

## Chapter 1 : Constructive Programme

*Constructive Program (CP) is a term coined by Mahatma Gandhi to describe one of the two branches of his satyagraha, the other being some form of nonviolence resistance, e.g. civil disobedience, sometimes referred to as "obstructive program".*

The nonviolence movement in the West has not emphasized this goal for the most part. In the United States, we mostly focus on political action, in particular on protest and civil disobedience. We do little organizing around what Gandhi thought was one of the most powerful political actions: For the community, it meant the creation of a new set of political, social, and economic relations. Gandhi posited three elements needed for social transformation: He saw them as intertwined, all equally necessary to achieve social change. Gandhi saw personal transformation as the beginning, with personal empowerment as the first step in the process. In addition, we need to understand the choices that we make. The core elements of the constructive program that Gandhi saw as necessary for the transformation and liberation of India involved programs to embody equality, liberate education, promote economic self-reliance, and create a clean environment. Equality meant creating ashrams, political campaigns, and cooperative enterprises across social divides. Gandhi began education projects: His economic self-reliance campaigns involved, most famously, spinning homemade cloth, which was done throughout India. Economic self-reliance also involved the diversification of crops, the creation of other village industries, and the development of labor unions. Environmental efforts focused on the whole community getting involved in village sanitation, which meant, for Hindus, overtly flouting caste norms. The process of working on constructive program has fundamental benefits, the first of which is to provide immediate assistance to those in greatest need. As people come together in community, not individual, action, they build constituencies for social change. Gandhi saw constructive program as training for civil disobedience, which often included noncooperation. Constructive work provides opportunities to develop skills needed to build a new society. Creating Our Constructive Program Present-day US society is very different from India in the first half of the 20th century, but the social, economic, and environmental problems we face today show striking similarities. Constructive program is based on radical principles. While we certainly have poverty in the United States and a growing gap between the rich and the poor, most of us need to reduce our consumption. But this is not about using the spinning wheel or a small number of us choosing to live simply. Common Vision It is essential that there be a common vision and principles that link us together. But who should create the vision for a new society? What should the process be? It should not be top-down. While we might draw inspiration from Gandhi, we are not looking for a leader to lay out our constructive program. Some form of participatory process is important. Can a document such as the Earth Charter, a synthesis of values, principles, and aspirations created through an international consultation, serve as a framework for a present-day Constructive Program, with communities working on the projects they feel are most needed for them? There are exciting examples of constructive programs in the United States: Constructive program is more than constructing new things. For us that means serious anti-oppression work, as well as dealing with economic inequalities. Demanding the truth and removing the causes of war through other components of the constructive program would be a big step toward reducing violent conflicts. We see from examples of local currency projects that many efforts fail due to lack of people power. Are we too comfortable to work for what we say we want? Committed to nonviolence, they understand that many are lured into the military and paramilitary by economic needs, so they began local businesses to employ youth. They organize in the poorest areas, using music to engage youth in discussions about the military and a vision of an antimilitarist society. Can we do that? The work in the Regional office includes counter-recruitment work in high schools, campaigning against war profiteers, and work against war profiteering. Join our Email List!

*Constructive program (CP) is a term coined by Gandhi. It describes nonviolent action taken within a community to build structures, systems, processes or resources that are positive alternatives to oppression.*

In cases where political revolutions have taken place but the population was not organised to exercise self-determination, creating a new society has been extremely difficult, and a new dictatorship usurping power has too often resulted. Gandhi posited three elements needed for social transformation: He saw them as intertwined, all equally necessary to achieve social change. Components of a constructive programme The different components that constructive programmes try to incorporate into their work are equality, liberatory education, economic self-reliance, and a clean environment. Be careful though; just because an activity appears to fully address one of these, it does not mean that activity equates to being a constructive programme. Just because a large, multinational corporation sells fairtrade coffee in its shops does not mean that we would consider their work a constructive programme focusing on economic self-reliance for the farmers! The structural violence of the economic system is not being addressed through such work; if anything, farmers have become that bit more reliant on oppressive structures. Constructive programme is an element of nonviolent social change, and should therefore be based on nonviolent principles. IPES teaches campesino subsistence farmers communities in El Salvador how to grow crops to the rigorously environmentally sustainable model of permaculture. Equality For Gandhi, equality meant creating ashrams, political campaigns, and cooperative enterprises across social divides. Working for equality means overcoming oppression and structural violence. IPES trains campesinos, supporting communities with relatively little social power to be more inter-reliant. The training IPES gives is in both practical permaculture techniques, and the skills needed to act as permaculture leaders when they return home. Education Gandhi began education projects; literacy campaigns to promote basic reading and maths skills, political education, knowledge about health, and nonviolence training for students. In particular, they use a farmer-to-farmer methodology that relies on trainees sharing their knowledge with their community when they return home, and demonstrating what they have learned in their community. IPES puts a particular emphasis on training young people. Alongside learning practical skills in a participatory manner trainings are designed to be accessible to people with very low levels of literacy , participants look at the structural conditions they face nationally and internationally that have led to the food crisis in the country, and about climate change. This includes greater historical awareness of the legacy of colonialism. Economic self-reliance also involved diversifying crops, creating village industries, and developing labour unions. Democratically run worker cooperatives are examples of economic self-reliance. Farmers become dependent on a very unsustainable farming method which is very economically volatile, and the prices they will receive at market fluctuate greatly from year to year. The permaculture methods encouraged by IPES are based on local inputs, develop inter-reliant agriculture systems and promote seed-sharing schemes, so that farmers are able to become more self-reliant, and grow a wider range of produce. Environmental efforts Environmental efforts involved the whole community in village sanitation, which meant, for Hindus, overtly flouting caste norms. Throughout the world, constructive programmes have focussed explicitly on environmental concerns, through community supported energy production schemes, local food production and farming, and recycling projects. As in many cases, the poorest and most vulnerable in El Salvador have felt the impact of climate change first. IPES teaches permaculture techniques that help farmers to develop biodiversity and improve soil conditions using techniques that do not need harmful chemicals or seed brought from corporations. Permaculture methods improve local sanitation through the use of compost toilets, rainwater is harvested for drinking and watering plants, and the use of local and natural building materials is encouraged. The process of working on constructive programme has fundamental benefits, the first of which is providing immediate assistance to those in greatest need –” constructive programme should be meeting a particular, concrete need for a community. As people come together in community - not individual- action, they build constituencies for social change. Gandhi saw constructive programme as training for civil disobedience, which often included

non-cooperation. Constructive work provides opportunities to develop the skills needed to build a new society.

Chapter 3 : Constructive journalism | Constructive Institute

*The building and construction Industry Transformation Agenda was launched at Constructive It acknowledged the urgent need for the industry to transform although it promised no silver bullets. It acknowledged the urgent need for the industry to transform although it promised no silver bullets.*

The items included in it have not been arranged in any order, certainly not in the order of their importance. When the reader discovers that a particular subject though important in itself in terms of Independence does not find place in the programme, he should know that the omission is not intentional. He should unhesitatingly add to my list and let me know. My list does not pretend to be exhaustive; it is merely illustrative. The reader will see several new and important additions. Readers, whether workers and volunteers or not, should definitely realize that the constructive programme is the truthful and non-violent way of winning Poorna Swaraj. Its wholesale fulfillment is complete Independence. Imagine all the forty crores of people busying themselves with the whole of the constructive programme which is designed to build up the nation from the very bottom upward. Can anybody dispute the proposition that it must mean complete Independence in every sense of the expression, including the ousting of foreign domination? When the critics laugh at the proposition, what they mean is that forty crores of people will never co-operate in the effort to fulfill the programme, No doubt, there is considerable truth in the scoff. My answer is, it is still worth the attempt, Given an indomitable will on the part of a band of earnest workers, the programme is as workable as any other and more so than most. Anyway, I have no substitute for it, if it is to be based on non-violence. Civil Disobedience, mass or individual, is an aid to constructive effort and is a full substitute for armed revolt, Training is necessary as well for civil disobedience as for armed revolt. Only the ways are different. Action in either case takes place only when occasion demands. Training for military revolt means learning the use of arms ending perhaps in the atomic bomb. For civil disobedience it means the Constructive Programme. Therefore, workers will never be on the look-out for civil resistance. They will hold themselves in readiness, if the constructive effort is sought to be defeated. From one or two illustrations it will be seen where it can be, and where it cannot be, offered. Political pacts we know have been and can be, but personal friendship with individuals cannot be, prevented. Such friendships, selfless and genuine, must be the basis for political pacts. Similarly, centralized khadi can be defeated by the Government, but no power can defeat individual manufacture and use of khadi. The manufacture and use of khadi must not be imposed upon the people, but it must be intelligently and willingly accepted by them as one of the items of the freedom movement. This can be done only from the villages as units. Pioneers even in such programmes can be obstructed. They have had to go through the fire of suffering throughout the world. There is no Swaraj without suffering. In violence, truth is the first and the greatest sufferer; in non-violence it is ever triumphant. Moreover, men composing the Government are not to be regarded as enemies. To regard them as such will be contrary to the non-violent spirit. Part we must, but as friends. If this preliminary observation has gone home to the reader, he will find the constructive programme to be full of deep interest. It should prove as absorbing as politics so-called and platform oratory, and certainly more important and useful.

**Chapter 4 : Articles on Gandhi**

*The constructive programme may otherwise and more fittingly be called construction of Poorna Swaraj or complete Independence by truthful and non-violent means. Effort for construction of, Independence so called through violent and, therefore, necessarily untruthful means we know only too painfully.*

Effort for construction of, Independence so called through violent and, therefore, necessarily untruthful means we know only too painfully. Look at the daily destruction of property, life, and truth in the present war. This independence is never exclusive. It is, therefore, wholly compatible with interdependence within or without. Practice will always fall short of the theory, even as the drawn line falls short of the theoretical line of. Therefore, complete Independence will be complete. Amery said that an. We need not question his sincerity, for, if such unity is honestly, i. On the other hand there. In it perfect equality, economic or otherwise, is inconceivable. The reader is welcome to the belief that Independence of the humblest unit is possible under the scheme of violence, if this effort enables him also to admit it is a certainty through the complete execution of the programme by the nation. Let us now examine the items. But everybody does not know that unity does not mean political unity which may be imposed. It means an unbreakable heart unity. The first thing essential for achieving such unity is for every Congressman, whatever his religion may be, to represent, in his own person Hindu, Muslim, Christian, Zoroastrian, Jew, etc. He has to feel his identity with everyone of the millions of the inhabitants of Hindustan. In order to realize this, every Congressman will cultivate personal friendship with persons representing faiths other than his own. He should have the same regard for the other faiths as he has for his own. In such a happy state of things. There would be no separate rooms or pots for Hindus and non-Hindus in schools and colleges, no communal schools, colleges and hospitals. The beginning of such a revolution has to be made by Congressmen without any political motive behind! Political unity will be its natural fruit. We have long been accustomed to think that power comes only through Legislative Assemblies, I have regarded this belief as a grave error brought about by inertia or hypnotism. A superficial study of British history has made us think that all power percolates to the people from parliaments. The truth is that power resides in the people and it is entrusted for the time being to those whom they may choose as their representatives. Parliaments have no power or even existence independently of the people. It has been my effort for the last twenty-one years to convince the people of this simple truth. Civil Disobedience is the storehouse of power. Imagine a whole people unwilling to conform to the laws of the legislative, and prepared to suffer the consequences of non-compliance! They will bring the whole legislative and executive machinery to a standstill. The police and the military are of us to coerce minorities however powerful they may be. But no police or military coercion can bend the resolute will of a people who are out for suffering to the uttermost. Here in India we have been pretending to work the parliamentary system under separate electorates which have created artificial incompatibles. Living unity can never come out of these artificial entities being brought together on a common platform. Such legislatures may function. But they can only be a platform for wrangling and sharing the crumbs of power that may fall from rulers whoever they may be. I hold the emergence of complete Independence to be an impossibility out of such a disgrace. Though I hold such strong views, I have come to the conclusion that so long as there are undesirable candidates for elective bodies, Congress should put up candidates in order to prevent reactionaries from entering such bodies. Congressmen have certainly done much in this matter. But I am sorry to have to say that many Congressmen have looked upon this item as a mere political necessity and not something indispensable, so far as Hindus are concerned, for the very existence of Hinduism. If Hindu Congressmen take up the cause for its own sake, they will influence the so-called Sanatanis far more extensively than they have hitherto done. They should approach them not in a militant spirit but, as befits their non-violence, in a spirit of friendliness. And so far as the Harijans are concerned, every Hindu should make common cause with them and befriend them in their awful isolation-such isolation as perhaps the world has never seen in the monstrous immensity one witnesses in India. I know from experience how difficult the task is. But it is part of the task of building the edifice of Swaraj. And the road to Swaraj is steep and narrow. There are many slippery ascents and. They have all to be

negotiated with unflinching step before we can reach the summit and breathe the fresh air of freedom. PROHIBITION Although like communal unity and removal of untouchability prohibition has been on the Congress programme since , Congressmen have not taken the interest they might have taken in this very vital social and moral reform. If we are to reach our goal through non-violent effort, we may not leave to the future government the fate of lakhs of men and women who are labouring under the curse of intoxicants and narcotics. Medical men can make a most effective contribution towards the removal of this evil. They have to discover ways of weaning the drunkard and the opium-addict from the curse. Women and students have a special opportunity in advancing this reform. By many acts of loving service they can acquire on addicts a hold which will compel them to listen to the appeal to give up the evil habit. Congress committees can open recreation booths where the tired labourer will rest his limbs, get healthy and cheap refreshments, find suitable games. All this work is fascinating and uplifting. The non-violent approach to Swaraj is a novel approach. In it old values give place to new. In the violent way such reforms may find no place. They forget that lasting and healthy deliverance comes from within, i. Constructive workers make legal prohibition easy and successful even if they do not pave the way for it. Many people think that in advocating khadi I am sailing against a headwind and am sure to sink the ship of Swaraj and that I am taking the country to the dark ages. I do not propose to argue the case for khadi in this brief survey. I have argued it sufficiently elsewhere. Here I want to show what every Congressman, and for that matter every Indian, can do to advance the cause of khadi. It connotes the beginning of economic freedom and equality of all in the country. Khadi must be taken with all its implications. It means a wholesale Swadeshi mentality, a determination to find all the necessaries of life in India and that too through the labour and intellect of the villagers. That means a reversal of the existing process. That is to say that, instead of half a dozen cities of India and Great Britain living on the exploitation and the ruin of the 7,00, villages of India, the latter will be largely self-contained, and will voluntarily serve the cities of India and even the outside world in so far as it benefits both the parties. This needs a revolutionary change in the mentality and tastes of many. Easy though the non-violent way is in many respects, it is very difficult in many others. It vitally touches the life of every single Indian, makes him feel aglow with the possession of a power that has lain hidden within himself, and makes him proud of his identity with every drop of the ocean of Indian humanity. This non-violence is not the inanity for which we have mistaken it through all these long ages; it is the most potent force as yet known to mankind and on which its very existence is dependent. It is that force which I have tried to present to the Congress and through it to the world. Khadi to me is the. Therefore, the formula so far evolved is, every village to produce all its necessaries and a certain percentage in addition for the requirements of the cities. Heavy industries will need be centralized and nationalized. But they will occupy the least pans of the vast national activity which will mainly be in the villages. Having explained the implications of khadi, I must indicate what Congressmen can and should do towards its promotion. Production of khadi includes cotton growing, picking, ginning, cleaning, carding, slivering, spinning, sizing, dyeing, preparing the warp and" the woof, weaving, and washing. These, with the exception of dyeing, are essential processes. Every one of them can be effectively handled in the villages and is being so handled in many villages throughout India which the A. According to the latest report the following are the interesting figures: The spinners were largely women. Yet the work done is only one-hundredth part of what could be done if Congressmen honestly took up the khadi programme. Since the wanton destruction of this central village industry and the allied handicrafts, intelligence and brightness have fled from the villages, leaving them inane, lustreless, and reduced almost to the state of their ill-kept cattle. If Congressmen will be true to their Congress call in respect of khadi, they will carry out the instructions of the A I. A issued from time to time as to the part they can play in khadi planning. Only a few broad rules can be laid down here: Every family with a plot of ground can grow cotton at least for family use. Cotton growing is easy process. This Was in the interest of the foreign indigo planter. Why cannot we grow cotton voluntarily for the nation on a certain portion of our land? The reader will note that decentralization commences from the beginning of the khadi processes. Today cotton crop is centralized and has to be sent to distant parts of India. Before the war it used to be sent principally to Britain and Japan. It was and still is a money crop and, therefore, subject to the fluctuations of the market. Under the khadi scheme cotton- growing becomes free

from this uncertainty and gamble. The grower grows what he needs.

**Chapter 5 : Constructive Program | Revolv**

*The constructive programme may otherwise and more fittingly be called construction of Poorna Swaraj or complete Independence by truthful and non-violent means.*

CP is a way of carrying out a struggle through community-building and self-improvement by building structures, systems, processes, and resources that are alternatives to the mechanisms of oppression and that promote self-sufficiency and inter-relatedness in the resisting community. The Obstructive Program Randy Kehler and Betsy Corner were among the small group which formed the Valley Community Land Trust one of the first in the nation in Colrain, Massachusetts so that they could live simply and responsibly on the land amidst a supportive community. Randy had graduated cum laude from Harvard in with a degree in government, had worked with the Harlem chapter of CORE to organize support for the March on Washington, and directed programs for inner city children in Boston. As a result, he was arrested in , represented himself at trial and, after appealing all the way to the US Supreme Court, served twenty-two months of a two year sentence at a federal penitentiary. In , Randy was also one of the founders of the Working Group on Electoral Democracy to create a pro-democracy movement in the United States. In , the first year that they had a taxable income, Randy and Betsy decided to withhold their federal income tax as a protest against United States military expenditures and involvement in global human rights violations. The couple continued to pay state and local taxes and donated their federal tax money to various charities, some of which were undoing the damage of the US war machine. For fourteen years, Randy and Betsy publicly refused to pay federal taxes and, as a consequence, their home was seized by US marshals and IRS agents in . After finding no bidders when the house was put up for auction dozens of alternative non-monetary bids were made as a protest , the IRS bought the house themselves and began eviction proceedings, arresting Randy and Betsy for trespassing on federal property in , and again when they returned to the house following their release in . Vigil at the Tiny IRS Office that had Become the Center of National Media Attention The irony of this prolonged federal effort to target one of the most prominent peace activists in the nation was that it cost the government a great deal more than they reclaimed from the sale of the house, and it brought unprecedented national and international attention to the normally fringe War-Tax-Resistance Movement. While the Franklins technically owned the house, all the land under and around it was owned by the non-profit Valley Community Land Trust, which refused to transfer the lease to them. Ultimately, in , after an undisclosed negotiated settlement with the Land Trust, the Franklins vacated the house. They continue to withhold their federal income taxes and have said they will never own any real property again. The Constructive Program While the long vigil was happening, Randy felt it was necessary to engage the community constructively as well. A core group considered the options and decided that, since the reason that the Franklins had inserted themselves into an ongoing protest movement was that there was insufficient affordable housing available in the area, we should provide a stellar example of constructing truly affordable, community-enhancing housing. Greenfield War Memorial "Swords Into Plowshares" Thus the core group determined to Build Our Swords into Plowshares, incorporated a non-profit organization for that purpose, informed the Greenfield Selectboard of our intentions, and began a year-long organizing and fundraising effort. The town building inspector, a friend of mine, told me that he was ordered by the Town Manager who, himself, was forced by the Selectboard to not issue a building permit. He issued the permit and was the only town employee who did not receive an annual raise the next year. We expected to take a year to complete construction, after a year of organizing. But hundreds of less skilled volunteers, many of whom were regulars, came through and helped move the project to completion, although over a two-year timeline, rather than the one year we had budgeted for. From the start, we worked with the utility-based Energy Crafted Home Program, which offered financial incentives and assistance to build to their higher-than-code energy standards. As I had already been trained for their program and because this duplex would significantly exceed their efficiency standards, this was an easy addition to the idealistic goals we had already brought to the project. Though we had to purchase most of the materials for the super-insulated duplex, I managed to arrange a discount at the local lumberyard and some materials were donated. Almost all

of the labor, however, was volunteer, and we arranged the loan of a tractor backhoe and a set of foundation forms. An interior sub-slab radon vent was brought through the roof for stack-effect venting of soil gasses, and a TuTuf vapor barrier and rigid polystyrene insulation below and at the edges of the basement slab kept the interior warm and dry. The first floor band joists were inset on the foundation so that the exoskeleton of the wall trusses and the cellulose insulation could bypass that typical thermal bridge and be continuous from sill to attic. Second storey walls were balloon-framed with let-in ledgers for ceiling joists and let-in beveled ledgers for rafters, so no rafter birdsmouth was necessary, and the rafters could be raised above the ceiling enough to provide full-depth insulation out to the eaves R walls and R ceilings. Roof overhangs were sized for both weather-protection and shading, with the second floor overhanging garrison-style beyond the first storey walls for protection and shading of the south windows and wall below. Soffits and ridges were fully vented and site-built hardboard insulation baffles provided a continuous ventilation cavity under the roof deck. No sheathing was used and pre-finished Dutch lap siding was installed over Typar weather-resistant barrier housewrap. Windows were Pella Pro-line aluminum-clad wood double-glazed casements with low-E glass and argon fill. Floor decking and roof sheathing were pine boards. Heat and domestic hot water were by gas-fired boilers with baseboard radiation. Indoor air exchange was handled by Panasonic bath exhaust fans coupled with passive fresh-air intake vents. For personal reasons, I had to withdraw as Construction Supervisor after 18 months of non-stop work following the year of planning, designing and organizing , but the project was brought to completion after two years of volunteer community-based construction. By that time both the local housing coop and the local community land trust were suffering financially because of the recession and national housing deflation, and were unable to take possession of the land and duplex as they had agreed. Instead, Building Our Swords into Plowshares arranged to transfer both land and duplex to the regional Habitat for Humanity affiliate, which found two home-owner families to occupy the duplex, and later built an additional single-family home on the adjacent lot.

**Chapter 6 : Constructive programme | War Resisters' International**

*Forward. This is a thoroughly revised edition of the \*Constructive Programme\* which I first wrote in The items included in it have not been arranged in any order, certainly not in the order of their importance.*

Narayanaswamy We are racing towards the twenty first century. The closer we get to the next century the greater becomes the need to understand what awaits us in the future and to foresee it in order to be better prepared for the country. There are many institutions in the world that conduct forecasts of the future. Gandhian Institutions, in particular must be faced with addressing the issues relating to the Constructive Programmes as designed by Gandhiji in the fourth decade of the 20th century. It will be almost sixty. The core of the programme is the synthesis between the material and moral advancement of human society. Present Scenario Serious and sustained threats to the survival of the environment and the well-being of human kind pose the greatest challenge to the 21st century. There is perhaps no other hope for the strife-torn world, not only in the 21st century but for all centuries to come, but to accept the Gandhian paradigm for establishing a qualitatively better, sustainable social order nationally and globally. Let us enter the dawn of the twenty first century, realizing the need of constructive programmes and resolving to do what we can to improve the quality of human life. What a different 21st century it would be, if constructive programmes are in full swing. The International Community is increasingly turning to Gandhi who was a phenomenon of this century. There is greater awareness of the Gandhian model of development and almost everywhere, political pundits, economic experts and even religious leaders are analyzing the Gandhian model and Constructive Programmes with considerable interest. No doubt, Constructive Programmes would be the heart of Gandhian revolution in the centuries to come. According to Gandhi, the Constructive Programme is the truthful and non-violent way of winning Purna Swaraj. If the Constructive Programme could be successfully worked out, the end of it would be the wholesome independence we want. Gandhi launched a movement of Constructive Programme for economic betterment and improving the tenor of social life for generation after generations. The Gandhian Constructive Programme was a movement of the people, by the people, for the people. Sarvodaya movement headed by the Gandhi Peace award winner A. Ariaratne in Sri Lanka is a living example for constructive programme. There are some outstanding Gandhian Institutions in India to show the way for constructive work. Creative Programme The constructive Programme was the instrument of creative revolution. For half a century and more the Gandhian Constructive Programme was the only testament of hope for our village masses and they have never once gone back to their earlier past of despair. Gandhi himself drew immense strength from the awakened masses of the villages as she stroke blow after blow at the might edifice of British rule in India and ultimately shattered it. The memory and experience of the Constructive Programmes never died out from the memory of the people. In short, Constructive Programme was a revolutionary programme which changed the landscape of life. Principles of Constructive Programme It is performed on its own accord. It is purely a moral action which strengthens morality in man. Co-operation and mutual aid are the importance of constructive work. Voluntariness and sharing are the core of constructive activities. Self-reliance and self-help is another important principle of Constructive Programme. The principle of Constructive Programme is building from below. Constructive Programme is the concrete expression of the spirit of non-violence. Decentralisation is another important principle of Constructive Programme. The Content Constructive Programme is an integral part of non-violence and it is essentially village work. The eighteen items which Gandhiji included in the programme were indispensable for the emancipation of the nation through non-violence. He had listed the following original thirteen items in the year New Items in the Future Moreover, the list is not complete and new items can be added as and when necessary. The items may be named which required equal attention towards the twenty first century. Prevention of Profiteering 7. Prevention of Hoarding 8. Prevention of Black Markets 9. Prevention of Smuggling Prevention of Corruption Prevention of Aids Moral or Spiritual Education Home for the Homeless Prevention of Disability and Welfare of the Disabled Removal of Hunger Service to Refugees Rehabilitation of Prisoners Child and Bonded Labour Prevention of Female Infanticide Care for the Aged Prevention of Beggary Protection for

the Victims of Inter-caste Marriage Prevention of Suicides Uplift of Slum Dwellers Significance of the Programme Of these Gandhiji attached the greatest importance to the economic items and particularly to Khadi. Gandhiji considers economic problems in terms of the moral well being of man. His economic outlook is determined by the ideals of non-possession, non-stealing, bread-labour and Swadeshi. The future of India is intrinsically connected with the future of its villages. There are ever increasing problems. With courage, conviction and abiding faith in the teaching of Gandhi, we have to tackle the problems of poverty, ignorance, malnutrition, insanitary condition, population explosion and the caste system. In every village, there should be a body of servants of the nation engaged in constructive work to achieve social, moral and economic freedom. It should be organised democratically from the bottom upwards. Five adult Constructive Workers should form a Unit. Two contiguous Panchayats should elect a leader. In this way, Panchayati Raj bodies can play a vital role in the constructive work and service. In the centuries to come, we may encourage "Service-Worship" instead of "Leader-Worship" so as to make the upcoming centuries as "Constructive Service". In order to imbibe the spirit of service among youths, "Indian Constructive Service ICS " cadre may , be created in schools, colleges and villages. Further, we may observe 21st century of Constructive programmes as an integral part of Non-violence. In Conclusion, it may be emphasised that the lamp of life will burn high in the huts of the World Community only when the Constructive Programmes are in full swing. Ajit Kumar is research scholar affiliated to the department of Gandhian studies Chandigarh [Source:

**Chapter 7 : Constructive Program – Building on Our Ideals | Riversong HouseWright**

*Constructive programme is more than constructing new things. an amplified interest in alternative public schools. the viral spread of free and open-source software and art. Then.*

After his tragic assassination in , these activities were continued mainly by Gandhian institutions. Many individuals and organisations outside Gandhian institutions have been silently working as per the wishes of Gandhiji and their efforts have created a picture of healthy change on a vast canvas. Some of these are working without any help from the government. Since these unsung heroes are working at the grassroots level, the people at the national level are not aware of their work and the meaningful change that they have brought to the lives of millions of people in the areas where they work. Delhi businessman Shravan Goel has motivated scores of people born in villages and doing jobs or business in cities to reconnect to their respective villages and join developmental activities there. Wilson Bezwada of Delhi has been fighting for 30 years to eradicate manual scavenging and restoring dignified life to scavengers. Many people have proved that eradicating poverty, illiteracy, untouchability, malnutrition and stopping trafficking in human organs, etc. All that is needed is sincere, honest efforts Dadhichi Deh Dan Samiti, since , has ensured donation of dead bodies and pairs of eyes to various Medical Colleges of Delhi. Harshal Vibhandik has digitalised all 1, government schools of Dhule District in Maharashtra by mobilising 70 per cent funds from local villagers. Sanjay Kambale in Latur Maharashtra has restored dignified life to over rag pickers. About housewives at Pen in Raigad Maharashtra transformed lives of about one lakh people, including tribal girls. Girish Prabhune of Pune has settled lakhs of nomads in Maharashtra. Chandrika Chauhan in Solapur Maharashtra changed the lives of over 15, women in distress and groomed about first-generation women entrepreneurs. Dr Girish Kulkarni in Ahmednagar Maharashtra rehabilitated over commercial sex workers and saved hundreds of daughters of sex workers from flesh trade. Anil Dagar in Ujjain Madhya Pradesh has cremated or buried over 24, unclaimed dead bodies in the last 24 years. Sudhir Goel has rehabilitated thousands of destitute in Ujjain. Activists of Apna Sansthan in Rajasthan have saved millions of birds by installing water pots in cities and forests. People at Hadan Village in Bikaner District of Rajasthan have adopted bullock carts as their prime means of local transport. People at Manpura Village of Jhalawar Rajasthan have proved the advocates of Green Revolution wrong by getting bumper production through organic farming. Dr BM Bhardwaj of Bharatpur Rajasthan has cured and reconnected about 11, mentally sick normally seen on the roads in highly unhygienic conditions without food, medicine, clothes, shelter, etc. Ashish Gautam has ensured a dignified life to thousands of lepers in Haridwar; Basanti Behan revived a forest, and a river and Vijay Jardhari preserved varieties of different indigenous seeds in Uttarakhand. Mansukhbhai Suvagia of Saurashtra Gujarat has helped build over check dams in villages through community participation. Dr PC Jain of Udaipur is dedicated to rooftop rainwater harvesting. There are some big names, who have achieved name and fame globally, but most are Unsung Heroes working silently without expecting recognition. Their work needs to be highlighted so that the nation gets to know them and their work; and most importantly to help others emulate them. Even if only a few people drawing inspiration from their activities start helping the needy in their vicinity, a big difference will be visible in coming days and years. Many of these trendsetters have motivated those being served to help other needy persons of their locality after becoming self-reliant. A group of tribals at Dhagewadi village Ahmednagar, Maharashtra surrendered their BPL ration cards to the Tehsildar informing him that their financial condition has improved and they do not need these cards now. Tribals at Baripada village Dhule district set a wonderful example of development without depending on government agencies. Such change in mindset is commendable. These people have proved that eradicating poverty, illiteracy, untouchability, malnutrition and stopping trafficking in human organs, etc. All that is needed is sincere, honest efforts. Joining such initiatives will be the best tribute to Gandhiji during his th birth anniversary year.

**Chapter 8 : Constructive Program: Creating a New Society in the Shell of the Old | War Resisters League**

*Constructive Programme / iii Foreword This is a thoroughly revised edition of the Constructive Programme which I first wrote in The items included in it have not been.*

It does not signify political independence but rather Economic and Social Independence. It was very relevant then and even now, when Godhra incidence and Akshar Dham Temple incidence has taught us the importance of communal harmony. Every one irrespective to his faith should show similar respect to all other faiths religion and should treat everyone with brotherhoodship. Until communal peace and religious independence security is achieved no economic or social development can take place. Another critical factor of constructive program was Removal of Untouchability. Today its not so relevant since due to efforts of government and other social organisaion this evil has been almost uprooted. Gandhiji considered it a blot on Hindustan and criticized it in anyform and anywhere. Addiction to intoxicants and narcotics was also heavily criticized by Gandhiji, though today due to strict laws it has been made a social evil. He said it brought a swadeshi mentality and abolition of foreign dependency. Today in Global economic world self sufficiency may not sound practical but Khadi approach still is relevant for Indian villages. He dreamt of making villages as economic power. Education, as believed by Gandhiji is the character building process. Education is the most vital part of our society and even today it gains on importance. Primary education, basic education and adult education all serves the purpose of opening the third eye of a person who was in darkness. Gandhiji always believed women to be the other side of the coin and stressed their importance in social and economical construction of India. Even for gaining political independence he used women very intelligently. They supported him in every of his programs like khadi, chakra, village industry etc. Provincial languages and a national language could bring National Integrity to India, this was the Gandhian belief in his constructive program. National language must be the most common one and Gandhi unhesitantly believed Hindi to be so. Its relevance is high because now and then there are small disputes among states about languages and step-motherly tendency towards National language. The imparity in collection of wealth must be reduced and wealth must be spread in the masses. There individuals have their own importance and relevance in the construction of India. Gandhiji has successfully utilised them in various stages of Freedom Struggle to gain Independence like formers in Champaran Bihar movement, Labours in Ahmedabad labour union movement and students during Non-cooperation and quit India movement. They can build up the mass and pressurize the government to bend its knees. Relevance of Gandhiji program will be more pronounced when India reaches the stage where its city and village become completely separated and out of context. Posted by Aaditya Prakash at 1: Currently, farmers of India everywhere have lost their seed sovereignty and right to their own seeds. They are heavily dependent on external imported inputs like chemical fertilizers, chemical pesticides for their agriculture. Bullocks have been replaced by tractors and we are again dependent on fuel imports. We have once again became slaves under neo-imperialistic forces that govern our country through remote control economics. Purna Swaraj can pnly be attained through implementing Constructive Programme of Gandhi for achieving sustianble deveopment of our country. So Constructive Programme is more relevant today than any time earlier.

**Chapter 9 : Constructive Programme by Mahatma Gandhi**

*The Constructive Programme could slowly build upon every success whilst leaving the future open to bold experimentation, in which there are invariably errors, without threatening to lose the gains already made.*

But the thrust became withdrawing support from the political state while building economically self-reliant communities from below. The spinning wheel was both a symbol and a literal appropriate technology promising to liberate the people from dependence upon British textiles through creation of their own local industries. Today, the symbol for us westerners might be seeds, a hoe, or a bicycle. Growing his contempt for the pattern of tyrannical state power, he resigned from the Indian Congress in September, in effect retiring from such active involvement in state politics in order to serve better the poor, to transform society from below, and to develop village industries and crafts. In he created the Sevagram Ashram as a model village of service. It was not political struggle that any longer dominated his efforts, but more important was what he called the constructive work or program to transform society from below. This transformation was built around reviving the economic strength of self-reliant, self-contained village cultures, actually hundreds of thousands of them in a decentralized federation. To Gandhi, noncooperation was the nonviolent counterpart of guerrilla war while the constructive program was the counterpart of a parallel society from below similar to parallel hierarchies important in the Mexican, Chinese, and Viet Nam revolutions. He increasingly believed that noncooperation and withdrawal of consent, taken by themselves, were woefully ineffective, sometimes using the term useless, since they do not feed the hungry or permanently relieve the oppressed. Positive action was imperative to actually pursue social betterment and justice in every village. He rejected western materialist values and industrialism. The constructive program was as effective, or perhaps more powerful, a path to political decentralized power as noncooperation. Noncooperation drained power away from the oppressor while the constructive program generated power in the hands of the resisters. In effect, rebuilding self-reliance from below served both to undermine support for the state while empowering local people to become autonomous. Today, we might talk of re-constructing local self-reliant, food and simple tool sufficient communities in watersheds or bioregions. They literally fled to the mountains where they lived on a mix of farming and foraging. Three Rivers Press, , pp. Martins Press, , pp. There are hundreds of resources relating to nonviolence and Gandhi. Here are some selected, relevant resources: Univ of Nebraska Press, Black Rose Books, Seven Locks Press, , pp. Continuum, , p. Washington Square Press, , p. Navajivan Press, , pp. I want somebody besides Exxon, that means us, to be reinventing solar thermal storage, driving the price down relentlessly as happened with photovoltaic panels. I want to see human labor, our labor, building solar thermal storage devices out of concrete blocks or rammed earth blocks, out of gravel, out of sand, out of subsoil, out of cob-covered straw bales for high-temperature insulation.. He cared about the principles. I have nothing against going limp. I have nothing against noncooperation with the fingerprinting process. I have nothing against nonpayment of war taxes, against letting IRS liens time out after ten years. Talk about money and moral wrongs Daily movement news and resources. Popular Resistance provides a daily stream of resistance news from across the United States and around the world. We also organize campaigns and participate in coalitions on a broad range of issues. We do not use advertising or underwriting to support our work. Instead, we rely on you. Please consider making a tax deductible donation if you find our website of value.