

Constructive Programme of Mahatma Gandhi

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Abstract : The constructive programme of Gandhiji aimed for its socio-economic upliftment of the Indian which delivers the perpetual peace of the country. He laid that path which goes towards the political freedom of India with self reliant methods. The truth and nonviolence are the basic mechanism of the Gandhian constructive programme. His aim was to make believe of their one's own hand rather to depend upon other. His constructive programme was centripetal and act as integral program of the Indian freedom struggle. It acts as 'national ammunition' to find the oppressive rules and substitute against the armed revolt. Contemporary non violent struggles in the world lack in constructive programme and easily move towards the obstructive program. Gandhiji said that my real politics is of constructive work. It was an instrument which cares the ones own self and determinedly towards the regenerating society and enables citizen to live up with non violent and truthful 'Swaraj'. His mechanism of constructive programme laid on the pillars of swaraj. Constructive programme cultivate the rights and duties of the society towards the nation in past as well as in future. The eighteen point elements of constructive programme given the effective feature in the development and construction of a society and a Nation.

Keywords: Rejuvenation, Cohesiveness, Swaraj, Uplift, Non violence, Decentralization, Revolution

INTRODUCTION

Gandhi vision of society with non violent factor at its core was laid upon the constructive program. His wondering throughout the country give him the essence reality of the country which endorsed his knowledge and open up his mind to see the actual truth. His strategies and well planned action were the basis of the constructive programme laid by him. He has firm belief that the self reliant villages makes the justiable social order of the society, and gives the policy makers and constructive workers to this country. He has affirmative believe that the reconstruction and rebuilding of the nation will only be deepend when we re construct villages. His such efforts has clear vision in Champaran (1917), Sevagram (1920), and Wardha (1938). By the time passes he elaborated his program of constructive work, and initiated social equality, self reliance and decentralization of political system. He has a vision of community harmony where there is no individual sustainability but there will be a integral unity among each other and they should be never aggressive but to be ever humble. His such actions are always being shadow on the freedom movement.

Vision of Non- violent community

Gandhi was visionary and he was not only a revolutionary. Revolutionaries wanted to change the system or remove it but they don't have any vision regarding future planning beside the old prevailing system. In this case Gandhi was totally different from ordinary revolutionary. He has some alternate solutions of every evil persist in the society. Gandhi has a parallel social order in which the changing social structure preparing their reforms of construction.

On this regard Gandhi laid down the important aspect as ; removal of exploitation from society, less governance and constructive programme. Gandhian swaraj laid on the emphasis of constructive programme made by the self reliant society. Gandhi wrote in 1922 that constructive programs give us the calm and steady nature. It will wake up our spirit, make us industrious and fit for swaraj. Gandhi believed that if this program is practiced or exercised in its fullness by the countrymen freedom is not a dream for future. Through truth and non violence the building up of bottom upwards is the constructive program goal. The constructive program generate the inner strength, elevate the moral of the masses and to make them aware of their rights and duties. In the words of gandhi, socio economic freedom is the much needed and important than to political freedom. He makes the constructive programs as a tool to fight against Britishers. He also became eminent personality in the history of India as well as in the world by his constructive works not for his meer political activities.

He quoted in the year 1931 that his social reforms is the primary and political work is a secondary for his life. He wanted to uplift the well being of every human so that every human being is capable to aware from their political goals by himself/ herself. In his constructive message to the country there were no room for violence and compulsion.

It also not provoke the violent feeling to the enemy or opponent. The other side of constructive programme is to sideline of evil disobedience and construction of forgiveness starts.

Background and Assumptions to the Constructive programs

Gandhi returned from South Africa in 1914 when world war first begins. At that time India was in tight grip of Britishers. The unjust laws imposed into the whole country. The unrelenting grip of the Britishers make people paralyzed and oppressive. Indian national congress (INC) which was formed 30 years back, was basically dominated by the middleman. It was confined to limited circles and upper class intellectuals. No involvement of masses provoked Gandhi to make them in chain of National movement. Gandhi finally led into two crucial conclusion. First, he know that the widespread demand for representative institutions is need of an hour. Gandhi know that violence will not become the practicable option to build moral of the masses. He find that satyagraha which he successfully practiced in South Africa is best suited for india. Secondly, Gandhi knew that the long coming foreign rule make the Indians divide into hundreds of segments on caste, religion, etc. and lack of social cohesiveness make them all cowardly, demoralised and fragmented into number of divisions. He wanted to reborn this country. He framed the syllabus to regeneration and reconstruction, which he technically termed into 'technical programme'. It includes both small and large entities and covered different areas and subjects of life. He propogate the message of swaraj to the masses by went to the whole of India and understand the problems. He transformed himself mentally and physically and figure out the way according to the language, religion and cultural agglomeration of the masses.

Agenda of Constructive Programme

Gandhian constructive programme based on national agglomeration was actually based on truth and non violence. He wanted to avert the exploitation of human being from human being itself. Gandhian thought that it has become the great deal than achieving freedom from Britishers, as it has a risk of conflict from people to people of its own. He laid on the emphasis that if we are slave in the hands of Britishers as well as long going foreign rules then there is a lack of moral consensus of our own, which draw us back from our fundamental rights. As a people we don't consider India as a nation and lack in the performance of our own duty. He has a great deal to construct this program and it has reshape India into a political and cultural boundary and the people who show their duty towards their nation. Gandhi has laid down eighteen (18) items under their programme, which has a clear vision of India to fight under the umbrella of non violence. He placed the item according to their necessity and make people to cultivate the list to add item according to mass want and need. By this program he wanted to touch every sphere of life of India. Some of the still most relevant items or issues of Gandhian constructive programme are discussed here.

- (1) **Communal unity** - Gandhi done his hard strove to make communal harmony of India. Many times he went to fast until death to make peace and communal harmony. Without caring of his own life he always insisted to resist against any force who wanted disharmony in social cohesiveness of India. He said that Communal harmony is the unbreakable structure of the heart which never been break up away. He wanted to cultivate life in which people have faith other than his own and having with the same respect with which one has to for his own. Britishers in such condition are always in advantageous position and play the policy of 'divide and rule' as they know that the social and communal harmony is in no way fruitful for their empire.
- (2) **Removal of untouchability** - Gandhi felt that untouchability is a curse for Hinduism. Such age old barrier of socio cohesiveness has to be removed by society. He has done his efforts by starting Harijan newspaper and making funds for Harijans (whom he considered messenger of God). He founded Harijan sevak sangh in 1932, with the objective of total removal of untouchability by law as well as in practice. He wanted to bring 'swaraj' and without this it was not possible. Though he could not eliminate it completely but the direction he shows will become self confidence to the depressed class to some extent.
- (3) **Khadi** - Gandhi Market Khadi as a symbol of economic Reliance, equality among all and reason for freedom. He marked it as a sun of the solar system where everything revolves around it. He wanted to make khadi a centripetal item in the constructive programme. In the reconstructive phase of development, he wanted villages not to be depend upon the urban sectors. As a agrarian economy of India he wanted a spinning as a productive activity for the villagers.
- (4) **Prohibition** - For the successful Satyagraha movement and to be changed it into revolution in its own Gandhi realized that without intoxication of each and every people of the village it is not successful. He felt that women and students play a major role in the advancement of this reform. Gandhian programme would directly influence people as he put up their dormant strength. Gandhi has a view that if somehow he become powerful and make laws then definitely he first put a law on prohibition.
- (5) **Village Industries** - As Khadi were the Sun so that village industries are its planets. He thinks that without Khadi no Industries could grow up. The role of Khadi and village industries are complementary to each other. He has focussed on the anti exploitation of the villagers by having seen them engaged in village industries and self reliant works.
- (6) **Basic Education** - Education of citizen has countries backbone. He wants that basic education should be connected with the real life and it develops the moral and ethical values of person. He said that childrens have a huge power in themselves and it can be used for the reasonable development of the society. He insist that nature and society has tremendous to educate and the basic education of an individual starts here.
- (7) **Upliftment of women** - In his mission of Swaraj he wanted the prime co operation from the woman, farmer, labourers and students. The movement of 1930-32 marked the unprecedented awareness amongst women. By the efforts of Mahatma first time in history women was out of their house for the freedom of their homeland. He said that to shape the equal rights of women as men it would be through non violence method of constructive programmes.
- (8) **Economic Equality** - For the sustainable peace and nonviolent programs to be successful Gandhi wanted to economic equality. His vision that if there will be a gulf between any two sectors of the society it would be quite impossible to resist with peace and equality. From the theory of Trusteeship he suggest the equal distribution of wealth in the society which implies that rich people are not being owner but act as trustees.

The other items includes the constructive programs are village sanitation, adult education, education of health, need of common language, farmers, labourers, students, tribal (adivasi) and leepers.

Success and Failures of Constructive Programs

Gandhi after gaining freedom felt that economic, social and moral freedom are yet to win. He said that these freedom are in no sense less than to achieve political one, yet it is more harder. He has no belief in political power despite the realization of power of the people in one own self. Although political parties like Indian National Congress (INC) were failed to locate the path suggested by Gandhian constructive programs. They worked for the programs as propagandist, but the actual educational part of the work was laid down by three organisations, namely the All India Village Industries Association, All India Spinners Association and All India Harijan Sevak Sangh. Khadi and basic education have linkages with all the three programs and agriculture were into its base. The coordination committee which were under direct hands of Gandhi have to act and watch regarding the constructive work and also suggested the measures if programs are of having deviation from the non violent goals. The All India Spinners Association has successfully contributed to 'the biggest voluntary cooperative Society of the world'. During the Quit India Movement of 1942, Britishers used violence against the constructive Institution, and Gandhian non political status was shattered as government repression. Gandhiji has his hope that with the self reliance and rejuvenation of India these institution also served the message of nonviolence and truth with the enthusiasm of the people. While addressing to the A.I.S.A. and trustees Gandhi said that spinning wheel can occupy the foundation of a non violent society. On the other hand the message and philosophy of Gandhi did not germinate to its core. Later on Khadi became a symbol of economic activity not as a non violence and higher mission of khadi could not infect the masses. Gandhian vision leads with Ahimsa, self reliance and self sufficiency and the general conscious and revival of village. According to G. Dhawan, the constructive programs sidetrack the basic need of the inner philosophy. The constructive programme and its discipline were highly neglected in this phase of autonomosity. According to Bhikhu Parekh, Gandhian constructive programme with regeneration of India as well as his political goals go side by side. The logic was totally different and that itself germinate the conflict which was basic negative factor in both of the cases. Gandhi was accused of not giving much scope to his followers to work independently with their own viewpoint. Gandhiji was very much against the congressman on the issue of constructive programme as he noticed that Congress had not paid enough attention to the constructive programme rather to it act as a mere political necessity. Social change is a very slow and gradual process. The 18 items listed in the constructive programme of Gandhi was age old and deeply rooted in the psyche of the Indian mindset. The limited time frame have not pulled them out but to make program difficult. Gandhiji personality was day to day developing and evolving. It was quite tough to make the dynamic personality like him. His awareness programs and powerful and effective methods to revolve them were tremendous. Gandhian method of constructivism were not fully success but rather to that considerable work was done on constructive programs. As told by Gandhiji, the deficiencies, lack of effort and differences of opinion paved some barriers in the path of constructive programs but the construction will done always with various phases and circumstances. Construction of society and ruled out evil thoughts are still continuing with the blessings of Gandhiji.

Relevance, Conclusion and Recommendation

It is about 70 years of Indian Independence from British rule, yet we are fighting with the persisting diseases like untouchability, communal disunity, commercialisation of education system, development of soul and moral and cultural ethics laid the wide gap between the class from the masses. We are way back from our own language and culture. The self reliant village are still be unfulfilled. Those who laugh on the constructive work laid down by Gandhiji are still not discover any alternative or parallel path to Gandhian constructive programme. It was universal and unique and become the powerhouse of the Satyagraha. Without such programs, Satyagraha would not make its goal to make India free from colonial rule. It was act as oil when the Satyagraha movement was on the verge of its death. It carried people to join the Indian National Movement from the remote villages of the nation. Gandhiji was easily spread of his message by such centres of the program to the countryside. Economically it pushes the Indian backyard to the front foot. The decentralization which was Gandhian dream keep away the brokers and middleman. The participation of the majority of the citizen of the country gives them responsibility and new hope of horizon. Culturally, the passion of love and service to mankind and ultimately to give hand in the service of country took a gentle shape. Gandhiji designed all such elements as per the demand and need of the time. But they are still relevant and very much important in the current scenario as well.

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