Gandhi in Snapshots...

Mahatam Gandhi within the tree of nationalism, Class-XII History, NCERT Publication

1915	Mahatma Gandhi returns from South Africa
1917	Champaran movement
1918	Peasant movements in Kheda (Gujarat), and workers' movement in Ahmedabad
1919	Rowlatt Satyagraha (March-April)
1919	Jallianwala Bagh massacre (April)
1921	Non-cooperation and Khilafat Movements
1928	Peasant movement in Bardoli
1929	"Purna Swaraj" accepted as Congress goal at the Lahore Congress (December)
1930	Civil Disobedience Movement begins; Dandi March (March-April)
1931	Gandhi-Irwin Pact (March); Second Round Table Conference (December)
1935	Government of India Act promises some form of representative government
1939	Congress ministries resign
1942	Quit India Movement begins (August)
1946	Mahatma Gandhi visits Noakhali and other riot-torn areas to stop communal violence

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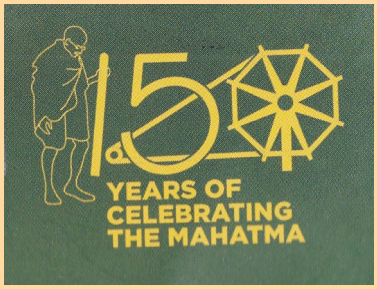
(Class-XII , History , Themes in Indian History-III, NCERT Publication)



(Class-XII , History , Themes in Indian History-III, NCERT Publication)

Mahatma Gandhi in Johannesburg, South Africa, February 1908

Some important dates

1918-19

Distressed UP peasants organised by Baba Ramchandra.

April 1919

Gandhian *hartal* against Rowlatt Act; Jallianwala Bagh massacre.

January 1921

Non-Cooperation and Khilafat movement launched.

February 1922

Chauri Chaura; Gandhiji withdraws Non-Cooperation movement.

May 1924

Alluri Sitarama Raju arrested ending a two-year armed tribal struggle.

December 1929

Lahore Congress; Congress adopts the demand for 'Purna Swaraj'.

1930

Ambedkar establishes Depressed Classes Association.

March 1930

Gandhiji begins Civil Disobedience Movement by breaking salt law at Dandi.

March 1931

Gandhiji ends Civil Disobedience Movement.

December 1931

Second Round Table Conference.

1932

Civil Disobedience re-launched.

Mahatma Gandhi on *Satyagraha*

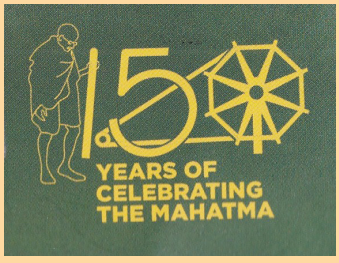
'It is said of "passive resistance" that it is the weapon of the weak, but the power which is the subject of this article can be used only by the strong. This power is not passive resistance; indeed it calls for intense activity. The movement in South Africa was not passive but active ...

' Satyagraha is not physical force. A *satyagrahi* does not inflict pain on the adversary; he does not seek his destruction ... In the use of *satyagraha*, there is no ill-will whatever.

' Satyagraha is pure soul-force. Truth is the very substance of the soul. That is why this force is called satyagraha. The soul is informed with knowledge. In it burns the flame of love. ... Non-violence is the supreme *dharma* ...

'It is certain that India cannot rival Britain or Europe in force of arms. The British worship the war-god and they can all of them become, as they are becoming, bearers of arms. The hundreds of millions in India can never carry arms. They have made the religion of non-violence their own ...'

Class-X, Social Science, India and the contemporary world-II, Chapter-2, NCERT Publication



समाचारपत्रों में बड़ी शक्ति है, ठीक वैसी ही जैसी कि पानी के ज़बरदस्त प्रवाह में होती है। इसे खुला छोड़ देगें तो गाँव के गाँव बहा देगा। उसी तरह निरंकुश कलम समाज के विनाश का कारण बन सकती है। लेकिन अंकुश भीतर का होना चाहिए, बाहर का अंकुश तो और भी ज़हरीला होगा।

—महात्मा गांधी

Class- XI, XII, Abhivakti or Madhyam (Chapter-4), NCERT Publication

Published Unpublished

Why the Salt Satyagraha?

Why was salt the symbol of protest? This is what Mahatma Gandhi wrote:

> The volume of information being gained daily shows how wickedly the salt tax has been designed. In order to prevent the use of salt that has not paid the tax which is at times even fourteen times its value, the Government destroys the salt it cannot sell profitably. Thus it taxes the nation's vital necessity; it prevents the public from manufacturing it and destroys what nature manufactures without effort. No adjective is strong enough for characterising this wicked dog-in-the-manger policy. From various sources I hear tales of such wanton destruction of the nation's property in all parts of India. Maunds if not tons of salt are said to be destroyed on the Konkan coast. The same tale comes from Dandi. Wherever there is likelihood of natural salt being taken away by the people living in the neighbourhood of such areas for their personal use, salt officers are posted for the sole purpose of carrying on destruction. Thus valuable national property is destroyed at national expense and salt taken out of the mouths of the people.
>
> The salt monopoly is thus a fourfold curse. It deprives the people of a valuable easy village industry, involves wanton destruction of property that nature produces in abundance, the destruction itself means more national expenditure, and fourthly, to crown this folly, an unheard-of tax of more than 1,000 per cent is exacted from a starving people.
>
> This tax has remained so long because of the apathy of the general public. Now that it is sufficiently roused, the tax has to go. How soon it will be abolished depends upon the strength the people.

The Collected Works of Mahatma Gandhi (CWMG), vol. 49

"Tomorrow we shall break the salt tax law"

On 5 April 1930, Mahatma Gandhi spoke at Dandi:

> When I left Sabarmati with my companions for this seaside hamlet of Dandi, I was not certain in my mind that we would be allowed to reach this place. Even while I was at Sabarmati there was a rumour that I might be arrested. I had thought that the Government might perhaps let my party come as far as Dandi, but not me certainly. If someone says that this betrays imperfect faith on my part, I shall not deny the charge. That I have reached here is in no small measure due to the power of peace and non-violence: that power is universally felt. The Government may, if it wishes, congratulate itself on acting as it has done, for it could have arrested every one of us. In saying that it did not have the courage to arrest this army of peace, we praise it. It felt ashamed to arrest such an army. He is a civilised man who feels ashamed to do anything which his neighbours would disapprove. The Government deserves to be congratulated on not arresting us, even if it desisted only from fear of world opinion.
>
> Tomorrow we shall break the salt tax law. Whether the Government will tolerate that is a different question. It may not tolerate it, but it deserves congratulations on the patience and forbearance it has displayed in regard to this party. …
>
> What if I and all the eminent leaders in Gujarat and in the rest of the country are arrested? This movement is based on the faith that when a whole nation is roused and on the march no leader is necessary.

CWMG, vol. 49

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Dandi March,
March 1930

Charkha

Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the *charkha* as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.

Fig. 13.5

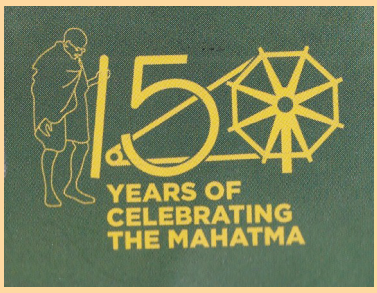
> What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on "saving labour", till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all.
>
> *Young India*, 13 November 1924

> Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.
>
> *Young India*, 17 March 1927

The Non-cooperation Movement

The boycott of foreign cloth, July 1922.
Foreign cloth was seen as the symbol of Western economic and cultural domination.

Class-X, Social Science, India and the contemporary world-II, Chapter-2 (2)



موضوع تیرہ

مہاتما گاندھی اور قومی تحریک

سول نافرمانی اور اس سے آگے

5282CH13

قوم پرستی کی تاریخ میں اکثر فرد واحد کو قوم کی تعمیر کے ساتھ شناخت کیا جاتا ہے۔ مثال کے طور پر ہم گیری بالڈی کو اٹلی کی تعمیر کے ساتھ، جارج واشنگٹن کو امریکہ کی جنگ آزادی کے ساتھ اور ہو چی من کو نوآبادیاتی حکومت سے ویتنام کو آزاد کرانے کی جدوجہد کے ساتھ وابستہ کرتے ہیں، چنانچہ گاندھی جی کو ہندوستانی قوم کا 'بابا' (باپو) مانا گیا ہے۔

گاندھی جی جس حد تک جدجہد آزادی میں حصہ لینے والے تمام لیڈروں میں سب سے زیادہ مؤثر اور قابل تعظیم ہیں اس طرح یہ امتیاز بے محل نہیں ہے۔ تاہم واشنگٹن یا ہو چی من کی طرح مہاتما گاندھی کا سیاسی سفر اسی سماج نے تشکیل دیا جس میں وہ رہتے تھے۔ فرد واحد کے بجائے عظیم لوگ نہ صرف تاریخ بناتے ہیں بلکہ خود بھی تاریخ کے ذریعہ بنائے جاتے ہیں۔

اس باب میں 1915-1948 کے دوران ہندوستان میں گاندھی جی کی سرگرمیوں کا تجزیہ کیا جائے گا۔ یہ باب ہندوستانی سماج کے مختلف طبقات کے ساتھ ان کے جوابی عمل اور عوامی جدوجہد (جو ان سے محرک تھی اور جس کی انھوں نے قیادت کی تھی) کی تحقیق کرتا ہے۔ یہ باب طلبہ کے سامنے مختلف قسم کے ماخذ جس کو مؤرخین ایک لیڈر کے سیاسی سفر اور سماجی تحریکوں (جس سے وہ وابستہ تھے) کی تعمیر نو کے لیے استعمال کرتے ہیں پیش کرتا ہے۔

شکل 13.1
مارچ 1930 میں نمک کے لیے سفر شروع کرنے سے پہلے سابرمتی ندی کے کنارے عوام گاندھی جی کی تقریر سنتے ہوئے

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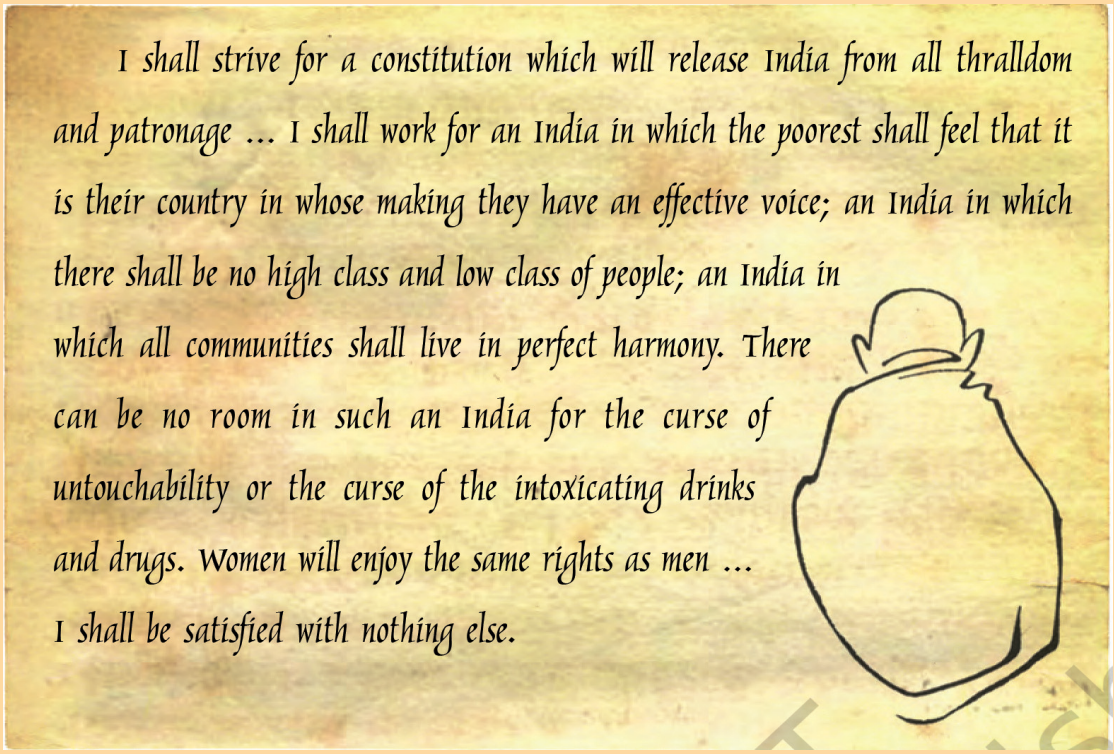
Gandhi- A Vision

Dream and the Promise

Some of you may have noticed a name missing from the sketches of the makers of the constitution: Mahatma Gandhi. He was not a member of the Constituent Assembly. Yet there were many members who followed his vision. Years ago, writing in his magazine Young India in 1931, he had spelt out what he wanted the Constitution to do:



This dream of an India that has eliminated inequality was shared by Dr. Ambedkar, who played a key role in the making of the Constitution

(Source: Democratic Politics, Class-IX, NCERT Publication)

गांधी जी के इन तीन बंदरों की नयी बातों को अंग्रेज़ी में अनुवाद करके देखें।

(Source: Srijan-2, NCERT Publication)

गाँधी आत्मीयता

"साक्षरता ही शिक्षा नहीं है"

महात्मा गांधी ने लिखा था :

> शिक्षा से मेरा मतलब इस बात से है कि बालक और मनुष्य के देह, मस्तिष्क और भावना के श्रेष्ठ तत्वों को सामने लाया जाए। साक्षरता न तो शिक्षा का अंत है और न ही उसकी शुरुआत। यह तो केवल एक साधन है जिसके ज़रिए पुरुषों और महिलाओं को शिक्षा दी जा सकती है। साक्षरता अपने आप में शिक्षा नहीं होती। लिहाज़ा, मैं बच्चों को शिक्षित करते हुए सबसे पहले उन्हें कोई उपयोगी हस्तकौशल सिखाऊँगा और उन्हें शुरू से ही कुछ रचने, पैदा करने के लिए तैयार करूँगा...। मेरा मानना है कि दिमाग और आत्मा का सर्वोच्च विकास इस तरह की शिक्षा में ही संभव है। प्रत्येक हस्तकौशल आज की तरह केवल यांत्रिक ढंग से ही नहीं बल्कि वैज्ञानिक ढंग से पढ़ाया जाना चाहिए, यानी बच्चे को प्रत्येक प्रक्रिया के क्यों और किसलिए का पता होना चाहिए।
>
> *द कलैक्टिड वर्क्स ऑफ महात्मा गांधी, खंड 72, पृ. 79*

"वही थे जिन्होंने प्रतापगढ़ में बेदखली रुकवाई थी"

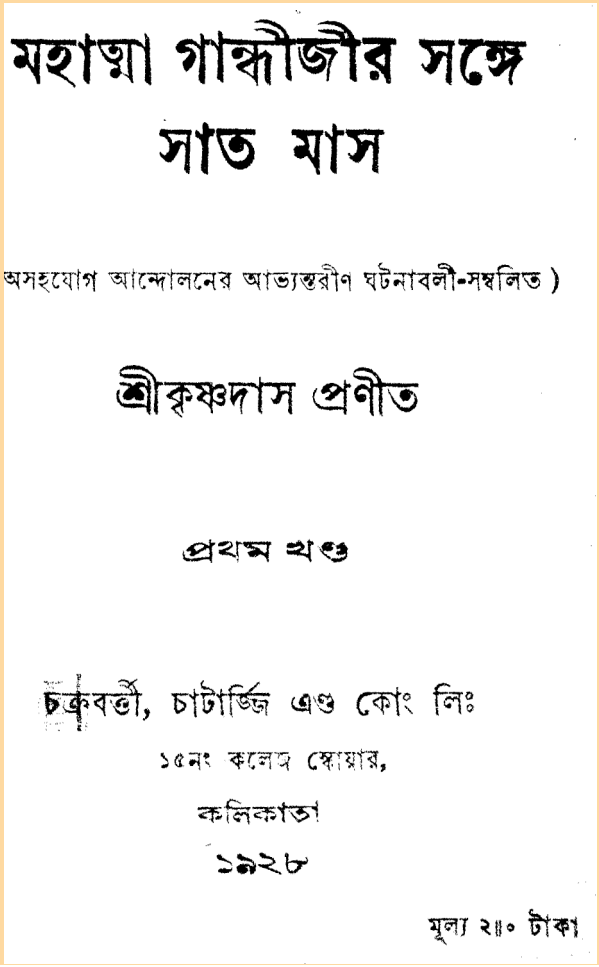
इलाहाबाद ज़िले में किसान आंदोलन पर सीआईडी द्वारा तैयार की गई जनवरी 1921 की रिपोर्ट का एक अंश इस प्रकार था :

> दूर-दराज़ के गाँवों में भी गांधीजी के नाम का सिक्का जितना चलने लगा है, उसे देखकर अचंभा होता है। किसी को भी पता नहीं है कि वह कौन हैं या क्या हैं? फिर भी सबने मान लिया है कि वे जो कहते हैं वह सही है और उनका जो भी आदेश है वह पूरा होना चाहिए। वह एक महात्मा या साधु, एक पंडित, इलाहाबाद के एक ब्राह्मण, यहाँ तक कि एक देवता हैं... उनके नाम की असली ताकत का अंदाज़ा इस बात से लगाया जा सकता है कि प्रतापगढ़ के लोग मानते हैं कि उन्होंने ही बेदखली रुकवाई थी... आमतौर पर गांधीजी को लोग सरकार का विरोधी नहीं मानते बल्कि केवल ज़मींदारों का विरोधी मानते हैं... हम गांधीजी और सरकार के पक्ष में हैं।

Hamare Atit-III, Class-VIII, Social Science, NCERT Publication

Memoir-Mahatma Gandhir Sange Saat Maas, Srikrishnadas

संक्षिप्त...



মহাত্মা গান্ধীজীর সঙ্গে
সাত মাস

অসহযোগ আন্দোলনের আভ্যন্তরীণ ঘটনাবলী-সম্বলিত)

শ্রীকৃষ্ণদাস প্রণীত

প্রথম খণ্ড

চক্রবর্ত্তী, চাটার্জ্জি এণ্ড কোং লিঃ
১৫নং কলেজ স্কোয়ার,
কলিকাতা
১৯২৮

মূল্য ২৷৷০ টাকা

"আমার ষাট কোটী টাকার কাপড় দরকার, একখানা ধুতিতে কি হইবে, যতক্ষণ ঐ কাপড় না হয় আমি এত বড় কাপড় কি করিয়া পড়ি ? আমাকে ইহা "ফাড়িয়া" নেংটি করিয়া পরিতে হইবে"।

Mahatma Gandhir Sange Saat Maas
Srikrishnadas, Vol-I, Chakrabarti Chatterjee Co., Kolkata, 1928, p.12

About the author and the book: This book, *Mahatma Gandhir Sange Saat Maas*, was written by Srikrishnachandra, in 1924. In his own words, this book accounts for the brief period of seven months just before Gandhi's imprisonment, on 18th March 1922 for six long years. Srikrishnadas, the author was a participant in the Non Violent Non Co-operation Movement and he had the opportunity of closely assisting Mahatma Gandhi in the movement and outside as a close aide. In this

book, he mentions how, in that highly volatile time, all the close aides and co-workers of Gandhi were already either imprisoned or were scattered throughout different parts of the country for political work and mobilization. So, Srikrishnadas had to assist Gandhi in handling his letters and correspondence. Because of the nature of his responsibility he had the opportunity of closely noticing Mahatma as a great leader who even in several critical junctures, in a very skillful way managed the intricacies and sudden developments of the movement. Finally he completed this book by 1924, and it's a beautiful memoir which helps us understand Mahatma Gandhi, more, as a persona.

About the selected passage: This particular passage reflects on a conversation between Mahatma Gandhi and Professor Kripalni, when Kripalni handed over a Khadi dhoti (produced in the ashram) to Mahatma Gandhi, at Motilal Nehru's house, 'Ananda Bhawan.' The house was being used as Congress head-quarter in those days. The moment Professor Kripalni handed the gift over to Mahatma, he laughed and started checking the fabric minutely. Then he commented-"I need cloth, worth 60 crores for the people of my country. What will one piece of dhoti do? How can I wear such a big piece of cloth all by myself... I will just tear a part of it and wear."

(Shriya Bandyopadhyay, JPF, DEL, NCERT)