Introduction

In the history of nationalism a single individual is frequently related to the making of a country. Thus, for instance, we relate Garibaldi (1807-1882) with the making of Italy, George Washington (1732-1799)1 with the American War of Independence, and Ho Chi Minh (1890- 1969)2 with the battle to free Vietnam from colonial rule. In the same way, Mahatma Gandhi has been viewed as the "Father" of the Indian nation.

Mahatma Gandhi (1869-1948)

Mohandas Karamchand Gandhi, commonly known as "Mahatma" (signifying ‘Great Soul’) was born in Porbandar, Gujarat, in North West India, on 2nd October 1869, into a Hindu Modh family. His father was the Chief Minister of Porbandar, and his mother’s religious commitment implied that his childhood was imbued with the Jain conservative teachings of mutual toleration, non-damage to human beings and vegetarianism.

In May 1883, at the age of 13, Gandhi was married to Kasturba Makhanji, a young girl of 13 years old, through his parents’ arrangement. After his entrance into Samaldas University, at the College of Bombay, Kasturba bore him the first of four children, in 1888. Gandhi was unhappy at university, taking after his parent’s desires to pass the state's lawyer certification, and when he was offered the chance of advancing his studies abroad, at University College London aged 18, he accepted with pleasure, beginning there in September 1888.

Gandhi’s Nationalist Movement (1920-1947)

In London, Gandhi went to the Inns of Court and kept his principles. His fascination for the ethical side of Jesus Christ's teaching dates from the early encounters in Britain. He was one of the most genuine companions of the English people, and this more than once obvious in his lifetime. At last, Gandhi understood that he was not destined to be a lawyer. At this mental minute, he got an invitation to go to South Africa for the benefit of an Indian vendor. Gandhi was asked to help him with lawful advice and he agreed.

In 1893, Gandhi found himself in another world. He saw his brothers citizens there treated with scorn. He was personally insulted with horrible words. On one event, he was kicked out of a railway compartment for travelling in a compartment held for the Whites. He was beaten for walking on streets prohibited to Asiatics. With the above circumstances, Gandhi decided to stay in South Africa and to help people regain their self-esteem and battle for their rights. Because of the mistreatment of Indian immigrants, he sets up the Indian Congress in Natal to battle racism and to build up the thought of self- purification and “satyagraha” peaceful civil protest.

Along his years of challenge, Gandhi chose to lead a walk of 2,221 individuals from Natal into the Transvaal in his last demonstration of open defiance. Gandhi was captured and sentenced to nine months detainment. However, the strike spread and the British were obliged to drop the taxation and free Gandhi. News of his triumph was accounted for in Britain and Gandhi became a global figure.

In 1915, Gandhi made a triumphant come back to India. Right after his arrival, Gandhi was stunned by the congestion and misery he faced and decided to work for this oppressed people. He required a day of dissent against the Rowlatt Act (1919) which empowered the British to detain anybody. Thousands of demonstrators gathered in different towns yet the protests turned brutal. In Amritsar, Around 400 individuals were killed and 1,300 were injured. This massacre persuaded Gandhi to begin crusading for Indian independence. With his rising fame Gandhi became the head of the Indian National Congress (1885)1 and battled for political independence from England. Gandhi changed the Indian National Congress from a small group to a mass party. He aimed to free India in light of religious resistance and acceptance of all beliefs. Gandhi's calls for peaceful protests and empowers non-cooperation with the British, which incorporates a boycott of English merchandise. As a response to this, Gandhi was imprisoned for two years.

In 1930, Gandhi began crusading against England's Salt Laws which ban Indians from gathering or selling salt and oblige them to pay taxes on salt. He drove thousands on a ‘March to the Sea’ where the protesters bubbled up salt water to make salt, a typical demonstration of disobedience against the British. He was imprisoned but the campaign continued, with thousands refusing to pay their taxes and leases. The English gave up and Gandhi went to London to join the conference.

Gandhi went to London for the Round Table Conference, in 1931, as the sole delegate of the Indian National Congress. He showed an intense picture wearing his traditional Indian garments. Yet, the conference was a disappointment for Gandhi because The British were not prepared to give India freedom. Moreover, Muslims and other representatives did not associate themselves to him as they didn't trust he represented all Indians.

After his disappointment at the conference, Gandhi decided to resign as leader of the Indian National Congress and to be aside from national politics. In 1942, Winston Churchill (1874- 1965)1 called India to join the struggle against the Nazis, Gandhi insisted on people to do not help the British while Indians were enslaved at home. He arranged a non-violent dissent requesting the British "Quit India" for good. As a result he was detained alongside his wife, Kasturba. Violent campaigns requiring Gandhi's release from prison, yet Churchill was resolved not to give up. Gandhi's wife died in jail months before his release in 1944. Unable to stop constant calls for liberty, in1947, the British at long last started negotiations for the freedom of India. However the result was a long way from what Gandhi had expected.

Gandhi’s Nationalist Movement (1920-1947)

The Mountbatten Plan (1947)1 reached to the partition of India into two independent states: India and Pakistan isolated along religious lines. In the capital Delhi there were freedom celebrations, however Gandhi's vision of a unified India was broken. The Partition caused mass killings and violent protests; Gandhi left Delhi making a trip to Calcutta to stop the brutality by fasting to bring peace.

In 1948, Gandhi came back to Delhi to secure Muslims who had decided to stay in India and started a fast for Muslim rights. On his way to a prayer gathering at Birla House he was assaulted by a Hindu extremist. He was shot three times in his chest. For most Indians, it was a national disaster. A crowd of almost one million individuals lined the course of Gandhi's burial procession to the banks of the Yamuna Stream. Over the world people joined to mourn the death of ‘the Father of peace’.

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| Gandhi’s Beliefs and Strategies in the Freedom Struggle Philosophy of Non-Violence With Gandhi, the thought of non-violence accomplished a unique status. He not just theorized on it, he received non-violence as a philosophy and a perfect lifestyle. He made us comprehend that the theory of non-violence is not a weapon of the feeble; it is a weapon, which  |
| can be attempted by all. Non-violence was not Gandhi's innovation. He is however called the father of non- violence because as Mark Shepard (an American journalist and author) mentioned “He raised nonviolent action to a level never before achieved”2. Krishna Kripalani (an Indian author) also confirmed “Gandhi was the first in Human history to extend the principle of nonviolence from the individual to social and political plane”3.  |

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| While researchers were discussing a thought without a name or a movement, Gandhi is the person who developed the name and brought altogether different related concepts under one idea: Satyagraha1. Gandhi's philosophy of non-violence included civil resistance, refusal to agree to  |
| unfair laws. He evolved this logic while living and practicing law in South Africa. Planning resistance to the oppressed and unfair apartheid system, which created significant administrative change, Gandhi left a permanent mark on the South African battle for racial justice. Upon his arrival to India in 1915, Gandhi's philosophy of non-violence became connected with the battle for swaraj (self-rule). In India, Gandhi raised his theory of non- violence to new levels of modernity. Gandhi trusted that regular non-violent civil resistance, not war, would stir the awareness of the British to their unfair dominance over India. This was the faith that guided the Salt March. Gandhi's mobilizations were successful to the point that they distorted Britain’s worldwide reputation and provoked irreversible change in Britain’s strategy towards India, clarifying the power of regular non-violent civil resistance. Gandhi was a tenacious resistant of violence. He realized that utilizing violence to battle violence ruins and corrupts even the most respectable of causes and leaves a legacy of bloodshed. On the off chance that we look to the progressive movements of the 20th century, we see reality in Gandhi's beliefs.  |

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| Gandhi realized that the only solution for hate, ignorance and malice was love, truth, and tolerance. He realized that defeating unfair issues doesn't mean inverting them; it implies removing them completely. Gandhi and his adherents were ready to die to make oppression apparent for the whole world to see. For Gandhi, truth was a strong weapon, requiring no others. For sure, truth has confirmed to be the most powerful weapon mankind has even known.  |
| One of the tactics that made Gandhi a successful leader was his capacity to make bridges between communities, amongst upper and lower class; Hindus, Muslims and Christians. Gandhi saw the substantial humanity of all people, no matter their class, religion, sex, or social status in society. Profoundly agitated with communalism (Hindu-Muslim hatred), Gandhi could boost religious harmony via his personal and public activities. Whenever this harmony was threatened, he fasted. Gandhi's enormous capacity to put a limit to regional and religious grudges was tested several times with his fasts to end violence in Calcutta, Bengal and Delhi. One of the qualities that made Gandhi effective was his capacity to identify with the Indian poor masses. Gandhi's theory of self-rule separated itself from the elitism that portrayed the Indian Independence movement, and all other Independence movements of this century. Gandhi realized that liberating India from the burden of colonialism likewise implied liberating the masses from monetary servitude. Gandhi was against Independence for just one elite; he was dreadful of an Independent India that would recreate past religious, class and economic persecutions.  |
| Gandhi introduced leadership by illustration. He presented the ideal marriage between individual morality and public activity. The best case of this was his utilization of homespun that gave jobs to the poor masses and restored the village economy. In a world in which the disparities created by a worldwide economy are turning out to be more visible and awful, Gandhi's critique of innovation and economies that advantage the powerful and minimize the weak is very pertinent today. The best show of Gandhi's leadership is his worldwide impact. American civil rights leader, Martin Luther King Jr. (1929-1968)1,  |

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| Desmond Tutu (1931-now) 1, and uncounted other leaders have been profoundly impacted by Gandhi and his theory of non-violence. For instance, in 1994, in a Gandhian soul of pardoning and compromise, Nelson Mandela (1918-2013)2 reached out with his antagonists the same ones who had tormented and detained him to make an end to the apartheid rule. Gandhi's most noteworthy legacy is the reputation he accomplished for upholding  |
| non-violence as a method for overcoming oppression. It is this belief that aides the activities of a great number of citizens who take part in civil society movements today over the globe. Gandhi’s Concept of Satyagraha Mahatma Gandhi received the Satyagraha Movement as a dynamic weapon of winning violence. He trusted that Satyagraha is a specific type of battle where there is no doubt of triumph or defeat. It is certain that his investigation of the Hindu tradition and his experience of passive resistance against racial separation in South Africa helped him in creating and concretizing his concept of Satyagraha. The root significance of Satyagraha is reliable to truth. Gandhi called it ‘truth force’, or ‘soul- force’. Many people think of it as a technique for the political movement carried on against the English imperialism. As indicated by Krishnalal Shridharani (an Indian poet,  |
| playwright and journalist): "Satyagraha is a direct non-violent struggle"3. The idea of Satyagraha is based upon two thoughts: (i) satya or truth and (ii) ahimsa or non-violence. Satyagraha is a resistance with no hate or damage to the adversary. The substance of Satyagraha is to stir in the mind of the adversary the feeling of justice and win his heart without injuring him.  |

Among the techniques of Satyagraha proposed by Gandhi, we mention the following:

⮚Non-Cooperation: boycott, strike, demission from various offices, etc. are distinctive parts of non- cooperation.

⮚Civil Disobedience: The most effective and compelling type of Satyagraha is civil

disobedience. Among the most perceived and prominent methods of civil disobedience movement are non- payment of taxes, disobedience to the state authority, infringement of laws without using force.

⮚Fasting: fasting creates a profound effect among the Indians. The strict form of fasting was fasting unto demise. But, it can be taken as a final solution. This sort of fasting is considered as the smartest weapon in the arsenal of the disarmed.

Despite all sorts of criticisms, the positive side of Gandhi's idea of Satyagraha can by no means be denied, because the new weapon of Satyagraha gave a new bearing to the freedom battle.

Role of Mahatma Gandhi in the Indian Freedom Struggle

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| Mahatma Gandhi was an unusual leader, politician, statesman, scholar and freedom fighter. He was an open figure. He drove the freedom movement. It was under his authority that  |
| India got independence from the British after years of fighting. He dispatched numerous flexibility developments to free the nation from the guideline of the outsiders. He was the missionary of peace and peacefulness. A Leadership with Difference Mahatma Gandhi's leading ascended from grass-root level to the top. He never forced his authority upon the people. Here lies the distinction between Mr. Gandhi and the early leaders of Congress. His idea of Swaraj was that of kingdom of God that worked for the advantage of the masses. The precedent nationalists talked at length about the destitution of the masses and the British exploitation in India but barely did anything for the people. Political independence was  |

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| not his only interest. He asserts on destruction of untouchability, and other similar features to ameliorate the situation of the poor masses. As a Freedom Fighter As a national leader and fighter, Gandhi was superior. As a man of politics, he used  |
| ethical means to achieve political ends. For him, soul-force is the most powerful power, which he employed against the cruel power. The Non-cooperation, Civil Disobedience, and Quit India movements got to be brutal at some spots on account of the imprisonment of noticeable leaders including Mahatma Gandhi. Mr. Gandhi utilized legitimate strategies but never adopted unfair or immoral means to achieve his objective. Effect of Gandhi's Battle on the Government All the three big movements led by Mahatma Gandhi fizzled politically. However, he could make the British understand that their dominance over India was illegal and shameful. The government understood that Gandhi and the Congress could excite the masses against the government in any time. Gandhi's Message  |
| Gandhi was an exceptional national leader. He joined in himself the part of a socio- religious reformer and of a nationalist leader. He made Satya and Ahimsa as the base of a new social system. He used the standards of non-violence and non-cooperation with the ruling class to accomplish independence. He kept up that courage is the vital piece of Satyagraha. He looked to expel all types of fright from the minds of the general population. Estimate Gandhi was an honest leader of the masses. No leader before him could draw an image of such mass mobilization. The Indians called him ‘Father of our Nation’. He was the man who made the subject of accomplishing freedom for India.  |

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| His Position in Indian History Gandhi is dead yet he has gotten to be undying. His place is secured among the mighty individuals in Indian History. He was a genuine Mahatma. Peace, non-violence and resistance were the keys to the success that he accomplished.  |
| Gandhi was an important leader in the freedom struggle. He spearheaded the pacifist role of the Indian Movement for Independence and managed to capture the imagination of the western world, especially in the realms of imperialism. Gandhi was a vital leader in the freedom battle. He dispatched numerous freedom movements to free the nation from the rule of the outsiders. He was the missionary of peace and peacefulness. Mahatma Gandhi played a major role in the independence of India. His peaceful ways and smart techniques were the basis for gaining freedom from the British. Non- Cooperation Movement, Civil Disobedience Movement, Dandi March, Quit India Movement, are led by Gandhi for more than two decades in actively moulding and shaping the course of the national freedom struggle under the banner of Gandhian era.  |
| The Non-Cooperation Movement (1920) The Gandhian era of the freedom movement was begun with the Non-Cooperation movement. The decision to launch the movement as an enthusiastic mass movement was affirmed in the special session of the National Congress held at Calcutta in September 1920 and again was embraced in its Nagpur session of December 1920.A new phase in the history of India's struggle for freedom was opened with the non-cooperation movement in 1920. In light of the principles of non-violence and boycott, this movement was dispatched formally on August 1, 1920. The Non-Cooperation Movement Program The Non-cooperation Movement implied dynamic refusal to comply with the laws and controls passed by the administration. A request was made to every one of the Indians to  |

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| surrender their titles, to refuse to go to government and semi-government functions, to boycott the English courts, schools and colleges, helped or controlled by the legislature as well as to boycott the elections to be held for the Committees as recommended by the Reforms Act of 19191... It was thought first and foremost that this would be sufficient to assert upon the government the requirement for more prominent changes in the administration of the nation.  |
| Nonetheless, it was arranged that in case this program didn't succeed to overthrow the Government; people will refuse to payment of taxes. The Non-Cooperation Movement Achievements The non-cooperation movement was based perfectly on non-violence. Many recognized leaders like Jawaharlal Nehru (1889-1964)2, Motilal Nehru (1861-1931)3, Lala Lajpat Rai(1865-1928)4 etc. surrendered their legal practice and joined the movement. Many students gave up their studies in government educational establishments. National organizations like Gujarat Vidyapitha, Kashi Vidyapitha, Bihar Vidyapitha, and the Bengal National College were built up. The most fabulous achievement of the boycott programme was seen amid the visit of the Prince of Wales to India on 17 November, 1921. He was welcomed by the Indians with black flags. A countrywide Harte was observed and more than 60,000 individuals were captured.  |

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| The people were made persuaded that without non-cooperation, the accomplishment of Swaraj would be postponed. The best part of the non-cooperation movement was the boycott of elections. The congress did not assign any candidate to challenge in the decisions to contest in the elections to the Councils, which had been reformed under the Government of India Act of 1919. A great many voters additionally did not cast their votes. The English Government took  |
| response to constraint. The Congress and the Khilafat association were declared unlawful. Top pioneers of the Congress and a large number of common people were captured and put behind the bar. Open gatherings and processions were announced unlawful. In February 1922, Gandhi served a final proposal to Lord Reading, the Governor- General and Viceroy of India to pull back within one week all repressive laws failing which he would dispatch another satyagraha. The general population would be asked not to pay taxes. Before Gandhi propelled the proposed Civil Disobedience Movement, the occurrence at Chauri Chaura incident (1922)1 happened for which Mahatma Gandhi suspended the non-cooperation movement. There was horde violence at Chauri Chaura in the region of Gorakhpur in Uttar Pradesh. The police opened fire on a swarm and the goaded crowd assaulted and burnt down the police station bringing on the demise of twenty two policemen. The news of this occurrence bothered Gandhi. He felt that the people were not yet prepared for non-violent movement. He additionally understood that it would be very easy for the government to repress brutal movements as people would not have the capacity to battle against an all powerful government.  |
| The Congress Working Committee at his case passed a determination suspending the movement. However the sudden withdrawal of the movement came as a shock to the people. Numerous leaders like Lala Lajpat Rai, Motilal Nehru, Jawaharlal Nehru, etc. challenged against the decision of Gandhi. The British Government likewise arrested Gandhi in March 1922 on the charge of spreading estrangement against the government and sentenced him with six years of detainment. Since Swaraj was not accomplished inside a year as Gandhi had guaranteed, the movement was evidently a failure. However, the significance and importance of non-cooperation movement cannot be denied.  |

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| Significance and Success of the Movement The non-cooperation movement drove by Gandhi was such a mass movement which had never been seen before and after the Great Rebellion of 1857. India surprisingly saw a leader who had the capacity to battle face to face. As indicated by the British educator and author  |
| Marjorie Sykes, Gandhi had “the gift of fight”1. The success of the movement was a total shock to the British government and a great encouragement to the Indian people who achieve significant results during this revolt. For instance, economically, Indian mill-owners earned a decent benefit because of the project of boycott. The import of sugar from Britain diminished impressively. The import of English cotton-merchandise decreased within a period of six months. Yet, the import of iron diminished to 50%. In terms of politics, popularity of the Congress and the movement expanded among the masses. The non-cooperation movement surely demonstrated that the Indian National Congress instructed the support and sensitivity of vast sections of the Indian society. The spread of the movement was as well across the nation. The facts may confirm that a few areas were more dynamic than others, yet there were few that showed no action by any means. From another hand, investment of the Muslims in the movement and the maintenance  |
| of shared harmony was additionally an incredible accomplishment. Muslims support gave the movement a mass character. In other words, the non-cooperation movement was a serious test for the people at all levels especially in terms of their self-reliance and awareness over their political rights. The non-cooperation movement evoked a remarkable eagerness throughout the nation. According to the Indian archaeologist and historian specialising in the Ancient History and Culture of India, Dr. Tara Chand, the non-cooperation movement was the first movement without weapon ever. It gave a new appearance to the general population's urge for freedom. It denoted the start of new phase in the historical backdrop of India's freedom movement. |

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| The Civil Disobedience Movement (1930-1931) According to the Indian historian, specialising in economic and political history of modern India Bipan Chandra, “The civil disobedience movement of 1930-31, marked a critically important stage in the progress of the anti-imperialist struggle.”1  |
| Indeed during the First World War Mahatma Gandhi had turned out to be very dynamic in the legislative issues of India. Shortly after the authority of the National Movement went under his control, Gandhi propelled a few movements based on truth, love and non- violence. After the occurrence of Chauri Chaura incident and the suspension of the Non- Cooperation movement, he began Civil Disobedience Movement in 1930. According to this movement he received the policy of disobedience of the requests of the English Government with gentle dissent and attitude so that the way to the freedom of India could be opened up. The Civil Disobedience Movement Background On 31st January 1930, Mahatma Gandhi sent an ultimatum to Lord Irwin (1881- 1959)2, the Viceroy of India. While maintaining a strategic distance from any notice of a constitutional change, Gandhi echoed a number of popular requests, especially a diminishment in military expenditure, a lessening in the land tax by 50 per cent and the abolition of the salt tax and the government’s monopoly of its sale as well. Gandhi made it clear that if his demands are  |
| ignored, the only way out was civil disobedience. Lord Irwin rejected Gandhi's eleven-point final proposal. Gandhi reacted to this by undertaking the Salt March from 12 March to 6 April across Gujarat from Ahmadabad to the salt works of Dandi. The Salt March evoked a colossal prevalent reaction. All over the place, swarms chose to make salt and to sell it directly, while the farmers quit paying their property charges. The prominent radicalism that it produced additionally roused militant revolutionaries in Punjab and Bengal in spite of the fact that Gandhi never supported their line.  |

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| Growth and Development of the Movement The civil disobedience movement in its first stage (1930-31), had a more noticeable effect than the non-cooperation movement ten years before. In different areas, the colonial administration was nearly paralyzed by the resignations of some functionaries in the villages. There were persistent protests that were frequently large-scale. The aggregate number of arrests  |
| rose to more than ninety thousand. The government constraint, from the month of May, turned out to be detectably harsher. Instances of police brutality against unarmed Satyagrahis were generally reported in the worldwide press. In spite of this, the movement stayed in general non- violent, which testified to the expanded impact of Gandhi both on the Congress and on the masses. The civil disobedience movement is distinctive in numerous regards from the non- cooperation movement. The participation of students, of the civilized intelligentsia and of the working class was much more restricted. The big towns, like Bombay or Ahmadabad, showed up as the strongholds of the civil disobedience movement. The accomplishment of the movement in the countryside was, in contrast, prominent. It additionally touched new districts. In the North western Frontier Province Khan Abdul Gaffer who came to be known as Frontier Gandhi drove his devotees in a monstrous uprising. His adherents were referred to as 'red shirts' as they wore red coloured kurtas(a loose shirt).The association that he had made with workers and small landowners was known as the Khudai Khidmatgar (the servants of God). Gaffer Khan turned  |
| into a committed adherent of Gandhi and leading member of the Congress. The other particular component of the civil disobedience movement was the great participation of women for the first time in a mass battle. On this count the civil disobedience movement was a vital development. On the other side unfortunately the participation of the Muslims really decreases. Gandhi–Irwin Pact While smothering the main period of the civil disobedience movement, the government of Lord Irwin however proceeded with negotiations. Political parties were welcomed in November, 1930 to a Round Table Meeting. As the Congress refused to go to the meeting, the meeting filled no need. The Second Round Table Meeting was held in January,  |

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| 1931. In the meanwhile the Congress leadership, Gandhi was released from jail. They accepted to attend the meeting on condition that the government would pull back the oppressive laws and let the political prisoners free. The meeting end up with an agreement between Gandhi and Lord Irwin. By this meeting it was agreed upon:  |
| (a) To pull back all laws and suspended regulations.(b) To discharge every political prisoner except the individuals who were criminals.(c) To restore the seized property of the Satyagrahas(d) To allow the assembling or manufacture of salt, free of obligation, by persons living inside a particular distance of the ocean shore,(e) The Congress concurred not to press for investigation into police excess.(f) To annotate the civil disobedience movement.(g) To stop boycott. End of the Movement In 1931 certain occasions coming to force of conservatives, substitution of the Viceroy, and execution of Bhagat Singh (1907-1931)1 made an air of downfall in Gandhi and other more youthful Indian pioneers. The Congress chose to restart the movement in January  |
| 1932. Of course, the English government found a way to stifle the movement and in the meanwhile the British Prime Minister reported shared grant in 1932. The civil disobedience movement proceeded up to 1934 and it was suspended in that year. The Civil Disobedience Movement was not fruitful. In any case, it was a useful training for the people of India to show their awareness over their political rights. Different from the non-cooperation movement, the civil disobedience movement raised the popularity of the Congress among the masses.  |

A right assessment of civil disobedience movement can be produced using the following citation:

MAHATMA GANDHI embarked upon the Civil Disobedience Movement with a sense of spiritual exaltation, guided not by reason but by inner inspiration. He proclaimed the struggle as a holy war, a fight to the finish from which there could be no retreat, and possibly his own 'last chance'. It was this movement which was a crowning point in terms, both of the establishment of his absolute but exalted leadership and of the universal acceptance of the preaching of truth, non-violence, fearless defiance of evil and Swadeshism. Even the wider world also watched the satyagraha experiment with inquisitiveness....It was an effort towards the moral regeneration of society and the foundation of a new political order.1

The Dandi March or the Salt March (1930)

The Dandi March or the Salt March, which took place from March to April 1930 in India, was a demonstration of civil disobedience led by Gandhi to dissent English rule in India. During the march, a huge number of Indians joined Gandhi from his religious retreat close Ahmadabad to the Arabian Sea coast, a distance around 240 miles. The walk resulted in the arrest of almost 60,000 people, including Gandhi himself.

Dandi March: Background

England's Salt Acts restricted Indians from gathering or selling salt, which was considered as a staple in the Indian food. Citizens were forced to purchase the essential mineral from the British, who, in addition to practicing an imposing business model over the manufacture and sale of salt, likewise applied a substantial salt tax. Despite the fact that India's poor endured most under the tax, Indians required salt. Resisting the Salt Acts, Gandhi contemplated, would be a brilliantly easy way for some Indians to break an English law non- violently. Gandhi announced resistance to British salt laws to be the unifying theme for his new battle of satyagraha, or mass civil disobedience.

Choice of Salt as a Protest Focus

When Gandhi declared his plan, even his close helpers and partners were totally unconvinced. The Indian National Congress was mystified and skeptical. Above all things, why salt? Numerous leaders had felt that the decision of salt tax as an issue was inconsequential and that it would redirect the attention from the more noteworthy issue of complete freedom. Their worry was laid to rest by the gathering that the Dandi March got. The bravery and self control of the people across the nation were such that the skepticism of the critics was broken up.

Gandhi once more demonstrated that he was a radiant strategist. This would end up being his masterstroke, as it was a strategy that was at once straightforward and splendid. Salt for Gandhi, was broadly symbolic; by picking salt as an issue, Gandhi was showcasing an abjection of the colonizer that would tax something so fundamental and crucial to the human eating routine. It served as an intense image of an unfeeling and cruel imperial exploitation, forcing burdens on the already poor millions. What was much more ridiculous that salt could be made openly on the ocean shore! Yet no Indian was permitted to make it. If ever a law could be out of line, here was one. Most importantly, given the key way of its utilization this issue would cut over all lines of position, ideology, state and dialect.

Dandi March: 1930

On March 12, 1930, Gandhi set out from his ashram, or religious retreat, at Sabermanti close Ahmadabad with a few dozen adherents on a trek of somewhere in the range of 240 miles to the beach front town of Dandi on the Middle Eastern Ocean. There, Gandhi and his supporters were to defy English policy by making salt from seawater. Along the way, Gandhi tended addressed large crowds, and with every passing day an expanding number of individuals joined the salt satyagraha. When they achieved Dandi on April 5, Gandhi was at the leader of a horde of tens of thousands. He talked and led prayers and the following morning strolled down to the sea to make salt.

He had wanted to work the salt flats on the shoreline, encrusted with crystallized ocean salt at each high tide, yet the police had prevented him by crushing the salt stores into the mud. Despite that, Gandhi reached down and got a little piece of natural salt out of the mud and the English law had been challenged. At Dandi, thousands more followed his lead, and in the beach front urban communities of Mumbai and Karachi, Indian patriots led hordes of citizens in making salt. Civil disobedience broke out the whole way across India, soon including a great many Indians, and British government arrested more than 60,000 individuals. Gandhi himself was arrested on May 5, yet the satyagraha proceeded without him.

On May 21, the poet Sarojini Naidu (1879-1949)1 drove 2,500 marchers on the Dharasana Salt Works, around 150 miles north of Bombay. A few hundred British-drove Indian policemen met them and violently beat the peaceful marchers. The incident prompted an international outcry against British policy in India.

Dandi March: Aftermath

In January 1931, Gandhi was released from jail. He later met with Lord Irwin, the viceroy of India, and agreed to cancel the satyagraha in return for an equivalent negotiating role at a London conference on India's future. In August of that year, Gandhi went to the conference as the sole illustrative of the nationalist Indian National Congress. The meeting was a failure; however British leaders had recognized Gandhi as a power they couldn't smother or disregard.

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| What made this crusade unique in relation to prior ones? Prior campaigns had been pointedly focussed on issues that were as essential, however with all their voltage, were still of local import. Dandi, in spite of being topographically identifiable with a specific area, a particular stretch of coast, and a specific spot on that coast, yet straddled the country. This was by virtue of its being related to an object that all of India  |
| identified with. That an endowment of nature, salt, could be transformed into a legislature controlled business monopoly abruptly seemed unacceptable. What's more, non-violent yet strident resistance of that monopolisation also suddenly seemed reasonable and actually vital. Gandhi used the march to break some things other than the salt laws too. One of these was the rank gap in the villages on the way. On his entry in some villages he set out straight toward the so-called "untouchable" quarters and drew water from the well there for his wash, making his village hosts, frequently from "higher" castes, to cross those old and hurtful partitions.  |

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| Something else on his mind was the fragility of Hindu-Muslim statement at the time. There were just two Muslim marchers in his group of 78, which later got to be 80. But the role he gave to Abbas Tyabji (1854-1936)1, as his alternative leader, and his decision to stay in the house of Sirajuddin Vasi in the village of Dandi sent a clear message to the Indian people. It was that swaraj being battled for was to be for all India, across religious sections.  |
| A third reward of the campaign was the profiling it provided for women satyagrahis and along these lines to the Indian woman. Gandhi did exclude women among the marchers, but rather gave them parts along the battle, with Kasturba setting the demonstrators off at Sabarmanti, Sarojini Naidu being within reach the minute the primary fistful of salt was lifted at Dandi on April 6, 1930. Their participation obtained its very own significance during this march. The Salt March showed adequately Gandhi's ability for typical activity and most likely came closer than the other significant campaigns to coordinating the high standards he set for his devotees. It was the start of the end of British colonialism in India and a pivotal step towards independence. The Salt March was the most sensational, broadly broadcasted, and fruitful of Gandhi's civil disobedience movements. In spite of the fact that it indirectly led the British to give India a measure of self-government in 1935, yet another movement from 1940 to 1942 and the impacts of World War II were needed to persuade the British the time had come to give India  |
| freedom.  |

The Quit India Movement (1942)

The Quit India movement or the Revolt of 1942 or 'August Revolution' of 1942 was the most prevalent and effective mass movement in the series of revolutions led by Gandhi over the span of freedom struggle. When this mass movement was arranged, the Second World War was going on; the shadows of the Japanese attack on India were making the sky dim and overcast.

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| The endeavours of Cripps mission bore no fruit and the prices of important items were soaring high and the day does not give off an impression of being distant for the deliverance from the British colonialism. Sumit Sarkar an Indian historian of modern India, comments “The summer of 1942  |
| found Gandhi in a strange and uniquely militant mood, ‘Leave India to God or to anarchy’ he repeatedly urged the British; this orderly disciplined anarchy should go, and if as a result there is complete lawlessness I would risk it.”Quit India Movement: Background In 1939, with the beginning of war between Germany and Britain, India was reported to be a party of this war for being a constituent part of the British Empire. Following this report, the Congress Working Committee at its meeting on tenth October, 1939, passed a decision denouncing the offensive activities of the Germans. In the meantime the decision additionally expressed that India could not be associated with the war because there was not really any difference between English imperialism and Nazi totalitarianism. Responding to this proclamation, the Viceroy Linlithgow (1887-1952)2 issued an announcement on October 17th wherein he guaranteed that England is waging a war pushed by the notion to fortify peace on the world. He additionally expressed that after the war, the government would initiate negotiations in accordance to the desires of the Indians.  |
| After rejecting the demands made by the Congress, Gandhi at the meeting of the Congress Working Committee in Wardha uncovered his arrangement to dispatch individual civil disobedience. One more time, the weapon of satyagraha found popular acceptance as the most effective way to fight against the British. It was generally utilized as a sign of protest against the steady stance assumed by the British. Vinoba Bhave (1895-1982)3, a supporter of Gandhi, was chosen by him to start the movement.  |

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| Anti war speeches prevailed in all corners of the country, with the satyagrahis seriously appealing to the general population not to support the government in its war attempts. The result of this satyagrahi crusade was the arrest of almost fourteen thousand satyagrahis. On 3rd December, 1941, the Viceroy ordered the release of all the satyagrahis, and the Congress understood the necessity for evaluating their program. Thus, the movement was withdrawn.  |
| The Cripps' Mission and its disappointment assumed a vital part in Gandhi's call for The Quit India movement. To end the dilemma, the English government on 22nd March, 1942, sent Sir Stafford (1889-1952)1. Cripps attempted to keep India loyal to the British war effort in return for a guarantee of full self-government after the war. Cripps promised the establishment of Dominion as well as elections to be held after the war. Cripps talked about the propositions with the Indian leaders and declared them. However the Congress rejected his suggestions and the mission proved a failure. Cripps had composed the recommendations himself, yet they were excessively radical for both Churchill and the Indians; no middle solution was found. As indicated by the Congress these proposals just offered India a promise that was to be realized in the future. Gandhi said, commenting on this: “It is a post dated cheque on a crashing bank”2. The Congress moved toward the Quit India movement whereby it refused to collaborate in the war effort, while the British imprisoned almost the entire Congress leadership along the period of the war.  |
| 2.5.4.2. Gandhi's Call for Quit India 1942 Immediately after the departure of Sir Stafford Cripps, Gandhi declared 'Quit India' as the battle cry for the Indians. Gandhi said, “The presence of the British in India is an invitation to Japan to invade India. Their withdrawal removes that bait.....”3 Gandhi understood that the time was ready to take some strong and rapid activities. He started to write a series of articles in Harijan where he insisted on people to move and resort to direct action.  |

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| This announcement made in May 1942, indicate the restlessness of Gandhi, who guaranteed Swaraj inside one year and who is enthusiastic and anxious to see that his central goal of picking up freedom for India is achieved soon. Sumit Sarkar writes “though the need for non-violence was always reiterated, Gandhi’s mantra of Do or Die represents the militant mood of Gandhi”1.  |
| In the working committee meeting held at Wardha on 14 July, 1942 the Congress initially agree on the idea of a struggle. The All India Congress Committee that met in Bombay in August approved this resolution to go in for a struggle. In his discourse Gandhi made it clear “I am not going to be satisfied with anything short of complete freedom. May be, he (the Viceroy) will propose the abolition of salt tax, the drink evil. But I will say nothing less than freedom”2. Gandhi then caught up with the famous appeal Do or Die. “Here is a Mantra, a short one that I give you. You may imprint it on your hearts and let every breath of yours give expression to it. The mantra is Do or Die. We shall either free India or die in the attempt; we shall not live to see the perpetuation of slavery”3. Gandhi additionally gave a call to all sections of the general population, the rulers, the propertied and wealthy classes, who infer their riches and property from the laborers in the fields and factories and somewhere else, to whom ultimately authority and strength belong. In the perspective of Sumit Sarkar, the above explanation of Gandhi shows his social radicalism  |
| and move in the philosophy of the Congress, at this point individuals with the objectives of communism and socialism have turned into a part of the broad-based Congress association; On the other hand, the British too were similarly resolved to pulverize any movement of the Congress. Quit India Movement Outcomes The Viceroy Linlithgow in a letter dated 8 August, 1946 completely made his mind clear “I feel very strongly that the only possible answer to a declaration of war by any section of Congress in the present circumstances must be a declared determination to crush the organization as a whole”  |

In this way, the two sides were prepared to act and even before the formal dispatching of the movement, the government in a single campaign captured all the top leaders of the Congress in the early hours of August 9, 1942. This led to a strong reaction of mass anger against the arrest of leaders. There was mass upsurge everywhere throughout the nation for six or seven weeks after the unexpected incident of August 9, 1942.

Bipan Chandra said, describing Indians' response on the arrest of their leaders:

People devised a variety of ways of expressing their anger in some places; huge crowds attacked police stations, post offices, courts, railway stations and other symbols of government. National flags were forcibly hoisted on public buildings in defiance of the police.1

Towns, villages and cities testified the people's anger. Farmers, workers and students effectively partook in demonstrating their discontent against the government. By following strategies of brutality, the government repressed the movement. Gandhi, who was captured in the early hours of 9 August, began fast on 10 February by announcing that the fast would keep going for 21 days.

One more component to be seen in this connection was the refusal of Gandhi to censure the brutality of the masses and considered the government in charge of this violence. Everywhere throughout the nation people reacted positively and effectively towards the fast of

Gandhi. Gandhi was released on 6 May, 1944 for medicinal grounds.

It is to be noticed that the Quit India movement was the spontaneous involvement of the masses contrasted with the previous non-cooperation and civil disobedience movements. Bipan Chandra was of the perspective:

The great significance of this historic movement was that it placed the demand for independence on the immediate agenda of the national movement. After ‘Quit India’ there could be no retreat. Independence was no longer a matter of bargain. And this became amply clear after the war .2

Conclusion

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| While the pre-Gandhia stage was one of creating national awareness with the evils of the colonialist among the masses, the Gandhian era of ‘struggle-truce-struggle’ was one of supporting the tempo of the movement through the phases of non-cooperation followed by civil  |
| disobedience, ending with the Quit India movement. Besides Gandhi's philosophy of non-violence and method of Satyagraha, it was the system of ‘struggle-truce-struggle’ that quickened and managed the urge for freedom and empowered India to gain freedom in 1947. We discover a progressive and moderate move from small minority of freedom seekers to mass organization of freedom seekers during the era of Gandhi, and his most remarkable commitment was the fruitful methodology of struggle-truce- struggle in stages to sustain the rhythm of the movement. Obviously, Gandhi was an extraordinary strategist of the 20th century mass political mobilization method motivated by self- confident rule of the masses through a great amount of non-violent means.  |