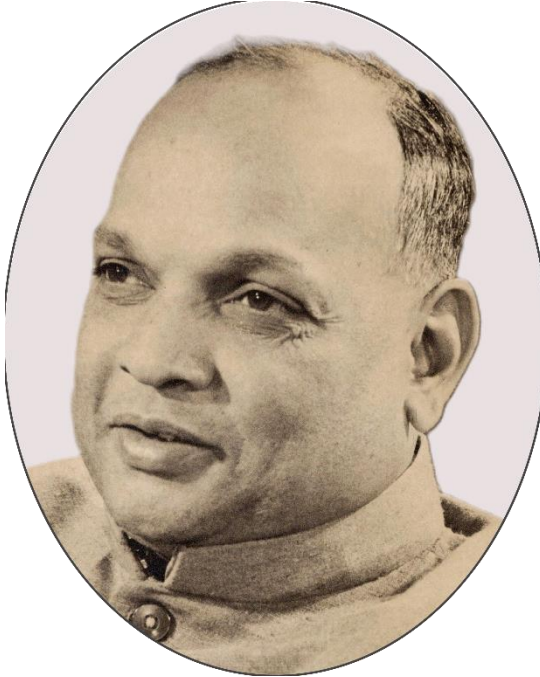

***K.S.Radhakrishna
Centenary Celebration
2023-2024***



***National Conference at Sevagram
Wardha***

09th to 11th November 2024

Radhakrishna ji's Birth Centenary celebration at Sevagram Ashram

K.S.Radhakrishna ji considered himself a lifelong student of Mahatma Gandhi. For him, the concepts of Sarvodaya (welfare of all) and Satyagraha (truth-force) were not just central to Gandhian thought, but all-encompassing and guiding principles of his life. His journey in public service began in 1946 at Mahatma Gandhi's Sevagram Ashram, where he served for five decades, deeply committed to Gandhi's vision.

From a young age, Gandhiji's influence shaped Radhakrishna ji's life, eventually drawing him to Sevagram Ashram, where he became the first principal of Nai Talim (Basic Education). His dedication to Nai Talim and the philosophy of Gram Swaraj (village self-rule) remained steadfast throughout his life.

Despite his many contributions, Radhakrishna ji always aspired to return to Sewagram and live a simple life of self-reliance and voluntary poverty, much like Gandhiji advocated. In 1949, while working in Rajpura, Punjab, as an educator and refugee rehabilitator, he politely declined an offer from the Government of India to join the Cabinet as Deputy Minister of Education. He was only 29 at the time. Instead, he chose to return to Sewagram, where he led the Hindustani Talimi Sangh, overseeing the spread of Nai Talim across India. Under his leadership, Sewagram became a thriving hub for Gandhian education and a beacon of Gram Swaraj.

From 1962 to 1969, Acharya Vinoba Bhave entrusted Radhakrishna ji with leading the Sarva Seva Sangh, an umbrella organization of Gandhian bodies. His work in Varanasi, under the mentorship of Acharya Vinoba Bhave and Jayaprakash Narayan, took the organization to new heights. Yet, his heart always yearned to return to Sevagram.

In 1969, Radhakrishna ji was called upon to rejuvenate the Gandhi Peace Foundation (GPF) in New Delhi, a role he held for 21 years until 1991. His leadership brought GPF significant recognition and impact, though it never quite reached the heights it had under his stewardship. Despite being approached in 1977 to join the Janata Party government, Radhakrishna ji, once again, chose to remain focused on his Gandhian work, particularly Nai Talim and Sarvodaya.

In 1979, Radhakrishna ji played a pivotal role in the relief and rehabilitation of families devastated by the Super Cyclone in Coastal Andhra Pradesh. This work inspired him to establish the Gandhi Peace Centre in 1982, furthering his commitment to the welfare of those in need.

At last, Radhakrishna ji realized his dream of returning to Sevagram, where he spent his remaining years organizing camps and mentoring a new generation of Gandhians. The leaders he groomed carry on his vision, though often in isolation from one another. Radhakrishna ji had hoped for a cohesive community of Gandhians, working together to guide future generations in the ideals of Nai Talim, Satyagraha, and Sarvodaya. He deeply believed in collective action and unity.

In one of his last talks at Sevagram, around 1993-94, he raised a profound question in his seminal article, *Wither Volgas?*, asking where the Gandhian movement was headed and what direction it should take. That question, unfortunately, remains unanswered three decades after his passing in 1994.

Throughout his life, Radhakrishna ji led many Gandhian organizations to national and international prominence, while involving people from all walks of life in the work of building a better India. His remarkable ability to draw in critics and adversaries alike, guiding them towards the principles of Gram Swaraj, is a testament to his unwavering commitment to Gandhiji's vision. Today, however, many of these organizations seem to have drifted from their original goals. One must wonder: are they still following the right means and working for the same ends that Gandhiji laid out for the Lok Sewaks (public servants), which Radhakrishna ji pursued so diligently for five decades?

As his daughter, I am left to reflect on these questions with concern. Radhakrishna ji never amassed property, left no personal resources for his children, and never established organizations for them to inherit. He believed in allowing his children to find their own path. Yet, I wonder: where have the role models gone? Why are the Gandhians he mentored now fragmented in thought, words, and deeds? Can they truly call themselves Gandhians, committed to Sarvodaya and Constructive Programs, or have they become focused on position, land, and resources?

The answer, my friends, is blowing in the wind.

The world today looks to Gandhians to lead in addressing the grave issues we face—ecological destruction, greed, violence, war, and self-annihilation. But where are those leaders? Where is the unity and sense of purpose that once defined them?

Radhakrishna ji's legacy remains vivid in people's minds, yet how many have retained his inclusive vision and large heart? How many continue to extend the helping hands he so generously offered?

As we approach his birth centenary celebrations at Sevagram from 9 to 11 November, I find myself asking: will this event be yet another exercise in pointing fingers and assigning blame? Or will it inspire the Gandhian community to reflect deeply on the future, to mobilize young Gandhians, and prepare the next generation of leaders? The third line of leadership must be ready to step forward as mentors, or this event will risk becoming an empty gesture.

Let us honor Radhakrishna ji's memory by embracing the ideals he held so dear and working together to carry forward his dream of a just and peaceful world, guided by Gandhiji's timeless principles.

~ Shobhana Radhakrishna

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Voluntary Agencies in a Critical Decade¹

~ K.S.Radhakrishna

IT WILL BE a truism to say that Voluntary Agencies (non-governmental organisations or NGOs) are passing through a critical phase and a decade of uncertainty. There has never been such a massive effort to cultivate Voluntary Agencies (Volags) as we witness today. The various departments of the government have initiated their own mechanisms to involve Volags in the fulfilment of tasks and targets which they have set for themselves. The five-year plans advocated a policy of involving NGOs in the development process.

The international development agencies, which have so long had only bilateral relations with the government, are now providing space to Volags and have indeed initiated discussions in order to involve them in various activities. These discussions are, as it could be expected, at different levels of perception, policymaking, or implementation.

In a remarkably open speech made some time ago, Prime Minister Narasimha Rao almost offered to NGOs that he would even go to the extent of withdrawing the government in a block, a group of villages, or a district if people desired so and the agency was willing to take over the tasks. This offer was recognition of the failure of the two major systems, which provided free scope for discharging obligations to the people of the country-the political institutions and the bureaucratic framework. It is not; however, known whether this offer of the Prime Minister was accepted by any organization or the people and their representatives in any area.

First, the number of Volags has increased almost in an uncontrollable way. A rough estimate of the number of agencies registered for certification for receiving foreign money puts it at two lakhs. There may be an equal number of those who are not involved in receiving money from abroad. This number does not include trade unions, schools, and medical care institutions carrying service in the formal sense within the existing system. Nor does it include the number of social action groups, single-handedly fighting local issues, even if they are ad hoc and temporary.

¹ Gandhi Marg, GPF, New Delhi, 1994

The government has also created what is termed areas have been responsible for this trend. This has also created the need to fill the emotional gaps within the families. It has created the demand for family counselling, a very important piece of work by motivated professional social workers. There is in some quarters amongst youth, an intensive search for identity and self-renewal. We are witnessing a transition in which earlier norms and assumptions are being challenged and no new point of social equilibrium has been reached, nor has any new system replaced the earlier one. While change itself is not undesirable, it is important to get a sense of direction in the transformation that takes place. There is no wonder if many people start looking for strengthening bonds of caste or communal cohesiveness or fundamentalisation as the answer to these tremors felt in the system. It is now commonplace to say that social moorings and accepted values are wearing out and the emerging scenario is, in the Niebuhrian vein, one of 'an immoral man in an immoral society.'

The demands of Volags can thus be understood even if they are not acceptable. It is easy for anyone to see the temptation of opportunities on the one hand and the strain of demands on the other. In a situation of increasing involvement, interference, or control of government on almost all aspects of the life of the citizen in the name of mandatory welfare and obligations of social justice, the common man is almost at the mercy of the state for fulfilling even his minimum needs. A society loses or abandons its mutuality or mutual responsibility when its members start expecting that someone from outside will bring deliverance. Thus, initiative is given up and responsibility for initiating action is sought elsewhere. This would impose new demands on Volags as organisations supposed to undo the damage, repair the system, and restructure it. This is too tall a task for the organisations to perform and therefore, it creates a total confusion in the priorities, role identity, and functioning parameters of organisations.

HOW ARE THE Volags themselves placed in such a challenging situation? Do they have the latent ability and organisation to face these challenges? Whilst the growth and spread of Volags is desirable and needs to be promoted, there is a need for a lot of conceptual clarity and for avoiding confusion regarding the objectives of voluntary agencies and the nature of the process of development. Projects and programmes are dominating concerns. The availability of easy money is often a source of problems, even if one admits

that resources are absolutely essential for initiation, growth, and development. This has led to isolation and alienation of organisations because it tends to generate secretive nature and moves us away from an open culture and mutual trust. By their very nature Volags are a result of the initiative, inspiration, hard work, and concerns and commitment of individuals and groups of people. They have, by and large tended to become personal. The lines demarcating personal and institutional functioning and responsibilities have often been blurred and have resulted in overlapping, causing confusion.

This has also tended to create vested interests among pioneering individuals who, while they initiated organisations with the loftiest of motives, in the process of time the initial motivation gave way to deep-seated self-interests. The mosaic pattern of organisations thus developed has resulted in mixed motivations- inability to establish unity and cohesion and inability to evolve a common code of conduct. Consequently, what we see today is lack of a common vision, multiplicity of networks, and disunity and competition, depriving this sector the strength, legitimacy, and leverage in macro-policy which their solidarity can achieve. Perhaps this situation is inevitably inherent in the very nature of their pattern of organisation and growth. Even the small initiatives already undertaken here and there can forge a sense of unity of purpose, create the ability to take common action, and seek evolution of a code of conduct for the Volags themselves. This will lay the foundation for strengthening the contribution of this sector to the process of nation-building and social transformation. These organizations were rightly called constructive work organisations during the independence movement and not NGOs or voluntary organisations.

Part of the conceptual clarity of Volags has to do with their constituency. This is a very important part of their methodology. They represent neither the social system nor the state. The concept of the welfare state and the government's undertaking to do everything for the citizen or the community in the name of welfarism is essentially a negation of the principle of voluntary action. The areas where the state intervenes in the affairs of the citizen should be drastically reduced, and even the areas where the state takes over the functions of the local community have also to be pruned.

The history of community development and the problems it has thrown up in the last four decades should be an adequate proof, if proof is necessary, that people are the focal points in development. They have the wisdom and

capacity and any thought of 'agents of development' is dysfunctional and counterproductive. Development is the primary concern and responsibility of people themselves. 'Man is the measure of development' is a familiar saying. People are the primary concern for Volags. It is their confidence and credibility that Volags have to achieve. It is the mutual trust between Volags and people that reposed in them the faith that they are best suited to organise their own welfare and that their wisdom and knowledge based on experience is a more reliable indicator of the needs of the people, their aspirations, and potentialities. So the future of Volags is basically to do with the community and its people, their sensitisation, education, and organisation. They have also the task of building bridges between governmental agencies at that level and the people without necessarily assuming any representative role. In a useful inter-regional consultation on "People's Participation in Environmentally Sustainable Development" held in Manila in June 1987, they attempted to identify three principles basic to a people-centered development. These are:

- I. Sovereignty resides with the people, the real social actors of positive change. Freedom and democracy are universal human aspirations. The sovereignty of the people is the foundation of democracy. The legitimate role of government is to enable the people to set and pursue their own agenda.
- II. To exercise their sovereignty and assume responsibility for their own development and that of their communities, the people must control their own resources, have access to relevant information, and have the means to hold the officials of the government accountable. Freedom of association and expression, and open access to information, is fundamental to the responsible exercise of his sovereignty. Government must protect these rights. People from all countries must work together in solidarity among themselves to ensure that governments accept, and act on, this responsibility.
- III. Those who would assist people with their development must recognise that it is they who are participating in support of the people's agenda, not vice versa. The value of the outsider's contribution will be measured in terms of the enhanced capacity of the people to determine their own future.

A more fundamental question is the concept of 'welfare by the state' and its responsibility to fulfil the so-called minimum needs of people. This is not the occasion to involve we in a debate on this question, but a strong point of view would be calling for minimal intervention by the state in the day-to-day affairs of the citizen and allow, encourage, and specify a number of tasks where the village community should play its role. Gandhi's concept of society as a series of concentric circles- interdependent and complementary- may well fit into this picture. We have to examine carefully our claims and methods of working with the people.

An interesting anecdote can be recalled. After the tiring tour of Noakhali, while intervening in the communal riots in Delhi in December 1947, Gandhi met members of various constructive work bodies, like the Charkha Sangh, Gramodyog Sangh, Goseva Sangh, and Hindustani Talimi Sangh and discussed with them issues regarding the future role of these bodies, particularly when freedom had dawned and the Congress' stalwarts were in power. In earlier years, the All-India National Congress had itself sponsored these bodies in its annual conferences and given them (and themselves) a mandate. Some of the seniors expected that in free and independent India these organisations and their policies would receive acceptance by the national govern and would acquire a role of primacy for themselves.

During later months, Mr E.R.W. Aryanayakam, in his capacity as Secretary of the Hindustani Talimi Sangh, Sevagram, raised this question with C. Rajagopalachari seeking clarification whether, as the *Haripura* Congress had created the Talimi Sangh, the Government of India would accept the policy of basic education as conceived by the Talimi Sangh and consider the Hindustani Talimi Sangh as its advisory body. Rajaji's (as a member of the Governor-General's Council) cryptic answer was clear and unambiguous. He said: "The Government of India is guided by the Central Advisory Board of Education and its advisor John Sargeant". The message could not have been clearer to the constructive workers.

Somebody has very beautifully categorized the Volags as below:

- I. Utopian—merely idealistic (called kites)
- II. Empire-builders—huge organizations—very insufficient base or ground realities (called balloons)

- III. Contractors—agents of government or donor organizations—government-sponsored NGOs—sub-contractors, employers—economic and commercial entrepreneurs (called floats), and
- IV. Grassroots groups working in semi-isolation—struggle oriented activists or action-groups (wheel burrows)

There may be indeed many other ways of describing Volags. Some other commentators on this question have tried to define them too in their own way.

In an interesting enumeration of the strategies of development-oriented NGOs, David Korten illustrates his concept by drawing the following chart.

In an effort to understand themselves and seek role clarity, various words are used with different contexts and meanings. Volags are variously described as:

Catalysts	Pioneers
Pilot job creators	People's representatives
People's conscience	Trustees
Advocates of policies	Watchdogs

Each definition means a specific role and responsibility. There may be some overlapping, but the differences are also clear. A discussion on the role clarity will depend on:

1. Our objectives: production of economic good, social objectives, and promotion of voluntarism
2. Our methodology: dealing with people and empowering them
3. Our vision and values: our commitments to uphold values in personal and public lives
4. Our view of development: our understanding of the concepts of:
 - Charity
 - Compassion
 - Social activism
 - Empowerment
 - Education: conscientization

STRATEGIES OF DEVELOPMENT-ORIENTED NGOS: FOUR GENERATIONS

	First	Second	Third	Fourth
Defining features	Relief and welfare	Community Development	Sustainable System Development	People's movements
Problem Definition	Shortage	Local Inertia	Institutional and Policy constraints	Inadequate mobilizing vision
Time Frame	Immediate	Project Life	Ten to Twenty years	Indefinite future
Scope	Individual and family	Neighbourhood or village	Region or Nation	National or Global
Chief Actors	NGO	NGO-Community	All Relevant Public and Private Institutions	Loosely Defined Network of people and Organisation
NGO Role	Doer	Mobilizer	Catalyst	Activist /Educators
Management Orientation	Logistics Management	Project Management	Strategic Management	Coalescing and Energising Self-managing Networks
Development Education	Starving Children	Community Self-help	Constraining Policies and Institutions	Spaceship Earth

The relevant questions are two:

- a. Is development a process of social engineering in a limited time frame of value base? Is it an educational or organizational process?
- b. Is understanding of the present society in terms of a semi-feudal and highly stratified habitat of people with an oppressive structural hierarchy of caste and class domination possible?

The purpose of this exercise is not to diminish the value of what has already been achieved in the last fifty years. There is no denying that good work has been and continues to be done by Volags. It is indeed necessary to multiply or expand this work. However, even to achieve this it will be necessary to reflect on the role and identity of Volags and take into account the changes that are taking place, that is, the new context that is building up and its limitations and opportunities and see if any role change is called for. It is essential to anticipate events rather than fall victim to changes that appear to take place. It may be better to engineer changes that enable us to face a fait accompli situation. The choice indeed belongs to the Volags themselves.

It is obvious that we are not operating on a clean slate. It may be useful to make a random list of the constraints under which Volags function:

1. Governmental policies: shifting emphasis, policies, and practices
2. Bureaucratic controls: imperceptible constraints
3. Political bias and interference
4. Donor attitudes: policies, priorities—subjective evaluation, and changing perceptions, policies, and emphasis
5. Resource uncertainty
6. Economic order: emphasis on market economy and multinational intervention in the primary sector of community consumer needs
7. Size of operations: reducing our transparency and accountability
8. Cyclic periodicity demanding change in leadership: mortality of Volags, generational change, change in leadership, reaffirmation or restating of goals, and the hyper sols factor

9. Internal structure: democratic or dictatorial environment, hierarchy, initiative to workers, need to promote their growth and responsibility
10. Security of workers: tensions in the absence of security
11. The rise of intermediary agencies: national and regional advantages and demands of networking
12. Conflict with existing power structure: caste leadership, moneylenders, and new power structure like *Panchayat* members
13. Target-setting: an invitation to bogus records or exaggerated achievements
14. Jumping out to different areas mid-way leaving people high and dry with a philosophical justification
15. Role of state: the desirability of the welfare state, the ability of state taking over development in democracy, can Volags replace the state, the possibility of state limiting its role in tasks of development and leaving it to people, and the problem of protecting the underprivileged and the backward classes
16. In the transition that is taking place, the old equilibrium gets upset, and a new one is not achieved
17. New and richly unfolding dimensions of development related to issues like human rights and environmental degradation
18. Violence in society: its varied manifestations.

New issues and problems crop up. Perhaps it is not listing the issues that are important but creating the capacity in this sector to face issues and sort out solutions. For, in a society in transition like ours, the disequilibrium that is created is bound to cause strains and stresses. The problem is not the changes and challenges we face but the direction in which the society is moving and the vision towards which the effort is to be made.

The thrust of this exercise is to emphasise that we in the Volags need a good deal of reflection on our role clarity and affirmation of identity. This understanding of our own Swadharma is fundamental to the role we wish and hope to play in the coming decade.

The Gita rightly says:

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ 35 ॥

Srimad Bhagavad Gita,)

Chapter 3: Verse 35

[English Translation: Better is one's own law though imperfectly carved out than the law of another carried out perfectly. Better is death in the fulfillment of one's own law. For, to follow another's law is perilous Taken from S.Radhakrishnan, Bhagvad Gita, Blackie and Sons, India Limited, Bombay, 1971, pp. 14647].

THIS WOULD BE true at all times, but more so today.

It would not be enough if we look for answers in better organisation improved professionalisation, larger resources, and more managerial inputs. All these are indeed necessary. But something more than this is needed. In a world where ethical values are disappearing, it is only the moral stances that will be needed to solve mundane problems. The Volags need to represent these moral values, the vision of a new society and our philosophical identity. If we are not to make ourselves irrelevant and dysfunctional, we will need to establish a new ethic and a new culture.

We need to underline the inseparability of ends and means and examine our claims, methods, and structures. Gandhi called the organisation the test of nonviolence. Should we not be trying to work out modules of organisation where exploitation is replaced by a friendly understanding, where the individual is not suppressed by the demands of organisation in the name of organisational compulsions but where a balance is struck between individual growth and organisational requirements and where we do not imitate the state of bureaucracy but create new norms of relationship, internal discipline, and collective responsibility.

Writing on constructive programmes, Gandhi emphasised that the aim of the programme was not the distribution of wages or charity, but to create the strength in people to resist authority when abused. In the last four decades, the powerful weapon of *Satyagraha* he gave us has been abused and misused. It is time for us to look at the principles and preparation for *Satyagraha* as a methodology of social action. Gandhi emphasised that constructive work and *Satyagraha* are the two sides of the same coin.

Can we, therefore, reflect on some of the following concerns before it is too late?

1. the many languages and values as the base of development.
2. development as a process of education.
3. sustainability not merely as an economic factor but in its holistic sense.
4. understand the need for a long-time frame of work to achieve credibility and acceptance and not to become ad hoc and short-lived.
5. targets as milestones for determining direction and pace; and
6. flexibility in approach and readiness to learn without being dogmatic.

Can we look at ourselves in a spirit of preparation for meeting the challenge of the more difficult period to come?

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K.S.Radhakrishna - Life, Thought, and Work

~ Shobhana Radhakrishna

Early life of Radhakrishna - A Multifaceted Personality

K.S.Radhakrishna was born on October 12, 1924, in a village called Chitradurga in Bellary district, which was in the old Mysore State. He was the eldest child of Jayalakshmi and Karnamadakala Srinivasacharlu. His father was a big supporter of Mahatma Gandhi and worked as an educationist. Radhakrishna grew up at a time when many young Indians were inspired by Mahatma Gandhi's ideas of freedom. He had seven siblings who loved and admired him very much.

Radhakrishna's mother used to lovingly call him Radhi. He was a child just like you and me, a little shy but hardworking and he loved everyone.

Radhakrishna's uncle, Siddhavanhalli Krishna Sarma, was a well-known journalist and writer who greatly admired Mahatma Gandhi. His uncle's influence inspired young Radhakrishna to join Gandhi in the freedom struggle. Radhakrishna was a very smart student and finished his matriculation (SSLC) exam at just twelve years old, the youngest in his family to do so with high marks. This gave him extra time before college to travel with his uncle Krishna Sarma between Hyderabad and Bangalore. These travels left a strong impression on him and prepared him mentally to join the fight for freedom.

Radhakrishna loved reading books written by his uncle about Gandhi's life at Sewagram Ashram. Krishna Sarma had had stayed in the Sewagram Ashram for four months with Gandhi. He was blessed with an insight into happening and had a keen and an observant eye to write his experiences in a book titled 'Journey to Wardha' in 1938. The book talked about what Gandhi wanted the people, especially the youth, to do to gain freedom through constructive programs. This inspired Radhakrishna to visit Sewagram Ashram and live there.

At the same time, Radhakrishna was lucky to be close to Swami Ranganathananda, a Hindu monk from the Ramakrishna Mission in Mysore. Swami Ranganathananda taught him to have a clear mind and stay calm in difficult situations.

This calmness made Radhakrishna different from his friends, who often wondered how he handled so many challenges without getting upset. This unique quality helped him a lot as he followed Gandhi's ideas of nonviolent revolution through Sarvodaya (welfare of all) and Satyagraha (peaceful resistance) and Nai Talim to make Gandhi's dreams come true.

Radhakrishna developed a positive outlook and stayed very positive under all the circumstances. From a young age, he was determined to be a lifelong and devoted student of Gandhi.

Radhakrishna was closely watched by their neighbour, Dr. Sarvepalli Radhakrishnan. Dr.S.Radhakrishnan was a famous scholar who studied different religions and philosophies. He later became the first Vice President of India (1952–1962) and the second President of India (1962–1967). Pandit Madan Mohan Malaviya was an Indian educationist and politician who started the Banaras Hindu University (BHU) in Varanasi in 1916. The foundation stone laying ceremony was held on Basant Panchami Day on 7th February, where Gandhi gave his first public speech after coming to India from South Africa.

In 1939, Pandit Malaviya invited Dr. S. Radhakrishnan to become the Vice-Chancellor of BHU from 1939 till 1948. It was the prime residential university in Asia and one of the largest in the world, with over 40,000 students studying subjects like arts, sciences, engineering, medicine, agriculture, performing arts, law, and technology. He also helped young Radhakrishna by guiding him for higher studies at BHU. Radhakrishna did very well in his studies and chose to specialize in Industrial Chemistry for his master's course.

At BHU, Radhakrishna lived in the Brocha Hostel with other students from the Science College. His classmates, Ramesh Chandra Jain and Leela Sharma, remembered him as a very admired student. Radhakrishna joined many cultural societies and groups, was a multi linguist and loved acting in plays and singing. He participated in all the dramatic events and soon became the centre of attention, making many friends.

He was popular because he was friendly and spoke many languages including Kannada, Telugu, Tamil, Hindi, and English fluently. He joined many cultural clubs, participated in their events, and played in friendly cricket matches.

Radhakrishna was very active in the Quit India movement as a student in Banaras. He had heard Gandhi's speech on the silver Jubilee function and

the Convocation Day of BHU held on Basant Panchami on 21st January 1942. He knew Gandhi did not like the damage being done to government property. He joined marches, demonstrations, published bulletins and offered Satyagraha. He also took part in early morning processions called *Prabhat Pheri*. The British Government acted quickly, and Radhakrishna was put in the Central Jail Varanasi for one year (1942-1943). When the year ended, two policemen took him to his home in Bangalore. He arrived there in handcuffs. He returned to BHU to complete his education.

Call of Duty – Path of selfless service of Radhakrishna

At 22, Radhakrishna was supposed to return home to his family, but he felt a strong pull toward something else. Mahatma Gandhi had called on young people to dedicate their lives to serving the nation, and Radhakrishna felt inspired by this. He was torn between his duty to his family and his love for Gandhi's mission.

Sitting on a bench at Madras Railway Junction, that plays a crucial role in connecting the city to various parts of India. The station has a rich history and is known for its distinctive architecture and historical significance. It served as an important hub for passengers traveling to and from Madras, handling a large volume of trains and passengers daily. Radhakrishna had to wait for a train to Bangalore at the lively Madras Railway Junction, a bustling spot that connects Madras to all corners of India. This station isn't just a place where trains come and go; it's a historical landmark with fascinating architecture and a rich past. Every day, it's filled with the excitement of travelers and the clatter of trains.

Radhakrishna's young mind was driven by a deep commitment to follow Mahatma Gandhi's path of selfless service. It's a place where history and determination meet, reminding us that every journey has a story.

In this moment of crisis, he turned to his favorite spiritual book, the Bhagavad Gita, seeking guidance. As he opened its pages, his eyes fell on the powerful verse 35 from the 3rd chapter. It said, 'It is far better to perform one's natural prescribed duty, though tinged with faults, than to perform another's prescribed duty, though perfectly. In fact, it is preferable to die in the discharge of one's duty than to follow the path of another, which is fraught with danger.'

“श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥”

This verse from the Bhagavat Gita had a profound impact on Radhakrishna in realizing that his true inner calling was to serve the nation by following Gandhi’s teachings. It guided him all through his life.

In April 1946, he boarded the train not to his home in Bangalore, but to Wardha Junction in Maharashtra, where Gandhi’s Sewagram Ashram, was just 5 miles away.

Sewagram- Mahatma Gandhi’s Experiment in Living like a Villager

After the All-India Harijan Yatra in 1933, Gandhi moved to Wardha to focus on training workers and improving villages. Industrialist Jamnalal Bajaj, founder of the Gandhi Sewa Sangh in Wardha, asked Gandhi to treat him as his fifth son and invited him to settle there. Gandhi stayed in Maganwadi, Wardha, for a year and a half (January 1935 - June 1936), where he took charge of food, sanitation, and cottage industries, inspiring workers through the Gramodyaog Sangh.

Mira Behn, Gandhi’s English disciple, was inspired by Gandhi and sought permission to live and serve in the village. Despite Gandhi’s reservations, she moved to Segaoon village. Seeing her determination, Gandhi decided to join her. Segaoon, a small village near Wardha, lacked basic amenities and had a high prevalence of diseases like malaria and typhoid.

On April 30, 1936, Gandhi walked to Segaoon with his two companions. Mira Behn had prepared a simple Bamboo mat enclosure for him; it was later called Adya Adi Niwas. Gandhi began his work immediately, writing letters and held the prayer meeting with the villagers. He resolved a local dispute and conveyed his messages of peace, love, and nonviolence to them.

Gandhi requested Rs 100 from Jamnalal Bajaj to build a mud hut, and he brought his wife, Kasturba Gandhi, to Segaoon on May 4, 1936. In the early days, the Ashram consisted of just one hut, where Gandhi, Kasturba, and a few others lived. By 1938, the number of huts had increased.

From Adi Niwas, the Quit India resolution was drafted. By then many of his associates had joined him and that led to the establishment of the Sewagram Ashram. Gandhi's vision of a self-reliant, non-violent India was realized here through his *Sadhana* and *Tapa*. The Ashram followed the rules of the Sabarmati Ashram with some modifications.

Gandhi's ideas of Sarvodaya (welfare of All), constructive programs and nonviolent society took shape in Sewagram. Krishna Sarma described the Ashram as simple and self-sufficient, with huts, a garden, fields, and a small *goshala* (cowshed).

The Ashram was open to villagers, who eventually overcame untouchability taboos and integrated with the Ashram's activities. The Ashram also housed the Hindustani Talimi Sangh, promoting Gandhi's educational methods, earlier known as the Wardha Scheme.

Sewagram Ashram became a centre of hope and progress, connecting villagers with their past and inspiring them to build a new future through Gandhi's principles of truth, nonviolence, and constructive programs.

The secretary of the Nai Talimi Sangh, E.R.W. Aryanayakam, and the Joint Secretary, Ashadevi Aryanayakam, lived there. They also managed an educational laboratory where village children helped with experiments and enjoyed playing games. This is the Ashram that Radhakrishna had in mind when he set out to live there. Gandhi till 1946 and Kasturba Gandhi till 1944 lived in Sewagram Ashram ultimately bringing about freedom from the British domination.

In 1946, Radhakrishna first went to Maganwadi in Wardha and met J. C. Kumarappa, an Indian economist and close friend of Mahatma Gandhi. Kumarappa developed economic ideas based on Gandhi's thoughts of trusteeship, which he called 'Gandhian economics.'

Radhakrishna learned a lot from Kumarappa, who combined Christian and Gandhian values like trusteeship, non-violence, and human dignity. Kumarappa believed in focusing on human development instead of material wealth. He didn't agree with socialism's idea of class war or free-market economics' focus on competition and efficiency.

Radhakrishna later worked with other important people like Rajkumari Amrit Kaur, S. K. George, E.R.W. Aryanayakam, and Bharatan Kumarappa, J.C.

Kumarappa's brother. They all believed in non-violence. S.K. George was an Indian Christian disciple of Gandhi who felt that Christianity and the West owed a lot to Gandhi. E.R.W. Aryanayakam was an educationist from Ceylon (now Sri Lanka) who was Gurudev Rabindranath Tagore's secretary at Shantiniketan in West Bengal before joining Gandhi to play an important role in Nai Talim, Gandhi's new education system. He was a Christian, and his earlier name was Williams.

Radhakrishna quickly understood the first lesson that Gandhi wanted - an economy and an education system that met human needs, reduced conflict, unemployment, poverty, and deprivation. He received training in Nai Talim in the Sewagram Ashram.

Radhakrishna went to Sewagram Ashram with a deep understanding of Gandhi's revolutionary ideas of Satyagraha, Sarvodaya, constructive programs, including Nai Talm. He was warmly welcomed by the educationist couple, Ashadevi Aryanayakam (Ma) and E.R.W. Aryanayakam (Baba). They treated Radhakrishna like their own son.

Patrons of Nai Talim and Radhakrishna

The important changes in school education under the New Education Policy (NEP) 2020 are very similar to Mahatma Gandhi's ideas about education. The NEP 2020 removes differences between academic and vocational subjects, encourages learning multiple languages, gives students the freedom to choose their courses, and involves the local community. The NEP 2020 brings new hope that Gandhi's vision will be fulfilled if the policy is implemented with the same care and intention with which it was created.

In 1940, Gandhi had chosen Acharya Vinoba Bhave to be the first individual Satyagrahi against the British rule. He named Bhave as his spiritual heir. Bhave was arrested as he began making anti-war speeches in the village of Paunar in Wardha, Maharashtra. In 1951, he introduced the famous Bhoodan movement, through which he collected more than a thousand acres of land over thirteen years from 1951 to 1964.

Ashadevi Aryanayakam was an Indian freedom fighter, teacher, Sanskrit expert, a lecturer in Banaras Hindu University and a follower of Gandhi. She had close ties to Sewagram, where Gandhi lived, and supported

Acharya Vinoba Bhave's Bhoodan movement. Earlier, she had taken care of girls at Shantiniketan and later met E.R.W. Aranyakam and married later. Both joined Gandhi at Sewagram in Wardha after being inspired by the new education experiment propounded by Gandhi. Initially, they came to Wardha to work for the Marwadi Vidyalaya, Mahilashram. A little while later, a conference of nationalist educationists was convened at Wardha. Gandhi himself presided.

The conference set up a committee to draft a plan of basic education. Of that and later, of the Talimi Sangh, E.R.W. Aranyakam (Baba) and Ashadevi Aranyakam (Ma) came to be the twin pillars.

A few months ago, they had faced a tragedy when their young son Anand passed away from an overdose of Quinine homeopathic medicine. Their daughter Meetu found comfort and closeness with Radhakrishna during this difficult time. Ma and Baba saw Radhakrishna as their own son and showered him with love and care. They sent Radhakrishna to U.K. for one year to obtain a Diploma in Education from the London in 1953.

They entrusted Radhakrishna with an important task: to become the first principal of Nai Talim in Sewagram. This school focused on skill-oriented education for children's overall development, following Gandhi's vision.

Marjorie Sykes, a British educator, had moved to India in the 1920s, supported India's independence movement and wrote a book on Nai Talim, writing that while India gained political freedom from British rule, it came with the painful partition of the country. Gandhi, who started Nai Talim, couldn't return to Sewagram to continue guiding it after 1947. Despite this, dedicated, educated youth like Radhakrishna (educationist), Banwarilal Choudhury (agriculturist), Devi Prasad (Artist and potter), Shankar Prahlad Pande (physical exercise, games, and music) and Dwarka Prasad Parsai (animal husbandry), and scores of others young enthusiasts and professionals led the efforts. Their families also played a crucial role in the Ashram community.

Radhakrishna, who had a master's degree in industrial chemistry from Banaras Hindu University (BHU), had many job offers from big industrial houses but chose to embrace Gandhi's philosophy in Sewagram Ashram as an educationist, specializing in Nai Talim. His students affectionately called him 'Radhakrishna Guruji'.

Radhakrishna - Embracing an Environmentally Sustainable Life

Radhakrishna's parents back home started feeling uneasy as their eldest son had joined the Sewagram Ashram, fearing he might choose a path of renunciation. They decided to find a bride for him and chose B. Kamala, the second daughter of Dr. B. Deekshachary and Padmaja Devi, who was seventeen years old at the time. However, Radhakrishna wasn't ready to settle down immediately.

His father, K.S. Acharlu, visited Sewagram Ashram to bring Radhakrishna back and went to Kurnool in Andhra Pradesh for starting the marriage alliance. There, the family and relatives of B. Kamala had gathered, and Acharlu had by then got a first-hand experience of life at the Sewagram Ashram, which he shared with everyone. Radhakrishna and Kamala had a chance to get to know each other during this visit. Radhakrishna explained to Kamala about his life at Sewagram Ashram-its simplicity, austere routines, and the principle of everyone doing their own household tasks while following Ashram rules. Kamala readily agreed to the simple and disciplined life in Gandhi's Ashram, showing her complete willingness to support the life her future husband had chosen. She was fully prepared to lend her wholehearted support to Radhakrishna in carrying out Gandhi's work. The Ashram life emphasized community living, where caring and sharing were central values.

Their wedding was held in May 1948 in Tirupati, Andhra Pradesh, with Ma and Baba from Sewagram Ashram attending from the groom's side.

Since then, Kamala became Radhakrishna's life partner and close companion, sharing in his journey of advancing Gandhi's vision of Satyagraha (nonviolent resistance), Sarvodaya (welfare for all) and Nai Talim in his five decades of public service in the post-Gandhian era. Kamala took on the role of caring for Radhakrishna's large extended family. She cheerfully served the many Gandhian stalwarts, colleagues, students, and others who visited their modest home seeking Radhakrishna's guidance and assistance throughout his life. Kamala was obviously attracted to Nature cure, health, wellness and Ayurveda, being the daughter of a renowned doctor. She developed her interest further in the Sewagram ashram.

Radhakrishna and Kamala dedicated themselves to living an environmentally sustainable and a minimalist life in the Sewagram Ashram. They focused on simple, eco-friendly practices and inspired others to do the same. Their

commitment to sustainability was evident in every aspect of their daily lives, from the food they grew and ate to the way they conserved resources and lived in harmony with nature. Through their actions, they demonstrated the importance of living in balance with the environment and fostering a community that respects and protects the natural world.

Radhakrishna was the principal of Uttar Buniyadi and the hostel warden. He and his students rolled up their sleeves and worked in the agricultural fields, growing grains, vegetables, and fruits. They also spun and wove Khadi, took care of the cows in the Goshala (cow shed), cooked meals in the common kitchen, and participated in cultural programs, besides their studies. Kamala taught the younger children in the Balwadi.

Radhakrishna and his family lived on the Uttar Buniyadi campus, and he often held classes right at his home. His students fondly remember Radhakrishna Guruji's charming personality, sharp memory, witty remarks, friendly nature, vast knowledge on all kinds of subjects, and his heartwarming laughter.

Ashram life: Laboratories of Gandhi's Ideals of a Non-Violent Society

The Ashram was a place where Gandhi's way of life was both practiced and tested by Radhakrishna. It served as a model for community living and minimalistic lifestyles. Addressing the inmates of his Sabarmati Ashram on 17th February 1919, Gandhi said:

In South Africa, my best creation was Phoenix. Without it, there would have been no Satyagraha in this country. Without the Ashram here, Satyagraha will be impossible in India. Do not attribute greatness to me for the works of mine; judge me only by the Ashram.ⁱ

These words emphasize the significance of the Ashram as a foundational element in Gandhi's philosophy and his efforts towards nonviolent resistance and self-sufficient living. The Ashram served as a microcosm of Gandhi's vision for the face-to-face nonviolent society, where principles of truth, nonviolence, and self-reliance were practiced and perfected.

Mahatma Gandhi wanted to live quietly in Sewagram Ashram with his wife, Kasturba, and a few close friends. But soon, Sewagram became a busy

place instead of the peaceful spot Gandhi had hoped for. Gandhi wrote to Mira Behn, saying, "Such has been my fate; I must find my hermitage from within."

Over time, more people came to Sewagram Ashram, and new buildings were built. A young follower of Gandhi, J.C. Kumarappa, later called Sewagram Ashram "the capital of India," because it was a place where people worked to serve the country, including Radhakrishna. He fully embraced these ideas and remained in the Sewagram Ashram (1946-1962) to continue working on Mahatma Gandhi's vision.

Sewagram Ashrams: A Unique Blend of Spiritual and Political Goals

Sewagram Ashram was a special place that combined spiritual and political goals, just like Gandhi's other Ashrams. Gandhi had formed a set of rules for the Ashram community. The people living there followed rules of Ekadasha Vrata (eleven vows) set by Gandhi. These vows included: Nonviolence, Truth, Non-Stealing, Celibacy, Non-Possession, Body-Labor, Control of the Palate, Fearlessness, Equal Respect for all Religions, Swadeshi (use of home-made products), and Freedom from Untouchability. Gandhi insisted that these eleven vows should be followed with humility.

Acharya Vinoba Bhave, Gandhi's disciple, set the Ekadasha vrata in the form of a verse that was recited in the morning and evening prayers.

अहिंसा सत्यमस्तेय ब्रह्मचर्य असंग्रह,
शरीर श्रम अस्वाद सर्वत्र भय वर्जनम्।
सर्व धर्म समानत्व स्वदेशी स्पर्श भावना,
विनम्र व्रत निष्ठा से ये एकादश सेव्य हैं॥

The constructive programs were based on mutual respect and tolerance, cooperation, and the service of physically, mentally, or socially deprived. It laid the foundations of the non-violent social order. The Sewagram Ashram was a special place where Gandhi gathered people for his constructive programs. Many of these individuals became his lifelong companions and were admired for their remarkable qualities.

These Ashrams were more than just places to live; they were centres where people practiced truthfulness and non-violence, principles that Gandhi

deeply believed in. They played a crucial role in India's fight for independence and in South Africa's history, too.

The Sewagram Ashram also inspired many smaller Ashrams across India, each becoming a strong force in the freedom movement. These Ashrams were models of community life, emphasizing sharing and caring. Everyone lived together without distinctions of caste, religion, language, gender, or age.

Radhakrishna found his true calling at Sewagram Ashram. He served the nation selflessly by following Gandhi's way of life and his vision for a new India after Swaraj. He always referred to himself as the student of Gandhi. During his 16 years at Sewagram, Radhakrishna worked extensively to expand the scope of Nai Talim and constructive programs throughout India.

Life in the Sewagram Ashram -Caring and Sharing with each other

Gandhi encouraged children to take part in all the activities of the Ashram. He made them responsible by giving them different tasks and made them trustworthy by respecting them as individuals.

In Sewagram Ashram, Gandhi slept under the open sky with other inmates, including children, giving them many chances to study nature. Manual work, community work, and nature became Gandhi's ways of educating. Being with Gandhi meant being involved, learning, and getting firsthand education every day. This approach was evident in all the nonviolent movements Gandhi led.

The Ashram also focused on constructive work within the family, institution, community, and villages, which helped develop the attitudes needed for non-violent training. Activities like spinning, weaving, carpentry, agriculture, cattle rearing, and tanning leather became regular and meaningful parts of daily life. These activities became silent and informal ways of education.

When Gandhi fasted for Hindu-Muslim unity or against untouchability, these fasts were met with enthusiasm, though with concern, by the Ashram elders. The children learned the meaning of turning suffering into a positive value without anyone having to explain it. These experiences deeply embedded the principles of non-violence, self-reliance, and communal harmony in the children's minds, shaping their character and understanding of Gandhian philosophy.

Ashram residents like Radhakrishna and Kamala cared deeply for everyone in the Ashram, going beyond family ties and material interests. When someone fell ill, there was always more help and support available than one would find in a regular nursing home. This sense of community and compassion made the Ashrams not just living spaces but powerful centres for social change and unity.

Community life in the Ashrams was about more than just living together- it involved sharing all aspects of life: joys and sorrows, work and responsibilities, and personal growth and spiritual pursuits. While Radhakrishna could freely pursue his own interests, studies, and inner development, there were four key collective activities that all of them did together as a community, each with its own important meaning.

Gandhi's community activities and philosophy

These community activities were not just routines but were integral to the Ashram's philosophy of holistic development and service to society. They helped shape individuals into well-rounded, compassionate citizens committed to Gandhian ideals of truth, non-violence, and social justice.

Sarva Dharma Prarthana (community prayers):

In Gandhi's Ashrams, community prayer was a central part of daily life, held both in the morning (4:20 am) and evening (7:00 pm) under the open sky, next to the Peepal tree that he had planted. These prayers were inclusive of all religions and were accompanied by grace before meals. Special prayers were conducted for important occasions, and every meeting or event began with a prayer. The sequence of the prayers was:

- Buddhist prayer
- Two minutes of silence
- First verse from the Ishavasya Upanishad
- *Pratah Smaran mantras* (morning remembrance) composed by Adi Shankaracharya
- Recitation of the verses of Ekadasha Vrata
- Ayats from the Quran, including Al Fatiha and Sura Al Ikhlas
- Ashem Vohu prayer from the Zoroastrian religion

- Bhajans and Dhun
- Recitation of 18 shlokas from the second chapter of the Bhagavad Gita

Radhakrishna had a pure diction, spoke clearly, knew Sanskrit well, and had a beautiful singing voice. His favorite Bhajan was a song by Gurudev Rabindranath Tagore called *Anand Loke Mangala Loke, Veerajo Satya Sundaram*. Every evening, he led the recitation of 18 verses from the second chapter of the Bhagavad Gita during prayers.

Radhakrishna and his family participated in all the activities involved in community eating. They grew vegetables, fruits, grains, took turns in the kitchen to grind wheat on the grinding stone, made chapatis, served food, and washed dishes.

At Sewagram Ashram, community sanitation became an art form. All the members, including Radhakrishna and his children, participated in these activities. Radhakrishna became the leader in planning and organising the sanitation activities for the entire community and the guests.

One of the happiest memories of Radhakrishna's life in the Ashram at Sewagram was the systematic community sanitation done each morning for almost three quarters of an hour. His task was to present the visitors who had to take part in the community sanitation the process in as pleasant way as he could.

Radhakrishna spun and wove his own clothes, always choosing Khadi throughout his life. His father, Acharlu, also embraced this practice. Both father and son were deeply involved in all activities at the Sewagram Ashram, leading lives of simplicity and voluntary poverty as Ashram residents.

Radhakrishna taught spinning to his daughter Shobhana when she was five years of age. He would take her with him to the Sarva Dharma Prarthana at 4:00 am and 7:00 pm every day, underscoring the importance of all religious prayer and community worship in their daily lives.

Gandhi encouraged children to take part in all the common activities of the Ashram, made them responsible by allotting various tasks, and made them trustworthy by putting trust in them. Gandhi worked with the children in the open fields, swam with them, and took every opportunity to engage with them.

The resolution for the 'Quit India' movement was passed in the Adi Niwas in Sewagram Ashram by Gandhi in 1942, creating a politically difficult situation in the country. In the same year, it was decided to shift the teacher training centre from Wardha to Sewagram and establish the Anand Niketan basic education residential school on the Sewagram Ashram campus. This was a boon for children facing an uncertain future due to their parents' arrests. Out of the 21 members of the Hindustani Talimi Sangh, fifteen, including its secretary E.R.W. Aryanayakam, were in jail, making this a challenging and dark phase for Nai Talim.

Nai Talim and Rehabilitation of Refugees

By this time, the curriculum for Nai Talim was well-developed and included various educational levels, such as Uttar Buniyadi (higher primary), Poorva Buniyadi (lower primary), and adult education. Sewagram Ashram became the hub for expanding this innovative educational approach. On August 15, 1947, India gained independence from British rule. However, this joyous occasion was marred by the severe communal tensions and violence that followed the Partition of India. Gandhi was deeply saddened by this violence and emphasized that true education brings freedom and rejects untruth and violence. Tragically, just a few months after independence, Gandhi was martyred.

In 1949, nearly 500,000 people migrated from Western Punjab, Sindh, and the North-West Frontier to India. The existing infrastructure was overwhelmed by this massive influx of refugees. These displaced individuals, now refugees, found shelter in camps, gurudwaras, temples, schools, and military barracks. Rajpura in Union Territory of Patiala, Punjab became a key area for the resettlement of refugees after the partition of India in 1947. Eminent social worker Bibi Amtus Salam, a close associate of Mahatma Gandhi, played a crucial role in helping the displaced people, especially those from Bahawalpur through Gandhi's constructive programs. The situation in Rajpura was dire, with over 340,000 displaced persons struggling to rebuild their lives. Recognizing the need for effective and sustainable solutions, the Government of India decided to hand over the responsibility of education for these refugees to the Hindustani Talimi Sangh in Sewagram Ashram.

In October 1949, Radhakrishna was sent on deputation by the Government of India as the Educational Officer in Charge. He, along with his wife Kamala and five students from the Post Basic Vidyalaya, travelled to Rajpura to take up the work of refugee rehabilitation and education.

This provided an opportunity for Radhakrishna to implement the principles of Nai Talim on a large scale. Nai Talim emphasized learning through productive work, which was not only cost-effective but also aimed to yield better outcomes for the refugees. Additionally, the government encouraged other organizations to engage in cooperative rehabilitation efforts. Public-spirited individuals, though lacking in experience, were seen as vital in driving successful outcomes.

Transitioning from the protected environment of Sewagram Ashram to the challenging situation in Rajpura, Radhakrishna and Kamala faced harsh realities. They encountered a sea of humanity with worn, desolate faces from West Punjab's Bahawalpur estate, who had lost everything during the partition. The displaced individuals had been battered, robbed, and separated from their families amid the chaos. Despite their lack of formal training for such large-scale rehabilitation and the absence of a well-prepared team, Radhakrishna and Kamala's presence and compassion provided much-needed comfort and hope to the displaced people.

Radhakrishna and the Post Basic Vidyalaya students set up Nai Talim schools in a mango orchard in Rajpura, accommodating 2,900 children. This included one school for boys and two for girls. Teacher training and offering adult education also began by this time. Similar efforts were made in the Faridabad township by Asha Devi Aryanayakam.

When Radhakrishna arrived in Rajpura in 1949, Radhakrishna was tasked with organizing the Rajpura Conference. Dr Rajendra Prasad, the first President of independent India and other prominent ministers, attended to assess the situation. Acharya Vinoba Bhave announced that the Hindustani Talimi Sangh would merge with the Sarva Seva Sangh, the umbrella organization for Gandhian groups nationwide, to advance Gandhi's vision of Satyagraha, Nai Talim, Sarvodaya and Gram swaraj.

Radhakrishna worked directly under the then Health Minister, Rameshwari Nehru, who was overseeing the rehabilitation efforts. Rameshwari Nehru, a prominent social worker, focused on the upliftment of the poor & women.

Radhakrishna played a pivotal role in expanding Uttar Buniyadi education and was dedicated to its success as a refugee rehabilitator and educator. Recognized for his organizational skills, transparency, and accountability, his effective disaster management and resource handling earned him high praise. Despite being offered a government position, he declined and returned to Sewagram with Kamala in 1952.

Meanwhile, at Sewagram Ashram since 1951, all the workers, teachers, and senior students of Nai Talim and Hindustani Talimi Sangh played a big role in Acharya Vinoba Bhave's Bhoodan Movement which is the largest land donation movement after independence. As a respected and the senior most teacher of Nai Talim, Acharya Vinoba Bhave eagerly awaited Radhakrishna's return from Rajpura.

Radhakrishna returns to Sewagram Ashram

When Radhakrishna and Kamala returned to Sewagram Ashram from Rajpura, their firstborn, a daughter, Shobhana, was born. The Ashram community instantly embraced her. Many showered their love on Shobhana as their own daughter. In 1954, a son Chandras has was born on a Sharad Purnima night.

Radhakrishna was loved by Ashadevi Aryanayakam E.R.W. Aryanayakam, as their son. They showered their love on Kamala and the two children. Their daughter, Mitu encouraged Shobhana to participate in cultural programs at the Sewagram Ashram.

Radhakrishna's innovative approaches and large-scale experimentation with Nai Talim led Acharya Vinoba Bhave and all the elder Gandhians to decide that Nai Talim would become an integral part of Bhoodan and Gramdan. From then on, all villages were required to adopt Nai Talim as their educational method, transforming the entire village into a centre for Nai Talim rather than limiting it to a small area.

Radhakrishna had been involved with War Resisters' International (WRI), London, since his days in Sewagram. In 1960, he organized the World Peace Conference in Sewagram. By now, Radhakrishna had become a well-recognized name in the international peace community as a peace educator. Nai Talim, grew to include skilled farmers and craftsmen as teachers, with everyone from children to elders as students. As the secretary of the Hindustani Talimi Sangh,

Radhakrishna dreamed of Nai Talim covering everyone, from before birth to old age as per Gandhi's vision. With the help of E.R.W. Aryanayakam and other elder Gandhians this vision greatly expanded Nai Talim's reach. Radhakrishna's life and work continue to inspire those who strive for education that empowers and uplifts, that was Gandhi's Nai Talim.

Radhakrishna's Role in the Gandhian Movement and Gram Swaraj

Nai Talim became a key part of Gram Swaraj and Sarvodaya. Acharya Vinoba Bhave had declared that Gramdan and Gram Swaraj would be on the way forward. Radhakrishna's work in Nai Talim and refugee rehabilitation left a lasting impact on the senior Gandhian leaders. His dedication to Nai Talim, self-sufficiency, and compassion for the displaced helped shape the lives of many. His refusal to accept a government position in favor of returning to grassroots work in Sewagram exemplified his commitment to Gandhi's principles.

In a 1959 meeting in Sewagram, Vinoba Bhave entrusted Radhakrishna with managing the Sarva Seva Sangh, recognizing his ability to maintain good relations with the government and mobilize Gandhian organizations. Radhakrishna's work with the Sarva Seva Sangh focused on improving India's future.

In 1954, revolutionary socialist leader Jayaprakash Narayan (JP) committed himself to Gandhi's vision and joined the Sarvodaya movement. Radhakrishna became his close associate in the Sarva Seva Singh in Varanasi. Along with Jayaprakash Narayan, Radhakrishna developed the concept of Lok Shakti (people's power), which emphasized rebuilding small communities, voluntary collective efforts, nonviolent resistance to injustice, and creating self-governing communities.

Both stood firm for a political and economic system that fit people's power, criticizing parliamentary democracy as inadequate. The Panchayati Raj system, or democratic decentralization, aimed at public involvement in development programs. Under Vinoba Bhave's guidance, Radhakrishna worked closely with Jayaprakash Narayan, becoming his trusted associate.

International Peace Efforts

In 1962, Radhakrishna, along with Jayaprakash Narayan and his friend J.J. Singh, led a peace delegation to Pakistan. Earlier, J.J. Singh's advocacy had led to changes in American laws denying citizenship rights to Indians. In 1965, Radhakrishna and Narayan Desai, emissaries of Jayaprakash Narayan, met Sheikh Abdullah, who was under house arrest. Radhakrishna's detailed report based on the talks helped secure Abdullah's release in 1967.

Radhakrishna's public life spanned fifty years. He often stayed in the background, but played a significant role in the Gandhian Sarvodaya movement after India's independence.

In 1966, Radhakrishna facilitated the formation of the Banvasi Sewa Ashram in Govindpur, Uttar Pradesh, with Frank Harcourt-Munning of 'War on Want International', an international relief organisation. Banvasi Sewa Ashram was designed to help villagers become self-reliant, improve social and economic standards, and teach democratic values. Radhakrishna invited Prem Bhai, who was conducting experiments in agriculture at the Krishnamurti Foundation, Varanasi to lead the Ashram, making it a premier Gandhian organization and training institute.

Radhakrishna remained closely connected to Sewagram Ashram, conducting regular training for Gandhian workers in Nai Talim and rural reconstruction. As Chairman of the Nai Talimi Sangh, he promoted Nai Talim principles by travelling nationally and internationally.

Radhakrishna's love for gardening and classical music, along with Kamala's expertise in Ikebana, made their home beautiful and welcoming. Radhakrishna rarely gave lectures or wrote articles but was excellent at writing letters and organizing events. People across India remember him as a great teacher of Nai Talim, a mentor, and a kind-hearted friend. His commitment, efficiency, and many talents are fondly remembered by all who knew him and had worked with him. Radhakrishna was the secretary of Sarva Seva Sangh for seven years from 1962 to 69 and this period is considered to be the most productive era of Sarva Seva Sangh.

Standing Up for Justice and Total Revolution Movement

In 1969, during the Mahatma Gandhi centenary celebrations, Acharya Vinoba Bhave asked Radhakrishna to become the secretary of the Gandhi Peace Foundation (GPF), a leading Gandhian organization in Delhi. Radhakrishna accepted and led the GPF to great heights, both nationally and internationally, for the next twenty years.

One of Radhakrishna's first tasks was organizing the final preparations for the Gandhi centenary events, working with UNESCO and Indian Missions in various countries. Khan Abdul Ghaffar Khan, known as Frontier Gandhi, was invited as the Chief Guest. He arrived from present-day Khyber Pakhtunkhwa and was welcomed by the then Prime Minister Indira Gandhi on October 1, 1969. Despite being offered government hospitality, Badshah Khan chose to stay with Radhakrishna's family at GPF.

At the GPF, Radhakrishna focused on promoting Peace with Justice through non-violence worldwide. He organized and participated in many national and international conferences, seminars, and campaigns to uphold Gandhian values.

In 1971, a terrible event called Operation Searchlight happened in East Pakistan, where many people were hurt. Jayaprakash Narayan and Radhakrishna traveled around the world to inform people about it. Together, they helped raise support for the liberation of Bangladesh, which emerged as a new nation. Radhakrishna united Gandhian organizations to provide relief and rehabilitation for Bangladeshi refugees.

After India gained independence, many people believed in peaceful solutions inspired by Mahatma Gandhi. This was especially true in the Chambal Valley, a region known for its dacoits (bandits) who engaged in robberies and kidnappings. Some dacoits began to question their violent ways and longed for a peaceful life with their families. Jayaprakash Narayan (JP) and Radhakrishna supported these peace efforts by forming the Chambal Valley Peace Committee and engaged with other senior Gandhians. They closely worked with JP and Radhakrishna to resolve village disputes peacefully and encouraged other dacoits to lead normal lives. In 1972, Radhakrishna supported the peaceful surrender of dacoits in Chambal and established an Open Jail at the Jaura Ashram in Madhya Pradesh.

Radhakrishna was a modern thinker who believed in developing rural areas using Gandhian ideas. He understood the importance of science and technology in improving villages and knew that protecting the environment was the key to a better future. He pioneered the setting up of the first environment cell and encouraged young people to get involved in these efforts, connecting with both national and international groups focused on environment conservation.

Radhakrishna saw all parts of life-social, economic, political, ethical, and cultural-as connected. He mainly worked on social causes, but he also got involved in opposing hegemony politics when individual freedom, human rights, and democracy were in danger.

Radhakrishna strengthened ties with global peace and nonviolence organizations. To engage young people, he established GPF Centres across the country. He connected with many like-minded peace and educational groups worldwide.

Radhakrishna addressed the UN International Conference on Disarmament on September 4, 1979, in New York. His speech highlighted the importance of Gandhian principles in the pursuit of global peace and disarmament.

Radhakrishna believed that justice through nonviolence was essential for constructive programs. This vision inspired thousands of young Gandhians to continue his legacy. Radhakrishna created the Life Workers' scheme to form a dedicated core group projecting the Foundation's unique role.

Empowering women was close to Radhakrishna's heart. In the late 1970s, he established SEWA, an organization to empower women, particularly from marginalized communities, by promoting skills, production, and trade in traditional crafts. This initiative was part of Radhakrishna's broader effort to support women's economic self-sufficiency and social empowerment. Similar efforts were made in Delhi, Ambala, Bhagalpur, and Bhopal.

Radhakrishna led peace missions in Kashmir, Nagaland, Assam, Bhagalpur, Punjab, Delhi, and Chambal. He was a founding member and director of the World Conference of Religion, Peace, and Reconciliation.

Radhakrishna believed in using science and technology for rural development and protecting the environment. He saw all aspects of life-social,

economic, political, ethical, and cultural-as interconnected. His friendly nature and positive approach made him well-liked both in India and abroad.

Radhakrishna's energy and vision inspired many initiatives, like the “Youth against Famine” program, and the publication of Gandhian literature like Gandhi Marg, Sarvodaya Jagat, People’s Action, and Everyman’s.

Under his leadership, the GPF quickly became a hub of activity. It gained the trust of the Indian government, with members of Parliament frequently visiting Radhakrishna's home for serious discussions. International visitors who wanted to explore other Gandhian organizations relied on Radhakrishna to make their plans. The GPF auditorium became a key venue for meetings on important national issues, where people with opposing views would often be found debating over breakfast in the canteen.

Radhakrishna is remembered as a man with a global influence. His friendly nature and positive approach helped him build connections with thousands of people, both in India and around the world. Wherever he went, he easily fit in and made an impact.

The Emergency

By 1973, Jayaprakash Narayan could sense the authoritarian tendencies of the Indian government. He gave a timely warning in a meeting of Gandhian workers held at Rajghat in Delhi. From Acharya Vinoba Bhave's Paunar Ashram, Wardha, he appealed for “Youth for Democracy.” Those were days of intense brainstorming and searching for Jayaprakash Narayan and his associates. The leader of the Total Revolution in the seventies, Jayaprakash Narayan, trusted Radhakrishna and entrusted most of the organizing work to him.

It was decided to bring out a newspaper to give people an in-depth understanding of these ideas. The task was entrusted to Ramnath Goenka, the owner of the Indian Express newspaper, who always remained at the forefront of revolutionary issues. The weekly newspaper Everyman’s became very popular. Radhakrishna was on the editorial board and wrote extensively.

When the Bihar movement took on a national character, it was natural for Jayaprakash Narayan to move from Patna to Delhi. Whenever Jayaprakash Narayan was in Delhi, Radhakrishna's energies were naturally directed toward him. Therefore, Jayaprakash Narayan was arrested from Radhakrishna’s home

at the Gandhi Peace Foundation. After remaining underground to organize and handle the activities of the Bihar Chhatra Sangharsh Samiti, Radhakrishna also ended up in Tihar jail under the MISA for protesting the autocratic rules during the Emergency.

After the Emergency was lifted in 1977, Radhakrishna helped organize the newly elected members of Parliament at the Gandhi Peace Foundation to discuss the future. He played an active role in the Janata government but remained focused on social service. He believed in social control over politics, empowering people, and highlighting their causes. He was asked to join the Janata Government again, but he chose not to accept the offer.

Strengthening Gandhi's Legacy of Peace and Justice

In 1979, after a cyclone hit Coastal Andhra Pradesh, Radhakrishna saw the need for a dedicated organization to support future humanitarian efforts. As the founding Chairman of the Gandhi Peace Centre (GPC), in the 80s and early 90s, Radhakrishna established Vikas Vahini and guided Vikas Vahini volunteers in rural development and social justice across India. Under his leadership, many partners grew into significant platforms for rural and social reconstruction.

This program quickly expanded across many states, addressing important issues like environmental protection, community development, support for marginalized groups, and promoting rural technologies. Through 89 organizations, Vikas Vahini empowered communities and promoted peace.

Radhakrishna was a visionary leader. His work on renovating water tanks in Andhra Pradesh grew into a large movement to solve water problems. In Goa, he helped his young associate to lead a campaign to protect the Western Ghats, which became the biggest environmental campaign in 1987-88. This effort resulted in 50% of the area being declared a Sensitive Ecological Zone.

Radhakrishna transformed the GPC into a place where activists and social workers could practice Gandhian principles. His approach included community programs, teaching Gandhian values, and providing financial support for ongoing projects. He treated the GPC as a family, with a shared vision and a spiritual sense of fellowship.

Annual conferences at Sewagram, attended by organization leaders, workers, families, and Gandhian thinkers, were a highlight. At the last conference in 1993, Radhakrishna urged everyone to move beyond projects and become self-reliant. He reminded them that Gandhi was a source of moral power and that their work should focus on the welfare and development of the poor.

Even after 30 years, Radhakrishna's legacy lives on in hundreds of Gandhian organizations, inspiring thousands of Gandhians. In 1994, on the 125th Birth Anniversary of Mahatma Gandhi, Radhakrishna planned activities for "Report to Gandhi" to engage young people as agents of peace, harmony, and social change.

When the Panchayati Raj constitutional amendment was passed, Radhakrishna saw it as a renewed opportunity for villagers to govern themselves and develop their communities. He urged everyone to strengthen Panchayati Raj, a system dear to Gandhi, and believed in ensuring that peace and communal harmony prevailed in society.

Radhakrishna was beloved by all who knew him. His family saw him as a loving and compassionate father who always had time for them. Kamala, his wife, found in him an ideal partner who supported her studies and work. Radhakrishna always gave his best to everything he did, paying full attention to his associates. His razor-sharp memory, habits of noting everything down and promptly acting on it helped him manage his responsibilities effectively.

He encouraged each person to pursue their dreams and helped many young Gandhians contribute to society. Inspired by Jayaprakash Narayan, many young people dedicated their lives to the nation. The hundreds of youths trained by him are a testament to his vision and commitment. Even veteran politicians and big personalities felt humble in Radhakrishna's presence. He often consulting small workers, making them feel valued.

Just before he passed on in 1994, Radhakrishna wrote a thought-provoking article in Gandhi Marg on "Voluntary Agencies in a Critical Decade." His insights on social change would have been valuable if he had shared them more often. But Radhakrishna preferred to encourage youth in Gandhian and voluntary movements.

Radhakrishna followed with keen interest and admiration the struggle of Nelson Mandela and all others in South Africa to end apartheid. Just before he went into a coma in May 1994, he expressed his wish to write a letter of

congratulations to Nelson Mandela for his assuming the presidency of South Africa, as it was the beginning of a new era of peaceful co-existence.

Radhakrishna always preferred to stay in the background, never craving the limelight. He remains the 'Unsung Hero' and an important figure in the post-Gandhian movement for 50 years, carrying forward Gandhi's vision.

Legacy of Radhakrishna

Gandhiji's significant contribution to the national struggle was the creation of a large group of dedicated, non-violent young workers. Radhakrishna dreamed of recruiting around 1000 young men and women as full-time associates. This dream began to come true as the GPC expanded across India.

Many of those associates of Radhakrishna are still active in social work and are helping others. They are carrying Radhakrishna's banner high! The best way to honor his memory would be to motivate and train youth for Gandhian work and for the fraternity to stay together and carry out his vision.

Fraternity, a lost constitutional value, was central to Radhakrishna's worldview. It embraced social reform to prevent India's traditional society from struggling under new challenges. Social change required constant and careful mediation. Radhakrishna fit the bill perfectly for a nation-wide reform movement.

Radhakrishna always emphasized holding regular meetings and camps at Sewagram to revisit old issues and find new solutions to current problems. Learning from the past is crucial, but living in the past can be dangerous, he maintained.

Radhakrishna studied problems deeply before expressing his views. He was soft-spoken and gentle in his persuasion. Despite his weight, he was active and jovial. In conferences, he was straightforward, focused, and brief. He was multilingual and communicated easily with people in their local languages.

Radhakrishna believed in comprehensive development in a sustainable way. He knew economic development alone wouldn't solve rural India's problems. New values, social consciousness, and environmental protection

were essential. He paid attention to all aspects of Gandhian constructive programs and stayed connected with various experiments in the country.

Towards the end of his life, Radhakrishna was concerned about growing isolation and over-specialization in society. He felt this could lead workers to become disconnected from the broader context of their work. He wanted them to have a comprehensive outlook and understand the interdependence of their work.

Education, health, science, technology, environment, agriculture, industry, employment, and social progress are all interconnected, and Radhakrishna made sure that specialization blended with a holistic perspective.

Radhakrishna understood fully well that under Mahatma Gandhi's leadership, the nationalist movement presented a comprehensive action program and inspired commitment and sacrifice. After independence, the link between political and constructive work was cut, leading to disjointed efforts. Politics became a game of power, and constructive work lost momentum. Yet, Radhakrishna always remained positive and constantly strove to reconnect constructive programs and political change for social progress.

Radhakrishna will be remembered as an excellent teacher of Nai Talim, mentor, and guide to youth in Satyagraha, Sarvodaya and Gram Swaraj for rural reconstruction. Intellectuals admired his insight and flair for addressing national issues. His friends fondly remember his love for Scrabble, ice cream parties, concern for Jayaprakash Narayan and Badshah Khan's health, and his ever-vigilant nature. His multifaceted personality and commitment remain etched in people's hearts.

Radhakrishna's legacy inspires us to stay true to Satyagraha, Sarvodaya, Nai Talim, and Gram Swaraj, which help build a strong nation that takes care of itself and the Earth. Although Nai Talim has faced many challenges over the years, it is still very important today and is now part of the New Education Policy. Radhakrishna's work is like a bright light guiding us in these efforts.

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श्री राम बहादुर राय

अध्यक्ष, इन्दिरा गांधी राष्ट्रीय कला केंद्र

श्री राम बहादुर राय, के द्वारा 19.06.2019 को अंग्रेजी पुस्तक के लोकार्पण करने के बाद दिये गये अध्यक्षीय भाषण से उद्धृत।

पुस्तक के विमोचन के निमित्त आज हम सब राधाकृष्ण जी का स्मरण कर रहे हैं। मुझे याद आती है कि 1993 में राधाकृष्ण जी ने पूरे देश के गांधी पीस सेंटर के कार्यकर्ताओं को सेवाग्राम, वर्धा में सम्मेलन के लिए बुलाया था। उन्होंने कुलदीप नैय्यर जी, प्रभाष जोशी जी और मुझे कहा कि सम्मेलन में आना है। हमें गांधी कुटी के सामने बने मशरूवाला भवन में ठहराया गया था। तीन दिनों तक वह सम्मेलन चला जो बहुत सार्थक सम्मेलन था।

आज शोभना जी ने जो उन पर पुस्तक लिख कर जो काम किया है, वह असाधारण है। असाधारण इसलिए है क्योंकि राधाकृष्ण जी को जानना और गांधी पीस फाउंडेशन को जानना, यह दोनों ही आज की पीढ़ी के लिए भी जानना बहुत ज़रूरी है।

जब भी मुझे राधाकृष्ण जी की याद आती है, तो खासकर सातवें दशक में गांधी पीस फाउंडेशन की रौनक मेरे मस्तिष्क पर छा जाती है। उस समय गांधी पीस फाउंडेशन कितनी तरह की गतिविधियों का केन्द्र था, आज उसकी हम कल्पना नहीं कर सकते हैं। मेरा उनसे कब परिचय हुआ, कब हमें उनका स्नेह मिला, यह बताने का आज समय नहीं है। लेकिन मैं महसूस करता हूँ कि राधाकृष्ण जी मेरे पूर्वज थे। इस रूप में पूर्वज थे कि काशी हिन्दू विश्वविद्यालय का मैं भी पूर्व छात्र रहा हूँ और बिड़ला छात्रावास में रहता था। बहुत पहले जब डॉक्टर सर्वपल्ली राधाकृष्णन् काशी हिन्दू विश्वविद्यालय के वाइस चान्सलर होते थे, उस समय राधाकृष्ण जी वहाँ के छात्र थे और ब्रोचा हास्टल में रहते थे। वह हाँस्टल जो साइंस के छात्रों का निवास होता था।

पुनः मैं राधाकृष्ण जी और गांधी पीस फाउंडेशन की याद करते हुए कहना चाहता हूँ कि कोई भी शब्द या वाक्य या संस्मरण आपको उस अनुभव से नहीं से गुजार सकेगा जब तक आपने स्वयं गांधी शांति प्रतिष्ठान को सातवें दशक में न देखा हो। अगर मैं कहूँ कि तब राधाकृष्ण जी केन्द्रीय भूमिका में होते थे इसलिए वहां जयप्रकाश जी, दादा कृपलानी जी जैसे महापुरुष आते थे। देश, समाज और दुनियां में गांधी विचार को साकार करने के लिए, रचना और संघर्ष के लिए प्राण की ऊर्जा भरने वाले लोग उन दिनों गांधी शांति प्रतिष्ठान के होस्टल में ठहरते थे। जहाँ छोटा, बड़ा, कोई भी कार्यकर्ता कहीं से भी आया हो, उसका विचार कुछ भी हो, खिंचा हुआ चला आता था। गांधी शांति प्रतिष्ठान में आकर महसूस करता था कि मैं ऐसी जगह आया हूँ जहां पर हमारा जीवन धन्य होता है।

यह सब गांधी शांति प्रतिष्ठान में ही हो पा रहा था क्योंकि वहां राधाकृष्ण जी थे। विभिन्न व्यक्ति समूह और संस्थाओं के प्रतिनिधि राधाकृष्ण जी में अपना बड़ा भाई, आदर्श प्रेरक और संरक्षक पाते थे। ना जाने ऐसे कितने कार्यकर्ताओं की मुझे याद है जो आई आई टी कानपुर, आई आई टी दिल्ली से हमारे कुछ मित्र निकले थे जो वनवासी क्षेत्र में काम करने जाना चाहते थे। उनके पास साधन नहीं होता था। राधाकृष्ण जी ने उनको कहा कि तुम आ जाओ और काम करने के लिए जिस भी वस्तु की जरूरत होगी, वह मैं दूँगा। विशुनपुर में विकास भारती नाम की जो संस्था है वह अब झारखंड की सबसे बड़ी संस्था बन कर खड़ी हुई है। उसकी प्रेरणा, उसका साधन जिसने मुहैया कराया उस व्यक्ति का नाम था राधाकृष्ण जी।

जेपी आंदोलन के दिनों में गांधी शांति प्रतिष्ठान में बड़े से बड़े लोग आते थे और वहां बड़े बड़े फैसले लिए जाते थे। आपातकाल की समाप्ति के पश्चात् लोकतंत्र की बहाली पर जो भी हुआ वह गांधी शांति प्रतिष्ठान में हुआ।

लोकतंत्र की बहाली पर प्रधानमंत्री कौन बने? मोराराजी देसाई, चौधरी चरण सिंह या बाबू जगजीवन राम? ये तीनों दावेदार थे। फैसला करना था जेपी और दादा

कृपलानी को । जिनके मन में उन तीनों के लिए पूरी इज्जत थी। शायद आपके लिए यह नई बात न हो।

पर मैं जो कह रहा हूँ वह सच है कि मोरारजी देसाई को प्रधानमंत्री बनवाने में अगर किसी एक व्यक्ति की केंद्रीय भूमिका थी तो वह राधाकृष्ण जी थे । राजनीतिक परिस्थितियां मोरारजी देसाई के पक्ष में थीं, इसलिए राधाकृष्ण जी, मोरारजी भाई को प्रधानमंत्री बनवा सके। जे पी और दादा कृपलानी का राधाकृष्ण जी की समझदारी पर अटूट विश्वास था । ऐसे व्यक्ति थे राधाकृष्ण जी । जेपी आंदोलन अचानक नहीं हुआ था । हालाँकि बहुत लोग ऐसा मानते हैं कि वह अचानक हो गया था । जैसे गुजरात में हुआ था । सच में ऐसा नहीं है । जेपी आंदोलन एक लंबी तैयारी का परिणाम था।

जेपी आंदोलन की लंबी तैयारी के बारे में अगर एक व्यक्ति को पता था तो वह थे राधाकृष्ण जी। जेपी आंदोलन की पहले दिन से आखिरी दिन तक की तैयारी के बारे में एक ही व्यक्ति जानता था, तो वह थे राधाकृष्ण जी । आपको शायद यह लगे कि मैं अतिशयोक्ति कर रहा हूँ । लेकिन यह सच है और सच इसलिए है कि पटना के जिस स्थान पर, जिस मकान में जेपी आंदोलन का विचार पैदा हुआ था, बातचीत शुरू हुई थी और तैयारियों का सिलसिला चला वह पटना और बिहार का केन्द्र, गांधी शांति प्रतिष्ठान था। जिसे भावेशचंद्र प्रसाद चलाते थे । राधाकृष्ण जी की अनुमति, राधाकृष्ण जी की सहमति और राधाकृष्ण जी का समर्थन न प्राप्त होता तो आंदोलन कैसे चलता यह मैं नहीं जानता ।

"महात्मा गांधी का विज्ञान: राधाकृष्ण का एक्शन" नामक पुस्तक का अभी जो लोकार्पण हुआ है, उसमें राधाकृष्ण जी का पूरा जीवन आ गया है । उनका लेखन आ गया है । लेकिन शोभना जी ने जितना रिसर्च किया, जितनी मेहनत की है और एक अच्छी सामग्री जुटाने की कोशिश की है, वे जितना समेट सकीं हैं, उससे कई ज़्यादा चीज़ें अभी भी छुपी हुई हैं । इसलिए इसका दूसरा खंड, दूसरा संस्करण निकले यह हम सब का दायित्व है ।

श्री राम बहादुर राय के द्वारा 07.10.2024 को हिन्दी का अनुवाद पुस्तक के लोकार्पण के अवसर पर दिये गये अध्यक्षीय भाषण से उद्धृत।²

इन्दिरा गांधी राष्ट्रीय कला केंद्र के अध्यक्ष और वरिष्ठ लेखक राम बहादुर राय ने अपने अध्यक्षीय भाषण में प्रख्यात गांधीवादी व महात्मा गांधी के अनुयायी के एस राधाकृष्ण को गांधी, विनोबा और जयप्रकाश नारायण के बाद गांधीवादी जगत की सबसे बड़ी हस्ती बताते हुए कहा कि राधाकृष्ण ने न केवल गांधीवादी संस्थाओं और संगठनों को संजीवनी और विस्तार दिया बल्कि अपने समय में तत्कालीन राजनीति को भी अपने प्रभाव से प्रभावित किया।

उन्होंने भारतीय राजनीति में के एस राधाकृष्ण के हैसियत का उल्लेख करते हुए कहा कि जैसे कामराज ने लाल बहादुर शास्त्री और इंदिरा गांधी को प्रधानमंत्री बनाने में भूमिका निभाई थी, वैसे ही के एस राधाकृष्ण में नारायण देसाई के साथ मिल कर जनता पार्टी के राज में मोरारजी देसाई को प्रधानमंत्री बना में कामयाबी हासिल की थी।

राम बहादुर राय जी यह भी पूरी साफ किया कि इंदिरा गांधी के शासनकाल में राधाकृष्ण की जेपी आंदोलन में राष्ट्रव्यापी स्तर पर प्रभावी भूमिका को देखते हुए कुदाल कमीशन का किसी षड्यंत्र को साकार करने के मंसूबे से गठन किया गया था। इस आयोग को बहुत प्रयत्न करने के बाद भी उनके खिलाफ कोई सबूत नहीं मिला जिसके आधार पर उन्हें दोषी ठहराया जा सके।

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² इंदिरा गांधी राष्ट्रीय कला केंद्र में के एस राधाकृष्ण पर उनकी सुपुत्री शोभना राधाकृष्ण द्वारा लिखी “महात्मा गांधी की दृष्टि: राधाकृष्ण का उद्यम” पुस्तक के लोकार्पण पर अध्यक्षीय अभिभाषण में

Honouring the Legacy of K.S. Radhakrishna

~Prof. Sankar Kumar Sanyal³

I heartily express my sincere gratitude to you for observing the Birth Centenary Celebrations of late K.S. Radhakrishna Ji, noted Gandhian and Social Reformer of repute, at Sewagram Ashram, Wardha from November 9 to 11, 2024.

Your letter filled my heart with great joy after recalling the moments we spent together at my Kolkata and Howrah house during his visit to West Bengal. It will be a matter of great satisfaction for me to attend the programme.

Radhakrishna Ji was closely connected with late Sisir Sanyal of Gandhi Vichar Parishad (GVP), Bankura and extended his full support for the development of two Blocks of Bakura district and also supported other noble initiatives from the donor agencies for GVP, as a member of the Governing Body of GVP and having close proximity with Sisir Da, who used to stay at my residence Howrah and very often used to say about the various exceptional qualities of Radhakrishna Ji.

Radhakrishna Ji has greatly inspired many Gandhian Youth Activists to work vigorously for the cause of the society. He fully supported and co-operated to establish Gandhian Institutions in their places and arranged help from different national and international agencies for the development of the rural poor.

His contribution will be remembered for a long time to the Gandhian fraternity.

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³ President, Harijan Sevak Sangh and Chairman, Gandhi Ashram Trust, Delhi

‘Naina’ - The Polestar of My Life’

~ Chandan Pal

In life's journey, sometimes we encounter a person whose presence and guidance completely transform our lives, sparking new ideas, thoughts, responsibilities, and motivations. For me, that person is none other than my dearest 'Naina' (Radhakrishna ji). I first met Radhakrishna ji around 1967-68, when I arrived in Kolkata as a young volunteer from a remote village, comfortable only speaking Bengali. I was uneasy speaking Hindi or English and feared meeting Naina. Despite my initial embarrassment and confusion, Naina's generosity allowed me to speak in any language I preferred. At that time, West Bengal was experiencing turmoil due to the violent Naxal movement. Jayaprakash ji and Radhakrishna ji came to Kolkata for a secret meeting with young Naxal leaders at the Gandhi Peace Foundation office.

Although I had seen Jayaprakash Narayan in 1964, this was my first encounter with Naina. I never met Mahatma Gandhi, but I had the privilege of knowing Vinoba ji and Jayaprakash ji through the Bhoodan Movement and Total Revolution Movement. However, my connection with Naina was unparalleled. His sweet, divine smile gave me the strength to face any problem or challenge. As I reflect on my 75 years, I realize that my simple, normal life and role as the President of 'Sarva Seva Sangh' have never distorted my values.

Whenever I undertook significant responsibilities, I often thought how much easier they would have been with Naina's guidance. After Naina's passing, three challenging tasks I completed were: the Super Cyclone in Odisha (1999), Tsunami work in Andaman & Nicobar Islands (2004), and Assam (Kokrajhar) Shanti yatra (2012). Of these, the Assam Shanti yatra stands out as the most significant. I humbly dedicate the following brief work report to my dear guide Naina on his birth centenary.

Report to Radhakrishna ji: Assam Shanti yatra I spent over five years (2012-2016) in Kokrajhar, Assam, to restore peace among the riotous Bodo and Muslim communities. During my travels, people were often fearful of Kokrajhar due to its violent history, especially the ethnic violence of 2012. Throughout my peace work in Kokrajhar, I deeply missed my mentors,

Radhakrishna ji and N. Krishnaswamy ji. Their guidance would have made my tasks easier.

Other key figures who supported me included Sushree Radha Bhatt, the then President of Sarva Seva Sangh, and the Gandhi Peace Foundation. Mahatma Gandhi emphasized communal unity in his 18-point Constructive Programme. Inspired by his principles of non-violence, I was motivated to address the violence in Kokrajhar. We refused security offers, relying instead on Gandhi's non-violence philosophy.

Gandhians have consistently responded to violence in various regions, including Punjab, Bhagalpur, Kandhamal, Lalgah, and Godhra, promoting peace and harmony. Despite being a small community, our efforts have yielded significant results.

The 2012 BTAD violence in Assam left a deep impact on the nation, with official reports citing 114 deaths and widespread destruction. Approximately 500,000 people were rendered homeless, living in relief camps. In response, Gandhian peace workers from 12 states gathered in Shanti Sadhana Ashram, Guwahati.

They studied the situation and engaged with various communities, including Bodos, Muslims, Rabhas, Koch Rajbansis, Nepalis, Santhals, and others. We divided into groups and met leaders from different organizations, NGOs, literary bodies, religious groups, women's groups, writers, intellectuals, media persons, student leaders, and common people.

They saw us as impartial mediators, and most expressed a desire for peace and unity, attributing the violence to vested interests. Our team visited numerous relief camps and experienced the hardships faced by the camp dwellers. We believed that true peace could only be achieved through confidence-building and mutual trust.

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Gandhi Shanti Pratishthan: A Beacon of Gandhian Thought, Diversity, and Engagement.

~ Ramesh Chand Sharma

Gandhi Shanti Pratishthan has initiated a range of programs that reflect its ideological and grassroots level commitment to Gandhian principles. These activities span various domains including educational, social, cultural, geographical, creative, organizational, and humanitarian concerns, addressing needs at the village, city, and metropolitan levels. Programs, campaigns, camps, conferences, discussions, seminars, workshops, surveys, studies, research, training, dialogue, debates, travels, protests, demonstrations, publications, and peaceful struggles have all been undertaken in response to contemporary demands.

The nature, diversity, and public utility of these activities have contributed to the extensive growth of the Pratishthan, establishing its identity both nationally and internationally. Its proactive approach has provided a unique path in matters of peace, justice, and harmony, and its opinions are considered significant in these areas.

The central office in New Delhi and various regional centres across the country were known for their active involvement, clarity, integrity, impartiality, and courage. This reputation made the Pratishthan a place of hope and respect, attracting visitors from all walks of life and creating a distinctive atmosphere.

It is recalled that those in power would bring their guests to the Pratishthan's dining facility for simple, vegetarian, clean, and delicious refreshments, and meals. The timing for meals, particularly for lunch and dinner, was fixed, and prior notice was necessary. However, efforts were made to accommodate sudden arrivals. On special occasions, if necessary, meals would be prepared again with enthusiasm by the staff. There were instances where staff members and other workers would share their own meals with guests and arrange their own food later. This particularly occurred during late-night meals when guests arrived unexpectedly. When delays were too long, selected workers' homes were ready to assist with meal arrangements. Such practices helped create a positive environment and atmosphere in the community.

The Pratishtan's various regional centres were located in state capitals, major cities, and selected towns. As mentioned earlier, after becoming an autonomous entity, the Gandhi Smarak Nidhi transferred its outreach centres to the Pratishtan, which further developed them. New centres and sub-centres were established based on local needs and conditions. The central office maintained a lively and constant connection with these centres, addressing their needs and providing necessary assistance.

Centres conducted their own local, regional, and state-level programs, tailored to their specific situations. Additionally, some programs and campaigns were organized for all centres to conduct or participate in.

The outreach centres were the physical embodiment of the Pratishtan, while the central office was its essence and vitality. The constant coordination and mutual understanding between the two were exceptional. Regular discussions, exchanges of information, and mutual agreement kept the Pratishtan vibrant and energetic. There was a time when the number of centres surpassed a hundred.

The centres organized programs related to peace, justice, goodwill, equality, and issues concerning youth, women, senior citizens, intellectuals, social workers, educational institutions, writers, musicians, artists, playwrights, lawyers, doctors, teachers, media, farmers, workers, and traders. They operated on a broad and comprehensive spectrum of issues.

Almost every centre had a reading room, library, seminar, and meeting space. Some had auditoriums, guest rooms, and book sales facilities. Over time, some centres and workers collaborated with other organizations for women's empowerment and the development of artisans.

In schools, the Gandhi Taking Gandhi to Schools program played a significant role, with centres conducting various informative and engaging activities. These included screenings of films related to Gandhi Shanti, exhibitions on Gandhian issues, lectures, speeches, discussions, seminars, debates, reflections, training, music, calligraphy, painting, essay writing, spinning, and sports competitions. These activities took place at the school, college, and university levels, as well as at regional and national levels.

The Kerala government showed special interest in this program, leading to a wide range of effective and meaningful activities with significant student participation.

Some centres achieved notable success in selling Gandhi literature, which also contributed to self-reliance and the dissemination of ideas.

For fostering goodwill, harmony, and unity, regular interfaith prayer meetings were organized. The Lifelong Workers Program emerged as a highly significant and useful initiative. Special individuals from across the country were chosen to work in specific areas. Some lifelong workers were associated with particular centres, while others worked independently. There are memorable stories and contributions from lifelong workers in Kerala, Chambal, Nagaland, Madhya Pradesh, and Uttar Pradesh, as well as throughout the country. Noteworthy contributions include:

- S.N. Subbarao's efforts in promoting peace and goodwill among youth in Chambal.
- Radhakrishnan Menon's experiment with Navodaya Dana Gram Bhoodan.
- Gopinathan Nair's application of peace and harmony principles in Kerala.
- Vinay Bhai's approach to peace, coordination, and activism, and his role as the soul of the Kanpur centre.
- Mahendra Kumar Jain's unique experiment with Sarvodaya Press Service.
- Dr. M. Aram's contribution to peace in Nagaland.

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Radhakrishna ji, as I remember him

~ Rita Roy

I had worked in Gandhi Peace Foundation (GPF) for 37 years, and during most of these years I had the privilege of working with Radhakrishna ji at the helm of affairs as the Secretary of the foundation

My first memory of him was him playing with the paper weights on his table and looking out of the window while he was speaking to me, giving the impression that he was somewhere else and not the least interested in what I had to say. I soon realized that was his style, and in fact he was very attentive-

Thus started a long association with him lasting over 25 years.

A few things stand out as I recollect the memories of working with him

Unless it was office assignments where tasks had to be allocated according to requirement and corresponding skills, he generally assigned work according to the interest of the person concerned and he encouraged her/him to develop their capacities to the fullest

He was a dynamic leader who had a broad vision of work, and he viewed Gandhian work in a larger contemporary context, always looking to apply Gandhian alternatives to solve current issues facing society

Taking up the mantle of the Foundation during the Gandhi Centenary year, he soon turned it into a hub of activities. During his tenure, many new activities were initiated. Even to the existing ones, he brought in fresh thinking and efforts were made to reorient the programmes.

Many eminent academicians, scientists, intellectuals, educationists, activists and social workers from within the country and abroad were roped in to broaden the scope of activities. And in turn, all of us had an opportunity to interact with them and broaden our own horizons.

He made efforts to strengthen the research, documentation, and library facilities in the Central Office. Training workshops were also conducted for the workers to equip them for the new task. In the research section, in which I worked, he brought in a team of able and experienced people and many interesting projects were taken up-related to Rural Development, Education, Bonded Labour and so on.

Work among the youth was an area of major concern for him and of the many programmes initiated by him were Schools of Nonviolence, and Taking Gandhi to schools, not only to enable the young people to know more about Gandhi but to prepare them to play a constructive role in the society.

In the early 1980s, he set up the Environment Cell to highlight the efforts and action for environmental protection by different groups of people all over the country and highlight the importance of environmental conservation.

He will be remembered for his role in peace interventions in troubled areas, and also his quick and active response when natural disasters struck the country as well as efforts to maintain peace and harmony when society was racked by communal tensions. Issues related to peace and Nuclear Disarmament were very close to his heart.

At the International level, the Peace Foundation, under him, took several initiatives to forge common action on major issues and provide a sense of direction and purpose to the peace movements the world over. Scholars and peace workers from abroad who looked to Gandhi as a source of inspiration and direction were invited to the Foundation.

Over the years, to me, he became more of a mentor than a boss. He was a friend, philosopher and guide, one who has helped me to take many major decisions in life. And of course, I cannot forget his sense of humour!

I always marvelled at his wide range of interests—from Gandhian thought and philosophy to politics and society, to art and music, and of course cricket, and a passion for food!

I will always have many warm memories of my years of association with him.

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Remembering ever-inspiring Radhakrishna ji

~ Anand Kumar

Radhakrishna ji personified passion of purpose and courage of conviction for my generation of student-youth activists as secretary of Gandhi Peace Foundation. He represented the best qualities of the Sarvodaya fraternity – truthfulness, modesty, inclusivity, and cooperation. He was a self-effacing leader who was respected for his loyalty and sincerity by all shades of political groups. He was a self-reflective organizer as well as an unassuming public intellectual.

I came to know Radhakrishna ji as a close colleague of Jaiprakash Narayan in the formative phase of Sampurna Kranti Andolan in 1974. We developed a strong bond during the dark days of the Emergency Raj. I found him wise, non-dogmatic, focused, and balanced organizer who was open-minded and self-confident. He also appeared to be an expert of networking and an open-minded negotiator. He was always well-informed and logical in his approach. It was always a joy to meet him as he was an ever-inspiring icon for the activists.

We noticed him when he was nominated as secretary of a citizen committee of eminent national leaders and non-party experts after a significant national consultation for electoral reforms. JP was the chairman. This committee was made responsible for coordination between political parties, civil society groups and prominent individuals for national mobilization to press for electoral reforms and to prevent fiddling with the Constitution of India.

Radhakrishna ji became the point-man for bringing JP, the public intellectuals, and the political parties together. He played invaluable role in the making of the JP Movement during 1974-'75 till the imposition of the emergency on 25th June 1975.

He was arrested by the Indira Regime for his role as close confidant of Jaiprakash Narayan. The Government investigations were initiated about the activities of the Gandhi Peace Foundation. But these moves of harassment did not scare him. He remained firmly committed to the JP line till the end of the emergency rule.

Radhakrishna ji was not a dogmatic or sectarian person. He was a critical Gandhian thinker. At the same time, his reflections were informed by optimism. He refused to engage in factionalism around the personalities of Acharya Vinoba and Jaiprakash Narayan. He always pleaded for objectivity and farsightedness. Thus, he played a crucial role through his constructive criticism of the Bhoodan Movement and the Sarvodaya approach since 1969 as editor of Public Action, a periodical of the Gandhi Peace Foundation.

Once he was invited by the Centre for Political Studies of School of Social Sciences at Jawaharlal Nehru University in New Delhi during the Bihar Movement in 1974. He was asked to justify the engagement of the Gandhians under the leadership of Jaiprakash Narayan and explain the aim of the movement which was being supported by Congress (Organization), Jana Sangh, Socialists and Maoists and opposed by the Congress (Indira) and the Communist Party of India.

He made a powerful presentation by underlining the increasing authoritarian trends under Mrs. Indira Gandhi including the interference in appointment of the Chief Justice of India, brutal treatment of the idealist youth in West Bengal, and ruthless repression of the Railway workers strike. He convinced the students and teachers to avoid looking at the personalities and the political parties as that was a 'non-issue'. It was a super performance by a public intellectual who reminded that JP was a non-party visionary who gave priority to consultation and conversation over conflict and confrontation.

Once, he called me at Gandhi Peace Foundation for an urgent consultation. On reaching GPF, I was told by him that JP wanted to explore the possibility of an all-India conference of leaders of university students' unions and youth organizations to develop a common strategy of mobilization on the issues of education and employment. It was his suggestion that the invitation should be sent in the name of the president of the Delhi University Students Union (Arun Jaitly) and myself as president of Jawaharlal Nehru University Students Union.

I politely disagreed on the ground that such an invitation will not be of any consequence for anybody who is not associated with Akhil Bharatiya Vidyarthi Parishad (ABVP) or Samajwadi Yuvajan Sabha (SYS). I suggested to persuade JP to lend his name in the invitation to call such a student-youth leaders' conference. He was surprised and disappointed. But he did agree to

convey my request to JP. The next day he called me to inform joyfully that JP had agreed as there was merit in my suggestion. It proved to be a historical convention, which became possible only because of the open-mindedness of Radhakrishna ji.

There was another occasion where his wisdom avoided a great disaster.

It was during the dark days of the Emergency Raj. JP was brought to Jaslok Hospital in Mumbai after his kidney were irreparably damaged during his imprisonment in Chandigarh. The doctors were miraculously able to save his life. But there was need of a dialysis machine at home to clean his blood every alternate day. It was decided to issue a public appeal to collect funds for it.

It was publicized by the official news agencies that the Government of India has decided to contribute in it. It agonized many JP supporters including us in the Indians for Democracy (IFD) in the USA. After consultation with S. R. Hiremath, Srikumar Poddar and a few others in the IFD leadership, we made a lightning call from Chicago to Radhakrishna ji in Delhi. He did confirm that the fund mobilization was not satisfactory and there was an offer from the government.

We requested him not to accept the government money as it will send mixed signals. Furthermore, we will be able to contribute the remaining amount without any delay. He agreed to our prayer. In the next few days, the government cheque was returned with a polite letter from JP. It infuriated the Prime Minister Mrs. Indira Gandhi but emboldened innumerable well-wishers like us and many others.

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“Punjab peace movement and Radhakrishna ji”

~ Narayan Bhai

In 1984, the situation in Punjab was rampant with violence. Everyday murders, ‘*Khalisthani movement*’ was going on in different places. Therefore, in 1984, Radhakrishna ji organized a seminar at Lajpat Bhawan in Lajpat Nagar, Delhi to establish peace at Punjab. Sardar Darbara Singh, Prof. Mahendra Singh, Sardar Parkash Singh Badal and many others participated in that seminar. After the seminar, it was decided that a team of youths would go to Punjab on behalf of the Gandhi Peace Foundation.

Many people were not very interested to go there under such circumstances, then Radhakrishna jee fixed the names of four of us (i) Rameh Sharma (Uncle), (ii) Aditya Patnaik, (iii) Kumar Kalanand Mani and (iv) Narayan Bhai. He discussed with us for two hours, and explained about the situation in Punjab, and what should we do at that time. First of all the situation inside Punjab, what was the youth of Punjab thinking to establish peace again, and what the common people think, after summarizing all this, Radhakrishna ji said to prepare a report within two weeks.

We started our journey for the Punjab on the 20th of October. Mr. Ramesh Sharma was responsible for keeping an account of all expenses, etc. At that time we try to contact all the volunteer friends we know in Punjab, Chandigarh etc. At that time, not everyone had a mobile phone like now, so it was not very easy to communicate with everyone. Before moving from one place to another, communication was available only through land phones.

First, we took shelter at Gandhi Bhawan in sector 16, Chandigarh. Senior Gandhian Tirkha jee was present there. We sat together with volunteers from that area and discussed the situation of Punjab. They told us about the precautions to be taken on our journey, such as not discussing anything about the situation with anyone else on the road or even among ourselves. At that time there was a G.P.F. centre in Patiala and Mr. Chopra Ji was the main person there. Many issues were discussed with him, on the other hand, Radhakrishna jee also kept in touch with us on the telephone every day.

Then we went to Dr. Tumar’s naturopathy centre in Phillaur, Punjab. He also had a long discussion about the situation in Punjab. After that, we contact

“Punjab Keshari Patrika” office in Jalandhar and reached there. After reaching Jalandhar, we went to meet Lala Jagat Narayan’s grandson Ashwini (Chief editor of Punjab kishori Patrika at that time) and talk to him. Just a few days before this, Ashwini’s grandfather and father were killed by the ‘*Khalisthani*’, so it was very difficult to meet him that time. Through the acquaintance and help of Radhakrishna ji we didn’t have much difficulty in contacting him. Also, we go to Udham Singh, he was a freedom fighter and also met Bharat Bhai of “*Bharat Khadi Center*” in Jalandhar.

He says with fear that you have come to Punjab in this situation, at this time, even the local people of here are not daring to go out on the streets.

In the meantime, Radhakrishna ji also visits to Amritsar. We also went to meet him; he actually came to meet Santa Sing ji (The leader of kaar sewa). Radhakrishna ji also introduce him with us. He was very much concerned and worried about how to be restored peace at Punjab. But unfortunately, on 31st October, the prime minister of India Indira Gandhi was assassinated by her own security guards. So, we were also stuck there for nine days, and our movement also became very slow.

It was very difficult to go out from one place to another. From there we went to Kanpur, Pathankot, to meet Mittal ji. After that, we return to Delhi and started relief work, particularly at Kalyan puri with Rustam Singh ji. And finally, we met Radhakrishna ji and gave him a report on the situation of Punjab and what could be done to restore peace again.

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Radhakrishna ji- an Icon of Gandhian Magnanimity

~ S. Kulandaisamy

It was an accident that I joined the Gandhi Peace Foundation. Actually, I was a student of B.E. Chemical Engineering at Annamalai University, Chidambaram. It so happened that I read a small book of the biography of Mahatma Gandhi overnight in my second year and that helped me take a U-turn in my approach to life.

Society taught me with an education for peace, meaning that I would become an engineer and lead a peaceful life, though that life was inherently embedded with injustice. But the study of Gandhi raised a lot of questions in my inner being and helped me to explore innovative and creative peace education based on Justice.

Obviously, I was in a dilemma whether to take a job of an Engineer or become jobless. Mr.T.D.Tirumalai who was then the chief worker of the Gandhi Peace Foundation branch in Chennai, became my mentor and helped me to explore within myself innovative and creative solutions for my questions. Then I decided not to go for a job and instead take as a full-time mission of spreading Gandhian thoughts among the students. I was but financially jobless and it was compensated by the care and love of Tirumalai ji.

Further, to strengthen me, he introduced people in various walks of life with their unbeaten lifestyles. One such hero was Shri Radhakrishna ji. Whenever Tirumalai ji travelled to New Delhi to attend GPF workers' Meet, he took me also and provided me the opportunity to listen to the Chairman Sri.R.R.Diwakar and Ramakrishna ji. As Secretary, Radhakrishna ji would then give the workers a clear picture of the problems of our nation and how the chief workers should equip themselves to work out a plan for a constructive and grassroot revolutionary development.

He would orient us with the local issues, national level problems, including ethnic issues too. He would equally respect all the attempts taken by all the workers through small or big and would equally give attention to the welfare of the workers as well. Thus, I could slowly get inducted into the mission. Staff in GPF office like Rita Behn, Babulal ji took care of me under the instruction of Radhakrishna ji.

I always enjoyed his humour. In 1978, I got married. That year I went with Tirumalai ji to GPF meeting. Radhakrishna ji invited both of us to his house in the office campus and offered breakfast. I was a little shy and nervous. So, he directly started interacting with me touching upon general subjects with cracking jokes and laughing. I got close to him and felt fearless.

Suddenly he asked me this: “Congratulations Kulandaisamy, you got recently married. Are you a henpecked husband?” I didn't expect such a question from him. But the nearness he created with me gave me the courage to answer like this: “Yes sir, every day between 6pm and 6 am.”

He laughed and laughed heavily.

The independently registered GPF Chennai Trust, under the able guidance of Shri R.Venkataraman (Former President of India), sent in 1982 a recommendation to Delhi GPF to appoint me as the Chief worker because Tirumalai ji got retired. I was appointed so, with a consolidated pay of Rs.500 p.m. on a probationary period of six months. This happened nine years after I joined Tirumala iji. Simultaneously Radhakrishna ji sent a letter recommending me to a unique World Tour of youth organised by a World level organisation to 15 countries for a period of 40 days. I had to fill up the form and forward it to the concerned organisation in USA.

Since the age limit was 30, and I was six months more, I was rejected. I didn't bother. But you know how Radhakrishna ji took it seriously and from 1986, every year he asked me to participate in their projects continuously for four years, in Portugal, Spain, San Francisco, and Seoul, South Korea.

Radhakrishna ji was a remarkable person in motivating youth to undertake grassroot constructive work. He had been a great inspiration in my life. With encouragement from Tirumalai ji and Radhakrishna ji, even in my age of 72, still I am organising Sessions of All Religions Prayer for Peace, Courses on Inter Religious Understanding and Appreciation, Inter-Faith Tour Projects for communal harmony, Workshops in schools and colleges on Peace Education based on Gandhian Values.

I realise very much that the legacy of Noble Souls like Radhakrishna ji will ever remain with us and lead us in the path of Constructive programmes that help in Nation Building and World Unity.

Jai Jagath.

Radhakrishna ji

~ Meenakshi Thapan⁴

On this occasion of Radhakrishna ji's 100th birth anniversary, I am honored to have been asked to say a few words about this Gandhian, gentle, and kind human being, who considered it his life's mission to take Gandhiji's work forward.

I was a young girl in my early twenties in the mid-1970s when I first met Radhakrishna ji and Amma at their home in the Gandhi Peace Foundation on Rouse Avenue in Delhi. I was working somewhere in Delhi, but was a seeker, looking for something deeper and more meaningful in life than what I was experiencing. Their home became my second home. I was a frequent visitor, watching Shobhana at her Bharatnatyam, talking with Amma, who welcomed me with open arms, and chatting with Radhakrishna ji in his office and at home.

It was a rare connection; they accepted me as another member of their family and I spent several happy hours with them, listening to them, and understanding their lives. One episode stands out in my memory, when Radhakrishna ji took me to meet Jaya Prakash Narayan, who was then an ailing man, and had little time or energy for anyone. However, Radhakrishna ji had a special relationship with him, and this resulted in the privilege I had in meeting JP! I also clearly remember Radhakrishna ji's stringent criticism of the Emergency and him being relentlessly hounded by Mrs. Gandhi's sleuths, and finally, his detention.

This is all in the past, but I do hope the present recognizes, remembers, and celebrates Radhakrishna ji's vision and work as a Gandhian, scholar, worker, political activist, and much more.

⁴ Director, Rishi Valley Education Centre, A.P. (Former Professor of Sociology and Director, Delhi School of Economics, University of Delhi)

Gandhi and the World Peace

~ Aditya Patnaik

Today, the complex challenges in India as well in the world are cause for concern to every individual in our human society. The structured violence in the borders of continents, the fundamentalists communal activism, the exploitation of the poorest communities by the rich in different parts the world, the emerging separatist forces, the corruption and criminalization in political power, the environmental challenges in geo political region, the frustrations and disillusionment among the youth, unemployment students and the rural masses are only a few symptoms of deteriorating the life of the common people which are threats to the humane to live in peace. The picture can lead to intense frustration and depressions in which Hind Swaraj concept of Mahatama Gandhi will be just an ideal for few but not for masses with realization to make a self-reliant and powerful global society.

Therefore, the issues I have concentrated here are on world peace, development and the role of Gandhians as block buster for many oppressed (Antyodaya) communities. The Peace and development concept are so much interwoven that we can not discuss them separately. I am of the firm opinion that peace is an outcome of a totalistic development. However, looking to the national and international arena we see that the arms race, promotion of extremist organizations by different countries and domination character of the globalization are threatening the continued existence of humanity for which the relevance of a Gandhian concept of development of the human in totality is the call of the hour.

It is known that the superpowers encourage the arms race among the third world countries for their own economic benefit and at the cost of humanity in the developing countries. Threats to peace arise and manifest themselves in political and economic pressure. But also in the relationship of individuals and groups within the region, conflicts and tensions in between individuals and the communities and states are the basic elements that pose threats to peace and development. A hungry stomach makes a person sufficiently restless to become a cause of social irritation. We should, therefore, begin the process of building peace primarily by tackling the problems that arise from the absence or inadequacy of the means to meet

one's basic needs. Gandhi very rightly quoted "I see no poverty in the world of tomorrow, no wars, no bloodshed "

There is a great need for constructive peace action through a strategy of peace and Development. We live at a crisis period in human affairs and those of us who are living today face a very momentous decision. Wants are gradually developed and when these wants are not fulfilled, peace is threatened. Likewise, if we analyse the tribal unrest in the red corridor region, In many regions of the Asia, African, Middle East we find the conflict is not dissolved in a peaceful means rather aggravated day by day through provocation in a structured violent means by the state as well by fundamentalist organizations . How to avoid this conflicts between individuals, groups and states .

Mahatma Gandhiji have rightly said, there is a need in our country for peace makers of peace who can work to create a peaceful atmosphere by resolving internal conflicts with understanding and by purifying the body by adopting sensible living habits. A process is to be adopted to resolve the conflicts, whereby human beings will realize and act on values that distinguish the human being from the animal. A continuous teaching in communities, colleges and universities on peace and awareness will definitely create an atmosphere towards a brotherhood based on humanitarian values.

While discussing peace and development as interwoven terms I wish to initially discuss development in its total approach. Development is not merely the creation of a physical infrastructure for growth. It has many facets in itself, such as social, educational, political, economic and spiritual. In a nutshell, we can define development as the means for liberty or attainment of human rights and opportunities for the growth and expression of personality of the human beings.

A proper formulation of problems of development can only result from a fuller understanding of the desperate needs of people living in different regions of the globe deteriorating the peace environment. The foremost need of the poor is survival, a square meal, clothes, drinking water, shelter and help in their worsening medical problems. More than the conditions that enable them to survive, they need development of a state that will generate their balanced well being in the physical, social and emotional sphere. Their emotional and physical well being can be generated through participation in production, which gives them a feeling of usefulness and self respect. Further,

the people need economic democracy that will enable or empower them to formulate, control and implement the process of development with fullest participation. Such a process may be termed as “Development to the people, for the people and by the people”.

Mahatma Gandhi who had the dream to take our land towards self reliance using “Charkha” Spinning wheel as a symbol of mass employment, Satyagraha as means to resolve the conflicts which many followed Gandhi like the anti apartheid leader Nelson Mandela, Martin Luther King Jr, Dalai Lama, Aung San Suu Kyi the noble awardee for resolving the oppression in a non violence means which are the best examples in the world .

The organizations who carry out the development strategies are to be activated with Gandhian values and constructive work . A national consensus need to be built up for the development of the poor masses. Another step in this process is the development of the people through basic education in a concept of Mahatma Gandhi, that is relevant to their environment. It has been observed that, when a poor man develops his living standard towards betterment he tries to exploit another poor neighbor. This exploitative attitude can be seized when there is a simultaneous educational, cultural and spiritual development. Struggle against the economic bondage in communities will not be the only solution for the poor man, rather an equal share and understanding among communities will solve the basic problem.

The questions arise – who will do it? Few persons with a good motive and building their organizations for social change in a peaceful means can bring differences only after realizing the extent of poverty and social injustice that prevails. Some Gandhian followers and educational institutions have an objective to bring about a quality education for a change in our society through peace and development, while there are few other peace organizations who are simply involved in peace research and peace education These groups are to be united for a common platform with good understanding on Gandhian concept of development in a peaceful means .Approaches may differ, situation are not the same in all the places and looking to this, we should not wish to suggest any rigid approach model. But we feel that there are few basic requirements for playing an effective role in the process of peace and development.

Gandhiji maintained that industrialization would help only a few and will lead to concentration of economic power. Industrialization leads to passive or active exploitation of the villages. It encourages competition. Large scale production requires marketing. Marketing means profit-seeking through an exploitative mechanism. Moreover, industrialization replaces manpower and hence it adds to unemployment. In a country like India, industrialization will not only increase unemployment but force labourers to migrate to urban areas. This will ruin villages. In order to avoid such a catastrophe, village and cottage industries should be revived. They provide employment to meet the needs of the villagers and facilitate village self- sufficiency. Gandhians are not against machine, if only it meets two aims: self-sufficiency and full employment. According to Gandhi, there would be no objection to villagers.

The first suggestion is the need for expanding one's horizon of knowledge for more rational and logical steps; having an honest desire for the safeguard of human rights and adopting the means for it, with an unbiased and most objective approach. The thinking of the organisations should not be a personification or an epitome of development. They should form a model of development themselves with peace initiatives. But the lifestyle of the leaders who manage the organisation should not be too rigid if one perceives to live like Gandhi. The personality of such change makers should rather have a broadness, integrity and understanding which will help to rebuild and to reconstruct a new world in 21st century.

In conclusion I like to remark that Gandhi jee's concept of development is oriented to the uplift of the common man. Gandhian approach to development strives to reconstruct village republics which would be non-violent, self- governed and self-sufficient so far as the basic necessities of village dwellers are concerned. Apart from creating a new socio- economic order, it endeavour's to transform man; The socio economic and political challenges are becoming more critical day by day which the Gandhian scholar and activists need to intervene to full fill the dreams of Mahatma Gandhi to make the societies self reliant and strongest one in the world of tomorrow with the values of non violence, peace and equality.

Tomorrow the villages will be like tiny gardens of Eden
Where dwell highly intelligent folkM.K.Gandhi

Radhakrishna- Man with a Vision⁵

~ Dr. N. Vijayam

Dr. Radhakrishna, a renowned Gandhian social worker, former Secretary of the Gandhi Peace Foundation, Chairman of the Gandhi Peace Centre, and an ardent advocate for rural development, passed away on June 19, 1994, at the All-India Institute of Medical Sciences, New Delhi, at the age of 71.

Radhakrishna was in a coma for five weeks, and despite every effort to revive him, including the best efforts of the doctors, he did not regain consciousness. His passing was a great loss, dashing hopes that he would recover and provide his invaluable guidance, especially in organizing the Vinoba Centenary and the 125th birth anniversary of Mahatma Gandhi. All of us wished he could have stayed with us to strengthen the Gandhian movement at this critical juncture.

Radhakrishna's death is a great loss to the Gandhian movement. The Sarvodaya and voluntary organizations have lost his valuable leadership. He had immense faith in the future of the country and devoted his life to revitalizing rural development along Gandhian lines. With a broad vision, Radhakrishna maintained close contact with people from all walks of life—ranging from grassroots workers to the highest levels of society. He worked tirelessly to unite them for a common cause.

Radhakrishna was highly creative, covering a broad spectrum of activities and encouraging everyone to give their best in their respective fields of voluntary effort. He had an extraordinary ability to relate to people across generations, thanks to his flexibility, foresight, and analytical skills. He mixed with ease across social and age divides.

He was deeply involved with voluntary organizations, understanding their challenges, strengths, and weaknesses, and offering guidance when necessary. To many, he was a friend and elder brother, regardless of status or age. Radhakrishna accepted people as they were, encouraging them to join voluntary efforts, and many gradually became closer to the movement because of his influence.

⁵ Karma Yogi, Late Sri K.S. Radhakrishna ji, Dr Vijayam, AGS 1994

Radhakrishna's understanding of post-Gandhian challenges was profound. He was keenly aware of the changing aspirations of younger generations and worked to bridge the gap between them and Gandhian ideals. His approach and thinking made him a figure who could relate to the youth.

He believed that the future of rural India lay in integrating science and technology with rural development. He supported organizations like the Consortium of Rural Technology (CORT) and the Foundation for Rural Recovery and Development (FORRAD), and encouraged the use of science in cottage industries. Radhakrishna also played a role in bringing experts from the National Institute of Design (NID), Ahmedabad, to interact with weavers in rural areas, helping them modernize their designs and techniques.

He placed great emphasis on human resource development, believing that India's tremendous human potential could be harnessed for the country's overall growth. He encouraged training, skill development, and infrastructure improvements in agriculture and rural industries. His faith in the Gandhian concept of basic education (*Buniyadi Taleem*) was unwavering; he believed it instilled dignity in labour and cultivated new values in the community.

Radhakrishna's contributions were not limited to rural development; he also played a crucial role in defending democracy during India's Emergency in 1975. He stood alongside Jayaprakash Narayan, advocating for individual freedom and human rights. Imprisoned during the Emergency, Radhakrishna became even closer to the national leaders and played a vital role in shaping the post-Emergency political landscape.

Electoral reform was another major concern for Radhakrishna. He believed that universal adult franchise was just the first step. Morality in public life and responsible governance were essential for a functioning democracy. He worked tirelessly for Panchayat Raj and democratic decentralization, and in 1993, he organized a national conference on Panchayat Raj at Sewagram. He championed the provision for 30% of reservation for women, recognizing its potential to transform the political landscape.

Radhakrishna was deeply committed to women's empowerment and education. He had immense faith in 'Stree Shakti' (women's power) and inaugurated the 'Prakriti' organization in Nagpur, encouraging the establishment of women's resource centres.

Throughout his life, Radhakrishna worked to solve complex social, political, and economic problems. His efforts in finding peace in Nagaland and working with Chambal Valley dacoits are notable. He was also deeply involved in relief efforts, including aiding the victims of the 1977 Andhra Pradesh cyclone and tidal wave, where his work in rehabilitation is still remembered. Under his leadership, the Gandhi Peace Centre (GPC) in Vijayawada was established. The Centre extended its activities across India, and organizations like Arthik Samata Mandal (ASM) and Gramasiri in Andhra Pradesh grew out of his vision. Radhakrishna's work focused on developing human resources and the strengths of voluntary effort.

Despite being firmly rooted in Indian soil, Radhakrishna had an international perspective. He maintained strong connections with like-minded organizations worldwide and closely followed the struggles of leaders like Nelson Mandela. Just before slipping into a coma in May 1994, Radhakrishna expressed his wish to congratulate Mandela on his election as President of South Africa.

Radhakrishna's legacy is also evident in his work in promoting Gandhian literature and thought. Through the Gandhi Peace Foundation, he supported the publication of Pyarelal Nayyar's works and contributed to journals like "People's Action" and "Gandhi Marg," which had international reach. Soft-spoken and gentle in his approach, Radhakrishna was a man of action, always active and jovial, despite his advancing age. He was multilingual, easily communicating with people in their local languages. Some misunderstood his large-heartedness as a weakness, but he remained forgiving and focused on his mission of social service.

Radhakrishna's comprehensive outlook on rural development included education, health, science, technology, and environmental protection. He believed that social progress required a holistic approach, blending specialization with a broad perspective.

In his final years, Radhakrishna became concerned with the growing isolation in society and the need for workers to maintain a total perspective of their work. He reminded them that human life is interconnected, and progress in one area affects all others.

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Radhakrishna's Peace Army: Let it Grow⁶

~ Dr.S.N.Subbarao

Radhakrishna will be remembered as the man who spread the Gandhi Peace Foundation network into the international arena. The list of his personal friends inside India and other countries would have run into thousands. His affable nature and positive approach to issues made him fit into wherever he sat.

The first time I went to Sevagram sometime in 1951-52, I stayed with Radhakrishna and Kamala behn, in their Nai Talim world. My aunt was also with me. They were a model of simple living couple, and their hospitality was most affectionate.

They moved to Kashi (Varanasi) as Radhakrishna took over as the Secretary of Sava Seva Sangh. Their two charming children, Chandrahas and Shobhana got a big band of children of their own age group. I used to have a nice time playing and singing with all the children, whenever; I visited the Sadhana Kendra in Varanasi.

Radhakrishna's vast experience came in handy when he moved to Delhi to become the Secretary of the Gandhi Peace Foundation (GPF). He built a strong team of intellectuals to carry on the important work of GPF.

His 'Army of young workers

Among the big contribution of Gandhiji to the national struggle was his creation of a big army of committed non-violent soldiers. It was Radhakrishna's dream to recruit at least 200 young men and women whole time workers. His dream was coming through as the Gandhi Peace Centre took shape in different parts of India.

I feel proud to see many of these youth still active in the social field. They will hold Radhakrishna's banner bright! There numbers should grow as conceived by Radhakrishna; some of us must take up this work of recruiting and training youth for Gandhian constructive work. That will be the best way to contribute to the memory of our dear Radhakrishna.

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⁶ Karma Yogi, Late Sri K.S. Radhakrishna ji, Dr Vijayam, AGS 1994

Remembering Shri Radhakrishna⁷

~ Dr Bindeshwar Pathak

The life of Shri Radhakrishna reminds me very much of Gandhiji. The inspiration of Gandhi's life was religion - religion not in the sense of subscribing to dogmas and rituals, but religion in the sense of abiding by the values of truth, love, and compassion. "I am absolutely convinced", said Gandhi "that no wealth in the world can help humanity forward even in the hands of the most devoted worker in the cause.

The example of great and pure characters is the only thing that can produce fine ideas and noble deeds".

Shri Radhakrishna was one of such devoted persons. His contribution to Gandhi Smriti and Darshan Samiti, Gandhi Peace Foundation, Gandhi Smarak Nidhi, Gandhi Peace Centre, and Sarva Seva Sangh are well known.

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⁷ Karma Yogi, Late Sri K.S. Radhakrishna ji, Dr Vijayam, AGS 1994

Report to Radhakrishna: Looking Ahead⁸

~ B.G.Verghese

Radhakrishna was a dedicated Gandhian who did not disdain those with eclectic views. He was a genial companion and a warm friend. He was Secretary of the Gandhi Peace Foundation during the Emergency period and thereafter, and typically invited me to join the organization when I had to leave the Hindustan Times. I was interested in exploring alternative paths to development and social progress and learning more of the Gandhian way and rural life. Thus, the offer was appealing, and I was glad to take a sabbatical from formal journalism for a little over four years to work with the GPF and the Association of Voluntary Agencies for Rural Development, whose monthly organ, "Voluntary Action" I took over as editor.

The Gandhians, though divided along the Vinoba-JP line, were, I found, a very dedicated band of mostly ageing persons with some bright younger cadres in the NGO ranks. I was exposed to debates on JP's concept of Total Revolution and Lok Samitis, Bhoodan and Gramdan, Khadi and village industries, Antyodaya, decentralized rural development and conflict resolution. This was a rewarding experience.

Radha was willing to experiment and tread new paths and it is this aspect of his philosophy and approach to the problems of the day that appears most relevant when his colleagues meet in Sewagram to draw inspiration from his life and work in charting their future course of action.

The Gandhian way points to a moral, sustainable alternative that could be a corrective to an overly competitive, market driven, consumerist society where "wealth accumulates (hopefully), but men decay".

But this has to go beyond nostalgia and rejection of growth, technology, globalisation, the economies of scale and aspirations to the good life, which can mean more than just basic needs without entailing ostentatious consumption.

⁸ Karma Yogi, Late Sri K.S. Radhakrishna ji, Dr Vijayam, AGS 1994

A modern society cannot carry swadeshi to extremes but can learn to be self-reliant in a broader sense by building and trading on the principle of comparative advantage. There has been too little fresh thinking and adaptation in Gandhian circles to meet the requirements of a changing India within a fast changing and instant world.

The Gandhian ethic is one thing. But its active principles cannot be frozen in time. The modern Gandhians have to be contemporaneous or else risk becoming irrelevant. This applies to all aspects of life- economic, political, social, environmental and in terms of security and foreign relations.

Fraternity, a lost constitutional expression, is central to any Gandhian worldview. It must embrace social reform on a wide scale if a highly in egalitarian, feudal, and traditional Indian society is not to flounder under the weight of emerging contradictions as a hitherto silent, inert underclass gains empowerment.

The dynamics of social change in a highly traditional developing society calls for constant and careful mediation. Where is the bold Gandhian lead that should have found expression in a nation-wide movement of reform?

Likewise, in the approach to the modernization of agriculture, agrarian reform, and rural industries. The KVIC has been too conservative for too long. There are hopefully signs of change here. Concepts such as trusteeship and safety nets need to be built for specific cases of industrial growth, technological change, and globalisation.

What have the Gandhians to say about productivity and employment? The labourer must get a fair deal, of course, but equally, the labourer must be worthy of his hire.

Gandhi's thinking was related to his time, and he too never tired of changing his views with changing circumstances. In the same way, much Gandhian thought needs to be radically reviewed in keeping with modern conditions and earlier verities- now mere shibboleths-relegated.

Gandhian thought was reduced to an "ism" soon after the Mahatma's passing. Ideologies must grow or wither, and it is no sin to discard outworn ideas.

The Sewagram meeting will, hopefully revisit old issues and fashion new approaches to current and emerging problems. One can and must learn

from the past, but one can only live in the past at one's peril. This is not to disparage Gandhi or his eminent followers. It is more to point the way forward.

The most advanced Gandhian thinking and applications are no longer found in India. Martin Luther King, Nelson Mandela, Vaclav Havel, Greenpeace, and a host of others around the world have built on the Gandhian edifice. India should not remain behind.

Radhakrishna tried to probe Gandhian frontiers. But he faced years of post-Emergency persecution and a vindictive assault on the GPF. This robbed him and the sarvodaya movement generally of personnel and funds.

Thereafter his life was sadly cut short. The best tribute to him now, ten years later, would be to move forward. There are vital issues of fraternity, naxalism, alienation, tribal uplift, education, gender Justice, the environment, employment and so on that cry for attention. Few people are thinking deeply enough or holistically on such topics and their interlinkages.

What is the Gandhian view on these-looking ahead? Ideas must then translate into programmes. This is the real challenge.

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Gandrakota Gopalakrishna Murthy

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Year of establishment of the organization: 1976

Area of Operation: Andhra Pradesh, Telangana, Tamilnadu, Pondicherry, Karnataka, West Bengal and Odisha

Main activities of the organization: Peace Initiatives, Environment, Climate Change Adaptation, Disaster Management, Child Protection, Health & Hygiene, Education, Agriculture, Water & Sanitation and Networking.

Special Achievements:

S. No	Name of the Project	Year	Supported By	Remarks
01	A study on Status on Environment in Andhra Pradesh	1990	NORAD, EZE & Bread for the World	Published a book namely “Andhra Pradesh Paryavarana Paristithi Praja Nivedika-1990” in Telegu and circulated to all libraries. Still available on Amazon
02	A Study on Occupational Migration among fisher folk vis-à-vis status of women and children in coastal district	1999	Action-Aid	Study was conducted in 75 villages of Coastal Andhra Pradesh.
03	A study on commercial sex workers and their children in coastal Andhra Pradesh	2002	Action-Aid	Approximately 10000 victims were identified, and 2500 victims were interviewed

04	Adolescent consultations and a study on Action Research on Child trafficking and HIV/AIDS in Andhra Pradesh	2004	Plan International (India)	A research study was conducted focusing on developing concrete plan of action for future.
05	Study of Child trafficking and HIV/AIDS in Andhra Pradesh, focusing on the prevalence and level of awareness	2004	Plan International (India)	200 villages were studied. 8 coastal districts in AP and 2 dry land districts 1 in Andhra Pradesh and 1 in Telangana.
06	Child Trafficking and HIV/AIDS Prevention Project in Andhra Pradesh (CTHAPAP)	2005-2009	Plan International (India)	Children adolescents and young people demonstrated their information, awareness and knowledge regarding child trafficking and HIV AIDS. An extended family support mechanism has been established for availing necessary care and support services for the children orphaned by HIV AIDS (CLHIVs and CAAs). Platforms for addressing issues of VOCSET and PLHIVs established at NGO level, district and state level. The VGCs/VDFs and CSO & PRI forums are demonstrating information, knowledge and skills in prevention of child trafficking and HIV/AIDS and also reduce vulnerability among target families.
07	East Godavari Flood Relief (EGFR)	2006-2007	Oxfam (Australia)	Reached out 5080 worst affected families in East Godavari with immediate relief to enabled them to cope with the disaster and return to normalcy

08	Combating Child Labour in Coastal Andhra Pradesh (CCLCAP)	2006-2009	Plan International (India)	Implemented the project in 6 coastal districts of Andhra Pradesh. 121 Villages of: Nellore, Prakasam, Krishna, East Godavari, West Godavari, Visakhapatnam Ensured access to education for the children of the CCLCAP operational communities, physical and psychological growth of the children aged between 3 to 5 years, support the community's towards the addressing the issues of children, empowered the children to express their views and opinions and capacitated the communities to advocate with officials and government to address the issue of child labour more effectively
09	EU-Relive Project:	2006-2009	European Union	Upgrade environmental infrastructure by restoring livelihoods. In this project create infrastructures in 7 districts and distributed nets to the fisherman community, tailoring machines, live stocks etc. to the community. Enhance livelihood skills in the community
10	Evaluation of HIV Initiatives supported by APSACS, Hyderabad	2007	APSACS	2 districts were evaluated
11	Conducted an Evaluation of Child Cantered Drought Preparedness Programme in Jaipur	2007	Save the Children (UK)	Impact evaluation study conducted on the functional efficiency and efficacy of project being implemented

12	Conducted a National study on People's autumn / Return of Autumn - Three Decades of AFPRO-SDC Partnership supported by AFPRO, Delhi	2007	AFPRO	Documented efforts of AFPRO
13	Conducted and prepared a report on a National Study on "Sex Tourism in India" in the State of Andhra Pradesh supported by Govt. of India through Gram Niyojan Kendra, Gaziabad	2008	Government of India	In association with Gram Niyojan Kendra, this effort has been made
14	Assessment of Riverbed Lands (River Krishna) supported by ASM-Plan (Krishna), Vijayawada	2008	ASM	A detailed analytical report was submitted
15	Conducted Primary Data Collection in the State of Andhra Pradesh & Kerala for the study on Status of Child Protection in India	2009	CHILDLINE INDIA FOUNDATION	A detailed analytical report was submitted resulting in initiation of child lines at the district level in many districts including Chittoor district
16	Conducted and prepared a report on Situational Analysis of Children in Tirupati, Vellore & Tiruvannamalai	2009	CHILDLINE INDIA FOUNDATION	A detailed analytical report was submitted resulting in initiation of child lines at the district level in many districts
17	Cap Coast- I	2009-2010	giz	Vulnerability and needs assessment conducted in 9 panchayats. Climate change adaptation and mitigation measures implemented in 18 coastal communities of three districts. 3 Pilot projects on

				CCA implemented in 3 villages. Local adaptation guides prepared and main streamed in 9 panchayats. A total number of 30000 people were benefited through this initiative.
18	Cap Coast- II	2011	giz	21325 people were benefited through Water Needs, Livelihood, Disaster Risk Reduction and Biodiversity & eco protection sectors, Construction of storage shed for fishing equipment at seashore (with fish drying racks), Sprinklers in the existing vegetable /floriculture lands etc.
19	Adaptcap Project	2010-2013	EU & giz	21522 people were benefited through Bund strengthening and shutter construction, Construction of a coastal bund, drinking water system repair and training, digging a rainwater storage unit with irrigation channel, fencing and plantation. This project has achieved an international award.
20	CHILDLINE 1098 Project	2011-2023	CHILDLINE INDIA FOUNDATION	Nearly 8000 children were rescued from child marriages, child labour, child trafficking and child sexual abuse.
21	Prevention of Child Trafficking for Child Labour Project	2013-2018	Plan International (India) and Human Dignity Foundation (HDF)	50000 child labourers rescued, and 80000 vulnerable children prevented from becoming child labour. Community based vigilance committees formed and strengthened in 500 villages of 10 districts of United

				Andhra Pradesh. Livelihoods of 10000 families were restored and strengthened. 300 village panchayats were declared as child labour free. 500 child forums were formed and strengthened.
22	Hygiene Education in Primary Schools (HEPS)	2015-2018	Samhita Social Ventures	Project implemented in 1987 schools, educated 56350 students, 1419 Teachers were trained on Hygiene Education
23	School e-Health Care Project	2016-2017	Microsoft	Conduct health camps in 43 KGBV schools and 10 Government schools and issued e-health cards to 10667 students
24	Open Defecation Free (ODF) Project	2016-2018	TATA TRUST	Construction of Individual Household Latrines 2214 (Latrine with Tiles, LED bulb Soap box, Towel hanger)
25	Wellbeing out of Waste (WoW)	2016 to till date	ITC	So far, we have covered 5123 schools, Orientation given to 48 lakhs students, 12000 MT collected and sent for recycling, 10 lakhs households oriented
26	SCIMMU Project (Municipal Solid Waste Management)	2017-2019	Government of Andhra Pradesh	In Chittoor District, we have formed and registered 236 societies. 10773 volunteers identified, formed 8 ULB level societies, created awareness of CB, IB and IEBC activities in Municipal solid waste management
27	Climate Literacy and Marine Litter Management (CL&MLM) Project	2018	GIZ & CEE	Implemented We4Climate-Climate Literacy and Marine Litter Management Campaign in 180 villages across the coastline of AP, Orissa and West Bengal with the support of Center for Environment Education (CEE) and GIZ.

				53360kgs of marine litter collected during beach cleaning of 93 Km stretch in coastline, 142209 members participated directly in the campaigns. Exhibition conducted in Beaches, organised rallies with children carry with placards, organised kalajathara events, samvads, group meetings with community in 180 villages. Through its activities 392177 communities were benefited
28	Baseline survey on Child labour in Nellore District (National Child Labour Project)	2018	Ministry of Labour and Employment, Government of India	Conducted and prepared a detailed project report
29	COVID-19 Relief Project	2020	Azim Premji Philanthropic Initiatives	Distributed dry ration to the 1000 families of migrated community, construction labours during COVID-19 and supply of hygiene kits to the adolescent girls, nutrition support to pregnant women and old age people
30	MEDP Training Program	2021	NABARD	30 women were trained on making of "Face Masks & Shoppy Bags" and 30 women on making of "Washing Powder & Other Cleaning Chemicals"
31	Flood Relief Project	2021	Wipro Cares	Provided relief support (dry ration and vegetables) for 1400 families
32	Single Use Plastic	2022	Sustainability Innovations and Advisors (SIA) Pvt.Ltd	Single Use Plastic- SUP inventorisation study in Tirupati and Vijayawada Cities. SUP quantification and characterization, estimate the plastic leakages, map the

				alternatives available, identification of hotspots and a scenario analysis for successful Extended Producers Responsibility (EPR) implementation for plastic waste.
33	Formation and Strengthening of Eco-Clubs	2023	Save the Children - Bal Raksha Bharat	Educate school children and raise awareness on environment issues. Created a clean and green consciousness among students through various innovative methods. Involve students in efforts to preserve the environment and plan. and implement environmental initiatives. Promote ethos of conservation of water by optimizing the use of water. Sensitized the students to minimize the use of plastic bags, not to throw them in public places as they choke drains and sewers, cause water logging and provide a breeding ground for mosquitoes. Organized tree plantation programmes, awareness programmes. such as Quiz, essay, painting competitions etc. regarding various environmental issues and educate children about re-use of waste material & preparation of products out of waste. Mobilized students towards a scientific inquiry into the environmental problem. Enhanced leadership and Teamwork

				Skills. Foster Environmental Stewardship.
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Awards: Received an International (Solution Search) award for:

- Climate Change Adaptation (India Prize) in Washington D.C. in the year 2013.
- Received an award from Chief Minister of Andhra Pradesh Sri.Nara Chandra Babu Naidu garu in the year 2018 for his rendered services during “Diviseema Uppena in 1977”.
- Achieved Excellence award in 2018 from Govt. of AP for the awareness creating among children on source segregation- Wellbeing out of waste project.
- We are committed to climate resilience 2018 AP Govt -We 4 Climate CLMLM in the east Coast of India.

Year of association with Radhakrishnaji: Since inception as a Founder

Few lines about Radhakrishna ji:

Radhakrishna ji is an epitome of personified knowledge, love, affection, and righteousness. He is the Guru for most of us entering into development career providing us the direction/path towards emancipation of the downtrodden. He gave us the direction of leading people’s movements and professionally enhancing people’s capacities.

Meda Gurudutt Prasad

Full Name	Meda Gurudutt Prasad
Organization Name	ACTION (Association for Rural and Tribal Development)
Office Address	104-8-383, Krishna Sadan Dr. Meda Ranga Prasada Rao Gardens HUKUMPET P.O, Dist: Rajahmundry - 533106 East Godavari District, Andhra Pradesh, India
Email	actionap@gmail.com
Website	www.actionap.in http://www.actionap.in
Residential Address	D.No – 30-7-1, Mummidivari Street Near Gantalamma Street, Rajahmundry – 533101, East Godavari District, Andhra Pradesh, India
Mobile	+91 9440178531

Year of Establishment: 1988

Area of Operation: Nationwide (Whole of India)

Main Activities:

- ❖ Women Empowerment: Promoting women Self-Help Groups (SHGs), their federations, and economic independence through income-generating programs (IGPs).
- ❖ Natural Resource Management (NRM) and Sustainable Agriculture.
- ❖ Child Development: Focusing on education, child rights, and protection.
- ❖ Disaster Risk Reduction.
- ❖ Health & Nutrition.
- ❖ Climate Resilient Interventions.

- ❖ Promotion of Organic Farming. and fuel-efficient smokeless wood stoves.

Special Achievements:

The Government of Andhra Pradesh has acknowledged my contributions in disaster mitigation efforts in Andhra Pradesh and Odisha. In recognition, I have been appointed as a Government Advisor to the Andhra Pradesh State Disaster Management Authority (APSDMA).

Personal Awards:

- ❖ Sasakawa Award: Awarded by the United Nations International Strategy for Disaster Reduction (UNISDR) for exceptional efforts in disaster mitigation in Andhra Pradesh and Odisha, India.
- From 1987 to 1996:
 - ❖ 1988-1989: Senior Volunteer, G.P.C.
 - ❖ 1989-1992: Disposition Fund Partner
 - ❖ 1992-1996: Package Partner

My association with G.P.C. was under the esteemed leadership of Sir Radhakrishnaji.

A few words about Radhakrishna Ji:

Sir Radhakrishna ji was a revered figure and a significant inspiration in my social life. I began my development journey as a senior volunteer for G.P.C. in 1988, benefiting immensely from his guidance and insights. His noble vision and planning to support the underserved deeply inspired me, leading to the establishment of the Radhakrishna Memorial Training Centre at Polavaram. I remain a devoted follower of his principles and his compassionate approach towards the downtrodden.

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Aditya Patnaik

Full Name	Aditya Patnaik
Name of the Organization	Antyodaya Chetana Mandal (ACM)
Postal Address	Rshgovindpur, District: Mayurbhanj, Odisha -757016
Mobile	9437060864
Email	adityapatnaik@hotmail.com
Website	https://acmmayurbhanj.org/

Antyodaya Chetana Mandal (ACM) a registered society came in to existence in the year 1982 – 1983 with a holistic mission for the all-round development of the backward and Lodha tribal communities of Odisha in the areas of social ,cultural, educational ,environment ,community health and rural development. Antyodaya Chetana Mandal striving for the establishment of a self-reliant society with a value premise of ‘Antyodaya’ the development of poorest of the poor. The organization based on the ideology of Mahatma Gandhi and inspired with the ideals of Vinoba Bhave and Jay Prakash Narayan the organization is striving for bringing improvement of the existing life of the with a strategy self-reliance .

Over a period of four decades, it has been promoting different welfare activities in the field of constructive work informal and formal education, natural resource management, sustainable agriculture, self-employment of youth through skill training , women empowerment, community leadership for social development, community health & sanitation, capacity building of CBOs, relief during natural calamities for the unprivileged communities ANTYODAYA with special emphasis on tribal, women & children.

With the time passed by the need of community eye health is felt as one of the priority area of intervention and in the year 2000 Mahatma Gandhi Eye Hospital(MGEHRI) came into existence with a mission sight to sightless in North Odisha covering one million population . The organization formed by senior Gandhians and youth in which Sri S .Radhahrigghna- Naina was inspiring and supporting ACM in all aspects through GPC and Vikash Vahini .

Vision:

Promotion of a self-reliant and self-sustainable society on the concept of Gram Swaraj where the poorest of the poor (Antyodaya) in the community will lead peaceful and prosperous life with mutual understanding and cooperation for achieving a new social and economic order.

Mission:

The organization is committed for empowerment and development in social, economic, political, cultural and moral aspects of Adivasis, Dalits, and Other Backward Communities of the society as well as to make them self-sustainable through balanced utilization and management of natural resources, promotion of village industry and community health. The community will maintain harmonious and happy life, with equal dignity for men and women, and will be able to establish justice through non-violent means.

Antyodaya Chetana Mandal, popularly known as ACM is a Gandhian voluntary organization working for the tribals, poor and the unreached community in Odisha since 1981. It has been striving for the promotion of a self-reliant society on the concept of Mahatma Gandhi's 'Antyodaya' where the poorest of the poor in the community will lead peaceful and prosperous life and to live with dignity. It has promoted Mahatma Gandhi Eye Hospital and Research Institute inaugurated by Sri Krishnakant the former Vice President of India which has retained vision of 100,000 avoidable blind persons with treatment to 6.5 lakh eye patients in North Odisha.

PROGRAMMES

- Socio Economics development of the Adivasis and downtrodden in Mayurbhanj, Kandhamal and Balasore districts.
- Social Reformation and development of the tribal community.
- Innovative Education (Gandhi Gurukul) and Community Health with Mobile Health Units
- University students, Overseas Volunteers and Rural Youth training for social work and rural reconstruction.
- Training and orientation of the regional and international volunteers on societal peace & Development.

- Gandhi Gurukul education for Children.
- Community integrated education for visually challenged.
- Truck drivers vision correction and provide free glasses to avoid road accident.
- Propagation of Sarvodaya and Gandhian programmes in Odisha and outside Odisha
- Professional training of young tribal people in Optometry and Hospital management
- Support for the youth camp and Gandhian constructive programmes in school, colleges and universities of North Odisha.
- Support the people in natural calamities since 1982 till 2024
- Commemoration of Gandhi 150th Birth Anniversary
- Mahatma Gandhi Eye Hospital of ACM served 6,50,000 eye patients since the year 2001 covering four districts of North Odisha with the help of four eye specialists and 50 trained medico personnel.
- The vulnerable leprosy patients are supported with eye surgeries at eye Hospital of ACM from time to time
- Tribal students from 7th to 10th are schooling at ACM with Naitalim and Gandhian values .
- Community work and Overseas volunteers' orientation on Gandhian way of life and community development.
- ACM was felicitated by Droupadi Murmu the Honorable President of India at an annual festival

ACM believes in respecting tribal culture and promotes value added culture through festivals and programmes at local, regional and state.

Eastern India National Constructive Workers for Commemoration of Radhakrishna Jee Birthday the Eastern India Conference at ACM organized on 27 and 28 April 2024 participated by 60 delegates from 6 states participants the conference.

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Subrata Mallick

Full Name	Subrata Mallick
Name of the Organization	Bajkul Gram Bharati (West Bengal)
Postal Address	Vill. – Bajkul P.O. – Kismat Bajkul Bhupatinagar Dist: Purba Medinipur West Bengal - 721655
Mobile	+91 8768874465
Email	bjkgrambharati@yahoo.com
Website	http://www.bajkulgrambharati.wordpress.com

Year of establishment of the organization: 22nd February 1990

Area of Operation: West Bengal, Chhattisgarh, Maharashtra, Rajasthan

Main activities of the organization:

- ❖ Environmental activities,
- ❖ Organic farming,
- ❖ Rural cultural heritage.

Special Achievements:

- ❖ Establishment of Education Centre,
- ❖ Livelihood in forest area,
- ❖ Farmers club

Awards: Award from ActionAid

Year of association with Radhakrishna ji: November 1990

A few words about Radhakrishna Ji:

During my study course at the Institute of Gandhian Ashram in 1989-90, I came across him. I had a small discussion regarding my plan of action. He advised me to set up an organization in a remote village for future action. After completing my studies, he provided me with a postgraduate fellowship to start the work.

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Shubha Prem

Full Name	Shubha Prem
Name of the Organization	Banwasi Seva Ashram
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Mobile	9839710754, 9455565111
Email	banwasisevaashram@gmail.com
Website	www.banwasisevaashran.in

Year of establishment of the organization: 1954 registered in 1956

Area of Operation: 400 villages of South Sonbhadra and time to time different campaigns in 5 states of India

Main activities of the organization:

- Establishing a three-tier people's organisation for sustainable rural development
in all 400 villages of the four community development blocks of south Sonbhadra.
- Securing Social Justice: Rural Entitlement and Legal Support
- Promoting Social Welfare by working on Education, Rural Health, Drinking Water, food security, implementation of development programme
- Promoting livelihood models – Watershed and land development, Agriculture, Forestry, Dairy Development and Khadi & Village Industry
- Extension of Gramswarajya work to other areas
- Environment Health Monitoring and Protection

Special Achievements: The main achievements of the Banwasi Seva Ashram over the past 50 years are:

1. Establishing three tier people's Gramswarajya organisation has been set up to promote people's initiative for community development at the village level, at village development center level, and at Ashram level. There are Gramswarajya Sabhas in 445 villages (hamlets) taking initiative in resolving the

village disputes within villages itself; introducing social reform; promoting women's equality, communal harmony; sharing of the responsibility in implementation of the development programmes, in asserting themselves to get their decreed entitlements, and in containing corruption. On an average 2,000 disputes are resolved per year by the Gramswarajya Sabhas.

2. Securing social justice. The Ashram has helped the people by obtaining

- Release of 1,500 bonded labourers and 1,000 acres of land under occupation of
- others and/or forest department
- Land titles of 5-15 acres per family for 50,000 families residing on the total land 2,
- 75,000 acres in all the villages of south Sonbhadra
- Elimination of exploitation in the harvesting of forest produce

3. Education:

*For school age children through

- Regular 4 schools in remote areas
- Non-formal education centres for 5 to 9 and 9-14-years age groups (special projects – 100 to 400 centres in isolated villages (between 1989 to 2007)
- Hostel facility for students at Ashram and in 2 towns for girls and boys

* For adults (functional literacy)

- 50000 men as well as women as special campaigns Library facility at Ashram, Ashram's field centres and in villages as a part of the development project, 100 to 200 centres
- Apprentice training in village industry, employment skills and rural services 4000 trained

4-Rural Health Services

- Spreading know how of health use of household remedies, family planning methods through trained village health Friends
- Medical care facility at Ashram covering 20,000 patients

5-Women Empowerment

- Trained Gramsakhies promoted community level women leadership through SHGs, Mahiula Mandals in association with Gram swarajya organisation secure justice against atrocities, promoting healthy culture like child marriage, girls education, health check-up etc.
- Through 50 adolescent groups gender equality promoted

6-Drinking water facility

- 160 hand pumps installed
- 1,800 wells dug/renovated

7-Promoting agriculture, forestry and dairy development and khadi and village industry

- Agriculture: 1,411 earthen dams, 1,110 intake wells, 372 lift irrigation installations
- irrigating 21,650 acres of land. Terracing done on a 23,390-acre land
- Forestry: 46, 75,000 firewood, fodder, fruit, timber plantation done. 34 nurseries set up.
- Dairy: One cross breed cowherd dairy, 6 bull service centres, distribution of 200 milch animals
- Popularising use of khadi. Also popularising cotton, silk and woollen khadi
- production and cocoon rearing. Developing village industries – soap, oil, condiment powder, leather goods, carpentry, blacksmithy, etc.
- The revival of cottage industries for income generation and self-reliance through organising training craftsman and
- Extension of Gramswarajya work to other areas through young social workers
- Environment protection work Activities oriented to environmental protection
- Increasing awareness about the significance of it and motivation to care for it.

Ashram has environmental lab executing environmental quality monitoring in Singrauli area since 1997. At present, it is conducting time to time environmental quality monitoring in Consultation with experts and presenting of the concern at appropriate places.

Awards: JAMANALAL BAJAJ Purskar, Janki Devi Bajaj Puraskar, Akhil Bharti Saneguru ji Kathamala Purskar, Rastriya Mahatma Gandhi Samman.

Year of association with Radhakrishna ji: September 1968 as a member of the Governing board

A few words about Radhakrishna Ji:

Banwasi Seva Ashram was established in 1954 and registered in 1956 under the Societies Registration Act. Senior staff from the Gandhi Smarak Nidhi, Uttar Pradesh, led its activities.

In 1966, during a year of famine, Banwasi Seva Ashram started relief work with government support. Radhakrishna ji as the then secretary of Sarva Sewa Sangh, Varanasi from 1962-69 established the Banwasi Seva Ashram in Govindpur with financial support from the support from the 'Bread for the World' International Organisation. Since its inception Radhakrishna ji was closely involved in planning rural development activities, often visiting the Ashram. He connected various consultants to promote the activities and encouraged youths from around the world to study the work on "Gram Swarajya.". Thus, the Banvsi Sewa Ashram became a training ground for future constructive workers.

Sarva Seva Sangh conducted relief work in Bihar, with Prem bhai closely associated with their efforts. Shri Karan Bhai motivated Prem bhai to assist in the relief work at Sonbhadra. Consequently, Prem bhai began visiting and organizing activities there, recognizing the need to work intensively towards Gram Swarajya.

In September 1968, the Banwasi Seva Ashram governing board decided to extend its activities and requested Sarv Seva Sangh to join their efforts. The board was expanded, and Radhakrishna Ji was nominated as a member of the Banwasi Seva Ashram governing board. Prembhai was appointed Joint Secretary alongside Shri Akshaya Karan Ji, the Secretary of Banwasi Seva Ashram. Throughout his life, Radhakrishna Ji was a significant support and guide for Prembhai and Dr. Ragini in their social endeavors. Radhakrishna Ji provided invaluable support to Banwasi Seva Ashram as a mentor, guide, and supporter since its inception. He continued to be a member of the Governing Board of the Ashram until 1994.

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Kedareswar Chaudhury

Full Name	Kedareswar Chaudhury
Name of the Organization	Darbar Sahitya Sansada (DSS)
Address:	At: Sodhua, Po: Dalaksoti, Via: Balipatna, Dt: Khordha Odisha
Email	darbar4@rediffmail.com
Website	www.dssodisha.org
Facebook	https://www.facebook.com/profile.php?id=100090965046831
Instagram-	darbarsahityasansad
Guidestar India	https://guidestarindia.org (GSN-9040)
linkedin.com/in	dss-odisha-b094243b/
www.youtube.com	@darbarsahitya256

Year of Establishment: 1982

Year of Contact with Radhakrishna Ji: 1989

Main Activities of the Organization:

- Women empowerment
- Gender equality
- Livelihood resilience
- Climate action
- Water conservation and sanitation
- Organic and natural farming
- Development of women farmers
- Development of women artisans
- Tribal and Dalit development
- Migrant safety

- Child protection
- Youth skilling and employability
- Adolescent development
- Support for disabled individuals
- Disaster resilience
- Safety for victims of sexual violence

Area of Operation: 9 districts of Odisha

Major Achievement: Impacted over 50,000 households in Odisha

Awards & Recognitions:

- South Asia Education Award
- State-level Best NGO Award
- Awards from District Administration, NABARD, KCC Bank, etc.

A few words about Radhakrishna Ji:

I met Radhakrishna Ji at a GPF program organized by AFPRO in 1988 or 1989. At that time, we were a group of rural youth who had just started our organization and were beginning our journey of learning and networking without any resources. I visited his residence and asked for guidance. He immediately suggested I meet Purusottam.

After the meeting, I searched and asked other participants about Purusottam and how to meet him. It took me six months to arrange the address of GPC, Hyderabad. Without money, it was challenging to go to Hyderabad. Fortunately, I got a chance to attend a training program at NIRD, Hyderabad, which was fully sponsored. During the training, I took a day off and reached the New Nallakunta office of GPC. I met Purusottam Ji and Aditya Ji there and narrated my story with Radhakrishna Ji.

Subsequently, GPC visited our organization and made us a disposition fund partner, sanctioning Rs 500 per month as a stipend for five of us. That was the first salary/stipend we received. We all admire Radhakrishna Ji's personality and stature as a great social worker, leader, and guide for the social sector, adhering to Gandhian principles.

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Ravi Chopra

Full Name	Ravi Chopra
Name of the Organization	DISHA (Society for Rural & Urban Community Development)
Postal Address	13/88, Block, C4/ B, Janakpuri, New Delhi -110058
Mobile	9810078620
Email	dishaindiasociety@gmail.com
Website	www.dishaindiasociety.org

Year of establishment of the organization: 1992

Area of Operation- Delhi, Bihar, UP and Haryana

Main activities of the organization:

DISHA is a voluntary organization working for the socio-economic development of urban and rural communities. Inspired by Mahatma Gandhi's ideology, DISHA serves the downtrodden, poorest of the poor, and marginalized sections by focusing on peace, justice, human rights, education, health, gender equity, water management and sanitation, employment generation, and overall development. These programs are based on the felt needs of the people, aiming to mobilize participation for their individual and community development. Founded in 1992, DISHA has helped many people on the path to self-reliance and empowerment.

VISION To realize our dream, we feel called to join the underprivileged community in their struggle to create a just society through 'Antyodaya' (the awakening of marginalized people) and 'Gram Swarajya' (People's participation in governance).

MISSION * Social, economic, and educational empowerment of the underprivileged sections of society towards grassroots democracy.

* Eradication of all forms of injustice and discrimination against women & children.

* Building unity and solidarity through peace and justice.

Special Achievements:

In Delhi, we work with children and youth to encourage creativity through innovative pedagogy in education and skill development. Over the past twelve years, we have touched the lives of more than 24,500 boys and girls from the slums and streets of Delhi and students studying in municipal corporation schools. Many of these children face sexual abuse, economic deprivation, harassment, and addiction to drugs. We also work with their families to help the children live their dreams.

DISHA uses innovative methods to teach deprived children in urban and rural areas, making learning enjoyable, interesting, and meaningful. These child-centered and participatory audio-visual aids are popular ways of attracting children, involving them, and educating them through collective work, opening dialogues, and motivating them to read, write, and learn numeracy indirectly. This approach effectively bridges gaps between children regardless of socio-economic level, gender, and literacy level.

DISHA holds alternative educational classes for approximately 670 school-going, school dropout, and non-school-going children every year. We aim to use innovative pedagogy, singing, and need-based teaching-learning materials to enhance children's artistic abilities and technical skills. DISHA has mainstreamed 4,605 children in fourteen formal schools for the completion of primary education and follows these children for retention by holding remedial classes. DISHA imparts skill training in the informal sector for productive employment to 120 poor women and 180 youth every year.

In Bihar, we work for the empowerment of rural women who are at the bottom of the pyramid. Over the past fifteen years, we have established 825 Self Help Groups and cluster groups to start micro-financing activities, skill development for sustainable livelihood, and micro-enterprise development. We provide education for their children and accurate information on adolescent reproductive health for girls. We have also helped marginalized communities adopt rainwater harvesting for water management and sanitation.

To continue empowering Dalit women in one hundred villages of Bihar, DISHA has supported 1,675 Dalit women members of 156 SHGs to participate in governance, overcome social exclusion, and make their voices heard, especially by the government, to realize their entitlements for an improved quality of life. DISHA engages in these activities at the Panchayat levels by forming 'Mahila Shanti Dal,' building members' capacities to realize their rights

and entitlements. Mahila Shanti Dal has become a collective forum to work for good governance, provide legal aid, support women's rights, and ensure women's voices are heard in multilateral institutions and meetings. Members of the Mahila Shanti Dal in each village are trained as barefoot counselors.

DISHA organizes advocacy seminars and workshops to generate support on local governance issues by involving active participation from the state, community, media, and civil society. We aim to bring stakeholders together on a common platform to facilitate dialogue. DISHA conducts campaigns on rights and entitlements for health, education, land, and employment in rural and urban areas by mobilizing the community. DISHA organizes lectures and training on ethical leadership, values, non-violence, and social responsibility based on Mahatma Gandhi's ideology in public sector undertakings, universities, institutions in India, foreign universities, and Indian Missions abroad.

Awards:

- Emperor's Order of the Rising Sun with Golden and Silver Rays, Japan 2023
- Member of Delhi Social Welfare Board, Government of NCT of Delhi
- Member of Sarva Shiksha Abhiyan, Government of Tripura
- Member of Mahila Samakhya Program, Government of Bihar
- Member of Universal Peace Foundation, Japan
- Member of International Association of Studies on the Mediterranean and the East in Rome, Italy.

Year of association with Radhakrishna- Since 1990

Few lines about Radhakrishna ji- Radhakrishna ji has been the guiding spirit for the work of DISHA and has provided guidance for all the work that DISHA has undertaken over the years.

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Rajendra Kumar Pal

Full Name	Mr. Rajendra Kumar Pal
Name of the Organization	Ganeswar Club
Postal Address	At-Bankatia, Post/PS-Rasol, Block- Hindol, Dist-Dhenkanal, Odisha Pin-759021
Mobile	7008879924 Whats App: 9437865585
Email	ganeswar.club@gmail.com
Website	ganeswarclub.org

Year of establishment of the organization: 15th August 1975

Area of Operation: Hindol Block of Dhenkanal District.

Main activities of the organization: Education, Nutrition and Agriculture.

Special Achievements: -

- ❖ Child Marriage Prevention:
 - Stopped 7 instances of child marriage.
 - Prevented 12 potential cases of child marriage.
- ❖ Nutrition and Health:
 - Referred 90 malnourished children to the Nutrition Rehabilitation Center for better care.
- ❖ Educational Support:
 - Conducted career guidance programs in 42 high schools to assist students with higher education options.
 - Provided scholarships enabling 150 students to continue their higher education.

Awards:

- ❖ Prakuti Mitra Puraskar on World Environment Day.

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Dr. Prakash Tyagi

Full Name	Dr. Prakash Tyagi
Name of the Organization	Gramin Vikas Vigyan Samiti (GRAVIS)
Contact Details	3/437, 458, MM Colony, Pal Road Jodhpur 342008, INDIA
Phones	+91 291 2785116, 2785317
Email	prakash@gravis.org.in
Website	www.gravis.org.in

Year of Establishment: 1983

Area of Operation:

Rajasthan, Uttarakhand, and Uttar Pradesh, India

Main Activities:

GRAVIS works for integrated rural development with active community participation, implementing interventions in various spheres, including water security, agriculture and animal husbandry, healthcare, education, community mobilization, and research and advocacy.

Achievements:

- ❖ In the realm of water security, GRAVIS has created over 10,000 structures benefiting over 1 million people and 4 million cattle. This has improved access to safe drinking water, reduced poverty, and enhanced health conditions in drought-prone villages.
- ❖ Gender justice has been promoted by reducing the water-fetching burden on women and girls, enabling more girls to attend school and improving their health.
- ❖ In agriculture and animal husbandry, GRAVIS has built over 7,000 farming dykes and set up more than 6,000 horticulture units. This has resulted in enhanced food and fodder security, raised income levels for about 2 million people, and improved nutritional status.
- ❖ As a major healthcare provider, GRAVIS serves around half a million rural residents annually, offering low-cost medical care to 50,000-

60,000 people each year. Approximately 2 million people benefit from GRAVIS' public health interventions, focusing on women, girls, the elderly, and the disabled.

- ❖ GRAVIS has established 109 schools, educating over 9,500 children, including many girls. Their activities have enabled around 100,000 children to attend school through improved food and water security, poverty reduction, and healthcare efforts.
- ❖ In research and advocacy, GRAVIS has documented over 130 studies and publications and organized over 62,000 training events. These efforts have enhanced the knowledge and skills of GRAVIS' target communities and other Civil Society Organizations in India and globally.
- ❖ GRAVIS has also trained over 4,000 confident, self-reliant Community-Based Organizations (CBOs) with more than 60,000 members working in over 2,000 villages. Over half of these CBO members are women in key roles.

Awards :

GRAVIS has received several awards, including:

- ICC Merchant Chambers Award, 2004
- Dalmiya Environmental Award, 2005
- Anadi-Kamal Award, 2006
- Spirit of Humanity Award from Ameri-cares-India, 2011
- Jamnalal Bajaj Award for Outstanding Contribution to Constructive Work – Shashi Tyagi, 2017
- American Express Leadership Award, 2020
- Mahatma Gandhi National Award, 2022

Years of Association with Radhakrishna Ji

GRAVIS founders, Late Shashi and LC Tyagi, were closely associated with Sh. Radhakrishna Ji since the late 1960s.

A few words about Radhakrishna Ji

GRAVIS founders were deeply inspired by Radhakrishna Ji and his ideology of consensus building and working on peace and harmony with a Gandhian approach.

They worked under his guidance in Bhoodan movement activities and supported the Gramdan initiative. Later, Radhakrishna Ji provided his deep knowledge, expertise, and experience to support their work at Banwasi Seva Ashram and in the early years of GRAVIS in Rajasthan.

He continued to guide and support GRAVIS throughout the 1980s and beyond, helping with training and providing technical resources from Gandhi Peace Foundation, New Delhi.

The moral support and nurturing from Radhakrishna Ji significantly impacted Shashi and LC Tyagi, enabling large-scale community development efforts in Rajasthan and other parts of India.

Memories of Radhakrishna Ji will continue to enrich and motivate GRAVIS' work at local and global levels.

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Cherukuri Rambabu

Full Name	Cherukuri Rambabu
Full Name of the Organization	GRAMA VIKAS SAMASTHA
Postal Address,	Door No-: 17-91-1E Rajeev Nagar, Madanapalli – 517325 Dist: Annamayya (Andhra Pradesh)
E mail,	gramvikas1980@gmail.com
Mobile	9963057444
Year of establishment of the organization	09-12-1980
Area of Operation	10 Mandals in Chittoor District, Andhra Pradesh

Main activities of the organization:

- ❖ Children Education,
- ❖ Women Development,
- ❖ Underground water monitoring & management,
- ❖ Skill development for youth,

Special Achievements:

- ❖ Formation and strengthening and empowering women through education, skill and economic self-reliance with 5000 women.
- ❖ Watershed development and management with a special focus on underground water management and monitoring in more than 20 villages.

Awards:

- ❖ Shree Shakthi Puruskar by Govt of India to CH Arunatara executive secretary-GVS in the year 2007.
- ❖ K.P Goenka Memorial award for an environment for the year 1992.
- ❖ District level awards by DRDA and DWMA, Chittoor

Year of association with Radhakrishna ji,

I had the privilege of meeting Sri Radhakrishna ji, at B.C Trust, Yalamanchali Vizag Dist. in the year 1979 and I had the great association with him till 1994. I am so fortunate to have met Sri Radhakrishna ji in 1979 and my journey of association with him lasted till 1994. His memories are continuing with me, as is the case with all those associated with him. Sri Radhakrishna ji is a great personalization entrusted by hundreds of youths across the country

A few words about Radhakrishna Ji:

While providing essential support to sustain the GVS, he guided us in collaborating with other NGOs in Chittoor to form and strengthen a collective effort for greater impact in development initiatives across the district. This pioneering experiment has set a precedent, paving the way for similar initiatives in other districts.

Sri Radhakrishna ji demonstrated a profound commitment to encouraging individual volunteers. His initiative, "SIDA," was a testament to his vision, supporting small groups and institutions in their development work with a focus on local issues. Sri Radhakrishna ji was a man of deep love and affection, qualities he generously shared with everyone associated with him. He consistently recognized and nurtured the positive strengths of each individual.

We all treasured every moment spent with him, benefiting from his knowledge and genuine concern, which left a lasting impression on us all. Personally, he inspired and motivated me in two significant ways. As District Coordinator in 1987, my formal appointment with GPC, he later appointed me as General Secretary in 1993. I never viewed this as merely a position but as an opportunity to work closely with him and fulfill my responsibilities. He once remarked that the role of General Secretary is essentially that of a Secretary General, emphasizing that titles in the voluntary sector are self-assigned and should not overshadow the essence of the work. This insight was a valuable reminder to focus on sincere, hard work and not be swayed by titles.

Although he is no longer with us physically, his memory endures. His love, care, simplicity, and support serve as enduring examples. It is a great honor to have met him, worked with him, and cherished every moment of his association.

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Ch N V Srinivasa Rao (Srinivas Chekuri)

Full Name	Ch N V Srinivasa Rao (Srinivas Chekuri)
Full Name of the Organization	Gramodaya Trust
Postal Address	D.No. 2-52, High School Road, Near Ramalayam, Beside Srinu Shop, Sanivarapupeta, Eluru – 534 003, District: Eluru, Andhra Pradesh, India
Mobile	+91 9676308587
Email	gramodayaap@gmail.com
Website	www.gramodayatruster.org

Year of Establishment: 2015

Area of Operation: Pedavegi, Eluru Rural, and Nuzvid division of Eluru District, Andhra Pradesh

Main Activities of the Organization:

Gramodaya supports small and marginal farmers to sustain their livelihood, increase household income, and provide local employment. Gramodaya especially encourages and assists women farmers and young farmers to become entrepreneurs. It promotes natural farming, sets up food processing units, facilitates access to affordable credit/finance, provides marketing support, and integrates technology. The organization also offers skill training and exposure to best practices in productivity enhancement and pre- and post-harvest management, demonstrating that smallholder farming is economically viable and a sustainable livelihood. These services are provided through promoting Farmer Producer Organizations (FPOs), Joint Liability Groups (JLGs), and Self-Help Groups (SHGs) of women farmers with support from NABARD, government departments, and other development agencies.

Special Achievements:

We have directly reached about 5,000 farmers in our area. Our food processing and marketing support activities for farmers have achieved a business turnover of about INR 5 crore so far. We have mobilized INR 50 lakh in investments/loans for farmers. Best case studies of our FPO activities have

been published, and a YouTube video has been made. Our Solar Drying Food Processing Unit for Lemon has been acclaimed as a significant achievement, being the first of its kind in food processing in Andhra Pradesh. The government of Andhra Pradesh is now promoting this technology across the state after the success of our pilot unit.

Awards: Our FPOs have received awards for the best quality product category and have achieved 'A' grade performance.

Year of Association with Sri Radhakrishna Ji: 1989 at Sevagram Ashram, Wardha, Maharashtra

A few words about Radhakrishna Ji:

I am proud to be part of Sri Radhakrishna Ji's vision to train 100 youth to take forward the Gandhian constructive program in the country. I studied for a Diploma in Gandhian Studies at Sewagram Ashram, conducted by the Institute of Gandhian Studies (IGS), during 1990-91. Here, I closely interacted with Sri Radhakrishna Ji. After completing the course, I joined the Academy of Gandhian Studies (AGS) in Hyderabad. While working at AGS, I was sent by Sri Radhakrishna Ji to get training at Banwasi Seva Ashram, Uttar Pradesh, under the supervision of Sri Prem Bhai Ji. This was to fulfil his vision of training and preparing 100 youth for nation-building work. I was in the first batch of youth trained by Sri Prem Bhai and former Chief Justice of India, Sri P.N. Bhagwati. After completing the training, I returned to AGS, Hyderabad, and coordinated the program to set up 'Gandhi Mission Centres' in villages by selecting and training committed rural youth.

I feel proud to be a small part of the grand vision and mission of Sri Radhakrishna ji. I carry forward my work in building rural communities, drawing inspiration from the learning I received from him, and serving and supporting farmers in our area through Gramodaya Trust, founded by me, reflects the ideology I learned from many veteran Gandhians. My long association as a SIDA Volunteer working with AGS and GPC revolved around Sri Radhakrishna Ji, who has had an indelible and profound impact on me. In introspection, I see him as a beacon of light guiding my work with poor and marginalized communities.

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Asuri Lakshminarasimhan Rangarajan

Full Name	Asuri Lakshminarasimhan Rangarajan
Full Name of the Organization	INDIA LITERACY PROJECT
Postal Address	Door No. 3, Plot No. 16, Jayendrar Street, Chitlapakkam, Chennai – 600064 Tamilnadu
Email:	alrangarajan@gmail.com
Mobile	+91 9444971268
Website	www.ilpnet.org

Year of Establishment of the Organization:

1990 in the USA and 2000 in India

Area of Operation:

10 States in India, covering 14,000+ government schools, 5,000+ AWCs, with 3 million children

Main Activities of the Organization:

The vision of ILP is to have a 100% literate and educated India. In this process, we work both through NGO partnerships and direct implementation of education programs to strengthen the public education system and enable childcare deliverables to children. We work on three thematic focus areas: Schooling, Learning, and Earning.

- **Enrolment & Retention:** We work with vulnerable communities and tribal groups who face challenges with universal coverage, out-of-school children, poor attendance, and retention. We create sustained community engagement and ownership around government schools and children's education.
- **Learning in Schools:** We enable children to attain grade-appropriate learning competencies by designing and deploying high-quality, low-cost learning tools and a learning framework that allows teachers to support multiple student learning styles.

- **Career Guidance and Counselling:** We provide career guidance to students of government schools and enable them to create career pathways that align with their skills and interests.

Special Achievements:

- Consortium partner in enabling Early Childhood Education in Karnataka, covering one full district of Kalburagi with 3,200 AWCs and government investment in training.
- Partnership with the Government of Karnataka on the Karnataka Model School Pathways Program (KMSPP), covering many parts of the state and collaborating with other NGO partners in the education domain.
- Tripartite MoU with the Indian Institute of Technology Madras (IITM) to cover the entire state of Tamil Nadu for exposure to electronics and hands-on learning of science in government schools.

Awards:

- Shortlisted among the Top 10 NGOs in the education sector in India by HCL in 2021.
- State-level recognition (Rajyotsava Award by the Government of Karnataka) and district-level recognition by government and civil society organizations.

A few words about Radhakrishna Ji:

I had the privilege of meeting Sri Radhakrishna ji through the *Centre for Action in Rural Development* (CARD), a partner NGO of PP I, IV, and VII, since 1986-87. During PP VII selection meetings at Horsely Hills, Madanapalli, Tirupati, Kuppam, etc., I received his blessings and the opportunity to present the proposal as the youngest member of the partner NGO team. Revered Radhakrishna ji also visited **CARD** a couple of times, and we organized TN Partners meet and other events with his presence. Later, we organized a workshop at Khadi Bhavan Chennai to orient partners on mobilizing government resources, attended by Sudhakar ji, Shoba Shakarwade, and Radhakrishnaji.

In this meeting, Ms. Jayashri Raghunandan, IAS, participated. Radhakrishna ji included me as one of the Core Team members of GPC TN along with Keshavraj, MLE Manoharan, Krishnakumar, and others.

With Radhakrishna Ji's blessings, I later got the opportunity to work with GPC through Sudhakar ji, Dr. Nath, Veeriah garu, Sri JB Singh ji, and others from 1994 to 2002-2003.

My association with the *Rejuvenate India Movement* gave me the chance to work with leaders like Dr. B.V. Parameswara Rao, Dr. M.S. Udhayamurthy, Dr. M.B. Nirmal, Dr. H. Sudarshan, Dr. S. Satyamurty, and many other stalwarts in the field. Later, I also served as a Trustee of Gandhi Darshan Kendra, an organization started by the late freedom fighter Sri P.N. Srinivasan ji, who organized several inter-state youth exchange programs, national integration camps, and Salt Satyagraha yatras. All these opportunities were possible because of my initial work with Sri S. Krishnamoorthy Garu and respected Radhakrishnaji.

A few words about Radhakrishna Ji:

What I adore about Radhakrishna ji is his simplicity. A leader par excellence, he encouraged every individual he met to get into the development sector. He inspired millions of youths, students, workers, and organizations. He was an institution by himself. His kindness might have been exploited by some, but he never resisted showering his kindness.

I continue in the NGO sector because of our exposure to great personalities like Radhakrishna Ji, Krishna Swamiji, S. Krishnamoorthy ji, and many others. As humans, we learn from every person we interface with, but only a few inspire us throughout our life. Radhakrishna ji is one such great soul that I am proud to have known and worked with during some part of my life.

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Chiranjeev Kumar Singh

Full Name	Chiranjeev Kumar Singh
Name of the Organization	Mukti Niketan Bhagalpur
Postal Address	Village + Post – Katoria District – Banka, Bihar (813106)
Mobile	+91-9955392252
Email	muktniketan@rediffmail.com
Website	www.muktniketan.org

Year of Establishment:

1985

Year of Association with Radhakrishna ji:

1988

Main Activities of the Organization:

In the current context, the main areas of focus are education, health, irrigation, awareness, and development work.

Area of Operation:

Primarily, we work in the Banka district of Bihar. Our operational areas include Banka, Bhagalpur, Jamui, Deoghar, and Dumka.

Special Achievements:

- ❖ In the 1990s, the organization managed water conservation through lift irrigation in the hilly areas of Banka, providing irrigation management to 150 villages, which is still operational in some villages today.
- ❖ During a time when women and girls were hesitant to leave their homes, Mukti Niketan established Bal-Badi centers in every village of its operational area. Through awareness campaigns, the organization

encouraged girls to pursue education, taught them to ride bicycles, and connected them to schools. Women who were slightly educated were given the title of “Didiji” and were involved in the Bal-Badi centers to ignite a hunger for education among children who were deprived of it.

- ❖ The organization continues to work with the same objective, following the ideas of the revered Radhakrishnaji, focusing on education, health, irrigation, women’s empowerment, child trafficking, child marriage, child sexual abuse, and various child rights issues.

A Few Words About Radhakrishna ji:

- ❖ Radhakrishnaji’s full name was Dr. K.S. Radhakrishna, and people affectionately called him “Nayana.”
- ❖ He promoted Mahatma Gandhi’s ideas and principles, inspiring youth and service, and built a large organization.
- ❖ He mobilized women and youth to bring the concept of Gram Swaraj to life.
- ❖ Even if someone said something objectionable, he would think of moving forward together with them.
- ❖ He facilitated funds for self-employment by bringing in money from other countries.

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Kumar Kalanand Mani

Full Name	Kumar Kalanand Mani
Name of the Organizations	<ul style="list-style-type: none">❖ Tarun Shanti Sena: 1971-75❖ Chhatra-Yuva Sangharsh Vahini :1975-78❖ Goa Sarvodaya Mandal: 1980❖ National People's Committee: 1980❖ Goa Lok Samiti: 1981-84❖ Peaceful Society: 1983-2024 (7th Aug. 2024)
Postal Address	Ira, House No: 278, Uttam Darshan, Post: Chimbhel, Tiswadi, Goa, 403 006
Mobile	8668225393
Phone	0832-2995393
Email	kumarkalanandmani@gmail.com

Area of Work:

Whole of India

Main Activities of the Organization:

Integrated Rural Development:

- ❖ Activities in this field are carried out in association with Gandhi Peace Center, Hyderabad, AP,
- ❖ SAP-India,
- ❖ British Children Funds of British Columbia, and
- ❖ EZE & EED, Germany.

Environment Protection and Conservation:

- ❖ Includes movements against the displacement of Adivasis,
- ❖ Save the Western Ghats March,
- ❖ Save the Western Ghats Movement,
- ❖ River Basin Consortiums,
- ❖ Indian River Network,
- ❖ Campaign against Drought,
- ❖ Save Idukki Campaign,

- ❖ Promotion of Organic Farming,
- ❖ Training on Global Warming and Climate Change.

Gandhian Action: Initiatives such as

- ❖ Swaraj—a national Gandhian forum for societal action,
- ❖ formation of regional and national forums for Panchayati Raj,
- ❖ Publications on Panchayati Raj,
- ❖ Peace Action,
- ❖ Empowering Rural Women.

Health & Yoga:

- ❖ Health Clinics since 1988
- ❖ Yoga Training

Formation of Organisations, Networks, Campaigns, etc.:

- ❖ Peaceful Society
- ❖ Gandhi Yuva Biradari
- ❖ Goa Lok Samiti
- ❖ Vanvasi Sangathan
- ❖ Save the Western Ghats Movement
- ❖ Koshi Consortium
- ❖ Gandak Consortium
- ❖ Ganga Consortium
- ❖ Indian River Network
- ❖ Western India Forum of Panchayati Raj (WIFPR)
- ❖ National Forum for Panchayati Raj
- ❖ Centre for Panchayati Raj
- ❖ Eco Forum
- ❖ Wildlife Protection Group
- ❖ Grameen Mahila Manch
- ❖ Swaraj—A Forum of Gandhian Perspective and Action
- ❖ People's Development Organisations (PDO)
- ❖ Forum of Complex Forms of Cooperation (FCFC) – West Region,

- ❖ Radhakrishna Collective
- ❖ INSAF

Special / Key Achievements:

- ❖ Prevention of displacement of Adivasi hamlets in Cotigaon, Goa.
- ❖ Highlighting and raising nationwide awareness about the ecological relevance of the Western Ghats (collective work in which Peaceful Society played a key role).
- ❖ Notification of Ecological Sensitive Area in the Western Ghats (collective work in which Peaceful Society played a key role).
- ❖ Establishment of a campus as a Gandhian Centre in Goa in 1990, which became a national social hub. This centre conducts experiments on organic horticulture and floriculture and maintains plant diversity.
- ❖ Facilitation of Participatory Strategic Planning Processes (PSP) with various social organizations in 72 districts of 8 states.
- ❖ Continuation of the Save the Western Ghats Movement since 1988 and the Indian River Network since 2000.
- ❖ Participation in global conferences on Peace, Global Warming, and Climate Change.
- ❖ Drafting a model act for an Ideal Village Panchayat.
- ❖ Facilitating various regional and national networks and forums.
- ❖ Publications on Environment, Panchayati Raj, etc.
- ❖ Women Employment Programme (WEP) and Women Empowerment.

Awards:

I, as an individual, never accept any awards, other colleagues received various awards.

Year of Association with Radhakrishna ji:

Since 1977, but more closely since 1982.

A few words about Radhakrishna Ji:

- ❖ From the very first encounter, his presence left an indelible mark—a stalwart leading institutions and championing causes rooted in Gandhian ideologies. An intellectual par excellence, he possessed a rare blend of wisdom and insight. But beyond accolades and titles, he was, at heart, a remarkable human being.
- ❖ His life was a testament to a religion of service—a creed that transcended dogmas and rituals. With unwavering commitment, he extended support, encouragement, and forgiveness. His influence knew no bounds; he was equally at ease connecting with people of diverse ages, races, genders, and regions.
- ❖ Innovation flowed through his veins, a natural current that sparked creativity wherever he treads. His thoughts were not mere musings; they ignited action. As a motivator, he breathed life into dreams, urging others to reach for the stars.
- ❖ Democracy was not just a concept; it was his way of life. Decentralization echoed in his organizational approach, and he welcomed dissent as a sign of collective growth. In unity, he found strength—a beacon for those who believed in the power of collaboration.
- ❖ As the sun dipped below the horizon, casting its golden hues, his legacy blazed brighter than ever. For in service, love, and every connection, he etched eternity—a life's divine reflection.

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Sri Harish Chandra Raj

Full Name	Sri Harish Chandra Raj
Name of the Organization	RURAL DEVELOPMENT FOUNDATION (RDF)
Postal Address	Kalipur, Fulwar Kasaba, Balasore-756003, Odisha
Mobile No	8328946223
Email	harishrajbls@gmail.com

Year of Establishment of the Organization:

1991

Area of Operation:

Balasore and Mayurbhanj District of Odisha

Main Activities of the Organization:

- Promotion of Gandhian Constructive Work
- Child Development
- Women Empowerment
- Family Counselling Centre
- Skill Development
- Farmers Empowerment
- Tribal Welfare
- Science and Technology
- Climate Change

Special Achievements:

- Women Empowerment
- Revival of Languishing Local Crafts
- Tribal Development

Awards: None

Year of Association with Radhakrishna ji: Since 1990

A few Words about Radhakrishna Ji:

Dr. Radhakrishna Ji was a renowned Gandhian, a man of practice, and a change maker. I first met him during my Vikas Vahini Volunteer-III training camp at Gandhi Ashram, Sevagram in December 1990. His guidance and inspiration led me to work with grassroots communities for their upliftment.

During the training session, Dr. Radhakrishna Ji once asked me to read the cover page of *YOJANA*, a national-level journal on rural development. He pointed out the absence of the Odia language in the publication and encouraged me to write to the publisher. Following his advice, I corresponded with the editor, and eventually, *YOJANA* began to be published in Odia. This experience taught me the value of continuous and constructive involvement in work.

Dr. Radhakrishna Ji's approach emphasized the importance of working for the needy, regardless of their community. His inspiration and family love motivated me to be a Gandhian Volunteer. He was my Gandhi Guru, and I pay my tributes to his great soul.

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Balla Jayanna

Full Name	Balla Jayanna
Full Name of the Organization	Rural Reconstruction Society (RRS)
Address	MBT Road, Post: Angallu, Madanapalle - 517325 Chittoor District, Andhra Pradesh, India.
Phone	08571 356547
Mobile	91-9885870972
Email	rrsmpl@gmail.com jayanna_rrs@yahoo.co.in
Website:	www.rrsindia.org

Year of Establishment:

28-09-1983

Area of Operation:

Kurabalakota, Madanapalle, Vayalpadu, Kalikiri, Molakalacheruvu, and Thamballapalle Mandals of Chittoor District, Andhra Pradesh.

Main Activities of the Organization:

- Addressing Poverty and Unemployment: By providing skills training, we can increase employability and income opportunities for rural youth and women, reducing poverty and unemployment.
- Promoting Gender Equality: Empowering women through skills development can help reduce gender-based discrimination, promote economic independence, and improve overall well-being.
- Building Community Capacity: By training rural youth and women, we can build a skilled workforce, enhancing community capacity and contributing to sustainable development.
- Improving Health and Well-being: By promoting economic empowerment, we can reduce stress, improve mental health, and enhance overall well-being.

- Aligning with National Priorities: This project aligns with national goals and priorities, such as poverty reduction, gender equality, and youth empowerment.

Special Achievements:

- Organized, formed, strengthened, and empowered women's groups in Kurabalakota Mandal, Chittoor District.
- Implemented a micro-watershed development program, benefiting 45 villages in Kurabalakota Mandal.
- Successfully conducted the SGRSY Programme Evaluation, sponsored by Mysore University, in Kurnool, Anantapur, Krishna, and Guntur districts of Andhra Pradesh in 2003-04.
- Implemented the Education Guarantee Scheme, sponsored by the Government of India, for school dropouts and non-school-going children, numbering 1134, in Kurabalakota and Mimmanapalle Mandals of Chittoor District during 2002-03.
- Raised awareness about the scarcity of drinking water and facilitated the construction of overhead tanks in Kurabalakota Mandal during 2001-02.

Awards:

- In September 1992, the Ambassador of Bangladesh in India visited our RRS Angallu Centre to observe the HIDA-MYRADA Agro-forestry programme being implemented in the area. During the visit, the ambassador acknowledged and appreciated the work done by our organization, recognizing the positive impact of the programme.
- On May 17, 1994, the then Governor of Andhra Pradesh, Late Sri Krishnakanth Ji, visited our RRS Angallu Centre at our request. He acknowledged and appreciated the work done by our organization during his visit.
- In 2009, two journalists from The Guardian in London visited our Rural Reconstruction Society (RRS) on behalf of the Bill and Melinda Gates Foundation (BMGF). They documented our RRS AVAHAN programme,

which was implemented in Andhra Pradesh. Later, an article about our programme was published in The Guardian newspaper in London.

Year of Association with Sri Radhakrishna Ji:

1988 at Sugalimitta (GVS Training Centre), Chittoor District, Andhra Pradesh.

A few words about Radhakrishna Ji:

I feel incredibly fortunate to have met Sri Radhakrishna Ji in 1988. Our association was truly memorable, and I was treated like his child or a close family member. He provided invaluable guidance and support, particularly during the disposition fund and in the selection of a partner for Package VIII.

I will never forget his affectionate love and sympathy, which I experienced personally. His kindness and compassion left a lasting impact on my life. Cherishing such relationships and memories is truly a blessing.

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Biswajit Ghorai

Full Name	Biswajit Ghorai
Full Name of the Organization	Sarbik Gram Unnayan Sangha
Postal Address	Village: Boalia, P.O.: Baraibarh District: Purba Medinipur West Bengal, PIN: 721626
Email	sgus1986boalia@gmail.com biswajit.ghoroi@gmail.com
Mobile	91-9732672625
Website	www.sgusindia.in

Year of Establishment: 1986-87

Area of Operation: Intensively in five villages under Bhagwanpur-I block, extensively throughout the district of Purba Medinipur, West Bengal.

Main Activities of the Organization:

1. Livelihood development for people in the target area, especially farmers.
2. Providing safe drinking water facilities for both villagers and students.
3. Promoting Gandhian values (Gramswaraj, Communal Harmony, Nai Talim).
4. Offering eye care facilities to the needy and elderly through our Vidyasagar Eye Care Centre.
5. Assisting the local population during natural calamities.
6. Providing ambulance services during emergencies for local residents.
7. Hosting German volunteers since 2016 and sending volunteers to Germany as part of cultural exchange and exposure.
8. Saving the ecology through plantation programs.

Special Achievements:

- In the early days of our organization, we received funds from GPC and EZE-Germany. Respected Radhakrishna Ji was kind enough to select our organization for support. We are grateful to both Radhakrishna Ji and the Gandhi Peace Centre. For about 34 years, we have continued and expanded our activities and operational area.
- A group of young and educated people are now working with the organization with commitment.
- SGUS has successfully raised funds from various international donor agencies and the government.
- We established a school for children and an eye care centre to provide health and education facilities to the needy in our area.

Year of Association with Radhakrishna Ji: 1989

A few words about Radhakrishna Ji:

He was like a lighthouse to us, a source of inspiration. As young volunteers, we received affection, love, inspiration, and the confidence to move forward. Through his various programs, training sessions, and conferences, we gained the right approach and a global view of our activities and strategy, and we formed connections with many learned and knowledgeable individuals. He always encouraged young people interested in working according to the ideology of Mahatma Gandhi.

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Narayan Bhattacharya (Narayan Bhai)

Full Name	Narayan Bhattacharya (Narayan Bhai)
Name of the Organization	SGBK (Sarvik Gram Bikah Kendra, Gandhi Mission)
Postal Address	Dihibaliharpur, Daspur, Paschim Medinipur, West Bengal, 721211, India
Mobile	9434015356
Email	narayanbhai@yahoo.com

Year of establishment of the organisation: 1980

Area of operation: Daspur-I, Daspur- II, Ghatal

Main activities of the organization: To check the quality and parameter of drinking water in all the wells, hand pump tube well and submersibles of Daspur-1 & Daspur-2 block.

Every school and ICDS center in Daspur-1 & Daspur-2 block is visited and awareness programs are conducted on “SAVE WATER” & “JAL DHARO JAL VHARO” etc. at difference times of the year.

Social awareness and social reform work, development of women and children education etc.

Special achievements:

Since 1992, in collaboration with UNICEF and under the management of Ramkrishna Mission Loksikha Parisad, Narendrapur, our organization has constructed over one lakh latrine toilets, improved smokeless oven through sanitation projects in 5 blocks and 5 municipality areas of Ghatal Sub-division.

About 26 Sishu Sikha kendra have been running successfully for a long time with the aim of making children school oriented from an early age and removing the fear of going school, along with this, Sikha Sahayak Kendra were made in many villages with the help of children from financially weak families who would have dropped out of primary school due to lack of money. Apart from education, children are taught to dance, music, poetry, sports and work to improve their physical and mental health.

Once upon a time HIV AIDS was a major health issue across the Daspur-1 & Daspur-2 block, in order to get rid of it our organization has been aware the patients through seminar, campaigns and awareness camps for a long time along with their treatment.

Vocational training were organized like tailoring, Wool-knitting, mobile repairing, motor cycle servicing etc. for skill formation of unemployed youth and financial support was provide for small initiative in the villages.

For agriculture development farmers were provided organic fertilizer, improved machinery and time to time training along with cutting of large number of ponds and raising of shallow, mini deep tube well.

It has taken a special place among the organization associated with social work in the district to provide ORS water with molasses and gram long time for people on the road in the scorching heat of summer.

The main goal of our organization is Gender Equality, Food Security and Disability Rights

Year of association with Radhakrishna ji- Since 1980 after GPC Project.

A few words about Radhakrishna Ji:

We are very much inspired by Radhakrishna Ji for village development. Once Radhakrishna Ji visited our place in198, with others Sridhar etc. He stayed here for one night and then left for Orissa with me. While he was here, we organized a meeting with our workers, villagers and beneficiaries.

He said that “ **Today working with the villagers is very much essential and know their pulse and we need those type of dedicated community worker who live and stay with them.**” We also done four number of GPC project here with Radhakrishna Ji. We have dedicated a cottage here named “Radhakrishna Bhavan” in his memory.

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Mrs. Savitri Devi Chaurasia

Full Name	Mrs. Savitri Devi Chaurasia
Name of the Organization	Swashrya Mahila Seva Sangh
Address	Jay Prabha Marg, Kazwali Chak, Bhagalpur 812002 Bihar

Year of Establishment: 1983

Affiliation with Radhakrishna ji: Approximately 1984

Main Activities of the Organization:

- ❖ Support for Unorganized Workers: Works to support unorganized workers by connecting them with the organization.
- ❖ Sector-Specific Support: Engages with various groups of women, including domestic workers, agricultural laborers, animal husbandry workers, and street vendors. Conducts meetings to raise awareness, provide information about their work, and teaches them to advocate for their rights.
- ❖ Community leadership: Promotes community leadership to address local issues related to trade, rights, and social welfare.
- ❖ Skill Development: Encourages skill development among women and girls to enhance employment capabilities.
- ❖ Financial Inclusion: Educates and empowers women as financial agents.
- ❖ Social Security, Health, and Land Rights: Focuses on social security, health, and land rights issues.

Operational Area: The organization operates in five blocks of Bhagalpur: Sultaniganj, Nathnagar, Sabour, Goradih, Shahkund, and Jagdishpur.

A few Words about Radhakrishna Ji:

When Radhakrishna Ji arrived in Bihar, he connected with various local organizations, including Seva Bhagalpur. He was particularly attracted to Seva Bhagalpur, which was a women's organization, and maintained a close association with it.

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Nimain Narayan Satapathy

Full Name	Nimain Narayan Satapathy
Name of the Organization	UAC (Unified Action Council)
Postal Address	Plot No. 57 (1st Floor) GA Colony At/PO: Bharatpur, Bhubaneswar-751029
Mobile	9556940422 / 9437304022
Email	nimain.uac@gmail.com uac.bbsr@gmail.com
Website	http://uacodisha.org

Mission:

To create a harmonious and sustainable society by empowering and enabling the poor and marginalized sections of society through a peaceful Gandhian approach and multidisciplinary interventions.

Association of Chief Functionary with Radhakrishna ji:

Nimain Narayan Satapathy is the Founder Secretary of the Unified Action Council, an organization dedicated to promoting mainstream education among vulnerable tribal communities in the Keonjhar district of northern Odisha.

Mr. Satapathy was introduced to Dr. Radhakrishna ji in 1989 by Dr. Aditya Pattnaik, the Founder Secretary of Antyodaya Chetana Mandal (ACM), a leading organization in Odisha focused on disaster response and socio-human development.

At the time, Dr. Pattnaik was also the Coordinator of the Gandhi Peace Centre (GPC), which had decided to establish a Regional Office in Bhubaneswar to extend its influence in Odisha and West Bengal. This opportunity allowed Mr. Satapathy to join the GPC Regional Office as Assistant Coordinator and later as State Coordinator.

Odisha held a special place in Dr. Radhakrishna ji's heart, given its high levels of poverty and significant tribal population. GPC implemented several intervention strategies, including the Package Programme, SIDA partnership, and Vikash Vahini programme, to address various issues. While working with the regional office, Mr. Satapathy had the privilege of frequently visiting the

GPC Hyderabad Office, where he interacted with Dr. Radhakrishna ji on multiple topics. Dr. Radhakrishna ji was always eager to see progress at the organizational level, as well as the growth of leadership, to accelerate community empowerment.

Under Dr. Radhakrishna ji's leadership, GPC produced a document titled "A Decade's Experience," which was acclaimed as a masterpiece of professionalism and served as a guide for emerging social activists across the states. The phrase "Quo Vadis," meaning "Where to now," became a focal point in the social sector, and Dr. Radhakrishna ji's concept of the "GPC family" broadened the idea of collaborative work within a larger community.

Unified Action Council (UAC), as an offshoot of GPC ideals and networking, is deeply influenced by Dr. Radhakrishna ji's vision of coordinated efforts to address core concerns. This influence is evident in UAC's interventions in issues such as tribal self-rights, people's access to and control over natural resources, promoting mainstream education to foster social equity, gender equity, women's empowerment, and addressing ecological and environmental concerns. The organization has reached a milestone in building an educational environment and tribal empowerment process, but there is still a long way to go in realizing the envisaged goals.

Core Strategy:

The organization recognizes people's participation as central to achieving its goals. Therefore, capacity building of Community-Based Organizations, along with information sharing, continues to be the main intervention strategy. Through rights-based initiatives, the organization focuses on creating an informed citizenry and empowering communities.

Current Operations:

Intensive Operations:

- Child-Focused Educational Initiative and Tribal Empowerment:
Covering 301 villages across 43 Gram Panchayats in the Telkoi and Banspal blocks of Keonjhar district. The initiative includes 59 high schools, 7 higher secondary schools, 84 primary schools, and 110 Anganwadi centers.

- Community Forest Rights Initiative and Forest-Based Livelihood: Focused on tribal adolescent girls and women groups, known as “Siksha O Jeevika Gosthi.”
- Livelihood Enhancement for ST and SC Households: Utilizing resource optimization and technological interventions.

Linkages: The organization maintains good rapport with CSOs working in the district, State and national level.

Chief Functionary:

- Chief Functionary is from a sound academic background and professional accomplishments having post - graduation in Sociology, Fellow’s Programme from Search, Bangalore, Development Management Course from ISEC/ IIM/ FAIR, Bangalore and many other short-term courses.

In other performances, the Chief Functionary has delivered his role as State Coordinator for GPC/ EED, Germany Programme supports to different NGOs in India. He also has served as Consultant/ Evaluator to many international organizations like, Plan International, ILP – USA and Action Aid International.

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Om Prakash

Full Name	Om Prakash
Name of the Organization	<ul style="list-style-type: none">▪ Consortium on Rural Technology (CORT).▪ Gandhi Peace Centre.▪ Faculty of BIPARD and Different Academic institutions
Postal Address	70 SK Colony, Nirmal Path, Lohiya Nagar, PATNA-80 0020 Bihar
Mobile	9431017318
Email	opdost76@gmail.com

Year of establishment of the organization: NA

Area of Operation: NA

Major activities of the organization: NA

Special Achievements: None

Awards: Water Diviner from **Approtech Asia, Philippines** in 1993

Year of association with Radhakrishna ji: 1986 till last breath

A few Words about Radhakrishna Ji:

Mentor, Dost and above all a person who changed my life.

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Radhakrishna ji in front of his home at the Sarva Seva Sangh,
Sadhana Kendra, in Varanasi, 1962

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