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“आत्मनो मोक्षार्थं जगत्हिताय” की प्रेरणा लेकर अपने समाज में अनेक बंधु सदैव प्रयास करते आये हैं। अपने व्यक्तिगत विकास के साथ-साथ समाज का सम्यक् विकास आवश्यक है यह समझकर हमारे ऋषि-मुनियों ने जीवन की व्यापकता और विशालता को सदैव प्राथमिकता दी है। जीवन को व्यापकता और विशालता की ओर ले जाने में सेवा भाव की जागृति भी एक सहज सरल उपाय है।

इस्लामी आक्रमण और अँग्रेजों की कुटिल नीति के परिणास्वरूप अपने ही समाज के एक वर्ग को शेष समाज से दूर मानने की प्रवृत्ति उत्पन्न हुई। आज भी इस दुर्बल कड़ी क्षेत्र में ही अराष्ट्रीय, असामाजिक तत्व पनप रहे हैं। संघ संस्कारित स्वयंसेवकों ने समाज के प्रति आत्मीयता के संस्कार को मन में रखकर इस दुर्बल कड़ी के क्षेत्र में सेवाकार्य करना प्रारंभ किया। आज संघ के स्वयंसेवकों द्वारा समाज-बन्धुओं की सहायता से चलाये जा रहे छोटे बड़े प्रकल्पों की संख्या 45,000 के ऊपर चली गई है। नगर के दुर्लक्षित क्षेत्रों तथा सुदूर वनांचलों में रहने वाले अपने ही बंधुओं में संस्कार-स्वास्थ्य-स्वावलंबन का भाव जगाने का यह अनूठा प्रयास है।

राष्ट्रीय सेवा भारती द्वारा “सेवा दिशा 2004” नामक पुस्तिका में इन सब प्रयासों का विवरण, उनकी विशेषताएँ और उनके परिणाम दिखाने का प्रयास है। देशभर में समाजसेवा में रत स्वयंसेवकों के कार्यों का यह लेखा-जोखा है। समाज में विद्यमान अन्य समाजसेवक, लेखक-चिंतक-उद्बोधक, जनप्रतिनिधि आदि प्रमुख व्यक्तियों तक यह पुस्तिका जाना आवश्यक है। इससे संघ का सही आकलन करने में उन्हें मदद मिलेगी और समाजसेवा निरत व्यक्तियों व संस्थाओं को सदैव सहयोग व समर्थन हेतु तत्पर बंधुओं को भी अधिक बल मिलेगा।

विश्वास है कि “सेवा दिशा 2004” पुस्तिका समाज में चल रहे विभिन्न सेवा कार्यों के लिए एक सक्षम आधार प्रस्तुत करेगी।

आपका ही,  
(कुप्. सी. सुदर्शन)

राष्ट्रीय स्वयंसेवक संघ  
डॉ. हेडगेवार भवन, महल,  
नागपुर 440002  
दि. : 10.2.2004

## Compiler's Note

It is a unique honour to be trusted to take the responsibility of compiling data relating to publication of Sewa Disha 2004 — a compilation which will give a fair idea of the work being done by thousands of our devoted workers in the field of social service.

This has become possible only with the selfless support and co-operation given by our "Matru Sansthas" and workers at different levels. We owe special gratitude to manneeya Shri Bhaiyaji Joshi—our Sah Sarkaryavah, and manneeya Shri Premji Goel, Akhil Bhartiya Sewa Pramukh. Their inspiring guidance and regular direction to workers at all levels has made it possible to do this work within the stipulated time-frame.

This time, unlike Sewa Disha published in 1995 and 1997, we will have separate editions in Hindi and English. Some useful additions made in Sewa Disha 2004 will help better appreciation of the work being done in this field.

We received statistical data in a pre-determined format. In addition, description, information, photographs, press cuttings etc. were also invited. This was a very valuable input. The information thus received was valuable and deserved to find place in this compilation in full, but due to severe constraint of space, the same had to be edited to fit in the limited space available. We sincerely apologise to all concerned whose valuable contribution has either been edited or omitted.

Sewa Disha is intended to serve dual objective 1. to serve as data bank to our workers, donors and sympathisers spread all over Bharat and abroad, and 2. to give a fair idea of the work being done by this organisation and give a satisfaction to our workers, donors, sympathisers that the amount of labour being done by them and the money donated to this organisation is being spent on the Sewa karyas for which it was donated.

we have taken all possible precautions to ensure accuracy in statistical data and authenticity of information thus compiled in this report. However, it is possible that some small errors might have crept in inadvertently. We accept full responsibility for such lapses, if any and urge our readers to bring to our notice such mistakes so that corrections could be carried out in the reprints.

Readers are also requested to kindly send us their valuable suggestions, comments so that we can work towards better work next time.

Once again we express our heart-felt gratitude and sincere thanks to all those who have directly or indirectly assisted us in compiling this report to the best of our abilities.

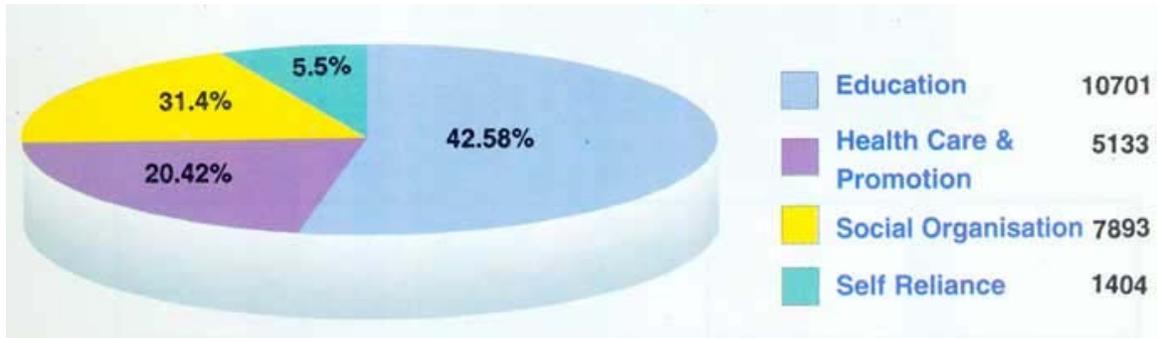
Madhav Mehendale

Pune  
10-2-2004

## Total Seva Projects

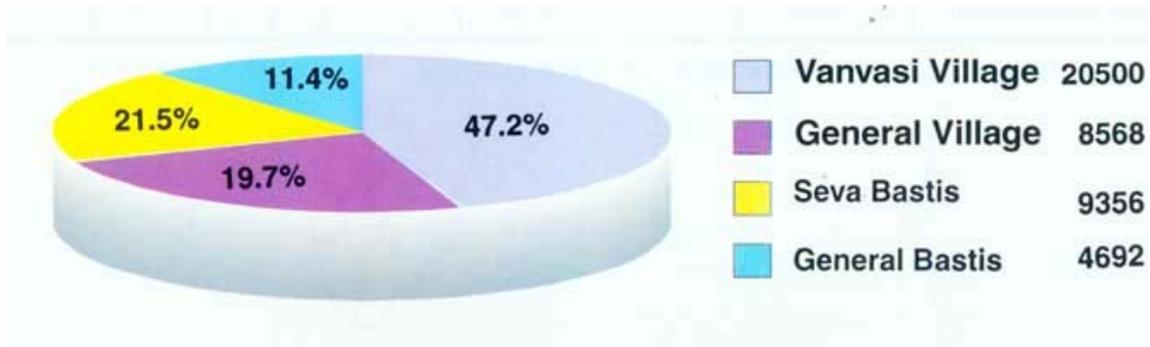
Sl. No	Seva Projects	Rashtreeya Seva Bharati	Vanvasi Kalyan Ashram	Vishwa Hindu Parishad	Bharat Vikas Parishad	Rashtra Seva Samiti	Vidya Bharati	Deen Dayal Shodh Sansthan	Total
1.	Education	10701	2765	5233	116	72	4670	245	23802
2.	Health Care & Promotion	5133	1796	701	434	8		502	8574
3.	Social Organization	7893	442	340	70	20	-	-	8765
4.	Self Reliance	1404	268	478	80	15	-		2245
	<b>Total</b>	<b>25131</b>	<b>5271</b>	<b>6752</b>	<b>700</b>	<b>115</b>	<b>4670</b>	<b>747</b>	<b>43386</b>
	* Rural Development	2925	-	224	-	-	-		3149

\* Details of Rural Development projects in different villages.



## Geographical Area-wise Report

Sl. No	Organization	Vanvasi Village	General Village	Seva-Bastis	Urban General Bastis	Total
1.	Rashtreeya Seva Bharati	6374	7468	7314	3975	28056
2.	Vanvasi Kalyan Ashram	5269	-	-	2	5271
3.	Vishwa Hindu Parishad	6140		327	285	6976
4.	Bharat Vikas Parishad	-	-	-	700	700
5.	Rashtra Seva Samiti	-	-	115	-	115
6.	Vidya Bharati	1970	1100	1600	-	4670
7.	Deendayal Shodh Sansthan	747	-	-	-	747
	<b>Total</b>	<b>20500</b>	<b>8568</b>	<b>9356</b>	<b>4962</b>	<b>43386</b>



### Beneficiaries And Karyakartas

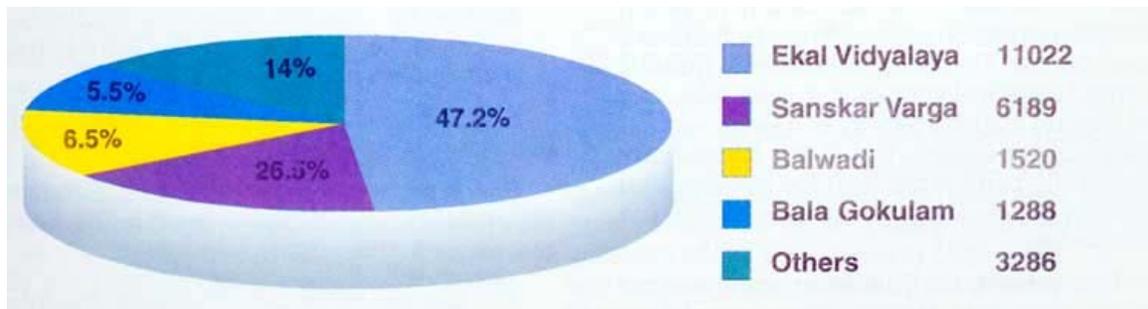
Sl. No.	Organization	Total Beneficiaries	Total No. of Karyakartas	
			Male	Female
1.	Rashtreeya Seva Bharati	1315785	24832	20661
2.	Vanvasi Kalyan Ashram	145179	954	250
3.	Vidya Bharati	126724	3932	710
	<b>Total*</b>	<b>1587688</b>	<b>29718</b>	<b>21621</b>

\* Details of other organisations are not available.

### Education

Sl. No	Seva Type	Rashtreeya Seva Bharati	Vanvasi Kalyan Ashram	Vishva Hindu Parishad	Bharat Vikas Parishad	Rashtra Sevika Samiti	Vidya Bharati	Deen Dayal Shodh Sansthan	Total
1.	Balwadi	992	361	165	-	2	-	-	1520
2.	Primary School (upto 4th std.)	346	329	257	-	2	-	-	934
3.	Primary School (upto 7th std.)	155	21	48	-	-	-	3	227
4.	High School	12	-	22	-	3	-	5	42
5.	Residential School	18	-	22	-	-	-	-	40
6.	Study Room	308	-	1	-	-	-	-	309
7.	Tuition	52	-	45	-	-	-	-	568
8.	Sanskar Varga	2365	459	785	-	52	2291	237	6189
9.	Ekal Vidyalaya	3567	1420	3656	-	-	2379	-	11022
10.	Bala Gokulam	1288	-	-	-	-	-	-	1288
11.	Sanskrit Shikshan	14	-	-	-	-	-	-	14
12.	Hindi Education Classes	3	-	-	-	-	-	-	3

13.	Working Children Education	234	-	-	-	-	-	-	234
14.	Postal Education	1	-	-	-	-	-	-	12
15.	Adult Education	21	-	-	-	-	-	-	215
16.	Book Banks	362	-	10	-	-	-	-	468
17.	Mobile Science Laboratory	7	-	-	-	-	-	-	7
18.	Day School for Handicapped Children	4	-	-	-	-	-	-	4
19.	Hostel (Boys)	106	33		-	13	-	-	152
20.	Hostel (Girls)	30	142	7	-	-	-	-	245
21.	Educational/Teachers Training	2	-	-	-	-	-	-	2
22.	Others	138	-	53	116	-	-	-	307
	<b>Total</b>	<b>10701</b>	<b>2765</b>	<b>5233</b>	<b>116</b>	<b>72</b>	<b>4670</b>	<b>245</b>	<b>23802</b>



## Introduction

Our traditional education system i.e. the "gurushishya" system "gurukuls" was purposefully and ruthlessly destroyed by the British Rulers. This was replaced by the Mecauly's system of education intended to produce "black-skinned" English minded Indians who faithfully slaved for their English masters. Hate and scorn for everything that was Indian was carefully planted in the minds of students pursuing the new education system. In the Macaulay system, concepts such as self-respect and self esteem, patriotism, independence etc. were a taboo. The British rulers adopted a selective approach. They opened schools in areas where it suited them most and hurt the Indian value system.

We became independent in 1947. Universal system of education was introduced in the country. But instead of pursuing a system of education which fulfilled the Indian needs and suited the Indian value system, Macaulay's exiting system was retained as the base. As a result, our educational institutions produced job-seekers. In the process of this education system, the students unlearned everything that was Indian and which could prove productive towards nation-building. The new policy proved counter-productive and was totally unsuited to fulfil our aspirations as a nation.

We have only ourselves to blame for such a sad predicament. We lacked in laying adequate stress on values such as patriotism and self-respect. Topics

such as our all embracing Hindutwa, rich heritage, our true history, noble traditions, national needs etc. found secondary or tertiary status in our syllabi. How could our post-independence generations develop in a manner, useful to contribute to national well being ?

Some ominous warning signals are being flashed. Privatisation of education is being encouraged. Education is going to cost much more than ever before. Therefore education in general and higher / technical education in particular may go well beyond the affordability of a large number of sections of our society. It is in this context that our organisations have planned the strategy and methodology of Education, salient aspects of which are listed below: -

**1. Top priority:** - Education occupies top priority in our projects. Nearly 50% or more of our seva karyas are being based on education.

**2. Covering hitherto uncovered sections of our society:** - vanvasi and the rural areas as well as seva bastis in towns and cities are targetted by us in that order of priority.

**3. Principal focus on primary education:** -As a rule we run primary schools where they are needed most. (Please refer to item no. 2 above). Quality based primary education is imparted therein.

**4. Reinforcing current system of education:** - We reinforce current syllabi with five-pronged supplementary additions, not commonly implemented elsewhere. Thus we have introduced yoga, sanskrit, music, sanskriti, national games and sports right from K.G. level and above. One more recent addition is organising boy-scouts and girl-guide troupes.

**5. Emphasis on samskars:** - Bhartiya samskars constitute an integral component of all our educational centers. Knowledge about our cultural heritage, motherland, values, ethics, ancient and recent true history, saints and heroes etc. is imparted in this effort. In addition our students learn importance of self-discipline, self respect, self-dependence, healthy habits etc.

**6. Research & development in education:**-while conducting thousands of educational centers we have not ignored area of research and development in the field of education, a few examples of which are listed below :-

**i) Gurukul type of education for boys and girls in Karnataka:** This is being tried as an alternative system of education. Education is imparted via our ancient system of education.

**ii) Ekal vidyalaya** (one teacher school) – for universal education in vanvasi / rural / Seva bastis.

**iii) Hostels for students belonging to north-eastern states and other vanvasi areas**– to counter separatist mentality and convince the students that they are a part of the main stream of our country.

Separate cells for research in education have been opened by our organisations.

For details about the above cited three experiments please refer to short notes available elsewhere in this report.

**7. Our grand vision:**- it is vision, nay a dream that every Bhartiya citizen:-

- a) Is highly educated as per his / her potentials and capabilities;
- b) worships Bharat as his motherland (मातृभूमि), holy land (पूण्यभूमि), and Land of Duty (कर्मभूमि)।

c) Becomes a self-respecting, self-reliant, uncorrupt, patriotic citizen contributing to the around development of our beloved country so as to reach her to the utmost glory and prosperity (परं वैभवम्) in the world.

## **Abhyasika (Study Room)**

**1. Need:-** Thousands of people stay in seva bastis (slums) in cities and towns. Hundreds of huts are constructed on a small plot of land. A family usually stays in a small, one room hut. It is in such a small, congested set-up that all the members of the concerned family are compelled to perform their respective activities. The general atmosphere and environment in such Bastis, particularly in the evening and night is noisy. Students find it difficult to study peacefully.

**2. The concept of Abhyasika (Study Room) :-** Abhyasika is a student-centered activity, attempting to find a solution to the difficulties faced by the students residing in seva bastis. Study room facility is located near the concerned seva basti. Places such as schools or temples where no activity is carried out during late evening and night are selected for this activity. Provision is made for adequate light, drinking water and toilet.

Students from the nearby seva basti are invited to go to the study room and study there between, say, 6-7 p.m. to 10-11 p.m. Therein they can study and complete their homework in a peaceful manner. Stress is given on self-study. In this respect study rooms differ from tuition classes. No regular classroom type teaching is conducted in study rooms. A little bit, difficulties occasionally faced by the students are solved by the supervisors or other students. Students are seated according to their standards in schools. A Supervisor or two ensure that peace is maintained in the group under their care.

Attendance is recorded every day. If a student remains absent consecutively for 2-3 days, some workers visit his home to enquire about the reasons for absence. This is managed through a system termed as "Gata Paddhati" (Small groups of students staying in various sections of the concerned seva basti.)

Prayers, patriotic songs, stotras, mantras etc. are chanted at the beginning and the end of a day's work.

**3. Other activities:-** Separate meetings of male and female guardians, book-banks, Picnics, sports-meet, cultural show by students, rewarding meritorious student members, annual gathering and social functions like Raksha Bandhan, Makar Sankranti, anniversaries of saints and national heroes are organised.

**4. Achievements:-** Several young boys and girls offer their services as honorary volunteers. At several places the study rooms have become so popular that admissions have to be restricted for want of space. This activity helps in generating a favourable background for starting several other social service activities. Over a period of time the social atmosphere in the concerned seva basti is favourably improved.

Several local persons take keen interest in participating and conducting various social service activities. The guardians develop keen interest in the education of their wards. Full cooperation is received from authorities of schools,

temples, etc.

A number of favourable behavioural changes have been noticed in the students who participate in this activity e.g. punctuality, regular attendance, academic progress of students. fall in school dropout rate, fall in addiction to smoking, tobaccochewing, and other undesirable practices, etc.

In short, this activity, if properly conducted, is a low cost but highly productive seva karya.

## **Bal gokulam (B.G.)**

**Aims & Objectives** :- Bal Gokulam is one of the several activities focussed at children in the age group 6-14 years. It aims at exposing them to our samskriti, rich cultural heritage, noble traditions, values, saints & social reformers, our history & geography etc. so that they become cultured citizens and patriots to the core.

**Organisational unit** :- A unit of B.G consists of about 20-40 boys and girls coming from about 75-100 families in a given locality. A local B.G. committee is organised. An educated senior person from the same locality functions as the guardian of the unit. 2 young (Age group 18-25) workers, a male and a female, assist him. Membership is open to all the children in the prescribed age group, irrespective of caste, class, religion, faith etc. The members meet once a week for about 1.30 to 2 hours at a convenient place in the locality.

**Day's Program & Activity** :- The unique feature of B.G. is that most of the activities of the day are planned and executed by children themselves. For example one may tell a story, the other may recite a poem, the third may narrate the gyst of the book he has read and so on and so forth.

The programs of the day start with prayer, chanting of mantras etc. Other activities include games, competitions, children's variety items, noting children's offer about items to be presented next week, moral lessons, stories etc.

The days programme ends with prayer.

### **OTHER PROGRAM :-**

**a) Major annual functions** :- Each B.G. unit observes five major annual functions-viz. Krishnajanmashtami, baisakhi, Dadhi-kumbha (similar to Dahi-handi for door to door collection of funds), Kala darshan and Gramotsava.

**b) Other activities:-** Picnics and outings, constant contact with parents, rallies of children of several B.G. units at a central place, social functions such as rakshabandhan, makarsankranti etc.

### **Perceived impact on children & others :-**

**a) children** – They develop increasing interest in reading, writing, recitation, public speaking, etc. Qualities of leadership are groomed. Significant improvement is noticed in their general knowledge and education. Their confidence is boosted. In fact, the very personality of the child develops in a fine manner.

**b) General :-** Parents of children express happiness about the activities of B.G. because they witness noticeable changes in the attitude and behaviour of their wards. People of the locality in general participate in and actively support various activities of B.G.

No wonder then that B.G. is a very popular social activity for the children.

## **Bal Gokulams in Kerala**

This activity is being conducted in Kerala, its State of birth, for the past 20 years. It has now become a "movement". Nearly 1200 B.G. Units are in operation as per reports last received. The total number of children-members is well over 30,000.

B.G. movement in Kerala has now fanned out in several directions.. Thus Bal sanskar kendra, children's monthly magazine, sanskrit university, toys museum, Bal sahitya prakashan, Bhagini Nivedita Mahila Mandali etc. are B.G. Movement's few offshoots. Each offshoot is having the potential to go sky-high.

The most significant feature of B.G. in Kerala is that it is run without any Govt. grants. All the advisors, office bearers etc. offer their services on purely honorary basis. Only about 10-12 full time honorary workers co-ordinate and monitor routine activities of the B.G. units. Department of education, has recognised B.G. officially with respect to moral education. Fame of B.G. in Kerala has now crossed not only the State borders but also has reached many other States. Their office bearers were specially invited to Japan. No wonder then that this activity is spreading fast in several other states in our country.

For statistical data, please refer to concerned table.

## **Ekal Vidyalaya**

This is our unique innovative and highly successful experiment in education. It is conducted mainly in the vanvasi and rural areas as well as in seva bastis (slums) in towns and cities. It is difficult to get qualified, trained teachers for work in such areas. We overcome this problem by selecting a local person, male or female, to work as a teacher. He/she should have read up to std. 8th or above. General approval of the local people is taken before his/her selection. Initial and periodical training is imparted to the selected candidate. He/she then conducts the Ekal Vidyalaya for about 25-30 boys and girls of the concerned place. Particular emphasis is laid on children who have not enrolled in schools or who have dropped out of it before completion of primary education.

The school functions daily for about three hours. Games, samskar vargas and academic classes are conducted daily. In addition, several other social activities and programmes are periodically organised by the school.

Ten such units are under the charge of one senior worker and 30 centres each are supervised and guided by senior and experienced supervisor. 90

such units comprise a zone for comprehensive management and quality control.

For statistical data please refer to the relevant table.

## Students Hostels

1. Even to this day there are thousands of tribal & rural villages where primary schools either do not exist or if they do, are located at places which are not easily accessible. As a result many children of school going age are either not enrolled in schools or they drop out before completion of primary education. Such children cannot meaningfully contribute to development related activities as per their full potential when they become adults.

Our organisations run hundreds of students' hostels. Invariably such hostels are for students belonging to vanvasi and rural areas.

2. Children belonging to several villages / bastis in a given area are selected for admission. Normally only one or at the most two children from a single family are selected. So too only a few students from a given village / basti are selected in order to cover as many neglected villages / bastis as possible in a given area.

In most of these hostels lodging and boarding as well as uniforms, books, stationery etc. are provided free of cost. However, in some cases contribution from parents is invited either in cash or kind.

**3. Types of hostels:-** Only for boys / girls / combined for boys and girls' / for students from North-Eastern States / college going students / physically or mentally challenged students / orphans- destitutes.

**4. Management :-** A committee of local senior citizens, teachers, leading persons etc. is constituted to look after the overall management of a hostel. The day-to-day management is left to a full time caretaker who works under the guidance of the committee. Normally about 25-40 students are admitted in a hostel so as to facilitate individual attention and care.

**5. Education :-** Students are enrolled in local schools from Std. I to X as the case may be. Efforts are made to ensure that each student completes studies atleast up to S.S.C. level in all general hostels.

In hostels meant for post S.S.C. students efforts are being made that the student complete education upto graduation or complete their technical diploma / degree courses as the case may be. Brilliant students are encouraged to complete their Post-Graduation courses as well.

**6. The daily routine:** starts from around 5 AM and continues upto 10.30 P.M. The daily activities include prayers, exercises, yoga, games. sports, Samskar Vargas, in addition to academic studies.

Special attention is paid for social grooming of students. Thus stress is laid on self dependence, group work, care of sick , looking after guests, procuring daily need items from market, making various arrangements for functions and programmes.

Other activities include outings, excursions, various types of competitions, celebrating various functions (nearly 10-15 annually), lectures of eminent social workers, group discussions etc. These are spread all over the year.

**7. Main Achievements :-** Thousands of children, who, other-wise would have been deprived of education, have been able to receive good education and are now well placed in various walks of life.

Many past students offer to work as full time workers in numerous seva

karyas and other programmes of our organisations.

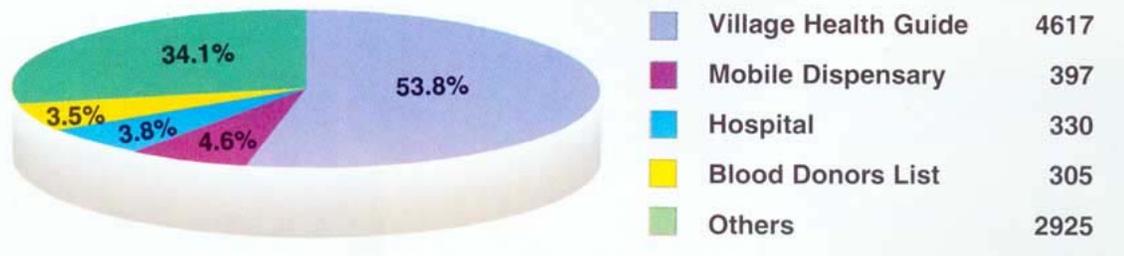
Excellent contacts have now been established in thousands of remote neglected villages / bastis which in turn have enabled us to spread the net work of our social service activities where they are needed most.

People residing in villages covered by our organisations show keen interest in the education of their wards, particularly so, in girl offspring.

Our hostels have become so popular that wherever they function, they have a long waiting list in each place.

### Health Care & Promotion

Sl. No	Seva Type	Rashtreeya Seva Bharati	Vanvasi Kalyan Ashram	Vishva Hindu Parishad	Bharat Vikas Parishad	Rashtra Sevika Samiti	DeenDayal Shodh Sansthan	Total
1.	Village Health Guide	2761	1356	-	-	-	500	4617
2.	Mobile Dispensary	385	-	12	-	-	-	397
3.	Static Dispensary	161	-	169	-	-	-	330
4.	Hospital	38	4	40	-	-	2	84
5.	Nature Cure Clinic	32	-	25	-	-	-	57
6.	Psychiatric Treatment Clinic	29	-	-	-	-	-	29
7.	Ambulance	34	-	26	-	-	-	60
8.	Blood Bank	14	-	-	-	-	-	14
9.	Blood Donors List	305	-	-	-	-	-	305
10.	Body & Eye Donation Service	8	-	-	-	-	-	8
11.	Health Education Centers Exclusive	188	-	-	-	-	-	188
12.	Leprosy Eradication	7	-	-	-	-	-	7
13.	Rehabilitation of the Handicapped/ Disable	179	-	-	-	-	-	179
14.	Assistance to Patients	69	-	-	-	-	-	69
15.	Collection & Distribution of Medicine	234	-	5	-	-	-	239
16.	Special Types of Clinics	101	-	80	-	-	-	181
17.	Yoga Centres	268	-	-	-	-	-	268
18.	Gymnasium	77	-	-	-	-	-	77
19.	Training Centres for Health Discipline	6	-	-	-	-	-	6
20.	Others	237	436	344	434	8	-	1459
	<b>Total</b>	<b>5133</b>	<b>1796</b>	<b>701</b>	<b>434</b>	<b>8</b>	<b>502</b>	<b>8574</b>



## Introduction

Even to this day adequate health care is not available in thousands of villages in our country. Not only that, even first aid is not available. On the one hand the Govt. facilities are not adequate and dependable and on the other hand, private facilities are getting costly day-by-day.

The problem of health care has been troubling the workers inspired by the ideology of RSS. Its seriousness was all the more acutely felt with the spread of our organisations in the vanvasi and the remote areas. Inspired by the example of our Founder Sarsanghchalak Dr. Hedgewar and his successors, our organisations launched several health care services all over the country. The bottom line in these efforts is to ensure that efficient health care is made available at easily accessible places as well as at affordable cost. In fact health promotion and care constitute a major component of the seva vibhag of all organisations involved in social service activities.

## Our strategy & methodology

### A. Strategy

1. We do not stand committed to any particular "Pathy" in medicine. Any pathy that mitigates, ameliorates, controls or cures an ailment is acceptable to us.
2. Whenever feasible, we welcome a judicious combination with respect to treatment of ailments. That is why we openly adopt the most modern and state-of-art technology, tools, gadgets, medicines, methods of treatment, etc. We take the fullest advantage of the latest developments and facilities now available. Side by side, efforts are also made to get benefit from our ancient time tested knowledge.
3. Our country faces scores of challenges in the field of health. Therefore priorities have to be fixed on the basis of prevalence of diseases, endangering the health of masses. That is why adoption of preventive measures as well as providing basic health care services claim our top priority.

### B. Salient features of our methodology

1. No discrimination what-so-ever is made on the grounds of religion, caste, creed, faith, etc. in rendering health care. Our health centers are open for all. All patients who seek our help are treated with equal respect and attention. Our guiding principle in this respect is, to quote Louis Pasteur, " I do not ask you what is your religion or opinion. I ask you what your suffering is."
2. Treatment in most of our centers in the vanvasi areas, villages and seva bastis (slums) is usually given free of cost. However, in some places, one time

registration charge and token charges for medicines are taken. All such charges are much lower than their market-counterparts. No patient is ever denied treatment merely because he is unable to pay.

3. All consultation given in the clinic is free of cost.

4. Priority is given to places where such facility is either not available or it is not easily accessible. In this regard vanvasi area, villages, remote, isolated places receive top priority. Next come the seva bastis inhabited by poor, neglected and deprived groups of people of our society.

5. The concerned organisation has complete liberty to decide (a) discipline of medicine to be adopted (pathy) (b) location, timing and frequency of operating clinic.

6. Efforts are being made to educate local people about importance of literacy, sanitation, hygiene, immunisation, protection and promotion of health environment, routine body care, etc.

### **Our Grand Aim / Vision**

It is our grand vision, that all our countrymen get well balanced diet, enjoy sound health and that should any one get ill, he will receive appropriate medical attention. In other words :-

सर्वेऽपि सुखिनः सुन्तु सर्वे सन्तु निरामयाः।  
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाग भवेत्॥

### **Gram Arogya Rakshak (G.A.R.) (Village Health Worker)**

Adequate health care services are not available in thousands of villages in our country. Not only that, even first aid is also not available in vanvasi and rural areas. That is why our organisations operate, "Gram Arogya Rakshak" schemes at such places. Local persons are invited to work as gram arogya rakshaks. Those who have read upto standard 8th or above are considered eligible for such work. Normally one or two persons are considered enough to work in one village.

Selected candidates undergo a basic training which includes earliest possible diagnosis and first aid pertaining to diseases commonly prevailing in such areas. After training, the GAR's receive medicines and essential equipment from the concerned organisation. They then start work in their respective places. All GAR's function under the supervision of qualified medical doctors.

In the initial few months' GAR's working in a particular area meet together once a fortnight. Later on they meet once a month. Mutual exchange of experiences, reports about difficulties encountered, scrutiny of records and registers, additional training, etc. constitute the agenda of such meetings.

If expected improvement in the condition of a patient is not perceived after first aid is rendered for two-three days or so, the concerned patient is referred to a central clinic. There the medical officer conducts a thorough examination of the said patient. The doctor then advises the patient and the G.A.R. about further line

of treatment. In case of emergencies the doctor himself visits the patient in his home.

It is essential that all the G.A.R's maintain careful records of first aid rendered, stock of medicines and his experiences. These are regularly scrutinised.

One organiser looks after 10 G.A.R. units. An experienced supervisor is in charge of about 30 G.A.R. units. Central clinic serves 30 or more units from a centrally located place.

For statistical data please refer to the concerned table.

## **Mobile Clinic / Dispensary**

**1. The need :-** Women, children, disabled persons and the aged, dwelling in the vanvasi and rural areas and in sevabastis in towns often stand deprived of timely medical care. Absence of medical care centres in the vicinity and / or difficult access to the existing centres, if any, are cited as the main reason for such neglect. Add to that ignorance, poverty, illiteracy, etc. prevailing in such areas and one will understand why such persons are subjected to avoidable miseries.

**2. Aim :-** Our mobile clinic / dispensaries aim at reaching medical care at the very doorstep of patients. We thus try to solve the problem in our own humble way.

**3. Mode of operation:-** A qualified doctor accompanied by an assistant, usually a compounder, takes a well-equipped van or ambulance, once or twice a week to such places, A unit like this covers about 10-15 centres per week. In many places our teams ride motor cycles to do the needful in places where a four wheeler cannot reach.

Only nominal fees are charged for the services rendered and medicines supplied. In many cases though, even the token charges are not taken. Each patient approaching our clinic is treated on merits of the case.

**4. Other Efforts :-** In addition to rendering curative, consultative and palliative treatment our organisations conduct many other programs in the concerned areas viz.:- periodical disease detection camps, eye camps, exhibitions, health education, creating awareness about sanitation, hygiene, distribution of health education material etc.

**5. Co-operation received:-** It is gratifying to note that a large number of doctors render honorary services in our projects. Several social workers act as volunteers. Pharmaceutical companies and their distributors supply medicines either free of costs or at highly subsidised rates, some donors donate vans / ambulances & medicines.

No wonder then that we reach medical care to lakhs of patients per year – to patients who need it most.

For statistical data please refer to the concerned table.

## Blood Donors' Lists

Many people know about blood donation. But very few people actually donate blood. Therefore our organisations make programmes for recording blood groups of all the residents in various locations. At that time, lists of prospective blood donors are prepared. The prospective blood donor has to sign "A Gentleman's agreement". He promises to donate blood, when required, even at a short notice of 24 hours or less.

A register showing blood-group-wise list of donors is maintained at a central place. It records full name, residential and office address, tel. no or contact no. etc. Every donor is given an identity card. The register maintains record of blood donated by each donor.

In big cities many such centres operate. Each centre has a sign-board and telephone facility. It provides round the clock service.

Information about blood donors is supplied to public and private hospitals and doctors in the surrounding area. Patients have to approach our centres with original reference letters from the concerned doctors. The centre gives them names etc. of the blood donors of the blood group they need. The patient then takes further steps to procure the blood he needs.

This facility is a boon, particularly for patients coming to towns and cities from outside because it saves them from a lot of legwork, mental agony and unnecessary expenses.

Separate lists are maintained for rare-blood-groups. Our blood donors voluntarily donate blood with a sense of duty. They do not expect / accept any monetary or other returns. It is common experience that one has to spend considerable amount of money to procure blood of rare blood groups.

In this regard our slogan "जीते-जीते रक्तदान, जाते-जाते नेत्रदान" (donate blood while you are alive, donate eyes after death) is becoming increasingly popular.

Special mention must be made of the Chennai (Tamilnadu) based blood donors association. Since inception they have arranged adequate supply of fresh blood to over 3,500 cases that underwent open-heart surgery. It should be noted that nearly 4-6 or even more bottles of fresh blood are needed for each such operation.

Information about blood banks operated by our organisations is given elsewhere in this report.

For statistical data please refer to the concerned table.

## Rugna Sahayata Kendra (Assistance to Patients)

**1. The Need :-** Most of the sick persons are treated and nursed in their homes. Occasionally it becomes essential to use some special aids and equipment for a few days. Such equipment etc. serves no purpose once the patient recovers.

Under such circumstances, most of the families find it difficult to buy such items. Our patient's' assistance centres try to overcome this difficulty by lending

necessary equipments, aids etc. to patients for a few days each. Such centres operate mainly in towns and cities.

**2. Usually Needed Equipment:-** Depending upon the financial ability, such aids and equipments are made available to patients from a centrally located place. Commonly needed items are thermometers, bedpans, urine pots, hot and cold water bags, crutches, waterbeds, etc.

Information about the availability of equipment items is sent to hospitals, nursing homes, doctors etc. in the surrounding locality.

**3. Method Of Operation:-** Most of the workers of the centre are volunteers who do not accept any remuneration etc. what-so-ever. The centre is equipped with a sign board, tel. facility, and is usually open on all days of week, at all hours. Persons in need can borrow the equipment they need from such centre. While doing so they have to deposit caution money commensurate with the price of the items they borrow. This deposit is refunded when they return the items they had borrowed. Usually no service charges are levied. However, in some cases only token service charges are levied. However, should an item be lost or damaged beyond use the defaulter has to reimburse the full current market price of the concerned article. In some centres, token fees are charged towards maintenance, disinfecting, etc. of the items.

**4. Other activities :-** Some centres organise blood donation camps, run health clinics, collect and distribute medicines, distribute health education material, hold seminars on health related subjects, etc. Hundreds of families are assisted through such centers.

For statistical data please refer to the relevant table.

## Yoga

**1. Introduction :-** Yoga as is commonly misunderstood is not mere physical acrobatics. Yoga in its true sense aims at bringing about perfect harmony of body, mind and spirit. Yogasana is only the first step to achieve this.

However, if properly executed yogasanas are useful in several ways e.g. relieving pains, toning

up body and mind, curing or mitigating chronic ailments such as blood pressure, asthma, bowel movements, joint pains etc.

Yoga has become increasingly popular not only in our country but also in the Western World. Considerable scientific research is currently being carried out all over the world regarding benefits of yoga therapy.

**2. Our approach:-** Our organisations are taking leading part in popularising yoga and related aspects. Such efforts are carried out by introducing yoga right from the tender age in all our educational institutions, sanskar Vargas, training camps and in all the Sangh Shiksha Varga of the R.S.S., irrespective of their duration, training in yoga constitutes an essential component of the camps, shivirs, etc.

**3. Day-to-day working of Yoga training centre: -** The yoga classes start with "Om-kara", invocation of Patanjali, the Adya Guru of yogashastra, Bharat vandana, short prayers. The participants then carry out various yogasanas and

allied actions ( Pranayam) as per their respective problems and needs. The entire program continues for about one hour. It ends with a two-lined shloka

सर्वेऽपि सुखिनः सुन्तु सर्वे सन्तु निरामयाः।  
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाग भवेत्॥

**4. Other activities:-** In addition to operating yoga training classes our organisations organise lectures, seminars, demonstration of yogasanas, competitions, exhibitions, get-to-gathers of participants etc.

**5. Our experiences:-** We notice that persons who undergo constant stress and strain in their day-to-day life are particularly attracted to yoga therapy. In this respect persons belonging to the middle or upper classes of the society, college students, Govt. officials, businessmen, academicians are attracted in ever increasing numbers towards yoga. We experience that our sevitās develop a strong sense of pride and respect towards our country and our rich cultural heritage. They also harbour deep respect towards our organisation and ideology.

### **Sevakarya in TIHAR JAIL, DELHI**

Shri Indresh Kumarji, the then Akhil Bharateeya Saha-Sampark Pramukh induced Seva Bharati, Delhi to start Seva Karya in the Tihar Central Jail, Delhi.

Under trials those imprisoned for minor offences as well as murderers, terrorists etc. are all imprisoned in the campus of Tihar Jail.

Seva Bharati adopted the theme, "Improve the prisoner and to save / support the country." as its theme of Seva Karya.

After due consultations with the Director of Prisons and other Senior officers, Seva Karya was inaugurated at the hands of Manneeya Shri Bhaiyyaji Joshi, the then Akhil Bharateeya Seva Pramukh of R.S.S.

Tuition, Literacy classes, Havana, Bhajan-Keertan, creating awareness about legal matters and such other activities are being conducted for various groups of prisoners.

Within a short period of time workers of Seva Bharati and the concerned prisoners have developed excellent mutual rapport, so much so that both eagerly await meeting each other.

Prisoners exhibit special liking for Bhajans. They love to sing in chorus, memories and intone new Bhajans every day.

Initially the prisoners showed lack of interest in education but now it is not so. The inmates have been organised in small groups. Some of them have been trained as teachers to conduct literacy classes. The National Open School looks after the coaching of student of classes X & XII.

In our very first attempt itself, ten students passed the S.S.L.C. examination and five others passed standard XII exam. One woman prisoner is going to appear for M.A. examination, reading under guidance of our workers.

Ref.: Report from Shreemati Prem Kapoor, B-1/613, Janakpuri, New Delhi 110058, Ph.: 25507421

## SAMAJIK SAMSKARS

Sl. No	Seva Type	Rashtreeya Seva Bharat'	Vanvasi Kalyan Ashram	Vishva Hindu Parishad	Bharat Vikas Parishad	Rashtra Sevika Samiti	Total
1.	Self Help Groups — Women	3900	-	-	-	-	3900
2.	Self Help Groups — Men	137	-	-	-	-	137
3.	Construction & Management of Places of worship	72	-	266	-	-	338
4.	Bhajan Mandali / Satsang	2692	-	-	-	-	2692
5.	Bharat Mata Mandir	18	-	-	-	-	18
6.	Assistance in Procuring Justice	3	-	12	-	-	15
7.	Hostel for Working Women	1	-	3	-	-	4
8.	Adolescent Girls Organisation	9	-	-	-	-	9
9.	Matruchhaya	17	-	-	-	-	17
10.	Creche	5	-	-	-	10	15
11.	Training of Priests	2	-	-	-	-	2
12.	Preservation & Restoration of Ecology	200	-	-	-	-	200
13.	Kala Vikas	190	370	-	-	-	560
14.	Library, Mobile Library	171	72	-	-	10	253
15.	Deep Pooja	319	-	-	-	-	319
16.	Kanya Pooja	1	-	-	-	-	1
17.	Havan	58	-	-	-	-	58
18.	Others	98	-	59	70	-	227
	<b>Total</b>	<b>7893</b>	<b>442</b>	<b>340</b>	<b>70</b>	<b>20</b>	<b>8765</b>



### Introduction

Hindu way of life is an all embracing phenomenon. We pay equal respect to our saints and mahapurushas belonging to various castes and professions such as cobbler, weaver, potter, farmer, hair-dresser, tailor, brahmin, etc. A unique example is that of Sant Dhyaneswar. His family was socially boycotted. Yet he attained saint-hood. He was instrumental in bringing round social transformation in his short span of life of just 21 years. The credit of such social

behaviour goes to the sane and pragmatic social organization of the Hindu society.

Foreign invaders and rulers of Islamic/ Christian cults however, seriously damaged our social fabric. They propagated their respective religions in our country through coercive measures, allurements, deceit and under the mask of charitable services etc. The result was large-scale religious conversion. Poor, deprived, helpless, and/or neglected sections of our society fell prey to their tactics. Most of the converts gradually succumbed to "Extra Territorial Loyalty". We experience this trait even to this date.

In this context Dr. Hedgewar acutely felt the need for uniting the Hindu society and he founded the R.S.S. in the year 1925. He demonstrated through his thoughts, deed and behaviour that the R.S.S. does not recognize barriers of castes, creeds, panths, cults, in the Hindu society. All are "Swaymsevak" only. A shining example of this is worth being quoted. Gandhiji was agreeably surprised when he visited a R.S.S. winter camp near Wardha. He noticed that Harijan Swayamsevaks freely mixed with all others in all the activities. No discrimination was observed or practiced.

Successive Sarsanghchalaks strongly denounced untouchability and several other outdated, undesirable practices, customs etc. The second Sarsanghchalak Shri Guruji inspired Shri Balasaheb Deshpande to start work for the upliftment of vanvasi brothers. This work has now spread all over the country under the banner of "yanvasi Kalyan Ashram." It is now the largest single voluntary organisation functioning for upliftment of vanvasis. Shri Guruji also brought under one umbrella the 4 Shankaracharyas and various other saints and mahants. The umbrella is "Vishwa Hindu Parishad" (V.H.P.). All these dignitaries unanimously condemned untouchability, social distance, discrimination and such other divisive attitudes, practices and behavioural traits. They gave 2 new slogans.

“हिंदवः सर्वे सहोदराः।” and “न हिंदु पतितो भवेत्।”

(All hindus are Blood-brothers. No Hindu is down fallen.)

To quote Shri Balasaheb Deoras, the third Sarsanghchalak of R.S.S. " If untouchability is not wrong nothing is wrong. It must go lock, stock and barrel."

The above stated examples are not isolated or exceptional instances. No swaymsevak ever inquires about the caste or creed of others. It never enters his mind to do so.

Social integration as viewed and practised by all our organizations is not an act of charity but an act of repaying social debt. It is with this attitude that our organizations conduct various programmes for achieving social integration. In the context of untold miseries, privations, humiliations etc. suffered by some oppressed / deprived sections of our society, our organizations persuade the privileged classes of our society to do all they can to adequately compensate the follies of their ancestors . The upper classes must clearly realise that in doing so they are not showing any charity nor pity. It is their obligatory duty to repay social debt with all the due interest thereon.

Our approach in this regard is based on three vital premises viz. (a) Establishing our bonafides through words, deeds and actions, (b) Generating confidence in the minds of our oppressed brothers. They need not look to others

for their welfare. They should experience repeatedly that the Hindu society is quite capable of safeguarding the interests of all its members, (c) Our oppressed brothers should rest assured that their self respect, sentiments, faith, identity etc. are not jeopardized.

Statistical information about the sevakaryas conducted under this section is given elsewhere in this report.

## **Deepa Pooja**

The primary aim of this activity is to organise women socially. Women of all ages gather together in the local temple to conduct DEEPA POOJA on the full moon day every month. A token contribution is charged per family. Each participant brings with her a lamp. Wicks, Oil, Pooja material etc. are supplied either by the organization or by concerned temple. The temple authorities prepare and distribute prasada.

Women are seated in rows. The chief of the day directs the ritual including mantras and method of worship. The participating women follow the chief. This activity takes about 20 to 25 minutes. It is then followed by a brief discourse on topics of interests of women and family life. AARTI (Chorus chanting of religious songs) follows the talk. Distribution of prasada concludes the programme. Care is taken to distribute prasada adequate for the entire respective family.

Stress is laid on and special efforts are made to ensure that women of all castes, creeds, faiths, etc. join this programme. All participants sit in rows as they arrive. They mix freely with each other and everyone is free to perform personal worship of the deity in the temple.

Once in a while ladies of 4-5 or more adjoining places/villages organise a joint programme. Depending upon the number of such centres a coordinator looks after a Tehsil or District.

This apparently innocuous but cost-effective activity generates far reaching social impact on the concerned locality as a whole. Their faith in the Almighty is strengthened. Women keep meeting each other more often. The atmosphere in and around the temple undergoes a sea-change, e.g. anti-social persons who earlier mis-used the premises of the temple stop doing so. The area surrounding the temple is no more used for defecation, passing urine or dumping garbage. The temple indeed becomes a holy place as it ought to be.

As a result of this programme several social activities get under way. For instance Mahila Mandali, Bhajan Mandali, Sanskar Kendras, self help groups are started with the initiative taken by the local people.

## **KANYA POOJAN (Worshipping unmarried girls)**

Hindu families worship virgins, particularly on the 8th or 9th day during Navaratri festival prior to Vijaya Dashami. On that day they worship virgin as an embodiment of "Goddess Durga". Our organisations have succeeded in treating

this tradition as an all embracing social event. Several, families of the so-called upper castes and classes of the society invite virgins belonging to various castes and creeds residing in seva bastis. They worship them (virgins) with great devotion and fervour irrespective of the caste of the concerned virgin.

The host family respectfully invites the virgin, washes her feet, worships her, offers food and gifts. All the members of the host family bow before the virgin and seek her blessings with folded hands and bowed heads. Every year thousands of virgins residing in seva bastis and coming from various so-called lower castes or vanvasi tribes are being worshipped in this manner in several states.

True, this is only the first step with regard to social integration but admittedly it is a firm step. The very fact that girls belonging to families that used to be treated as untouchables prohibited from even entering temples, are now being worshipped as goddess by the so-called upper castes/classes is no small an achievement.

### **An Experience**

Poojaniya Naga Baba arrived in Delhi from Nepal during the Navratri utsay. He expressed a desire to worship 500 virgins who lived in seva bastis of Delhi, on the 8th day of Navratri. He gave a prior intimation of barely 2 days. However, the workers of Seva Bharti accepted the challenge.

On the day fixed for the pooja, virgins from various seva bastis started reaching the venue right from 10 A.M. In a short while as many as 1300 virgins accompanied by about 400 female escorts arrived on the scene.

The saint and his retinue were agreeably upset. They could not make out how they could arrange for pooja and cater food to so many persons. The workers of the Seva Bharti, however, assured them that they would take care of serving food to every one and requested Naga Baba to go ahead with pooja ceremony.

Naga Baba was accompanied by several dignitaries of the so-called upper castes / classes. All of them joined Naga Baba in the rituals. The entire program was conducted without any hitch.

In a corner of the venue, one mother accompanied by her friends was shedding tears. When asked by the workers of Seva Bharti, she replied, "See, the daughter-in-law of the family where I go every day as a sweeper, is washing feet of my darling daughter and worshipping her. See, how the lady is doing so with genuine devotion and humility." (as quoted by Mrs. Asha sehgal from Canada who attended that function.)

## **Shoulder Bag Library (Jhola Pustakalaya)**

Now-a-days thousands of small but attractively designed books for children are available in the market. Taking advantage of this opportunity, our organizations conduct a simple but cost effective program to inculcate sanskars in the minds of young, adolescent children residing in seva bastis and neglected

villages. They procure such books on Indian epics, history, heroes, saints, mahapurushas, social reformers, stories from ancient texts, moral and ethical instruction, subhashitas, stotras and mantras with translations etc.

Our workers carry, in a shoulder bag, an assortment of about 50 such books. Each worker visits about 50 homes in a given locality allotted to him. When he visits a home he spreads his treasure of knowledge before children in the said home. He invites them to select one book at a time. The choice is left to the children. No fees are charged for this service. He tells them that he would visit next week. At that time they will have to read and return the book they have taken and choose another book. This procedure is followed in all the families he visits.

During the next visit our worker asks the children whether they have read the book, whether they liked it, what they learnt from it etc.

This activity is very popular among children. They eagerly await the visit of our "Mobile library." It is observed that children develop a keen interest in reading books. They show progress in their studies and their general behaviour also improves. Other members of the family too stand benefitted from this service.

As a result of expanded orbit of social contacts established through this service, the concerned organisation finds it convenient to start several other social service activities in the locality covered under the shoulder bag libraries.

## **Havan (Fire Worship)**

Havan is a tradition observed by the Hindus. It is a form of worship of the sun, revered as God. Sun embodies fire (4.1i). In this worship various types of offerings are made in the sacred fire kept alive in a specific container. Materials offered to Sun god may be of various kinds such as fire-wood (samidha), separated butter (Ghee), honey, pulses, seeds, oil seeds, cooked rice etc. Such material adds strength and intensity to the fire.

Havan when performed on a small scale is termed as vaishwadeva. When performed on a large scale it is called yajna. In both cases the worship is followed by distribution of "Prasad". It is believed that those who actually perform the rituals as well as those who attend it stand blessed by the Sun God.

This worship is performed in-doors as well as out-doors or in the cultivated fields. It is believed that such worship purifies the entire atmosphere surrounding the place of worship.

In the earlier days the so-called untouchables and persons belonging to lower castes were not entitled to perform havan. But our organisations try to popularise this form of worship in such castes also. For a beginning havans are performed in such places at least once a week. While doing so, special efforts are made to involve persons of all castes, classes, faiths, creeds etc. Persons belonging to the so-called untouchable, lower castes/classes are invited to perform all the religious rites together with kith and kin/friends etc. Some of them are subsequently trained to act as priests in this worship.

This activity is received with great fervour and devotion by the entire locality where it is performed.

## **Self Help groups (SHGs)**

About 20-25 persons (Male or female) or even less' of a given locality and belonging to more or less similar economic status constitute a Self Help Group (SHG). The basic idea is to help each other. Each member commits to contribute, weekly or monthly, a specific amount of money to SHG. From the amount pooled together loans are given to its members at nominal rate of interest. A member receiving loan promises to repay the same within a specific period of time with interest. The priorities in lending are decided by consensus, on the basis of seriousness of the need.

The SHG meets once a fortnight or more as decided. The entire functioning is based on implicit mutual trust. The members of the SHG know each other very well. It is their own hard-earned money they are lending to each other. That is why there are hardly any defaulters. Yet' should some one default, the pressure from the group is usually adequate to overcome this problem.

For administrative purpose, the members of the SHG elect, usually in rotation, their Chairman, Secretary and the Treasurer for a fixed term. These office bearers are responsible for maintaining all necessary records, documents, accounts, etc. A separate bank account is operated under the signatures of the treasurer and one or two other members.

All members seeking loans have to put written application for seeking loans. All such applications are placed for consideration before the entire group when it meets next. The group decides the person's needs, and the amount to be sanctioned. In this manner the petty monetary needs of the members are met with readily and quickly. They need not approach the money lenders who usually exploit them mercilessly.

Depending upon the smooth and regular functioning of the SHG a bank offers loan at affordable rate of interest, for starting a small scale enterprise which could help them boost their income.

Our organisations add several dimensions to the above stated mode of functioning of the SHGs. Once the SHG is established, we start several other social service activities and programmes such as Samskar Varga, Balwadi, Tuition class, Bhajan Mandali, Vocational training etc. In several instances social service activities precede the establishment of SHG.

The cumulative impact of all such activities leads to social integration. The members of the SHG start regarding each other as members of the same family. They strive to help each other not only in the day-to-day chores but also in tasks such as cultivation, guarding and harvesting of crops, helping each other in events of pleasure and disasters.

Though a relatively new addition to our seva karyas' this activity has caught the fancy of women all over the country. It is all the more popular among women below the poverty line or bordering it.

A few examples stated below illustrate the role of SHG in bringing about the desired social change. It should be noted that such experiences are not exceptions but a regular feature observed all over the country.

## Self-Help-Groups (S.H.Gs) in Tamilnadu

Nearly 2500 S.H.G.s of women are organized by Seva Bharati in Kanyakumari and Ramanthpuram districts of Tamilnadu. Most of them belong to rural and vanavasi areas. How these groups function in the day-to-day life of their members is reflected in the illustrations cited below :-

1. In a vanavasi village Kodithuraimalai, women members of the S.H.G. jointly work on farms/lands of each other without expecting any wages, except meals provided by the concerned land owner.
2. In Dadikkarankonam village, hut of an aged member of S.H.G., living with her widowed daughter & children was accidentally gutted by fire. All members of the S.H.G. joined hands, re-built the hut free of cost and also offered some monetary assistance to the widow in distress.
3. In village Mallamuthankarai, women members of the S.H.G. constructed a hut for their weekly meets. A rogue of that village burnt it down. The members of the S.H.G., with help of local police, compelled the said rogue to re-construct the hut.
4. A liquor shop obstructed movements along the main street in village Terkarai, causing embarrassment and inconvenience to women and school children. Members of the S.H.G., with help from the District collector, succeeded in removing the said liquor shop.

## Dharma Jagaran (Religious Awakening)

### Samskar Ratha

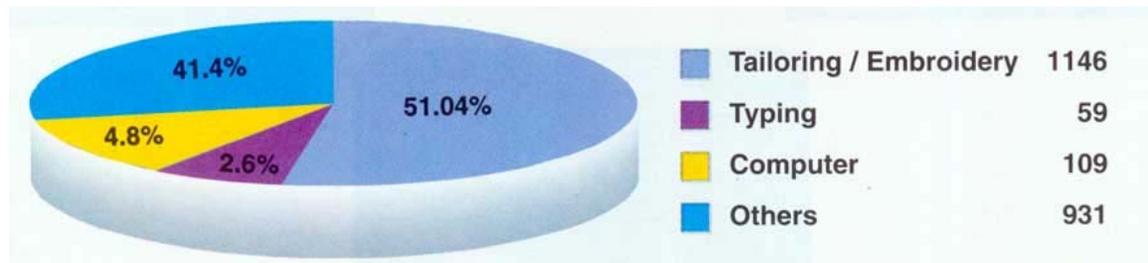
This activity aims at inculcating samskars through Audio-Visual programs. A mobile truck equipped with a reasonably large screen, VCR, sound system, etc. moves from one place to the other on invitation from local people. Token charges are levied for each show in general localities, housing colonies etc. However, this facility is available free of cost in seva bastis, vanvasi villages, and remote rural places. Due publicity is given before organising the program.

In the day's programme, video films are shown to the audience. About a thousand or more persons can enjoy the film show at a time. The collection of video tapes consists of an assortment of topics such as Ramayana, Mahabharat, Informative films on subjects of national interest, events like Kumbh Mela etc. Every programme lasts for about 2 hours. There is persistent demand for this programme, particularly so, from seva bastis in cities, vanavasi villages and rural places.

### Economic Self Reliance

Seva Type	Rashtreeya Sava Bharati	Vanvasi Kalyan Ashram	Vishva Hindu Parishad	Bharat Vikas Parishad	Rashtra Sevika Samiti	Total
1. Computer	109	-	-	-	-	109
2. Typing	26	-	-	-	-	26
3. Short - hand	59	-	-	-	-	59
4. Tailoring / Embroidery	1068	-	75	-	3	1146

5. Sweater Making	42	-	5	-	-	47
6. Business Management (Lathe, Drill, Welding, Fabrication Plumbing, Electrical Repairing TV, Fridge etc.)	8	-	-	-	-	8
7. Furniture / Carpentry	1	-	-	-	-	1
8. Nurse aides, Daima, Nursing	3	-	-	-	-	3
9. Food / Fruit Processing	3	-	-	-	-	3
10. Handicrafts	49	-	-	-	-	49
11. Placement Services	3	-	-	-	-	3
12. Others	33	268	398	80	12	791
Total	1JC4	263	478	80	15	2245



## Self reliance [Swawalamban]

### Introduction

Poor and economically weak persons often face humiliation. They become meek, diffident, and vulnerable. They develop inferiority complex. Yet it is our common experience that if such persons receive timely assistance, they can considerably improve their own lot. Our organizations conduct vocational training courses for some sections of society such as: persons below poverty line, those whose current income is inadequate to support the family, those who cannot join technical training courses on account of inadequate education, physically challenged, house-wives and others who desire to improve their existing skill or acquire a new skill etc.

However, helping people to improve their financial status is not the end of our efforts. In fact such improvement should enable the concerned person to take a new turn for a better life in future. Our organizations make special efforts during the training period to explain the importance of the following aspects: -

1. Judicious spending: - Spending on balanced diet, sanitary facilities, better care and education of their children, girl children in particular.
2. Constructive Improvement in the life style: - pursuit of arts, music, acquiring new skills / crafts etc. Thus they should strive to adopt सत्यं शिवं सुन्दरम् (Pursuit

of Truth, Holiness & Beauty) mode of life.

3. Repaying social debt: - The tradition of DANA (Giving donations) is inherent in Hindu way of life. Irrespective of one's financial status every Hindu follows this practice as per his might. Our organisations try to mould this practice by persuading our sevitas to donate for social causes, such as: buying swadeshi products (indigenous products), helping social service projects, helping those in need or those who are less fortunate, etc. (this list is unending). There may be various ways of repaying social debts in kind, cash, services or resources, as one feels appropriate and feasible. It is our faith that every person can do something for the development of our society. We induce people to do so.

Information about two vocational training courses is given in this report.

### **Tailoring School**

Every family desires to improve its financial condition. However, most of them do not know how exactly to do so. Under such circumstances can unemployed women do something to supplement the income of their families? What they usually desire is to earn some money by acquiring some skill or learning a craft without much disturbing their routine family life. Tailoring class is considered as a viable mode of empowering a woman for augmenting the income of her family.

Tailoring classes are conducted mainly for women of all ages. It does not mean that men are barred from enrolling. It is our common experience that women belonging to the lower middle class and lower income groups are keen to take advantage of this facility.

Women who have studied up to at least primary level of education are admitted. However, in several centers even illiterate women too are admitted. In such cases literacy classes are conducted for them along with training in tailoring.

Duration of the course varies from a minimum of six months to eighteen months. In the basic course nearly 30-35 varieties of clothes for persons of both sexes and of all age groups are taught. The syllabus includes designing, cutting and stitching of clothes. In addition maintenance and minor repairs of sewing machines is also taught.

In addition to the training in tailoring, samskar vargas are also conducted for the students. As a result, the students become competent to conduct samskar vargas on their own in addition to acquiring skill in tailoring.

It is reported that persons trained by us can earn anything between Rs. 750 to Rs. 3000 / P.M. Such income depends upon the general life style of the people in the localities in which they (tailors) live. Of course income depends mainly upon the expertise acquired by these tailors.

For statistical data please refer to the concerned table.

### **Training in Computer Operations**

The current century is of science and technology. Computer is going to be an essential household tool in the days to come. At present computers play key role in all walks of life, be it administration, commerce, industries, agriculture, satellites, weather forecast, and even in house hold affairs.

In the Hindu thinking Lord Ganesh is described as working like a computer of today. He wrote nonstop with both hands, forward and backward. He exhibited phenomenal memory, 'Mouse' was his vehicle. He could analyze and solve any

problem in a moment. In short he performed all the operations that the present day, state-of-the-art computer does.

Our organizations are aware of the utility of computer technology. Most of our organizations and educational institutions adopted, years ago, computer technology for their own use as well as for training purposes. We expect our young generation to be adept in handling computers efficiently. That is why computer education has been introduced right from the primary level of education. In doing this we have covered, through our educational centres, students belonging to vanvasi and rural areas as well as those from the seva bastis in towns and cities. They are allowed to handle computers through a graded training program.

Our computer training centres do not charge any fees from students belonging to vanvasi and rural areas. In other cases only token fees are charged.

For statistical data please refer to the relevant table under "SWAVALAMBAN"

## **Integrated development of villages [Gram Vikas]**

### **A few salient Aspect :**

All organisations inspired by the ideology of the R.S.S. are involved in this activity. Ours is a holistic approach vis-a-vis rural life in our country. We try to introduce a few trends afresh, in order to fuse ancient with the modern. A few aspects of our efforts are described below :

**1. Organic Farming :** It is now a known fact that chemical fertilisers, pesticides, etc. cause a lot of damage not only to soil but also to ecology as a whole. We therefore persuade and encourage farmers to adopt organic manures, pesticides, etc. As many as eight or nine methods of producing organic fertilisers are developed. Farmers are trained in the process of producing organic fertilisers. Demonstration centres have been opened, where training is imparted.

**2. Cow & Cattle as base of Agriculture :** Cow is revered as sacred "mother". Various products are derived from cow, e.g. milk, curd, buttermilk, butter, Ghee (Separated butter) etc. The dung and urine of cow is also agriculturally useful. Medicines, pesticides, cosmetics, bio-gas, soaps, etc. can be manufactured from these products, besides of course fertilisers. Breeding cattle wealth thus is beneficial for the entire life-style, ecology, health, etc. of the people. In our centres, conscious efforts are made to convince farmers about appropriate care of this wealth. Various types of production centres for medicines, pesticides, etc. have been opened in virtually each state.

**3. Food & Fruit Processing :** Farmers are trained with respect to preservation & processing of agricultural products. They are trained in the technology to be adopted for 'value addition', to their basic products.

**4. Promoting large scale plantation of medicinal plants, fruits, herbs, etc.**

**5. General & Social Forestry:** Special efforts are made to conserve natural forests. So also large scale tree plantation drives are routinely organised.

Particular care is taken to maintain bio-diversity. Mono-plant culture is discouraged.

**6. Water Harvesting :** Creating new sources of water by building small dams, conserving rain water in the fields, enriching existing sources of water, etc.

constitute the most vital activity in integral village development programmes.

**7. Organising Self-help-groups in villages :** This is a very important activity in village development. Our organisations make special efforts to organise self-help-groups of women. Various small scale income generating/boosting enterprises are started under the sponsorship of self-help-groups. The most significant advantage of self-help-groups is that poor and needy families do not fall into the traps of money lenders or anti-social elements.

**8. Involving N.G.Os. :** A number of N.G.Os., "Adopt" villages for development. Efforts are made to coordinate with them so as to avoid duplication of efforts. It is heartening to note that the N.G.Os. render help in cash, kind, resources and services. In Uttar Pradesh alone 728 NGOs participated in our training programme. 175 of these have been selected for their active involvement

**9. Supporting Activities :**

(a) Starting or strengthening educational activities such as school, adult literacy programmes, etc.

(b) Health Care Services are made available. These involve village health workers, organising disease detection and treatment camps, etc.

(c) Starting games and sports centres, Bhajan Mandalis, Mahila Samities, etc.

(d) Starting "Sanskar Vargas" for young children.

(e) Organising various social and national festivals, functions, etc.

10. Local Committees have been set up to oversee all activities in this programme of integral rural development. Local people are involved right from the inception of the programme, its planning, decision making, evaluation, etc.

## MOTHER ORGANISATIONS [Matru Sanstha]

### **VANAVASI KALYAN ASHRAM (V.K.A.)**

Established in the year 1952 at an obscure, remote place at Jashpur, in Chhatisgarh, the Vanavasi Kalyan Ashram (V.K.A.) has now expanded its activities to each and every state of our country.

Out of total of 321 vanavasi districts, the V.K.A. operates in 247 districts, covering 4835 places and with dependable, active contacts established in over 37,710 villages. In addition, the V.K.A. also operates in all major cities and in 81 other non-vanvasi districts. It proposes to reach each of the remaining vanavasi districts in the next two years.

A remarkable feature of this organisation is that nearly 52% of their full-time workers come from the vanavasi areas. Their remarkable methodology of grooming local leadership is bound to have a snow balling effect in fulfilling all their ambitious expansion proposals.

The V.K.A. operates in all the Sevakarya Kshetras i.e. Health, Education, Social organisation, Economic development as well as carrying out numerous casual / need-based programmes. But their major in-puts are in the field of education, development of sports, re-establishing and strengthening the blurred cultural links and weaning the vanavasi away from the evil influence of foreign missionaries, anti-social and anti-national forces etc. The impact of the selfless, untiring, all encompassing activities and programmes are now becoming manifest in all the places where the V.K.A. operates. The burgeoning demand for opening V.K.A.

seva projects, the growing self-reliance of the Vanavasis and financial support from all over the country are indicators of V.K.A.'s favourable impact.

### **VISHWA HINDU PARISHAD (V.H.P.)**

The Vishwa Hindu Parishad (V.H.P.) was established in the year 1964. The V.H.P. is a religious, social and seva-based organisation. Its principal aim is to unite Hindus in Bharat and abroad, by removing age old social disparities and discrepancies in our social set-up. It aims at wiping out differences arising out of caste, panth, language or modes of faiths, beliefs and religious practices among the Hindu society. It aims at protecting cultural values, redefining social set-up based on various castes and actively encouraging the "Home coming", back into Hindu fold of all those who happen to be separated from it on account of various reasons.

At present the V.H.P. operates in 693 out of 770 districts in Bharat, enrolling lakhs of active supporters.

V.H.P. also operates in 40 FOREIGN countries. In addition, 7 other foreign countries have their own setups, that operate in collaboration with respective local, like-minded organisations.

V.H.P. operates thousands of sevakaryas in Bharat and abroad Their programmes include securing blessings of Dharmacharyas, Shankaracharyas, Heads of Panths, spread of Hindu religious values, performing "Dharmanushthanas" (Religious rites), operating seva / service projects etc. In addition cow protection, promotion of Sanskrit, upkeep and management of existing temples and building temples and places of worship, training priests and such other activities are actively pursued. The V.H.P. involves the youth in their work through various organisations such as the BAJARANG DAL, DURGA VAHINI & host of other institutions.

In the SEVA field the V.H.P. operates sevakaryas which include 73 Hostels, 12 Mobile clinics, 12 Hospitals, 75 Tailoring Schools for Women, 49 Technical training schools and over 750 Bal Sanskar Kendras. Bhajan Mandalis are being organised in hundreds. The V.H.P. has its own publication and PRACHAR (Publicity) divisions.

One of the great achievements of V.H.P. is its success in bringing together not only the religious heads of various denominations (Sampradayas) of Hindu Society but also thousands of Sadhus and Sanyasis on a single platform called Dharmasansad where they meet and deliberate about the several problems of Hindus in general.

The follow-up activities consist of holding periodical meetings of the residents of several centres. It is heartening to note that the residents exhibit keen enthusiasm in this programme, so much so that several young residents have offered to undergo training in the conducting of Havans. They then conduct Havan in their respective localities officiating as priests. Havan serves as a point of entry over all social advantages resulting from all such programmes.

"The Vishwa Hindu Parishad organises every year a six month, training course on HARIKATHA (Life & work of Lord Krishna). Vanavasi youths selected from these areas are admitted. The main aim of this course is to ensure that our noble Hindu Sanskruti stays intact in the Vanavasi and remote rural areas as well as slums in

the cities.

The Harikatha Satsang Samiti trains the youth both academically and through practical lessons about preaching Harikatha. The trained youths return to their respective places and conduct Harikatha programmes in the areas allocated to them.

90 youths coming from five different states viz. Manipur, Sikkim, Assam, Arunachal and West Bengal completed their course on 10-8-2003. On that occasion they conducted 90 Harikatha programmes in different Seva Bastis of Delhi. They were blessed by Poojaneeya Avadheshanandji, Acharya Girirajji, Shri Shamji Gupta and Ishwar Madhavaniji.

Ref. : Hindu Bodh Oct. 2003 Page 10.

### **VIDYA BHARATI (V.B.)**

Established in the Year 1976, Vidya Bharati (V.B.) has today earned the distinction of being the largest single organisation in the field of EDUCATION. Under the umbrella of V.B. over 21,000 educational institutions operate in Bharat. For administrative convenience the V.B. has been operating in 11 Zones (Kshetras) of Bharat.

V.B. caters to the educational needs of tiny tots, students of primary age groups, high schools, colleges and post-graduates. V.B. conducts and promotes research in education and has its own publication division which brings out valuable books, magazines and research studies. Training of teachers and staff seminars on educational topics, too, are organised by V.B.

Over 65 lakhs students from 75,000 places are enrolled in the V.B. institutions. 1,05,000 teachers are engaged in these schools. The major thrust of operating these education institutions is in areas where either such facilities are not available or the existing set-ups are inadequate. Sangeet, Yoga and Samskrit are introduced right from the primary levels, in addition to routine educational curriculum. Sports constitute an inherent component, scout troupes are also being organised. Cultural education and discipline is inculcated not only in the students but also in the concerned families. All these have resulted in the establishment of a special IDENTITY of the educational institutions run by the V.B.

Vidya Bharati organises sports meets periodically, (starting from district level on to state level on to zonal level and then on all Bharat level.) These meets are a treat to watch. Thousands of students from all over the country participate in such meets.

V.B.'s social commitment is evident from its slogan - "One vidyalaya, (at least) one seva related activity". (It has been catching up at a fast pace, so much so that) nearly 2500 vidyalayas have implemented it within the past 3 years ! (Thousands more have planned to do so in the next couple of years.)

No wonder then, that V.B. is now invited to participate and contribute in various state, national and international level meets, forums and conferences meant to consider policies, priorities and such other aspects related to education.

### **RASHTRA SEVIKA SAMITI**

Founded by late Smt. Lakshmibai Kelkar at Wardha in the year 1936, the Rashtra Sevika Samiti is a cultural organisation of Hindu women. The Rashtra Sevika Samiti is committed to the cause of the glorious Hindurashtra, our motherland.

The Samiti is an All India Organisation. They have over 3,500 branches in our country.

Creating awareness among women regarding their cultural and social responsibilities is the principal theme of the work of the Samiti. With this aim in view the Samiti imparts training to women which involves development of a woman as a whole; physically, intellectually and spiritually, so that she could lead the society through operation of shakhas.

It must be remembered that women constitute the very back-bone of the family. Women have to play multiple roles Viz. Annapoorna (Providing nutrition), nurse, maintaining hygiene and sanitation, taking care of ecology, bringing up children and a host of other roles simultaneously. But the most important role a woman has to play is that of preacher of culture and way of life (Dharma) and to inculcate ethical values and practices in her family. It is mainly the women who transmit the cultural values to the successive generations. The training imparted to the women through shakhas is designed to meet all such demands and to equip the Sevikas so that they would be able to promote and practice all that is expected of them.

The Samiti holds periodical shivirs (Training camps) of varying durations, from time to time, for intensive exposure of the Sevikas to various issues facing our country. But the main training is imparted in the annual training camp so as to equip the participants to conduct the Shakha work competently.

Various functions and programmes are organised every year so as to establish and sustain social contacts on a mass scale. State level and National level conferences are held routinely for review and planning of work.

The Samiti operates various seva karyas which include schools for girls, hostels for girls, hostel for children of disabled leprosy patients, samskar kendras, vocational training centres, counseling centres, libraries, tuition classes etc.

One significant activity is to train women so that they could officiate as priests on various religious occasions and rites. It is now a common sight in a few cities in Maharashtra to see women officiating as priests. In fact they are in great demand because they conduct the rites meticulously and in the true spirit of a priest.

Activities on the lines of Rashtra Sevika Samiti have now been started in several foreign countries as well.

### **BHARAT VIKAS PARISHAD**

Bharat Vikas Parishad is a N.G.O. working for the development and growth of our country in all fields of human endeavour by promoting Integrity, patriotism and national unity.

Established in Delhi in 1963, it has presently over 1100 branches in India and abroad. The main aim is to organise the elite and intellectuals to serve the poor, ignorant, disabled and illiterate countrymen in the true spirit of service.

#### **Need of Vikalang Sahayatha Yojana :**

Physically handicapped individuals constitute a sizable minority in India due to various mishaps like accidents, industrial trauma, polio, diabetes, cancer. According to some estimates over 30,000 people all over the country suffer a handicap each year due to the reasons stated above causing an enormous burden on the society.

These people are taken care of by Bharat Vikas Parishad at all its 15 centres in India. In addition to providing artificial limbs, the aim is to successfully integrate

them into the society and make them independent, physically and emotionally. Manufacturing of Artificial Limbs : Our centre at Hyderabad is well equipped to manufacture artificial limbs. Our personnel have, over the last 10 years, developed limbs which are light in weight, cosmetic and functionally close to human limbs. They permit all activities to be undertaken after fitment and they can do farming, driving, riding a motorbike, lifting buckets of water etc.

B.V.P. undertakes this activity totally free of cost to the disabled. So far we have spent Rs. 800 lakhs on this project since 1993.

**Rehabilitation - A prime Necessity :** All the physically handicapped need to be fully integrated back into society and become useful and earning members of their family. We have plans to teach them skills and give vocational training like computers, tailoring, candle making etc. Plenty of other avenues are still to be explored in future with the active co-operation of all concerned.

All our activities are undertaken under the aegis of Bharat Vikas Parishad Charitable Trust which has Income-Tax exemption under Section 80-G to collect funds. We have currently been granted I.T. exemption upto 2006.

Since inception, our Hyderabad Vikalang Kendra alone has distributed 7,757 artificial limbs. Our technicians have been recognised both at the state and national level as the best and our kendra has bagged several awards.

(Reference : Report received from the Hyderabad Branch of B.V.P.)

### **DEENDAYAL SHODH SAMSTHAN (D.S.S.) Deendayal Research Institute (D.R.I.)**

The Deendayal Shodh Samsthan was founded in the year 1972. Its Headquarter is located in Delhi.

The main objective of the D.S.S. is to translate into practice the philosophy, concepts and ideas of late Shri Deendayalji. Their special interest is in the development of villages, particularly those located in the backward or neglected areas of our country.

One experiment was started in the GONDA district of Uttar Pradesh, at a village called Jayaprabhagram in the year 1978. Within just three years, the D.S.S. transformed the picture of the area. Thousands of wells and tube-wells were dug, by using bamboo for lining rather than steel pipes. Instead of using diesel engine pumps, experiments were conducted to use bullocks. This tremendously increased the area under irrigation.

Scores of other programmes, in addition to agriculture, were launched at Gonda, either as independent, self-employment activities or as activities supplementing agricultural income. Facilities for marketing were established. Local resources were developed so that people need not depend upon cities for their day-to-day needs. Health-education, Health-camps, eye-camps were conducted. Temples were renovated and religious programmes organised regularly.

In view of the success achieved in Gonda, the D.S.S. expanded activities to other states. Thus they now have branches in U.P., Gujarat, M.P. (Chitrakoot), Maharashtra, Vidarbha etc.

In this respect work at Chitrakoot in Satna District of Madhya Pradesh deserves a very special mention. As many as 18-20 projects are being simultaneously operated at Chitrakoot. They include a "SHRAMIK University, Centre for Agricultural Sciences, Residential schools, Ayurveda Research centre, Breeding

Cows and research related to it (GOU VIJNANA), self-dependence movement etc. In fact each one of these projects is a unique and prominent institution in itself.

At lot of activities are conducted in their Headquarters at Delhi. They run a library, a reference section, organise work-shops on various issues of national importance, sponsor competitions for students etc. They plan to start an Appropriate Technology Research Centre.

### **AKHIL BHARATEEYA VIDYARTHI PARISHAD(ABVP)**

#### **ABVP GOES GLOBAL**

The Akhil Bharateeya Vidyarthi Parishad (ABVP) has opened an International wing under the banner, "Vishwa Vidyarthi Yuwa Sangh (World Organisation of Students and Youth (WOSY)). For a start a large Student's Organisation from our neighbouring country, Nepal has been affiliated to this newly established organisation. It is hoped that more global affiliations will follow suit in the near future.

Established in the year 1948, the ABVP now stands as the largest students' organisation in Bharat. The membership, as in 1996 stood at 8 lakhs with branches in all the states. The principal theme of the ABVP is, "Save Campus", meaning save educational set-ups from all types of polluting factors and maintain the sanctity of educational institutions.

The ABVP focusses its programmes not only vis-a-vis problems and difficulties faced by students and educational institutions, but also on all aspects related to the field of education.

Their entire approach is constructive. Yet they are capable of organising large scale demonstrations and movements when needed. However, such occasions are limited to focussing attention on matters needing urgent or long-term considerations.

In view of their constructive approach the ABVP is invited to contribute in the policy decision making process. They are invited to participate in various representative bodies, committees, commissions, conferences etc. Their in-depth studies and well documented suggestions, critical views and recommendations receive serious consideration at all concerned levels.

The ABVP conducts several programmes to promote creativity among students. These help in channelling the youthful energies of students in constructive activities; rather than getting involved in mere agitational farcas.

In addition, the ABVP has been contributing their own little might for social services. But here again their main focus is on rendering meaningful services to the youth in particular and the society in general. This facet of their orbit of activities is, at present, being implemented on a limited scale. But in view of their wide-spread organisational network, it is expected that they will be able to expand this dimension in future.

National integrity through inter-state exposure, a very instructive programme of ABVP, titled "Students' Experiences in Interstate Living" (SEIL) deserves special mention. Under this programme batches of students from one state, particularly from North-Eastern States, are invited by their counterparts in other states. The batches spend quite a few days in the host state. They observe various activities and programmes. They visit places of historical and tourist interests. They interact

with various local and state level educational authorities. Above all, they enjoy the experience of living with local families. As an obvious out-come of this programme, feeling of unity and national integrity is cemented. Sharing experiences and views related to the issues of the youth in our country is an additional but unforgettable bonus.

### **RASHTREEYA SEVA BHARATI**

Rashtrereya Seva Bharati Coordinates different types of seva karyas being run by Matru Sansansta and Various Social Organisations. It renders services related to fulfilling ethical, economical needs and solving problems of social workers of different organisations.

Rashtrereya Seva Bharati also provides ideological support to the above organization

### **Seva Projects of Rashtrereya Seva Bharati**

Sl.No	Kshetra	Prant	Educatio n	Health Care/Health	Social Organi -- zation	Self Relianc e	Total	Rural Developme nt
1.	Dakshin	Kerala Tamilnadu N. Tamilnadu S.	75	104	493	16	688	-
			101	51	365	10	527	-
			283	54	2806	23	3166	-
2.	Dakshin Madhya	N. Karnatak S. Karnatak West Andhra East Andhra	352	14	283	5	654	-
			1282	449	796	8	2535	45
			306	133	202	9	650	43
			147	38	61	6	252	-
3.	Paschim	Kokan W.Maharashtr a Dev giri Gujarat Vidarbh	325	298	6	23	652	-
			111	169	61	3	344	83
			153	62	45	2	262	-
			49	210	40	7	306	53
			173	76	59	14	322	49
4.	Madhya	Madhya Bharat Mahakaushal Chattisgarh	1315	48	167	86	1616	-
			729	252	369	49	1399	
			833	33	255	13	1134	57
5.	Utter Paschim	Chittod Jaipur Jodhpur	87	44	71	13	215	6
			42	20	75	13	150	-
			63	21	36	26	146	-
6.	Utter	Delhi Hariyana Punjab Himachal Jammu	593	58	316	529	1496	-
			131	19	41	93	284	7
			260	160	25	70	520	-

		Kashmir	13	16	3	7	39	-
			56	19	28	10	113	2
7.	Paschim Utter Madhya	Uttranchal Merath Braj	146	65	17	13	241	25
			109	440	44	46	639	888
			177	307	36	52	572	665
8.	Poorva Utter Madhya	Kanpur Avadh Kashi Goraksha	174	64	96	28	362	-
			275	222	162	19	678	153
			102	22	39	16	179	14
			45	7	60	7	119	5
9.	Utter Poorva	North Bihar South Bihar	79	-	-	-	79	-
			19	9	4	3	35	8
		Jharkhand	152	10	56	20	238	-
10.	Poorva	North Bengal South Bengal Utkal	9	23	-	2	34	-
			59	96	7	9	171	-
			154	34	59	3	250	61
11.	Assam	North Assam South Assam	34	697	57	48	886	20
			9	137	6	8	160	8
	<b>कुल</b>		<b>9022</b>	<b>4581</b>	<b>7246</b>	<b>1309</b>	<b>22,158</b>	<b>2192</b>



## Special Projects

### Introduction

The general policy with respect to conducting social service activities under the umbrella of our organizations is to operate small scale, low budget, and replicable type of activities. Adopting this approach, our organisations have succeeded in spreading the net work of their service projects in far flung areas all over the country; The other advantage of this approach is that we have succeeded in involving local talent in large numbers in most of our projects.

One more plus point is that such small-scale centers have the potential of becoming self-reliant units with local resources. The evidence of the success of this approach can be readily found in the data furnished in the preceding chapters.

However, under some specific social compulsions it also becomes essential to

conduct some large-scale multidimensional projects. So too, it is felt essential to conduct experimental social work in order to find out solutions to felt needs, In undertaking such type of ventures one has to go out of the groove and keep patiently working in pursuit of, may be, unpredictable outcome. Keeping this in mind our organisations have been conducting, in each state, a few unique type of large scale projects, not likely to be taken up under normal circumstances by others.

Obviously for conducting large-scale projects for a long period each, the sponsoring agency requires adequate infrastructure, resource persons' pool, technical expertise and continued financial support.

However the society is now well aware of our excellent track record. Our credibility stands firmly established and repeatedly tested. No wonder quite a few generous donors, experts, etc. willingly support us in such endeavours.

While attempting to introduce the work and scope of a few unique projects / experiments, to our readers we are aware that we may not have done full justice to them. Perhaps we have not been able to project their performance and the spirit behind it in its true reality. We beg to be excused for such failure on our part. Readers curious to know about these projects may contact directly on the addresses mentioned under each note.

1.	Krishi Prayoga Pariwara, Thirthalli, (K.P.P.)	13.	Swa-Roopa Wardhini
		14.	Agariya Seva Prkalpa
2.	Matruchhaya		
3.	Swami Vivekananda Medical Mission (Kerala)	15.	Disaster Management and Rehabilitation
4.	Sevadharm Vidya Mandir (Delhi)	16.	Lok-Bharati, Uttar Pradesh
5.	Gurukulams In Karnataka	17.	Bhatke Wimukt Vikas Pratishthan
6.	Nana Palkar Smruti Samiti, Parel, Mumbai (Maharashtra)	18.	Tomato Sauce Factory run by Vanvasi Brothers, DHAGEWADI PRAKALP
7.	Mobile Science Laboratory.	19.	KERALA KSHETRA Samarakshana
8.	Jankalyan Chain of Blood Banks		Samiti, kozhikode, Kerala
9.	Poorvanchal Chhatravas	20.	Rehabilitation of Handicapped
10.	Leprosy Relief Work		persons
11.	Bhaurao Deoras Seva Nyasa	21.	Saga of Baripada.
12.	Prasanna Counselling Centre		

### **Krishi Prayoga Pariwara, Thirthalli, (K.F'.P.)**

Dist: Shimoga, Karnataka

Farmers themselves can and do tackle most of their day-to-day problems. However, they can considerably improve their yields if they get timely guidance from experts. Hence it was decided to organise a group of experimenting farmers under the name KRISHI PRAYOGA PARIWARA. This group grew informally under the able leadership of KRISHI RISHI Late sri Purushotthma Rao of Thirthalli Taluka, Dist., Shimoga, Karnataka. During September 1996 it became a Regd. Trust. KPP is trying to evolve an alternative approach and a practical vision and strategy for development in which not merely the economic but also ecological values and perceptions are promoted.

### Broad Objectives:

- (a) Promoting swadeshi (indigenous), swavalambi (Self-Reliant) and savayava (Organic), Eco-friendly Krishi (Agriculture) SSSK, which is thoroughly sustainable.
- (b) Revitalising local health traditions in which safe (Non-chemical) agriculture and an environmental enrichment also play due role.

This means the KPP wishes to promote an Ecofriendly Life-style.

- (c) Imparting development education to the youth and empowering them to play a constructive, nonpolitical, non-partisan, development oriented leadership role.

### Activities:

- (a) Sanjeevana agricultural research wing;
- (b) On farm experiments;
- (c) Documentation of indigenous knowledge system and technologies ;
- (d) Collection of ancient texts / literature related to agriculture and allied subjects;
- (e) Organising KPP units at other places;
- (f) Producer-consumer linkage program;
- (g) Organising seminars, workshops, training etc. with regard to alternative agriculture system,
- (h) Publications,
- (i) Products development / value addition;Net working.
- (j) Youth empowerment
- (l) Rain water harvesting awareness programs
- (m) Community seed bank

The organisation is run by the farmers for the farmers. Most of the programs are participatory in nature. For admn. purposes a Board of Trustees who are experts in organic farming functions with the assistance of 2 full time Directors who are postgraduates in agriculture.

### **Achievements :**

Use of cow urine, Dung, Panchgavya, Milk, Butter, Curd, Omniotic fluids in agriculture has been successfully demonstrated to farmers many of whom have accepted it. The group has also developed different methods of compost preparation, Bio-pesticides, organic flower inducer, Fruit-setters etc. Value addition to AMLA (Indian gooseberry), Ginger, Turmeric is well received by the farmers. The KPP has trained more than 25,000 women in producing organic KUMKUMA (Sindhur) and the demand is still increasing.

SARA (thin soup) is an essential component of daily meals in Karnataka. Sara can be prepared from various trees, plants and parts of them as well as inorganic elements. Most of the ingredients are locally available. The KPP collected with the help of school girls various formulae for preparing sara. House-wives readily supplied the recipes. In a short time KPP received dozens of recipes. KPP published a small book containing 160 odd recipes of sara. The book was sold like hot cake.

The KPP has enrolled more than 200 farmers as members who are currently practicing organic farming. About a 1000 more are in transition phase. So KPP is now organising awareness camps at panchayat levels.

KPP farmer members are invited as resource persons in different programs sponsored by State Deptt. of agriculture, which in itself is no small achievement.

Address for contact:-

Secretary KRISHI PRAYOGA PARIWARA, Krushi Niwasa. At- Kuruvalli P.O. Thirthahalli. Pin-code 577432 Dist., Shimoga, (Karnataka) Phone: 08181 — 228340

**MATRUCHHAYA:**

MATRUCHHAYA is a link to unite issue-less couple by supplying unwanted, abandoned babies and/ or orphans. MATRUCHHAYA receives such children with open heart from various sources and places such as dust-bins, temples, parks, police stations, hospitals etc. Some babies are left at the door of the Matruchhaya. The age range of such babies varies from 1 day to a few years.

Immediately on receiving a baby it is thoroughly examined by a qualified doctor/nurse. All necessary medical treatment including immunisation and nursing care is arranged. In addition all legal formality is immediately taken care of.

Every Matruchhaya unit has a waiting list of couples desiring to adopt a child. Babies are offered for adoption mainly to issue-less couples. Sometimes a couple already having a child also offers to adopt a baby .

In every case Matruchhaya takes adequate care to ensure that the baby gets a safe and secure home. Matruchhaya takes adequate steps to find out whether the intending couple is healthy, reasonably educated and financially capable of bringing up the child. For this purpose the workers of Matruchhaya pay a few personal visits to the homes of prospective adoptee. They also make discrete inquiries in the neighbourhood to cross check the information supplied by the prospective adoptee.

Final decision of giving away the child in adoption to a particular couple is taken only after receiving green signal from the workers of Matruchhaya. Even at this stage a few legal formalities have first to be completed before sealing the deal. Repeated follow up visits are made, particularly within the first year or two after adoption.

Some times fairly grown up children are handed over to Matruchhaya. The chances of giving such children in adoption are remote. In such cases Matruchhaya not only brings them up but also arranges for their education up to a reasonably good level. In exceptional cases marriages of girl inmates are arranged through Matruchhaya.

In short Matruchhaya is a saga of unknown soul of unknown passion, of unknown reasons of

Throwing the god's precious gift in dust-bin and an unpredicted plight from dust to mother's lap.

This story is full of pathos, emotion and/or utmost joy of getting the highest honour, "THE MOTHER" to an unknown fortunate soul.

Matruchhaya at Bhopal in Madhya Pradesh is a multi-dimensional project. As its name suggests, abandoned children are of course looked after and given in adoption. But in addition to that a plethora of activities are being conducted in the building -The Matruchhaya Bhavan. These include training in computer operations, typing, tailoring. ambulance service. A mobile clinic, serving over 40 seva bastis also operates from Matruchhaya. The headquarter of Madhya Kshetra Seva Bharati is located in Matruchhaya. During the year 200203 up to Aug 03, over 75 abandoned orphans were admitted and over 60 children were given in adoption. In short, Matruchhaya of Bhopal is a beehive of social service activities. For further information, please refer to appropriate table under samajiksamskar.

### **Swami Vivekananda Medical Mission (Kerala):**

This mission was started in 1972. It chose the hilly-backward, tribal, and primitive tribal group – kattunaika. These innocent inhabitants never thought of buying or selling of land or title deeds and rights. As a result their lands were usurped by others. Alleviating the misery of these poor neglected brethren was and is the first concern of the Mission.

The Mission started with a free dispensary at Muttill. This has now grown into a thirty bedded full-fledged charitable hospital. Three full time resident M. O's, ten visiting specialists, fifteen para-medical staff and a dozen helpers and volunteers look after the hospital. Majority of them are from vanvasi community and they were trained by the mission for their respective jobs. The services of the Mission, which had reached only to 5321 patients in 1973 have reached to 89,767 patients in 2002.

Different Activities of S. V. M. M.

1. The mission found incidence of sickle cell anaemia in the tribal people of Kerala and with the help of the AIIMS New Delhi formulated a project for its control and screened almost the entire tribal population. The next stage, treatment and

counseling of the patients, has since been taken up.

2. The S. V. M. M works as a monitoring centre under the revised National Tuberculosis Control Programme of the Govt. of India. This centre has been awarded the certificate of appreciation on the World T.B. day in 2003 by the Dept. of Health, Kerala State.

3. In collaboration with the pain and palliative care centre of the Calicut Medical College the S. V. M. M looks after terminally ill cancer patients. In some cases home-care is also provided.

4. Mobile medical unit takes health-care to the doorsteps of the affected. In addition, it conducts periodical medical check-up of children in nursery and primary schools as well as those in tribal hostels. Four sub-centres have been established at places where tribal population predominates. In these centres Diagnostic and Treatment camps are held once every week. Such camps are held periodically in different tribal colonies throughout the district. In the year 2002 itself 430 such camps were held. Serious cases detected in such camps are immediately admitted in Muttill Hospital, transport provided by S.V.M.M.

5. Swasthya Mitra: This scheme is a part of "Health for All" program. The S.V.M.M. has so far trained 150 Tribal Health Workers to operate this Programme. They visit their specified areas regularly, carrying medicine kits and give first-aid and conduct health education with the help of charts, placards, and Audio-visual films.

6. Social Services activities: The S.V.M.M. runs six Grameen Vidyalayas, fifteen Bal Sanskar Kendras and eleven Gram Seva samitis. Drinking water scheme is implemented in two colonies and sanitary conveniences provided in another two.

7. The S.V.M.M. has started Tailoring classes for tribal girls. Sixty girls have been trained so far.

8. Bamboo Craft Project: For rehabilitation of sufferers of sickle cell disease who cannot do any hardwork, training is given in handicrafts based on bamboo and reeds. Three such centres function in the three talukas of two districts and a total

of ninety youths are undergoing training. In 1996 the S.V.M.M. received the "Shree Gurujee Puraskar" instituted by R.S.S. Jan Kalyan Samiti, Pune. The institution has received several other accolades from prestigious organizations.

Contact Address:

Swami Vivekananda Medical Mission Vivekananda Nagar, Muttill P.O.

Waynad-673 122, Kerala

Phone: 04936 202528 / 204360

Fax: 04936 204360

E-MAIL: [koz\\_vanavasi@sancharnetin](mailto:koz_vanavasi@sancharnetin) Website: [www.svmm.org](http://www.svmm.org)

### **SEVADHAM VIDYA MANDIR (Delhi)**

Sevadham Nivasi Vidyalaya, Delhi was established in the year 1975. It aims at alround development of students belonging to vanvasi areas in particular and other undeveloped sections of the society in general. However, preference is given to students coming from North Eastern States, Jharkhand, Chhattisgarh, Orissa, Jammu & Kashmir, Uttaranchal etc. Indeed students from all over India are eligible for admission subject to their performance in the admission test conducted by the institution. Education is provided from std. VI to std XII. No fees what-so-ever are charged for education, hostel and boarding facilities. The present strength of the students is about 300 odd.

Over the years this school has acquired reputation as one of the top ranking education institutions in Delhi and in concerned states. Students of this school have achieved merit not only in academic studies but also in sports and cultural activities. Cent percent results in various public examinations (S.S.L.C. & + 2 exams.) are a regular feature of this school. Not only that many students acquire positions in merit lists and win various scholarships, year after year. Hundreds of past students who otherwise would have been deprived of quality education have now come to occupy prestigious positions in various walks of life. Their parents could not have even dreamt of such achievements of their wards. Students of this institution have excelled in cultural and sports competitions at state and national levels, winning scores of medals in personal and team events.

In addition to imparting academic education the school lays special emphasis on grooming students to make them self-reliant, self-respecting, cultured citizens.

No wonder this institution is developing as a temple of national unity and integrity.

Address for contact :

Principal, Sevadham Vidya Mandir, Mandoli, Via Nandnagri, Delhi 110092 Ph. 011-22341926; 22344705

### **Gurukulams In Karnataka:**

A novel experiment in the field of education was started in Karnataka a decade ago. In this experiment which is still going on, an attempt is made to blend the best of our ancient Bharatiya education system and the best of modern education. Our ancient education system can mould personalities is spiritually rooted, emotionally patriotic, scientifically inclined and socially constructive. Our current education system, however is not so healthy. Present day students face cut-throat competition at every step, in all faculties of education. Examination fever, leads to ego, jealousy, etc. Government's interference in the field of education creates all sorts of undesirable tendencies among teachers, students, parents and

management. Gurukulam education on the other hand is free from examination fever, Government sponsored text books, syllabi, examinations etc.

The Gurukulam syllabi are based on Veda, Vigyan, Yoga, Krishi and Fine Arts originating from Indian cultural heritage. This is termed as PANCHMUKHI Education. In our experiment we have adopted five areas of research Viz.;

1. Competency oriented Teaching + Learning activities.;
2. Yoga psychology ;
3. Upanishadic Teaching Methodology.
4. Indian science, and
5. Cultural History

Based on these research areas we have developed training programs for teachers. Our teachers conduct various study projects keeping in mind the above stated research areas.

At present 3 (Three) Gurukulams are being run. MAITREYEE GURUKULAM meant for girls admits girls at the age of 10. It is run at a small village near Vittal, a small town in South Kanara Dist. At Present 94 girl students are guided by 13 Lady teachers (Matrishrees). PRABODHINI GURUKULAM meant for boys, admits boys at the age of 10. It is run at Hariharpura located on the bank of River Tunga near Shringeri Muth in Chhikkamangaloor Distt. At present 90 students are guided by 12 teachers (Acharyas). The third GURUKULAM "VEDA VIJNANA GURUKULAM" is located at Vrishabhachala near Channenhalli about 20 kms. from Bangalore city, students who have passed

S.S.L.C. examination or + 2 are admitted . Study of Vedas, Shastras, Yogic sciences is the main focus of this Gurukulam. In addition, Bhagvad geeta, ten Upanishadas, Brahmasutras, yogasutras are also studied as per our ancient tradition. The medium of instruction in this Gurukulam is Sanskrit. At present there are about 35 students and 6 full time Acharyas and a few visiting acharyas do research work here. The duration of the entire educational course is 6 years in all the three Gurukulams.

In the final two years student's learning competence is measured by observing their ability in teaching activity. ACHARYATWA is thus the life mission of all the 3 Gurukulams. Acharyas and students are expected to serve the society as cultural ambassadors.

It is our pleasant experience that few boys and girls who chose to appear at S.S.L.C. exams after passing out from Gurukulams scored quite high percentage of marks. Most of others have already started functioning as cultural leaders in their respective places.

Address for contact :

Coordinator, Gurukulams, C/o Veda Vijnana Gurukulam, P,O. Kodabgere,  
Dt. Bangalore, Pin - 562130 Phone - 080 2843430

**Nana Palkar Smruti Samiti,**  
Pare!, Mumbai (Maharashtra)

1. Brief History : - Late Shri Nana Palkar was a pracharak of Rashtriya Swayamsevak Sangh, since his youth. He was prant Karyawaha of the then Maharashtra Prant (Now reorganised into three Prants). He was poet par excellence and was a writer of great talent too. He authored the biography of Param Poojaniya Dr. Keshav Baliram Hedgewar, the founder of the R.S.S. Nana Palkar associates constituted a very unique type of institution, "Nana Palkar

Smruti Samiti" in the year 1968. This samiti has been rendering yoemen service to thousands of patients from all over Bharat for the past 35 years. Nana Palkar passed away in the year 1967.

2. The Need : - Mumbai is the proud host of several world famous hospitals and medical research institutions functioning for several decades. No wonder, patients suffering from various diseases are attracted to Mumbai. These patients and their escorts are totally at bay when they reach Mumbai from far off places especially if it is their first visit. Quite often they fall prey to anti-social elements who exploit them. The samiti endeavours in its humble way to render all possible help to such patients and escorts.

3. Basic Tenets of operation :

(a) All possible assistance is rendered to bonafide patients and their escorts, irrespective of their caste, religion etc.

(b) Limitations and other rules of rendering possible assistance are clearly explained to the patients at the time of the very first contact with them.

(c) A patient has to bring with him a letter of introduction-cum recommendation from the R.S.S. authorities or its allied organisation and an original certificate from a duly qualified medical practitioner stating in details the problem faced by the patient.

4. Nature of Help Rendered :

The key to success of the samiti lies in its ability to mobilize a large number of voluntary workers Such self-less voluntary workers execute most of the activities and programs of the samiti. Some aspects of help rendered are:-

(i)

To provide temporary lodging accommodation to patients and / or their escorts in the "Rugna Seva Sadan" free of costs. Located in Parel, this residential facility is indeed a home away from one's own home. People feel at ease here, safe and secure. Good accommodation, courteous behaviour of workers, spot-less/clean premises, cheap food (beverages-break-fast at Rs. 5 and lunch/dinner at Rs. 10) are all available under one umbrella. What more can a worried, careworn mind ask for?

Total Number of Patients	1535
Cancer	1350
Heart	50
Kidney	33
Brain & Others	75

General annual average is about 1800 patients. During the year under report, 2001-02 however, extension of 3 floors construction work of Rugna Seva sadan was undertaken. Hence the numberof patients/escorts in this year is little less than the previous year.

(ii) Madhu Aushadh Pedhi (Madhu Medicine Bank)

(a) Supplying Medicines free of cost to poor patients through this unit: -During the year 476 patients were given medicines costing about Rs. 9 Lakhs.

(b) Medicines supplied to patients : given by trusts, individuals etc.: - No. of Patients: 229, cost of medicines - Rs. 7,60,000.

Total A + B : No. of Patients : 705 and cost of med. - Rs. 16,60,000.

(iii) No. of patients helped in OPD of various hospitals – 900.

(iv) Services rendered by Aditya Lithotripsy Centre (Kindney stone removal) No. 450; concessional 185, Full charges 265. It should be noted that our full fees are much lower than those charged elsewhere.

(v) Ambulance services: Provided to 1666 patients.

(vi) Poly-clinic at Borivali: Patients Treated 2646

(vii) Aids and Equipments on hire basis: At Borivali Unit-1031 patients.

(viii) Blood Donation Camps: 3 Camps, 182 Bottles of Blood collected. In addition to 76 voluntary blood donors donated fresh blood directly in hospitals.

(ix) Supplementary diet, fruits etc. distributed in Govt. / corpn. hospitals :-

a) Jerbai Wadia Hospital for children- free breakfast to all child patients, free lunch to 30 mothers, free beverages to 50 patients in OPD, Toys gifted to several child patients.

b) General T. B. Hospital – 4-6 fruits per patient every Thursday for 900 patients, Total cost Rs. 2,65,000 (Apro.) In addition follow-up treatment and medicines to 76 T. B. patients after discharge cost Rs.7,50,000.

c) Tata Cancer Hospital: - Free beverages, Bananas & Biscuits to O.P.D. patients, Twice a Day.

d) K.E.M. Hospital: free medicines & dietary food to patients.

e) Prabhakar Kutumb Kalyan Kendra and Prabhakar Help Line(Aids) : counseling and awareness creation started recently.

A4Y

(5) Proposed activities: The samiti has planned to start a dialysis unit, A Yoga training center, a massage training center, A Pathological lab. for HIV / AIDS tests, mobile Hospital-cum-ambulance, additional accommodation for patients and their escorts, Dispensary-cum-medical check —up unit for nearby localities, etc. In addition a lithotripsy unit will also be opened at Dr. Hedgewar Hospital in Aurangabad.

(6) Opinions of leading persons: A large number of eminent social workers, donors, medical specialists of various disciplines and leading persons from various walks of life have unequivocally appreciated the work of the samiti. They are too numerous to be individually mentioned in this brief note.

(7) Others follow suit: True success of Seva Karya lies in its replicability. The Nana Palkar Smruti Samiti model is now being adopted in quite a few large cities. The trend is bound to escalate.

Address for Contacts :

Secretary, Nana Palkar Smruti Samiti, Rugna Seva Sadan, Chamarbag Cross Road, Parel, Mumbai 4000 12.

Phone 022-23868406

### **Mobile Science Laboratory:**

"Mobile Science Laboratory" is a unique activity conducted by some of our organisations to popularise science right from the primary level of education.

Main Aims & Objectives: -

(a ) Taking science laboratory to the very doorstep of primary schools located at remote places in order to demonstrate scientific experiments to the students and

teachers.

(b) To give first hand experience to teachers and students in handling scientific instruments and also in performing scientific experiments.

(c) To encourage and guide teachers to set up a science Lab. In their own schools through their own initiative.

(d) To educate local rural people so that they could avail benefits of simple technology in their day-to-day life through use of locally available resources particularly in home and farm. Meetings of villagers are organised for this purpose.

Special efforts are made to ensure attendance of women.

Operational Methodology: -

(a) Our projects are being conducted without any grants from the government. However, the Deptt. of Education renders facilities and co-operation in our efforts. Not only that, our organisations are being pressed for expansion of this activity so as to cover areas not covered so far.

(b) The team consists of a Trained Science Graduate and a general duty assistant —cum driver.

(c) A group of about 60-75 remote rural / tribal villages in a Tehsil or two are selected. The tour program of the academic year is prepared in advance. It is sent to about 8-10 centrally located villages having primary schools up to std. VIII. These in turn circulate the information to other primary schools in their vicinity.

(d) During an academic year, about 6-7 visits of the mobile science labs are arranged at each place selected for visits.

(e) The program starts with prayers and a brief introduction. Then follow the experiments, one after the other. These are interspersed with anecdotes, patriotic stories, songs, moral lessons, instructions about proper social conduct etc.

(f) As far as possible teachers and students are invited to handle scientific tools and perform experiments themselves.

(g) If possible two places are covered during a day in a similar manner.

Additional programs: -

In addition to this main activity several other supportive programs are also organised e.g. get togethers of primary school teachers in the area and surrounding areas, rallies of students covered under the program, special coaching classes for students of class X with special emphasis on Math's, Science & English, counselling sessions for academic discipline beyond S. S. L. C. level (Students and parents of IX std. are also invited.)

Perceived impact of the project :-

On an average it takes about 8 to 10 years of consistent efforts in a given area so as to notice perceptible effects. Nevertheless a few salient changes are noticed in some of our projects such as: -

(a) Students and teachers eagerly await the day of the visit. They evince keen interest in our activity and program. They participate in them with enthusiasm and sincerity.

(b) Parents of students are agreeably impressed by the moral and cultural education imparted during our program. They certify that the general behavior of their wards exhibits considerable improvement.

(c) The Education Dept., teachers and students offer full help in our programs.

- (d) Dropout rate before completion of primary education has declined in the villages covered under our programs.
- (e) Teachers develop confidence in teaching science-related subjects.

### **Jankalyan Chain of Blood Banks:**

#### Introduction :

At present our organizations operate a chain of 11 Blood banks in Maharashtra and Karnataka.

About 10 more will be started in the near future. In doing so we strictly follow all the standards and norms laid down by the National & Regional Blood Transfusion Councils. In addition our units have the following significant social objectives: -

- (a) Generation of sense of devotion in the society.
- (b) Establishment of contacts in various fields of society e.g. Educational, Industrial, Religious, Socio-Economic, Agriculture, Social work etc.
- (c) Generation of a chain of social workers in the society.
- (d) To engage such social workers in various social activities e.g. Educational, Medical, SocioEconomic, agriculture, social work etc.

Strategy :- We have planned our strategy according to the National Blood Bank policy regarding –(i) Rational use of Blood, (ii) 100% voluntary blood donation, (iii) Donor motivation at all levels of the society, (iv) Establishment of satellite centres, and (v) Blood banking with total quality assurance.

Structure :- Each Blood Bank has a Board of Directors assisted by various committees; e.g. administrative, fund raising, donor motivation, public relation. The day-to-day operations are conducted with the help of paid staff as well as voluntary social workers.

#### Methodology : -

- (a) Collection of blood units through voluntary blood donation camps;
- (b) As per requirements of Food & Drugs Act all the mandatory tests are performed in the Blood Banks;
- (c) Blood component setup is established in banks wherever possible;
- (d) Distribution of blood bags as and when required;
- (e) Propagation of voluntary blood donation movement in the society.
- (f) Establishment of various Blood Donation Motivation centres in urban as well as rural areas.

Training :- Training courses are conducted at each level for staff and others including motivators, camp organisers, donors and end users. Side-by-side, great stress is laid on imparting training in communication techniques and skills, material handling, record keeping and documentation, accounts, peer education, assessment planning, quality control, up-dating of reports etc.

#### (a) Performance :-

since beginning to the end August, 2003:-consolidated data of all the 11 banks

No. of Camps conducted - 9196

blood bottles collected in Camps & Blood Banks - 6,25,508

Blood Units distributed - 5,79,234.

#### (b) Main Achievements:-

- Membership in State & National Blood Transfusion Councils

- Presentation of various research and motivation papers in conferences held at the State and National levels.
- Recognition by National Institute of Virology (NIV) Pune.
- Recognition under Modernisation Scheme of the Central Govt.
- All India Blood Banking Platform –Jan Kalyan Chain held the post of Secretary General for three (3) years 1995-98.
- Advise in various fields of blood banking e.g. technical, legal, motivational, etc. to the State Government and various other Blood banks.
- A number of social service activities e.g. medical, educational, economic, cultural etc. could be started with the help of volunteers and other supporters who initially co-operated in blood donation campaigns.

### **Poorvanchal Chhatrawas**

(Special Hostels for students from North Eastern States)

This is a very unique experiment conducted by our Seva Vibhags, in the field of education. It is related to the students belonging to the seven states in the North East (N.E.), (Popularly known as 7 sisters). It is conducted with two principal objectives (a) To impress in the minds of young generation of N.E. states that the whole of India is their home and that each state is an integral part of the whole nation. (b) To counter separatist tendencies deliberately planted in the minds of the people of N.E. by agencies working against the national interests of our country.

1. With these objectives in mind hostels exclusively for boys and girls belonging to NE states are being run in several Prants of R.S.S. – E.G. Goraksha (Gorakhpur), Kanpur, Braj, Chhattisgad, Haryana, Vidarbha, Deogiri, Paschim Maharashtra, Konkan etc.
2. To which hostel students of a particular state in the N. E. are to be sent is mutually decided by our organisations.
3. Our organisational network in the N.E. play key role in persuading parents for sending their wards to our hostels located far away from their respective homes, for years together at a stretch.
4. Desirous students are admitted in our hostels right from the tender age of 6 or above. All facilities for education, lodging, hoarding, books, stationary, uniforms, medical care etc. are provided free of cost in such hostels.
5. Students so admitted are enrolled in appropriate standards in local schools. Side by side special tuition is arranged for the students in languages of the state in which such students are placed.
6. Each child is normally educated up to S.S.C. level. However, a few above average students may be educated further, depending upon their performance.
7. Routine activities of the hostels: -
  - A. The daily routine of every hostel starts early in the morning from 4-4.30 a.m. and continues up to 10-10.30 p.m. In addition to attending school and its other related activities, the daily routine includes prayers, physical exercises, yoga. The students undergo work experiences such as washing clothes, cleaning utensils, rooms and the hostel premises, distribution of meals, purchasing sundry items from the market, maintaining discipline, assisting office work, nursing the sick, looking after the guests, making various arrangements on occasions of functions

etc. Such responsibilities are assigned taking into consideration the age and the capability of the concerned student. It is gratifying to note that the students willingly assist each other in all such chores.

8. Other Activities: -

(i) Various other activities are regularly organised. These include Picnics, Celebrating various social functions (Rakshabandhan, Makar Sankranti, Dussehra, Anniversaries etc.)

(ii) Organising various sports and cultural competitions.

(iii) On a few occasions leading social workers are invited to visit the hostels and have free discourses with the inmates.

(iv) Once in a while parents are invited to visit our hostels to see for themselves how their wards are being taken care of. During such visits the visiting parent's visit not only the particular hostel in which their children stay but also visit a few other similar hostels. At all such places, which they visit, the parents usually stay with the families of our swayamsevaks who treat them as honorable guests. Whenever possible sight tours are also arranged for the visiting parents.

(v) Reciprocally, office bearers, donors and senior Prant level workers of the respective Prants also pay return visits to the respective states in N. E. from which students are admitted in their hostels.

It is our common experience that children who return to their homes after staying in our hostels maintain close association with our organizations in their respective states. Not only that, a good many of them accept responsibility in various activities and programs of our organisations.

### **LEPROSY RELIEF WORK:**

Leprosy is an age-old disease. References to it are found in several ancient texts. In the bygone days people equated leprosy with deformity, and gradual loss of limbs. Leprosy patients were therefore socially boycotted and had to leave their homes.

However, the picture stands totally changed today. Modern drugs cure leprosy in a few months. Patients can take domiciliary treatment. Lakhs of patients have been cured in this manner, without developing any deformities. Many states in our country have successfully controlled leprosy. Even so, leprosy is still a problem in some states.

Current problems in leprosy work are mostly of residual nature, viz.

(a) Timely treatment of known cases and new cases if any.

(b) Rehabilitation of those who had to leave their homes years ago and stay in colonies and slums.

(c) Care and education of children of leprosy patients who are unable to do so.

(d) Vocational training of leprosy patients wherever possible.

(e) Relief and educational facilities, social organisation of patients and their families, who live in isolated basti/ slums/colony so as to integrate them with the main stream.

Our Efforts:

Our organisations conduct experimental and relief work almost in every Prant. Admittedly we work in a very limited way. Even so, our efforts have been highly appreciated. For instance the Bhartiya Kushtha Nivarak Sangh, Katre Nagar, Champa in Chhatisgarh has been conducting multifarious activities covering

almost each and every angle stated above, for the past several decades. This institution has received several prestigious awards and accolades from various Prants of the country.

Yet another example is of the Divya Prem Seva Mission, located at Chandigarh, post: Kankhal, Haridwar Pin code 249408, Uttaranchal. Established in 1997, this institution has taken quantum jumps in just 6 years of its existence. They conduct the following activities: -

1. Cultural and academic education of the children of leprosy patients as well as that of vanvasi children living in the surrounding areas.
2. Running a hostel for healthy children of leprosy patients belonging to 10 Prants of our country.
3. Conducting various types of training courses for physical, mental and spiritual development of children.
4. Rendering curative, palliative, and relief services to leprosy patients in the vicinity of Haridwar. Special clinics are run for this purpose where trained social workers manage such services.
5. Operate a general health clinic for the benefit of residents of the nearby localities, tourists (Yatris) etc.
6. Organise Ramkatha programs at several places in Uttaranchal.
7. Run a fullfledged educational institution.
8. Distribution of food everyday to hundreds of persons.

Appreciation :-

The work of Divya Prem Seva Mission has been highly appreciated by the press in their editorials and special writeups e.g. India Today; The Hindusthan Times, Hindustan, Amar Ujala, Dainik Jansatta, Panchajanya etc.

Several dignitaries such as — Param Poojniya Sarsanghchhalak Shri Sudarshanji, Dr. Mahesh Sharma, Chairman, K.V.I.C. Govt. of India, Shri S.K. Agnihotri, Secretary, N.F.C.H. Ministry of Home Affairs, Sri Ashokji Singhal, Working President V.H.P. Shri Bhagat Singhji Koshyari, Chief Minister, Uttaranchal, Sri Chandiprasadji Bhatta, of Chipko Movement have appreciated the work of this centre.

### **Bhaurao Deoras Seva Nyas:**

#### 1. Introduction:

Honourable Prime Minister Shri Atal Bihari Vajpayee took initiative in establishing Bhaurao Deoras Seva Nyas (trust). Accordingly this trust was established in Dec. 1997 in memory of great social worker late shri Bhaurao Deoras. The principal objective of the nyas is to work, for aliround development of poor, socially under-developed and exploited groups of the society irrespective of caste, class, creed, faith, etc. Some other objectives include propagation of quality education, conducting health-care service for such sections, promotion of journalism and literature, promotion of sports etc.

#### 2. Main Activities: -

##### (a) Health Care Services :

(i) The trust conducts 50 health care centers in Seva Bastis (slums) in Lucknow. Annually about 55-65,000 patients get benefits of these services.

(ii) Free Health Camps: The trust held at 3 places health camps on 7 occasions each in the year 2002-03. Over 11,000 patients got benefits of such camps.

(iii) In the same year the trust held 3 special health camps at 3 places, on specific days. A total of 7,778 patients were treated in these camps.

(iv) In collaboration with Madhavrao Devde Memorial Patients' Assistance Centre, the trust conducts daily clinics under Allopathic, Homeopathy, and Ayurvedic disciplines of medicine.

In 2002-03 altogether 7,131 patients were treated.

(v) The trust established Madhav Seva Ashram in 2001. Its main activities are: (a) providing free or at nominal charges lodging and boarding facilities to about 200 escorts of patients admitted in hospitals. (b) Short term follow-up care of patients after discharge from hospitals. (c) Running an out-patient clinic, and (d) Counselling centre for patients and relatives; (e) Training in yoga and meditation.

(vi) Eye treatment Camps: These are held every year. In each camp nearly 500 patients are examined and about 150 odd cataract operations are performed with ultra modern techniques. In such camps patients receive free lodging, boarding, medicines, and eyeglasses. (Dark Glasses)

(vii) The trust actively participates in pulse polio program in which nearly 3,000 children are immunised annually.

(viii) In the year 2001 the trust conducted a camp for physically handicapped persons in which 56 tricycles, 26 wheel chairs, and 23 pairs of crutches were supplied free of cost.

(ix) A special health camp was held in collaboration with the Govt. of Uttar Pradesh and local medical colleges in the year 2001. Stall no. 31 was managed by the trust. In this camp 1403 patients underwent full medical check up, E.C.G. was taken of 256 patients and 1030 patients received the benefit of counselling from experts.

(B) Education:

(i) The trust awards scholarships to meritorious students of Std. V and Std VIII. For this purpose the Bharateeya Shiksha Parishad conducts the eligibility tests and identifies the winners. The trust pays annually Rs. 50,000 for this purpose.

(ii) The trust holds, periodically seminars, work-shops, training camps on topics related to education, examination system, universal literacy, school management etc.

3. Other Activities:

(a) Seva Samman: Annually since 1995, the trust bestows cash awards, scrolls etc., upon eminent social workers in various walks of life.

(b) Honoring Young Writers: - The trust honours, annually since 1995, young writers from all over India. These include novelists, poets, dramatists, Critics, Storywriters, and Authors of books for children, in various regional languages.

(c) Memorial lectures: - Memorial lectures on various subjects of national interest are held annually since 1995 in memory of late shri Bhaurao Deoras. Top ranking social thinkers from all walks of life are invited to deliver such lectures.

(d) Journalism and Publications:

(i) The trust awards prominent journalists annually since 1995.

(ii) The trust publishes an annual issue "Seva sandesh" since 1995. So far special issues have been published on topics such as Seva, Village Development, Tribal Development, Social integration, Women, Problems of Challenged (handicapped) persons, and Education.

(iii) The trust also publishes half-yearly special issues, "Seva Chetana" since July

2001, highlighting issues relating to social work.

4. Future Plans: The trust has before it a list of as many as 30 different projects/activities proposed to be started in the near future. Blue prints of these are well on the way, and work on a good number of them has already commenced.

Contact Address: -

The Secretary,

Bhaurao Deoras Seva Nyas, Saraswati Kunj, Nirala Nagar, Lucknow,

Pin. 226020 Phone – 2 7 8 9 5 2 9,

Fax – 0 5 2 2 – 2 7 8 9 6 7 5

### **Prasanna Counselling Center:**

Prasanna Counselling Center a project of Hindu Seva Pratishthana was established in 1980. Late Shri Ajit Kumar, the founder director and also a social worker felt that it is very important to help people who are in distress. For this purpose "Prasanna Counseling Center" came into existence. The main objectives of Prasanna Counseling Center are:

1. To train lay counsellors who in turn counsel and help individuals who are in distress.
2. To offer counselling services free of cost to the individuals who are in distress.
3. To increase awareness of people regarding positive mental health and healthy life style.
4. To sensitize school teachers and motivate them in student's psychological well-being.

Prasanna Counselling Center runs the following projects:

1. Counselling center for the less fortunate on six days a week, free of cost.
2. Professional and psychiatrist consultation facility on Tuesdays, Wednesdays and Saturdays.
3. Training volunteers in counselling : 453 volunteers have completed the course so far.
4. Lectures, discussions, seminars are conducted periodically on request from different agencies and individuals.
5. Sensitization programs on students problems in different schools on request.

The professionals are Dr. Pramila, Dr. C.R. Chandrashekar and Dr. Kishore Kumar who are from the National Institute of Mental Health and Neuro Sciences Bangalore (NIMHANS). In addition to this Dr. Parthasarathy, Dr. Murali, Dr. John Johnson and Dr. Malvika Kapoor are helping in the training program as faculty members.

Prasanna Counselling Center's branches are functioning in Malleshwaram and Jayanagar. A Child guidance clinic is also working under the leadership of Dr. Malvika Kapoor who is a psychologist and a retired professor of NIMHANS'. A workshop on mental health for school teachers is going on for the past six months.

We have been invited to deliver lectures on positive mental health and counselling to different groups of people. In colleges and schools, we conduct workshops in counselling for teachers. Seminars are conducted in our center for other N. G. O's. Scientific papers presented by this center have been accepted at the national & International levels. Several articles about our work have been

published in a dozen local magazines and newspapers.

Prasanna Counseling Center conducted a training programme for women police for one week and another programme for all India Volunteers Group. Both the training programmes were well conducted and appreciated by the trainees.

We have been honoured by many organisations for our work viz. Rotary, Lion and Jaycees.

3617 Problemviise cases were assisted from the beginning till sept. 2003:

Physical	352	Alcoholic	74
Mental	1888	Domestic	287
Marital	376	Educational	522
Suicidal	10	Rehabilitation	108

Contact Address:

Prasanna Counselling Center

8/28, "Ajit Shree", Bull Temple Road, Bangalore, 560004

### **Swa-Roopa Vardhini:**

Shri K. L. Patwardhan Founder President and Shri. K.G.Lavlekar Co-founder and their associate teachers harboured a dream in their minds –"To bring round all round development of intelligent but deprived children". The dream became a reality through establishment of a public trust Swa-Roopa Vardhini, in 1979, the International Children's year.

Main Objective :

As stated above allround development of intelligent but deprived children is the main objective of Swa-Roop Vardhini. But development is commonly equated only to personal upliftment.

Vardhini's concept of development is two-fold, viz. personal development of the concerned individual and also development of the society to which one belongs, Keeping this dual objective in mind, efforts are being made right from the beginning to build up a team of workers from amongst such children. Some perceptible favourable results are currently experienced.

Area of Work :

Seva bastis and other localities inhabited by under- developed groups of the society, in the Pune Municipal Corporation area constitute the field of work.

Procedure of Admission :

Students reading in the fifth standard in primary schools run by the Municipal Corporation as well as in other schools have to appear for intelligence test and personal interview. Selection is based on merit only.

Method of Work :

The daily programs are conducted from 6 p.m. to 9 p.m. Since the students are tired on account of a daylong school related activities, the first period is reserved for field games, exercises, etc. Thereafter regular coaching is given mainly in three subjects, viz : Mathematics, Science and English. Solving difficulties, self-study, necessary skills to be acquired for quality learning, etc. are taken care of. Coaching etc. is conducted for students up to S.S.C. level.

Repeated home visits by teachers and workers of Vardhini constitute an integral

component of the methodology'. Correct information about the family background of the student goes a long way in the process of development of the concerned child.

Efforts For All Round Development :-

Games and studies are obligatory activities, but various other activities are organised throughout the year (Including holidays). These include weekly talks/lectures, meetings for mental/intellectual development, special study camps during holidays and vacations, educational tours, groupwork, mountaineering, visiting hospitals, orphanages, etc. on festival days for distribution of sweets, arranging street shows, disciplined procession (example: Ganesh immersion procession) blood donation on the birth anniversary of Dr. Babasaheb Ambedkar etc., etc.

Multi-Dimensional Extension of Activities:

In 1998 a five storied building was constructed to accommodate scores of activities and programs. Some of the other activities are also going on in the premises from 5 am to 12 pm. Over the years Vardhini has expanded its activities in a multidimensional style. At present it runs 19 branches with over 500 student members, coaching classes for public service exams., adult education classes, vocational training classes, gymnasium, training classes for women-nurse aids, computer classes, Mobile science laboratory counselling center, Abhyasika, Grand Mother's home (for children whose parents go out for jobs, etc. for a long time, everyday), etc. The activities are bound to expand further.

Main achievements:-

Twelve(12) students worked for 2 years each as honorary social workers, four(4) ladies did so in the North Eastern States. At present a team of 125 honorary workers is assisting in various activities of Vardhini.

Several students are shining in various walks of life such as doctors, engineers, advocates, army / police officers, etc. Five (5) students passed the Maharashtra Public Service Exam.

The total expenses for all activities during the year 2002-03 were about Rs. 14.5 lakhs only.

A few examples of impact on :A) Sevitas :

1. Shri Suresh Lad (officer in army) How to live and what values to cherish is what I learnt in Vardhini. That is why I joined army to pay my social debt.
2. Shri Mahesh Dhamapurkar: It is not necessary to make special efforts to inculcate sanskar in Vardhini. The very atmosphere in Vardhini is such that a student joining Vardhini is automatically transformed favourably.

(b) Guardians : two mothers :

1. I did not dare to send out my son in the vicious atmosphere in the Basti where we resided.

I was so much worried about the future of my child. But everything changed once my son joined Vardhini. He progressed so well that I am now fully assured that his future is secure.

2. My husband is an alcoholic. The atmosphere in our Basti is so vicious that I would not dare to send my son out to mix with his peers. As a result he became frail and weak. But he joined Vardhini in standard V. He is now an engineer. I give full credit for his achievement to Vardhini.

(c) Our workers :

1. I realised that a person should do much more for the society by going beyond his personal day to-day life only because I work as a volunteer in Vardhini.

2. I learnt in Vardhini that I should be educated not just for my own benefit but also for transmitting the benefit of my education to the country in order to solve the problems faced by us.

(d) Prominent persons :

1. Dr. Raghunath Mashelkar:- The model of Swa-Roopa-Vardhini should reach everywhere in our country.

2. Shri Anna Saheb Hazare : - A generation much taller than the height of the building of vardhini should be groomed herein.

3. Padma Vibhushan Dr. Miss Banu Koyaji :- Swa-Roopa Vardhini is on my top priority after the K.E.M. Hospital.

4. Mayor of Pune : (on the occasion of presenting Dr. Maulana Abul Kalam Azad Award for the year 2003) . The significant contribution of Swaroopa Vardhini in promoting national integrity and social equality is exemplary.

Address for contact :

Secretary,

Swa-Roopa Vardhini,

22/1 Mangalwar Peth, Parge Chowk, Pune 411 011. Ph. 020-26131704

Sewa Prakalpa

Introduction : Large scale production of common salt is the main industry along sea shores of Gujarat. Salt pans are called AGAR. Workers working on salt pans are called Agariyas. Jamnagar district has about 250 kms. of seashore. Production of salt is carried out during eight months in a year. During four months of rainy season salt cannot be produced. The terrain in such regions is sandy, dry, arid, without green cover. Added to that are salty winds from the sea, sand blowing with winds from the Rann of Kutch and lack of potable drinking water. All these factors adversely affect health. Health care service is also not easily available.

Area of work :- Under such circumstances it was decided by workers of R.S.S. in collaboration with Seva International, Delhi to operate a health care service so as to reach health care at the doorsteps of small villages and thinly populated hamlets located far apart from each other. Basic amenities such as roads, electricity, drinking water, markets, etc. are either absent or are far away from such locations.

Method of work :

(a) A mobile health clinic is operated. A qualified doctor accompanied by a driver-cumassistant constitutes the team. This van covers 28 salt production centers, twice a month each, for eight months in a year.

(b) All treatment is free of charge, except for a token charge of Rs. 2 for registration & records. However no patient approaching the clinic is denied treatment merely because he is unable to pay. All patients are retreated. The most commonly found diseases are : iritis, night-blindness, bronchial disorders, skin diseases, vitamin A deficiency, cataract, osteoporosis and cancer. Altogether about 4000 patients are served in such clinics.

(c) From time to time disease detection and treatment camps are held. Services of experts in various disciplines in medicine

are made available in such health camps, free of cost.

(d) Since production of salt is not possible during the four months, the labour force remains confined to their respective villages / hamlets during this period. The prakalpa has established five local centers in the region. Social awakening activities are conducted in such places and in the surrounding areas, It is also planned to start educational activities for children of the Agariyas.

Contact address: Zila Seva Pramukh R.S.S. Karyalaya

Dr. Hedgewar Bhawan,

Behind Nazar House, Nagaratna Gate, Jamnagar –361001 (Gujarat)

Disaster Management & -Rehabilitation

Introduction: Displacement from one's own normal home & health may be caused on account of one or more reasons, such as:- disability, disease (AIDS, Leprosy), destitution, acquisition of land for mega projects such as dams, mines, natural calamities, political upheavals, etc. In addition a few tribes live as Nomads.

1. Our Basic Tenets :- All our organisations try to rehabilitate the displaced people irrespective of who they are and why they got displaced. All of them are considered as our own brothers and sisters. It is the responsibility and duty of our society to re-instate them in the main stream. We stand convinced that irrespective of the type and severity of disability, injury or calamity every displaced person can meaningfully contribute towards development of our country.

2. Our General policy :

(a) Top priority is given to prevent displacement through proper education of the general public.

(b) Those who are displaced should be re-instated in the general community. This is termed as "Community Based Rehabilitation." (CBR)

(c) To function as watchdogs to save the displaced persons from falling into the traps of foreign ideologies or anti-social elements who exploit them. In other words, to protect their loyalty and commitment to their religion, faith, heritage and country.

(d) Doling out cash should be shunned, instead, the displaced persons should be empowered through education, vocational training, etc. so that they can earn their livelihood with due honour and self respect.

(e) Under compelling circumstances some assistance in the form of "SEED HELP " needs to be given (Tools equipments, etc). Such assistance should be a one off help preferably as a loan to be repaid once the things get going well. Such help can then be utilised for similar purposes in other cases.

(f) There are places where the de-habilitated people live in clusters and colonies of persons of the same link. They have little or no hope of ever returning to their previous normal social life. As a result of years of displacement they have somehow reconciled with their second mode of life.

(g) In such places we conduct "Service at the door-step" type of social service activities such as health clinics, sanskar kendra, tuition classes, vocational training, yoga, bhajan mandalis, etc. In other words we try to assure them that our society is deeply concerned about them. We try to assure them that our society is capable of looking after their social and other needs and that they need not seek help of foreign ideologies and anti-social elements.

3. Our efforts : our organisations conduct activities in each and every category of de-habilitated persons stated in the introduction above. They are too many to be

described separately.

One recent programme undertaken by us is to conduct scientific Disaster Management" training courses. In such courses our workers are trained so that all essential services for handling disasters are maintained in readiness e.g. immediate rescue & relief operations, surveys, coordination with other organisations & Govt. machinery, minimum necessary human & technical resources etc.

4. Summing up : All organisations inspired by R.S.S. have consistently been in the forefront of rendering helping hand in countless calamities, reaching there at once. Be it a natural or man made calamity we lead in providing relief and also rehabilitation. Like a well oiled machine, our workers are adept at meeting the immediate needs of people. Surveys are conducted, damages are assessed, short and long term measures are decided systematically. The role of our volunteers has been widely recognised at home and abroad, in this service of prime concern.

### **Lokbharati, Uttar Pradesh:**

Introduction : Loka-Bharati a voluntary organisation registered as a trust in 1992 is dedicated to social awakening, training, development and service of people. Entire Uttar Pradesh and Uttaranchal come under its orbit of activities.

1. Objectives : To endeavour to bring round, on priority basis, integral development of villages and slums in cities through active participation of people in implementing various types of schemes of Government, Semi Govt. & other organisations. .

2. Various Fields of Development :

(a) Slums in cities:- Integral development through education, health, sanskars, economic independence & self-help groups,etc.

(b) Villages: In addition to activities in the field of education, health, etc. stated above to promote sports, water harvesting, protection of ecology, organic farming, food / fruit processing, herbal, medicinal plants, development through protection of cows,etc,etc.

(c) Common for villages and slums are education related activities such as-

(i) Ensuring enrolment in school of boys and girls in the age group 6 to 8 years.

(ii) Education of school dropouts etc. in the age group of 9 to 14 years.

(iii) Education and training of all others so that they can contribute to their own development aswell-as that of the society as a whole.

3. Current Activities :-

Education, Health Clinics., Economic Independence.

Self Help Groups : Seva Bastis –15, Members 250 Groups.

4. Other Activities / Programmes :- LokaBharati conducts over a dozen other activities in addition to those that have been stated above. A few among them are : Reference section on organic farming, publication, training division, networking of N.G.Os, reforestation and social forestry, water harvesting, etc.

Address for Contact:

Secretary

Lok Bharati' Uttar Pradesh

Chopad Hospital premises, near Leela talkies, Naval kishore Road, Hazratganj,

Lucknow: 226001(U.P.) Phone : 0522: 2282536, 9415018456, Fax:0522 : 2282536 Email : lokbharti@yahoo.com

**Bhatke Wimukta Vikas Pratishthan:**

There exist several nomadic tribes in our country. Nomads live in temporary tents far away from general localities and keep constantly shifting from one place to another. "PARDHIS" is one such race which was dubbed as "Criminal Tribe" by the British Rulers. Pardhis are the first to be arrested whenever any theft, dacoity, loot etc. occurs. The men are subjected to unbearable atrocities in police custody. Their localities too undergo similar fate.

Pardhis have their own typical social organization, social codes and norms. They observe these with strict discipline of their own. In view of their constant change of places they remain deprived of education, health care, development and indeed all the basic needs of life. They live life of virtually total neglect, scorn and deprivation.

Our seva vibhag undertook over 15 years ago a project for development of Pardhis. Pardhis are predominantly inhabited in Sholapur and surrounding regions of Maharashtra and Karnataka. Detailed survey was conducted. It was decided to start educational activities for children. A few parents agreed to send their children to our hostel.

The hostel was started at Yamgarwadi, near Tuljapur in Sholapur district. Children were not accustomed to disciplined life, vegetarian food and regular school hours. Quite often they would run away. Arrangement for their education was made in the Govt. primary school nearby. After a few years, favourable changes occurred in the attitudes, practices and behaviour of the children. Guardians, mothers in particular, were happily convinced about our bonafides.

At present we run a residential school at Yamgarwadi'. 320 boys and girls receive education

up to 7th Standard. Thereafter they are enrolled in near by High schools. The second project is located at village Magar Sangvi, again near Tuljapur. About 40 Pardhi families are permanently settled here in cement houses. Vocational training courses are conducted, A bakery has been started. Bakery products are marketed in the surrounding areas and in the Sholapur city.

Under yet another project a few families are settled in a large tract of land. The speciality of this project is that all legal titles and documents pertaining to land records, houses, etc. are in the names of housewives only. Here again a few production units are proposed to be started.

It was mainly through efforts of our organization that the Govt. of Maharashtra has officially deleted from their records the brand of "Criminal tribe" with respect to Pardhis. Many Pardhi young men have now become our full time workers.

Address for contact

Secretary

Bhatke Vimukt Vikas Pratisthan

At Yamgarwadi, Tehsil Tuljapur

Dt Osmanabad (Maharashtra) Pin 413601 Tel 02471-258164

## **Tomato Sauce Factory run by Vanwasi Brothers:**

Dhagewadi is a small village, located literally on cloudy hills. Sixty vanvasi families inhabit this place cut off from main road by a distance of 3/4 kms. One Bhaskar Pardhi, son of resident of Dhagewadi and Madhu Pardhi got admitted in a students hostel run by Vanwasi Kalyan Ashram and passed S.S.L.C. exam. The Suyash Charitable Trust in Pune arranged a 40 day training course in village development. Bhaskar then returned to this native village in 1992 and undertook developmental activities with water harvesting and agriculture as the base. Through his efforts a small dam was constructed on a rivulet. The village was connected to electrical grid. A chain of dams followed. Cultivation of tomatoes started. Technical guidance and quality seeds were made available through Suyash Trust, Emphasis was laid on organic farming, water harvesting led to enrichment and storage of rain water in good number of wells.

On account of proper planning and technical guidance it was possible to take three crops of tomatoes per year. At present about 3 to 4 tons of tomatoes are produced daily. This resulted in marked improvement in the financial conditions of the villagers. 56 - 60 families who earlier lived under the poverty line are now well above it.

It was a pleasant surprise for the Block Development Office when these families made joint representation that their names should no more be included in the lists of families below poverty line. The B.D.O. was stunned. This was the first time in his tenure that such a unique request was being made and that too by tribal people. He requested the District Collector to remain present when their certificates were returned.

The farmers had to face several difficulties with respect to marketing their yields. They lived so far from any city, No all weather approach road existed in their hilly terrain, transporting costs were too high, the wholesale prices fluctuated, sometimes so low that they could not cover even the transport charges. The villagers therefore joined together and prepared about 3 kms of all-weather road joining the main road. Yet this alone could not solve their marketing problems because of high transportation costs.

The villagers established a cooperative society and approached banks for loan for their proposed sauce project. But the banks would not allow any concessions in the interest subsidy because the applicants, though all vanvasis, were above poverty line. Here again the Suyash Charitable Trust with their associates in Kolhapur (a city about 350 kms away) came to their help, They arranged for installation of the tomato sauce plant on cost basis. Bank loan was accepted on normal terms and the plant went operational in 2001-2002. Initially 36 families joined the cooperative society.

Significant improvement is now noticed not only in the financial status of the villagers, but also in their very life style, Shri Jagdevji Uraon, All India President of Vanvasi Kalyan Ashram himself graced the inauguration ceremony of the said sauce plant.

Contact address

Secretary

Ambika Tomato Sauce Works

P.O. Dhagewadi, Taluka Akola,

Dist. Ahmadnagar. Maharashtra Pin 422601

### **Kerala Kshetra Sanrakshan Samiti:**

This is a very unique organization, parallel of which may not be found elsewhere in our country. Its main objective is to protect temples. Established in 1977 it has brought under one umbrella as many as 2180 big and small temples. It has established its network through district and taluka level organizing committees. They guide and conduct various programs some particulars of which are listed below.

1. Collective worship : Everyday or atleast once a week at a particular time people of all castes, panths etc. assemble in the local temple. Activities like "parikrama" (Going round the diety ) vandana (obi), Bhajans etc. are carried out. This activity is conducted at centrally located places.

2. Mata Pathshala (Religious instruction) Once a week boys and girls of all castes, classes etc. assemble for one and half hours and undergo religious instruction. Such programs are conducted in 100 temples.

3. Satsang (Get together for religious discourses) This activity is conducted mainly in 86 rural areas at present. It is conducted by the district and /or taluka committees.

4. Social Service : The samithi renders financial assistance to poor families for education of their children. In addition health care camps are held periodically. At present this activity is conducted at 56 places. Food is also provided to poor families.

5. Deep Pooja is conducted in 100 temples. In addition social services such as free food, drinking water, medical assistance, protection to women devotees, maintaining disciplined traffic etc. are also conducted during fairs and festivals in the Ayyapan festival month. Such services are highly appreciated at all levels.

Contact address

Shri M Shridharan,

State Organizing Secretary

Kerala Kshetra Samarakshana Samithi Annie road, Kozhikode 673002 Kerala.

Phone off: 701233

### **REHABILITATION OF HANDICAPPED PERSONS:**

Rehabilitation of a person who is once displaced from his normal social environment is a tough task. It is all the more tough if a person is handicapped, either physically or mentally. Rehabilitation in its true sense means retaining or reinstating a displaced person in the normal society. Isolating such persons in special institutions is inconsistent with the basic tenets of rehabilitation.

Sevavibtiags of all our organizations are not blind to the prevailing situation. However, in view of other pressing priorities they are able to conduct only experimental and study projects in the various disciplines of the handicapped. Thus several projects have already been started since the past two decades or more. Depending upon the availability of experts, and infrastructural resources they have started their projects on the basis of felt need.

As the position stands today, one or the other organization is involved in relief and

rehabilitation of the handicapped persons, categories of which are listed below :-

1. Physically handicapped; 2. Mentally challenged; 3. Visually impaired; 4. Hearing Impaired; 5. Victims of HIV-AIDS; 6. Socially handicapped such as children of beggars; 7. Street Urchins; 8. Victims of Accidents, Natural or Man-made calamities etc.

Our organizations strive to reinstate, in normal social surroundings, patients under their care. Thus we impart academic and/or vocational training to the best possible capability of the concerned handicapped person. Whenever necessary our organizations provide surgical and/or medical care. They also equip the handicapped persons with modern aids, appliances, and gadgets. Prominent organizations in this field are Bharat Vikas Parishad (Artificial Limbs), Seva-in-Action (Community Based Rehabilitation), Leprosy Institutions at Champa & Haridwar, Handicapped care units at Gwalior, Pune, Khandva etc. Arun Chetana (Mentally Challenged) and indeed dozens of institutions are spread over the country.

In short we can rightfully claim that the society has highly appreciated our efforts by bestowing prestigious awards on several of our institutions and workers.

### **Saga of Baripada:**

A Tribal Village In Bharat Etches Its Name Inthe Global Map

Baripada in Dhule Distt. of Maharashtra was awarded second prize in the international contest to scout for knowledge and innovations of rural people of Asia. I.F.A.D. Shri Chaitram Pawar and Dr. Anand Phatak received the said award on behalf of the people of Baripada, at Bangkok in 2003. Baripada received the award for its work on protection, conservation & development of 445 Hectares of forest solely through peoples initiative.

Located in a remote, isolated hilly tract of the Sahyadri ranges in the western Ghats, Baripada is a small tribal village with population of 600 (89 families). No all weather road links Baripada to any town.

In the year 1993 the villagers under the leadership of Shri Chaitram Pawar educated local youth, decided to protect and develop the 445 hectares of forest land in the vicinity of Baripada Forest Department of the Govt. of Maharashtra guided the villagers. Dr. Anand Pathak, a medical doctor and social worker of Janaseva foundation helped as a haciliatator Vanavasi Kalyan Ashram rendered helping hand on each step.

A local committee constituted to guide the working of the project took the following decisions :

(1) Each family will pay Rs. 3 per month as contribution.

(2) Two elderly persons, well versed with the topography and flora and fauna of the forest were appointed on Rs. 100 pm each to guard the forest virtually round the clock and report theft etc. immediately.

(3) Residents of all the villages in the adjacent were informed - warned that Baripada village has undertaken the responsibility of protecting and developing the 445 hectares of forest land. Any trespasser or others attempting to steal firewood jungle products etc. would be punished under rules framed by the Baripada committee. Thus the stolen material will be confiscated and in addition the offender will have to pay a fine of Rs. 500 per episode.

(4) For about a fortnight in winter, every year only the villagers of Baripada would be permitted to gather dried firewood, to be transported on head loads only. They could store it for their fuel needs for the year.

(5) Fruits and other jungle products would be sold by auction in which only the residents of Baripada could participate.

(6) No grazing will be allowed in the forest. (Either cattle, sheep or goats) No one will bring fodder or green grass from the forest area for feeding live stock etc.

(7) Digging pits, planting new saplings etc. was to be carried out by villagers to be employed every year as per need.

A few cases of theft and illicit deforestation did take place in the initial phases. However, seeing that the offenders were punished severely as per rules of Baripada committee, such offences stopped completely. This could happen because the villagers unanimously backed the action taken by the committee and the forest department did not interfere either. This weakened the morale of habitual thieves.

The committee simultaneously supported the needs of the villages. Thus minor forest products were collected and equitably distributed among the villagers themselves. A "We" feeling replaced the earlier "I".

Conservation coupled with reforestation resulted in enriching all types of water resources that now started supplying water all round the year. Fishing for nutritional supplement, plant nursery, in plantation of sugar cane etc. followed suit.

The villagers decided to produce Jaggery instead of selling sugarcane to sugar factories. These undertakings provided full time employment to about 20-25 villagers for three months a year and part-time jobs to 50 residents of Baripada.

Baripada has now a new vibrant and shining face. Children attend school regularly. Marriages and social or religious functions are celebrated collectively. Economic upliftment of all is obvious.

Shri Chaitram Pawar, in all humility, attributes the credit of the progress of Baripada to Jana Seva Foundation and Vanavasi Kalyan Ashram, Nasik.

## **SEVITS MARCHING TOWARDS DEVELOPMENT**

### **.1. Miss. Parvati Dhage**

I was a student of Municipal Primary School when I joined the Abhyasika-cum-Samskar varga in Gultekdi, Pune. Gradually I reached S.S.L.C. level. I am perhaps the first person in my family to have achieved this. I won a prize in an Essay Competition in which 6,000 students had participated. I can now recite an epic (Pavada) on Chhatrapati Sambhaji Maharaj before a large public audience. A girl like me, born and brought up in a slum is now employed in a bank. I feel myself fortunate that I could get timely guidance and support from my Abhyasika and Samskar varga.

Ref. : PUTRA AMRUTACHE, Pg. 10-11, Published by R.S.S. Seva Vibhag, PUNE.

### **2. Shri Salim Sheikh, Student, Gultekdi, Pune.**

I am a member of Samskar varga since the past 4 years. I learnt a lot about our

country, culture, R.S.S. etc. in this varga. Subsequently I joined R.S.S. shakha. Several persons of my community vehemently opposed my joining sangh. They tried their best to dissuade me from doing so. However I ignored them and also completed the First year of Sangh Shiksha Varga. I am now a Mukhya Shikshak of a Sangh Shakha. My family feels fortunate that our personalities are moulded through the activities of Samskar varga. We are all proud that we are associated with the Samskar Varg run by R.S.S.

Ref. PUTRA AMRUTACHE, Pg. 10, Published by R.S.S. Seva Vibhag, PUNE.

### **3. Shri Vijay (Panchkula, Haryana)**

Having neither relatives nor friends, I was in a miserable condition when I fell ill. I was so weak that I could not walk. I suffered from lock-jaw so I could neither eat nor speak. In this condition I came into contact with social workers of Seva Bharati. They arranged special medical treatment for me. It took ten months for me to regain my normal health. Now I can eat, walk and talk like any other person. I owe my life to Seva Bharati.

Ref : Report from Shri Devendranath Sharma I/C Publicity Deptt., Seva Bharti, Haryana.

### **4. Trainees of YOGA TRAINING COURSES IN MEGHALAYA.**

"It is so nice I don't want to stop it. I want to continue YOGA".

- Patiently Langbang of Shengpong.

-

"I don't want to stop here only. I want further lessons of Yoga."

- Aqvila Langbang of Shengpong.

"Before joining Yoga I suffered a lot of problems like headache, constipation and spondilitis but within a short span such effective results ! It is simply a wonder.

- Extent Passah. JOWAI

"During my course of learning Yoga I am very surprised to learn various types of exercises that could make my body so rapidly flexible. This type of exercise was unknown to me.

- Juhhi Naghuloo, JOWAI.

Ref : Report from Shri Bhaskarji, Kshetra Seva Pramukh, Guwahati, Assam

5. 75 Bal Seva Kendras of Seva Bharti Ranchi celebrated their fifth annual function in 2003. 2400 children participated, each contributing Rs. 5. A reporter of HINDUSTAN TIMES contacted some of them. The responses of the participants contacted are quoted below in their own words :

(a) "Yes, I am a member of Bal Samskar Kendra. My father is a coolie."

(b) "My father is a fruit vendor. He used to consume a lot of liquor. However, I told

my parents about proper behaviour which I learnt in my Samskar Kendra. He then gave up his bad habit."

(c) "During day time I work as a house-maid. In this centre, in addition to primary education they teach us patriotic songs, Gayatri Mantra, Inspiring episodes, Samskars etc."

(d) "Yes, Sir. My father is a coolie. My mother works as an unskilled labourer. In fact this Annual function could be successfully organised because of the contributions from children and their teachers, in body, mind and spirit. Therefore this function was dedicated to the children and teachers themselves.

Ref. :• Seva Surabhi, April-May, 2003, page 7.

**6. Shri Ajay Kumar Singh : Student, Saraswati Vidya Mandir, Arjunpur, Sultanpur (UP)**

"I find no words to describe how good my school is. It is located in a remote rural area. It faces dire financial difficulties. Despite these handicaps education, samskars, physical fitness training etc. imparted here surpass those of many other reputed schools. My school represents the region in sports competitions and stands first in the district.

Ref. : Gaurav, Published by Bhartiya Shiksha Parishad, Lucknow-2000-01 Page 31-32

**7. Shri Vishnukumarji, Kshetra Seva Pramukh, Madhya Kshetra, Bhopal**

I was on tour accompanied by Shri Sureshji Agrawal in Mandla Tehsil. On our way from Dindori to Mandla we broke our journey at a village KINKRI inhabited by BAIGAS (A Vanvasi tribe). 5 girls of this village had been admitted in our girls hostel at Mandla. We were curious to get feedback from these girls. We therefore decided to visit their homes. A few persons joined us in our search. But gradually the crowd, including children and women' increased in size. At last we reached the home of CHAMELI. It was a pleasant surprise to see that Chameli a student of 5th Std. was teaching about 10-15 children studying in 3rd & 4th Stds. We asked the children to sing prayers, songs etc. The children sang a prayer in chorus. This episode generated considerable impact on the illiterate residents of the village.

(At present Seva Bharti runs two students' arise a t Oireari for bow arid the atter at Mandla for girls.)

Ref. Seva Prerana, June 2002, Page 14.

**8. Shri Basavaraj, a pupil of Non-formal Education Centre at Mathikere (Karnataka)**

His father was an alcoholic. Basavraj quarrelled with him, denied food and even deserted the house. Finally, his father yielded and took pledge to discontinue his drinking habits. This is how our sevit rescued his father from his bad habit.

Ref. : Report from Rashtrrothhan Parishad, Bangalore-2003

### **9. Shri SHAM - A pupil of Non-formal Edu. Centre in K.P. Agrahar (Karnatak)**

He was influenced by the discourses given by his instructor about the importance of cleanliness.

He wrote slogans about cleanliness on Newspapers and pasted them on walls in his locality, with the assistance of his friends. This had a great effect on the locality too.

Ref.: Report from Rashtrrothhan Parishad, Bangalore-2003

### **10. Shri Kashmirilalji, Prant Seva Pramukh, Haryana. Reports-**

One married girl was deserted by her in-laws. So she returned to her parents in Rohtak. The workers of Seva Bharati persuaded her to join a tailoring class; which she did. After training she started earning Rs. 30-40 per day. When her husband's family came to know about this, her husband and other in-laws visited her in Rohtak, expressed deep regrets and took her back with honour and dignity. Since its inception, this tailoring centre has trained 950 women who now are economically independent.

### **11. ARUN CHETANA - School for children with Spl. Needs, Bangalore Reports -**

Special Olympic Bharat had arranged State Level Sports Competition for disabled at Mangalore. 19 children from our institution participated and won 9 gold, 10 silver and 9 Bronze Medals.

Children also took part in the National special Olympic held in Delhi and Chennai and won 3 gold, 7 silver and 5 bronze Medals. Our students Kumaraswamy, Raghu and Avinash have been selected to take part in "World Summer Games" conducted by- international Selma'. Olympics to participate in Wheel-chair events held in Ireland in June 2003. This has brought lares to our school.

The welfare Department for Disabled had organised sports as a part of World Disabled Day. In all 23 institutions participated in these events. From our school 54 children participated and bagged 7 gold , 8 silver & 9 bronze medals. Our school group won the shield for the march-past event.

When the Jt. Venture of Rajaji Nagar Yuvak Sangh & Young Tigers Association field competition for disabled children was held, 28 children from our school participated and won 8 First Prizes, 8 Second Prizes & 6 Third Prizes. Thyagraj of our shcool is champion in all the events. This year also our school was awarded the Rolling Shield for the 6th time.

### **12. Shri James Jhimic, Headmaster, Govt. School, North East**

He visited Nasik (Maharashtra) with five others during a study tour of workers from N.E. States. Such tours are organised by our organisations as a part of our programme, "BHARAT MY HOME" . He was all praise for the efforts of R.S.S. in organising people under the banner of Bharateeya Nationality. He said, "R.S.S. is

not a fundamentalist organisation. In fact it is meant for social upliftment." He offered to work in a school with the ideology of R.S.S. He also added that Bharateeya nationality takes priority over religion. Hence the stand taken by R.S.S. about Indian Churches is O.K.

Ref. : Samskrutik Warta-patra, 15-2-2003, Page 5.

## **HOW GUARDIANS VALUE OUR SEVA KARYAS**

### **1. Shri Rajaram Sapkal : Gultekdi, Seva Basti, Pune.**

**2.**

Both of my daughters joined Samskar Varga right since its inception. There is significant improvement in them after joining Samskar Varga. In fact such improvement is noticed in all the children attending Samskar Varga. Some of the good habits acquired by them are : getting up early in the morning, respecting elders, sharing household chores etc. Both of my daughters are now studying in college. Swati is currently leading Girls section of Samskar Varga. I am proud that my daughters are associated with Samskar Varga which has shaped their lives.

Ref. : Putra Amrutache. Page 4, published by R.S.S. Seva Vibhag, Pune

### **2. Smt. Asha Humane : Housewife : Gultekdi, Seva Basti, Pune**

The life style of my children has entirely changed for better on account of Samskar Varga. All the activities and programmes of the Seva Karya are so nicely planned and organised that children develop without any other special efforts. This Seva Varga is very helpful for parents alike. That is why residents of this locality harbour deep respect for it.

Ref. : Putra Amrutache. Page 5, published by R.S.S. Seva Vibhag, Pune

### **Shri Suryakant Vishwamitra (Kantubhau) : Social Worker, PUNE**

My daughter has been attending Abhyasika and Samskar Varga right since its inception. When she passed her B.Com. Exam. the centre felicitated her in a grand manner. The credit for the success of my daughter goes to Abhyasika. This abhyasika has succeeded in inculcating discipline not only in my daughter but also in several other children of our locality.

Ref. : Putra Amrutache. Page 8, published by R.S.S. Seva Vibhag, Pune.

### **3. Shri Manoj Singhal, Guardian**

Being myself a past student of Saraswati Shiksha Mandir I admitted both of my daughters in the same school. Spirit of sacrifice and deep respect towards our nation, religion, samskruti etc. are groomed in my children through education based on tenets of Bhartiya Samskruti. In addition to intellectual development the school has taken care of physical fitness and grooming qualities of leadership in my children.

Ref. : Gaurav; 2000-01 page 4, Published by Bharatiy Shiksha Parishad, Lucknow.

**4. Shri Angad Kumar Suchhal : Guardian of a student : Laxman Saraswati Shishu Mandir, Bilari, Moradabad (UP)**

The behaviour of my son ANUJ is spotless. He performs all his tasks by himself. He participated in games and other competitions in addition to his studies. We pray that his development continues in the same fashion so that he makes our country proud in the days to come.

Ref. : Gaurav 2000-01 Page 22 published Bharateeya Shiksha Parishad, Lucknow.

**5. Dr. Sarveshwar Prasad Raturi : Guardian**

Development and behaviour of my daughter Anuradha is going on as per our expectation by the grace of God. We will cooperate with the school in future so that a proper environment is maintained for continued academic progress and personality development of my daughter. It is necessary to prevent increasing temptation of guardians to enrol their wards in English Medium schools. Saraswati Shishu Mandir is making unique efforts in maintaining Bharatiya Dress Code in families. I feel that good command over English as a subject is essential in the present day context.

So also I suggest that Roman Digits be used in teaching Mathematics.

Ref.: Gaurav : Page 28, published by Bharatiya Shiksha Parishad, Lucknow.

**7. Guardians of Faridabad as reported by Shri Devendra Sharma Publicity Department, Seva Bharati, HARYANA.**

The canal Authority of Faridabad demolished the shed of Balwadi in Premnagar Basti on grounds that it was an unauthorised construction. The guardians of the students lodged a complaint and were paid a limited compensation for this atrocity of the officials.

Later on four sheds were constructed within the boundaries of Faridabad Municipal Corporation and the school started functioning once again. After a few months the Haryana Urban Development Authority demolished all the four sheds without any prior notice. They however did not disturb the surrounding slum in the same locality. This time again the guardians of Premnagar and some donors came for help and the sheds were built once again.

Ironically the present strength of students in the school is 190 including 56 muslim students whereas prior to demolition there were only 125 students.

## **EXPERIENCES REPORTED BY GRASSROOT LEVELWORKERS**

**1. A college student working as an instructor in Yoga Centre**

"I was very much embarrassed when my professor joined the Yoga class. Instructor as I was,

I had to give orders to the whole class. But I was surprised when my professor obeyed every instruction to the letter."

Ref. : Report by Shri K. Bhaskarji, Kshetra Seva Pramuch, Assam

## **2. Smt Lata Nayak, Udaypur, Rajsthan**

Initially the elders in my family used to be sceptical about my visiting Seva Basti as a social worker. They would often ask, "Which slum do you go to ? What do you do there?" They were of the opinion that people living in slums are all ill behaved and not worthy of our company. But when my mother-in-law got acquainted with the activities of Seva Bharati she herself started visiting Seva Basti where I worked. She would contact people and say, "Look my daughter-in-law works here. Please take care of her." My Father-In-Law as well as Mother-In-Law who earlier harboured different opinion about our work have now offered their services to Seva Bharati with full devotion.

Ref. : Report from Seva Bharati, Chittor.

## **3. Smt. Chandrakala Amachor, Kota.**

Four Muslim families live in the Seva Basti where I work. Their children attend our Seva Kendra alongwith other children of the locality. Their parents came to know through their wards about the healthy Samskars inculcated in the minds of the children attending our centre. They expressed their satisfaction saying that Seva Bharati is a branch of R.S.S.

Ref. : Report from Seva Bharati, Chittod.

## **4. Shri Satynarayan Mathuria, Baaran, Rajasthan**

After joining Seva Bharati as a worker I came to know that this organisation works for the society and country as a whole. Seva Bharati aims at development of the poor and neglected groups of the society in a selfless manner. I am proud that I am a worker of an organization like Seva Bharati.

Ref. Report from Seva Bharati, Chittod.

## **5. Smt. Jyoti Solanki, Jaipur Mahanagar**

I was branded as a habitual liar by my family. I joined Seva Bharati as a worker in a Samskar Varga. I was very much embarrassed when it came to instructing the children that they should not tell lies. As a result I myself stopped telling lies.

Ref. : Seva Sankalpa, August 2002, Page 39 Published by Seva Bharati, Udaipur.

## **6. Shri Lakshmidhand Mittal, Mahanagar Sah Seva Pramukh, Jaipur**

A Samskar Varga was conducted in the premises of a young harijan girl living in a Seva Basti in the Mansarovar area of Jaipur city. About 15-20 children attended that centre. A remarkable change occurred in the behaviour of the said girl after one year. She started maintaining her home and premises neat and clean. On one occasion a health camp was organised in that locality about which she was

not informed earlier. Hence she was upset. Subsequently when she got married she expressed her willingness to work for Seva Bharati despite her role as a house-wife. The residents of the locality stopped taking alcoholic drinks as a result of impact of Samskar Varga.

Ref. : Seva Saroj, August, 2003, Page 14, Publ. Seva Bharati, Rajasthan.

### **7. Report from Prant Seva Pramukh, Poorva Andhra :**

A tribal youth was trudging along a narrow path about ten kms. away from Highway. He happened to hear some rhythmic song that he had never heard before. Moreover the voice of the singer was very sweet. This attracted him to the source. Within twenty minutes he reached the spot and was dumb-founded at what he saw. Some children standing in line were chanting in chorus, songs of consonants, vowels, mathematical additions, subtractions etc. Their elders watched this with rapt attention. The place was Kaligonda a small hamlet in Bhadrachalam Div., inhabited by just about 30 families.

The youth approached the teacher, wanting to know as to how this change occurred in Kaligonda. The teacher informed that Seva Bharati has started the school. The youth wanted to know whether a similar school could be started in his village PUNGUTTA.

The young man took the teacher to his village, about three kms. away in a forest area. Both of them met the elders of the village who readily agreed with the proposal. Within a month the villagers built up a school building, provided with all basic facilities. Mananeeya Shri. Bhaiyaji Joshi, the then Akhil Bharateeya Seva Pramukh, R.S.S., inaugurated the school. At present 24 students are enrolled in the school. Within a period of just one year five (5) students from this school were selected for admission in the residential High School at BURGUMPAHAD, run by Seva Bharati.

The young man who initiated this process has now taken a vow that he would do everything for development of surrounding villages by establishing similar schools.

### **8. Miss. Sahaj Vadhava, Delhi**

She started teaching in Seva Bharati School after passing her XIIth std. exam. Within a short span of her new role, she established-excellent rapport with students. In addition to teaching she started taking keen interest in behaviour and day-to-day practices of the concerned children. She started inspiring them through songs, stories, events, episodes etc. She takes children on various excursions in Delhi and surrounding areas. She foots out a distance of about three kms. from her residence to the school. She has cut down most of her personal expenses so that she can supply clothes, copybooks, pens etc. to the children in MATRUCHHAYA. Her parents and siblings have now started taking interest in the welfare of the children.

Ref. : Report from Seva Bharati, Delhi

### **9. Four retired social workers and a pharmacist, Panchkula, Hariyana**

This team attends the District Civil Hospital in PANCHKULA daily and assists

poor patients in various ways e.g. they supply medicines free of cost worth Rs. 16,000/- p.m. they supply milk and bread as breakfast to all the indoor patients, they have adopted 60-70 patients suffering from T.B. for total care.

Ref. : Report from Shri. Devendra Sharma, Publicity Department, Seva Bharat', Hariyana.

#### **10. Shri. Dinesh Chandra Pande – VARANASI**

He was searching for a suitable place for conducting Seva Karya Centre in KONIA BASTI, VARANASI. Try as he might, he could not get a suitable public place. So he approached one Smt. Bimaladevi, the court- yard of whose house was suitable for conducting sevakarya. However she refused his request on grounds that the daily presence of teacher and children would disturb her privacy. During the course of discussion Shri. Dineshji asked, "Would you not serve me some food?" The lady replied, "I do have food in my home, but would you accept food prepared by me?". Shri. Dineshji readily accepted her offer.

Experiencing Dineshji's unexpected behaviour the lady changed her mind and granted permission to run a Seva Karya in her court yard.

Ref. : Report from Dr. Kamlesh Kumar, Prant Seva Pramukh, Kashi.

#### **11. Smt. Radha Pande : I/C Womens' Literacy Centre, Kashi.**

A womens' self help group is organised by Seva Bharati in the MADARAYA Seva Basti in Varanasi. A womens' adult literacy programme is also conducted in the same locality.

About six months ago the lady office bearers of this Self Help Group opened a Bank Account in Kashi Grameen Bank. At that time all of them were illiterate. So they put their thumb impressions in lieu of signatures. Six months after starting the literacy class the ladies visited the bank for withdrawal by cheques which they signed. The Bank Manager insisted that they put their thumb impressions. All the ladies protested saying that they would no more put thumb impressions because they could write their own names. The Manager had to yield to this protest.

Ref. : Report from Dr. Kamlesh Kumar, Prant Seva Pramukh, Kashi.

#### **12. Shri. Manoj Pande : Student, Banaras Hindu University**

Shri. Manoj Pande and other workers of Seva Bharati intended to start a Seva Kendra in SHIWALA Seva Basti in Kashi. The residents were reluctant to allow our workers to do so. This was because they had experienced in the past that such centres were started but when they got going they were abruptly discontinued. They insisted on a promise from the workers that the centre should function regularly. The workers agreed to do so.

Initially a Bal Samskar Kendra was started. Later on contacts with youths of the locality were established through children attending Balwadi. A non-formal education centre was started for the youths. In addition to educational activities the youths were exposed to games, stories and samskars. A weekly Bhajan Mandli was also started. This centre was conducted in the Nishad Raj Mandir on the banks of river Gangaji.

One day 20 young men of the locality assembled in the temple and took an oath

that they will stop taking alcoholic drinks and not indulge in gambling. If any one from their locality dared to do so he would be fined.  
The Seva Basti is now totally free of these two vices.

Ref. : Report from Dr Kamlesh Kumar, Prant Seva Pramukh, Kashi

**13. Smt. Priya Subrahmanyam, Instructor, Non-Formal Edu. Centre, Bangalore**

Priya found to her utter surprise that a pupil of her centre, aged hardly 12 years was going to be married. She counselled the parents of the child about the miseries that the child will have to face, if married at such a tender age. Priya was successful in averting the marriage.

Ref. : Report from Rashtrotthan Parishat, Bangalore.

**14. Smt. Kavitha, Instructor, Non Formal Edu. Bangalore**

Kavita had brought several patients from GUTTEPALYA Seva Basti to Health Check up camps. One such patient who successfully underwent cataract operation narrated his past pathetic experience to get his sight restored. He had spent Rs. 7000/- in vain to get operated upon. Not only his sight was not restored but also he was yet to repay the loan he had taken for that purpose. However his sight was restored because of the Eye Check up camp organised by the N.F. Ed. Wing of Parishat.

Ref. : Report from Rashtrotthan Parishad, Banaglore

**15. Shri Keshavaraya Prabhu, Mangalore Vibhag Seva Pramukh, Karnataka**

Pandharinath Bhajan Mandir, Kanakoda, Udayavar, (Udupi Dist.) Karnataka is situated alongside the sea on the western side and Udayavar river on the east. It is a strip of land 14 K.M. long and 25 Mtrs. wide at some places and 500 Mtrs. at other places in the suburb of Udupi town.

Swayamsevaks in this Bhajana Mandir have mooted a unique idea of eradicating vices. They founded an organisation by name, "Sadhana Club" (Now renamed as Sadhana Samstha). Membership of Sadhana Club is offered to persons who come to the Bhajana Mandir and recite a Sankalpa (Vow) before the diety that they will give up a particular bad habit for one year. This exercise is repeated every year. Sadhana which was started some three years back with seven members initially, has 480 members at present.

Five liquor shops spanning a length of seven kms. with a daily average collection of Rs. 15,000 each are closed because of the efforts of Sadhana. Members of Sadhana who are predominantly from fishermen community have now appealed to their parent organisation to follow suit and ban all ill-practices in the community during marriage and other holy functions. This proposal is being considered seriously.

**16. Capt. Brajmohan Sharma, Chairman, Seva Bharati, Kurukshetra, Haryana**

Seva Bharati has been conducting Tution classes, Samskar Vargas, Tailoring classes in various seva basties of Kurukshetra town since 1988. Preference was

given for conduction of our centres in harijan (valmiks) bastis and neglected groups of the society. Nearly 15 years of in-puts in education of children in such slums have started yielding significant results, a few examples of which are quoted below :

All the students mentioned below belong to parents of Sweepers-class (Harijans)

(a) Shri Rakesh Chauhan - He joined our tuition class when he was reading std. IV. At present he is a full fledged Engineer employed in Tata Consultancy Services. He is grateful to Seva Bharati for his achievements.

(b) Smt. Asharani Kalyan She joined Seva Bharati when she was reading in VII std. She studied upto M.A., M.Phil, B.Ed., in Sanskrit and is now gainfully employed. Both of her brothers are graduates. All of them give credit for their progress to Seva Bharati.

(c) Subhash - He passed M.A., in Hindi and did his B.Ed. too. He is currently completing his Ph.D., thesis.

Several other sevits in the Seva Bastis where Seva Bharati conducts its educational and samskar kendras are now graduates in different disciplines.

## **OPINIONS OF PROMINENT PERSONS**

### **Introduction**

Test of sevakarya lies in the impact it generates in the attitudes, practices and behaviour of the population covered under it. So Impact of sevakaryas is presented in a qualitative manner at different places in this document.

On the basis of the experiences etc., quoted therein we can confidently claim the success of our sevakaryas with regard to various groups of the society. e.g. we succeed in moulding the very personalities of the young sevits in a relatively short span of exposure to our activities. We please the guardians of young sevits because they experience significant improvement in the development and behaviour of their wards. They feel assured that the future of their wards is in safe hands. such constructive experiences inspire our grass-root level workers for even better performance.

But above all, such often repeated experiences convince our organisations that our policy, priorities and methods of conducting sevakaryas justify our chosen path.

In the pages that follow we quote opinions, appreciation, etc., expressed by donors, prominent personalities and leaders from various walks of life. Obviously our track record, sincerity and transparency in operations must have agreeably impressed such dignitaries.

In this context whatever is quoted may be considered as only a microscopic mini-dot of a Mega Whole. Yet it is enough to prove that we have won the hearts of people wherever we conduct our sevakaryas.

Such constructive experiences have generated snow-balling effects all over our country. It is, therefore, not too optimistic to expect favourable social transformantion in a foreseeable future.

Items about opinions and financial support from prominent persons

**1. Hon. Shri SUDARSHAN BHAGAT : Minister of State for Animal Husbandary and Sports; Jharkhand.**

He was the Chief guest on the occasion of competition of National Songs held in Ranchi in which 225 children from 11 centres participated. He appreciated the work of Seva Bharati and was particularly happy with the efforts of Seva Bharati which imparts Education and Samsakars to the poor and deprived children in Seva-Bastis (Slums).

Ref : Seva Surabhi - August-Sept. 2003, Page 17.

**2. Shri MUZAFFAR HUSSAIN, JOURNALIST, MUMBAI.**

I had the opportunity to visit on 18-8-2001 the Jan-Kalyan Residential School at Harangool Bk.; Latur, Maharashtra. I went round the campus and witnessed various activities. The foundation of tomorrow's stalwarts is being laid here on the triangle of education of children, co-living with teachers and love of hostel supervisors. If asked to describe this campus in brief, I would say "SATYAM SHI VAM SU N DARAM."

Ref : Jan Kalyan Warta, 2002-03, Page 22.

**3. Dr. JAYANT NARLIKAR, Eminent Scientist, Director "AYUCA" Pune**

I was happy to visit this unique school (Jan Kalyan Nivasi Vidyalaya, Harangool, BK. Latur, Maharashtra.) My good wishes for success in the development of allround personality through efforts going beyond text-book knowledge and nurturing various skills and hobbies.

Ref : Jankalyan Warta 2002-03, Page 22.

**4. Miss ANUSUIYA UIEKE, Member, National Womens Commission.**

I appreciate the really excellent work done by Seva Bharati. On behalf of the Commission and also in my personal capacity I congratulate and thank all those involved in planning & rendering these services. I shall try to render all possible help and co-operation expected by Seva Bharati from the National Womens Commission.

Ref : Seva Prerana Jan-Feb. 2003, Page 13.

**5. Shri BHAGWAN ERON, Co-ordinator, Lions Club of Ujjain.**

"Because we have been blessed with human life it is our duty to serve humanity. Specifically mentioning the Girls' rendering services to women as a part of service to humanity.

Ref: Seva Prerana, Jan-Feb. 2003, Page 14.

**6. Hon. Shri Phagan Singh Kulaste, Minister of State Tribal Welfare, Govt. of India.**

I will try to extend all Educational and Residential facilities to BAIGA (A Vanavasi Tribe in M.P. and Jharkhand.) boys and girls staying in the Hostels at MANDLA and DINDORI. These will be on par with those available to the children or Collectors and S.Ps. elsewhere. He declared that he would donate Rs. 16 Lakhs from Member of Parliament Fund for construction of the building of girls hostel in MANDLA. (A project of Seva Bharati.)

Ref : Seva Prerana March 2003, Page 10.

**7. Smt. Poornima Sinha, President, Mahila Samaj Seva Samiti, Central Rly. Bhopal.**

Today's Tiny-Tots are builders of tomorrow's Bharat. Their present is our responsibility. In days to come they will build the future of our nation. So we are responsible to bring them up properly. I am pleasantly surprised to witness that Matruchhaya (Bhopal) is fulfilling this objective with great love and spirit of service.

Ref : Seva Prerana, May-2003, Page 7

**8. Hon. Smt. Sumitra Mahajan, Minister of State for Tourism, Govt. of India.**

I am sure that Bharat will attain the status of fullfledged golden, global, spiritual leadership provided all the volurrtary agencies work with devotion as is witnessed in Seva Bharati.

Ref : Seva Prerana, September, 2002. Page 15.

**9. Hon. Prof. N.S. Pharande, Speaker Legislative Council (Vidhan Parishad Maharashtra)**

I heartily congratulate the Institution (Dr. Hedgewar Smruti Seva Prakalpa, Mangaon, Maharashtra) and all its office bearers for being awarded the 1998 "Sheti Mitra Award", of the Govt. of Maharashtra.

This institution has conducted various experiments in agriculture to demonstrate how bumper crops can be produced through efforts despite adverse natural environment. This institution has placed before the farmers living models of procuring bumper crops with the help of advanced Technology.

Ref : Nandanvan : 1998-99 Page 6, Published by Dr. Babasaheb Lele Smarak Samiti, Sawantwadi, Maharashtra.

**10. Hon. Smt. Shobha Phadanavis, Minister of Horticulture & Employment Guarantee Scheme, Govt. of Maharashtra.**

I was happy to visit Dr. Hedgewar Training Centre at Mangaon, Maharashtra on 25-8-1998. The Government desires to promote everywhere such living models of small scale enterprises which eligible youths will emulate.

Ref : Nandanvan 1998-99 Page 6, Published by Dr. Babasaheb Lele Smarak

Samiti, Sawantwadi, Maharashtra.

**11. Shri Rajendra Shilamkar, Member Education Board, Pune Municipal Corporation.**

I feel proud of this Samskar Varga. The real meaning of "Samskar" is proved in this centre. You have attained what I could not achieve in this locality. I suggest you expand this activity in all directions so as to reach the benefits of such Samskars to a large number of children. 'I will try to support this activity to the best of my ability.

Ref : Putra Amrutache, 2002, Page 7, Published by Abhyasika run by RSS-Seva Vibhag, Gultekdi, Pune.

**12. Miss Jinee Icewalla. A Prominent Social Worker, Mumbai.**

My visit to this institution (Rugna Seva Sadan of Nana Palkar Smruti Samiti, Mumbai.) has been very knowledgeable that even now there are persons who care for the poor and needy. The institute is very clean and hygienic conditions are well looked after. I am fully satisfied with the functions of this Institute.

Ref : Nana Palkar Smruti Samiti - Annual Report 2001-02, Page 24

**13. Shri Balasaheb Atal, General Secretary, Nationalist Congress, Pune City.**

This Abhyasika is a noble hallmark of this locality. The Samskarvarga conducted herein is a model of social Transformation. It means the effect of sevakarya has percolated right upto homes and hearts of this locality.

I shall never forget the grand function. - "Bharat Mata Poojan" organised by the centre in this locality. I am fully aware that this samskarvarg is conducted by R.S.S. Yet I am closely associated with it. This locality consists of people belonging to various castes, creeds, faiths and religions. Under such circumstances this centre is an ideal social integration platform. I recommend that if someone desires to understand R.S.S. he should pay a visit to this Samskarvarg. I suggest that the center should expand its orbit considerably.

Ref : Putra Amrutache Page 7-8, Published by R.S.S. Seva Vibhag, Gultekadi, Pune.

**14. Smt. Sangeeta Bhargava : Social Worker : 2245 Kensington - Dr.Schaumburg - II -60194 USA.**

It was a pleasure to visit the Rugna Seva Sadan and to observe all the good work done by people under the guidance of Dr. Paralkar. The patients I met were quite satisfied with their stay and treatment. They seem to have a comfortable stay. Dr.Paralkar was kind enough to take me on a round of this developing place. He is to be appreciated for all his hardwork and sincerity he is putting in to make sure that the poor and the needy get medical attention and help.

I wish all of them a lot of financial and social support so that they can continue with this good work.

Ref.: Annual Report of Nana Palkar Smruti Samiti 2001-02.P.25.

**15. Smt. Kalpana Venkataraman : Director, Rehabilitation Centre, Indian**

## **Cancer Society, Mumbai**

Today, I visited Nana Palkar Smruti Samiti's Rugna Seva Sadan for the first time and a total feeling of humility and awe overcame me. I have yet to come across such a spotlessly maintained social welfare organisation. Most make allowances for mediocre surrounding-blaming it on the client group they serve, but I find that this is a one of a kind institution where the topmost standards are adhered to with respect to everything. The volunteers themselves set a shining example by being a living proof that one need not consider any work as low or below one's dignity. This automatically would motivate the client group to act likewise.

I am truly humbled to come across such highly selfless volunteers who are here to genuinely be of succour and support to those less fortunate.

Congratulations and my heartfelt good wishes to keep up the great work and scale further height.

Ref.: Annual Report : Nana Palkar Smruti Samiti, 2002-03, Page 10.

## **16. Arranging Marriages of Girls belonging to Poor Families**

(as reported by Smt. Veena Mahato, Joint Secretary, Seva Bharati, Delhi)

Seva Bharati, Delhi has involved a Number of prominent affluent families in these activities. Seva Bharati identifies eligible poor girls from Seva Bastis and receives applications from respective families. Marriages are celebrated as per proper Hindu Religious Rites. Not only that the bride is offered marriage gifts such as Sewing Machine, Saris, Clothings, Household Utensils and a little cash.

Shri. Indrajeetji, a leading R.S.S. worker celebrated marriages of two poor girls, one day before the marriage of his son.

Likewise Shri Satyendraji and Smt. Annetaji Prakash contributed Rs. 25,000 per quarter for this work.

So far more than 30 (Thirty) marriages of girls belonging to poor families in Seva Bastis in Delhi have been celebrated under this noble gesture.

## **17. Industrialists of Delhi support Sevakaryas**

(As reported by Shri Hrushipalji Dadwal, Jt. Secretary, Seva Bharati, Delhi)

(a) Shri Kevalkrishnakurnarji, Proprietor, "Shakti Bhog Atta" has been contributing every month Rs. 25,000 for the past several years for Sevakaryas. His contribution has enabled Seva Bharati, Delhi in running several activities such as Training Courses in Tailoring / Embroidery; Balwadis; Tuition Classes; Medical Dispensaries; Computer Institute etc.

(b) Shri Deepakji Rathi, Proprietor, Rathi Steel Ind. contributes Rs. 40,000/- P.M. for operating a Mobile clinic.

(c) A group of 11 (Eleven) Industrialists have established Matruchhaya (orphanage), courtesy "Surabhi Jnana Bharati Trust" This group of youngsters contribute Rs.40-50,000/- P.M. for this project.

(d) Shri Anilji & Bhushan Ahuja of M/s. Ahuja Sons Shalwalle have donated their huge mansion worth Rs. One Crore to Seva Bharati. Not only that both of them devote a lot of time for Sevakarya, they are fully involved in it.

(e) Shri Brajmohanji Sethi and Smt. Santoshji of "Dhanraj Sethi Seva Nvyas" donate Rs. 40-50,000/- P.M. for sevakarya. A computer Institute, Tailoring

Training Centre, Building School Class Rooms, awarding scholarships to students, providing Ration to poor families etc. are some of the activities conducted through this support.

The couple also bears the responsibility as Senior office Bearers of a Seva Bharati Mandal in Delhi.

(f) Shri Shrivankumarji and family through "Motiram Gangaram Charitable Trust" donate Rs. 40,000/- p.m. for sevakaryas. Activities such as Tailoring Classes, Education of Children, Homeopathy Medical Centres, Computer Training, Tuition Classes etc. are conducted in Delhi with this support.

(g) Shri Govindji Agrawalji of "Agrawal Towers" have established a unit of ten (10) computers for Seva Bharati in Sayan Park, Delhi.

(h) Rotary Club Delhi Regency has installed a fullfledged computer institute for Seva Bharati in Jhandewallan. The said Rotary Club Regency is managed by youths.

Introduction to table showing Annual Expenses of some Seva Karyas

Most of our Sevakaryas are conducted with the help of voluntary workers. Many of them do not accept any remuneration. In some cases though token Honorarium is paid. This is usually to meet the travelling and incidental expenses.

Organisations, however, have to spend on supervision, training, resource-building, travelling, maintenance, shivirs, functions, aids and equipments, public relations etc. For these they depend upon donors and sponsors. Most of the sevakaryas tabulated below are highly productive. They also have the potential of being replicated on large scale all over the country. However, financial limitations come in the way.

A few samples of Annual financial in-puts needed to conduct the concerned units are tabulated hereafter. It should however be remembered that there exist regional differences in price levels, food habits, and general life style of people living in the project areas. Hence the expenses cited below need not be considered as a standard, uniform scale observed all over the country. Then again different organisations have their own financial constraints. Commensurate with their financial limits they decide the honorarium, infrastructure, etc.

General information about the seva-karyas listed below is given elsewhere in this document. So only the financial aspects are stated in the table that follows.

Annual Requirement in Rs.

Remarks

Sevakarya

1. Balwadi
2. Gram Arogya Rakshak
3. Mobile Dispensary
4. Nursing Aids for pts.
5. Collection & disbursement of Medicines etc.
6. Matruchhaya
7. Mobile Science Lab.
8. Ekal Vidyalaya
9. Coaching/Tuition classes
10. Bala-Gokulam
11. Shoulder-bag Library
12. Sarnskar-Varga (Daily)

13. Samskar-Varga (Weekly)
14. Abhyasika small scale
15. Abhyasika Large Scale
16. Street Urchins
17. Counselling Centre (Karnataka Model)
18. Students Hostel
19. Gurukulam
20. Residential schools

20,000/-

6,000/-

2,00,000/-

20,000/-

2,00,000/-2,50,000/-

3,00,000/-

12,000/-to

15,000/-

6,000/-

2,000/- per

2,000/-

per

8-10,000/-

2,000/-

2,000/-

10,000/-

2,00,000/-

4-5,00,000/-26,00,000/-

30,00,000/-

(50-60 students, 2 teachers.)

Only medicines; No Honorarium Medicines + Honor. to workers. Maintenance, New items, office etc. Each for mobile/static clinics

15 orphans x Rs. 1200/- P.M. x 12 months

40-45 villages - 75 primary schools

25-40 students, 2 Hrs. a day about

3-4 teachers, part-time Functions, Travelling Exp.of coordinators shivirs, excursions etc.

Replacement by new books, Records.

25-40 children 2 Hrs. a day

25-40 children 2 Hrs. a day

1-2 Rooms, Text Books Bank

5-6 Rooms, 150 or more students Unit of 20-25 children meals, Honor. for Teacher, cooks etc. Token fees from clients, No Hona.

to counsellors. 25-30 students per Unit

200 Students, Lodg. Board and Educ. all free of cost.

250 students (Maharashtra)

Bag