. I wish he had not. For there is no people's participation in Government projects. Indeed the Government of India admitted as much when, in 1964, they stopped publishing figures of participation, which were always imaginary.

People's participation is possible only if there is C, P and A in ample measure. 'C' here stands for Credibility—your personal credibility, your organisation's credibility. Neither Radio nor TV can achieve what face-to-face word-of-mouth message can achieve. And don't think villagers are fools. They know as much science as you or I. My grandfather knew less English, but he knew more science, than I do. The villager can forecast rain, flood or drought much better than your meteorological department. When you go to the village, please understand that you have at least as much to learn as you have to teach.

'P' in my formula stands for recognition by your Peer Group. What do your colleagues and your organisation think of you and your



**"Why Gandhiji located Sabarmati Ashram between the Jail and cremation ground"**

—Prof. Gangarade

work? That is very important. Serious things have happened during the last few decades. What have we done to expose them—and educate the masses about them? The First Plan spent 2.7% on cottage industry and 3% on big industry. But, believe it or not, the Sixth Plan allocates only 1.5% to cottage industry but a whopping 30% to big industry. Are we still surprised why the villages are languishing, why cottage industries are dying? They talk of Education. But the plan allocation for Education has actually declined from 2.5% thirty years ago, to 1.2% now.

They tell you that women constitute only 25% of the work force. Women run the home. They tend cattle. They help in the field. Is that not work? Does work become "work" only when there is cash payment for it? We have to wake up politicians to these realities. Because I have no doubt that politics and constructive work have to go hand in hand. The 'A' in my formula stands for Awareness, Availability, Acceptance. We must be aware of the nature of the problem—and of our ability to deal with it.

As Netaji Subhas Chandra Bose used to say, a rat can give the elephant so many little bites, and so anaesthetise it, that the latter forgets it is an elephant. He, of course, meant that India was an elephant and the British, the rat, who had made us forgetful of our own great identity. We have to awaken the people to their identity and their power. We have to make information and resources available. We have to secure Accept-

## *Politics and constructive work have to go hand in hand* —Prof Gangarade

tance—by bringing the Government and the people together through the selfless workers of voluntary agencies.

There are no short-cuts to “progress through people’s participation.” It is a long, steep haul. Gandhiji was once asked why he had established his first Ashram on Sabarmati. And he said it was an ideal situation—with jail on one side and cremation-ground on the other. We have to struggle hard, and suffer much, if we are to serve the people effectively.

**SINDHU TAI PHATAK** (*Rashtra Sevika Samiti*) : Ours is a very much male-centred society. And that’s why here, too, there are so few women participants. Things are better for women in the South. Let us give women in the North more time and more opportunities to serve the poor. And you will see that they do no less well than men.

□



(Nana Deshmukh in informal chat with delegates)

## 8. Inspiration of RSS

*The highlight of the concluding session was the speech of Rajju Bhaiya, RSS General Secretary and the remarks of other elders.*

**MISHRILAL TIWARI** (*Vanavasi Kalyan Ashram, Jashpur*) : It has been a great experience attending this Workshop. When an elderly person like me saw so many young men and women working with enthusiasm for the poor, my heart was filled with joy.

We have all learned much. And this will no doubt give fresh impetus to all our works. I only wish that next time we organise a Workshop like this, we give a longer notice, so that more and more workers engaged in constructive work can attend.

**DR MANORAMA PATWARDHAN** (*Vishwa Hindu Parishad, Rajasthan*) : When I first received the invitation about this Workshop, I did not quite know what it was all about. Having attended it I must say I have benefited immensely by the proceedings. For the first time I see that the main job of a doctor is to prevent disease and not merely to treat it.

**MANIK KSHIRSAGAR** (*Vidya Pratishthan, Maharashtra*) : Attending this workshop has been a rewarding experience.

I wish Workshops like these are also held at State-level, to enable more constructive workers to come together and share their experiences in the special situation of each state.

I also wish that all delegates should be lodged together so that they can meet and discuss matters even in off-time.

**NANA DESHMUKH** (*Chairman, DRI*) : Now that this Workshop is coming to a close, let me thank you all for responding to our invitation. And let me congratulate you on making it a success. It is our great good fortune that Rajju Bhaiya is also here to give us the benefit of his advice and bless our efforts.



## *Constructive workers are the greatest asset of the country* —Rajju Bhaiya

Programmes like these are planned 4-6 months in advance. In this case, however, the first intimation went out only on August 30, less than five weeks ago. But you responded with an enthusiasm that has exceeded all our expectations.

Although most of you are connected with RSS, we are not here in our capacity as Sangha Swayamsevak. We are here as constructive workers. Only our inspiration comes from the Sangh.

There are also constructive workers here who do not have the RSS background. But they came, they liked what they saw, and they have offered to join our future programmes. My hearty thanks to them.

We also invited here many thinkers who are not associated with RSS. None of them declined our invitation. We are happy they joined us. They are very happy to meet you and hear your experiences. I have no doubt that we have all benefited immensely by this rich exchange of ideas and experiences.

As I said while welcoming you on the first day, the Workshop has been held in DRI. But it is the joint enterprise of Seva Bharati, Bharatiya Vikas Parishad, Vivekananda Medical Mission, Vishwa Hindu Parishad, Vanavasi Kalyan Ashram and of course, the Deendayal Research Institute.

The Workshop was held in the sacred memory of an Ideal Swayamsevak, Deendayal Upadhyaya. As a memento of this memorable occasion, DRI is presenting you a relief portrait of Deendayalji. Please collect it as the you go out.

Once again I thank you all.

**PROF. RAJENDRA SINGH (RSS General Secretary)** : What I have seen can only be described as a Triveni Sangam. What I have heard amounts to a holy dip in the Ganga.

Some 200 years ago the world experienced a social storm known in history as the French Revolution. Its slogans were, 'Liberty, Fraternity,

Equality'. It led to the death of Feudalism. The American Revolution not only led to the end of colonialism in North America, it led to democracy there and elsewhere. And yet when the Industrial Revolution came, it was found that there was no equality and no fraternity. The rich and the poor were like two nations in the same country. The only equality people had, was the right to vote once in every five years. In this situation rose Marx. His thinking promoted equality but it sacrificed freedom. All economic and political power was concentrated in the State, which became some kind of a new god, a very tyrannical god. Anybody who disagreed with the Government was considered fit only for expulsion to Siberia. The problem therefore has been how to have both, Freedom and Equality.

Our experience in India is that you can have Freedom and Equality only when you have a feeling of Fraternity among the people. We look upon all men as children of God, whatever their religion. People who do not think like this, who look upon their religion as the only true religion, make war on other people. In the name of religion, they bring death and destruction to mankind. They make a mockery of the brotherhood of man and the unity of God.

Thank God, we in India are free from any such intolerance. We believe all men to come from the same Tattva, substance. They have the same soul. Even the poorest and the most illiterate Hindu, the Girijan and the Vanavasi, will subscribe to this belief. We, therefore, have the same value-system. We are devoted equally to Rama, Krishna and Shiva. All this has fostered a feeling of fraternity among all people in India. It has also made it possible for men to develop their fullest possibilities.

I see that you are all dedicated to the poor in a truly fraternal spirit. It is, however, not enough to be dedicated oneself. One must be able to transmit this dedication to others, and develop their abilities too.

We should serve the people without distinction of caste or creeds. When Morvi was caught in a disastrous flood, we in the RSS took up the task of relief and rehabilitation. Morvi had a large Muslim population. And many people thought we would not bother about them. However, our workers helped them with the same relief and rehabilitation measures as others. More, When Id felt during this period, they supplied them with extra provisions to celebrate the occasion in a fitting manner.

It is workers like you who are the greatest asset of the country. Your work is a yagna and a yoga. The future of the country would be safe in such devoted hands.



"May God give you  
the strength to work  
more and better"

Lala Hansraj

**SHRI HANSRAJ GUPTA** : I have been asked to thank you in conclusion and to bless you. I thank you heartily for all that we have heard and learned these three memorable days.

Perhaps I have been asked to bless you only because of my long grey beard. May God give you strength so that your work grows bigger and better.

*The Workshop then concluded with 'Vande Mataram'.*



## All-India Organisations that Participated the Workshop

Rashtriya Swayamsevak Sangh,  
Dr. Hedgewar Bhavan, Mahal,  
NAGPUR-440002.

Vishwa Hindu Parishad,  
Hanuman mandir  
Sector 1, R.K. Puram.  
New Delhi-110022

Vivekananda Kendra,  
Vivekanandapuram,  
Kanyakumari,  
TAMILNADU,

Bharatiya Vanavasi Kalyan Ashram,  
35, Chanchal Samiti.  
G.D. Ambedkar Marg,  
Wadala,  
BOMBAY-400031.

Akhil Bharatiya Vidyarthi Parishad,  
3, Marble Arch, S.B. Marg, Mahim,  
BOMBAY-400016.

Vidya Bharati,  
Jayavilas Palace,  
GWALIOR-474009.

Bharatiya Kisan Sangh,  
I, Vinayak Bhavan,  
A. P. Sen Road,  
LUCKNOW-226001

Akhil Bharatiya Grahak Panchayat,  
Grahak Bhavan,  
Tilak Marg,  
PUNE-410030.

Deendayal Research Institute,  
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## Delegates List

### All India Workshop On Development : Concept And Grass Root Experiments

#### ASSAM

Ramanand Sharma,  
Prakalp Pramukh,  
Seva Sanskar Prakalp,  
P.O. Halfong,  
(North Cachar Hills)

#### ANDHRA PRADESH

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