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RESEARCH ARTICLE

THE ORGANISATION OF A SOCIAL MOVEMENT: THE CASE STUDY OF 'RASHTRIYA SWAYAMSEVAK SANGH' MOVEMENT IN BHARAT

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Abstract

The followers and office bearers of Rashtriya Swayamsevak Sangh, find RSS as only an organization, but, in the context of the sociology of social movements, Rashtriya Swayamsevak Sangh is a social movement that aims to develop integrity in the individual (Man-Making or "Vyakti Nirman") for national reconstruction and rebuilding. The purpose of this paper is to analyze the organization of the Rashtriya Swayamsevak Sangh Movement in a sociological framework with a focus on both theoretical and practical aspects. In the theory part, an attempt has been made to find out (a) the emergence of the organization, (b) its organizational structure (c) its components and their activities (d) the training of volunteers (e) the source of funds (f) membership, decision making, etc. To know the empirical aspects of the movement, a field study was done by interviewing 200 followers participating in the movement. Apart from questions on various other aspects, they were asked about the - type of organization, the organization's important characteristics, and objectives, its relationship with politics, RSS (Sangh) welfare work for SC/ST, women, minorities, environment, and social role in times of disaster.

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Theoretical Aspects

Perspective

To study and analyze any social phenomenon we must have a frame of reference. Various sociologists have given the sociological scheme for the study of social movements. In this context, M.S.A Rao while outlining the conceptual problems in the study of social movements has suggested to focus on the emergence, ideology, establishment of an identity, organization and leadership, event structure of a movement, and its consequences on society. (Rao, 1979: 242-243) T.K. Oommen has underlined the need to take into account the historicity (past experiences), the elements of social structure (present conditions), and the future vision of the society (human creativity) in which the movement originates and operates. (Oommen, 1990: 54). Alok Kumar states that to study any social movement we need to focus on its emergence, ideology, organization, leadership, and its impact on individual, family, and community. (Kumar, 2016)

An organization is a persistent social system with a collective identity and a program of planned activity directed toward the achievement of explicit goals. (Caplow, 1975: 249) The organization is a prerequisite of any kind of collective human effort. The organization in a movement may range from a loose or partial level to a highly

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institutionalized and bureaucratized movement. (Wilkinson,1971:27). A social movement moves in the direction of its goals only through organizational structures, though the degree of organization present in a movement is a debatable issue. Deepankar Gupta opines that there has to be a minimal organization behind a social movement. In a study on social movement, an analysis of an organization involves the focus on its emergence, organizational structure, various affiliates, recruitment and training of workers, etc. (Gupta,1980). (Gupta,1982:1). It is in this context, let us move forward to describe the Rashtriya Swayamsevak Sangh organization. We shall discuss them in the following sequence: (a)the emergence of the organization,(b)its organizational structure (c)Components and their activities(d)training of volunteers (e)membership, and (f)funding of the organization.

The Emergence of the RSS Movement

Most Social movement owes their origin to various gaps between human needs and social responses to these needs. These gaps are 'problem situations', which are causal phenomena for social movements. In other words, people organize themselves to begin a social movement because, on the one hand, they are discontented with the way situations are, and on the other hand there is the absence of means to change the same. The Rashtriya Swayamsevak Sangh was formed on Vijay Dashmi of 1925 by a medical doctor, Keshav Baliram Hedgewar. The very idea of founding Rashtriya Swayamsevak Sangh can be traced to the time when self-oblivion had overtaken society. There was zeal for independence in the minds of Indians which is natural to come to the minds of ruled people. But worrying was the assumption among people that with independence there would be automatic emergence of nationalist values that were present on Indian soil before the advent of foreign rule.¹(Widening Horizons) The wave of Hindu-Muslim riots that swept across India in the early 1920s also made the RSS founder Dr.Hedgewar conclude that these communal riotings were a symptom of the weakness and divisions within the Hindu community. For Keshav, independence could be achieved only after the elimination of various basis of divisions such as caste, religion, language, and sect among the Hindu community. Further, he felt that neither the Congress(in which he had been an active participant till 1928) that had appeased Muslims nor the Mahasabha(which was politically oriented) was suited to stir Hindus into a cohesive force. Hence a separate organization was required that would work on character and nation-building. (Sinha,2015:82). The RSS, therefore, emerged with the aim of character-building of people in society along with bringing about the unity of all Hindus. To achieve this aim, it emphasized habit formation and acculturation with the help of daily gatherings i.e. Shakha. The RSS slogan was "Every shakha was an ashram where Hindus were nationalized and nationalists Hinduised."²

Organizational Structure

RSS as an organization consists of Dr. Hedgewar Bhawan in Nagpur, the headquarters of the organization. In the RSS hierarchy, Sarsanghchalak is at its apex and he is chosen by his predecessor. Article 12 of the RSS constitution states that Sarasanghchalak is the guide and philosopher of the Rashtriya Swayamsevak Sangh. The administrative power of the whole organization is exercised by the Sarkaryavah(general secretary), state(prantiya pratinidhi sabhas), and national assemblies(Akhil Bharatiya pratinidhi sabha) (Andersen and Damle,1987:86)

From the diagram given on the next page, we can see that to control and give direction to such a vast movement, RSS has divided the area of India as a whole into eight 'kshetra'(zones) which are further divided into 49 'prants'(state). These 'Prants' under them have various 'vibhag'(divisions). Below 'Vibhag', there are several 'Mahanagar'(district). A 'Mahanagar'(district) is comprised of different 'Bhag'(sub-districts) which are further divided into various 'Nagar'(cities). These cities consist of numerous 'Basti'(Localities).³(Ambekar,2019:34-36) The main working departments of the RSS are six divided into two categories: First is Sangathan Shreni(Organisational Category) which consists of (a)Sharirik Vibhag (physical activities department),(b)Bauddhik Vibhag (ideological training department),(c) Vyavastha Vibhag (logistics department). Second is Jagran Shreni(Awareness Category) which has (d)Prachar Vibhag (propagation department),(e) Sampark Vibhag (outreach department), and(f) Seva Vibhag(public service department). Apart from these six departments, there are six gatividhiyas i.e activity-related departments like Kutumb Prabodhan (work among families), Gau Seva (cow welfare), Gram Vikas(village development), Dharam Jagran (religious discourse), Samrasta Vibhag (Social

¹ These facts were also narrated by Dr.Darshan Lal Arora, Age 80, UP Paschim Kshetra Karyakarini Sadasya, at the time of interview conducted by researcher in the Meerut District of Uttar Pradesh between Oct 1-20,2020

² These facts were also narrated by Mr.Vishal Rana, Age 49, Meerut Zilla Sangathan Mantri-Adhivakta Parishad, at the time of interview conducted by researcher in the Meerut District of Uttar Pradesh between Oct 1-20,2020

³ These facts were also narrated by Mr.Dhanajay Singh, Age 35, Meerut Vibhaag Pracharak, at the time of interview conducted by researcher in the Meerut District of Uttar Pradesh between Oct 1-20,2020

Harmony) for the strengthening of national spirit and Pariyavaran and Jal Sanrakshan(Environment and Water conservation).(ibid: 35)



Diagram 1:- The Rss Structure: Organogram.

Now, we will be analyzing the internal component of the RSS organization(Shakra,pracharak system, affiliates of RSS) in detail :

The Shakha: Sangh Unique Methodology

The Shakha, as seen in present times, has evolved in phases that have been aptly described by Nana Hari Palkar in his book. Palkar, describing the first shakha, says that around twenty teenagers assembled in Doctorji's house. Some of the attendees were Bhauji Kawre, Anna Soni, Vishwanathrao Kelkar, Balaji Huddar, and Bapurao Bhedi. This meeting was termed "Baithak". Dr.Hedgewar announced to the gathering: "We are inaugurating the Sangh today."⁴The Shakha system was preceded by swadhyaya Mandal or study circles. Subsequently, physical activities were added along with various training camps. With the addition of these gradual layers, the daily shakhas commenced. (Ambekar,2019:29-30)In a typical shakha, there are around 50-100 male participants. A Shakha is generally divided into four age groups :

Shishu swayamsevaks—6 or 7, to 10 years;

Bal swayamsevaks—10 to 14 years;

Taruna swayamsevaks—14 to 28;

Proudh swayamsevaks—28 or older. (Andersen and Damle,1987:55-60)

A Shakha, to conduct various activities, is divided into gatas(groups) representing common age groups with generally 15-20 participants. Each Gata has a leader known as Gatanayak(Gata leader) and a Shikshak(Teacher). A gatanayak is like an ideal swayamsevak representing a model of ideal behavior that other swayamsevaks are expected to emulate. He is like an elder brother to other swayamsevaks in his group. The Shikshak is the one who teaches the various indigenous games and exercises that the swayamsevaks are expected to master. Both are appointed by Shakha's chief teacher(the mukhya shikshak) who is the De Facto authority of the Shakha. Mukhya shikshak or the headteacher is the captain of a shakha. The success of Shakha depends on his leadership. (ibid: 55-60)⁵By March 2019, according to data presented by Suresh Joshi, the RSS Sarkaryavah at the ABPS (Akhil Bhartiya Pratinidhi Sabha), there were 37011 shakha assemblies held in the entire country and the total number of shakhas was 59,266." Saptahik Milans" and "Masik Milans".(Annual Report of RSS-2019-20)

The Pracharak System

The Pracharak system is a unique institution within RSS that traces its origin to the founder of RSS, Dr.Keshav Baliram Hedgewar who dedicated his whole life to the cause of the nation. Subsequently, this system was nurtured by the organization's second chief('Sar-sanghchalak'), Madhav Sadashiv Golwalkar. Baba Saheb Apte was the first full-time Volunteer of RSS.⁶(Sharda,2018:171)

The real power of RSS resides with the Pracharak system. Article 17 (a) of the RSS Constitution defines Pracharaks as full-time workers selected from amongst the most devoted workers of high integrity, whose mission is to serve the society through the Sangh and who, of their own free will, dedicate themselves to the cause.⁷ They receive no remuneration for the same. The Pracharaks are recruited by a state pracharak in consultation with local officials(probably at the shakha level) who know the applicant. Pracharaks are on probationary service for one or two years, and during this period they are referred to as Vistaraks. Dedication, sacrifice, strict discipline, and self-denial are required to become a pracharak. All pracharaks are bachelors and publicly, a sense of devotion to the motherland binds them to the organization. (Andersen and Damle,1987:87-90)

The Sangh Parivar(Affiliates of RSS)

The origin of 'Sangh Parivar' lies in the pledge the swayamsevak takes during his membership. Every swayamsevak takes the oath to work for 'Hindu Rashtra ki sarvangin unnati'.Though, RSS through its shakhas does the work of Vyakti-Nirman only i.e. personality development of a person. When a person undergoes the process of Vyakti-Nirman then the latter transforms into Swayamsevak who is dedicated to the comprehensive and all-around development of this nation. This led to a constellation of organizations by swayamsevaks in different fields, that are known as 'Sangh VividhKshetra Sangathan'. Media calls it 'Sangh Parivar'. Various Sangh bodies, such as the Akhil

⁴ These facts were also narrated by Mr.Jatan Swarup, Age 73, Meerut Vibhaag Sanghchalak, at the time of interview conducted by researcher in the Meerut District of Uttar Pradesh between Oct 1-20, 2020

⁵ These facts were also narrated by Mr.Yogendra Tyagi, Age 48, Dayanand Shakha-Mukhya Shikshak, at the time of interview conducted by researcher in the Meerut District of Uttar Pradesh between Oct 1-20, 2020

⁶ These facts were also narrated by Mr.Dhanajay Singh, Age 35, Meerut Vibhaag Pracharak, at the time of interview conducted by researcher in the Meerut District of Uttar Pradesh between Oct 1-20, 2020

⁷ These facts were also narrated by Mr.Deshraj, Age 32, Meerut Mahanagar Pracharak, at the time of interview conducted by researcher in the Meerut District of Uttar Pradesh between Oct 1-20, 2020

Bhartiya Vidyarthi Parishad (ABVP), Bhartiya Mazdoor Sangh (BMS), Bharatiya Kisan Sangh (BKS), Vanavasi Kalyan Ashram (VKA), Vishwa Hindu Parishad(VHP), Swadeshi Jagaran Manch (SJM) and Vidya Bharati, are among the most well-known. But there is an entire gamut of Parivar organizations. No sphere is left untouched⁸. For the veterans of the armed forces, there is Purva Sainik Parishad; for the welfare of those living near the border areas, there is Seema Jagran Manch; the lawyer's body is known as Adhivakta Parishad; for sports, there is Krida Bharti; in medicine, there is National Medicos Organization; and the Aarogya Bharati that promotes Indian systems of healing. Saksham works for the rights of the differently abled and is a respected name in the field of disability services and so on. (ibid:86-87)

Though these organizations come under the ambit of 'Sangh Parivar' and share the same genealogy of ideas, they are all autonomous and independent in structure and function. There are indeed some swayamsevaks among them, who move from the RSS to work in Parivar organizations but there are also a large number of activists, or karyakartas, in these organizations who are not swayamsevaks. If any coordination is required, Sangh communicates through swayamsevaks working in these organizations, by giving advice whenever demanded. (ibid:88)

RSS Training

The RSS training is all about the character-building process which it accomplishes primarily through the Shakha system as discussed earlier. Along with this, Sangh organizes special baudhik (intellectual sessions) sessions, a large number of camps, and celebrations of various festivals.

Special Baudhik Sessions

These special intellectual sessions are generally scheduled for 2-3 times a month where a group of shakha meets for a prepared lecture. These lectures focus on introducing various issues to the teachers who will subsequently discuss them daily Shakha. Occasionally, these sessions are used as a platform to explain various policy decisions made at Nagpur, to elicit opinions on social and political issues, etc. (Andersen and Damle,1987:92)

RSS Training Camps

The Sangh training camps are an ecosystem of integration. It operates a large number of camps to indoctrinate the swayamsevaks with the teaching of samskaras and to develop a sense of solidarity among members. (Ambekar,2019:35). The training camps of RSS can be divided into two categories :

Instructor's Training Camps

Referred to as ITC, this camp is now known as Prathamik Shiksha Varg' (PSV) and is usually managed by the district committee. It is generally held for 7 days in the winter months of the year. (Andersen and Damle,1987:94). Swayamsevaks pay their expenses(nominal fees) at the camps. For the seven days, a strict timetable is made and followed by the swayamsevaks. The daily activity starts at 4.30 am and ends at 10.00 pm with the allotment of time to both physical and intellectual activities with more emphasis on the latter. (ibid:95)

Officers' Training Camps (OTC)

Initially, it was known as the "Officers' Training Camp" (OTC) as the camps were perceived to be training classes to mold capable RSS officers who would carry forward the mission of RSS towards its goal. After 1950, these OTCs were replaced by more indigenous nomenclature "Sangh Shiksha Varg" (SSV). The camp which is organized generally in the summers(May-June) is divided into a three-year course. The first two years of training(20 Days each year) are given in the respective provinces and the third year of training(25 Days) is planned at Nagpur only. (Andersen and Damle,1987:90-92)

Trainees(Shiksharthi) are divided into various groups of around 15-20 people. These groups are called 'gan' when they are at the Sanghsthan(a large ground)for purposes of physical training and are called 'gatt' when they assemble for intellectual discourses and other activities. (Ambekar,2019:35). These groups are led by instructors who are called Gan-Shikshak(when leading a 'Gan') and 'Charcha Parvartak' when leading a 'Gatt'.⁹

⁸ These facts were also narrated by Mr.Keshav Bandhu, Age 68, Meerut Bhag-1 Sanghchalak, at the time of interview conducted by researcher in the Meerut District of Uttar Pradesh between Oct 1-20, 2020

⁹ These facts were also narrated by Mr.Shubham, Age 24, Meerut Bhag-1 Pracharak, at the time of interview conducted by researcher in the Meerut District of Uttar Pradesh between Oct 1-20, 2020

All the above camps (PSV and SSV) are conducted within some large institutions (such as colleges, schools, etc). They are isolated from outside contacts containing their own kitchens, laundry, clinic, bookstore, and residential and instructional facilities. Except in exceptional circumstances, no trainee (shiksharthi) is allowed to go outside the camp. The main focus of these camps is to carry out those activities which develop a sense of solidarity among the participants. The participants are encouraged to call each other by placing 'Ji' after their names. Food is served by the participants themselves to each other as per the timetable. To eradicate the feelings of purity/pollution, participants are required to take turns doing so-called "defiling activities" such as cleaning the latrines, sweeping the rooms, etc. Generally, during the last days of the camp, a rally ('Padsanchalan) is organized for around 4KM where all the trainees (Shiksharthi) are in full uniform (called 'ganvesh') march on the roads. These rallies are greeted by people with great enthusiasm (showering of flowers, music system, slogans of Vande Mataram, etc). Further, on the last day, each participant is required to demonstrate the physical skills that he will later teach in his shakha. The participants are also required to take a written examination. (Andersen and Damle, 1987:94-95) The results of all the physical and intellectual examinations of all the trainees are shared with their respective district headquarters.

RSS Festivals

Along with shakhas and periodic training camps, the festivals (Utsav) celebrated by the RSS further strengthen the fraternal bonds among them. Like all rituals, these Utsavs not only articulate the experience of those taking part, they help to shape the spirit of the group. The Sangh has popularised the observance of six national festivals of social significance. Varsh Pratipada (Hindu New Year), Hindu Samrajya Diwas (Coronation of Shivaji Maharaj), Guru Poornima, Raksha Bandhan, Makar Sankranti, and Vijayadashmi.

Membership of RSS (Sangh Pravesh)

Any Hindu male can become a member of the RSS. Women can become members of Rashtra Sevika Samiti. Samiti works with the same ideology and mission among the womenfolk.¹⁰ There is no formal membership procedure for RSS. Anyone can join the nearest 'Shakha', which is the basic unit and activity of RSS. There are no fees and no registration process. Once he starts attending Shakha, he is considered a member. Even today the most common mode of recruitment in RSS is the open playfields. (Sharda, 2018:123) Thus, admission to the Sangh is as simple as its working style. If one considers Bharat as his Motherland, Fatherland, and Sacred land, and has faith in the Bhartiya culture with the spirit of service, he meets the criterion for RSS membership (Sangh Pravesh).¹¹

Funding in RSS

RSS has a unique system of financing the activities of the organization at all levels of operations. It is the only organization that, has not asked for donations or grants to run its organization in its entire existence. It is the only organization where members spend out of their pocket to enjoy any activity or face any hardship of winter camps, training camps, and even social work. (Sharda, 2018:167)

There is an annual function (or festival or Utsav) named 'Guru Poojan and Guru Dakshina' (worshipping the Guru) which takes place on the auspicious occasion of 'Guru Purnima'.¹² In this program, all the members bow before the Guru – 'Bhagwa Dhvaj', the Saffron Flag (RSS has declared its guru as 'Bhagwa Dhvaj'). They offer flowers and dedicate their contribution to the organization in an unmarked envelope. This contribution is deposited with the local branch and is used for various activities of RSS and sometimes offered for some other activities where it is needed. It is also used to support the pracharak's expenses who work in that area. (ibid:168).

Empirical Explorations

A field study was done by interviewing 200 followers participating in the movement to understand the various aspects of Rashtriya Swayamsevak Sangh as an organization. Apart from questions on various other aspects, they were asked about the type of organization, the organization's important characteristics, objectives, etc. Their views are as follows :

¹⁰ These facts were also narrated by Mr. Vinod Bharti, Age 63, Sanghchalak- Meerut Mahanagar, at the time of interview conducted by researcher in the Meerut District of Uttar Pradesh between Oct 1-20, 2020

¹¹ These facts were also narrated by Mr. Sanjay Yadav, Age 49, Meerut Mahanagar Seva Pramukh, at the time of interview conducted by researcher in the Meerut District of Uttar Pradesh between Oct 1-20, 2020

¹² These facts were also narrated by Mr. Madan, Age 66, Meerut Bhag-4 Sanghchalak, at the time of interview conducted by researcher in the Meerut District of Uttar Pradesh between Oct 1-20, 2020

Nature of RSS Organisation

Rashtriya swayamsevak Sangh, whose seeds were sowed in 1925 has developed into a huge tree now known as Sangh Parivar. But it is important to know what are the views of its members on the nature and type of organization. The following table depicts the perception of its followers towards the nature of the organization.

Table 1:- Nature of RSS Organisation.

| Parameters | No.of Swayamsevaks (n=200) | Overall Percentage |
|--------------------------|----------------------------|--------------------|
| Communal organization | 0 | 0 |
| Extremist Organisation | 2 | 1 |
| Hindu Organization | 62 | 31 |
| Nationalist Organization | 132 | 66 |
| Others | 4 | 2 |

In the above table, it is seen that of the 200 participants,132(i.e 66 %) state that RSS is a nationalist organization,62(i.e 31 %) find it as an organization for Hindus only whereas for 6(i.e 3%) it is an extremist organization.

These facts reveal that the majority of participants find Rashtriya swayamsevak Sangh to be a nationalist organization followed by participants who feel RSS is an organization for Hindus.

Aim of RSS Organisation

Every organization has some characteristics that define its aim, mission, and objective. Similarly, RSS as an organization must have certain aims and goals which it intends to achieve. In the following table, an attempt has been made to decode the views of its followers toward the aim of the RSS organization.

Table 2:- Aim of RSS Organisation.

| Parameters | No.of Swayamsevaks (n=200) | Overall Percentage |
|--|----------------------------|--------------------|
| Wants Bharat to Become World Leader | 40 | 20 |
| Tries to glorify the Hindu community only | 14 | 7 |
| It promotes negative thoughts among the people | 4 | 2 |
| It aims to unite Hindus | 124 | 62 |
| Others | 18 | 9 |

The above table shows that of the 200 participants,40(i.e 20%) state that RSS talks about reviving ancient Indian tradition so that Bharat becomes a world leader(Param Vaibhav/Vishwa Guru),14(i.e 7%) find that Sangh tries to glorify Hindu community only,4(i.e 2%) feel that RSS promotes negative thoughts among the people,124(i.e 62 %) state that Sangh aims in creating logical close ties among the members and build a respectful attitude towards children, women, old age persons whereas 18(i.e 9%) state respect for nature, flexibility with time and equality as an important characteristic of the RSS.

The facts point out that the majority of participants find RSS as an organization that aims to create logical close ties among the members and build a respectful attitude towards each other, followed by participants who state that Sangh works to revive ancient Indian tradition so that Bharat becomes world leader(Vishwa Guru).

Role of RSS organization in politics

Rashtriya Swayamsevak Sangh aims to develop integrity in the individual for national reconstruction and rebuilding (Man-Making or “Vyakti Nirman”). Its relation to politics is often a question of inquiry. In the succeeding table, we will try to explore the level of participation RSS has in politics.

Table 3:- Role of RSS Organization in Politics

| Parameters | No.of Swayamsevaks (n=200) | Overall Percentage |
|---------------------------------|----------------------------|--------------------|
| Participates in Politics | 60 | 30 |
| Doesn't Participate in Politics | 136 | 68 |
| Can't Say | 4 | 2 |

The table on the previous page shows that of the 200 participants 60(i.e 30 %) accept that Sangh participates in politics, 136(i.e 68 %) deny Sangh's participation in politics whereas 4(i.e 2%) abstained from commenting.

These facts clearly state that for the majority of participants, Sangh is away from politics and concentrates on its main objective of man-making ('Vyakti Nirman'). They further argue that the work of politics is undertaken by the RSS political wing namely the Bhartiya Janta Party(BJP) But it is also important to note that 60(i.e. 30 %) find RSS involvement in politics.

RSS Organisation for SC/ST

'Rashtriya Swayamsevak Sangh' movement claims to work for the unity of Hindus irrespective of their caste, religion, age, place of residence, and type of work. In the present study, an attempt has been made to verify the veracity of this claim by the RSS organization from its followers.

Table 4:- RSS Organisation for SC/ST.

| Parameters | No.of Swayamsevaks (n=200) | Overall Percentage |
|------------------------|----------------------------|--------------------|
| Works for SC/ST | 198 | 99 |
| Doesn't Work for SC/ST | 0 | 0 |
| Can't Say | 2 | 1 |

The above table states that out of 200 participants, 198(i.e. 99%) accept the fact that Sangh works for the welfare of people from the SC/ST community whereas 2(i.e. 1 %) didn't comment.

These facts reveal that the majority of participants find Sangh working for SC/ST members of society. On further analysis, the Sangh service works in Bharat in general and Meerut, in particular, can be seen as follows :

1. 1 Lakh 66 thousand types of service work('Sewa Karye') by Sewa Bharti (RSS associate organization).
2. The fees for SC/ST students are exempted from Vidya Bharti(RSS associate organization) schools named Saraswati Shishu Mandir.
3. Coaching for competitive exams to children of SC/ST people.
4. Training the people from weaker sections with the skills to empower them and make them compatible with jobs.
5. Many shakhas in the SC/ST community-dominated area, for instance, Ambedkar Shakha, Valmiki Shakha, Shiv Shakti Nagar Shakha, Baudh Nagar Shakha, and Shakha in Sarai Kali area attached to Jagriti Vihar in Meerut are few of them.
6. The practice of communal feast/inter-dining especially in the homes of SC/ST in particular and Sewa Basti in particular.
7. Respectfully inviting SC/ST people to its festivals.
8. Vanvasi Kalyan Ashram works especially for tribal people
9. Many swayamsevaks from this community have been given very important responsibilities at the Sangh local, district, state, and national level committees and decision-making bodies.

Thus, it can be concluded that though the primary mission of RSS is a social organization or mobilization through man-making but through its associate organizations like Vidya Bharti, Sewa Bharti, and Vanvasi Kalyan Ashram it is contributing to the welfare of the SC/ST community.

RSS Organisation for Women

For historical reasons and practical purposes, only men participate in the Sangh Shakhas and its organizational structure. However, with due consideration to the Women's Power (Matrishakti), the issues of women's upliftment, empowerment, and socio-cultural growth have been given appropriate weightage as early as 1936 in the form of Rashtra Sevika Samiti. The following table tries to show a glimpse of the work done by RSS for women.

Table 5:- RSS Organisation for Women.

| Parameters | No.of Swayamsevaks (n=200) | Overall Percentage |
|---------------|----------------------------|--------------------|
| Works | 180 | 90 |
| Doesn't Works | 4 | 2 |
| Can't Say | 16 | 8 |

The above table shows that out of 200 participants, 180 (i.e. 90%) accept that Sangh works for women's empowerment and upliftment, 4 (i.e. 2%) negated the same whereas 16 (i.e. 8%) abstained from commenting on anything. Thus, a majority of participants have seen that Sangh gives appropriate weightage to women's issues. These findings can be further elaborated as follows :

1. Rashtra Sevika Samiti plays a major role in women's empowerment and upliftment.
2. Out of 6 chapters of service works (Gatividhiyan), one is for Family Awakening ('Kutumb Prabodhan') where the focus is given to women's ability to keep family intact.
3. Through events like Parivaar Milan, the value of women's work and sacrifice for the family is highlighted.
4. In every RSS wing, there is a women's organization. For instance Durga Vahini in Vishwa Hindu Parishad.

RSS Organisation for Environment

Today environment is a topic of debate in India and the whole world. Many initiatives are being taken by the government and other non-governmental organizations including RSS. The following table throws light on the perception of followers towards the work done by RSS for the environment.

Table 6:- RSS Organisation for Environment.

| Parameters | No. of Swayamsevak (n=200) | Overall Percentage |
|---------------|----------------------------|--------------------|
| Works | 136 | 68 |
| Doesn't Works | 24 | 12 |
| Can't Say | 40 | 20 |

The table shows that of the 200 participants, 136 (i.e. 68%) accept that Sangh works for the environment, 24 (i.e. 12%) didn't find any work in the field of environment whereas 40 (i.e. 20%) abstained from saying anything on the topic.

These facts suggest that the majority of participants have seen Sangh work for environment conservation and management. On further examination RSS works for the environment can be seen at two levels:

1. Water Conservation ('Jal Sangrakshan'): This is done by organizing debates on the limited use of water in the Shakha intellectual session. Further, in all its events and festivals Sangh tries to demonstrate ways to conserve water.
2. Eliminate the Use of Plastic: In this context, RSS tries to minimize the use of plastic in Shakha, Camps ('Shiksha Varg'), festivals, or any local events.

Both these aspects were also confirmed by secondary sources like magazines, and newspapers which covered the Rashtrodaya event held in 2018 where maximum eco-friendly arrangements were made i.e. least use of plastic material and maximum use of wood and paper.

RSS Organisation for Minorities

One of the major thrusts of the RSS is to serve the weaker and less privileged sections of society be it on social or religious lines. To examine the RSS service works for minorities such as Muslims, Sikhs, Jain, Buddhists, and Parsis, 200 participants were interviewed.

Table 7:- RSS Organisation for Minorities.

| Parameters | No. of Swayamsevak (n=200) | Overall Percentage |
|--|----------------------------|--------------------|
| Sangh doubts the integrity of the minority | 10 | 5 |
| RSS doesn't focus on minorities | 4 | 2 |
| The minority is biased towards RSS work | 88 | 44 |
| RSS has always worked for the minority | 98 | 49 |

The above table states that out of 200 participants, 10 (i.e. 5%) believe that Sangh doubts the integrity of minorities, 4 (i.e. 2%) state that RSS neglects to give focus on the welfare of minorities, 88 (i.e. 44%) find that Since the minority has a negative feeling towards RSS, therefore RSS despite its attempt is perceived as not doing for minority whereas 98 (i.e. 49%) affirm that RSS has always worked for the minority.

These facts suggest that the majority of participants find that Sangh works for the welfare of the minority followed by participants who state that since the minority has a negative feeling towards RSS, despite its attempts latter is perceived as not doing for the minority. Thus, 186 (i.e. 93%) do believe that Sangh works for the minority. In a

further study, the RSS work for the upliftment of Muslim people was analyzed where the majority of participants believe that Sangh works for the Muslim community also through organizations like Muslim Rashtriya Manch with 60000 nationalist Muslim members, Sewa Bharti, etc.

RSS Organisation during Natural/Man-Made Disasters

In times of natural calamities and national disasters, many social organizations come into action and work according to their abilities. Rashtriya Swayamsevak Sangh has also played a major role in these calamities without any fanfare and media glare. The following table tries to depict the same.

Table 8:- RSS Organisation during Natural/Man-Made Disasters.

| Parameters | No. of Swayamsevaks (n=200) | Overall Percentage |
|---------------------|-----------------------------|--------------------|
| Plays a major role | 198 | 99 |
| Doesn't do anything | 0 | 0 |
| Can't Say | 2 | 1 |

The above table clearly shows that out of 200 participants, 198(i.e. 99%) stated that the RSS plays a major role in times of national disasters whereas 2(i.e. 1%) abstained from commenting on anything. These facts show that the majority of participants have seen the role Sangh plays during times of natural calamities.

Discussion and Conclusion:-

As we had occasion to mention earlier a Social Movement needs some degree of organization in the form of bureaucracy/hierarchy if it is to mobilize people for collective action. By analyzing the various theoretical and empirical aspects one can say that since the Rashtriya Swayamsevak Sangh Movement is an organization of volunteers and not of paid workers, it lacks any such bureaucracy/hierarchy. All the activities of the movement are performed by the swayamsevaks(or volunteers) as a feeling of duty towards their motherland without any self-interest. At the same time, since the activities of the movement are so diverse, hence there is a need for some division of labor for its smooth working.

The Sangh with its headquarters at Nagpur is currently comprised of forty-nine provinces. Each kshetra is comprised of some prants, and each prant is further segmented into a collection of districts called vibhag, each district has some towns and villages called Nagar, and each Nagar has a collection of localities called Basti. The administrative power of the whole organization is exercised by the Kendriya Karyakari Mandal(central working committee)and the Sarkaryavah(general secretary).In the RSS, Sarsanghchalak is at its apex and he is chosen by his predecessor. One of the most important aspects of the Sangh organization structure is the system of pracharaks which holds an important position of responsibility and decision-making. The Sangh training camps are an ecosystem of integration. It operates a large number of camps such as Prathmik Shiksha Varg, Sangh Shiksha Varg, etc. RSS is a fully self-financed organization with no formal membership procedure. Anyone can join the nearest 'Shakha', which is the basic unit and activity of RSS.

The field study also brought out some interesting facts related to the activities of RSS as an organization. It led to an in-depth understanding of the nature and aim of the RSS which is a nationalist organization to unite the Hindus. The majority of followers negate the direct involvement of RSS in politics and find its political wing namely the BJP to be involved in the same.RSS is currently working in various fields which is affecting the lives of diverse groups of people such as SC/ST, women, and minorities.RSS recently has been working in the field of the environment with a focus on water conservation and reducing the use of plastics. Further, it has been continuously active in saving the lives of people due to natural and man-made disasters.

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