SUMMARY AND FINDINGS
10.1. Summary

Rationale of the Problem

Sociologists have studied several kinds of social movements including the socio-religious-reform movements like Bhoomi Gramdan Movement (Oommen: 1972), Virasaivism Movement (Parvatham: 1977, Bali: 1979, Venugopal: 1977, Gore: 1989), Arya Samaj Movement (Pimpley and Sharma: 1990), Satya Shodhak Samaj (Omvedt: 1973), Swadhyaya Movement (Shah, Vimal: 1998), Brahma Samaj (Bhatt: 1990), Prarthana Samaj (Shah: 1990) and many others. There are several other types of social movements identified by such studies. Socio-religious reform movements are one kind of these various movements.

Most of the reformist movements like Brahma Samaj, Arya Samaj, Prarthana Samaj and Theosophical Society were the movements of religious reforms i.e. they also included religious elements. These have indicated uprising and gaining of higher status by certain communities (i.e. Lingayats in Virashivam Movement). There are still several emerging situations in which religious components appear to play an important role. Recently such trends have also been accelerated by the present political processes.

But despite all that there are certain reform movements which are going on and aim at the betterment of society as a whole. Such movements are less studied and reported in sociological literature. Therefore they need to be studied. In this context the present study focuses on a reform movement i.e. ‘Yug Nirman Movement’ initiated by a spiritual/charismatic person having some religious components. Pt. Shriram Sharma prepared a plan for social transformation to which he gave the termed ‘Yug Nirman Yojana’. The detail of this Yojana has been presented in chapter-4. Thus the words ‘Yug Nirman Movement’ has been borrowed from this sense. A movement which has spread all over India and in 80 other countries, it may definitely have some reformative/transformative impact on individual, family and community. There are more than 80 million followers around, having 2400 regional centers and 50,000 local centers, and it is said that more than 15 million people have left bad habits following behavioural practices.
included in its reform programme. This vast social phenomena has not yet been studied by sociologists. Therefore, there is a need to study such a socio-religious reform movement which has spread so wide.

In the substantive issues of study of the social movements, sociologists (e.g. Oommen, 1990; Shah, 1990, 2002; Gore, 1989; Rao, 1979 etc.) have suggested to focus upon the emergence/origin, leadership, ideology, organization, aims and objectives and consequences (impact) of the social movements; review of select literature on socio-religious-reform movements also suggest these aspects.

**Statement of the Problem**

In the light of the above mentioned substantive and methodological frame-work following questions have been specifically studied in the context of 'Yug Nirman Movement'.

1. What are the conditions of emergence of the "Yug Nirman Movement"?
2. What is the nature of its leadership?
3. What are the aims-objectives and the ideology of the movement?
4. What is the organization of the movement?
5. What are the consequences (impact) of this movement? i.e. the social transformation takes place.

In the first question, what are the conditions of emergence of the 'Yug Nirman Movement', means the social, cultural, political and economic situations of that time which may appear to make the emergence of the movement possible. Specific effort has also been made to take note of the divine and supernatural conditions of the initiator of the movement.

The second question, "What is the nature of its leadership"? aims to know the life history of the founder leader of the movement, his bringing up, education, family life, social-cultural and spiritual activities, personal characteristics and other extra ordinary talents. Specifically it has been tried to trace and find out the charismatic attributes of the leadership of the movement from its initiation to the present.
The third question, "What are the aims-objectives and ideology of the movement"?, aims to know the changes to be brought in and how, i.e. ideals, aims, methods, programmes, means, and their religious base. Ideology means the dominant ideas determining the change in the society, and these ideas are manifested in the aims, objectives and methods of the movement. The method or programme is reflected in hundred points as mentioned by the founder as the mission of the movement.

The fourth question, "What is the organization of the movement"? means taking note of the organizational structure, its central office and adjoining units, its subsidiaries and the branches, their working processes and management to promote the activities of the movement.

The fifth question, "What are the consequences (impact) of this movement"?, aims to examine the impact of the movement on the participants/followers, the social transformation that takes place as social consequences of the movement. This looks into the impact on individual self, on family and on community at large. The impact has been observed in empirical situations at all the three levels.

The impact at individual level has been observed on routine life-performing yagya, meditation-recitation, learning good habits, leaving bad habits, learning other arts and skills, status mobility in the family context, status mobility in the village context.

The impact at family-level/institutional level has been observed in functional perspective, as participation by family members in the activities of the movement, cooperation and unity among the family members.

The impact at community-level has been observed in the context of health, education, occupation, and social reformation of evils as perceived by people namely- drinking/alcoholism, caste feeling/untouchability, rate of crime and dowry. Impact as unity among villagers has been observed in terms of participation in collective activities, greater we-feeling, respect of villagers in wider society and activities for the movement itself.
Area of Study

The present study has been undertaken in two villages of Uttar Pradesh. One village is Anwalkheda in district Agra situated in the north east of the historic city of Agra at about 24 kms. This is the village where the founder of 'Yug Nirman Movement' Late Pt. Shriram Sharma was born and it has a national and international identity for the followers of 'Yug Nirman Movement'. The second village is Shaulana in district Ghaziabad. The achievements of this village were also highlighted in the mass media. Now, this village is known for a continuous participation in the activities of the movement. This village has become a 'Model Village' for the activities of the movement in the list of the central office, Shantikunj, Hardwar. Thus both the villages are known for distinctive identity by the followers of the movement.

Universe, Sample, Respondents

In village Anwalkheda and in the other village Shaulana, 5% of the active followers (approximately 2000) i.e. one hundred active participants were selected from different socio-economic background, as the set of respondents from each village. To represent the participants of different categories of age, sex, religion, caste, educational level, occupation, income, marital status and types of families purposively 100 respondents from each village constituted the sample size of 200 respondents. Thus the study has been conducted through 200 respondents. The number was fixed at 100 purposively which represents the universe and also it was kept in mind that numerically it would be viable for analysis (like putting into percentages).

Methodology

Data have been collected using some specific research techniques: first observation on the spot, interview, interview guide, case study, personal/organizational records and other secondary records. Initially observation has been used to locate the participants and their activities at the place of congregation.
A few case studies were undertaken to understand the maximum possible aspects of the phenomenon. At the second stage 200 participants have been selected for interview, 100 from each village. These two hundred active participants have been interviewed on several variables (as proposed in the beginning) with the help of an interview guide. For exploring the origin/emergence, leadership, ideology and organization of the movement, largely secondary sources have been used. The documents in various forms, available at the central office and other centers of the movement, have been specially consulted and facts described in these documents have also been supplemented and verified thorough interviewing knowledgeable persons available in the village and at the headquarters.

For the purpose of data analysis and interpretation, two methods have been used: qualitative and quantitative. The facts collected through observation, depth and focused interview have been analyzed by qualitative analysis. Data collected with the help of observation, interview and interview guide from 200 respondents, (100 from each village) have been analyzed through quantitative analysis. Statistical Package for Social Science Data Analysis (SPSS) has been used for this quantitative analysis. Simple classification, tabulation, proportions have been used to arrive at the findings. Simple statistical techniques and also associations and co-relations have been used to indicate the degree of relationship between background variables and impact variables.

The emergence of 'Yug Nirman Yojana' of Gayatri Pariwar as a socio-religious reform movement (i.e. Yug Nirman Movement) raises one fundamental question: is the 'Yug Nirman Movement' a social movement? And if it is so how can this be proved from the point of view of sociology of social movements? Briefly, a social movement emerges out of the historical process of interaction of various socio-cultural conditions prevailing in the society. It involves a number of participants who are socially conscious of the existing conditions and wish to transform these conditions either totally or partially. The level of social or collective consciousness is evaluated in terms of its appropriateness for the ends in view. Besides a certain number of participants, a social movement is further
characterized by an ideology, leadership, certain specific goals, strategies and tactics to achieve the goals and an organizational structure. The relevance of an organization in a social movement is vital in view of its functions such as mobilization of masses, and maintenance of a communication system for the better coordination of the activities, etc.

In the context of goal of the movements certain intended and unintended consequences, are always expected. There is also a certain kind of categorization of movements such as reformatory, revolutionary, transformative, charismatic, ideological or organizational movement.

In view of these characteristics the case of 'Yug Nirman Movement' has been examined here.

Findings

On the basis of the analysis of the facts, collected by using specific research techniques like observation, interview, interview guide, case study, personal/organizational records, we arrive at the following findings on the proposed aspects. The findings have been grouped into different sections corresponding to the objectives. These are arranged into five specific sub sections (1) Emergence of the 'Yug Nirman Movement', (2) Leadership of the 'Yug Nirman Movement', (3) Aim-Objective and Ideology of 'Yug Nirman Movement', (4) The Organization of the 'Yug Nirman Movement' and (5) A Comparative Analysis- the impact of the 'Yug Nirman Movement' in the two villages.

1. Emergence of the 'Yug Nirman Movement'

Emergence of 'Yug Nirman Movement' may be traced from 'Vasant Parva' in Feb. of 1926 A.D. when Late Pt. Shriram Sharma, at the age of 15, in his early morning meditation comes in contact with an ageless achieved 'Rishi' (Ascetic) of Himalayas. The Rishi gave him some instructions. Under his constant guidance, motivation and paranormal assistance, in later years Late Pt. Shriram Sharma was able to integrated large number of people in one global organization, now known as Gayatri Pariwar. This first interaction with his divine guide reminded the
initiator of his achievements in previous birth and implored him to undertake several spiritual exercises (Taps) for acquiring paranormal powers for the welfare of human beings. Late Pt. Shriram Sharma was called from time to time to visit Himalayas by his divine guide and he (guide) motivated him to revive the Rishi Parampara (Tradition of Rishis).

On the direction of his divine guide, the formation of Gayatri Pariwar (Family), was announced formally by him in 1958 on the event of historic Yagya of Mathura. On his direction, given to him at his second visit in June 1971, he (founder) left Gayatri Tapobhumi, Mathura forever and migrated to Shantikunj, Hardwar and then proceeded on the third visit of Himalayas to perform advanced Sadhana. In the third visit to Himalayas, his divine guide motivated him to revive the Rishi Parampara firmly.

During the observations, it has been found that the founder of the movement followed all the directions given to him by his divine guide, particularly during his third visit to Himalayas, regarding revival of Rishi traditions. Thereafter, following Vishvamitra’s tradition, the founder established Shantikunj campus at Hardwar in 1971. At this place, he started giving training to followers in the ways of living and by now millions of people have performed Gayatri Sadhana at this place and feel that they have grown spiritually. Following 'Maharsi Vyas' tradition, the founder had written commentaries on four Vedas, eighteen Puranas, 108 Upnisads, six Darshan, twenty four Geetas, Aranyakas and Brahmanas. The series of Pragya Puranas is a creation in which the philosophy of Upnisads has been explained in simple and lucid style. Thus in his life he wrote approximately 3200 small and big books.

According to ‘Patanjali Rishi’ tradition in Shantikunj the Sadhaks (devotees) are imparted training in 'hathayoga', 'kayakalpa', 'asans', and 'pranayam'. On 'Bhagirath tradition', the founder propagated his ideas in India and abroad for physical, mental and spiritual development by organizing 'Ashwamedh Yagya' and religious ceremonies frequently. In 'Charak Rishi' tradition, ancient Ayurveda has been revived there and research on exploring rare medicines and testing their ingredients, qualities with the help of modern
scientific equipments is being done at Shantikunj in a separate part meant for the Ayurveda.

"Yagyavalkya Rishi" had undertaken research on "Yagya". In Yagyavalkya tradition 'Brahmavarchas Research Institute' has undertaken the responsibility of conducting research on the ancient science of Yagya. In Devrishi 'Narada' tradition Yug-Nirman music training school of Shantikunj has trained thousands of volunteers, who undertake tours in India and abroad and propagate the ideas of Pt. Shriram Sharma for the reformation of society. In 'Adya Shankaracharya' tradition, he also established 2400 Gayatri Shaktipeeths (Sub Centers/Branches) in the country as centers of excellence to work as focal points for coordination of activities of the mission. Following Kanad Rishi's tradition, he established 'Brahmavarchas Research Institute' in 1979, for carrying out scientific research on several aspects of spiritual activities like Mantra, Yagya and other rituals. Research is being conducted here for integration of science and spirituality. Following 'Buddha' tradition, at Shantikunj; volunteers are being trained for spreading the message of divine culture throughout the world. In India itself, about one lac volunteers are engaged in the activities of movement. Now there are about 80 million followers of this movement who are engaged in the activities of this movement.

In the fourth and last visit to Himalayas in 1985 his divine guide motivated him for Sookshmikaran Sadhana (progressive subatilisation of the instruments of the soul's expression). By following his directions, Pt. Shriram Sharma started withdrawing from the routine responsibilities of the mission and announced his programme of Sookshmikaran Sadhana for arousing and activating the kundalini of the 'Rashtra' (whole character of the nation).

Finally, by a prior announcement, he withdrew from his 'Physical Body' on 2, June 1990 with the assurance that he will be working from the subtle realms with multiplied energies for the expeditious advent of the 'Golden Era' for humanity. Before giving up these activities, he transferred all his 'Sadhana Shakti' to his wife. He also instructed his wife to initiate an intensive campaign for the spread of the message of the mission.
Looking as a whole and confirming the facts in the field, it was found that 'Yug Nirman Movement' emerged solely due to the charismatic personality of Pt. Shriram Sharma, which is said to have been provided to him by his divine guide at the age of fifteen. This marks the beginning or origin of the movement.

By looking at the formulation by Oommen (1972: 18) about the emergence of charismatic movements, we may examine the 'Yug Nirman Movement'. It appears that 'Yug Nirman Movement' emerged in supernatural and mysterious conditions as it is found that the divine guide of Pt. Shriram Sharma guided him from time to time and motivated him by giving him paranormal power to work for the welfare of human beings, as the founder also accepts this and had written this in his several books. Whenever his followers expressed their surprise for his work and achievements, he used to say, "How can a person do so much work, only our Rishi Satta (divine power) is making us to do this, we are working like the puppet of God". After knowing the conditions of the emergence of 'Yug Nirman Movement' it may be stated that the most important cause of the emergence of 'Yug Nirman Movement' appears to be a charismatic person namely Pt. Shriram Sharma

2. Leadership of the ‘Yug Nirman Movement’

Pandit Shriram Sharma, the founder of 'Yug Nirman Movement' was born on 20th September 1911 in a Brahmin landlord family of the village Anwalkheda, district-Agra, U.P. At the age of 10 years he was initiated (Diksha) in Gayatri Mantra by late Pt. Madan Mohan Malviya in 1921. This was his first introduction to the significance of religion and spirituality in his life. The founder as well as his movement is deeply rooted in a spiritual orientation. On the occasion of Vasant Parva in 1926 when he was at the age of 15, had his first interaction with his divine guide. The divine guide reminded him of his achievements in previous birth as Samarth Guru Ramdas, Saint Kabir and Ramkrishna Paramhans and implored him to undertake several spiritual exercises for acquiring paranormal power for the benefit of mankind. Pt. Shriram Sharma followed all the instructions of his divine guide given to him from time to time during his visits to Himalayas.
Under the constant guidance, motivation and paranormal assistance of his divine guide the founder was able to integrated millions of people cutting across caste, race, colour and religion in one Global Gayatri Family. Innumerable persons in this country and abroad regarded him as an 'achieved saint', a 'paranormal yogi' and a 'social reformer'.

In his teenage, he also participated in the movement for independence. He lived for some time with Mahatma Gandhi in Sabarmati Ashram. Being deeply impressed by Gandhian philosophy, he successfully incorporated the principles of Gandhi in his movement. For participating in peaceful non-cooperation (Savinay Avagya) movement of Gandhi ji, he was twice arrested, fined and imprisoned for six months each. Around 1950, after coming back from Sabarmati Ashram, Pt. Shriram Sharma dissociated himself from active politics. In 1953 he raised money by selling off his 'Zamidari Bonds' and from this money, he laid the foundation of the hermitage 'Gayatri Tapobhumi' at Mathura. His wife Smt. Bhagwati Devi Sharma too handed over her jewellery for this purpose. He donated all of his inherited property for establishing a school in the memory of his mother in the village. On June 20, 1971, he left the hermitage 'Gayatri Tapobhumi' forever and migrated to Shantikunj, Hardwar (as his divine guide instructed him to do so) and then proceeded to an unspecified place in the Himalayas to perform higher level Sadhana (Penance). In his absence for over a year, his wife looked after the activities of the mission. From time to time during his visits to Himalayas, he received instructions from his divine guide about the activities of the mission.

In 1979, he established 'Brahmavarchas Research Institute' at Shantikunj, Hardwar, for carrying on scientific research on several aspects of spiritual activity like Mantras, Yagya and other rituals practiced in Indian culture. He also established 2400 Gayatri Shaktipeeths (sub centers/branches) in the country. Real formation of an organization under his guidance started after establishing the hermitage 'Gayatri Tapobhumi' at Mathura. On November 23-26, 1958, on the eve of the historic Yagya of Mathura, the formation of his Gayatri Pariwar (an organization for propagating his ideology) was formally announced. This marks
the beginning of the expansion and propagation of Yug Nirman Yojana by the founder.

Pt. Shriram Sharma gave a three-tier formula for development of national character i.e. (i) Individual formation (ii) family formation (iii) community formation/society formation. He believed that man is a unit of society therefore reformation of individual is the key to reformation of society and eventually the nation.

To spread his ideas far and wide the founder started the publication of monthly magazines 'Akhand Jyoti' and 'Yug Nirman Yojana'. Another quarterly publication, 'Pragya Abhiyan' was started, in 1971 from Hardwar. These magazines are published in Hindi, English, Tamil, Gujarati, Oriya, Marathi and Bangali languages. The number of readers of these magazines in India and outside is estimated to be around 50 lacs.

During his life time, Pt. Shriram Sharma wrote more than 3200 small and big books in Hindi and other languages on spiritualism, science, philosophy, Gayatri Sadhana, the art of living, social problems and on almost every aspect of individual person, family and society.

Being attracted by Pandit Shriram Sharma’s extra ordinary talent, the former president of India Hon’ble Dr. Shankar Dayal Sharma says in his book ‘Deshmani’, “The coming generation will be grateful to Acharya for the path of theory and practice of the art of living based on logic and facts according to modern age”. There are many other eminent people like Dr. Saravapalli Radhakrishnan, Atal Bihari Vajpai, Arjun Singh, Nar Simha Rao, Anand Swami, Kiran Bedi etc. who have stated that Pt. Shriram Sharma was a Siddha Yogi (achieved saint), a paranormal yogi, a charismatic person, a social reformer, a good writer, a researcher, a freedom fighter and who had an extra ordinary personality. During field woks, the same facts were conformed. Whenever his follower expressed their surprise for his work and achievements, he used to say, “How can a person do so much work, only our Rishi Satta (divine power) is making us do this; we are working like the puppet of God”.

Thus, the facts narrated above indicate that Pt. Shriram Sharma has lived the life of an achieved saint, a journalist, a writer, an editor, a freedom fighter, a social reformer, a scientist and has presented his extra ordinary ability and worthiness by performing the work of many lives only in one life. These aspects, quality and quantity of deeds of his life are so enormous that they make him an extra ordinary person, a charismatic personality.

The founder died on 2 June 1990 with the assurance that he will be working from subtle realms. After his death, his wife Smt. Bhagwati Devi Sharma (Mataji) took over all the responsibilities of the mission. Mataji too, withdrew (died) to the astral realm, to join her husband there, on September 19, 1994. During the courses of continuity a managing committee of the trustees came into being with Mataji in the centre. After her death these trustees declared Dr. Pranav Pandya (the son-in-law of the founder) as the Chief of the organization who himself was one of the members of the trust. Founder's daughter Smt. Shailbala Pandya is the Chief of the trust which runs the organization. The organization has important units, out of which one, Gayatri Tapobhumi, Mathura, is headed by the son of the founder, Shri Mritunjaya Sharma.

Thus by analyzing the above facts it may be stated that the initial leadership of the movement appears to be charismatic. After the death of the founder, the movement was led by his wife Smt. Bhagwati Devi Sharma (Mataji). Her leadership also appears to be extra ordinary but was based on initiation, training and socialization done by her husband i.e. the founder. Now, after the death of Mataji all the organizational activities of the mission are headed by their son-in-law and daughter and part of this is controlled by his one son. They all believe that they are working with multiple energies and faith cultivated by the founder. But after him his wife succeeding him was trained and nominated by him. Next the kins got involved and now they are heading the trust, organization and units and are considered its leaders. This may be examined as routinization of charisma.

In the context of the 'Yug Nirman Movement' for the continuity of the organization, the charisma appears to be routinized, first by training and
transmission by rituals, later a mix of hereditary and selection by the charismatic administrative staff (in this case the trustees) in Weberian formulation of the models of routinization of charisma.

3. Aims-Objectives and Ideology of 'Yug Nirman Movement'

The ideology of 'Yug Nirman Movement' may be traced from the revival of Rishi tradition, as its divine guide motivated Pt. Shriram Sharma to revive the Rishi tradition. Thus the ideology of this movement is traced from the ideas put forward by its founder. If we analyze the ideas and objectives of the founder of the movement, we may locate the roots of his ideas in the ideology of ancient Indian Rishis—Vishvamitra, Vyas, Patanjali, Parashuram, Charak, Yagyaalkya, Narada, Jamadagni, Aryabhatta, Pippalada and Kanad. Thus all ideas, aims- objectives, programmes are influenced directly or indirectly by the ideology formulated by the founder from the ideas of ancient Rishis.

According to the founder it is necessary for man to change himself to bring change into society, when a person leads an ideal life, his family life begins to change. In this way when the changes occur in the man and his family, the whole social system changes and the hypothesis of an ideal society comes true. The founder gave a three-tier formula for the development of national character i.e. (i) individual formation (ii) family formation (iii) community/society formation. He believed that man is the unit of society. Therefore reformation of individual is the key to reformation of society and eventually, the nation.

The main objective of 'Yug Nirman Movement' is to bring change in thinking of man, as man is the key unit. According to Pt. Shriram Sharma the causes of all the problems in the present times is lack of learning the art of living and thinking. He has stated that if man learns the art of living, he may understand the value of life, he can become an extra ordinary man out of an ordinary person. The ideal of the movement is to establish the foundation of 'Devetva' in men and 'descent of the heaven on the earth'. The foundation of 'Devetva' means that man should live a life of saint and for this purpose, according to him, three processes are necessary—Upasana, Sadhana and Aradhana. Yog is also known as
Upasana, which literally means seeking proximity to God that man should remember God. He must have some time out of his routine to pray to the God i.e. to remember the God. To Pt. Shriram Sharma there are many ways to pray to the God but the 'Yagya' and recitation of 'Gayatri Mantra' are the two ways by which the internal power, self control, satisfaction, patience and many divine powers may be inspired naturally. 'Sadhana' means to live the life according to the discipline of God i.e. one should always exercise discipline in personal and social behaviour, wealth, time and thinking. 'Aradhana' neither belong to oneself nor to God; Aradhana means social service, therefore Aradhana is offered as service of society. The founder has said that every body must spend some part of his time and income for the social service of others.

Pt. Shriram Sharma did not believe in contemporary caste system, he used to say that caste system should be according to karma (karma theory of caste) not by birth. Further, he argues that the cause of all the social problems is the pollution of ideas. He says that all the social problems are born in our thoughts. So he insisted people to change their thought by his 'Vichar Kranti Abhiyan' (Movement of revolutionary thought). He says that by changing the ideas we make a society good for all. If a new society is to be established, it will be established only on the basis of revolutionary creative ideas. According to him, majority of the social problems are created by intelligentsia and elites of the society because they did not perform upto their abilities for the well being of the society, they used it only for self-development and interest.

He used to say that there is no dearth of wealth or money but of good thoughts, due to which all the social problems such as corruption, theft, robbery, mental tension, crime, suicide, war, civil war etc. are prevalent/ produced. As a result of this the nature also has lost its balance. He has said that all these problems may be removed through supremacy of human dignity and spiritual wisdom.

Like the development programmes of the state for weaker sections, women, children, rural people, tribes and other under privileged sections of society, the founder of the 'Yug Nirman Movement' gave a hundred points
programme for the multidimensional development of the society. In his hundred points programme he includes each and every aspects of society for the welfare of humanity and to fulfill the two main ideals of the movement. He has divided his 100 points programme into three parts as three main targets-healthy physique, healthy mind/pure soul and civilized society.

We may put all these ideas of 'Yug Nirman Movement' under following heads:

**Ideals:** Establishment the foundation of 'Devatva' in Man
Descent of the heaven on the earth.

**Aims:**
- Individual formation
- Family formation
- Society formation

**Methods:**
- Upasana, Sadhana, Aradhana

**Programmes:**
- 100 points programme-
  - Healthy Physique
  - Healthy mind/ Pure soul
  - Civilized Society

**Means:**
- Revolution of thoughts, through-
  - Intellectual revolution
  - Moral revolution
  - Social revolution

**Religious Base:**
- To perform Yagya and meditation-recitation of Gayatri.

**Emergence:**
- For the revival of the ideology of Rishi tradition due to the appreance of charismatic personality.

4. The Organization of 'Yug Nirman Movement'

A continuous organization is required to motivate the participants of the movement and to run its activities, from where the activities of the movement are to be controlled and directed. The organization of 'Yug Nirman Movement' consists of Shantikunj, the headquarter of the organization, and five other adjoining organizational units. These organizational units work for national and
international level coordination. There are more than 80 million followers around, having 2400 regional centers and 50,000 local centers. The movement has spread all over India and 80 other countries. Normally there is no bureaucracy like hierarchy in the organization process because this is an organization of volunteers and not of paid servants. All the activities of the movement are performed by devotees/volunteers willingly not for any self interest as paid servants. The area of the activities of the movement is so large that there is need of some division of labour/hierarchy and some sort of bureaucracy for its smooth working. Therefore, the headquarters has divided the area of India as a whole into seven zones so that the huge mass can be controlled successfully, these seven zones are- Hyderabad-Nagpur zone, Tata Nagar-Siligudi zone, Mohali-Shantikunj Zone, Chitrakut-Anwalkheda Zone, Ayodhya-Muzaffarpur Zone, Rajasthan-Gujrat zone, Chattishgarh Zone. Each zone covers many districts.

Every Tehsil/Block level committee works under district level committee. Every local level committee works under the Tehsil/Block level committee. ‘Pragya Mandal/Mahila Mandal is the smallest organizational unit of the mission at local level. Followers, members, volunteers are the basic units of the mission. This is the formal organizational process/steps between the headquarters and the individuals but in reality, this process is not absolutely apparent because this is the organization of emotionally attached persons. In this organization, everyone feels that he/she is directly attached with the headquarters on personal basis because the organization stands on the roots of emotions, sentiments, devotion etc. and not on any formal rules.

A brief description of Shantikunj and five other adjoining organizational units is described below-

**Shantikunj, Hardwar**

Shantikunj, Hardwar has emerged, over the years, as the center of 'Yug Nirman Movement'. It is situated at a distance of six kms. from Hardwar Railway Station on Hardwar Rishikesh road. It was established in June 1971 by the founder. This is a place of pilgrimage for millions of followers and other pilgrims. The 'Akhand Deep', which was lighted by the founder in 1926 is enlightening the
followers here. All the activities of the headquarters of 'Yug Nirman Movement' are performed regularly and entirely depend for financial support on 'Shri Vedmata Gayatri Trust', Shantikunj, Hardwar which is a charitable trust. After the death of the founder in June 1990, his wife (Mataji) took over all the responsibilities as the chief of the organization. After the death of Mataji, Dr. Pranav Pandya (son-in-law of the founder) has been the chief of 'All World Gayatri Pariwar' and his wife Smt. Shail Bala Pandya is the chief managing trustee of 'Shri Vedmata Gayatri Trust'. There is an inner core committee of the members of the organization at the headquarters level.

Below this core group of few persons, there is a community of educated, awakened, open minded persons who have been attracted by the activities of Shantikunj. They have settled as volunteer-workers in the Ashram at Hardwar. They lead a simple life of an average citizen and are found engaged full time in different activities. Thus Shantikunj appears to be a well planned colony of five hundred families of such trained workers/followers.

There is a college of correspondence which guides all the curious persons in India and abroad to solve problems of their daily life. To solve the problem of poverty and unemployment and to earn their livelihood, a self reliant college has also been established here. People are trained here, without any fee, for earning money or livelihood from small cottage industries. For an awakening among the general folk and to teach common people, plays, songs, action songs and small Vedic films are produced here in modern studios. To propagate the ideology of the founder among the people, teams are sent to various parts of the country and abroad by organizing 'Sadhana Satra' (five days/nine days/one months training camp), performing 'Deep Yagya' and other ceremonies. For this purpose five thousand full time volunteers and one lac part time volunteers are engaged at different places.

The training camps (Nine days/one month) go on continuously throughout the year. In these sessions, more than 1000 trainees are regularly trained every month. Residence, food, light, water, sanitation and all other training facilities are absolutely free of cost.
Being deeply impressed by this extraordinary training, higher officers of state Government are also deputed to Shantikunj for training in special sessions. Series of such sessions of education, Scouting and Guiding, Khadi Gramodhyog, Prohibition, Tourism, Transport Department go on and thousands of officers are trained in developing their personality and efficiency in accordance with the requirement of their department. To create various types of excellence in human beings like physical, economic, financial, social and philosophical excellence which are necessary for national growth have been included in the training courses of Shantikunj.

Brahmavarchas Shodh Sansthan (Research Institute), Hardwar

The Brahmavarchas Research Institute, founded in 1979, at Hardwar, is a research center of Gayatri Pariwar. It was established as intercommunion of science with spirituality. This institute is working under the guidelines envisaged by the founder of the 'Yug Nirman Movement'. The institute has been established under 'Vedmata Gayatri Trust', Shantikunj, Hardwar and no Government Grant has either been accepted or is being solicited. The main aim of Brahmavarchas is to propagate those internal values which are mentioned in Indian epics and which can even today help in curing the ailing humanity in the light of scientific knowledge. For this task, the institute has a huge building with well equipped and library on the subject. The chief, Dr. Pranav Pandya, M.B.B.S., M.D. himself is the director of Brahmavarchas Research Institute. A team of qualified doctors, scientists and specialists is working here as full time volunteers. Main hub of this is the laboratory.

Gayatri Tapobhumi, Mathura

Gayatri Tapobhumi is situated at Mathura. This place is playing main role of spreading the ideology of the founder through publishing a large number of books written by the founder. Now it is known as the publication centre of the organization. This is headed by the son of the founder.
Akhand Jyoti Sansthan, Mathura

' Akhand Jyoti Sansthan' is situated at Mathura. At this place Pt. Shriram Sharma lived with his family from 1944 to 1954. Nowadays this place is known as 'Akhand Jyoti Sansthan'. Now, the basic purpose of this place is to publish the Akhand Jyoti Magazine for ideological feeding of the followers. The main emphasis of this magazine is on spiritualism, science, philosophy, Gayatri Sadhana, the art of living, social problems and on almost every aspect of individual person, family and community. Eight Monthly Magazines are being published from here. The total membership of all these magazines and the number of readers is approximately ten lacs and fifty lacs respectively, an effort is made that each magazine is read by at least five persons. Thus, 'Akhand Jyoti Sansthan' is playing an important role is binding millions of people in the form of 'Gayatri Pariwar' by publishing the magazines.

Janam Sthali (Birth Place), Anwalkheda, Agra

Late Pt. Shriram Sharma, the founder of 'Yug Nirman Movement' was born on September 20, 1911 in a Brahmin landlord family of village Anwalkheda, district, Agra. Now, this place is a regional centre of the mission. There is a 'Shaktipeeth' to look after the activities of the movement in this zone/region. One chief representative/nominee is appointed by the headquarters to look after the activities of the movement at the birth place. Under his guidance motivation and direction, a team of dedicated volunteers perform their duties for completing the activities of the movement. Except the other activities of the mission, one girls intermediate college and one girls degree college are also running in the campus of Shaktipeeth. Nowadays, 'Gayatri Shaktipeeth' of Anwalkheda is known nationally and internationally among the followers and has become a centre of pilgrimage for the members of 'Gayatri Pariwar'.

Dev Sanskriti Vishwavidyalaya (DSVV), Hardwar

'Dev Sanskriti Vishwavidyalaya' has been established with a philosophy of the founder to meet the pressing needs to impart global education on scientific spirituality and on new life style through ethical, moral and spiritual
transformation of youth and production of specialists, and devoted nationalists. Almost five decades back, the founder of the movement dreamt of a DSVV that would infuse new life in education system and produce sapling for new Era. The management of DSVV is being organized by Shantikunj.

The management committee of DSVV is headed by Dr. Pranav Pandya as its Chancellor. This university aims to cultivate a nursery of young ones to cater to social, national and global welfare. All the activities of DSVV entirely depend for financial support on Shri Vedmata Gayatri Trust, Shantikunj; this plan is being executed without any financial assistance from the government. The proposed major faculties that are launched and are fully operational in the first phase are- Department of Yogic Science, Psychology, Indian culture, Philosophy, Theology, foreign languages and holistic health management. Thus DSVV is not an ordinary academic institution but rather a center of spiritual and cultural movement; it is an academic center of 'Yug Nirman Movement'.

5. **A Comparative Analysis- The Impact of 'Yug Nirman Movement' in Two Villages**

Socio-Economic Background

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

1. **Sex**: In both the villages majority (about two-third) of followers are male.

2. **Age**: In the founder's village members of all age groups are participants in the movement but in Shaulana village, participation is largely a phenomenon of younger generation.

3. **Religion**: 'Yug Nirman Movement' is largely a phenomenon of Hindu religion but few Muslims are also participating in the activities of the movement. It appears that the movement is not only a religious movement but it is a reformative type of social movement. Being influenced by this, Muslims have
also started participating in the movement, thus they are practicing Hindu religion.

4. **Caste:** In both the villages, participation is largely an upper caste phenomenon, in the founder village lower castes people also join the movement but in Shaulana village middle and lower castes’ participation is less; it is because of middle castes people are engaged in other movements namely 'Radha Swami' and 'Dhan-Dhan Sat Guru', and lower castes people are followers of Dr. B.R. Ambedkar.

5. **Education:** In the founder’s village, a larger segment (39%) is graduate Pass and in Shaulana village majority (61%) is 10th to 12th class pass. Illiterates are also the followers of the movement in both the villages. Thus education of participants is of all levels.

6. **Occupation:** In both the villages, majority of the participants are students and housewives who are not engaged in any occupation, followed by farmers and shopkeepers.

7. **Income:** In both the villages majority of the participants belongs to poor income group whereas some participants belong to higher income groups as well.

8. **Marital Status:** In both the villages large majority of the participants is married but this majority is larger in the founder’s village.

9. **Types of family:** In the founder’s village majority (55%) is living in nuclear families whereas in Shaulana village majority (54%) is living in joint families. Thus there is a difference in the family type of the participants in the two villages.

10. **Status in Relation to Head of family:** In the founder’s village the largest number (45%) of the followers is head of the families themselves but in other village the largest number (44%) of the followers are sons of the heads of families.

    It means that in the founders’ village heads of the families has freedom to participate in the activities of movement whereas in Shaulana village sons of heads i.e. the younger members have freedom to participate. It appears that the
heads of families intend to socialize the younger generation through such reformatory movement. This difference also appears because of the fact that in the founder’s village the old age people had directly seen the founder, so they are impressed by his charismatic personality and still have faith in him but in Shaulana village, old age people did not see the founder and due to this they lack deep faith, though they are aware to socialize their children through this movement.

Impact of the ‘Yug Nirman Movement’

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

(1) Impact at the Individual Level

Impact at individual level has been observed on the following aspects of life.
Performing Yagya
Meditation-Recitation
Learning Good-Habits
Leaving Bad-Habits
Learning other Arts and Skills
Status Mobility in Family Context
Status Mobility in Village Context

1. Performing Yagya

In the founder’s village majority (68%) of the participants perform the yagya occasionally, about one-fourth (29%) of the participants perform yagya daily. In Shaulana village majority (51%) of the participants perform the yagya daily. Thus practices of daily performance are more in village Shaulana than in the founder's village.

1. Age: In the founder’s village largest segment (18%) of younger age group performs the yagya occasionally but in Shaulana village younger people (one
fourth perform yagya daily. In the founder's village, older people do it more regularly whereas in Shaulana village younger people do it more regularly.

2. **Sex**: A larger segment (22 out of 30) of females performs the yagya more regularly in Shaulana village in comparison to the founder's village.

3. **Caste**: In both of the villages, majority of occasional performers belong to upper castes followed by the same proportion 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.

4. **Education**: In the founder's 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 number who performs the yagya occasionally, thus, higher educated performing more in the founder's village than in Shaulana village.

5. **Occupation**: In the founder's village the largest segment consists of students and housewives performing yagya occasionally, in Shaulana village also the largest segment is of students and housewives who perform the yagya daily. Thus those who are not engaged in any occupation perform the yagya daily/occasionally more than those who are engaged in occupations.

6. **Income**: In both the villages, majority belongs to poor income group who perform the yagya occasionally. Among the daily performers, slightly larger number belongs to poor category in Shaulana village whereas in the founder's village larger number is of well off income group.

7. **Marital Status**: In both the villages majority is married who perform the yagya occasionally and daily.

8. **Types of family**: 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.
2. Meditation-Recitation of Gayatri Mantra

The followers are used 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.

1. 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.

2. Age: 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.

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

4. Caste: In both the villages, majority of the participants who perform the meditation-recitation daily belong to upper castes. Thus it shows that meditation-recitation is more common among the participants of higher castes.

5. Education: In the founder's village majority are graduate and in Shaulana village majority are 10th to 12th pass who perform meditation-recitation daily.

6. Occupation: In both the villages participants performing meditation-recitation daily consists of a larger number (33% and 58%) of students and housewives. This indicates that participants without any occupation are more inclined and engaged in performance of meditation-recitation.

7. Income: In both the villages, the largest number (41% and 53%) of the participants who performs meditation-recitation daily belongs to poor income group; whereas all highest income group participants perform daily. Thus this performance cuts the boundaries of income of participants.

8. Marital Status: In the founder's village the large number (45%) and in Shaulana village majority (67%) of married participants perform meditation-recitation daily. Thus married life appears to be more facilitating in this performance.
3. **Learning Good Habits**

Twenty three number of good habits in all have been observed which have been acquired by the participants. How many participants have learnt these habits after participation in the movements activities 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 learn good behaviour, 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 are 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 respect of elders and 47 respect of parents, 49 brotherhood and 38 good behaviour, 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 rises early in the morning and 36 study carefully.

Thus, 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 comparison of the followers in the founder's village. Thus it shows that the effect of reform is spreading not only in the founder's village but also in other villages.

4. **Leaving 'Bad' Habits**

It is found that the list of habits considered 'bad' is 22 which include smoking, taking wine, theft, robbery etc. In the founder's village majority (85%) of the participants have left bad habits whereas in Shaulana village most of the participants (95%) have left bad habits; among those main are smoking, taking wine, quarreling with others, abusing to others, telling lie, backbiting, to seeing cheap films and T.V. programs.

Thus in both the villages the followers have left their bad habits, but the number is more in Shaulana village than in the founder's village.
5. Other Arts and Skills

It is found that in both the villages, the followers of the movement have also learnt arts and skills. 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%) than in the founder's village (48%). This difference appears to be because of the followers in Shaulana village are more aware in comparison to the founder's village.

6. Status Mobility of the Participants in the Family

It has been observed that when a person leaves bad habits and learns good habits, the family members feel good about him/her and give more respect, love, responsibility and reliability to the member. Thus the person feels that his/her status in the family is enhanced.

1. In both the villages majority of the participants feel that their status has been enhanced in the family after joining the movement.

2. Age: In both the villages majority feels that their status has been enhanced but in the founder's village a larger number belongs to old age group and in Shaulana village majority belongs to younger age group, because in the founder's village the old age people had directly seen the founder and are more impressed by his personality.

3. Sex: In both the villages, majority of males feels that their status has 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 in Shaulana village.

4. Caste: In both the villages most of the participants feel enhanced status in their families among them a majority belongs to upper castes, but in the founder's village some participants (16%) feel no effect.

5. Education: In the founder's village majority of the participants who feel enhancement in status is of graduates and in Shaulana village they are 10th to 12th pass.
Occupation: 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/Government servants feel about the enhancement of status in their families.

7. Income: In the founder’s village a large number (40%) and in Shaulana village majority (62%) of the participants who belong to poor income groups (1000-6000) feel enhanced status in their families followed by the middle income group (6001-10000).

8. Marital Status: In both the villages majority of the married participants feel 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 of Participants in Village Context

It is found that after joining the movement, some change has occurred in the living pattern of the participants 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 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. The comparative facts of four ways of status mobility are presented below-

1. In both the villages majority 77% and 84% have positive attitudes about their status enhancement in the village after joining the movement but a small number (15%) feels a negative effect in village Shaulana but not in the founder’s village.
means that old and young people feel better social status in the village through participation in the movement.

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

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

5. **Education**: In the founder's village the largest number is of graduates 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 both the villages majority of the participants have positive feeling, among them in the founder's village a larger number belongs 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 feel enhancement in status in the village context followed by unmarried.

9. **Type of family**: Of those who feel positive in the founder's villages, majority of participants lives in nuclear families and in Shaulana village majority lives in joint families. Thus there is a significant variation in the types of families in the two setting.

(2) **Impact at Family Level**

Dimensions of impact at the family level 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 others participate individually. The comparative facts on two villages are presented here.

1. In both the villages, large majority (83% and 84%) participates with all the family members. Thus the participation with all family appears to be mostly desired and practiced.

2. Age: In both the villages majority of the participants take part with all family members among them in the founder's village a larger number belongs to old age (46-65) group and in Shaulana village, younger age (15-25) group.

3. Sex: In both the villages, majority is of males who participate with all family members followed by females. Participation of females with whole family is marginally more than of the males.

4. Caste: In both the villages, majority (63% and 71%) belongs to upper castes who participate with all family members.

5. Education: In the founder's village the largest number (one third- 34%) is graduate pass and in Shaulana village majority (51%) is 10th to 12th pass who participate with all family members in the activities of the movement.

6. Occupation: In the founder's village the largest number (37%) and in Shaulana village majority (56%) are students and housewives participate with all family members in the activities of the movement followed by the farmers/shopkeepers.

7. Income: In both the villages the largest number (41% and 50%) of the participants belong to poor income (1000-5000) group who participate with all family members; whereas all highest income group (above 10,000) participants also participate with all family members.

8. Marital Status: In the founder's village a majority (69%) and in Shaulana village the largest segment (46%) of married followers participates with all family members.
9. **Types of family**: In the founder’s village the largest segment (45%) is living in nuclear families but in Shaulana village the larger 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 findings 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. Thus it reveals that in both the villages large majority (87% and 97%) of the participants feel enhanced cooperation and unity among there family members. As a whole, thus the participation has enhanced cooperation and unity among the family members.

(3) **Impact at Community Level**

   The impact at community level has been observed in terms of development of infra-structure, health, education, occupational mobility, social reformation, village unity and cooperation or otherwise (resistance) on the overall life of the villagers. Comparative findings of the two villages are presented on all these aspects.

1. **Infra-Structure**

   In the founder’s village change can be observed in 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. Thus the centre in the founder’s village has made a change in the infrastructural development.
2. Education

In the founder's village the activities of the movement have contributed and promoted educational facilities from primary level to higher education 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 rituals (Sanskars). This difference exists because of funding and other support from the headquarters in the founder’s village only.

3. Health and Hygiene

In both the villages, health and hygiene awareness is increasing but in the founder's village the health facilities like primary health centre (P.H.C.) is available which is not available in Shaulana village, this difference is also observable in the number of private doctors available because the founder's village is transforming into a small town. Thus the development on this aspect is greater in the founder's village than in the other village.

4. Occupational Mobility

Occupational mobility has been observed in the founder's village after 'Ashwamedh Yagya' of 1995, which is considered a point of break through. The village appears to have been transformed from a village to a small town as the people are taking interest in business activities rather than their traditional work. Some people from all castes are leaving their traditional work and going to be engaged in business, service and labor work related to business rather than agricultural labor. In Shaulana village, as a consequence of the awareness campaign of 'Yug Nirman Movement', some followers are engaged in secondary occupations like 'Bee-keeping' (Honey production), cultivating of medicinal plants and production of wormy compost, as well as in agriculture. Thus in both the villages the change in occupation appears to be an outcome of this movement.

5. Social Reformation

The main objective of the 'Yug Nirman Movement' is to reform the society by solving the existing social problems. The impact of the activities of the movement has been observed on drinking/alcoholism, caste feeling/untouchability, dowry and on crime.
Drinking/Alcoholism

In both the villages, due to the continuous efforts of the 'Yug Nirman Movement' most of the people have left alcohol, now there are only a few drinkers such that nobody can move in the village after taking alcohol even if they use, they take it inside the home secretly/personally so that it is not known to others. Thus it can be stated that in both the villages due to the activities of the movement alcoholism is decreasing in the villages.

Caste Feeling/Untouchability

The teachings of the founder are against castism or caste feelings. Any one of higher caste or a lower caste may become a member of the movement. The comparative facts show that in both the villages, caste feeling/untouchability have been lessening gradually among the 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.

Dowry

Dowry is the burning problem in the present times. Dowry is the cause of other problems like indebtedness and dowry-deaths. The teachings of 'Yug Nirman Movement' are against the dowry-system; the founder of the movement was in favour of Adarsh-Vihah (Ideal-Marriage).

In Shaulana village it is found that the volunteers and followers are increasingly becoming aware about the 'Ideal-Marriage'. Now, the trend of this type of marriage is increasing. As a result of this 40 'Ideal-Marriages' have been performed in the village by the volunteers of 'Pragyapeeth'. Thus, due to the activities of the movement, dowry problem is gradually reducing in the village, Shaulana.

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' avoiding dowry is one of them. It is possible that the action-plan
against dowry might not be properly/sincerely conveyed to the followers in the founder's village.

Crime

Majority of the respondents say that these villages were known for criminal activities in the area, now it is said (believed) that after the establishment of 'Shaktipeeth'/'Pragyapeeth' criminals have left the villages and crime rate has been decreasing/almost stopped. In both the villages it is said to be due to the active involvement of 'Gayatri Pariwar', the habits to quarrel with each other also appear to be decreasing in both the villages.

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.

Participation of the Villagers in Collective Activities/We-feeling

In both the villages it is found that 'Yug Nirman Movement' frequently organizes collective activities (daily/monthly/yearly) in the village like- performing 'Yagya', cleanliness activities and other ceremonies like celebration of festivals. In both the villages a majority of the participants feel that we-feeling/collective participation is increasing due to these activities. 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 all. People are also becoming more aware about the welfare activities for the villages.

Thus, the above facts indicate that in both the villages we-feeling appears to have been enhanced as a consequence of the activities being undertaken by the centre of the movement in the village. Thus the facts reveal that due to the activities of the movement social harmony is increasing.

Respect of the Villagers in the Wider Society

In both the villages, the respect of the villagers has enhanced in the wider society. The founder's village is very well known as the centre of the movement
and as the birth place of the founder; whereas Shaulana village is also known (at regional level) as one of the most successful villages which have positive effects in the list of the central office, Shantikunj, Hardwar.

Thus as a whole by participation of the villagers in the activities, the respect of villagers in the wider society appears to have enhanced.

Activities for the Movement Itself

In both of the villages, all the activities of the movement are performed by the villagers collectively. They participate in the movement’s activities as volunteers. They established a centre of the movement in the village namely ‘Shaktipeeth and 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 out side the villages. All these activities are performed by a group of the volunteers. The main fact is that in the founder’s village, a team of volunteers is also deputed by the headquarters. In Shaulana village all the volunteers are the residents of the same village. Here no funds or volunteers are provided from the headquarters.

7. Cooperation and Resistance in the Community by Others

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

Cooperation of Others in Changing the Situation

In both the villages, it is found that by being impressed by the welfare activities of the movement those, who are not the followers, also 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 the cooperation of the followers/volunteers of the movement.
Resistance or Disintegrative Aspects

In Shaulana village, in 1990 there was only one person who initiated the propagation of the ideas of the movement in the village. At that time there were a good number of villagers, including his family members, who had not cooperated with him. But gradually people started understanding the ideas and activities of the movement, and now (2004) there is no direct resistance of the movement's activities. To maintain the activities of the movement, money is also necessary. But any assistance is not provided by the headquarters. Due to lack of money, the participants found 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.

But in the founder’s village, the headquarters of the movement provide grants for this village and therefore there is no hardship.

Thus it indicates that in initial stage there was resistance in Shaulana village and now there is the problem of finance, occasionally they contribute themselves and some others also some times donate.

10.2. Summing Up of Findings

Thus on the basis of the facts regarding emergence/origin, leadership, aims objectives and ideology, organization and impact/consequences, we may conclude that-

‘Yug Nirman Movement’ emerged due to the appearance of charismatic personality of Pt. Shriram Sharma, which is said to have been provided to him by his divine guide at the age of fifteen. This marks the beginning or origin of the movement. Thus it appears to have a divine origin.

The leadership of the founder appears to be charismatic. After the death of the founder, the movement was led by his wife (Mataji), her leadership also appears to be extra ordinary. Now, after her death, all the organizational activities are headed by their kins. All of them propagate that they are working with multiple energies and faith cultivated by the founder. Now, the kins have got
involved and they are heading/managing the trust, the organization and the units and are considered their leaders. Thus for the continuity of the organization, the charisma appears to be routinized largely on hereditary basis getting legitimized through formal organization like trust.

All ideas, aims-objectives, programmes are influenced directly or indirectly by the ideology formulated by the founder for the revival of Rishi tradition. We may locate the roots of his ideas in the ideology of ancient Indian Rishis. The founder gave a three-tier formula for the development of national character i.e. individual, family and community formation. He gave hundred-points programme for the multidimensional development of the society. To fulfill the two main ideals— to establish the foundation of ‘Develva’ in man and to descent of heaven on the earth- he divided his 100 points programmes into three parts as three main targets— healthy physique, healthy mind/pure soul and civilized society. To fulfill his two ideals, he has also suggested three methods— Upasana, Sadhana, Aradhana.

The organization of movement consists of Shantikunj, the headquarters of the movement, and five other adjoining organizational units viz. Janam Sthali (birth place), Anwalkheda, Agra; Gayatri Tapobhumi, Mathura—book publication centre; Akhand Jyoti Sansthan, Mathura—magazine publication centre; Brahmavarchas Research Institute, Hardwar—research centre; and Dev Sanskriti Vishwavidyalaya (DSVV), Hardwar—higher education centre. These organizational units work at national and international level coordination. There are more than 80 million followers around, having 2400 regional centers (Shaktipeeth) and 50,000 local centers. The movement has spread all over India and 80 other countries. Normally there is no bureaucracy/hierarchy in organizational process because this is an organization of volunteers. The headquarters has divided the area of India as a whole into seven zones so that the huge mass can be controlled successfully. Pragya Mandal/Mahila Mandal is the smallest organizational unit of the mission at local level; followers, members and volunteers are the basic units of the mission. This organization stands on the
foundation of emotions, sentiments, degree of devotion and is not based on any formal rules as such for day to day functioning.

This work has aimed at understanding social transformation as a social consequences or impact of the movement. The impact of 'Yug Nirman Movement' has been observed at three levels-individual, family and community. As a consequence of participation, most of the participants perform yagya daily/occasionally, among them majority are non-working (students and housewives) who belong to higher castes, have higher education though they come from poor income group. Most of the participants perform meditation-recitation daily, among them majority is of non working (students and housewives), have middle or higher level education, belong to higher castes and are poor and rich both. The followers have learnt good habits, left their bad habits and have also learnt other arts and skills. Thus the impact is seen as a reform. After joining the movement most of the participants feel that their prestige (status) has enhanced in the family and among them majority is of educated males, belonging to upper castes and poor income group. Majority of the participants have positive attitudes about their status enhancement in the village and among them the largest number is of educated males, belonging to upper castes, married and of higher income group.

At the institutional level i.e. family most of the followers participate with all family members, among them majority is of educated, married, belongs to upper castes and of all income groups but all higher income group. Participation cuts across the boundaries of age. Large majority of the participants feel enhanced cooperation and unity among their family members.

The impact at community level has been observed on development of infrastructure, education, health, occupational mobility; social reformation namely- drinking/ alcoholism, caste feeling/untouchability, rate of crime and dowry. Impact on unity among villagers has been observed as participation in collective activities/we feeling, respect of villagers in the wider society and activities for movement itself. On all these dimensions a positive role of the
movement is observable. Thus study proves that religion is also an effective agent of social change.

10.3. Bearings of Empirical Research

T.K. Oommen (1972:18) mentions that charismatic heroes emerge from critical situation and due to the appearance of a charismatic leader, who came with the promise of mitigating the evils at hand and leading the people to a future utopia, is the source of all the main possibilities by which charismatic movement may emerge. Further he argued that the origin of the charismatic movement is couched in mysterious terms. The source of inspiration for the movement is supra-empirical. The leader of the movement should be a charismatic and his relationship with the followers is marked by awe and respect. The followers should willingly accept their "duties".

In the above frame-work when we examine the 'Yug Nirman Movement', it appears that it has emerged in super-natural and mysterious conditions as it is found that the divine guide of the founder guided him from time to time and motivated him by giving him paranormal power to work for the welfare of human beings. Whenever his followers expressed their surprise for his work and achievement, he used to say, "How can a person do so much work, only our Rishi Satta (divine power) is making us do this, we are working like the puppet of God" (Acharya 1986:74). It may be stated that the cause of the emergence of 'YNM' appears to be charismatic/divine, and its founder appears to be charismatic. In this sense we find that the hypothesis of T.K. Oommen is confirmed to a large extent in our empirical situation.

Max Weber (1947:358-359) noted: "The term charisma will be applied to a certain quality of an individual personality by virtue of which, he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities. These are such as are not accessible to the ordinary person, but are regarded as of divine origin or as exemplary, and on the basis of them the individual concerned is treated as a leader".
In the present study, the facts reveal that the founder has lived the life of an achieved saint, a journalist, a writer, an editor, a freedom fighter, a social reformer, a scientist and has presented his extraordinary ability and worth by performing the work of many lives only in one life. The aspect, quality and quantity of life, his deeds are so enormous that make him an extra ordinary person endowed with exceptional powers and thus a charismatic personality. Thus, the elements of 'Charismatic Authority', mentioned by Weber, are confirmed in the leadership of the founder of 'The Movement'.

T.K. Oommen (1972:151), by analyzing the 'Bhoodan-Gramdan Movement', states that the leadership of the movement at the national level is predominantly charismatic and not to possess any rational-legal authority or derives its power from tradition. However the organizational built up of the movement and the acceptance of traditions in several aspects show the trend towards routinization of Charisma. Further he argues that charisma not only disrupts social order but also maintains and conserves it and the charismatic propensity may be viewed as a function of the need for order and stability.

In the context of the present study, it may be stated that the initial leadership of 'Yug Nirman Movement' appears to be charismatic. After the death of the founder, the movement was led by his wife, her leadership also appears to be extra ordinary but was initiated, trained and socialized by the founder. After her death all the organizational activities of the mission are undertaken by a trust committee with this belief that the founder and his wife are also present in astral form and working with multiplied energies for the expeditious, a descent of the Golden Era for humanity. The followers of the movement have firm belief that all the activities of the mission are directly or indirectly governed by them. Thereafter one of his daughters and her husband are the chief of the organization and the trust and out of five units one is headed by one of his two sons. Thus, for continuity of the charismatic movement, the founder nominated his wife and later by members of the group nominated his son-in-law and daughter and also his one son. Thereby for the continuity of the organization the
charisma appears to be routinized. Thus the present study reveals the same as argued by Oommen.

Max Weber (1947:364-366) gave the following six ways of routinization of charisma:

(A) By the criteria of the qualities which will fit him for the position of authority.

(B) By revelation manifested in oracles, lots, divine judgments, or other techniques of selection. Legitimacy of the new leader depends on the legitimacy of the technique of his selection. This involves of form of legalization.

(C) By the designation on the part of the original charismatic leader of his own successor and his recognition on the part of the followers.

(D) Designation of a successor by the charismatically qualified administrative staff and his recognition by the community.

(E) By the conception that charisma is a quality transmitted by heredity.

(F) Transmission by ritual means from one bearer to another.

In the context of the 'Yug Nirman Movement' for the continuity of the organization, the charisma appears to be routinized, first by training and transmission by rituals, later mix of hereditary and selection by the charismatic administrative staff (in this case the trustees).

Y. Singh (2002: 191) states that the entire social system of Indian society prior to beginning of modernization was organized on the principles of hierarchy, holism, continuity and transcendence. By focusing upon continuity he says that communalism in traditional social system was reinforced through the value system of continuity which in Hinduism was symbolized by principles of karma, transmigration of soul and a cyclical view of change.

In the present study, we also find continuity. As the founder of the movement has stated that he had his first interaction with his divine guide who reminded him of his achievements of previous births. His divine guide implored him to undertake several spiritual exercises (Taps) for acquiring paranormal power due to his karma and transmigration of soul. Thus the general bases of
continuity mentioned by Y. Singh are found in the leadership and emergence of 'Yug Nirman Movement'.

S.K. Sharma (1985: 15) states that a large number of social and religious reform movements were organized by the men of high caste or classes of the Indian population during the nineteenth century. The other sources of leadership can be the traditional authority, legal authority and the 'Charismatic' authority as held by Weber. But in any case one has to prove one's potential in leading the mass of the society.

In the present study, it is found that the founder was born in a high caste, Brahmin, landlord family. Due to his extra-ordinary (Charismatic) personality, the founder was able to bind millions of people. Innumerable persons in this country and abroad regard him as an achieved saint, a paranormal Yogi (Ascetic) and a social reformer. Thus, the hypothesis of S.K. Sharma is also confirmed to a large extent (high caste or class).

Several authors (Oommen: 1972, Gore: 1989, Omvedt: 1973 etc.) state that aims of the socio-religious-reform movement appear to solve the social problems, to revolt against the social evils, upliftment of the women's social status, better use of religion for the individual and social progress and the socio-economic religious development of the individual and welfare of human being. Most of the reformative movements had a few aims to solve and a few social problems. But the aims and objectives of 'Yug Nirman Movement' appear to be different and vast as it focuses on all aspects of life of individual and collectivity. In this sense it is a different and more comprehensive movement and it does not focus on revolt against the existing order but peaceful transformation at the ideological level.

Max Weber (1947: 360-361) noted "The corporate group which is subject to charismatic authority is based on an emotional form of communal relationship. The administrative staff of a charismatic leader does not consist of 'officials'; at least its members are not technically trained.... There is only a 'call' at the instance of the leader on the basis of the charismatic qualification of those he summons. There is no hierarchy; ..... There may, however, be territorial or
functional limits to charismatic powers and to the individuals 'mission'. Disciples or followers tend to live primarily in a communistic relationship with their leader on means which have been provided by voluntary gift. There are no established administrative organs. In their place are agents who have been provided with charismatic authority by their chief or who possess charisma of their own. There is no system of formal rules, of abstract legal principles, and hence no process of judicial decision oriented to them”.

In the present study, the facts reveal that there are more than 80 million followers around, having 2400 regional centers and 50,000 local centers spread all over India and outside. There is no bureaucracy/hierarchy in the organizational process; this is an organization of volunteers and not of paid workers. All the activities of the movement are performed by devotees/volunteers spontaneously not for any self interest as paid servants. To propagate the ideology of the founder, there are five thousand full time and one lack part time volunteers, engaged at different places. Thus, this is an organization based on devotion and service which is voluntary in nature. This is an organization of the emotionally attached persons. In this organization, every one feels that he/she is directly attached to the headquarters on personal basis. The organization stands on the roots of emotions, sentiments, sympathy, devotion etc. and not on any formal rules. In this sense, we find that the elements of Max Weber's connotation of the organization are found to a large extent in case of the organization of this movement.

Most of the reform movements, have positive effect on the society, such as solving the social problems, revolt against the social evils, upliftment of the people, better use of the religion in the welfare of human beings, moral and spirituals education for all, social equality etc. The present study reveals that having a large number of participants/followers the continuity indicates that there is positive impact of the scheme of reformation propagated by the 'Yug Nirman Movement’- at individual, family and community levels.

T.K. Oommen (1972:183) argues that a charismatic movement should necessarily go through three important phase: the charismatic phase marked by
the appearance of the charismatic hero, the ideological phase formed through the acceptance of ideological elements contained in the utterances of the leader and the organizational phase inaugurated by the attempts to translate the ideology into the programmes of the movement. In the present study, it is also found that the leadership appears to be charismatic, ideas, aims-objectives, programmes are influenced directly or indirectly by the ideology formulated by the founder from the ideology of ancient Indian traditions and it has been translated into a programme. Thus it has gone through all the three phases; the charismatic phase, the ideological phase and the organizational phase.

Ghanshyam Shah (1990: 213-214) mentions one important methodological question, the scale of the movements. What numerical strength of participants in a movement enables us to call it a mass movement? Even a rough estimate of the number of participants is not given.

Here is a case where millions' count of continuous followers is available making it a mass movement.

10.4. Suggestions for Further Research

Though the literature on social movement is growing, the studies published so far are uneven in their content. A larger number of scholars have focused on socio-religious-reform movements. India has a long tradition of socio-religious reform movements. Most of the social reforms in India have been addressed to the area of religion, spiritual tenets, customary practices, traditional evils etc. There are still several emerging situations in which religious component appears to play an important part. Therefore there is need to study such a socio-religious-reform movement in much details.

In this particular context the present study has been limited to the empirical facts only of two villages that too on few aspects of the participants/followers. Therefore study of much wider coverage is further required. The impact on urban area has not been covered therefore that may also need to be studied. Further it has spread outside India. The empirical study of its impact there may also be further undertaken.
In the present study, we have focused on the leadership of the founder at headquarters, there is need to study the leadership at local/grass-roots levels. Ideology is the main component of social movement and plays an important role in reforms; here we may compare the ideology of the founder of the movement with earlier social reformers.

The government initiative and legislative measures are not successful in bringing about social change. The positive role of reform movement may further be studied in the context of promoting the implementation of these programmes.

10.5. Personal Experience During Research Work

I come from a middle-class, spiritual and nationalist family, I had interest in social reform, ethno medicine, and rational views on Indian tradition. Since my childhood I am thinking about the possibilities of social reform through voluntary organizations. My interest in social reform and voluntary organization also led in the direction of this study. Perhaps, the germ of present study was initiated during my graduation, when I was reading the unit “Social Movements in India” in the course “Social Change in Modern India”.

As the research work proceeded, I was concentrating upon the members of inner core group of the movement. I feel certain that it was important in establishing my self in the headquarters of the movement. My effort was to establish the sincerity of my interest in the people than anything else. I could have told them of myself and my work. First of all I was learning how to conduct myself and I learned from various groups of the followers but particularly from my area of study, the two villages. Instead of working in the field, firstly I was seeking to get a thorough knowledge of the “Yug Nirman Movement”. My previous knowledge/experience, participation and network in this movement proved very helpful in the research work.

I began my research work with help of some of the key informant of the locality in the both villages. In my observation and interviewing method, I had been instructed by my supervisor to maintain the objectivity throughout the research work. For a social scientist it is really a very difficult task to work only with mind not with heart, some time it feels very challenging to work like a
machine where there is no space for emotions or sentiments. During my research work, I have faced many ups and downs at emotional level.

One thing which I have realized during the field work is that when a researcher succeeds to established rapport with the respondents, then there in no need to ask the questions- ‘who’, ‘what’, ‘why’, ‘when’, ‘where’. When I had established my position in the field, the information simply came to me without much active effort on my part. I had also learnt when to ask and when not to ask as well as what to ask.

To establish in the field, researcher has to avoid expressing opinions on sensitive topics. I always had to learn how to behave, and to a certain extent; acquired the ‘good’ and ‘bad’ manners of those villagers. To this context, I conducted my interview of unmarried girls/college girls with the help of aged women. To prove myself as the member of the same group, I used to wear Dhoti-Kurta during my field visits. I began to take part in the village life, during the important festival events, to take personal interest in the company of villagers and the reformatory/development activities of the villages. Lastly, I feel that I was really in touch with the followers in the village level and also at the headquarters, and this was necessary found to be a condition to become a successful field worker.