

SWARAJ SANDESH – SAMWAD PADYATRA

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A PROCESS DOCUMENT



Sl. No.**Chapters**

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01: - Preface:

The meaning of 'Swaraj' as visualized by secretary, Vaagdhara: -

The soul of India rests in villages with the ancient rural culture still prevailing within. This rich Indian cultural heritage has created a unique aura for itself which finds its place among the various ancient cultures within the globe with high morals, principles and values.

Village life is at the core of the community living. The envisagement and the philosophy of Swaraj as idealized by Gandhi Ji get its foundation from the rural lands. The concept of Swaraj as envisaged by Gandhi and its significance lies in the decentralization of power, making villages completely self-reliant and independent, which is all the more necessary the present critical times.

There is a guiding Vedic chant – “Vishwa Pushte Yame Asmin Anaturam” which means my village should be an image of a perfect world with a vision. The preaching of the Vedas is also reflected in the Mahatma Gandhi's concept of Gram Swaraj. Conceptually self-rule or behavior with self-restraint is Swaraj, which can also be termed as self-restraint or self-rule.

The tribal lifestyle is a classic example of Gandhi's concept of Swaraj. The tribal community is the only group on the earth which has followed the philosophy of Swaraj in their lives. It has not only preserved its tradition, culture and natural resources since time immemorial, but has also conserved, enriched and promoted them. Many such examples of communities are found across the globe but are facing the risk of extinction with the increasing consumerism and changing lifestyle.

In nature the seed is the source of creation; soil is the nurturing mother, water the life-giving force, land a supplier of food and shelter with animals create biodiversity to strike a balance in nature. These five components – water, forest, land, animals and seeds – are essential for the existence of all living beings, and it is only by protecting, conserving and enriching them can we attain the Swaraj of all these components.

Based on the age-old traditions, even today the water of the house has to be saved in the house, the water of the farm in the farm and the water of the village in the village has to be conserved to attain 'Jal Swaraj'. 'Khadya Evam Poshan Swaraj' (the Swaraj of food and nutrition) need the establishment of medbandi (creating a fence around the field by planting various categories of trees which can hold the soil during heavy rains to avoid soil erosion) adopting crop rotation and mixed farming which helps check soil erosion.

'Shiksha Swaraj' to children comprises of imparting education to the children based on the Gandhian principles of basic education ensuring the protection of child rights while aiming to tackle the situation of unemployment.

Sanskritik Swaraj of the Swaraj pertaining to culture holds the practice of traditional and cultural activities like Haat, Halma, Nautra, keeping the mutual dialogue among the community intact. To achieve 'Krishi Swaraj' (agricultural Swaraj), one has to be self-sufficient and free from market dependence for the availability of fertilizers and seeds.

With the changing scenario amidst the interference of market forces and consumerism sitting in the new lifestyle the communication gap has also amplified. To live a happy, joyous and harmonious life and lessen the communication gap arisen in the country and the world the lifestyle of Swaraj presents the solution.

Though this almost extinct lifestyle can still be seen in tribal society there is a need to restore it and deliver a message to the world.

There is a need to re-establish the dialogue between the generations, the societies mutually, society with the government and the dialogue between mankind and nature, eventually bringing the Swaraj activities into discussion. The transition from dependence to the state of self-reliance, implementation of traditional values by the community in their lives will only lead to a Swaraj based life in real sense.

Thanks.

02: -Swaraj in the Tribal Lifestyle:

2.1: - Swaraj – the thought:-

Swaraj has a tremendous ability of organization embedded in it. It cannot be given to others. Equality for all, rule of all the people, rule of justice and development of national consciousness forms the basis of Swaraj. According to the Swaraj concept every single village constitutes a strong republic where every individual is literate, employed with plenty of work, has sufficient nutritious food to eat and khadi clothes to wear with a clean and airy dwelling for one and most important that the health care and hygiene rules are followed. Progress shall stop if the varied and increasing needs of the state are not fulfilled.

Acharya Vinoba Bhave was greatly influenced by Mahatma Gandhi's ideology on Swaraj, believed in social change through non-violence, inspired by Gandhi ji. He started the Bhoodan movement in the form of voluntary land reform. According to Vinoba Bhave – India worships Swarajya which means, rule by all and can be achieved only through non-violence.

2.2:- Significance of Swaraj in the tribal culture and tradition:

Living amidst nature, the tribal communities have traditionally depended on forests for food and shelter. Abundant rainfall and sufficient vegetation in these areas have helped the community remain self-sufficient in terms of nutrition. Following the integrated farming system, the tribal used to cultivate coarse grains like Maize, Kangani, Ragi, China, Kutki, Sawa etc. They also had local pulses like moong, arhar, gram, tur, urad and leafy vegetables as well as other uncultivated forest produce. Their meaty diet consisted of eggs, meat etc. which fulfilled their nutrition requirements. The availability of medicinal plants and herbs in the forests and the knowledge and understanding of these medicinal plants and preparing medicines from these was a hallmark of tribal health.

Like forests, cattle have also been an integral part of agriculture in India playing a very significant role in tribal areas for the three basic reasons.

Firstly, the use of machines in small farms in hilly areas is not viable and economical and therefore the use of cattle for plowing the land, separating grain from husk and for local transport prove to be extremely useful. Secondly, livestock is a very good provider for organic manure in the form of cow-dung, much needed to improve the fertility of the land and improve soil health. Lastly, cattle are an important source of protein for human beings. These explain the proximity of the livestock and its deep relationship with the community.

2.3:-Impact of changing ecosystem in the lives of the tribal community of Southern Rajasthan

In the 60's when the growing food requirements for the people of the country were to be met, new technologies in farming were introduced in the form of the green revolution. Though the two dimensions of growth, the Green Revolution and Public Distribution System have been historical achievements for the country at large but both have also affected the lives of tribes in a distinctive and harmful manner. Inverse changes are being noticed clearly in the lives of tribal extensively.

Owing to business-oriented policies, the distressed, deprived and the tribal communities in the country are fighting for their existence and trying to save their traditional practices. Consequently, with the changing times, the forest cover has reduced significantly leading to the erosion of topsoil in the agricultural areas, which has seriously and harmfully affected the productivity of the tribal land.

Small landholdings, scarcity of land and rising input costs and have adversely distorted the livelihood and the agricultural practices gradually changing the ways of meeting food, nutrition and other necessary requirements in life.

Living Swaraj based life in the true sense the tribal community has conserved the natural resources for centuries and have kept the tribal values alive for the society. Even today when the largest democracy of the world celebrates 75 years of independence, the savior of nature, provider of food and player of our rural culture is still deprived of basic happiness and healthy growth.

03: - Swaraj Sandesh-Samwad Padyatra – a concept

3.1: - Swaraj Sandesh-Samwad Padyatra - format

The tribal community from Banswara region of Southern Rajasthan organizes Agriculture and Tribal Sovereignty conclave every year. This year too meetings were organized at different levels to shape up the upcoming annual gathering. As a result of these discussions with various stakeholders, it emerged that the current scenario demands the establishment of the true model of development - Swaraj and Swaraj based solution in the community and society at large. The need for maneuvering the Swaraj based activities into discussion, reestablishment of mutual dialogue between each generation of the society; generations of families, society and the government; society with nature and of nature with the living beings was also expressed by various segments of the community.

After long discussions, contemplation and analysis collectively on different platforms, the group felt that the resultant of the changing ecosystem, has adversely affected the social life of not only the tribal but also of every farmer which needs attention and policy changes. The government should be urged to take stern steps required in the direction and move towards a concrete solution.

The group discussions concluded with consensus on organizing a 21-day Swaraj Sandesh-Samwad Padyatra (walk on foot) from Banswara to Jaipur this year in place of Agriculture and Tribal Sovereignty Conclave. A National Swaraj Sankalp-Agrah Sammelan was also planned at the national level in Jaipur where the community could communicate their needs and put forward their demands before the government in the form of Agrah-(REQUESTS.)

3.2:- Swaraj Sandesh-Samwad Padyatra - background, thought and Ideology:

The ideology of Gram Swaraj is the contribution of the Mahatma Gandhi to the Indian community, adopted by Acharya Vinoba Bhave as the basis of social change. The Padyatra also envisaged the expansion of Swaraj as a basic necessity in the lives of community, farmers and other stakeholders.

To spread the message of Swaraj across communities in the state, it was unanimously decided that in, Swaraj Sandesh-Samwad Padyatra would commence from Janjatiya Swaraj Kendra, Vaagdhara Campus in Banswara on 11th September, 2022, the birthday of Acharya Vinoba Bhave, the social thinker who supported the ideology of Village Swaraj, and conclude on 02nd October 2022, the birthday of Mahatma Gandhi, the father of the ideology of Gram Swaraj with the Swaraj Sankalp-Agrah Sammelan at the national level, in Jaipur. More than 200 men and women from the tribal community participated in this 500 Km yatra paying tribute to these two great leaders of the country, carrying the message of Swaraj practices prevalent in the tribal community since ages.

3.3: - Swaraj Sandesh-Samwad Padyatra – objectives:-

- To spread the message of true farming, true childhood and true Swaraj to other areas based on the ideology of Swaraj in the lifestyle of tribal and tribal areas.
- Bringing collective knowledge under one umbrella by establishing linkages with the government and other stakeholders; exchanging ideas to learn and practice each other's Swaraj based methods.
- To identify, discuss the issues of the communities of different districts and increase the understanding among the stakeholders at the state and national level about the efforts made by them to resolve them and sensitize them by addressing the misconceptions.
- To highlight possible models of Swaraj, possible solutions to various related issues as well as success stories of individuals and organizations through the journey so that other community members can be inspired with positivity.
- Involving Gandhiji's constructive work in the discussions with the members of Panchayati Raj Institutions so that the framework of Swaraj can be established permanently at the Gram Sabha and Panchayat level.

The Route: The 500 Km long walk (on foot) route was covered in the 21 days Padyatra crossing 4 zones of Rajasthan namely Vagad, Mewar, Marwar and Dhundhad and passing through 7 districts. In the Swaraj Sandesh-Samwad Padyatra for the route from Banswara to Jaipur, the marchers covered more than 500 kilometers on foot. The planned travel route was-

Banswara – Ghatol-Peeplekhoont-Pratapgarh-Chhoti Sadri-Nimbaheda-Chhitorgarh-Gangrar-Bhilwara-Shahpura-Kekdi-Malpura-Chausla-Phagi-Renwal-Sanganer-Jaipur

3.4: -Swaraj Sandesh-Samwad Padyatra – planning and responsibilities as per plan:

Right from the conception of organizing the Swaraj Sandesh-Samwad Padyatra to its successful implementation, all the tasks were executed in a systematic and phased manner as planned. The various phases were: Designing and building the concept; defining of objectives; designing of action plan; strategy planning; establishing relationship between the objectives and tasks; making preparations; and putting things together for execution; completing the detailed action plan.

3.5:- Swaraj Sandesh-Samwad Padyatra – formation of planning and executive committees

Defining objectives: A committee was constituted to define specific objectives for this Padyatra. Hectic discussions led to the emergence of the 5 main objectives for this Padyatra. Strategic planning was very necessary to carry out the yatra without any obstacles, as the yatra had to pass through 7 districts of the state.

Travel planning, travel route and coordination with district administration, list of local institutions and organizations: The committee prepared a list of all concerned governmental departments, civil society organizations, education institutions, social workers and volunteers on route and coordinated with them to arrange for the necessary permissions from the administration, deciding places of night stay and the activities during the day to conduct the Samwad sessions with the local community as planned. All relevant information about the yatra was shared with all the stakeholders for smooth movement avoiding any conflict and confusion.

Arrangements for travel of companions/travelers and their movement on the starting and concluding days of the Padyatra: - Community men, women and farmers from the 1000 villages of the tribal belt of 3 states Rajasthan, Madhya Pradesh and Gujarat decided to join the yatra from day 1 till the last. All necessary arrangements for these people were made by the committee for their safe journey to and from their places of residence. A committee was set up to arrange means of transport for these yatis from their respective villages to the place of commencement of the yatra and back to their village from Jaipur on conclusion. Different modes of transport were arranged for these people as required.

Figuring out the daily routine of the yatis: - The entire day of the yatis was divided into two halves, one from morning to noon and second from afternoon to night. It was decided that the padyatis would organize an interactive program daily during the day and the night, by holding meetings with the local community and stakeholders they would be accompanying. Along with focused discussions and ideological exchange, they would connect with the local community through cultural activities like singing and dancing in recognition to their culture.

Listing of the yatis:

With a plan to share this idea with the community people the leaders of the three units- Mahi, Hiran and Mangarh sat together, deliberated and identified some farmers. All sections of the community were excited and in consultation with them the identified farmers were listed.

The listed farmers were given all information about the yatra in meetings conducted from time to time, by the unit wise team members of Vaagdhara. The motive of these meetings was to prepare the farmers was to prepare them mentally for the yatra where they would be interacting with their counterparts from other communities and make the yatra a success.

IEC material: content finalization, designing and production: All relevant content for posters, banners, pamphlets, placards, hand boards etc, selection of songs and slogans were designed, prepared and printed / recorded for the yatra by the committee responsible for the task, which included the printing of the same and the recording of the songs and slogans.

Arrangement of exhibition vehicles, choir, singers and organization of cultural programs during Padyatra: - The committee looked for and selected a choir which played songs and slogans in local dialect which communicated the message of the yatra to the communities and people across the districts covered by the yatis. The local musical instruments formed a part of the choir.

The selected choir members were explained in detail about the Padyatra and its objectives and together with them the task of selecting and rehearsing songs in the regional language as well as other thematic songs was

done so that the voice and tune of the songs conveying the message in the Padyatra. The message of Padyatra could be conveyed to the people sitting far away.

Similarly, an exhibition vehicle was also arranged by the members of the committee, which was to accompany the padyatris during the entire yatra. The vehicle was to carry messages on Swaraj and the yatra messages in the form of banners and posters pasted on its outer, along with the exhibition of different types of local seeds. The vehicle also spread the message far and wide by playing recorded songs.

Press notes and social media posts: - In order to disseminate the message to those who regularly engage with various platforms like social media and news papers a media coordination committee was constituted to carry this activity in a best and planned manner. The committee identified different forums, arranged for preparation of press notes and social media posts regularly and posting them at appropriate media.

Coordination with local media: In order to spread the message of Gandhian Swaraj and information about the Padyatra at the local level, coordination with local media such as local TV channels, regional editions of prominent newspapers and other media agencies was necessary. Information and contacts of these media was collected through various sources, one to one meetings were held where possible and telephonic conversations were the via media to give detailed information about the Padyatra and its objectives.

Control room management committee: 2 control rooms were sought necessary for proper coordination with all stakeholders and the yatris. It was decided that the first control room be set up at Banswara which would cater to the needs of the journey from Banswara to Bhilwara and the second one at Jaipur for the onward journey from Bhilwara to Jaipur. The committee formed for setting up the control rooms and to manage their functioning worked systematically and the members of the committee met regularly to frame the strategy needed for the execution of all the related tasks during the 21-day Padyatra.

Budget Planning and Expenditure: - The working committee on budget planning was given the task to arrange the funds required for the entire yatra and the concluding programme Swaraj Sankalp-Agrah Sammelan which was organized at the national level after 21 days long Padyatra. The committee worked in detail on all aspects and made necessary arrangements so that the yatra is completed smoothly, without any paucity of funds.

Preparation of program on 11th September:- According to the plan, it was decided that this Padyatra would leave for Jaipur from Janjatiya Swaraj Kendra, Vaagdhara campus, Banswara on 11th September 2022 on the occasion of Acharya Vinoba Bhave Jayanti. A committee was formed to make all preparations and arrangements of this event. All related tasks were listed and the work was divided between the members according to their expertise. The committee planned to meet at regular intervals to share the developments and seek cooperation from outsiders if needed.

Preparation for the program scheduled for 2nd October:- Swaraj Sankalp-Agrah Sammelan would be the culmination point of the yatra, after reaching Jaipur, where the crux of the yatra was to be shared with eminent personalities and present a memorandum in the form of a 'Agrah Patra' to the Chief Minister and / or the Governor. An executive committee was formed to plan and prepare for this special day. The members were given responsibilities according to their caliber and with much needed communication among themselves the necessary preparations were made.

3.6 Formation of executive committees for daily arrangements for smoothly during the Padyatra:

Listing of social issues and venues for the meeting between the community and the stakeholders during the daily sessions on route the Padyatra: - This committee was responsible to list the various issues that would emerge during the meetings, discussions and deliberations to be held with the local community, according to the location.

Arrangement of meetings to be organized with the local community and stakeholders during the Padyatra: - A committee was formed to make necessary arrangements well in advance for the conduction of meetings smoothly, to be organized with the local community and stakeholders during the Padyatra.

List of local audience and messages during the Padyatra:- The members of this committee decided that whenever there will be rounds of meetings, discussions and brainstorming sessions during the Padyatra, a list of local community members and stakeholders involved in the process will be prepared.

Daily news bulletins Plan, social media post: - In order to disseminate this message of Swaraj to the masses an action plan was designed to keep one and all updated with the developments of the yatra from day to the last. Accordingly the release of the news bulletins and social media posts were planned and schedule of the press conferences at district headquarters was prepared.

Arrangements for morning and evening tea, breakfast, meals and night stay during the Padyatra: - Separate committees were formed for arranging the refreshments and meals for the padyatris from morning till dinner and also for the night stay. Adequate quantity of water and timely availability of other eatables was ensured by this committee along with a comfortable night stay so that the yatris do not face any problem in the Padyatra.

Coordination with women participants during Padyatra: - Community women and women farmers were also expected to participate in this 21-day Padyatra, so it was very important to coordinate with them continuously. The committee to take care of this situation was constituted with women members only so that any issues of women relevance could be sorted out with mutual understanding among women as they could freely exchange their views and share their problems, if any.

Daily travel report and notes during Padyatra: - The members of this committee together made a plan to note and record all of the following and prepare a report expressing everything in such a way that the proceedings of each day can be read out and understood.

- All daily activities during the yatra
- All thematic works done by the yatris during the Padyatra.
- All the venues covered during the yatra.
- All members of local community and key stakeholders who attend the meetings.
- Main points of discussion in the meetings
- Specific messages given by the farmers participating in the Padyatra, to the local community.
- Summary of experiences shared by the local community
- Compilation of the special messages given by the guests, dignitaries and office bearers from various institutions and organizations including VIPs.
- Special events and the cultural programmes done during the yatra

The members of this committee together took the onus of taking notes of all activities, collecting the material for the report and decided to meet daily, prepare the report by compiling the information collected and sharing it with the coordinator.

04: - Inauguration of Swaraj Sandesh-Samwad Padyatra-(September 11, 2022)

4.1 Community participation: - Since all arrangements were made by the various committees as planned, some yatris arrived at the venue on 10th of September and some arrived on the same day. All of them assembled at the Janjatiya Swaraj Kendra in the village Kopda, Banswara from where the yatra was to be flagged off. More than 200 people including women, men and practicing farmers from the tribal areas of the three states i.e. Rajasthan, Gujarat and Madhya Pradesh, where Vaagdhara has been working for the past 30 years, had gathered to participate in this Padyatra.

4.2:-Inauguration of the programme:- The inaugural programme was organized as planned, on September 11, 2022, the birth anniversary of Acharya Vinoba Bhave, at the Janjatiya Swaraj Kendra, Vaagdhara campus, Kopda, Banswara to flag off the yatra. It was a very special day as the yatra was to begin and everyone was excited as well as thoughtful of how would they be covering the 500 Km distance. Packed with energy and thrilled to move on to Jaipur, the yatris were greeted by Banswara Zila Pramukh, Mrs. Resham Malviya and District coordinator of the Gandhi Darshan Samiti, Mr. Ramesh Pandya at the venue.

To begin with, Mr. Jayesh Joshi, Secretary, Vaagdhara briefed the gathering on the objective of the Padyatra. He said that for achieving Swaraj of water, forest, land, animals, seeds, food and nutrition, communication with nature is very necessary which has been lost over the years. This Padyatra is being organized with the aim of restoring the lost communication between humans. Jayesh ji further said that during the yatra the solution based efforts of the community against the challenges faced shall be discussed and shared with the local community on route. The yatris would also learn from these local communities about their challenges and efforts to reach to solutions.

Former Minister of State and District Convener of Gandhi Darshan Samiti, Mr. Ramesh Pandya said in his address that looking at the current circumstances one can observe the communication gap between the members of the same family. In such a situation, this Padyatra can help in fulfilling our objectives. Though technological advancement has armed us with various transportation options, but the significance of the Padyatra cannot be ruled out as it has its own significance of communication and establishing dialogue with the people all along. Referring to tribal sovereignty and seed Swaraj, he said that the first seeds of the earth are basically the tribal. This march would be a tribute to the great leaders and a great work as their successors.

On the auspicious occasion the Zila Pramukh, Smt. Resham Malviya said that people living in their comfort zone have forgotten their values. Today educated youth do not want to work hard. Reminiscing the old times, she said that there were large joint families and they divided the work among them accordingly, but today's situations have changed. We are consuming chemicals in the form of Urea and DAP. We have reduced the use of livestock limiting the option of getting organic fertilizers for the fields. Preserving nature is a way to live a happy life. Expressing concern over the excessive use of chemical fertilizers, pesticides and vidicides she said that the government should ban the sale of chemical fertilizers pesticides and vidicides as they may prove fatal for human beings.

Concluding the program, in his vote of thanks, agriculture expert Mr. P.L. said that this Padyatra would prove to be a milestone towards becoming self-reliant. Expressing his gratitude, he said that the farmer has become dependent on the market and is getting away from the traditional practices of farming.

4.3 Inauguration of Yatra Rath: -

Swaraj Sandesh-Samwad Yatra 'Rath' which was prepared earlier was flagged off immediately before the yatra, which would display the yatra messages and play the recorded songs and slogans for the onlookers and the people travelling on route the yatra. Congratulating the participants with good wishes, the yatra was flagged off by Ms. Malviya and Mr. Pandya. Whilst the Padyatra, the padyatris were moving forward in a resolute manner singing and playing bhajans, dancing to tribal folk songs and music, performing tribal folk dances along the way. All the music was played through the yatra rath which played an important role in conveying and amplifying the message about the Padyatra to people far and wide.

05 Padyatra route- an outline:-

5.1 The day's beginning: -

The committee appointed to make arrangements for the stay of the padyatris had already made arrangements in schools, colleges or panchayat buildings for staying at night at all places as planned in the route. Waking up early in the morning at about 3:00-3:30 am, retiring from their daily activities, having breakfast and starting the yatra each day with a prayer meeting at around 6 AM became an integral part of the daily routine of the yatris. With the dancing feet, the Padyatris started to move towards their destination every morning in the early hours with the belief that “starting the day early will help all of them to go on in an orderly manner maintaining self-discipline”.

5.2 Lunch, events and meetings:-

The afternoon meetings followed by lunch were preplanned and organized by the committee responsible for the purpose. Local community people along with other stakeholders like- Sarpanch, Panch, Patwari, teachers and others were involved in organizing such meetings where they would involve in mutual dialogues and discussions. Relevant issues were discussed and the local community based on the themes of agriculture, child rights and Swaraj, and the guests always greeted the yatris with morale-boosting slogans. Issues that emerged during the discussion with the local community were consolidated by the committee responsible for this work. After this meeting, all the yatris used to have lunch together. After taking some rest followed by the meal, the yatris continued their yatra to the next destination. The yatris covered an average distance of 25- 30 KM daily.

5.3 Evening programs, meetings, cultural evenings and night stay: -

By the evening the yatra would reach the last stop of the day for dinner followed by cultural programmes or felicitation by the village people before the night stay. The evenings would witness long rests with hot cups of tea followed by interactions, discussions and analysis of the plans where needed for strengthening and developing effective strategies for the future. Organization of cultural events in the evening like bhajans, tribal folk songs and dances by the responsible committee saw the participation of all the people.

Enjoying the cultural evening with fun, along with the local community, administrative officers, Panch, Sarpanch, Patwari, Gram Sevak, teachers and children were present at different venues to exchange ideas and thoughts with the public. The dinner was the last on the daily menu after which all would go to sleep only to wake up the next morning to start the new day afresh with the fixed routine and order.

06 Tribal Community/Farmers in Leadership Role:-

6.1 Tribal farmers leading the discussions with the local community and stakeholders, on route discussions.

Ideas shared by the emerging leadership among tribal farmers with the local community and stakeholders:

Facing tough times on cultural equality, agriculture, food and nutrition, the tribal are also facing a challenge of minor millets which are on the verge of extinction. These small grains do not fall in the priority list of the government. Looking at the nutritional value of these grains, it is very necessary to protect and promote them spreading their benefits and uses as much as possible so that not only these grains are conserved but are also used extensively in the food platter.

It is also necessary that the Swaraj initiatives being taken by the community and individually, to create and strengthen a base among the tribal and non-tribal society of central India, through which various components of Gandhian philosophy of Swaraj can be implemented, ensure Swaraj based lifestyle for the coming generations by adopting the overlooked and forgotten values.

Meetings were organized during the Padyatra by the tribal community addressing the people present at all the venues falling on the route. In a true sense only the tribal community has lived the concept of Gram Swaraj. They have saved nature, preserved and enhanced it. In order to protect its culture, the community has taken care of the traditional agricultural practices. It has conserved and preserved its local indigenous seeds, saved its fields water in the field, and using the livestock for farming purposes.

The traditional methods of agriculture and the Swaraj based (self reliant) lifestyle helped the community survive the Covid pandemic. Situations arising from the lockdown were easily handled by meeting their domestic needs on their own without remaining dependent on the market. However our society is getting affected by the business-oriented policies and the changing social, economic and environmental conditions. In order to meet these challenges the government programmes and policies need to be looked upon with the focus on the Gandhian Swaraj concept.

The yatra aims at promoting traditional farming; basic education of children at the village level while ensuring the protection of child rights; establish food and health Swaraj restoring the messages of Swaraj which we have been left far behind. The objectives of the Swaraj Sandesh-Samwad Padyatra formed the basis for these discussions. The focal points of the discussions can be seen as follows-

Krishi Swaraj (Agriculture Swaraj): SEQUENCE?

During the discussions the tribal farmers shared their best practices and said that that Krishi Swaraj would be established only by the traditional agricultural systems while saving water, forest, land, animals and seeds. One acre of land can meet the food requirements of 1 family. All the food in the farmer's plate coming from his own farm shall establish the nutrition and health Swaraj. The seeds are not manufactured by machines; farmers produce seeds with hard work. Soil, seed, forest, sun and water are worshiped in the tribal community.

Tribal farmers also wished to request the State Chief Minister when they reach Jaipur, that the number of working days in schemes like NREGA should be increased to 150 days, permitting the which farmers to work in their own fields for 50 days.

A tribal woman farmer from Kushalgarh said a proverb “**Hono kamaye ane khaye kathil**”. Meaning, farming was earlier like the business of gold with certain profits, but now due to the increasing cost of farming and weather change, farming has become a loss making preposition.

If the seeds are now sown at the right time the production is affected badly. They said that all the daily essential needs should be met by local production.

In Dhamotar village of Pratapgarh District the yatris visited the fields of local farmers and saw the poshanwadi / kitchen gardens and held a discussion on the availability of the local seeds, methods of conservation etc. In the discussion it was found that more than 80 percent of farmers of the district are

dependent on the market for seeds of cereals and pulses, however they were using local seeds for growing vegetables and oilseeds.

During the discussion, a misconception that the yield from local seeds is low resulting in a low income was cleared by the tribal farmers among the yatriis. They shared with the local community their model of 'Hangni Kheti' (mixed farming), integrated farming, diversified nutritious foods in the nutrition gardens etc being adopted in Banswara. The local people were also motivated to conserve local seeds for area specific nutritious foods.

Beej Swaraj (Seed Swaraj):- Speaking on beej Swaraj the tribal farmers expressed their concern on the availability of local seeds which were on the verge of extinction. About 20 varieties of seeds are preserved at the tribal community level, whereas only 7-8 varieties of seeds are distributed by the State's Seed Corporation.

The market oriented policies promoting hybrid seeds and the subsidies thereon have resulted in the dependency on the market overlooking and leaving behind the use of composite variety and indigenous seeds. Due to high input costs and excessive use of chemicals, the crop produced from the hybrid seeds is causing adverse effects on the health of the people. This has led to the deterioration of human health and advent of many types of fatal diseases in the people. To avoid such situations, integrated farming practices need to be revived where use of indigenous seeds and organic fertilizers are used to produce food for oneself and one's family. The indigenous seed just like a tribal has the capacity to withstand the climatic changes and adverse environmental conditions. Agricultural Swaraj can be achieved only by saving the seed of the house in the house, the seed of the village in the village.

When it rains, only the farmer who has his own seed can sow them and this can be made possible only through Krishi Swaraj. Therefore, it is necessary that seed Swaraj is established which is possible through community managed seed system. Seed corporations should work closely with farmers and promote local variety seeds to benefit them rather than the multinational companies.

Jal Swaraj – Tribal farmers wanted the inclusion of various methods related to water conservation under community and individual works under various government schemes. More and more water conservation works should be ensured by the government in order to save water from the house within the house, water from farm within the field and water of the village in the village. Implementation of maximum water conservation programs for rainwater harvesting and conservation of the water in the villages should be strengthened.

For this, there is an urgent need to increase the current targets of rain water harvesting like anicut, farm pond, etc. in the area, as well as to increase the target of micro-irrigation means in an estimated 5000 hectare for saving water.

Soil Health- Soil erosion has been a matter of concern for everyone as it takes hundreds of years to form an inch of top soil and is eroded in minutes. The erosion of the top soil in the fields adversely affects the health of the people. The basic components of healthy soil 3M-Minerals, Moisture and Microbes have been completely ignored. The responsibility to preserve nature and hand it over to future generations lies on our shoulders and it would be possible only when we control our greed and keep ourselves away from the market forces.

It becomes all the more relevant for us today to plant more and more trees to prevent the top soil from flowing as the eroding of the top fertile soil leaves the remaining soil of sloping lands worthless for agriculture. A fixing of 50 day's employment under NREGA for works of 'medbandi' (creating a fence of various types of trees to prevent the soil erosion) in individual fields could prove to be a practical and feasible solution for checking soil erosion. As a solution to this, it should be thought that through NREGA, 50 days' employment should be fixed to the farmer for works like fencing in his field.

Shiksha Swaraj: The youth, despite getting various degrees from good academic institutions, is unemployed today. The Gandhian principle of Basic Education is the answer to the unemployment problem and it needs to be implemented again in today's perspective. This has helped the youth of the community to take up employment in agriculture after education. Government can give employment to only three percent of people in government jobs. The remaining 97 percent will have to create employment opportunities for themselves.

Earlier in the village, some families worked as blacksmiths, some as carpenters, goldsmiths, some were engaged in leather work and some were farmers. They met their daily needs by bartering commodities and goods with each other, and earned their livelihood. But gradually all are becoming dependent on the market and leaving their traditional works and professions only to move to cities to work as labourers. Limited opportunities for business or employment are left at the village level. This problem can be sorted by reducing the market dependency and promoting indigenous goods/products at the local level promoting their production locally.

The concept of child friendly village and school was also shared with the local community. Giving detailed information regarding child rights, important facts and detailed procedures were shared.

Khadya evam Poshan Suraksha Swaraj: - Food and Nutritional Security Swaraj – The community farmers and women spoke on the situation of malnutrition in the villages, and in the context of food and nutritional security. They inspired the local community people to set up Poshanwadis or nutrition gardens in every house. Explaining the significance of diversified food, the people were inspired to grow various kinds of plants including creeper vegetables, tuberous vegetables, green leafy vegetables etc. on the vacant land around each house.

During the visit to a school the tribal farmers talked in detail on the concept of true farming demonstrating 60 types of seeds to the children explaining their significance in terms of food and nutritional security. They were also clued-up about the use of indigenous seeds and organic fertilizers in agriculture practices. The increasing commercialization leading to the extinction of the local seed was also a matter of concern shared with the children.

As a consequence of the market oriented policies and patronage to hybrid seeds by the government many people do not even know the names of coarse paddy, vegetables and pulses. It is high time that we preserve our indigenous seeds. The children were urged to once again start the use of only home grown seeds, homemade compost and pesticides for the crops needed for the food requirement of the family. This would increase the resources and help in becoming self-sufficient in agriculture and also make a sustainable income as well as preserving the livestock.

Sanskritik Swaraj (Cultural Swaraj):- Tribal community was enriched with tradition and culture for ages. Activities like Halma, Haat, and Nautra etc were a part of their lives. The dominance of the market and the dependency thereon has gradually eroded the cultural beauty of the community taking away the practices of Halma, Haat and many others. Talking about reestablishing cultural Swaraj amidst the community, the discussion focused on the revival if these customs otherwise the coming generations are not deprived of all these.

Traditions are a part of any culture and reflect the identity of an area. While sharing their experiences and practices pertaining to their traditions, women farmers from the tribal society said that the tribal s has been conserving nature for years. It is the connection between Swaraj and nature that the festivals like teej and social programs from sowing to harvesting, etc. have been nurtured as a part of its culture over the years accordingly. There has been a tribal tradition for centuries that on the arrival of a new daughter-in-law in the family, the waste coming out of the house and animal shed, which is also called Ukeda or Dhora in the common language, is worshiped by the new daughter-in-law considering it as goddess of wealth, Lakshmi.

Ever since the forests have been handed over to the Forest Department and land to the Revenue Department, water to the Water Supply Department, the centuries-old relationship of man with nature has been wrecked resulting in desolate forests, dry rivers and illegal excavation of land making the rich more richer and the other more poorer. The government needs to replace such class-based policies with those who give strength to Swaraj and pilot the welfare of the deprived class.

Vaicharik Swaraj (Ideological Swaraj):-Just like the members of a house discuss their family problems amongst themselves together and find solutions at home without any interference of any outsider, similarly is our responsibility to find community based indigenous solutions to the village issues at the village level. For this we collectively need to strengthen the Gram Sabha. The local community was urged to understand its responsibility to do the needful, however they were assured that the government will be requested to do its part. After independence it became everyone's notion that now everything is the responsibility of the government and we are free to do nothing on such issues. This does not coincide with Gandhiji's Swaraj concept.

We have to take responsibility towards fulfilling our duties towards our community and should exercise our right to question the public representatives. By giving children the opportunity to express their views from the very beginning, they can gradually move towards ideological maturity. There is a need to involve children in decision making process and make provision for the discussion on Swaraj by creating various forums for the expression of ideas at the school level in a thoughtful manner. For this a provision for continuous organization of gram sabhas ensuring discussion on the combination of traditional and modern knowledge to increase understanding on the desired and basic education keeping in mind the needs of the society and the community is requested.

6.2 Key discussions held with children from the local community along the route:-

Interactive programmes were organized with the children of the local community at the school level at various venues on route the 21-day padyatra which passed through 4 zones of Rajasthan namely Vagad, Mewar, Marwar, Dhundhad and 7 districts. It becomes necessary that dialogue is established with children in order to promote ideological independence, for the coming generations.

Understanding child rights: -

The gathering was educated on the basic information about children and their rights. All human beings in the age group of 0-18 years, boys/girls, fall under the category of children. The constitution of our country gives special rights to all children in the form of child rights. Various provisions in the acts securing child rights have been made under the law for child development and protection of child rights. There are four special rights covering all civil, political, social, economic and cultural rights are:

Right to Survival: A child's right to survival begins before a child is born. According to Government of India, a child life begins after twenty weeks of conception. Hence the right to survival is inclusive of the child rights to be born, right to minimum standards of food, shelter and clothing, and the right to live with dignity. In the early years of childhood, children are exposed to risks like poor health due to lack of adequate prenatal care by the mother during pregnancy, malnutrition, infection and other diseases. There is every possibility of girls getting less nutrition and less health care due to gender based discrimination prevailing in the society. The effect of lack of proper nutrition to girls in the early years of growth are visible in later part of her life- there are higher chances for the children born to these girls that these children are face disability (physically and mentally handicapped) in various ways.

Right to Development: Children have the right to all forms of development- Emotional, Mental and Physical. Emotional development is fulfilled by proper care and love of a support system, mental development through education and learning and physical development through recreation, play and nutrition. It includes all the rights that ensure the all-round development of the child, such as the right to free and compulsory education, ample opportunities for play and recreation, rest during leisure time, participation in decision-making, which enables the physical, mental and intellectual development of the child. Developing the potential and talents of the children shape up their personality and prepare them to become valuable members of the society.

Anganwadi plays an important role in preparing children to go to school by providing pre-school education. Children of marginalized communities from rural and tribal areas either do not get adequate opportunities to join anganwadis or schools or drop out of school education halfway due to various reasons.

Right to Protection: A child has the right to be protected from neglect, exploitation and abuse at home and elsewhere. It also means looking after the health and safety of children. Child protection also includes support and rehabilitation of children who are victims of vulnerable situations. If we do not protect our children, they may be at risk of mental and physical health, learning disorders, etc. The high number of child laborers and child marriage statistics in India shows the violation of children's right to protection.

Right to Participation: A child has a right to participate in any decision making that involves him/her directly or indirectly. There are varying degrees of participation as per the age and maturity of the child. This helps a child to take decisions rationally to live and make a living. Participation in decision making process at an early age not only grooms a child but also enhances his development skills so as to take decisions which are logically correct. It becomes the responsibility of the system to ensure that children get better environment, opportunities and freedom of expression so that at a later stage in life they can interact with communities at the national level and participate in discussion making process with a peaceful mindset.

Child friendly village panchayat: Departments of Elementary Education, Medical and Health, Social Justice and Empowerment, Women and Child Development and Agriculture come under Panchayats on which lies the responsibility of ensuring child rights at the Panchayat level. To give the children the opportunity to live freely in accordance with the children's rights the panchayats play a significant role to provide such ambience in the village. Various committees like SMC, V.H.N.S.C. and PLCPC remain in place, at the panchayat level to ensure the rights of the children, which address the needs of children for education, health and protection from any abuse. The role of these committees is not only restricted to formulating policies, but the responsibility of continuous monitoring and evaluation of the impact of various policies also falls under their jurisdiction, thus securing the rights of the children and creating a child friendly environment at the Gram Panchayat level. Besides imparting this information to the villagers and children at the local level during the Samwad sessions the important facts, process and information were shared in detail in order to make child friendly villages, panchayats and schools.

Discussion with children on Krishi Swaraj- The farmers from the tribal community, while displaying 60 types of seeds to the children, said that the native variety of seeds were on the verge of extinction as a result of the hardcore marketing by the big business houses with the support of the government. Many people do not even know the names of coarse paddy, vegetables, pulses, which is matter of serious concern. We have to preserve our traditional seeds' varieties and start using the livestock in agri practices again to move towards self-sufficiency in agriculture and at the same time, earn substantial income. Home-preserved seeds, home-made fertilizers and medicines made from trees are sufficient to grow crops in one bigha of land. The crops grown in this much of a holding by using the local inputs are sufficient to fulfil the daily requirements of a family.

6.3 Farmers from the tribal community compiling the views of the local community and stakeholders from the meetings held along the yatra route:-

In the process of mutual dialogue and a series of exchange of ideas, the community and other stakeholders also came out with different views on the related issues and Swaraj in particular. The people saw this platform as an opportunity to express themselves openly and share the challenges, experiences being faced at the local level and the working solutions of the same. The shared experiences and challenges being faced by the people were compiled as under.

The villagers of Karmada village accepted in the discussion that the fruits, vegetables or grains which they used to grow in their fields till 20 years back have now been done away with and all have become dependent on the market for their daily food requirements. Earlier, the farmers used indigenously manufactured organic manure and used the seeds saved and preserved in the village but now the practices have changes with the dependency on the market be it food, seeds, fertilizers or any other dialy requirement.

The farmer is now compelled to grow only those crops whose seeds are given to him either by the government's seed corporation or which they buy from private shops at higher rates. Another issue is that the produce of these seeds is not a part of their food plate.

The community believes that there is a devine element in the main components that act as the basis of life - water, forest, land, animals and seeds and should be respected. It was further shared that there is direct visible evidence that the water in the rivers flowing amidst natural environment between the valleys and

forests is clean and pure, whereas in the urban areas away from nature it is not even worth drinking without purification. The components of life don't seem to be present in its natural state. Everything is polluted and contaminated in either way. A need was felt to save all of these and well within time.

It is very difficult to attain Swaraj. The efforts of the community to conserve indigenous seeds and traditional agriculture are highly commendable. Today, the dialogue between human to human, and with nature has been lost. The forced market influences and dependency are destroying our culture, our soil, and our indigenous seeds. Soil contains millions of organisms that maintain the fertility of the soil, but the harmful fertilizers and pesticides available in the market have spoiled the soil making it polluted chemically. This contamination of the soil is creating severe health hazards among human beings.

Meeting with Mrs. Lali Bai Gurjar of Bharai village, a live example of a Swaraj practitioner, on route the yatra, was a pleasant surprise. Lali Bai is still following traditional farming practices and following the principles of Swaraj. She is saving the traditional indigenous seeds of the variety of "Sathi Makka" for the past 80 years, and has been using the same home grown and preserved seeds for growing the maize crop. This maize crop not only fulfills the needs of her family, but is a source of income also which she earns by selling the remaining maize in the market.

Experiences/views of the community and other stakeholders about Sachcha Bachpan:-

Man's craving to gain control on nature has led to his suffering in the form of pandemic in the last couple of years. The entire human race headed towards destruction due to man's unsuccessful attempt to control everything by going against nature. Nature's displeasure in the form of Covid 19 made the whole world suffer losses in terms of lives and health, people below the poverty line being the biggest loser. Such calamities and the wrath of nature from time to time in the form of different types of disaster are a lesson for mankind to stop the degradation of environmental resources or create a rhythm of life in harmony with nature, and this begins at a very early stage with children at the school level.

The poor quality of education was the main concern of stakeholders and community members which was aired on Sacha Bachpan, during the dialogue sessions.

The two main components of the education system are student and teacher. A child/student comes to the school with a strong desire to learn and the teacher engages in educational activities to make learning so interesting that the child can develop the ability to understand what is right and what is wrong. With proper education imparted, students can take effective decisions to give a better direction to their life and at the same time grow up as responsible citizens of the country.

It is the responsibility of the government to ensure quality education for all in the country equally. Quality education means building knowledge and a sense of understanding which connects children with the outside world keeping them grounded. It is expected from the education system that it not only equips the student with the traditional knowledge but keeps him updated with the latest. At the same time education should be both bookish as well as practical so that the problem of unemployment does not arise. The student should be enriched with the resources that help him to take up the profession of his choice. Specifically, the community children should be clued up on the agrarian economy so that they do not move away from

agriculture which is the core of the Indian economy. Education should groom a child to become a good human being and a responsible citizen of the country and should be worthwhile for his day to day life.

The thoughts of speakers on Bal Swaraj were: Promoting moral education prevents the decline of the culture and the morality from the society. The speakers shared their concerns on child labour and child marriage but all were of the same opinion that the the present day education system is the root cause of these two evils. The need of the present day education is to reduce the dropout rate of children in schools by stopping child labour and child marriage. The sensitivity of the children should be triggered at an early age which shall help build a better relationship between humans, nature and communities.

Another issue raised by the local community was the appointment of teachers from other parts of the area and not the local people. The local teacher is posted in another area and as a result the teachers are not able to establish a connection with each other. If the teachers are appointed in their respective villages they would be able to interact with each other more easily and convincingly with affinity, which the outsider won't be able to do so. This is also a reason that the learning of children in government schools is hampered. In the absence of quality education in government schools, parents and guardians are forced to send children to private schools which are much costlier. The schooling no longer remains a service and has now turned into a business.

During the discussion, the villagers agreed to visit and monitor the school with the school management committee and the villagers. They also agreed to organize a Gram Chaupal every "purnima" (full moon night) to meet and establish dialogue with the youth and elders of the village. The combination of advantages of both – experiences of the elderly and the power of the youth – would help develop and maintain the village tradition and the Haat culture.

Experiences/views of the community and other stakeholders about Sacha Swaraj:-

The basis of the Gandhian philosophy of Gram Swaraj lies is the people in the villages which form the core of the Indian heartland. Keeping these people in the centre of governance, decentralization of power under Gram Swaraj and making villages completely self-sufficient and self-reliant has been the dream of the mahatma.

The representatives of various organizations believed that the decision-making system is concentrated in Jaipur and Delhi so it becomes very difficult to resolve local issues. Gandhi ji's idea behind Swaraj was that the villages should become self-sufficient in decision making and able to take up the issues in such a manner that any smallest or biggest problem related to anyone can get a solution at the village level.

Even after 75 years of independence, the community has to travel such a long distance to talk their mind, which is a matter of concern. Had the governments adopted Gandhi's principle of Swaraj, these situations would have been avoided. Having a mind to take decisions is the point of basic difference between animals and human beings. It can be expected from a human being to be creative, follow traditions and practices which have been going on for years. The poorest of the poor must get all the benefits of the schemes, and everyone should get equal rights irrespective of his caste or religion. There should be equal participation of women and men in community decisions.

The tribal lifestyle is a reflection of Gandhiji's thoughts and Swaraj. To date, no such policy has been formulated to make Swaraj a lifestyle. The need of the hour is that the government's programmes should be need based and not target oriented. The programmes should be designed according to the local conditions and what is good for the community and not for the government to boast about its achievements in terms of figures.

6.4 Tribal farmers compiling the views of various stakeholders:-

Swaraj Samwad – 1st October, 2022, Samagra Seva Sangh, Durgapura, Jaipur.

After the Swaraj Sandesh-Samvad Padyatra reached Jaipur a Swaraj Samwad was organized at Rajasthan Samagra Seva Sangh, Durgapura, with the experts from various fields and different sections of the society along with members of various civil society organizations, having a deep understanding of Swaraj. The event saw the presence of enlightened and respectable people who worked to broaden the understanding of those present with their experiences, ideas and understanding of Swaraj. Here is a compilation of the views shared by these people.

Welcoming the Padyatra, Mr. Laxman Singh, Secretary, Gram Vikas Navayuvak Mandal, Lapodia, said that this Padyatra is exemplary for the whole of Rajasthan, which is communicating with the general public and the government to make farmers, tribals, general public aware and establish Swaraj. Today the dialogue between human and human, between human and nature has gone into oblivion. Increasing our dependency on market and this has resulted in the destruction of our culture, traditions, soil, indigenous seeds, village resources like pastures, forests, ponds, rivers etc.

The community capital of the village like mines and forests have been contracted with the external forces due to which some sections of the society have prospered and the other sections have been deprived. This increasing gap and inequality among various sections of society have led to mutual enmity ending ages old mutual love and harmony among the people.

Sanjay Rai, President-All India Harijan Sangh

Speaking about Vinoba Bhave ji Sanjay Rai said that the most favorite word to Baba was 'Maitri' meaning friendship or being together / walking together. These thoughts of living together, walking together, speaking together given by Vinoba were an echo of the thoughts of Buddha and the Upanishads.

Appreciating the dedication and the traditional knowledge of the padayatris, he commended the efforts of the yatris during the Padyatra where they identified traditional medicines in the form of herbs available in the forestes of Seeta Mata just ahead of Peepalkhant. This wonderful understanding of medicines should be spread across the country as it shows that the intellegence of tribal life is beyond science.

This Swaraj Yatra is an extension of Gandhiji's concept of Swaraj. The crisis of extinction of the local community seeds stands in line with the crisis faced by humans in terms of values. The taking over of the agriculture by the big business houses is a threat to Krishi Swaraj.

Just like Vinoba touched the hearts of people during his journey, this 550 KM walk has also touched people's hearts and connected with community cutting across caste and religion. The slogans that rose with every step and every breath have been witnessed by the sky and earth equally assuring the world of a definite

change. This change will establish the Swaraj: the Swaraj of seeds, food and nutrition, agriculture, forests, culture and ideology.

Pro.B.M. Sharma, Director-Mahatma Gandhi Institute of Governance and Social Sciences-

Since I am both, a teacher as well as a student, I have read Swaraj in books till date and have been teaching the same to the students in my class, but today the way I have understood swaraaj through you people, I feel to get a real chance to live with it. Whatever I teach to my students about Swaraj from now on will include these experiences of mine with you people and help them to have a better understanding of Swaraj.

Getting power and being a part of governance is not swaraj. In true sense swaraj should be in the work we are associated with, the culture and society we are connected with. In our traditional farming practices, seeds, fertilizers and pesticides used are all local, but the new farming practices require more inputs and that too with chemical content. Excessive use of chemical fertilizers and pesticides is deteriorating the soil quality and the quality of the produce is falling down against the increasing production capacity of the seeds.

Compared to the medicines prepared by tribals using herbs which cured the patients without any side effects, those being manufactured today are creating more problems and side effects rather than treating the patients effectively. The biggest issue today towards achieving Swaraj is that how do we preserve the traditional things, the original culture and environment which can benefit the coming generations.

It is expected out of all governments that they contribute towards cooperating with the community in maintaining and protecting these resources and understand their significance in the lives of the indigenous. I myself would like to join any such journeys in future as what I have understood today on Swaraj is that we eat food grown on our own lands, using the indigenous seeds and local organic manure; let water be ours, preserved in our villages and we live our own culture.

The specialty of our culture is that there is unity in diversity. Today I have learned to look at Swaraj in a multidimensional way. It remains to be seen how we put all these things into practice.

Rajniji-Representative, Dr.S.S.Subbarao- I consider myself as nothing and that's why I learn a lot. I feel comfortable in a receptive position because it opens me up to inculcating a lot of ideas that I don't know. When we share these thoughts with other people then many people who listen get inspired and come forward. When I heard so many people here and got to know their thoughts, then I realized that I am not the only one who follows this ideology, innumerable people are with me.

Whenever we start any work, they gradually draw closer into our practice and then improve on them one day we get used to practicing them without any discomfort, like when I started working for in the field of agriculture 10 years back every activity related to it was new to me. But gradually I got accustomed to doing these and many activities like milking the cows also became a part of my life.

Today I help people with psychology, help them resolve their issues, listen to their problems, in that capacity also I have been able to learn and know a lot by coming here. I believe in the ideology that brings change in me. If I see today that the minister (Water Resources Minister Malviya ji) is spending time with us

believing in the ideology of swaraj, then I feel a possibility that the politics of our country will definitely get better.

Mahendrajit Singh Malviya, Water Resources Minister, Government of Rajasthan-

When Vinoba ji had entered Rajasthan from Gujarat during his Padyatra, he came to Bhukiya and started a huge movement to connect the village with Swaraj and as a result of this movement, 30 villages of Bhukiya were declared as Gram Dhani.

The people of these villages pledged that this land will be the land of the whole village; the grain that will be produced will not be the grain of any one person but of the whole village; no one will steal or do any act of crime like dacoity; meat and alcohol will not be consumed. Here everyone will speak the truth and live their life with honesty adopting the ideology of Gram Swaraj. Even after 75 years of independence, elections in these villages are held and the candidates get elected unopposed. Gram Swaraj, established by Vinoba ji can be seen in the same form in many villages even today.

Gram Swaraj is a not just a word to speak of, but its depth and the gravity of the concept is a very difficult task to measure. Changes are inevitable with the practice of Gram Swaraj resulting in the expansion of education and ideological changes. The minister applauded the farmers who were a part of the padyatra saying that whatever has been learnt from this yatra falling in the concept of Gram Swaraj would definitely become a part of thier life.

These messages of Swaraj should be spread across other villages also so that more people too can follow the Swaraj style in life and learn from your experiences living under the ideology of Gram Swaraj and inspire others too. The yatra which started from the land of Govind Guru will definitely bring an irreversible change in society.

To meet the demands of food for the increasing population the use of hybrid seeds gained popularity but the high input cost has created problems. With the use of indigenous seeds when the crop is grown the input costs is low as compared to use of hybrid seeds. The market forces do not allow the farmer to decide the price for the foodgrains grown by him. Gram Swaraj will only be attained when the farmer himself shall start deciding the price of grains grown in his fields. On one hand, where the green revolution has given enough food grains to feed the entire country on the other it is the extensive use of chemical fertilizers which has created health hazards for the mankind. Movements like this Padyatra should also be undertaken in different states as well.

07 Swaraj Sankalp-Agraha Sammelan: -

Swaraj Sankalp-Agraha Sammelan - October 02, 2022

Mahatma Gandhi Institute of Governance and Social Sciences, Central Park, Jaipur

The last activity for the culmination of the yatra was the ‘**Swaraj Sankalp-Agraha Sammelan**’ organized at the Mahatma Gandhi Institute of Governance and Social Sciences, Central Park, Jaipur and this was the last stop of the Padyatra. Members of various organizations were present to greet, welcome and address the yatris, also curious to hear the experiences from the field. The guests and dignitaries who addressed the gathering during the Sammelan comprised of Mr. Sawai

Singh, President of Rajasthan Samagra Seva Sangh; Sanjay Ji Baid of Anuvrat Sanstha, Ms. Kavita Srivastava from P.U.C.L.; Former Women Commission Chairperson, Lad Kumari Jain and Prof. Sharma, Director, Mahatma Gandhi Institute of Governance and Social Sciences, among others. The program started with an All-Religion Prayer.

Oration of the distinguished guests and participants at the 'Swaraj Sankalp-Agraha Sammelan'

Prof. B. M. Sharma, Director, Mahatma Gandhi Institute of Governance and Social Sciences

Welcoming the yatri the Director of the institute, Professor Sharma said that it was a matter of great pleasure that the Institute got the opportunity and honour to welcome this Swaraj Yatra on the occasion of the first anniversary of the Institute. The professor further said that Swaraj is not a word but a comprehensive idea it is a matter of deep contemplation how to face the challenges to achieve it. There is a need to take the ideology of Swaraj to the youth.

Dr. Anand Kumar, Professor, J.N.U. New Delhi and Gandhian by ideology-

Welcoming the yatri, he said that in today's era, it has become even more necessary for all of us to see how important Gandhi is according to our needs and how useful he is in our lives. He said that non-violence is also a way to uncoil the odd. Even today you will find Gandhi in every village, in every community, if not, then probably not in the corridors of power.

He further said that the farmer's son does not want to become a farmer, whereas in all other professions, the next generation wants to take the family work forward. A doctor's son wants to become a doctor, an actor's son wants to become an actor even if he does not deserve to be so. The rural mindset has been urbanized today and as a result a farmer's son wants to move to the cities to earn a living.

He said that we have got the plot of Swaraj's but we have to build a proper concrete house on it. At the same time we have to see that the walls are not fragile enough to be broken by strokes of religion and casteism, and hatred. We have to ensure that there is no adulteration (corruption) in it. All-religion equality (Sarv-dharmSambhav) and love is the main mantra of Swaraj, not hatred and violence.

Mr. Jayesh Joshi, Vagdhara Secretary-

On this occasion, Mr. Jayesh Joshi, Secretary Vagdhara said that Vagdhara is trying to bring prosperity in the tribal lifestyle through Swaraj and it is an effort to strengthen the paradigm of Swaraj, this Padyatra has been organized. The yatra aims to dialogue among communities and stakeholders on achieving Swaraj of food and nutrition with the integration of water, forest, land, animals and seeds.

He believed that in order to give an extension to such types of Swaraj programmes the community shall always be ready to cooperate. Jayesh ji described the tribal community as one of the best examples of Swaraj sovereignty. Since the Swaraj Sankalp-Agraha Sammelan was the last stop of the Swaraj Sandesh-Samwad Yatra, the yatri left for their destination Banswara with the conclusion of this conference and the culmination of the yatra.

08 Developing 'Swaraj Agrah Patra' a process:-

8.1 Mutual ideological brainstorming of the farmers of the tribal community:-

Once the Swaraj Sandesh-Samwad Padyatra arrived in Jaipur discussions on the local issues which came up during the Swaraj Samwad Programmes, were held with various committees and local community and the daily report committee members. The key points that emerged from these brainstorming sessions discussed and consolidated. The key points that emerged are as follows.

8.2 Key points that emerged from brainstorming: -

Beej Swaraj: - Reducing market dependency by preservation, conservation and collection of local variety seeds and crops. Preserving the seeds locally - 'GHAR KA BEEJ GHAR MEIN' 'PHALE KA BEEJ PHALE MEIN' 'GAON KA BEEJ GAON MEIN'. Reduce the dependence of external seeds in the village.

Jal Swaraj:- Rain water harvesting and conservation in villages. Fencing in the fields, regular maintenance of drains, rain water harvesting and recharging and getting to include these works in the annual action plan under MNREGA.

Mrida Swaraj- Preventing soil erosion and improving soil health while valuing and treasuring the soil of the farm as a heritage / property and promote community fencing, land leveling to prevent soil erosion. Adopting crop cycle by including pulses in the cropping cycle at least once a year.

Khadya evam Poshan Swaraj- Cultivation and consumption of traditional and local nutritious food crops. Preserving the seeds of small grains and other nutritious traditional crops and adopting them in farming practices. Nourish children with a variety of dishes made from traditional and nutritious food items.

Vaicharik Swaraj:- Maintain prudence with continuous learning and ameliorating knowledge, understanding and moral values. Preserve the century old farming traditions to ensure 'Vaicharik (ideological) swaraj' by establishing mutual dialogue for intellectual exchange between the generations of the elderly and the youth of the community. Regular participation in Gram Sabha and discussion on traditions and efforts to create, preserve and protect them.

Sanskratik Swaraj:- Reviving and restoring culture, folk arts, traditional practices and customs. Reviving and restoring traditional but vanishing practices such as Halma, Nautara, Haat Bazar, etc. prevalent in the tribal community that encourage mutual trade, interaction and cooperation.

Van Swaraj:- Saving and protecting forests and planting at least five species of saplings by each family on the Farm-Fence which would meet the requirement of firewood and animal feed besides that of fruits. These plants can be mango, gooseberry, guava, jamun, papaya, timru, mahua, custard apple, jackfruit etc.

8.3 Swaraj Agrah Patra prepared by the community:-

Swaraj Agrah Patra was prepared on the basis of the key points compiled by the tribal farmers as above. The 'Agrah' made in this Swaraj Agrah Patra were as follows-

Beej Swaraj- Getting local seeds produced from the State Seed Corporation to promote seed sovereignty. • To diversify local seeds into distribution through government programmes.

Jal Swaraj- Implementation of maximum water conservation programs for harvesting water : ' GHAR KA PANI GHAR MEIN' ; 'KHET KA PANI KHET MEIN' and 'GAON KA PANI GAON MEIN' Inclusion of practices/methods related to promotion of water conservation under MGNREGA works.

Mrida Swaraj Preventing soil erosion which is useful in agriculture, promoting soil improvement works as much as possible under MNREGA. Promote more and more compost production at the household level so that animal waste can be converted into manure.

Khadya evam Poshan Swaraj:- Ensuring the distribution of nutritious food items at the community level by including them in the distribution programs of the Food Corporation while promoting the cultivation of traditional crops like small cereals and pulses.

Van Swaraj:- Identifying and Marking the fifty years old 'common land' (Shamlat bhoomi). Develop this identified land as a local forest.

Vaicharik Swaraj:- Ensuring the discussions of Swaraj through various forums at the school level. Ensure discussion at the Gram Sabha level to increase the understanding on the basic and desired education of a combination of traditional and modern knowledge according to the needs of the community.

Sanskratik Swaraj:- Promoting an ecosystem of restoring traditional value based practices. Ensuring implementation of these practices by developing area specific environment.

09 Presenting Swaraj Agrah Patra -A Process:-

9.1 Meeting of the Padyatris of Swaraj Sandesh-Samwad Padyatra with Honorable Chief Minister Shri Ashok Gehlot:-

2nd October is a special day in the Indian Celebration calander; it is the birthday of Mahatma Gandhi, the father of the nation. On the occasion a statel level programme is organized at the Gandhi Circle to remember and pay tribute to the Mahatma. This 2nd October was no different. The whole atmosphere at Gandhi Circle, Jaipur was festive with the singing of Gandhi ji's hymns and music. The Chief Minister Mr. Ashok Gehlot garlanded and paid floral tributes to Gandhiji's statue. All community people and the distinguished guests and invitees present remembered Gandhiji respectfully.

On this occasion Chief minister Mr. Ashok Gehlot met the farmers and other community representatives of the Swaraj Sandesh-Samwad Padyatra and handed over the "Swaraj Agrah Patra" to the Chief Minister. The Agrah Patra had a mention of the requests to maintain the

sovereignty of the community and to save its Swaraj. The Chief Minister read the 'Agrah Patra' attentively and assured of appropriate action.

9.2 Meeting of Yattris with Honorable Governor Mr. Kalraj ji Mishra on 3rd October, 2022

The governor of a state has the prerogative to effectively implement the schemes related to tribal welfare. It was in this regard that in order to protect and maintain the sovereignty of the tribal community from market dominance and trade-oriented policies, the representatives of the tribal community met the Honorable Governor of Rajasthan, Mr. Kalraj Mishra and handed over the "Swaraj Agrah Patra" on behalf of the tribal community and requested him to look into the request made.

During the meeting with the governor, Mr. Jayesh Joshi apprised him of the Swaraj Sandesh-Samwad Padyatra. Mr. Joshi said that only the tribal community has lived Swaraj in true sense. It is the best example of sovereign society and traditional lifestyle. He further said that the serious damage to the ecosystem, the issues faced by the community in saving their swaraj - water swaraj, soil swaraj, agriculture and nutritional swaraj, seed and cultural and ideological swaraj were a challenge that required an immediate attention.

The Governor was urged to look into the requests made by the tribal community. Mr. Jayesh Joshi also extended an invitation to the Governor to visit the Vagdhara and meet the Tribal community and the organization's groups and people working with the tribal communities of Southern Rajasthan, which the Honorable Governor gladly accepted.

10. Conclusion/Consolidation Points: -

10.1 Occasion:-

- Discussions and ideological exchange with the local community and various organizations along by, the farmers of the tribal community, during the Padyatra,
- Understanding the inter community Swaraj based practices, experiences and challenges, processes of mutual dialogue and a series of ideological exchanges, issues related to the community and other stakeholders could also emerge.
- The understanding of Swaraj among other communities widened through these discussions. The Swaraj Samwad sessions and the Padyatra overall provided a platform for discussions and speaking their minds out, to different communities. Pleasantly people grabbed this opportunity and used this platform to express themselves freely.
- The forums of discussions with eminent personalities on Swaraj served as an opportunity for all the Padyatris, other stakeholders and concerned people to have a better understanding of the concept of Swaraj.

10.1 The way forward, experiences and learnings

- The issue of achieving the water swaraj, agriculture and nutrition swaraj, education swaraj and cultural swaraj is not only restricted to tribal swaraj but is equally relevant to other sections of the society and communities.
- Market forces and new business-oriented systems have not captured any particular society but every section of the community and society.
- All the policies related to the community, whether it is related to education, agriculture, water, forest or land, need to be formulated according to the local necessities, requirements, demand and conditions and efforts should be made in that direction accordingly.
- The farms and farmers of the tribal community have the capacity to grow the necessary food and secure nutrition for their homes and villages. The need of the hour is that they should not be forced to adopt any new business-oriented methods.
- The tribal community urged the government that policies should be such that strengthen the concept of Swaraj rather than those that damage social harmony and accord. The community very confidently presented their demands to the Governor, Chief Minister, and put forward their issues before other stakeholders and various organizations and local community people along the yatra route.

12 Swaraj Sandesh-Samwad Padyatra and views of stakeholders and Padyatris-

In today's world, morality and values are dilapidating with the passage of time in the society. There is a need to promote moral education for children so that children become susceptible. This sensitivity should be with nature, animals, human beings and with the community.



Mr. Prabhat Kumar, Catholic Relief Services.



Swaraj driven basic education should aim at prevention of child labor and making students responsive citizens. Swaraj based education can help children easily connect with the outside world through computers keeping them grounded.

Ms. Shabnam Aziz, Educate Girls

Child protection committees formed at the village level, work for the protection of child rights. It is with self reliance through Swaraj that children can be assured of quality education, better nutrition, all round development and they can contribute to the growth of the society .



**Mr. Om Prakash Arya, Save
The children.**



While it is our responsibility to ensure food supply for the increasing population, the rise in diseases is also a matter of concern. We shall have to resort to traditional lifestyle If we want to be happy.

Mr. Mahendrajeet Singh

Malviya,

Minister for water resources, Government of Rajasthan

Concentration of power in the corridors of Delhi and Jaipur restricts the resolution of issues at the grassroot level. Gandhiji's idea of Swaraj was that of a self-reliant village.



Dr. Narendra Gupta, Advisor, Prayas, Chittorgarh



Swaraj is not just a word but a concept and it remains a matter of deep contemplation as to how to face the challenges falling on the way to achieving it. There is a need to take the ideology of Swaraj to the youth.

Dr. B. M. Sharma,

Director, M.G.Institute of Governance and Social Sciences, Jaipur

We got the plot of Swaraj's but we have to build a concrete house on it. It is our duty to ensure that the walls of this house should be fragile enough not to be broken by religion and casteism and it is void of corruption.

Dr. Anand Kumar,

Gandhian follower and Prof. at JNU, New Delhi

There is a lot of difference between traveling by a vehicle and walking on foot. In this padyatra, all of us spread the message of Swaraj among people by dancing, singing and with Swaraj Samwad in every village. The views of other communities have also been given space in the yatra through dialogue.

Mr. Man Singh Ninama, Farmer from Anandpuri



I had never thought of going for such a long walk on foot, till date. But Swaraj is necessary for the upliftment of the society, that's why I made a resolution and convinced my family members and participated in the yatra. Got many new experiences during the journey and got to know different ideas which will surely prove to be very beneficial for me in my life in .

Smt. Sona Tabiyar, Padyatri

If there is no Swaraj, we will not grow. Local community and indigenous seeds have to be saved. Preparing organic manure at home and sprinkling organic pesticides in the field will help making agriculture a profitable business and also saving the environment, at the same time.



Smt. Lalita Makwana, Anandpuri

To seek Swaraj, it is necessary that a person should rule himself; it is not something to be seen externally. It is essential to know the extent swaraj is applicable on one self before we try to find it in other segments of the society.

**Mr. Ramesh Pandya,
District coordinator, Gandhi Darshan Samiti, Banswara**

We have also been fighting to strive for Swaraj for years, but we will get strength only when we are successful in forwarding our demands to the government. Vaagdhara has taken up the initiative and we are sure that we shall collectively achieve Swaraj.

Ms. Premlata Soni and Ms. Saroj Soni, Community members, Ghatol.

The essential components for human life are water, forest, land, animals and seeds and the place where all these components are respected is a divine space where God resides. This yatra undertaken by the community people by sacrificing their personal pleasures, will show a new direction to the society will definitely prove beneficial for the coming generations.

Mr. Bhimraj, Sarpanch, Ghatol.

I have also been a part of padayatras, but this padayatra by the community is a very broad, noble and divine act for the progress of the society. I express my gratitude and wish everyone all the best.

Mr. Shiv Bhagwan Nada, Member, RSCPCR Rajasthan



13 Changes experienced in life after the yatra by the yatris / significance of the yatra in life.

In the 21-day Swaraj Sandesh-Samwad Padyatra, all the yatris followed a disciplined life with a fixed routine. The common tasks were not the responsibility of any one, but of the group. Whatever tasks were supposed to be done was accomplished together and with shared responsibility. During the padyatra, the challenges and issues of any one yatri was not the problem of that particular person but was that of all, and the same were resolved collectively.

During the padyatra every one got an opportunity to spend time with self and look within. The process of self evaluation was ongoing during the entire yatra. This padyatra affected every one at every aspect of life, both inside and outside. All the yatris were in close proximity with nature enjoying every bit of that and with were able to enjoy nature, close to nature and in the lap of nature. With the ideology of Swaraj

constantly in the mind and daily dialogues on the subject the yatris had the chance to look at the untouched aspects of self being. Some changes experienced by the yatris are compiled as under.

This unique form of a journey in my life came in the form of "Swaraj Sandesh-Samvad Padyatra" in which I walked about 110 kms and participated as a yatri in this 500Km plus of a walk on foot. I could never walk more than 4-5 kms in my life prior to this experience. Though I got opportunities to go for long religious yatras but every time I decided not to walk religiously. Every time I used to take it as a challenge and never attempted as I believed that I will not be able to do so. But this time I took it as a challenge to walk this long distance at any cost, which I did. This yatra helped in widening my horizons and realize my potential.

Mr. Narendra Khangarot,

- After this journey, I no longer feel being deficient in of material comforts and resources in my life.
- After having lived under different situations, now I do not feel as much frustrated as I was earlier on facing unfavourable conditions.
- The pain and anxiety suffered due to negativity has reduced to some extent after the padyatra.
- After this visit, patience has increased and anger has decreased.
- A person can be still happy even with the minimum requirements of life is the biggest takeaway from the yatra experience. Although I have not yet reached that level of happiness but hope that maybe one day I can find that happiness.

Rajkumar Khatri, Media Manager

- After Swaraj Sandesh Samwad Padyatra, I found my self-confidence increased in my life.
- I realized that I had greatly underestimated my own strengths as a human being. Only after joining the Yatra I came to know what all I can do.
- After the journey, it realized that as a human our needs are very limited, we can live a good life even with very few resources.
- Even today in our country, there is a lot of affinity, love and trust among people in the villages which can hardly be found anywhere else and this is our real capital.
- After talking to the elders involved in the yatra, I felt that they have huge experience, I have learned a lot from them and there is a lot more to learn in the future.

Prashant Thorad, Team Leader, Mangarh Unit

At the age of 59, even after hitting many accidents and carrying other ailments in my body and covering more than 500 kilometer walk? I was not confident in myself that I can walk that much, but with a determination when I completed the walk my confidence level I felt greatly enhanced.

Girish Patel, Cluster Facilitator, Gujarat

- One should not lose courage before starting work.
- Lazy life needs to be discarded.
- Every problem can be solved by moving forward together.
- The feeling that service is both karma and religion, developed.
- No one should be compared with anyone, who can do what is based on his deeds.

- Got information about region wise lifestyle, living conditions, food habits, dialect etc.
- Developed thinking about turning negative thinking into positive

Bhuralal Pargi, field facilitator

The most significant change in my life because of the Swaraj Samwad Sandesh Padyatra was that my confidence increased. Before the commencement of the yatra I was fearful of the difficulties and facing the challenges in travelling for such a long distance. I doubted whether I would be able to complete the yatra. But after joining the yatra and as it progressed, my confidence increased. Today, after this yatra, I have come to believe that when you decide to do something that work definitely happens.

As we progressed during the padayatra, each day we had to stay at a new place, each day some different adjustments had to be made, and due to these adjustments, initially I faced a lot of difficulty, gradually I got used to that routine. It became a habit and it was understood that a person can live his life by living in any situation, in this way flexibility became an important part of my life.

Dinesh, cluster facilitator, Kushalgarh

I was dependent on many a things before this yatra began. But the changing conditions every day for the 21 days continuous have helped me to adapt to any environment in my life. After this yatra I felt myself physically healthy, full of energy and positivity and now these have become a part of my life.

Deepak Pareek, cluster facilitator, Kushalgarh

All of us took special care of the time during the padayatra and due to this we were able to successfully complete this journey keeping pace with the time. Walking for all 21 days I learned the lesson of punctuality and adopted it as an essential part of my life. The way we were moving forward with a positive attitude despite the challenges coming during the journey, many times things did not go as expected. The disappointment, frustration or feeling of defeat that used to come before meeting has completely disappeared and my patience has increased.

The way we completed the 500 kilometer padyatra by walking slowly but continuous, required constant effort. This continuous effort for getting things done, has added to my experiences of life. I work with this thought that a constant effort is needed in life.

Naresh Bunka, cluster facilitator, Ghatol

After the yatra I have become more responsible in my working. My will power to complete my work timely has enhanced and now I am comfortable in presenting myself before a big crowd with ease.

Kamlesh Bunkar

I have started presenting myself with confidence and more clearly in front of a wider audience. My ability to take decisions has improved, I have been able to do my own work, and that is, I have been able to move from dependence to self-reliance.

Hemant Acharya, Team Leader, Mahi

During the 21 day padayatra I spent time with different types of people, heard, understood their problems and I started feeling a connection with them. I used to run through a different kind of mood every day; I used to face problems with which I had to deal on my own. Today I feel having a control over my mind and body and can take decisions according to the circumstances.

Punctuality plays an important role in dealing with everyday life which I learned during the padayatra and have been able to incorporate it into the way of life today.

Aaqib Ahmed

After the physical pain and fatigue I went through due to constant walking along for all the 21-days in the padyatra, now I feel that I have developed physical stamina. Earlier I was afraid to walk to long distances but after completing the 500 plus kilometers with the yatra, now I can walk 4-5 kms daily comfortably. I have also overcome my fear, and have understood the power of unity and collectivity which is now an essential part of my life.

Prakash

Surrendering to the modern lifestyle we have unknowingly made ourselves physically weak which ultimately puts us in all sorts of trouble. This is my takeaway after walking during the Padyatra. As the learning comes, now I have shifted to exercise and better eating habits to lead my life in a better way. I have started to work positively to improve my lifestyle.

Nipun Tankha

14 Swaraj Sandesh-Samvad Padyatra Press Conference:-

The media was in full support of covering the activities related to the yatra. The media was very much instrumental in spreading the message of Swaraj across a large number of people of different classes and communities. Representatives of various newspapers and TV channels made all efforts to spread the objectives of the Swaraj Sandesh-Samvad Padyatra to the masses during the march from Banswara to Jaipur. The objectives of the yatra and other details were shared with the media by interacting with the representatives of the press at different times and places. There were times when the media came forward on its own to cover the event just as they came to know about it. Representatives of Rajasthan Patrika, Dainik Bhaskar, Dainik Navjyoti, Doordarshan, First India, E TV, Zee TV, Gofan TV and Jan TV channels were present in the press conference held at Janjatiya Swaraj Kendra on September 11, 2022, the day of departure of Padyatra.

It was a pleasant surprise to see a large number of press representatives informally attend the reception for the Yatra at Nehru Garden near Chittorgarh Railway Station just at the time when the padyatris entered Chittor. All the details and information of the yatra was covered by the media. The news of the padyatra was also published on the government portal with full support by the District Public Relations Officer.

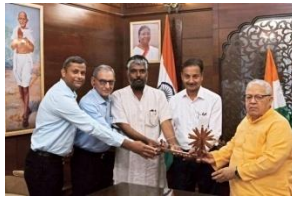
In a formal press meet in Bhilwara, journalists from Rajasthan Patrika, Rashtrdoot, Doordarshan, Om Bhaskar, News 18 Rajasthan, listened carefully to Mr Jayesh Joshi about the objectives of the yatra in detail. Some of them agreed in person to the objectives and some sharing their related experiences wished to visit Vaagdhara and get to know it better and its other activities and work together for the benefit of the community in future.

On the penultimate day of the culmination of the Yatra, the 1st of October, 2022, a formal press conference was organized at the Pink city Press Club. Mr. Jayesh Joshi, Mr. Majid Khan, Dr. Sudeep Sharma and Mr. Rajkumar Khatri shared their experiences of the yatra with the press. Answering the queries of the media Mr. Joshi urged the newsmen to keep hammering the issues of the tribal community in their publications and channels and voice their concerns to bring the government to their feet to work for their progress and development through welfare policies and programmes conducive for their area and lifestyle.

Representatives of The Hindu, The Times of India, First India, and Indian Express, ETV Rajasthan, Zee News Rajasthan, Doordarshan, Samachar Jagat, Seema Sandesh, Mahanagar Times, Punjab Kesari, Rashtradoot, Dainik Navajyoti, Dainik Bhaskar and Rajasthan Patrika, the leading daily from Rajasthan were present at the press conference.

The yatra in Images and the news clips:







News Clips:

