CHAPTER - 11
CONCLUSION

No state can do all what it wants to do unless it receives the co-operation of the people, particularly of the individuals. Social problems and issues are often discussed by the intellectuals in the clubs, offices and meetings. But mere discussion solving them through various institutions and organizations in an organised manner. Many educated persons, teachers, administrators, lawyers, engineers, doctors etc., might feel satisfied if they are efficient in their profession. However, it needs pointing out that a community cannot be properly built, unless people and particularly the intellectuals take active part in various organizations and activities beyond their own profession which is essential for the proper development of the Nation. These activities may be Education, Health, Economics or Social Welfare in a Gandhian Non-Violent way. The Constructive Programme designed by Gandhiji is very essential to solve the problems relating to Human Behaviour, Protection of Live Stock, Protection of Environment, Professional Ethics etc., which became a major hurdles of our day-to-day life.

Indian history is replete with striking examples of voluntary work. Social work in the past has, however, mainly identified with the practice of charity and social welfare. Mahatma Gandhi is an example as a leader who achieved everything through the involvement of the people and voluntary action. He has a deep-rooted suspicion of the apparatus of the government and thus advocated the idea of “Gram Swaraj” and “Sarvodaya” by implementing Constructive Programme in which people would take the initiative to solving their own problems. Gandhiji has given examples and provide motivation to others, who wish to follow the path shown by him during his exemplary life as a selfless Indian and compassionate human being devoted to the cause of the poor, the neglected and the oppressed.

The Ashrams established on Gandhin Principles were trying their best for the upliftment of downtrodden and following the Constructive Programme items like Removal of Untouchability, Prohibition, Khadi, Other Village Industries, Sanitation, Upliftment of Women etc., in their own way and not violating the Gandhian method of Non-violence.

The Ashrams which were established at the time of freedom struggle were some times
closed or stopped their activities after Independence. But many Ashrams were conducting Constructive Programme and stood in the forefront at the National level, even though they were destroyed by British Police.

The State and Central Governments are assisting some Ashrams by providing some grants. In some places, some donors are also helping them in voluntary approach. It is due to the interest evinced by the sincere services rendering by the present organisors. It is up to the Progressive minded people to see that these Ashrams or Gandhian Institutions live for long and for more years. As Gandhiji visited these Ashrams or Institutions, the villagers in hundreds of villages worked hard for the Removal of Social differences and communal amity. Propagation of Khadi, Constructive Programme designed by him and the Satyagraha of Gandhiji were successfully performed. Due to the Removal of Untouchability Propagation of the Ashramites, Harijans got entry into the temples. They also achieved Social Progress.

These Gandhian Ashrams or Institutions worked for the upliftment of downtrodden. A large number of men and women settled in jobs, settled with self employment by getting various trainings for the establishment of Village Industries. Thousands of families were empowered in financial growth.

If we look into the lives of the inmates of these Gandhian Ashrams, we can realise their true spirit of Gandhism. The founders of these Ashrams and the followers did what they said and said what they did. They, along with the villagers implemented Gandhian Constructive Programme without any hurdles. The inmates of these Ashrams also treated people stricken with maladies. They served thousands of people who came these Ashrams, without charging even a single pie. They treated them rather selflessly.

The Founders of the Gandhian Ashrams or Institutions whole heartedly believed Gandhian Principle, shifted from a wealthy centers by putting aside the well incomed Professions and came to reside in the Ashrams along with their families for implementing Gandhian Constructive Programme. Their concept was deeply ingrained in Gandhi’s total philosophy and vision. They saw the Ashrams as a place to train young men and women to be ideal servants of the Society.

According to the Philosophy and vision of Gandhiji, these Ashrams were established with
noble ideals to implement the Gandhian Constructive Programme. They served lakhs of men and women who came from hundreds of villages. Sometimes, total districts also followed them to implement Constructive Programme. The great achievement of the Ashrams are working for Gandhian Ideals for the last eight decades.

The State and Central Governments are assiting the Kasturba Gandhi National Memorial Trust Service Centre, Sithanagaram by providing grants. Some donors are also helping the service centre in Voluntary Approach. It is due to the interest evinced by such souls. It is up to the progressive minded people to see that these Institutions lives for long and for many more years.

As Gandhiji visited these Ashrams, the villagers in the hundreds of villages worked hard for the Removal of Social differences and communal amity. Propogation of Khadi, Constructive Programme and the Satyagraha of Gandhiji were successfully performed. Due to the Removal of Untouchability propogation of the Ashramites, Harijans got entry into the temples. They also achieved Social Progress.

Production of Khadi items, conducting regular trainings since the establishment of these Ashrams done in a strict planned manner. due to this reason, lakhs of families were provided themselves with self employment opportunities and leading a happy life.

If we look into the lives of the inmates of the Ashrams, we can realise, that they followed Gandhism in letter and spirit. The founders of these Ashrams and their closely knit band of followers did what they said. They, along with the villagers who came to the ashram did Sutrayajna since Gandhiji presented Sutrayajna for two hours a day. Indeed the Charaka became Sudarsana Chakra to destroy the demon of British rule.

The Founders of Andhra Ashrams were whole heartedly belived Gandhian principles, shifted from a wealthy centreby putting aside the well incomd professions and came to reside in the ashrams along with their families. They served the people till their death.

Gandhi argues not only that Satyagrahis' must prepare for nonviolence through constructive work but also that this work is "The basis for nonviolence of the brave", because it is "whole and indivisible" and contributes to wholeness and indivisibility both in satyagrahis and society
itself. A concrete feeling for the starving millions leads satyagrahis to concrete action with poor to end their oppression.

The Gandhian thought, principles\(^2\) and proxis are not meant for any particular country or region. They are meant for the whole human society. The indications of the age, the world wide inquisitiveness and the future needs and aspirations all point to the necessity that attempts should not be to limit Gandhi within National walls. Gandhi's strategy was that social transformation should begin with the millions of "non-persons" and "half-persons", marginalized indian humanity "living on the outskirts of organized society and below the margins of subsistence within the society."

Gandhi's Constructive Programme\(^3\) is a comprehensive instrument of reconstruction which specially included the needs of the non-persons, the out castes, the half-persons, the castaways and the lowliest and the poorest section of human population. He realized that the normal mode of organization were either too good or too advanced or too inadequate to be used effectively by then (viz. half-persons or non-persons). The institutions and organizations or alternative structures have to emerge from the ground work to meet the needs of the poor people. It is in this sense that it can be said that the Constructive Programme was conceived as a means as well as an end for the creation of new civilization. The core of the Programme is the synthesis between the material and moral advancement of human society.

The Gandhian Constructive Programme\(^4\) never failed to furnish a vital, moral and spiritual background to secular activities contained in it. All those engaged in the Constructive Programme developed in a larger or smaller measure a missionary zeal and at whatever point they worked, they felt the inspiration that their work was necessary in a great Programme of National Reconstruction. They are soldiers of great and grand army of Gandhi. They are the builders of the new society and they are the torch-bearers of a new civilization. That is the spirit and vision of the Gandhian Constructive Programme and the means for a Gandhian Revolution.

This is not an impossible\(^5\) "heaven on earth" that we are seeking. Humanity is being driven by force of circumstances towards self-sufficiency in food and primary needs. If this tendency is resisted persistently the other alternative is the wiping out of the human race by competitive armament and progressive destruction and annihilation of one nation by another.
The way indicated by Gandhiji is not one which only the few great persons can follow. It is so simple that the humblest citizen amongst us can adopt. It consists in leading our own individual lives according to the dictates of that which is highest in us. It, of course, means self-control indulgence as at present. We have to set up a code of action or a standard of values based on social, moral and spiritual considerations. This will be the only way that can usher in Ram Rajya for all people and bring peace and true prosperity for every individual.

In Gandhi's life and mission, the approach was that of a scientist. The eighteen-point Constructive Programme which was the blue print for a social resurgence in Phoenix, Tolstoy Farm, Sabarmati and Sevagram, the concept of Sarvadharma Samabhava he was espousing, the credit based and skill-oriented and value-creating "Nai Talim" (New Education) he advocated, the trusteeship idea which he expected the nation to adopt, the decentralized planning, local self-government, village self sufficiency were all-embracing frame of the non-violent revolution aimed at a new social order.

Despite all this fact remains that the nation failed to project the revolutionary Gandhi and the significance of the lead he offered to the Nation for a clean public life, creative politics, nonviolent social change, employment to all, power to the people through panchayathiraj Institutions, decentralised planning, protection of village crafts and industries, adequate safe guards to adivasis, removal of untouchability, a non-drinking society where woman are respected.

Gandhi offered a healthy vision of life based on self-respect, self-help, non-exploitation, nonviolence and transcendental, eco-friendly in short a definite alternative world order. As Einstein said the "Gandhian way is the only way and let us make honest attempts to know what it is and before it is too late let us go forward with Gandhi. Let us make an honest attempt in the direction and if the Gandhian alternative is found wanting. Let historians record at least an attempt was made in that direction.

As Jawaharlal Nehru once said, success attends only those who dare and act and it seldom favours the timid. The one mantra all those who are concerned with developmental progress, be it urban or rural, have to remember is, what Gandhi emphasized, during his fifty four years of public work in three continents. India which is essentially a rural civilization with its over five lakhs of village prosper, unless the villagers are cared for, all development initiatives will remain a distant
dream. All planners, experts, administrators, academia and political leadership have to realize this simple truth. And all our arts, science, technology and social sciences have to be geared to this direction if we care for human survival.

One of the important considerations in the development of appropriate rural technology is the Maximum deemployment of the Unemployed labour to produce something more than what is available in the villages. The rural craftsmen and technicians are traditionally trained and well experienced. They possess adequate skills, but under-utilization of their skills in proper perspective lead to lack of confidence and ultimately to inaction. They can adopt a technology that is simple and easy to replicate. The technology should be labour intensive, less tedious and should be within the understanding of rural skilled persons, the techniques to be adopted can be improved in eliminating drudgery, should increase their wage income and also may involve exploitation of locally available materials.

Therefore, there is an urgent need for creating alternative source of employment in villages. Large scale industries are capital intensive and their capacity to create employment is very little. On the other hand, this labour savings sector creates technological unemployment in our country. The Cottage and Village Industries are the most labour intensive sector of the economy which provides maximum employment opportunities to the people in rural areas. Since capital is scarce and labour abundant in India, the cottage and village industries are the most suitable for our country.

The constant efforts of developing agencies in cottage and village industries to update the technology and to adopt improved machines and tools to increase the productivity and earnings of artisans are very much appreciable. The research for technological development in cottage and village industries is a continuous and never ending process. The Government and the implementing agencies are fully aware of the urgency, need and importance of this process. Let us hope that with the help of science and technology, cottage and village industries will be in position to improve the Nation's Economy by providing gainful employment to the unemployed rural poor.
SUGGESTIONS:

1. The Governments of State and Central should support the Gandhian Asrams or Institutions to Propagate the Gandhian ideas and ideals to the present generations.

2. Voluntary organizations should carry forward Gandhian way of Social work and Programmes on Non-Commercial basis.

3. The Ashrams or Institutions should work for women and destitutes empowerment through conducting various upto date vocational trainings.

4. These Institutions should give legal aid and assistance to destitute and needy women to come out from domestic violence and age old customs and practices.

5. Government should develop Ashrams as tourist places and research centers. So that the people's interest will be roused and youth will be inspired.

6. Government should take necessary measures to protect and maintain Gandhian Heritage and Ashrams. It is up to us to see that such noble Heritage is not consigned to oblivion.

7. Mobilisation of financial sources to Ashrams. NGOs, NRIs, the State and Central Governments should come forward and allocate funds to the Ashrams which were running on Gandhian lines. So that they can renew and continue their activities to spread Gandhian philosophy and to implement Gandhian Constructive Programme for a Non-violent society.

8. Government should propagate and provide required marketing facilities to the products of the Ashrams by establishing village mals (Sales counters) and conducting village exhibitions.

9. Government should provide update technical training to the rural youth to establish village industries to work for the rural development.

10. People have to be made aware of the advantages of Khadi. Every Political Party pays lip sympathy to Gandhian ideals. They should encourage their members to wear Khadi often, though not regularly. So also all trade unions, Professional organizations and student unions should promote Khadi Sales. Khadi feeds the poor, sick weavers.
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