A COMPARATIVE ANALYSIS
The present study is focused on two villages. One village, Anwalkheda is in district Agra situated in the north east of historic city of Agra at about 24 Km. This is the village, where the founder of ‘Yug Nirman Movement’ late Pt. Shriram Sharma was born, has a national and international identity for the ‘Yug Nirman Movement’. The second village is Shaulana in district Ghaziabad. The events of Yug Nirman Yojana were highlighted in the mass media. Here, at first, only one person, Ramkrishna Sharma, initiated this movement in 1990. Now, this village is known for continuous participation in the movement. This village has become a ‘Model Village’ for the activities of the movement in the list of the headquarters, Shantikunj, Hardwar.

The findings of the two villages on the social structure, participation and impact are presented here in a comparative perspective.

9.1. Social Structure

Both the villages are almost of the same size in terms of population, 8000 and 7740. Both villages have two religious communities namely Hindu and Muslim. In both the villages Rajput caste is dominant, within the villages and in the local areas, Rajput caste followed by Brahmans at both the places and then by Chamars (Jatav). Both the villages are situated on the same distance from their respective district head quarters. The villages also have almost same communication level.

There are also some differences between the two villages such as – the founder’s village has a national and international identity and has become a pilgrimage center for the members of ‘Gayatri Pariwar’. The ‘Shaktipeeth’ of Anwalkheda has become the sub-centre/regional center of the activities of the movement. This village is being provided with many extra funds and facilities like- 30 bed hospital, Boys Inter College, Government Girls Inter College, by the headquarters of the movement. The organization facilitated establishment of a Government Girl’s Degree College with its efforts. Shaulana village is like the other villages in the region, there are no such extra facilities provided either by the headquarters of the movement or the government. Occupational change has been observed in founder’s village, largely due to the activities of the movement, and now this village is transforming into a small town. In Shaulana village only
one person initiated this movement in 1990, least it is getting from the organization.

It may be stated that the founder’s village is a developed village and there are sufficient facilities for health, education, occupation, transport and communication, electricity supply and market whereas in Shaulana village there are no such modern-urban facilities.

9.2. Followers/Participants in the Total Population

The success or failure of the movement may be observed at first by its followers; there are more than 90 million followers of ‘Yug Nirman Movement’ in India and abroad (www.gayatripariwar.org).

It is found that in the founder’s village most of the villagers (about 95%) are followers of the movement and among the followers, one-fourth are active followers. In Shaulana village about two-thirds of the villagers are the followers of the movement; among them one-fourth are active followers. Thus in both the villages one-fourth are active followers among the total followers.

9.3. Socio-Economic Background of the Participant

Data about the socio-economic background of the participants have been collected along the nine variables age, sex, religion, caste, education, occupation, family income, martial status, type of family and status in relation to head of family. The comparative facts of 100 participants each on socio-economic background have been presented here.

1. In the founder’s village, a majority of males (63 out of 100) is among the active followers of the movement whereas in Shaulana village, there is also majority of males (70 out of 100) among the active followers. Thus in both the villages majority (two-third) of followers are male.

2. Age: - In the founder’s village, adult, young and old age all are the members of the movement since there is no significant variation in the number of different age groups. Old age participants (14) have seen late Pt. Shriram Sharma and had face to face interaction with him. In Shaulana village largest segment (45 out of 100) belongs to the younger age group (15-25) whereas old age participants are very few (04). Thus it indicates that in the founder’s village all age group members are the participants in
the movement but in Shaulana village participation is largely a phenomenon of younger generation.

**Religion:-** In the founder's village, majority (90 out of 100) of the participants belong to Hindu community, but it is also significant to note that 10 are Muslim participants. In Shaulana village majority (95 out of 100) of Hindus among the participants and few (05) are Muslim are participants. Thus it is very clear that 'Yug Nirman movement' is largely a phenomenon of Hindu religion but some Muslims and also participants in the activities of the movement. It appears that the movement is not only a religious movement but it is a reformative type movement. Thus, being impressed by some secular and reformative activities of the movement some Muslims also participate in the movement.

**Caste:-** In the founder's village majority (71 out of 100) of the participants belong to upper castes, one-fifth (21 out of 100) of the participants belongs to lower castes and very few are from middle castes. In the Shaulana village majority (85 out of 100) of the participants belong to upper castes, participants of middle and lower castes are very few. Here middle caste's people are engaged in other movements i.e. 'Radha Swami' and 'Dhan-Dhan Sat Guru' and lower caste people say that they do not need to engage with any movement, their guru, and spiritual teacher is Dr. B.R. Ambedkar. Thus, in both the villages participation is largely an upper caste phenomenon, in the founder's village lower castes people also join but in Shaulana village lower castes participation is lesser.

**Education:-** In the founder's village a larger segment (39 out of 100) of the participants are graduate followed by those who belong to middle passed group, illiterate participants are also the followers of the movement. In Shaulana village majority (more than half of the participants are 10th pass and 12th pass followed by middle pass group whereas some participants are graduate and some others illiterate. This indicates that in the founder's village; a larger segment is graduate pass and in Shaulana village majority of the participants are 10th to 12th pass. The
important fact is that illiterate participants are also the followers of the movement in both the villages.

**Occupation:** In the founder's village the largest segment (43 out of 100) are students and housewives followed by farmers and shopkeepers whereas some (14) are doctors/teachers/government servants. In Shaulana village majority (63 out of 100) are also students and housewives followed by farmers and shopkeepers. This indicates that in both the villages majority of the participants are students and housewives who are not engaged in any occupation for earning followed by the farmers and shopkeepers.

**Income:** In the founder's village majority of the participants (55) belong to poor income group followed by the income group of 6001-10,000, there are only 18% participants who belong to higher income group (above 10,000/- per month). In Shaulana village majority (63%) belongs to poor income group (below 6000) followed by the income group of 6001-10,000, there are 13% participants who belong to higher income group i.e. above 10,000/-. Thus in both the villages majority of the participants belong to poor income group whereas some participants belong to higher income group and middle income category.

**Marital Status:** In the founder's village large majority (81%) of the participants is married. In Shaulana village also a majority (56%) is of married persons. It indicates that in both the village majority of the participants are married but a larger majority of married exists in the first village.

**Types of Family:** In the founder's village (45%) participants belong to joint families. In Shaulana village (54%) are living in joint families and (46%) are living nuclear families. Thus it indicates that in the founder's village majority (55%) are living in nuclear families whereas in Shaulana village majority (54%) is living in joint families.

**Status in Relation to Head of Family:** In the founder's village majority (45%) of the followers are heads of the families themselves followed by the wives (22%) of the heads of families. In Shaulana village majority (44%) are sons of the heads of the families followed by heads (25%) of
the families themselves. It indicates that in the founder’s village majority of the followers are heads of the families but in other village majority of the followers are sons of the heads of families. It means that in the founder’s village heads of families have freedom to participate in the in the activities of the movement whereas in Shaulana village sons of heads i.e. the younger member have freedom to participate. It appears that the heads of families intend to socialize the younger generation for such reformatory movement.

9.4. A Comparison in Two Villages

The impact of ‘Yug Nirman Movement’ has been observed at three levels (i) Individual level (ii) Family level and (iii) Community level.

9.4.1. Impact at the Individual level

Impact at individual levels has been observed on the following aspects of life.

1. Performing Yagya
2. Meditation-Recitation
3. Learning Good-Habits
4. Leaving Bad-Habits
5. Learning other Arts and Skills
6. Status Mobility in Family Context
7. Status mobility in Village Context

Performing Yagya

In the founders’ village majority (68%) of the participants perform the yagya occasionally, about one-fourth (29%) of the participants perform yagya daily. In Shaulana village majority of the participants (51%) perform the yagya occasionally and less than half (45%) perform the yagya daily. Thus daily performance is more in the village Shaulana then in the founder’s village where occasional performers are more.

Age: - In the founder’s village majority (18%) of the participants who perform the yagya occasionally belong to younger age group i.e. 15-25, whereas among daily performers largest segment (12 out of 29) belong to the age group of 46-35. In Shaulana village majority of the participants
who perform the yagya daily belong to younger age group i.e. 15-25 years followed by the age group of 15-25 and 26-35, who perform the yagya occasionally. It indicates that in the founder's village largest segment (18%) of younger age group perform the yagya occasionally but in Shaulana village younger aged about one-fourth (27%) perform daily. Thus in the founder's village elder age people do it more regularly whereas in Shaulana village younger age group people do it more regularly.

Sex:- In the founder's village a large segment (45 out of 68) of males perform the yagya occasionally, followed by majority of females (23 out of 68) performing the yagya occasionally also. In Shaulana village majority (43 out of 51) of males perform the yagya occasionally followed by majority of female (23 out of 43) perform the yagya daily. Thus, it indicates that a larger segment of females perform the yagya more regularly in Shaulana village in the comparison of the founder's village.

Caste:- In both the villages majority of occasional performers belongs to upper castes followed by the same who perform the yagya daily. But lower castes are also found performing the yagya along with high caste persons more in the founder's village than in the other village.

Education:- In the founder's village, a larger segment (27%) of the participants are graduate who perform the yagya occasionally followed by upto middle pass participants (18%). In Shaulana village large segment of the participants (32%) are 10th to 12th pass who perform the yagya daily followed by the same group (25%) who perform the yagya occasionally. It indicate that in the founders village larger number of the participants are graduate who perform the yagya occasionally but in Shaulana village larger number of such participants is 10th to 12th pass group who perform the yagya daily followed by the same group who performs the yagya occasionally. Thus, the higher educated people are performing more yagya in the founder's village than in Shaulana village.

Occupation:- In the founder's village majority of the participants (18%) perform the yagya occasionally among them a large segment (30 out of 68) is of students and housewives followed by farmers/ shopkeepers. In
Shaulana village the largest segment (40%) is students and housewives who perform the yagya daily followed by the other (22%) who perform the yagya occasionally. Thus in the founder's village the largest segment consists of students and housewives performing yagya occasionally, in Shaulana village also largest segment is of students and housewives who perform the yagya daily.

Income:- In the founder's village majority (41 out of 68) of poor income participants perform the yagya occasionally. In Shaulana village majority (34 out of 51) of poor income group (10-6000) perform the yagya occasionally followed by the same group (27 out of 45) performed the yagya daily. Thus in both the village majority belongs to poor income group who perform the yagya occasionally. Among the daily performers slightly larger number belongs to poorest category in Shaulana village whereas in the founder's village larger number is of well off income group.

Marital Status:- In the founder's village majority is married (52%) who perform the yagya occasionally followed by the same perform the yagya daily. In Shaulana village majority is married who perform the yagya occasionally followed by unmarried participants who perform the yagya daily. Thus in both the villages majority is married who perform the yagya occasionally and daily.

Types of Family:- In the founder's village majority (55%) of the participants who perform the yagya occasionally and daily live in nuclear families. In Shaulana village majority (54%) of such participant live in joint families. Thus, in the founder's village majority of daily and occasional performers live in nuclear families whereas in Shaulana village such participants live in joint families.

meditation – Recitation

The followers use to do meditation-recitation of 'Gayatri-Mantra'. Among them some do daily, a few occasionally and some do not do at all. The comparative analysis is presented here-

In the founder's village 82% meditate and recite 'Gayatri Mantra' daily, 9% do occasionally and 9% do not perform at all. In Shaulana village 85% do
daily, 12% occasionally and 3% do not do. This indicates that in both the villages most of the participants perform meditation-recitation daily.

**Age:** - In the founder's village among the daily performers one fourth (23 out of 82) of the participants belong to the age group of 46-65. In Shaulana village majority (39 out of 82) who does meditation-recitation daily belong to younger age group i.e. (15-23). Thus in the founder's village old age people are more regular in performing meditation - recitation daily whereas in Shaulana village younger age people are more regular in performing meditation-recitation daily.

**Sex:** - In both the villages majority of the male participants perform meditation recitation daily.

**Caste:** - In the founder's village among the daily performers (82 out of 100) majority (60 out of 82) belong to upper castes followed by lower castes. In Shaulana village a majority (75 out of 85) who performs the yagya daily belongs to upper castes followed by the same group who do occasionally. Thus in both of the villages majority of the participants who perform the meditation-recitation daily belong to upper castes.

**Education:** - In the founder's village a larger number (one-third, 33%) of graduate perform meditation – recitation daily followed middle pass (23%) who also perform meditation-recitation daily. In Shaulana village majority (Half-51%) are 10th to 12th pass who perform meditation and recitation daily. It indicates that in the founder's village majority are graduate pass and in Shaulana village majority are 10th to 12th pass that performed the meditation-recitation daily.

**Occupation:** - In both the villages among most of the participants performing daily consists of a larger number (33% and 58%) of students and housewives.

**Income:** - In both the villages, the largest number (41% and 53%) of the participants who perform meditation – recitation daily belong to poor income group (1000-6000); whereas all highest income group (above 10,000) participants perform daily.
8. **Marital Status:** In both the villages majority (67%) and large segment (45%) of married participants perform meditation and recitation daily followed by unmarried.

3. **Learning Good Habits**

Twenty three good habits in all have been observed which have been learnt/adopted by the participants. How many participants have learnt these habits after participation in the activities of the movement are as follows?

In the founder's village 45 participants have developed a feeling of spirituality, 51 have developed faith in God, 35 learnt honesty, 44 learnt behavioureness, 32 brotherhood, 26 think about self improvement and development, 21 have developed patience, 22 are living a peaceful life, 20 have developed belief in work, and other good habits also learnt by some participants.

In Shaulana village 59 participants have developed feeling of spirituality, 62 think about the service of mankind, 58 have learnt honesty, 50 have learnt respect of elders and 47 respect of parents, 49 brotherhood and 38 behavioureness, 45 think about self improvement and development, 43 about proper use of time and money whereas 39 have learnt about simple living and high thinking. There are 41 learning to discipline, 37 rise early in the morning and 36 studies carefully. These are the dominant good habits learnt by the participants in larger number; there are some other habits which are also learnt by some participants. It indicates that in both of the villages the followers have learnt good habits but in Shaulana village a larger number of the followers have learnt more good habits in the comparison of the followers in the founder's village.

4. **Leaving 'Bad' Habits**

The impact on individual self of the 'Yug Nirman Movement' may be observed by the behavior and attitudes of the participants, as they regularly or occasionally participate in the activities of movement. All these activities motivate the participants spontaneously to leave some of their bad habits to which they were used to. At the macro level more than 15 million people have left their bad habits and addictions, families have been reunited and embodied with spiritual disciplines (www.gayatripariwar.org).
During observation it is found that the list of habits considered ‘bad’ includes 22, like smoking, drinking wine, theft, robbery etc.

In the founder’s village majority (85%) of the participants have left bad habits among them 21 left smoking, 18 left drinking wine, 15 left anger, 11 left telling a lie, 12 left use of tobacco, 10 left non-vegetarian food, 9 left backbiting etc. In Shaulana village most of the participants (95%) have left bad habits, among them 46 left quarrel with others, 45 left abuse to others, 38 left telling lie, backbiting and anger, 33 left seeing cheap films, 25 left independent thinking, 22 left seeing cheap T.V. programs, 15 left smoking and 10 left drinking wine etc.

This indicate that in the founder’s village a majority (85%) of the followers have left bad habits whereas in Shaulana village most of the participants (95%) have left bad habits, among them smoking, taking wine, quarrel with others, abuse to others, telling lie, backbiting to see cheap films and T.V. programs are the main. Thus in both of the villages the followers have left their bad habits, but the number is more in Shaulana village in comparison of the founder’s village.

5. Learning Other Arts and Skills

Effects of the ‘Yug Nirman Movement’ on the participants have also been observed in terms of learning other arts and skills. It is found that a large number of the participants have learnt other arts and skills by attending nine days/one month camp and part time training, such as performing yagya, to perform other rituals, singing, to play musical instruments, to perform yagya, to deliver speech, training in self employment etc.

In the founder’s village a large number (48%) has learnt other arts and skills, of these, to perform yagya (40), to perform rituals (28), playing instruments (18), singing (12) and other arts skills (17). In Shaulana village majority (67%) of the participants learnt other arts and skills, of these, a larger number (45%) learnt to perform yagya, to perform rituals (20), playing instrument (42), singing (25), and there are 45 participants who learnt to perform Yoga, to deliver speech, training of self employment etc. It indicates that majority of the followers of the movement have also learnt arts and skills as well as they learn good habits and leave bad habits. Among them a larger number of the participants have learnt performing yagya, rituals, playing instruments and singing. But in Shaulana
village the number of the followers who have learnt other arts and skills is more (67%-48%) in comparison of the founder's village.

Status Mobility in Family Context of the Participants

It is found during the observations that when a person leaves bad habits and learns good habits, the family members feel good and give more respect, love, responsibility and reliability to the member. Thus the person feels that ones status in family is enhanced. Status mobility of the participants in family context varies from persons to person, some feel enhanced, some feel no effect and very few feel descending mobility in family. The facts on comparative analysis in both the villages are as:-

In the founder's village 83% participants say that they feel their status enhanced among the family members, one participant feels negative about social status whereas 16 participants feel no effect on their status in the family. In Shaulana village all most all (98%) say that they feel their status enhanced whereas only 2 participants feel no effect on their status in the family. Thus in both the villages, majority of the participants feel their status enhanced in the family after joining the movement.

Age:- In the founder's village majority (83%) feels that their status has enhanced, among them a large number belong to the age group of (46-65) years. In Shaulana village most of the participant (98%) have enhanced their status in the family among them majority of the participants (45%) belong to younger age group. Thus in both the villages majority feels that their status has enhanced but in the founder's village a large number belongs to old age group and in Shaulana village majority belongs to younger age group.

Sex :- In both the villages majority of males feels that their status enhanced in the family and in that comparison almost all females feel enhanced status in the family but neutral males are proportionally greater in the founder's village than Shaulana village.

Caste:- In both the villages most of the participants have enhanced their status in their families among them a majority belongs to upper castes, but in the founder's village some participants (16%) have no effect, it is also by and large true for upper, middle and lower castes.
Education: - In the founder's village majority of graduates and above who have positive feeling of enhancement among their family members followed by middle pass participants. In Shaulana village majority of the participants are 10th to 12th pass have enhanced their status in the family. Thus, in the founder's village majority of the participants is graduate and in Shaulana village 10th to 12th pass have enhanced their status in the family.

Occupation: - In the founder's village majority (83%) of the participants is students and housewives (38%) feel about enhanced status in their family followed by farmers/shopkeepers whereas almost all doctors/teachers/serviceman feel about enhancement of status in their family. In Shaulana village most of the participants feel about enhanced status in their families, among them majority (63%) is of students and housewives followed by farmers and shopkeepers whereas almost all doctors/teachers feel about enhancement of status in their family. It indicates that in the founder's village a large number (38%) and in Shaulana village majority (63%) of the students and housewives feel about enhanced status, followed by farmers/shopkeepers, in both the villages almost all doctors/teachers feel about enhancement of status in their families.

Income: - In the founder's village a larger number (40) and in Shaulana village majority (62) of the participants who belong to poor income group 1000-6000 feel that they have enhanced their income group of 6001-10,000.

Marital Status: - In both the village majority of the married participants feel about their enhanced status in the family, it is true for unmarried as well. Thereby it is observed that marriage has less effect on enhancement of status in family through participation in the movement.

7. Status Mobility in Village Context of the participants

It is found that after joining the movement, the living pattern of the participants some what change due to the participation in the activities of the movement. One starts to perform 'Yagya', meditation-recitation of 'Gayatri Mantra', learn good habits and leaves bad habits and take part in social services
i.e. voluntary work. The people of the community give him/her more respect and love and one feels that one's social status has enhanced.

Status mobility of the participants in village context has been measured in four ways-increased, decreased, no effect and mixed (increased-decreased). The comparative facts of four ways of status mobility in the villages are presented below.

1. In the founder's village out of 100 participants 77% feel that their status enhanced in the village, 2% have negative feeling, 10% have no effect on their status and 11 participants have mixed (increased-decreased) reaction about their status in the village. In Shaulana village 84% feel that their status has enhanced in the village, 15% have negative feeling and one has mixed reaction about the status in the village. Thus it indicates that in both of the villages majority have positive attitudes about their status enhancement in the village after joining the movement but a small number (15%) does have a negative effect in Shaulana village.

2. **Age**: In the founder's village a majority (77%) have positive social status in the village among them a larger number belongs to old age (46-65) group and all of the oldest age participants have positive status in the village. In Shaulana village a majority (84%) have positive social status in the village among them the largest segment belongs to younger age group. It indicates that in both the villages majority has positive social status, among them in the founder's village a larger number belongs to old age group and in Shaulana village the largest segment belongs to younger age group.

3. **Sex**: - In both the villages majority of male participants have increased their status in the village, the same is followed by the females.

4. **Caste**: - In both the villages majority of the participants come from upper castes who have positive status, followed by lower and then middle castes but in Shaulana village a small number (12) feels negative reaction who also belong to upper castes.

5. **Education**: - In the founder’s village a larger number (28%) is of the graduates followed by up to middle pass participants who have positive status in the village. In Shaulana village majority are 10th to 12th pass
followed by up to middle pass who have positive feeling about their status in the village after joining the movement. It indicates that in the founder’s village the largest number is graduate pass and in Shaulana village a majority is 10th to 12th pass who have positive feeling about their status in the village.

6. **Occupation:** In both the villages majority of the participants have enhanced their status among them a larger number is of students and housewives followed by farmers and shopkeepers.

7. **Income:** In the founder’s village majority of the participants have positive status among them a larger number belongs to well off (6000-10,000) income group and all highest income group participants. In Shaulana village majority of the participants have positive feeling about their status, among them a larger number belongs to lowest income group and all highest income group participants. It indicates that in both the villages majority of the participants have positive feeling among them in the founder’s village a larger number belong to well off income group and in Shaulana village it is the lower income group but in both the villages all highest income group participants have positive feeling about their status.

8. **Marital Status:** In both the villages majority of married participants have positive status in the village context followed by the unmarried.

9. **Type of family:** In the founder’s village majority of participants are living in nuclear families and in Shaulana village are living in joint families, have positive status in the village.

### 9.4.2. Impact at Family level

Dimensions of impact at the family have been observed as:

1. Participation of the family members in the activities of the movement.

2. Degree of cooperation and unity among the family members.

1. **Participation of the Family Members in the Activities of the Movement**

All the participants do not equally participate in the activities of the movement, among them some participate with all family members; a few with some family members and some participate only individually. The comparative facts on two villages are presented here.
(believed) that after the establishment of 'Shaktipeeth' / 'Pragyapeeth' criminals have left the village and crime rate has decreasing/almost stopped. The habits to quarrel with each other also appear to be decreasing in the villages.

5.4. Dowry

Dowry is the burning problem in the present time. Dowry is the causes of other problems like poverty, debtness and dowry-death etc. The teachings of 'Yug Nirman Movement' are against the dowry-system; the founder of the movement was in favour of Adarsh -Vivah (Ideal-Marriage).

In Shaulana village it is found that the volunteers and followers are becoming aware about the 'Ideal-Marriage'. Now, the trend of this type of marriage is increasing as results of this 40 'Ideal-Marriage' have been performed in the village by the volunteers of 'Pragyapeeth'. By performing the 'Ideal-Marriage' a message is conveyed in the area that this is the solution of the problem of dowry and other tensions which are the outcome of dowry system. Thus the above facts suggest that due to the sincere efforts of the activities of movement, dowry problem is being reduced in the village.

But in the founder's village, the impact on dowry system can not be observed. It appears that there are 100 points programme of 'Yug Nirman Movement', to avoid dowry is one of them. It is possible that the action-plan against dowry may not be properly/sincerely conveyed among the followers. Thus in Shaulana village dowry problem is being reduced gradually.

6. Village Unity

The impact of the activities of 'Yug Nirman Movement' has been observed towards bringing such unifying process e.g., participation in collective activities of the movement and respect of the villagers in the wider society.

6.1. Participation of the Villagers in Collective-Activities / We-feeling

In both the villages it is found that 'Yug Nirman Movement' organize frequently a number of collective activities(daily / monthly / yearly) in the villages like-performing 'Yagya', cleanliness activities and other ceremonies like celebration of festivals collectively. In both of the villages a majority of the participants feel that we-feeling / collective participation is increasing in the village due to the activities of the movement. On the occasion of every
members (1000-6000); whereas all highest income group (above 10,000) participants also participate with all family members.

Marital Status:- In the founder’s village a majority (69%) and in Shaulana village the largest segment (46%) of married followers participate with all family members.

Types of Family:- In the founder’s village majority (45%) is living in nuclear families but in Shaulana village the same number is living in joint families who participate with all family members.

2. Degree of Cooperation and Unity in the Family

After joining the movement some participants feel that cooperation and unity among the family members have enhanced whereas some feel no change, the comparative facts on both the villages are presented here-

In the founder’s village out of 100 participants 87% feel increased cooperation and unity and 13% feel no change in their family. In Shaulana village 97% feel increased cooperation and unity and 3% feel no change in their family. Thus it reveals that in both the villages majority (87% and 97%) of the participants feels enhanced cooperation and unity among there family members.

2. Age:- In the founder’s village all participants belong the age group of 26-35 and 66-85 and the largest segment belong to other age group feel increase degree of cooperation and unity in the family. In Shaulana village most of the participants have enhanced cooperation and unity in their families among them the largest number belongs to younger age group (15-25). It indicates that in both the villages majority of the participants increased cooperation and unity in the family among them a larger number belongs to all age group but in Shaulana village the largest number (44%) belongs to younger age group (15-25).

3. Sex:- In both the villages majority of the male participants have enhanced cooperation and unity in the family.

4. Caste:- In both the villages majority (64% and 83%) of upper castes participants have enhanced cooperation and unity in their families.
5. **Education:** In the founder's village a large number (one third-33 out of 87) is graduate and in Shaulana village majority (58 out of 97) is 10th to 12th pass who have enhanced cooperation and unity in the family.

6. **Occupation:** In both the villages among most of the participants, have enhanced cooperation and unity in their family a larger number (36% and 63%) consists of students and housewives followed by farmers/shopkeepers.

7. **Income:** In both the villages the largest number (43% and 61%) of the participants who have enhanced cooperation and unity in their family belong to poor income group (1000-6000); whereas all highest income group participants have enhanced cooperation and unity in their family. In middle income group it lesser than the higher and lower income group.

8. **Marital Status:** In both the villages majority (73% and 53%) of married participants have enhanced cooperation and unity in their family followed by unmarried.

9. **Type of family:** In the founder's village about half (48%) belongs to nuclear families and in Shaulana village majority (53%) belongs to joint families who have enhanced cooperation and unity in their families. Thus it is little more in Shaulana than in the founder's village.

### 9.4.3. Impact at Community level

The impact at community level has been observed on infra-structure, health, education, occupation, social reformation, village unity and cooperation or otherwise on the over all life of the village. Comparative picture of the two villages is presented on all these aspects.

1. **Infra-Structure**

   In the founder's village due to the activities of the movement change can be observed on the fast development of infrastructure of the village in terms of roads and transport, market, electricity supply and street lights, bank, post office, petrol-pump etc. Before 1985 such facilities were not available there. Due to the development of infrastructure, it has become the centre for other nearby villages. The people are migrating here from nearby villages due to pull-factor. But in Shaulana village there is no such infrastructural change.
2. Education

In the founder's village after 1985 educational facilities have developed here manifold. In 1985 one government girls inter college and in 1995 one govt. girls degree college have been established in 'Shaktipeeth Campus' by the efforts of 'Shantikunj' management. Seven private Montessori schools have also been opened here which provide education up to 5th and 8th class.

In Shaulana village educational change has been observed in terms of awareness about education of children, moral education, and revival of Gurukul system by the center, training in performing yagya and other Sanskar (rituals) in a proper / classical way. As a result of this the habit of performing 'Sanskars' is gradually increasing.

Thus, the facts indicate that in the founder's village movement has contributed and promoted educational facilities in the village at all levels but in Shaulana village movement has a positive role in creating educational awareness towards moral education, primary education and training to perform 'Yagya' and other Sanskar.

3. Health and Hygiene

In the founder's village, before 1990 there were only 6 private practicing doctors. In 1995 an upgraded P.H.C., 'Mata Bhagvati Devi' Community Health centre' was started by the government. Nowadays about 20 doctors are practicing here. Volunteers of 'Gayatri Shaktipeeth', cooperates in health/hygiene programs of community health centre, like 'Pulse Polio', 'Child and Mother Health' and other programmes.

In Shaulana village the participants of the movement are found very much aware of maintaining the cleanliness in the village. From time to time (once a month) they conduct cleanliness movement called 'Savachhata Abhiyan'. They clean the roads and drainages and remove the garbage heaps from the village. Volunteers of 'Pragyapeeth' cooperate in health/hygiene programme of States 'Community Health Programme' and advice to use the herbal therapy, Yoga and suggest avoiding smoking, drinking and non-vegetarian food.

Thus the facts indicate that in both the villages health and hygiene awareness is increasing but in the founder's village the health facilities like...
to others. Thus it can be stated that in both the villages due to the activities of the movement alcoholism is decreasing in the village.

5.2. Caste Feeling/Untouchability

In the present scenario caste feelings are acting to divide the Indian society. The teachings of the founder of ‘Yug Nirman Movement’ are against the castism, everybody that belongs to a higher caste or lower caste may be a member of this movement. The comparative facts on both the villages are presented here.

In the founder’s village, after the establishment of the ‘Gayatri Shaktipeeth’ (in 1985) people started to take part in the ‘Yagya’ ‘Deep Yagya’ and other activities. As a result of this a high caste person and a lower caste person can take part equally in any ceremony of the movement. Lower castes people also work as volunteers at the ‘Shaktipeeth’ and they never feel unequal in regard and in responsibility. Now, they are also putting on the sacred thread (Yagyopaveet) by performing Yagya. Lower caste people like Chamar and Bhangis can go to the temple of ‘Gayatri’ and can take part in ‘Yagya’ with higher castes people. Now, the lower caste people like the Chamar also perform ‘Yagya’ in the village.

In Shaulana village, after the establishment of ‘Pragya-Kunj’ (in 1995), lower castes people like Chamar, Nai, Kumahar, Bhangi can take part in ‘Yagya’ and other ceremonies with higher castes people. In this village some lower castes people and their children have taken training at ‘Pragyapeeth’ to perform ‘Yagya’ and other rituals (Sanskars). Now the lower castes people also perform the same.

Thus, the above facts indicate that in both of the villages now caste feeling /untouchability have been lessening gradually among people in the village. People of all castes appear to have equal rights and opportunities to develop themselves mentally, physically and spiritually through the participation in the activities of ‘Yug Nirman Movement’. This equality of course may not be absolute.

5.3. Rate of Crime

In both the villages it is found that due to the active involvement of ‘Gayatri Pariwar’ crimes are decreasing. Majority of the respondents also say that these villages used to be known for criminal activities in the area, now it is said
2. Education

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Thus the facts indicate that in both the villages health and hygiene awareness is increasing but in the founder's village the health facilities like
(believed) that after the establishment of ‘Shaktipeeth’/ ‘Pragyapeeth’ criminals have left the village and crime rate has decreasing/almost stopped. The habits to quarrel with each other also appear to be decreasing in the villages.

5.4. Dowry

Dowry is the burning problem in the present time. Dowry is the causes of other problems like-poverty, debtiness and dowry-death etc. The teachings of ‘Yug Nirman Movement’ are against the dowry-system; the founder of the movement was in favour of Adarsh -Vivah (Ideal-Marriage).

In Shaulana village it is found that the volunteers and followers are becoming aware about the ‘Ideal- Marriage’. Now, the trend of this type of marriage is increasing as results of this 40 ‘Ideal-Marriage’ have been performed in the village by the volunteers of ‘Pragyapeeth’. By performing the ‘Ideal-Marriage’ a message is conveyed in the area that this is the solution of the problem of dowry and other tensions which are the outcome of dowry system. Thus the above facts suggest that due to the sincere efforts of the activities of movement, dowry problem is being reduced in the village.

But in the founder’s village, the impact on dowry system can not be observed. It appears that there are 100 points programme of ‘Yug Nirman Movement’, to avoid dowry is one of them. It is possible that the action-plan against dowry may not be properly/sincerely conveyed among the followers. Thus in Shaulana village dowry problem is being reduced gradually.

6. Village Unity

The impact of the activities of ‘Yug Nirman Movement’ has been observed towards bringing such unifying process e.g., participation in collective activities of the movement and respect of the villagers in the wider society.

6.1. Participation of the Villagers in Collective-Activities / We- feeling

In both the villages it is found that ‘Yug Nirman Movement’ organize frequently a number of collective activities(daily / monthly / yearly) in the villages like-performing ‘Yagya’, cleanliness activities and other ceremonies like celebration of festivals collectively. In both of the villages a majority of the participants feel that we-feeling / collective participation is increasing in the village due to the activities of the movement. On the occasion of every
celebration, villagers participate collectively and they are always ready for any voluntary work which is performed for the well being of the villagers. People are also becoming more aware about the welfare activities for the villages.

Thus, the above facts indicate that in both the villages collectivities / weeling appears to have been enhanced in the villages as a consequence the activities being undertaken by the centre of the movement in the village.

6.2. Respect of the Villagers in the Wider Society

In the founder's village it is found that, after the celebration of 'Ashwamedh Yagya' held at Anwalkheda in 1995, this village is known at national and international level among the members of 'Gayatri Pariwar' and has become the centre of pilgrimage for them. People come here to see the holy birth place of the founder of this movement. There are near about nine million followers of this movement in India and abroad who want to see / know about this place. So, when the villagers use to go the outer world, they get respect and love by the follower of the movement, spread all over India and abroad. A majority of the respondents say that when they use to go out side the village they get more respect and recognition because they live at the birth place of founder. Further they say that before 1980 this village also known for criminal activities in the area but now this village has a good image in the outer world.

In Shaulana village it is found that before 1995 this village was known as an ordinary village which did not have good image in the 'Satha' because a good number of the villagers were engaged in crime and alcoholism. But after 1995 the activities of movement have positive effect on the villagers and outside the village. Gradually, this village is growing as an ideal village among the 'Satha' i.e. in the wider society. The people of the other surrounding villages give example of 'Shaulana' village as good and ideal village. The 'Pragyapeeth' of Shaulana village is known in wider society among the members of Gayatri Pariwar and has become the centre of pilgrimage for them. So, when the villagers go to the outer world, they get respect and love by the followers of the movement spread all over India.

Thus, the above facts indicate that in both of the villages, the respect of the villagers has increased in the wider society, as the founder's village is very
well known (national and international level) as a centre of the movement and as the birth place of the founder; whereas the Shaulana village is also known (Regional level) as one of the most successful village, which has positive effect in the list of the headquarters, Shantikunj, Hardwar.

6.3. Activities for the Movement Itself

In both the villages all the activities of the movement are performed by the villagers collectively. They participate in the activity of the movement as volunteers. They established a centre of the movement in the village namely Shaktipeeth/ Pragyapeeth. They distribute the literature written by the founder at several places. From time to time they celebrate small and big functions in the villages and outside the villages. All these activities are performed by a group of the participants / followers; among them 10 are full time volunteers, nearly 50 are part time volunteers, beside them there are hundred occasional volunteers. The main fact is that in the founder's village a team of volunteers deputed / appointed by the head quarters but in Shaulana village all the volunteers are the residents of the same village.

7. Cooperation and Resistance in the Community by Others

The participants of the movement appear get cooperation and also face resistance in performing their activities. Both of these dimensions are narrated here in comparative perspective-

7.1. Cooperation of Others in Changing the Situation

In both the villages it is found that being impressed by the welfare activities of the movement; those people who are not the followers but still support the activities of the movement. The villages Pradhans cooperate with the participants of the movement in their activities. The development officers make plan for the welfare of villages with cooperation of the followers / volunteers of the movement.

7.2. Resistance or Disintegrative Aspects

In Shaulana village, in 1990 there was only one person who initiated the propagation of ideas of the movement in the village. At that time there were a good number of villagers, even his family members who had not cooperated to
him. But gradually people started understanding the ideas and activities of the movement, and now (2004) there is no where a direct resistance of the movement’s activities. To maintain the activities of the movement, money is also necessary. Due to lack of money, the participants find themselves unable to continue the activities properly. Because most of the participants belong to the small land owning families, they have no extra money which can be donated. It is found that the participants feel the problem of finance for the collective work/welfare activities. No money comes from the regional centre or the headquarters of the movement.

But in the founders village there is no problem of finance because the headquarters of the movement provide grants for this village.

Thus it indicates that in initial stage there was the resistance in Shaulana village and now there is the problem of finance, but in the founder’s village there is no such type of problem. Occasionally they themselves contribute and also get some donation from those who come to see their activities.