

Vol. 7, Issue 4, January 2018

ISSN 2249-894X

REVIEW OF RESEARCH

An International Multidisciplinary Peer Reviewed & Refereed Journal

Impact Factor: 5.2331

UGC Approved Journal No. 48514

Chief Editors

Dr. Ashok Yakkaldevi
Ecaterina Patrascu
Kamani Perera

Associate Editors

Dr. T. Manichander
Sanjeev Kumar Mishra



RASHTRIYA SWAYAMSEVAK SANGH AND SOCIAL JUSTICE

Jagadish Mane

Research Scholar , Dpt Political Science ,
Karnatak University, Dharwad.

ABSTRACT: -

A society where injustice and exploitation prevail cannot hope to strengthen itself and become prosperous. Such a society would always be ridden with internal tensions that might well tear its social fabric apart. In fact, a touchstone for judging the health of the society, is its ability to



render justice and security to the lowest and humblest member within its fold. In our own society, the most neglected and exploited sections are undoubtedly those of the Vanavasis, the tribal people and those of the Dalits who are subject to every kind of abuse and injustice.

KEYWORDS: RSS, social justice, ABVP, workers, Vanavasi, labour, education, backward, Swayamsevak, Government, tribal, bonded labour, farmers, Keshav Baliram Hedgewar, children, organisation.

INTRODUCTION :

The Rashtriya Swayamsevak Sangh recognises this and is working for the sake of justice. The objective of the Sangh is not just to raise voice for the cause of social justice through intellectualism and agitation, but to work for it in various fields. The Sangh is among the organisations who are at the forefront in bringing about a social change, fighting castism, untouchability and other such social evils. It is evident that the Sangh understands that unless the poor and the downtrodden are empowered and have their rights secured, the Nation, the values it stands for and its narrative, which the Sangh celebrates, cannot be strengthened.

To the succour of poor labourers and farmers

The Bharatiya Mazdur Sangh (BMS) has always viewed that the barometer of economic progress lies neither in the overall increase in the wealth nor in the average growth achieved in production, but in how much of it is shared by the lowest strata of the society. The BMS therefore considers the task of organising the poor urban sections, the rural workers and the Vanavasi people as of vital importance. Besides concentrating on organising such sections through trade unions, the BMS is also striving to motivate the organised labour to render constructive help to the rural workers' unions. The Vidarbha Krishi Adivasi Mazdoor Sangh (of agricultural Vanavasi labour) started by the BMS in 1980, affords a striking example of how such rural workers' unions can help ensure social justice to such sections. The Vanavasis inhabiting the northern side of Satpura hills in the Buldana district numbering about 15 to 20 thousand, are extremely backward. Roads and other modes of transport and communication are scanty. There are hardly any medical and educational facilities. Indignities and exploitation have made their lives all the more miserable. The Government of Maharashtra had as far back as in 1978,

sanctioned ownership rights to the cultivators of the government lands and even in respect of the encroached lands, but the order had remained in dead letters. The BMS took this issue up and persuaded the District Collector to distribute ownership pattas to the 150 Vanavasi families concerned. At a function held in June 1985 at Sunala village, these families became the owners of 700 acres of land. The BMS workers are now continuing their efforts in securing ownership rights for many more similarly affected families.

SECURING LAND RIGHTS TO VANAVASIS

The condition of the Vanavasis in Bihar is far worse than in some other states. In 1986, the Vananchal Jagarana Parishat spearheaded by Swayamsevaks, decided to address itself to this prevailing situation. They had been engaged all these years in silent and constructive activities like running schools, hostels and hospitals. To start with, the Parishat workers launched a campaign for self-reformation as a part of a general awakening movement among the Vanavasis against cow slaughter, beef eating, drinking etc. Then, they took up the issue of economic exploitation of the Vanavasi area. Annually, millions of rupees worth of aluminium ore is taken away from here for the benefit of the contractors and industrialists, but not even a small fraction of it is ploughed back for the development of the area even though there is a need of hospitals, schools and communication. Meetings and Mochas of Vanavasis are organised by the Parishat to press for the redress of these long-standing grievances.

AMENITIES FOR THE STUDENTS OF BACKWARD SECTIONS

The ABVP Karnataka has been actively involved in seeing that justice is rendered to the students of hostels for scheduled castes and scheduled tribes. It discussed with the commission appointed to go into the issue, the recommendations contained in its report. The loopholes in the report were pointed out and suggestions offered for rectifying the same, which were later incorporated, ABVP also succeeded in making the Education Ministry accept many of the recommendations of the commission in 1988. Faced with facts and evidences presented by ABVP regarding the deplorable conditions of those hostels and the misappropriations of hostel grants by functionaries, the Government started acting regarding the upkeep of the hostels, the furniture and other essential amenities. The Government also issued a circular to all the senior officers of the social welfare department to display on the hostel notice boards the details of the facilities available to each student with regard to food, dress, text books, stationeries and medical expenses and other amenities like special coaching, library, reading room etc. so as to enable the students to assert their rights and get their legitimate dues. In Andhra, the ABVP workers carried out a survey and agitated to get irregularities in the SC /ST hostels redressed. In Rajasthan for the first time, about 4500 Vanavasi students from 30 places of Banaswada district joined together and discussed their problems and ways to solve them thereafter in an organised manner. In Maharashtra also ABVP carried out a campaign through public meetings, seminars, etc. urging the Government to reassess the quantum of scholarships and fellowships earmarked for Harijan students and revised them in conformity with the changed living conditions.

FREEING THE BONDED LABOURERS

The reasons for proliferation of bonded labour among the Vanavasis in Maharashtra are many and deep-rooted, the traditional system of marriage also being one among them. Even among the poorest, a young man getting married will have to arrange a feast for the entire village to be followed by a drinking party. The young man left with no alternative goes to a money lender and pledges himself as a bonded labourer in lieu of loan, which runs into not less than four to five thousand rupees. Thus, the newlywed couple begin their life as bonded labourers, the serfdom sticking to them throughout their lives and extending to their children also. When the RSS subunit Vanavasi Kalyan Ashram mooted the idea of marriage sans money and tears, the Vanavasis could hardly believe it. They even smelt some ulterior motive behind the move. The village leaders of Chalawat in Maharashtra, the place where the Kalyan Ashram had decided to start the experiment, said that it was against their Vanavasi traditions and threatened to boycott such couples. However, the Ashram workers did not yield. They succeeded in convincing the would be bridegrooms and brides. 38 couples came forward to set a new

precedent unheard of in the Vanavasi tradition. The couples were all dressed and decorated in royal Vanavasi style. Several hundred invitees from Thane had come to bless the new couples. Amidst auspicious Mantras and music, the District Collector, Shrimati Jois Shankaran and her husband blessed the new couples. All partook of community meals, but without the flow of liquor. That occasion not only made good bye to bonded labour, many even vowed never to touch liquor again. The Lions Club of Mulund, as if justifying its name, took the lion's share in meeting the expenses of the function. The Government too made a fine gesture by giving mementos to the newlywed couples. The collective marriage ceremony taking place simultaneously at one place naturally brought down the expenses to a bare minimum.

CONCLUSION :

With the observations made above, the work of the Sangh can be clearly understood. Even a person of the lowest strata of the society has fundamental rights and deserves all the basic facilities, with the provision of which our nation can socially progress and economically develop. The RSS is trying in every village and town it is functional in, to take it to a new direction of progress. More importantly, the Sangh has been holding various social programmes for the tribal people throughout the country, which is a commendable work. Upliftment of the tribals was a dream of Dr. Keshavrao Baliram Hedgewar, Shri Madhavrao Sadashiv Golwalkar and Shri R. Balasubrahmanyam. Many people inspired by the Sangh are working hard for the service of the poor, the downtrodden and the oppressed. It is for this reason that the RSS is one of those organisations which are at the forefront in establishing social justice.

REFERENCES :

1. RSS, a vision in action by H V Sheshadri – Sahitya Sindhu Prakashan, Bengaluru. 2017.
2. Dr. Hedgewar, the epoch maker by B V Deshpande, S R Ramaswami – Sahitya Sindhu Prakashan, Bengaluru. 2017.
3. Krutiroopa Sanghadarshana by H V Sheshadri, Chandrashekhar Bhandari – Rashtrottana Mudranalaya, Bengaluru, 2012.
4. Samajika Chaluvaligalu by Nagesh W W, Srujana Prakashana, Bengaluru, 1994.
5. Itihasa, Samskrutimattu Rashtreeyate by Rajaram Navaratna S, Rashtrottana Mudranalaya, Bengaluru, 2001.