

A SET OF QUESTIONS OF GANDHIAN THOUGHT

1. Briefly describe about the following :

- (i) Gandhiji's family background and his childhood.
- (ii) Influence of the play "Shravan Pitribhakti" and "Harishandra" on Gandhiji.
- (iii) Who was Rambha ? What did she teach Gandhiji ?
- (iv) "I never could learn the art of copying". What led Gandhiji to say so ?
- (v) Gandhiji's acquaintance with religion while he was in England.

2. Describe the influence on Gandhiji of the following :

- (i) Ruskin's book "Unto This Last"

or

Who was the author of the book " Unto This Last"? What impact the book had on Gandhiji's life and thought ?

- (ii) Tolstoy and his book 'The Kingdom of God is Within You'.
- (iii) Raychandbhai.

3. What circumstances led Gandhiji to adopt non-violent struggle in South Africa ?

Or

State Gandhiji's efforts in removing the grievances of Indians in South Africa.

Or

Experience of Gandhiji in South Africa.

4. Write notes on the following :

- (i) Non-Cooperation movement
- (ii) Quit India movement
- (iii) Bhoodan movement
- (iv) Gram Swaraj
- (v) Tolstoy farm
- (vi) Trusteeship
- (vii) Brahmcharya
- (viii) Zulu Rebellion
- (ix) Amritsar congress
- (x) Passive resistance
- (xi) Martyr's day

5. State what Gandhiji aimed through his constructive programmes giving a gist of each one of them.

Or

The constructive programme is the Truthful and non-violent way of winning "Purna Swaraj". Explain this statement with illustrations.

6. Write notes on the following constructive programmes :

- (i) Khadi and Village Industries
- (ii) Adult Education
- (iii) Women Welfare
- (iv) Economic Equality
- (v) Communal Unity
- (vi) Village Health and Sanitation

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| (vii) Removal of Untouchability | (viii) Prohibition |
| (ix) Labour Organisations | (x) Basic Education |
| (xi) Students | (xii) Provincial languages |
| (xiii) National Language | (xiv) Adivasis |
| (xv) Education in Health and Hygiene | |

7. Briefly describe following satyagrahs led by Gandhiji :

- (i) Champaran Satyagraha
- (ii) Ahmedabad Millhands Satyagraha
- (iii) Dandi March-Salt Satyagraha

8. Why Gandhiji gave importance to Ashram life ? Describe the activities of the following Ashrams :

- (i) Satyagraha Ashram-Ahmedabad
- (ii) Sevagram Ashram - Wardha

9. Why did Gandhiji favoured Nature cure ?

10. Comment on the key to health as described by Gandhiji.

11. State the importance of five natural elements in maintaining health and hygiene on the basis of the book 'Key to Health'.

12. 'Prevention is better than cure'. Examine this statement in the light of Gandhiji's concept of nature cure.

13. State Gandhiji's views on 'Truth' and Non-violence'.

Or

Explain any two of his vows (vratas) which you think need to be propagated in India to improve moral standards in the country.

Or

State how Truth and Non-violence are the bases of all the eleven vows prescribed by Gandhiji.

Or

Truth and Non-violence as only way to solve the world problems.

14. Explain the relevance of "Ahimsa" in today's context.

15. Write short notes on :

- (i) For Gandhiji 'Truth is God', explain.
- (ii) Purity in means necessary for good ends.

16. Evaluate the salient features of Gandhiji's concept of 'Hind Swaraj'.

17. Write notes on the following :

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| (i) Kasturba Gandhi | (ii) Mahadeo Desai |
| (iii) Pyarelal | (iv) Khan Abdul Gaffar Khan |
| (v) Acharya Vinoba Bhave | (vi) Meera Ben |
| (vii) Sushila Nayar | (viii) Dr. Sarojini Naidu |
| (ix) Jayprakash Narayan | (x) Jawaharlal Nehru |

18. "My life is my message". State what message Gandhiji delivered through his life to the individuals and society.

19. Is Gandhi still relevant in India ? Why and how ?

SOLUTIONS**1.(i) Family Background :**

Mohandas Karamchand Gandhi was born at Porbandar, a coastal city in Kathiawad (now a part of the Gujarat State) on the 2nd October 1869. He was the youngest child of his parents, Karamchand and Putlibai.

Gandhi belonged to the Modh Bania community. They were originally grocers. However, Uttamchand, Mohan's grandfather rose to become Dewan of the Porbandar state. Mohan's father, Karamchand, also served as the Dewan of Porbandar, Rajkot and Vankaner States. Kathiawar then had about 300 small states. Court intrigues were the order of the day. At times, Gandhis became their victim. Uttamchand's house was once surrounded and shelled by the state troops. Karamchand was once arrested. However, their courage and wisdom earned them respect. Karamchand even became a member of the Rajasthanik Court, a powerful agency to solve disputes among the states.

Karamchand had little education, but had shrewdness of judgement and practical knowledge acquired through experience. He had little inclination to amass wealth and left little for his children. He used to say that 'My children are my wealth'. He married four times, had two daughters by the first two marriages and one daughter and three sons by his fourth marriage.

Putlibai, his fourth wife, was younger to him by 25 years. She was not much educated but was well-informed about practical matters. Ladies at the palace used to value her advice. She was deeply religious and superstitious and had strong will-power. She used to visit the temple daily and regularly kept difficult vows. Mohan loved his mother. He used to accompany her to the Haveli (Vaishnva Temple).

Mohan had a great devotion for his father and he often used to be present at the discussions about the State problems. Gandhis had Parsi and Muslim friends and Jain monks used to make regular visits. Mohan thus had occasion to hear discussions about religious matters also. Being the youngest, he was the darling of the household.

Childhood :

Mohan attended primary school at Porbandar. When he was seven his family moved to Rajkot. He was a mediocre student, was shy and avoided any company. He read little besides the text books and had no love for outdoor games. However, he was truthful honest, sensitive and was alert about his character. Plays about Shravana and Harishchandra made a deep impression on him. They taught him to be truthful at any cost and to serve his parents with devotion.

He was married alongwith his brother and cousin for the sake of economy and convenience. He was only 13 then. He enjoyed the festivities of the marriage. Kasturbai, his wife, was of the same age. She was illiterate but strong-willed. His jealousy and immature efforts to make her an ideal wife led to many quarrels. He wanted to teach her but found no time. His experience later made him a strong critic of child-marriages.

Mohan joined High School at Rajkot. He was liked by the teachers and often received prizes. But he neglected physical training and hand-writing. Habit of taking long walks made up for the first neglect, but he had to repent later for the neglect of hand writing.

He was devoted to his father and considered it his duty to nurse him during his illness.

In the High School, he made friends with one Sheikh Mehtab, a bad character. He stuck to the friendship despite warnings from family-members. He wanted to reform Mehtab but failed. Mehtab induced him to meat-eating, saying that it made one strong and that the British were ruling India because they were meat-eaters. Mohan was frail and used to be afraid even to go out alone in the dark. The argument appealed to him. He started eating meat secretly, But soon he decided that lying to the parents was worse than not eating meat, and abandoned the experiment.

Mehtab once sent him to a brothel, but God's grace saved him. He induced Mohan to smoking. This one led to stealing. But all this became unbearable for Mohan. He confessed his guilt to his father, who did not rebuke him but wept silently. Those tears cleansed Mohan's heart and taught him a lesson in non-violence.

- (ii) Once Gandhiji read the story of Shravana. Shravana used to carry his old and blind parents in two baskets slung on a bamboo yoke. Mohan was deeply touched by his devotion to his old parents. He resolved to be like Shravana and serve his parents.

After some time Gandhiji saw a play depicting the life of King Harishchandra, who lost his kingdom and suffered much for truth. Mohan was so deeply moved by this play that he was in tears. He decided never to escape from the path of truth and be ever truthful and honest like Harishchandra.

- (iii) In his childhood the young Gandhi was very timid. He feared to step in darkness, even in his own house. He feared ghosts and thieves and snakes. Rambha was a maid servant in his house. Once she said to Mohan : 'Why are you so much fearful? Remember Rama! Rama will always protect you. Fear never encounters him who remembers Rama.'

Mohan was deeply impressed by these words. He took to reciting the name of Rama. His faith in Rama increased as he grew up. He remembered God and dedicated all his work to him. When he died his last words were 'He Rama!'

- (iv) When Gandhiji was in high school. A inspector of schools came to visit his school. He wanted to test the boys, so he dictated a few english words to the boys. Gandhiji could not spell one of the words correctly. His teacher prompted him to copy that word from his neighbour's slate, but Gandhiji didn't. He did not like to cheat anybody, come what may. The result was that all the students except Gandhiji, spelt all the words correctly. The teacher scolded Gandhiji after the class and Gandhiji felt wounded. But deep inside him he knew that what he had done was right.
- (v) When Gandhiji was in England. He started the study of religions. Before that, he had not even read the Gita. Now he read it in the English translation. He also read Edwin Arnold's 'The Light of Asia', Blavatsky's 'Key to Theosophy' and the Bible. Gita and The New Testament made a deep impression on him. The principles of renunciation and non- violence appealed to him greatly. He continued the study of religions throughout his life.

- 2.(i) Gandhiji read Ruskin's book 'Unto This Last' during a train journey in South Africa in 1904. It brought about an instantaneous and practical transformation in his life. He extracted three teachings from the book.

- That the good of the individual is contained in the good of all.
- That a lawyer's work has the same value as the barber's inasmuch as all have the same right of earning their livelihood from their work.
- That a life of labour, that is, the life of the farmer of the soil and the handicraftsman is the life worth living.

Gandhiji translated the book in Gujarati under the title 'Sarvodaya'

Ruskin had rejected industrial civilisation, machinery and the modern economics. He laid emphasis on simplicity, duties and bread-labour. All this must have appealed to Gandhiji.

- (ii) Gandhiji read Tolstoy's book 'The Kingdom Of God Is Within You', in South Africa. The book made him a firm believer in non-violence. It's independent thinking, profound morality and truthfulness impressed him. Gandhiji also studied Tolstoy's other books and obtained his blessings for the South African struggle. He named his South African settlement as 'Tolstoy farm'. He learnt the principle of bread-labour from Tolstoy. He was also influenced by Tolstoy's criticism of the State and the modern civilisation. Tolstoy was in favour of continence and the village life. which appealed to Gandhiji.

- (iii) Raychandbhai or Shrimad Rajchandra was a jeweller by profession. But he was a man of great character and learning. He was a spiritual seeker. He did business with detachment. Gandhiji was introduced to him after his return from England. He was immediately captivated by Raychandbhai's personality. He formed a close association with him. Raychandbhai became his guide in religious and spiritual matters. He was his refuge in the moment of spiritual crisis. They corresponded with each other when Gandhiji was in South Africa. Raychandbhai strengthened his faith.

3. Gandhi returned to India as a barrister, but he knew nothing about the Indian law. Lawyers used to pay commissions to agents to get cases. Gandhi did not like this. Besides he was shy and an occasion to argue in the Court unnerved him. He became a disappointed and dejected 'briefless barrister'. At that time, a South African firm Dada Abdulla and Co. asked for his assistance in a case. Gandhi eagerly agreed and sailed for South Africa in April 1893.

Grievances of Indians in South Africa :

The small Indian community in South Africa was facing many problems at that time. It consisted mainly of indentured labourers and traders. The indentured labourers were taken there by the European landlords as there was acute labour shortage in South Africa. The condition of these labourers was like slaves. During 1860-1890 around 40,000 labourers were sent from India. Many of them settled there after their agreement periods were completed and started farming or business. The Europeans did not like it. They did not want free Indians in South Africa. They also found difficult to face competition from the Indian traders. Therefore the White rulers imposed many restrictions and heavy taxes on the Indians. They were not given citizenship rights, like right to vote. They were treated like dirt and constantly humiliated. All Indians were called 'coolies'. The newspapers carried out the propaganda that the Indians were dirty and uncivilized. The Indians could not travel in the railways and could not enter hotels meant for Europeans. They were hated and racially discriminated in all matters by the dominant White community.

Experience of Gandhiji in South Africa :

Right since his arrival, Gandhi began to feel the pinch of racial discrimination in South Africa. Indian community was ignorant and divided and therefore unable to fight it.

In connection with his case, Gandhi had to travel to Pretoria. He was travelling in the first class. But a White passenger and railway officials asked him to leave the first class compartment. Gandhi refused, whereupon he was thrown out alongwith his luggage on the platform of Maritzburg station. It was a severely cold night. Gandhi spent the night shivering and thinking furiously. He ultimately made up his mind to stay in South Africa, fight the racial discrimination and suffer hardships. It was a historic decision. It transformed Gandhi.

He had also to travel some distance by a stage-coach. During this travel also, he was insulted and beaten.

On reaching Pretoria, Gandhi called a meeting of the local Indians. There he learnt a lot about the conditions of Indians. It was there that he made his first public speech and suggested formation of an association. He offered his services for the cause.

Gandhi later settled the case, for which he had come, through arbitration. He then decided to return home. But at the farewell party, he came to know about a bill to restrict Indian franchise. Gandhi thought that it had grave implications. The people then pressed him to stay for some time. He agreed.

Gandhi's first major fight had started. He addressed meetings, petitioned to the legislative assembly, conducted a signature campaign. He also started regular legal practice there, and soon became a successful and leading lawyer.

For sustained agitations, a permanent organisation was needed and the Natal Indian Congress was born. Illiterate indentured labourers also joined the struggle. A proposed tax on them was fought and got abolished after a fierce battle.

In 1896, Gandhi visited India for a brief period. In India, he met renowned leaders, and gave wide publicity to the South African struggle. Rumours reached South Africa that Gandhi had maligned the Whites there and that he was coming with a large number of Indians to swamp the Natal colony. It was wrong. But it made the Whites furious. Gandhi had to face the fury, when he returned with his wife and children. He had to enter the port town secretly, but he was found out and assaulted. The Whites wanted to hang him. But he was saved by the Police Superintendent and his wife. He forgave his assailants.

In 1901, Gandhi returned to India. He travelled widely and worked closely with Gopal Krishna Gokhale, whom he considered his guru. He was about to settle down in Bombay, when he received an urgent telegram from South Africa to rush there.

Gandhi again went to South Africa. He found that the condition of Indians had worsened. Gandhi had to devote himself to public work.

In 1904, Gandhi started the journal 'Indian Opinion'.

In this year, Gandhi happened to read Ruskin's book 'Unto This Last'. He was deeply impressed by Ruskin's ideas and decided to put them in practice immediately. They were: (i) That the good of the individual is contained in the good of all, (ii) that all work has the same value, and (iii) that the life of labour is the life worth-living.

Gandhi purchased some land near Phoenix station and established the Phoenix settlement in mid-1904. The

settlers had to erect structures to accommodate themselves and the printing press. 'Indian Opinion' was transferred to Phoenix. The settlers had to go through many trials to print the issues in time. Everyone had to join in the work. The settlers were divided in two classes. The 'Schemers' made their living by manual labour. A few were paid labourers. To make a living by manual labour, land was divided in pieces of three acres each. Stress was on manual labour. Even the printing press was often worked with hand-power. Sanitary arrangements were primitive and everyone had to be his own scavenger. The colony was to be self-supporting and the material needs were to be kept to the minimum. A spirit of self-reliance pervaded the colony.

Gandhi, however, could stay there only for brief periods. He had to be in Johannesburg in connection with his work.

Satyagraha in South Africa :

The White rulers were bent on keeping South Africa under their domination. They wanted as few Indians there as possible, and that too as slave-labourers. In Transvaal, Indians were required to register themselves. The procedure was humiliating. The registration was proposed to make stricter in 1906. Gandhi realised that it was a matter of life or death for the Indians. A mammoth meeting was held in September 1906 to oppose the bill. People took oath in the name of God not to submit to the bill at any cost. A new principle had come into being - the principle of Satyagraha.

The bill about registration was however passed. Picketing against registration was organised. A wave of courage and enthusiasm swept the Indian community. The Indian community rose as one man for the sake of its survival and dignity.

The agitation was first called 'Passive resistance'. Gandhi however, did not like that term. It did not convey the true nature of the struggle. It implied that it was the weapon of the weak and the disarmed. It did not denote complete faith in non-violence. Moreover, Gandhi did not like that the Indian struggle should be known by an English name. The term 'Sadagraha' was suggested. Gandhi changed it to 'Satyagraha' to make it represent fully, the whole idea. Satyagraha means asserting truth through non-violence. It aims at converting the opponents through self-suffering.

Gandhi was ordered to leave the colony. He disobeyed and was jailed for two months. Indians filled the jails. Repression failed to yield the results. General Smuts called Gandhi and promised that the law would be withdrawn if the Indians agreed to voluntary registration.

Gandhi agreed. He and his co-workers were set free. Gandhi exhorted Indians to register voluntarily. He was criticized for this by some workers. A Pathan named Mir Alam was unconvinced by Gandhi's arguments and vowed to kill the first man who would register himself. Gandhi came forward to be the first man to register himself. When he was going to the registration office, Mir Alam and his friends assaulted him with lathis. Gandhi fainted with the words 'He Ram' on his lips. It was 10th February 1908. His colleagues tried to save him. Otherwise it would have been the last day for him. Mir Alam and his friends were caught and handed over to the police. When Gandhi regained consciousness, he inquired about Mir Alam. When told that he had been arrested. Gandhi told that he should be released. Gandhi was taken by his friend Rev. Doke to his house and was nursed there.

Smuts, however, betrayed Gandhi. The agitation was again resumed. The voluntary registration certificates were publicly burnt.

Meanwhile, Transvaal passed Immigration Restriction Act. This too was opposed by the Indians. They crossed Transvaal border illegally, and were jailed. Gandhi, too was arrested and convicted. The fight continued in spite of the repression.

Tolstoy Farm :

Gandhi realised that the fight would be a long one. He therefore, desired to have a centre where the Satyagrahis could lead a simple community life and get training for the struggle. Phoenix was at about 30 hours distance from Johannesburg. Gandhi's German friend Kallenbach therefore bought 1100 acres of land at a distance of about 20 miles from Johannesburg, where Tolstoy farm was established.

The community was named after Tolstoy to pay respect to the great Russian writer whose book 'The Kingdom of God is Within You' had greatly influenced Gandhi and made him a firm believer in non-violence.

The inmates numbered about 50-75. It was a heterogeneous group. It was a tribute to Gandhi's leadership that they remained together happily under hard conditions.

The inmates erected sheds to accommodate themselves. They did all their work themselves. Drinking, smoking and meat-eating were prohibited. All ate in the community kitchen. Small cottage industries were started for self-sufficiency. Gandhi and his colleagues learnt shoe-making. A school was started. Gandhi himself undertook the responsibility of educating the children. The life was simple, hard, but joyful. Experiments at Tolstoy farm proved to be a source of purification and penance for Gandhi and his co-workers.

The last phase of Satyagraha :

Satyagraha continued for four years. Gandhi discontinued his legal practice in 1910. After many ups and downs, the last phase of Satyagraha began in September 1913. A black law imposing three pounds tax on Indians provided occasion for it. Satyagrahis crossed Transvaal border defying the law. Even the women were invited to join. Indian workers in the Natal coal-mines struck work and joined the struggle. Gandhi led a large contingent of these workers. They were about 2200 in number. It was an epic march. It aroused sympathy for Satyagraha and indignation for the South African government throughout England and India. Indian National Congress supported the Satyagraha. Gandhi was arrested. The Satyagrahis marched to Natal without their leader. There, they were arrested and jailed. Thousands of labourers struck work in sympathy. The public outcry in India forced the Indian government to express sympathy for the Indian cause. The repression having failed, General Smuts had to bow ultimately. Indian demands were accepted. The fight was over. Gandhi now could return to India where a great work awaited him.

It was South Africa which made Gandhi. He had gone there as a young, shy, briefless barrister. He returned as an extra-ordinary leader who had mobilised masses to an unprecedented extent for a novel fight. In South Africa, Gandhi's ideas were shaped. He was influenced by Ruskin, Tolstoy and Thoreau. He made a deep study of religions there and became a staunch believer in non-violence. The principle of Satyagraha was born in S. Africa.

- 4.(i) Non Co-operation Movement :** The redressal of injustice to Punjab and Khilafat and the attainment of Swaraj became the key issues. The masses were getting awakened. Gandhi announced the inauguration of non-violent non-cooperation movement on the 1st August 1920. A special session of Congress in September accepted the programme. The Nagpur Congress in December 1920 endorsed it enthusiastically.

The Programme consisted of the following points.

- (a) Surrender of titles and honours given by the British government
- (b) Boycott of law- courts
- (c) Boycott of educational institutions
- (d) Boycott of councils and elections
- (e) Boycott of foreign cloth
- (f) Boycott of government functions
- (g) Picketing of liquor shops
- (h) Refusal to get recruited in the army

The programme was not just negative. It included the building of new institutions. National education was encouraged. Stress was laid on Khadi. Charkha became the symbol of freedom.

The Congress was completely reorganised and a new constitution drafted by Gandhi was adopted to make it a mass organisation and a useful tool for the struggle.

The movement started with hartal, fasting and prayers. It soon spread like wildfire. The freedom movement had become a mass movement. Gandhi declared that Swaraj could be won within one year if the programme was fully implemented. People showed great unity, determination and courage. Hundreds of National schools were established. Tilak Swaraj fund was over-subscribed. About 20 lakh charkhas began to be plied in the country. The boycott shook the government.

The government started repression. Arrests were made. Firing took place at some places. The country boycotted the visit of Prince of Wales, the British Prince in November 1921. Disturbances broke out at Bombay and

Gandhi had to fast to control the situation. By the end of 1921, the number of prisoners had risen to 30,000. Processions and meetings were being broken up.

The masses were getting impatient. Call was given for civil disobedience. Gandhi wanted to start the campaign step-by-step. He chose Bardoli in Gujarat for starting the campaign. Notice was given to government on the 1st February 1922.

However, the movement had to be called off within a few days. On the 5th February, a mob including Congressmen set fire to a police station at Chauri Chaura in U.P., killing about 22 policemen. Gandhi was shocked. He realised that people had not fully accepted non-violence. He persuaded the Congress to suspend the agitation. Gandhi was arrested in March and was sentenced to 6 years' imprisonment. He was kept in the Yerwada jail near Pune.

- (ii) **Quit India Movement** : The country wanted nothing but complete Independence. The Congress passed the historic 'Quit India' resolution on the 8th August 1942. Gandhiji and other leaders were arrested.

The country now rose in revolt. With most of the leaders in jail, it fought in the way it thought fit. Railways lines and telegraphic communications were interfered with. Government property was burnt or destroyed in several places. The people displayed unprecedented courage and heroism. Unarmed people faced police lathis and bullets. Young boys suffered flogging without flinching. Government machinery was paralysed and parallel government was set up at some places. Many workers went underground. About 1000 people died in firings during the movement. About 1600 were injured and 60000 people were arrested. It was noteworthy that violence was done to government. There was little personal violence. Thus, while the masses rose to great heights of heroism, they also displayed remarkable restraint. It was surely Gandhiji contribution. The rebellion was, however, gradually put down.

Gandhiji was in Agakhan Palace jail. He was blamed by the British for the disturbances. He could not tolerate questioning of his faith and honesty and fasted for 21 days.

Gandhiji lost his wife Kasturba and his secretary Mahadev Desai in the Agakhan Palace. It was a great blow to him. His health was not in a good condition. He was finally released in May 1944 on health grounds. He then started efforts to break the political stalemate.

- (iii) **Bhoodan Movement** : Bhoodan (Land-gift) movement was initiated by Acharya Vinoba Bhave in 1951. On 18th April 1951, Vinoba was at Pochampalli during his padayatra of the strife-torn Telangana region. When harijans there demanded land, Vinoba appealed to those present to donate land for them, and Shri Ramchandra Reddy donated 100 acres of land. Thus the Bhoodan movement was born. Vinoba took up the idea and walked on foot throughout India to appeal to the goodness in the land-owners and collect land for the landless.

At that time, uneven distribution of land was a major problem and a source of discontent in India. In fact, it was a burning problem in Asia. Ownership of land was concentrated in the hands of a few and the majority of the villagers were landless labourers. Communists had tried to use violence against the landowners, but it caused bloodshed and invited repression by the State. Law was of little use, as the landowners had political influence. Besides, the law has its own limitations. Vinoba's non-violent method of dealing with the problem was novel, and it proved effective.

Vinoba collected land by asserting the right of the landless. He defined 'dan' as equal division. Vinoba's method avoided conflict and purified the atmosphere in the villages. The progress of the Bhoodan movement was almost miraculous, and it naturally attracted the attention of the world. Vinoba and his fellow Sarvodaya workers collected over 42 lakh acres of land, out of which over 15 lakh acres were subsequently distributed to landless families, about one third of them being dalits. They thus received an honourable and permanent source of livelihood. In the atmosphere created by Bhoodan, legislation and implementation of land reform laws including ceiling laws became easier.

Bhoodan movement showed how non-violence can be effective in dealing with a major social problem. It eventually flowered into Gramdan which involved surrender of ownership of land to the village. Bhoodan was thus a revolutionary movement.

- (iv) **Gram-Swaraj** : India had village republics in the past. Gandhiji felt that villages should have the right of managing their affairs. The village should be a complete republic. It should be self-sufficient as regards the

basic necessities of life. Self-sufficiency is important if autonomy is to be guarded. The village should therefore grow food crops and cotton for its cloth. Areas should be reserved for cattle-grazing and for recreation and games. The village will grow useful money crops if land is available. It will have its own theatre, public hall and school. It will maintain its water-works. Primary education will be compulsory. As far as possible, every activity will be conducted on the co-operative basis. There will be no caste-system and untouchability. The village will make arrangement for its protection through a system of village guards. All residents will be guards by rotation.

The government of the village will be conducted by a Panchayat of five persons, annually elected by all the adult villagers with prescribed qualifications. The Panchayat will be the legislature, judiciary and executive combined. The Panchayat will work through the law of its own making.

In the village republic, there would be true democracy, Public opinion will check wrong-doing.

The Panchayat will revive industries. It will have all the powers necessary for carrying out its duties.

The village republics would be organised like concentric circles in the ocean, not like a pyramid. There would thus be no domination but natural interdependence.

The village republic would look after the economic, social, moral and cultural development of the people.

Gandhiji's concept of Gram-Swaraj is an alternative model of economy, political organisation and social order. It could give freedom, dignity and justice to even the last man.

- (v) **Tolstoy Farm** : Gandhi realised that the fight would be a long one. He, therefore, desired to have a centre where the Satyagrahis could lead a simple community life and get training for the struggle. Phoenix was at about 30 hours distance from Johannesburg. Gandhi's German friend Kallenbach therefore bought 1100 acres of land at a distance of about 20 miles from Johannesburg, where Tolstoy farm was established.

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- (vi) **Trusteeship** : Trusteeship means that everybody should consider himself not an owner but a trustee of what he has and use the same for society. It is not concerned with material wealth only, but also with talents and other faculties.

The concept is based on the principle of non-possession. Private ownership divides society. Trusteeship aims at abolition of private ownership. It has faith in the goodness in human nature and believes that it can be awakened. It is in accordance with non-violence.

A practical trusteeship formula was evolved by Gandhiji's colleagues and he approved it with some amendments. The final draft had the following points -

1. Trusteeship provides a means of transforming the capitalist order of society into an egalitarian one. It gives the owning class a chance of reforming itself. It is based on the faith that human nature is never beyond redemption.
2. It does not recognise the right of private ownership except so far as it may be permitted by society for its own welfare.
3. It does not exclude legislative regulation of the ownership and use of wealth.
4. Under State-regulated trusteeship, nobody will be free to hold or use his wealth for selfish satisfaction disregarding the interests of society.
5. Maximum limit for income will be specified. The difference between the maximum and minimum income will be equitable and as less as possible. Tendency would be towards obliteration of the difference.

6. Character of production will be determined by social necessity and not by personal whim or greed. Gandhiji rejected the right of inheritance. After a trustee's death, his wealth will become society's wealth. Trusteeship principle can be followed immediately. It is not necessary to capture power. Gandhiji's stress was on persuasion, social awakening and non-violent means.

Under trusteeship, the means of production are controlled by all the concerned elements. Society's interests are important. Social needs replace personal greed. It is bound to bring about radical changes leading to a new economic order.

- (vii) **Brahmacharya** : For Gandhiji, Brahmacharya includes celibacy, but is much more than that. It means a way of life devoted solely to the realisation of Truth. For this, one should have pure love for all without any attachment. Attachment is against true love.

Sexual energy should be used for higher purposes. It should not be wasted for temporary pleasure. In fact, all the senses should be controlled. We should have mastery over ourselves.

Gandhiji believed that the narrow meaning given to 'Brahmacharya' has caused harm. Trying merely to control sense organs is futile. It is impracticable and worthless. We should have control over all the sense and thoughts all the time, in all the respects. Mind should follow our dictates.

Brahmacharya must be observed in thought, word and deed. One should be ever-alert.

It is not possible to practise non-violence without Brahmacharya. Brahmacharya frees one from anger, greed, attachment. He becomes selfless. He gains power over himself. Gandhiji wanted this power to be used for man's development, for social service and for social change.

- (viii) **Zulu Rebellion** : The Zulu rebellion broke out in April 1906. It was not in fact a rebellion, but a man-hunt. The British wanted to crush the freedom-loving Zulu tribals. The operation to massacre them was, therefore, started under a flimsy pretext.

Out of a sense of loyalty to the British empire, Gandhi offered the services of the Indian community, though his heart was with the Zulus. An ambulance corps of 24 persons was formed. Its duty was to carry the wounded Zulus and nurse them. The Zulus were flogged and tortured and left with festering wounds. Whites were not ready to nurse them. Gandhi was happy to nurse them. He had to work hard and walk miles through hills. It was a thought-provoking experience. He saw the cruelty of the British and the horrors of the war. While marching through Zululand, Gandhi thought deeply. Two ideas became fixed in his mind— Brahmacharya and the adoption of voluntary poverty.

- (ix) **Amritsar Congress** : The annual session of the Indian National Congress was held at Amritsar in Punjab in December 1919. Most of the leaders in jails were released before or during the session. The session was attended by 8000 delegates including 1500 peasants. It was the last Congress session attended by Lokmanya Tilak. The Moderates, however, did not attend it. Pandit Motilal Nehru was in the chair.

The Congress was now acquiring a mass character. The proceedings were conducted mainly in Hindustani.

The Congress passed a resolution for removal of General Dyer, the butcher of Jallianwala Bagh. Recall of the Panjab Governor and the Viceroy was also demanded. It was decided to erect a memorial for the Jallianwala Bagh martyrs. Gandhi moved a resolution condemning violence on the part of the people and got it passed. It was a very significant event. The resolution also urged the people to remain peaceful. The Congress also reiterated the demand for responsible government. The Montague Reforms were considered inadequate, disappointing and unsatisfactory. But it was decided to work the reforms. Revival of hand-spinning and hand-weaving was recommended.

The Congress appointed a subcommittee for reconsideration of the Congress Constitution with Gandhi as the Chairman.

It was the first Congress session in which Gandhi took an active part. His leadership was strengthened in Amritsar Congress.

- (x) **Passive Resistance** : The agitation in South Africa was first called 'Passive resistance'. Gandhi did not like that term. It did not convey the true nature of struggle. It implied that it was the weapon of the weak and the disarmed. It did not denote complete faith in non-violence. Moreover Gandhi did not like that the Indian struggle should be known by an English name. Therefore Gandhi changed it to 'Satyagraha' to make it represent fully, the whole idea. There are differences in Satyagraha and Passive resistance.

Passive resistance is a weapon of the weak. It is taken up when violence is not feasible. Satyagraha is a weapon of the brave. It accepts non violence by conscious choice.

Passive resistance does not rule out violence of the mind, secrecy and ill-will. A Satyagrahi is non-violent in word, thought and deed.

Passive resistance assumes the rightness of its position. The end to be achieved is predetermined. Satyagraha strives to find the position acceptable to all.

Character of the participants is of utmost importance in Satyagraha unlike passive resistance.

Satyagraha is open and straightforward. There is no coercion in satyagraha. Thus 'Gherao' is a technique of passive resistance, not Satyagraha.

Passive resistance can take advantage of the opponent's difficulties, unlike Satyagraha.

Finally, Satyagraha is basically a way of life and only occasionally a technique of action.

- (xi) **Martyr's Day** : The Nation pays homage to the martyrs who suffered and died for the freedom, welfare, and progress of the country, on January 30 every year.

It was on January 30, 1948 that Mahatma Gandhi was assassinated a little before the sunset when he was going to attend his evening prayers.

Gandhiji was the greatest among the lakhs and lakhs of martyrs and freedom fighters who sacrificed everything for the country's Independence, welfare and progress.

Since Gandhiji's martyrdom on January 30, 1948 this day was declared as the Martyr's Day. Since then every year the Nation pays homage to the Mahatma and other martyrs on this day.

On Martyr's Day, the President, the Vice President, the Prime Minister, the defence Minister, and the three service chiefs gather at the Samadhi of Mahatma Gandhi at Rajghat and lay wreaths on the Samadhi decorated with multi-colour flowers. The armed forces personnel blow the bugles sounding the Last Post. The inter-services contingent reverse arms as a mark of respect to the martyrs.

A two-minutes silence in memory of the Father of the Nation and other martyrs is observed throughout the country at 11 a.m.

At Rajghat, in front of the Samadhi of Gandhiji, all religion prayers are held and bhajans dear to him sung.

5. The British rule over India did not mean just political slavery. It totally destroyed India. It destroyed the village education, the village industries, the village self-government-in fact, the very structure of the village communities. Villages became dependent. People became poor, unemployed and weak. Fear and inertia seized them. It resulted in many distortions and perversions in different areas of individual and social life. It perpetuated slavery. It was this state of affairs which stirred Gandhiji. He deeply studied the situation and was convinced of the need of constructive work in many areas. In fact, Gandhiji had always been involved in constructive work right since his entry in public life. The constructive programme was first put before the nation as an integral part of the freedom struggle at the time of Non-co-operation Movement in 1920. Throughout the freedom struggle, Gandhiji paid attention to this programme and founded different organisations for carrying out various tasks.

Aim of the programme

The constructive programme aimed at all-round village reconstruction through community-building. It sought, in Gandhiji's words, 'to generate political power, not to capture it'. Therein lies real Swaraj. Hence Gandhiji held that the complete fulfilment of this programme would result in complete Independence. The programme sought to awaken people's power. It also gave training to the Satyagrahis. It aimed at building alternative structures for nation-building. It showed how non-violence might change society.

Gandhiji wanted social transformation. People should develop capacity for this. There should, therefore, be equality and brotherhood. Evil practices should be discarded. Constructive programme was meant to accomplish this.

Gist of different programmes

Constructive programme sought to build basic units of community, that is, the village. People should come nearer to each other to achieve this task. They should become enlightened, enterprising, truthful and self-reliant.

There should not be distinction on account of religion, caste, sex etc. Hence untouchability should be abolished, communal unity should be achieved. The oppressed sections of the society like women, adivasis, kisans, and labourers should be given their rightful place in the society. This will lead to social harmony.

Evil practices should be discarded. The liquor menace had sapped the energy and vitality of the villagers. It perpetuated their poverty. It degraded the people. Hence prohibition was necessary.

Dirt in villages spoke of lethargy, lifelessness and lack of enlightenment. It resulted in diseases and epidemics. The village sanitation and the education in health and hygiene were aimed at curing this state of affairs.

Khadi and village industries aimed at proper use of local resources, provision of productive employment, and development of industriousness, organising abilities and entrepreneurship in the village. Means of production would thereby come under the control of the people, leading to freedom, self-sufficiency, prosperity and self-reliance.

'Economic equality' was 'the key to non-violent Independence' for Gandhiji. For abolishing the conflict between labour and capital, he advocated trusteeship. It would lead to social control over productive resources.

Basic education sought all-round development of village children. It aimed at making them self-reliant members of the society. It was the education system for sustaining the social and economic life envisaged by Gandhiji.

Adult education was necessary to raise the level of people's consciousness, and thereby to stop their exploitation and oppression.

Dominance of English had resulted in a gap between the elite and the masses. Mother-tongues of the people and Hindustani as the national language should therefore have their rightful place in education and social life.

Service of lepers required extreme selflessness and spirit of service. It means that even the lowest in the society would not be left uncared.

Educated students had a major role in working in this direction. Therefore, their enlightenment was also sought.

The constructive programme was thus a comprehensive programme. Its various items were carefully identified and developed. Its results showed its effectiveness.

The constructive programme helped greatly in achieving independence. It mobilised the people on a vast scale. It provided training for the Satyagrahis in the freedom struggle and provided them useful work when there were no mass movements. It helped social cohesion and strengthened the unity and integrity of the country.

The programme is necessary even now. The programme is therefore, very much relevant even today.

6.(i) Khadi and Village Industries : Gandhiji clearly understood the physical, moral, psychological and social significance of work. Hence he wanted full and meaningful employment to all.

Factory work cripples man. He becomes a cog in the wheel. He becomes alienated. Large-scale technology exploits man and nature. It disrupts the society. It harms the environment, Non-renew-able sources of energy are rapidly consumed. Gandhiji hence held that evils are inherent in industrialism. He wanted real industrialisation suited to India's genius and India's needs. In India, capital is scarce and labour is abundant. Capital-intensive and labour-saving production methods should therefore be avoided.

Gandhiji's view on machinery are misunderstood. He had no objection to machines which help man. They should be simple, cheap and easy to make and repair. Means of production should be under the control of the masses. Only then can they be free. Human freedom and dignity have paramount importance. Choice of technology should be guided by these considerations.

In this context, importance of Khadi and village industries can be understood. Charkha can provide productive occupation for the underemployed, and that too in their homes. Khadi and village industries, like hand-grinding, hand-pounding, soap-making, paper-making, match-making, tanning, oil-pressing, etc., use local raw materials, and give equitable distribution of wealth. Middlemen are eliminated. Exploitation is avoided. Quality of the goods is assured. Production is based on needs. Market economy is weakened. Idleness is removed from the villages. Organising abilities, co-operation and entrepreneurship can be developed. Divorce between labour and intelligence is undone. The village can thereby become active, productive, viable, self-reliant and self-sufficient units of community. It will be possible to have proper planning. Violence to the environment can be avoided.

Gandhiji, therefore, built organisations and inspired many workers to undertake the task of propagation, organisation and research in Khadi and village industries. He saw them as a means of getting Swaraj. Hence Khadi became the 'livery of India's freedom'.

- (ii) **Adult Education :** Gandhiji observed that illiteracy and ignorance were the prominent features of the Indian village life. Long spell of foreign rule had contributed to that state. People were unaware of their potentialities and lacked confidence. Gandhiji wanted to activate their consciousness. He wanted to widen their mental horizons. Gandhiji's idea of adult education was thus akin to what is now popularly called ' conscientization'. It would make the people aware of their weaknesses and they would then try to remove them. They would become aware of their power. That power could then be utilized for their all-round development as human beings. They would become capable of handling their own affairs. Therefore, Gandhiji described adult education as true political education of the adult.

Such an education should of course be accompanied by literary education. Ability to read and write is essential in the modern world. But adult education should not be restricted to literary education only. It should have a wider meaning.

- (iii) **Women Welfare :** Gandhiji believed in equality. A woman is a person in her own right. Biological differences should not affect the social equality.

India was slave. The British were oppressing her. And she too was oppressing some of her own sections. Swaraj would be meaningless in such a situation. Gandhiji considered the fight to awaken women's power as an integral part of the freedom struggle.

Gandhiji realised that psychological fear and helplessness were responsible for woman's slavery rather than physical weakness. Hence their slavery was deep-rooted. Gandhiji also held the man's greed for power and fame and the mutual lust responsible for this slavery. He, therefore, preached Brahmacharya and self-restraint in married life. He gave the women message of courage and fearlessness. He stressed purity and asked women not to consider themselves sex objects or show-dolls. He held that women have right over themselves.

Confining women within four walls of their homes for centuries has crippled their personalities. This have paralysed the nation. The women have been conditioned to regard themselves inferior to men. This is a wrong notion. Women should discard this notion and develop themselves. They should lead simple and austere life. Man and woman should be comrades. They should work together. But there is nothing wrong in the natural division of labour.

Gandhiji exhorted women to come out and work for Swaraj. Many women participated in Satyagrahas. They picketed liquor shops and took part in Khadi work and other programmes. This gave their lives a sense of purpose. Gandhiji recognised that women should be enlightened to root out social evils like untouchability, communalism, superstitions etc., because the children are under their care.

Gandhiji held that women had been suppressed under custom and law made by men. He attacked various problems like purdah system and dowry. He criticised child marriages and supported widow remarriages. But he held voluntary widowhood as better. He called for simple marriages.

Gandhiji rejected sex as the basis of man-woman relationship. This was a liberating idea for women. Non-violence helped women's participation in social life. Non-violence is more natural for women.

Gandhiji's work contributed a lot in awakening women's power and in helping them secure their rightful place in society.

- (iv) **Economic Equality :** Gandhiji called economic equality 'the master-key to non-violent Independence'. It meant abolishing the conflict between capital and labour. When the wealth is concentrated in a few hands and others are deprived from it, it is detrimental and degrading to both the wealthy and the poor. There can be bloody revolution if such a state persists.

Gandhiji believed that we are born equal, although our capacities differ. There is difference in the possession of wealth, talents etc. Everybody should therefore consider himself trustee of what he has. Gandhiji advocated the doctrine of trusteeship to achieve economic equality.

Economic equality is essential for a non-violent society and political system. It is must for social and national unity and integrity. Striving for economic equality was therefore necessary for the fight for Swaraj, they should become worthy of it. They should remove all distinctions based on caste, creed, sex race, wealth etc. Hence economic equality was an important constructive programme for Gandhiji.

- (v) **Communal Unity** : All religions have the same basic moral principles. The ways of worship differ. But on social plane, there is no case for making distinction between adherents of different religions. One should have respect for all religions.

Communalism is dangerous. It is basically wrong. It caused and is causing a lot of harm to the nation. The British ruled India by making Hindus and Muslims fight. Divisions within the people helped the nation's enemies. Gandhiji therefore, stressed communal unity. But he did not want only political unity. He wanted unity of hearts. Friendship should be cultivated with people of different faiths. We should co-operate with each other and share each other's joy and sorrow. All conscious efforts should be made to achieve heart unity. We should have a common purpose, a common goal. This will result in social cohesion. Political results will then naturally follow. The nation will become strong.

Communalism and fundamentalism are again raising their heads today. The programme is, still relevant.

- (vi) **Village Health and Sanitation** : Dirt in the villages speaks of lethargy and lifelessness. It is caused by the divorce between intelligence and labour. Dirty surroundings and insanitary habits cause diseases and epidemics. They cause a lot of suffering and loss of productivity. Cleanliness should therefore be developed. One should have proper habits. This will reduce wastage. Dirt, excreta, refuse are also useful in many ways e.g. production of bio-gas and compost manure. They should be put to those uses to increase society's wealth. This will also result in the improvement of health. It will improve the quality of life in the villages.

Gandhiji inspired village sanitation programme. He stressed that everybody should be his own scavenger. Many workers devoted themselves to this programme, and did a lot of work and research. New types of latrines were designed and their use propagated. Bhangi- Mukti was aimed at.

In India, cleanliness of surroundings had been totally neglected. Personal hygiene would be useless in the absence of social hygiene. Gandhiji focussed on its necessity. He wanted cleanliness to become a social virtue.

- (vii) **Removal of Untouchability** : This is a novel vow added by Gandhiji to the traditional vows. Gandhiji considered untouchability as a blot on Hinduism. Untouchability means pollution by the touch of certain persons by reason of their birth in a particular community. It was an evil practice. It had greatly harmed the Indian society. It was surely one of the main reasons for its weakness and slavery. It is against Truth and non-violence and therefore against true religion. All are sons of the same God. All life is one. Considering some human beings as untouchables and oppressing them is senseless. It is sinful. This practice degrades its practitioners as well as victims. It is against reason, moral sense and spiritual experience. Hence Gandhiji rejected it.

Cleanliness is good, but it should not be carried to absurd lengths. The evil of untouchability has affected many areas of life. It should be rooted out from all of them.

This vow implies that we should work for removing this practice from the society. Barriers between man and man should be broken down. Touch does not defile. It is rather an expression of love. Removal of untouchability means love for the whole world. It is operational aspect of non-violence. It will remove a gross injustice and lead to social cohesion.

- (viii) **Prohibition** : The British rule was encouraging the liquor habit. This was in their economic and political interests. Gandhiji, therefore, gave a prominent place to prohibition in the constructive programme right since 1920. He entrusted the task of picketing the liquor shops to women. He urged the medical men to make their contribution to women. He urged the medical men to make their contribution in this regard. He also realised that people should be given some alternative, wholesome entertainment. He suggested Congress Committees to open recreation booths.

Prohibition should be imposed legally. But legal prohibition would not be successful in the absence of a strong public opinion in its favour. Gandhiji worked for creation of such opinion. He believed that drink is more a disease than a vice. The task has, therefore, to be carried out patiently with love and sympathy. Gandhiji stressed these aspects.

In Independent India. Prohibition should have been legally enforced and intense propaganda in its favour should have been launched. This was not done. The situation has deteriorated. Liquor is perpetuating the poverty and backwardness of the people and their exploitation. Aping of the West has given respectability to liquor. Young generation is falling victim to dangerous drugs like brown sugar. The nation's future is at stake. Gandhiji's insistence on prohibition is, therefore, very much relevant today.

(ix) **Labour Organisations :** Industrial labour constitutes a sizable portion of the population. It was a key role in the operation of industries. Gandhiji was in favour of organizing them. But he was against class hatred. The labour should imbibe Satyagrahi strength. Gandhiji's model of labour organization was the Ahmedabad Textile Labour Association. It was formed after the successful labour strike which he had led. The union used to look after various aspects of labourers' lives. It ran schools and hospitals and other constructive activities. Gandhiji believed that the capital and labour should not be opposed to each other; rather they should supplement each other. But, for this purpose, the doctrine of trusteeship should be accepted by them.

Gandhiji believed in discharge of duties and purity of means. Organisers of labour should be vigilant in this respect. The labour should be united, self-sacrificing and self-reliant. It should recognise its own dignity. It should be properly educated and enlightened. Gandhiji held that if the labour knew their power and used it wisely and constructively, they would become the real rulers and the employers would be their trustees and friends.

(x) **Basic Education :** The British destroyed indigenous education in India and introduced Western education. Education became a privilege of a few. It was not in accordance with the needs of the people. It rather suited and helped the British rule. A small class of educated elite, alienated from the society, emerged. The rest of the country remained illiterate and ignorant.

Gandhiji criticised the Western education. Its tendency was to dwarf the Indian body, mind and soul. Education should be liberating. It should cause all-round development. It should be in tune with the social realities and social needs. It should be a continuous process.

Gandhiji presented his alternative plan of education in a conference in 1937. This is called Basic Education or Nai Talim. Many ideas were developed and some experiments were carried out. However, the scheme could not be properly implemented.

In the basic education, process of education is based on some manual and productive work. Gandhiji realised the importance of manual labour for the development of intellect. For him, this was the best and the quickest way. It establishes dignity of labour in the minds of children. It develops social virtues like equality and co-operation. Productive work gives a sense of achievement. It makes the education self-supporting to some extent. This is very important in a poor country like India. For this purpose, some handicraft like spinning and weaving is chosen. Abilities to be developed and training to be given are integrally related to that craft. The craft is, in fact, the medium of education. Knowledge of all the necessary subjects is given through the craft. Teaching is not imparted within the four walls of school only. Attention is paid to the development of both the body and the mind. The knowledge of craft can make the children self-reliant.

The system is designed to make the children ideal villagers, to check the disintegration of villages and make them self-reliant.

The children are the future of the country. Proper education given to them at the right time can have lasting effect. Hence basic education is a very important part of the constructive programme. According to Gandhiji, 'the root of this education lies in the application of Truth and love in every variety of human activity'.

(xi) **Students :** Gandhiji had great expectations from the students. They are the hope of the future. They should therefore be extremely alert about their character.

Gandhiji felt that the educated students had a special responsibility to the villagers. It is the toil of the villagers which makes their education possible. They should, therefore, spend their holidays in the villages and dedicate themselves to the village service after their education. Gandhiji believed that India must have a society which consists of groups settled in villages, and the cities should have a secondary role only. He looked upon the students to translate into action his idea of all-round village service. They should settle in the villages and help in their uplift. They should strive for self-purification and educate the villagers, through their personal conduct an example. They should put before the villagers a model of pure, selfless and independent life.

Gandhiji was concerned about the deterioration of character and moral values among the students, and always impressed upon the students the importance of character.

Gandhiji always had close contact with the students of the country. He was a source of inspiration and guidance

for them. Many of them responded to his call to leave the colleges during the non-co-operation movement in 1920. Many of them sacrificed their careers and participated in the freedom movement. They worked for mobilisation and organisation of the masses. Many of them devoted themselves to constructive work and village service.

(xii) Provincial languages : During the British rule, education was imparted in the English language. English was given the supreme place everywhere, and the native Indian languages were neglected and looked down upon. A gap was created between the English-educated elite and the masses. The masses remained ignorant and cut-off from the modern developments in knowledge. They lacked leadership. If knowledge is imparted to the people in their own languages they can quickly understand it. Their languages should have their rightful place in administration and social life. Only then can the people contribute to the cause of Swaraj and the national development. And real Swaraj can come only when each individual contributes to the cause of Swaraj. This was Gandhiji's view. He therefore stressed the importance of giving proper place to the provincial languages in the national life. It was one of his means to empower the people.

(xiii) National Language : Gandhiji believed that the native languages should have prominent place in education, administration and social life. But a common language is needed for communication at the all-India level. This is necessary for national unity and integrity. Such a language should of course be one which is understood by the majority of the people in India and which others can easily pick up. In India, Hindi is such a language. It is understood by the majority of people in North India. Muslims all over India understand Urdu, which is similar to Hindi. North Indian languages like Marathi, Gujrathi & Bengali are also akin to Hindi. Hindi should therefore, be the national language. But the Hindi, understood by the people, has many Urdu words. Gandhiji, therefore, preferred to call it Hindustani. He suggested that it may be written both in Nagari and Urdu scripts. In fact, people should have knowledge of both the scripts. This was Gandhiji's position.

Gandhiji believed that Hindi was already the national language. It should be given due importance. But it should not dominate the provincial languages.

Importance given to English during the British rule had created a gap between the educated elite and the masses. It divided India and perpetuated its slavery. The masses remained ignorant Gandhiji wanted that all should have opportunities for development. He wanted that the energies of all should be directed towards the achievement of Swaraj. He saw the national language as an important tool in this process. His preference for Hindustani was also aimed at communal unity.

Gandhiji worked for the propagation of the national language throughout India. He sent his son Devdas to Madras for this purpose. He inspired foundation of several organisations for the propagation of rashtabhasha.

(xiv) Adivasis : Adivasis or the tribals had been one of the most neglected and the most exploited sections of the Indian society. Their life depended on the forests, but the British made them a state monopoly. The tribal's access to the forests was restricted. Their exploitation by outside traders and moneylenders worsened their plight.

In this context, Gandhiji initiated efforts to serve them. He included service of adivasis in his constructive programme and inspired several workers to go among the adivasis, live with them and serve them. It was necessary to uplift the adivasis from the terribly low state they had sunk in. The service therefore included educating the adivasis, providing health services to them, removing the liquor habit, educating them in health and hygiene, providing them productive employment through charkha etc. Co-operative efforts among them were also encouraged.

Through these efforts, Gandhiji wanted to conscientize the adivasis and organize them for the attainment of real swaraj. Such service was not merely humanitarian for him, it was essential for national unity. It was thus helpful for the freedom struggle also.

(xv) Education in health and hygiene :

Village sanitation should be complemented by education in health and hygiene. One should have correct knowledge of the body and its needs in order to be healthy. Gandhiji was deeply interested in the subject. He always experimented with diet and nature cure methods. He wrote several articles and a book 'Key to Health'. One should be healthy if he has to do anything worthwhile in life. There is a saying that health is wealth'. Healthy mind resides in a healthy body. One should therefore know and observe the laws of health and hygiene.

Gandhiji listed some of the fundamental laws of the health and hygiene as under :

- (i) Think the purest thoughts and banish all idle and impure thoughts.
- (ii) Breathe the freshest air day and night.
- (iii) Establish a balance between bodily and mental work
- (iv) Stand erect, sit erect and be neat and clean in every one of your acts.
- (v) Eat to live and not vice versa. Food should be of proper quality and in proper quantity.
- (vi) Water, food and air must be clean. Attention should be paid to personal cleanliness and cleanliness of surroundings.

7. (i) Champaran Satyagraha : Champaran was a district in northern Bihar. When Gandhi was called there, it was virtually under the rule of European indigo planters. They cruelly exploited and terrorised the tenants. Under the 'tinkathia' system, the tenants had to cultivate indigo in 3/20th part of the land. The tenants were oppressed and fear-stricken. The British administration supported the planters.

Gandhi was invited to visit Champaran by Rajkumar Shukla, a peasant from the area, in December 1916. Gandhi was first reluctant. But Shukla's persistent requests made him change his mind. He went to Champaran in April 1917 to know the conditions there and the grievances of the peasants.

Before visiting the district, Gandhi visited Muzaffarpur and Patna. He discussed the matter with lawyers and social workers. Gandhi declined to seek legal remedies as he felt that law courts were useless when the people were fear-stricken. For him, removal of fear was most important. He made request to the lawyers for clerical assistance. Many of them gladly offered the same.

Gandhi first met the planters and the District Commissioner. They were hostile. Gandhi was ordered to leave the area. He ignored the order. He was then summoned to the court. The news electrified the area. Crowds gathered at the court. Gandhi pleaded guilty, saying that he was obeying a higher law, the voice of conscience. The case against him was later dropped.

Gandhi and his co-workers met thousands of the peasants. They recorded about 8000 statements. Efforts were made to ensure that they were true. Recording was done in the presence of police officials. Undue publicity and exaggeration were avoided. Planters' campaign of slander was ignored. The masses in Champaran overcame their fear. Public opinion in the country was aroused. The government ultimately appointed an enquiry committee in June 1917, with Gandhi as a member. The committee recommended abolition of tinkathia system and partial refund of money taken illegally by the planters. The Satyagraha was thus successful.

(ii) Ahmedabad Satyagraha : A dispute between the textile mill-owners and the labourers at Ahmedabad arose in 1918, about the grant of bonus and dearness allowance. The labourers wanted 50% increase in dearness allowance due to steep rise in prices. The mill-owners were ready to give only 20% increase. Gandhi was approached to find a solution. He persuaded both the parties to agree to arbitration. But after a few days, some misunderstanding led to a strike. The mill-owners seized the opportunity and declared lock-out. Gandhi studied the case. He thought that 35% increase would be reasonable. He advised the labourers to demand the same. Regular strike began on the 26th February 1918. Thousands of labourers struck work. They took a pledge not to resume work till their demand was met or arbitration was agreed upon. They also decided to observe non-violence and maintain peace.

Gandhi has friends in both the camps. The mill-owners and the labourers were being led by Shri Ambalal Sarabhai and his sister Anasuyaben respectively.

During the struggle, Gandhi's co-workers regularly visited the labourer's quarters to solve their problems and to keep high their morale. Daily meetings and prayers were held. Bulletins were issued. Gandhi did not like charity. Efforts were made to find alternative employment for the workers.

However, after a fortnight, the workers started getting tired. It was difficult to face starvation. It was unbearable for Gandhi that they should break the vow. He then decided to undertake an indefinite fast. This strengthened the workers. It brought moral pressure on the mill-owners. They consented to arbitration after three days. Gandhi broke his fast. The Satyagraha was successful. The arbitrator studied the case for three months and recommended 35% increase in dearness allowance. The worker's demand was thus fully met.

However, Gandhi's fast did involve in an element of coercion. But it was a spontaneous decision. The situation demanded some drastic action. The Satyagraha was significant in many respects. It showed how workers could fight non-violently. It also gave rise to a strong Gandhian labour union.

- (iii) **Dandi March - Salt Satyagraha** : Gandhiji wrote to the Viceroy, listing eleven demands which according to him, formed the substance of self-government. They were rejected. Gandhiji then decided to start civil disobedience by breaking the Salt Law, which heavily taxed the salt, an article of daily consumption for the poorest of the poor. He started his epic Dandi march on the 12th March 1930 from Ahmedabad. A carefully selected band of 78 Satyagrahis accompanied Gandhiji in this march to Dandi, a deserted village on the sea-coast, at about 240 miles from Ahmedabad. As the march progressed, the atmosphere in the country was electrified. Several village officials resigned their posts. Gandhiji declared that he would not return to Sabarmati Ashram till Independence was won. Congress Committee met on the 21st March to plan the strategy. Gandhiji reached Dandi on the 6th April and broke the Salt law symbolically by picking up a pinch of salt. It was a signal for the nation. Civil disobedience campaign was started throughout the country. Salt law was broken at many places by illegal production of salt and its sale. Gandhiji went to the surrounding places and started a campaign to cut toddy trees. Picketing of liquor and foreign cloth shops was started. Women were on the forefront in picketing the liquor shops. The whole country was stirred. Some other laws like forest laws were also taken up for disobedience at some places.

Government intensified the repression. Most of the important leaders including Gandhiji were arrested. But the agitation grew in strength. People bravely faced police brutalities and even firing at many places. A wave of strikes and hartals swept the country. At Peshawar, soldiers of Garhwali regiment refused to fire on the unarmed people. They were court-martialed.

Before his arrest, Gandhiji hit upon a novel idea to raid salt depots. The Dharasana raid, in which several non-violent Satyagrahis were mercilessly beaten, sent shock-waves throughout the world. It lowered the British prestige.

The movement progressed till January 1931. The boycott of foreign cloth, liquor and British goods was almost complete. Gandhiji and other leaders were subsequently released from jail. Government started negotiation. Gandhi-Irwin Pact was signed in March. The Satyagraha was discontinued.

This was a major Satyagraha, during which 111 Satyagrahis died in firings and about one lakh persons went to jail.

- 8.(i) **Satyagraha Ashram** : After his return from South Africa, Gandhiji founded an Ashram at Kochrab near Ahmedabad in Gujarat. It was founded on the 25th May 1915. He preferred the place because he was a Gujarati and the location was suitable for the revival of cotton industry. The Ashram was named 'Satyagraha Ashram', to denote its goal and the method of service. Initially, there were 25 inmates. Most of them had accompanied Gandhiji from South Africa.

The Ashram was later shifted to a place on the banks of Sabarmati river after an epidemic of plague. It was a vacant plot infested with snakes. Weaving shed and huts were erected there.

Observance of eleven vows (truth, non-violence, celibacy, bread-labour, non-possession, Swadeshi etc.) was essential in the Ashram. There was a common kitchen. Food used to be simple. Everybody did spinning and other assigned work. Untouchability was not practised. Gandhiji even admitted a harijan couple, without caring for the people's anger and hostility. Inmates used to do even scavenging work.

The Ashram gradually became a community of idealists. It also became a centre of political activities. It was a training centre for the workers, and a laboratory for constructive work.

Gandhiji left the Ashram when he started the famous Dandi March in 1930. He vowed not to return till Swaraj was won. He did not return there. The Ashram was later given to Harijan Sevak Sangh.

It now houses a Gandhi Memorial and a library. People visit it in large numbers and get inspiration.

- (ii) **Sevagram Ashram** : While starting Dandi March, Gandhiji had vowed not to return to Sabarmati Ashram till the attainment of Swaraj. In 1935, he came to Wardha. He decided to live in a village Seegaon, a small village near Wardha. It had no amenities, not even an approach road. Gandhiji came to Seegaon on the 16th June 1936. The name of the village was later changed to Sevagram because there was another town with that name in the Vidarbha region. Sevagram means 'Village of Service'.

A number of huts were built for him and his colleagues. The huts were made of locally available cheap materials, Beauty and convenience were given due attention. Experts consider them architecturally superb. The main huts are Adi-Nivas Bapu-Kuti, Ba-Kuti and Akhri Nivas. They have earthen floor and little furniture. Gandhiji wanted them to be a model for the villages. He took keen interest in organising Ashram life and gave minute instructions.

Eleven vows were the guiding principles of Ashram life. But there were no rigid rules. The Ashram soon became a community of idealists. The inmates did all the work including sanitation. They strived to be self-sufficient.

The Ashram became the headquarter of several constructive work organisations. It was all most an unofficial capital of the country at the time.

In 1955, the Ashram inmates left for Bhoodan work. Now a trust manages the Ashram. Various activities like agriculture, education and training are carried out there. Regular prayers are held. Every year, thousands of people from all over the world visit the Ashram and get inspiration.

9. Evidence shows that most of the diseases spring from (i) insanitation (ii) wrong food (iii) under nourishment. It follows that if we pay attention to sanitation and hygiene and reform our habits, we can prevent diseases to a great extent. In other words, we should follow the laws of nature. This is the essence of nature cure. Nature cure implies right mode of living. It implies restraint and a well-regulated life. It considers individual as a whole. Naturally, his physical, mental and moral health are not considered separate things. Restraint is necessary for all these aspects.

Nature cure lays stress of preventing ill-health by following the laws of nature and taking the help of the five basic elements in nature viz. Earth, water, air, ether and sun for cure.

Disease is seen in the nature cure as a breach of the law of nature. It may arise occasionally even if we try our best to avoid it. To cure it, we must return to the laws of nature. In this connection, we can take help from the five basic elements in nature. There are several ways of taking such help. Gandhiji has described some of the techniques in the 'Key to Health'. They are sun bath, steam bath, hip bath mud pack etc. There could be several other ways. Fasting has an important role in toning up the disturbed system. Prayers and Ramanama also have an important role in keeping mental peace and building the strength and will-power of the patient.

Nature cure has thus a scientific base. It is also very simple and cheap. It uses natural elements and materials that are available every where in abundance. Use of locally available medicinal herbs can also be made. The treatment is totally safe and has no harmful side-effects. Even laymen can acquire rudimentary knowledge about the laws of nature and nature cure techniques. They can there by become their own doctor.

Allopathy lays stress on drugs and machinery. It treats body as a machine. Its base is therefore open to question. Besides, allopathic treatment is very costly and has harmful side-effects. In India, about 40% of the population is below poverty-line. Villages still do not have adequate health service. Modern doctors do not go to the villages. Even if they go there, the villagers cannot afford their costly treatment. Even if the government opens adequate number of hospitals in the rural areas, the treatment will have to be free. This is morally wrong and is against the self-respect of the villagers. They should not be accustomed to charity. Besides, it is difficult for a government to bear the huge expenses.

Nature cure is thus the most suitable pathy for the villages. It is not concerned with physical health only, but also with mental and moral health. It could therefore be said that it is the best pathy for physical, mental and moral health.

10. 'Key to Health' is a small booklet written by Gandhiji in 1942, while he was under detention in Agakhan Palace at Pune. Gandhiji had all along been deeply interested in this subject. He had also experimented a lot in this regard. While he was in South Africa, he wrote, in 1906, a series of articles under the heading 'Guide to Health'. Those articles were later published as a book. It became immensely popular and was translated in many languages. It was, therefore, felt that he should revise it in the light of his later experience. Gandhiji could not do it due to his preoccupations, till his confinement in 1942 provided him an opportunity to do this. The book 'Key to health' was however written afresh without reference to the earlier book.

This book written originally in Gujarati, too, became very popular and was translated in many languages. In this book, Gandhiji looks upon the problem of health from a novel point of view, which is very different from the view held by the modern medical science. Gandhiji's view directly stems from his commitment to Truth and non-violence and is in keeping with his holistic approach.

Gandhiji considers health as a condition when all the senses and the mind act in perfect co-ordination. In this book, he deals with the human body. He then discusses the ways to keep the body fit and healthy. In the second part, he discusses the five basic elements used in the nature cure, viz earth, water, akash, sun and air. He also describes simple nature cure techniques in this connection.

Gandhiji defines health as 'body ease'. According to him, a man is healthy when his body is free from all diseases, he can perform normal activities, including ordinary physical labour without getting tired, and his mind and his senses are in a state of harmony and poise.

Gandhiji believed that a healthy mind resides in a healthy body. A man with a healthy body and mind could also be spiritually healthy.

To be healthy, it is necessary to have enough knowledge of the human body. Education should give priority to imparting this knowledge.

The human body is composed of five elements : earth, water, vacancy, light and air. They have corresponding elements in the nature outside.

Gandhiji believed that the body is an instrument of service and of self-realisation. His view was not mechanistic. It was diametrically opposite to the view held by the modern medical science. Modern medical science regards human body as a machine and sickness as malfunctioning of biological mechanisms. Curing the sickness means repairing the affected part. The patient is not considered a living and complex entity and treated accordingly. Illness, which is a condition of the total human being, is confused with disease, which is a condition of a particular part of the body.

Gandhiji rejected such a mechanistic view. Gandhian approach sees illness as a state of imbalance which indicates lack of co-ordination between body, mind and sense and/or a lack of harmony with the environment. Knowledge of such co-ordination and harmony helps one keep himself healthy. But the human life is imperfect. One may, therefore, get sick at times. He can then be cured by taking the help of the elements in the nature.

It is wrong to think that illness is due to alien entities or malfunctioning of some part and it could be cured by drugs. Recent studies have shown that the health of human beings is determined not by medical intervention but by (i) their behaviour (ii) their food (iii) their environment. In this context, Gandhiji's stress on self restraint, proper diet and control of the palate, and sanitation can be understood. Gandhiji believed that healthy individuals could build a healthy society.

Modern medical science lays stress on drugs, which violate the human body. Most of the drugs have undesirable and often harmful side-effects. Rather than establishing harmony, they disturb it more and hence have long-term harmful consequences. The modern medical establishment has, therefore, become a major threat to health. Gandhiji strongly criticised medical establishment in his famous book 'Hind-Swaraj'.

11. To be healthy, it is necessary to have enough knowledge of the human body. Education should give priority to imparting this knowledge.

The human body is composed of five elements : earth, water, vacancy, light and air. They have corresponding elements in the nature outside.

The five basic elements of nature which form key to health are :

1. **Air** : Air is one of the most essential things for living. We take in air through the nose into our lungs. The oxygen is taken in and the carbon- dioxide is exhaled. Oxygen purifies the blood. Breathing should be done through nose which filters and warms the air. Nose should be cleaned regularly. The air we breathe in should be fresh and unpolluted. Hence one should sleep in the open. The house we live in should be well- ventilated. We should pay attention to the mode of breathing. It should allow free chest expansion.
2. **Water** : We cannot live without water for more than a few days. One should take adequate quantity of water. The drinking water should be pure. It should be free from bacteria. Rivers are often polluted

due to sewage from cities. Well water can also be contaminated. Drinking water should therefore be boiled before use.

Water is an important element in nature- cure. Hip baths taken in a tub filled with cold water bring down high fever and improve digestion. Sit or friction bath is also recommended in many cases. Wrapping the patient with high fever in wet sheet packs also proves useful. It is useful in the case of skin diseases. Boiling water is a good disinfectant. Steam too is a good therapeutic agent.

3. **Akash :** The word 'Akash' is difficult to translate. It can be called vacancy or the empty space surrounding the earth and the atmosphere round it. This akash can be used to maintain or to regain health. Our body should have maximum possible contact with the akash. We should live in the open as far as possible. We should use the minimum of clothes. There should be simplicity in life. We should sleep in the open. Taking care of the akash within is also important.
4. **Sun :** The sun is the source of light and warmth. Sun-rays are health-giving. Sunbath is very useful. Exposure to morning sun acts as an all-round tonic. It accelerates the metabolism. Sun-bath is a well-known treatment for tuberculosis. Sun treatment helps in the cure of ulcers. Body receives nourishment from sunlight. We should therefore be exposed to sunlight to the extent possible.
5. **Earth :** Earth can be used with benefit in the treatment of many diseases. Cold mud poultices placed on the lower abdomen relieve constipation. Mud poultices can cure ordinary boils and even discharging abscesses. They help to bring down high fever. The earth used in poultices should be clean and disinfected. Earth should not be taken from manured soil.

12. Prevention is an action which removes the possibility of the occurrence of diseases. There are three approaches to prevention :

- (a) The removal of the causative agent.
- (b) Preventing contact between the agent and the host.
- (c) The strengthening of the human host to increase his resistance to the causative agent.

Cure is an action which halts the progress of a disease. The drawback of the curative methods of medicine are :

- (i) The patient has to suffer physical pain before getting cured.
- (ii) The patient and his family have to undergo mental anguish.
- (iii) The patient has to spend a lot of money and his time is wasted.
- (iv) The society's productivity suffers as the patient is out of work
- (v) The society has to spend its resources which could be utilised in a better way.
- (vi) The method of cure may have harmful side- effects.

Sickness means waste of time, energy and resources, and involves a lot of suffering. It is therefore, better if it is prevented through personal and social hygiene, correct food habits, self restraint and such other ways.

13. Gandhiji wanted to change the individual and through him to change the society. Individuals should imbibe new values for this purpose. They should know the purpose of life. They should strive to fulfil that purpose. Gandhiji held that the purpose of life is to realise Truth. Non-violence is the means for this. Non-violence means detached, selfless love for all. All life should be organised accordingly. Senses should be controlled. Life should be considered as one. The eleven vows prescribed by Gandhiji were for this purpose. They also give guidelines for personal conduct.

Truth and Non-violence : For Gandhiji, Truth is the basis of everything. It is the highest dharma. It is the law of our being.

Truth means 'Satya'. 'Satya' is derived from 'Sat', that is existence. Everything that exists is contained in Truth. Knowledge flows from Truth. And knowledge leads to bliss. Knowledge and bliss are thus contained in Truth. God is considered as 'Sat-chit-ananda', that is, embodiment of Truth, knowledge and bliss. Gandhi, therefore, equated Truth with God.

Truth is a matter of experience. It is what the voice within tells us. Speaking truth is not sufficient. One should be truthful in word, thought and deed. Truth is the basis of morality.

We cannot know the Truth fully. But we should stick to what we consider truth. We should assert that truth. But while doing this we should not harm or punish others. They, too, may have some truth. We should rather be ready to suffer ourselves. Our self-suffering would convert the opponent. It would help him discard his untruth. If we have untruth, nobody else would suffer. Mankind would progress on the path of the Truth through this process. This is the basis of Satyagraha.

Truth is expressed in the everyday life as the unity of life. All life is one. Violence should not therefore be used.

Gandhiji's meaning of 'violence' is very wide. It is not just harming, hurting or killing anybody. Violence is anything divisive, anything which disrupts the unity of life. It includes evil thoughts, falsehood, hatred, impatience, greed etc. Non-violence or 'Ahimsa' is the absence of all these. It is unifying and synthesising. It means the supreme, selfless love for every being and everything irrespective of any other consideration. Gandhiji held that such love holds the world together. This causes development and progress. This helps human evolution.

For realising Truth, non-violence is the only means available, because life is one. Interests of different individuals are not basically against each other. Harming somebody is harming ourselves, harming the whole life.

Truth and non-violence are very closely interrelated. Gandhiji likened them to two sides of a flat disc. But Truth is the end and non-violence is the means. Means are in our hands. Gandhiji gave utmost importance to the means, hence to non-violence. All the rest of the vows can be considered as different facets of non-violence.

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- 15.(i)** Gandhiji used to say : 'God is Truth'. Later, he began to say that 'Truth is God'. He arrived at this position after a long search.

For Gandhiji, Truth was the spiritual law in the natural world. It pervades everything. It is supreme principle. Gandhiji's idea of Truth largely coincided with that of God. The statement 'God is Truth' presupposes existence of God. But some persons do not believe in God. The term God has different meanings for different people. Atrocities have been committed in the name of God. It is not so with the term 'Truth'. Truth is acceptable to all. Hence Gandhiji preferred to say that 'Truth is God'.

This statement also means that Truth is to be worshipped. It is the highest duty. Gandhiji believed that man cannot adhere to Truth mechanically, without faith. So, it is better to say that 'Truth is God'. Besides, the idea of God is multi-faceted and truth is only one of His attributes. Therefore, it is proper to say that 'Truth is God'. Gandhiji thus put Truth on the highest pedestal. He could thereby get even the atheists as his colleagues.

- (ii)** The purity of means is of utmost importance in Gandhian thought. Gandhiji even said that means and ends were convertible terms in his philosophy of life. He believed that pure means are necessary for achieving pure ends. He likened means to the seed and end to the tree. 'As you sow, so you reap' is a popular saying. In fact, the end is determined by the means. We have no control over the end. It depends on several factors which are not under our control. The means are in our hands. The ideal end is always impossible to achieve. It is like Euclid's definition of a line. We should therefore, take care of the means and the end will take care of itself. The end achieved will depend on the purity and effectiveness of the means.

Moreover, the means we utilize influence our character and personality. They thus affect our capacity to achieve the end. One becomes by what he does. Every action is followed by an equal reaction. The importance of the means is thus evident.

Gandhiji's views in this regard had been influenced by Gita. Gita teaches us that we have right on action only, not on the fruit of the action. We should not hanker after the fruit. We should be concerned with the quality of means only.

If the ends desired are impure, the means will have to be impure. The means should thus be consistent with the end.

For Gandhiji, pure means were almost an end in themselves. Virtue is said to be its own reward Gandhiji was concerned with the means. He used to say that one step was enough for him.

- 16.** 'Hind-Swaraj' or 'Indian Home Rule' is a small booklet written by Gandhiji in Gujarati in 1909. It is considered as one of his greatest contributions. It gives the essence of Gandhiji's principles. We can find roots of several ideas like truth, non-violence, purity of means, simplicity, Satyagraha, Swaraj, Swadeshi, village industries etc. in 'Hind-Swaraj'. It is a severe condemnation of the modern civilisation and presents Gandhian ideas about the alternative. Gandhiji described the book as a 'whole theory of life'. It has been called as 'the greatest that has been written in modern times' and 'the manifesto of the Gandhian revolution'.

The book records Gandhiji's encounter with a friends who believed in terrorism to win Independence. But the ideas given therein are universally applicable. Gandhiji always stood by those ideas. But he conceded that they could not be the immediated ideal for the country.

Gandhiji was convinced that India's struggle against England was not basically economic or political, but civilisational. He considered the modern civilisation as evil. This civilisation is based on the greed for material goods. It naturally results in exploitation and violence. Violence is an inevitable result of the values which are the basis of the modern civilisation. Gandhiji therefore called it 'a disease' and 'an evil'.

In 'Hind-Swaraj', Gandhiji condemned the railways (modern system of transportation), lawyers and courts (modern system of justice), doctors and hospitals (modern system of medicine) and parliament (modern political system). He saw that they had strengthened the British rule. He also criticized machinery as it led to exploitation, crime and spiritual degradation. Modern civilisation has no place for self-restraint, which was extremely important for Gandhiji.

Gandhiji also put forth the principles of non-violence and passive resistance. He also discussed the subject of education. For him, Swaraj could not be attained only by driving out the British; in fact, the modern civilisation was responsible for the oppression of India and therefore it had to be rejected. This was the real meaning of 'Swaraj'. In 'Hind-Swaraj', Gandhiji defined Swaraj and showed the way towards it.

- 17.(i) Kasturba :** Kasturba was the daughter of shri Gokaldas Makanji, a trader in Porbandar, Gujarat. She was married to Mohandas Karamchand Gandhi at the age of 13. She was simple, illiterate but independent and brave. Gandhi could not interest her in studies. As a jealous husband and later as a zealous reformer, Gandhi tried her patience. She silently put up with that. Thereby she taught him a lesson in non- violence.

She was traditional in outlook. But she slowly reconciled to her husband's ideas and his public life. She even participated in various struggles and showed great courage. In South Africa, she led women Satygrahis and went to jail. In India too, she took part in many Satyagrahas and was jailed many times. She was also associated with constructive activities and looked after the ashram affairs.

She was deeply religious. Even when she was on death-bed, she refused to take non-vegetarian preparations.

She silently served and supported Gandhiji in his work. She died in Yervada jail on the 22nd February 1944 after a brief illness. She passed away lying on Gandhiji's lap. She was cremated in the jail compound.

Her death was a great shock for Gandhiji. It left a void in his life. The whole country mourned her death by observing hartal. In her memory, kasturba Gandhi Memorial Trust was established for the welfare of village women and children.

- (ii) Mahadev Desai :** Mahadev Desai served Gandhiji as his secretary for about 25 years. He was born in 1891. After studying law, he joined Gandhiji in 1917 at the time of Champaran Satyagraha and remained with him throughout his life. He became more than a son to Gandhiji.

Mahadevbhai had all the qualities of an ideal secretary – good handwriting, alertness of mind, devotion and capacity for hard work. He was an asset to Gandhiji. He used to read the voluminous correspondence and to reply to the letters. He used to arrange Gandhiji's appointments, taking care that not a single moment

was wasted. He used to organise his tour programmes. He translated many articles and books written by Gandhiji. He kept all the record. Otherwise the world would have lost many of Gandhiji's writings. Several volumes of his diary have been published. They give an idea of the working of Gandhiji's mind.

He was also editor of 'Harijan' weekly for some time, He participated in various Satyagrahas. He wrote a book on the Ahmedabad Satyagraha in 1918.

Mahadevbhai died of heart attack on the 15th August 1942 in Agakhan Palace at Pune, where he was detained alongwith Gandhiji. He was cremated in the jail compound. Gandhiji performed the last rites. Mahadevbhai's death was a great blow to him. The whole country mourned his death.

Mahadevbhai was a selfless and dedicated worker. His services will always be remembered.

- (iii) **Pyarelal** : Pyarelal Nayyar was born in Delhi in 1899. He first heard Gandhiji's speech at Lahore where he was a student. He gave up his studies in response to the call for non-co-operation in 1920 and joined Gandhiji. He became his lifelong companion. He assisted Mahadev Desai, Gandhiji's secretary and became the chief secretary after Mahadevbhai's death in 1942.

He served Gandhiji with devotion. He carried out his secretarial work with diligence. He accompanied Gandhiji on tours including one for R.T.C. in England. He was with Gandhiji in Yervada Jail in 1932, when Gandhiji undertook his epic fast. He participated in the Noakhali work for communal harmony in 1946. Pyarelal wrote a lot for 'Harijan' and 'Young India' and also edited 'Harijan' for some time. After Independence, he shunned political ambitions and concentrated on spreading Gandhiji's message.

After Gandhiji's death, he was requested by several Gandhians and leaders including Nehru to write Gandhiji's biography. Pyarelal first took up the last phase in Gandhiji's life and wrote two volumes of 'The Last Phase'. He subsequently wrote 'The Early Phase' and 'The Discovery of Satyagraha'. The books show the pains he had taken and his command over the language. He could not complete the biography. He had written 16 books. He also contributed a lot in preserving and guarding Gandhiji's writings. He died in 1982.

Pyarelal was the brother of Dr. Shushila Nayyar, founder of the Mahatma Gandhi Institute of Medical Sciences at Sevagram.

- (iv) **Khan Abdul Gaffarkhan** : Khan Abdul Gaffarkhan was born in 1890 in the North-West Frontier Province. At that time, Pathans of the province were poor, illiterate and engaged in unending bloody quarrels. Gaffarkhan started the work of educating them. This was opposed by the British rulers as well as the Muslim religious leaders, but his dedicated work earned him the love and respect of his fellowmen.

Gaffarkhan's nationalist attitude made him active in politics and brought him into the Indian National Congress. He met Gandhi in 1929 and was attracted to his creed of non-violence. In the same year, he founded the organisation, 'Khudai Khidmatgar', which was wedded to non-violence.

Gaffarkhan, whom people began to call 'Badshah Khan' or 'Frontier Gandhi', inculcated non-violence in the Pathans, who became true Satyagrahis under his leadership. Badshah Khan and his associated were jailed many times for their participation in the freedom struggle.

A staunch nationalist, he opposed the partition of India. But the Frontier Province eventually became a part of Pakistan. Badshah Khan continued his fight for the self-determination and uplift of the Pathans. The Pakistani rulers considered him an enemy, jailed him and crushed the Khudai Khidmatgars. He spent more than 15 years in Pakistani jails. He spent his last days in Afghanistan.

Badshah Khan died in 1987. A year before, the Government of India had honoured him with 'Bharat Ratna', the highest civilian honour.

Badshah Khan's was a multi-faceted personality. He was a devout Muslim who highlighted the non-violent aspects of Islam. He was a true Gandhian.

- (v) **Acharya Vinoba Bhave** : Acharya Vinoba Bhave was born in 1895. As a young student, he left home for the sake of spiritual sadhana. Subsequently, he joined Gandhiji's Ashram and devoted 30 years to the promotion of Gandhi's constructive programme. He came to limelight when Gandhi chose him as the first Satyagrahi in individual Satyagraha movement in 1940. Gandhi also called him his 'spiritual heir'.

After Gandhi's death, Vinoba became the undisputed leader of the Gandhian movement. He initiated the Bhoodan movement and the Gramdan movement whose revolutionary nature and potential attracted the attention

of the world. Vinoba walked on foot throughout India for 14 years to activate people's non-violent power. He collected over 42 lakh acres of land in Bhoodan and thousands of villages accepted his idea of Gramdan to initiate village self-government.

Vinoba also formulated several concepts and initiated many programmes like Lokniti, Shanti Sena, Sarvodaya Patra, Acharyakul, Sampattidan, Stree-Shakti and Goraksha. He died in 1982.

A scholar par excellence, Vinoba had studied the scriptures of all major religions and extracted their essence. His literature, particularly 'Geetai' and 'Gita Pravachane' (Talks on the Gita) inspired thousands to purify their lives. He created a band of selfless, dedicated workers. He interpreted the tradition in a radical way. He was a rishi, a saint, a scholar, a social scientist, an educationist, a mass leader, a literary genius, all rolled into one. Vinoba is undoubtedly one of the greatest men the human history has produced. His life and works will continue to inspire and guide the mankind for generations.

- (vi) **Meera Ben** : Meera Ben was the name given by Gandhiji to Madeleine Slade. Madeleine was the daughter of an English Admiral. In the childhood she developed interest in music and was fascinated by Beethoven's music. She heard about Gandhiji from Romain Rolland in 1924. She felt deeply that she was destined to be in India with Gandhiji. She was then 32 years old. In 1925, she came to India and joined Sabarmati Ashram.

Gandhiji and Miraben had a special kind of relationship. It was a father-daughter relationship with unusual warmth. They were deeply attached to each other. Miraben served Gandhiji with devotion. She used to be restless when she was away from Gandhiji.

Miraben took active part in the Ashram activities and various constructive programmes. She had started village service in Segaoon (Sevagram) before Gandhiji settled there. She participated in Satyagrahas and spent a total of three years in jail. In 1944, she founded an ashram in U.P.

After Gandhiji's death, Miraben felt that India had forgotten Gandhiji. For some time, she moved about in the countryside propagating Gandhiji's thought.

While she was in a frustrated state, she again read about Beethoven and was again drawn to him. She left India in 1959 and settled in Austria. She devoted her later life to the study of Beethoven.

- (vii) **Sushila Nayyar** : Sushila Nayyar, sister of Pyarelal Nayyar, who was Gandhi's associate and secretary for many years, used to visit Gandhiji frequently during her school and college days. After finishing higher medical education, she joined him and worked as a personal physician to him. She was like a daughter to Gandhiji and Kasturba.

She worked with Gandhiji in Noakhali (Bengal) during the communal disturbances there, showing exemplary courage.

After Independence, she was elected to Parliament and later worked as Central Minister for Health in Pandit Nehru's cabinet for some time.

After the death of her brother Pyarelal, Sushilaji continued his work of writing multi-volume, monumental biography of Gandhiji. Her works include 'Bapu ki Karwas Kahani', 'Hamari Ba', 'In Gandhiji's mirror' and 'Mahatma Gandhi: Satyagraha at work'.

She set up Kasturba Hospital at Sevagram, and later the Mahatma Gandhi Institute of Medical Sciences, and was responsible for its all-round development.

An old and respected Gandhian, one of the few who had opportunity to live and work with Gandhiji.

- (viii) **Sarojini Naidu** : Sarojini Naidu (Chattopadhyay) was born in 1879. She received higher education in England and married Dr. Naidu, Principal Medical Officer of the Nizam of Hyderabad in 1898.

She actively participated in the public life and rose to become one of the front-ranking leaders of the Indian National Congress. For years, she was member of the Congress Working Committee. She was elected President of the Congress in 1925. She was a great orator.

Gandhiji and Sarojini Naidu had a very unusual kind of relationship. Gandhiji was at once a friend and a master for Mrs. Naidu. Both had a lively sense of humour. Mrs. Naidu in fact used to be called 'the licensed jester of the Mahatma's little court'.

Mrs. Naidu participated in several Satyagraha struggles and was jailed many times. She led the famous raid on Dharsana salt depot during the Salt Satyagraha. She accompanied Gandhiji to the Round Table Conference in London in 1931. She was the first Indian woman to reach a prominent place in the political life of the country. She was a great poetess of international repute. She used to be called 'the Nightingale of India'.

After Independence, she served as the Governor of the United Provinces. She died in 1949.

- (ix) **Jayprakash Narayan** : Jayprakash Narayan widely known as JP, was born in sitabdiara village in Saran district of Bihar on October 11, 1902. He was an Indian freedom fighter and political leader, remembered especially for leading the opposition to Indira Gandhi in the 1970s.

He studied for his BA and MA degrees in politics and sociology in the United States. He was deeply influenced by Marxism.

After returning to India, JP joined the Indian National Congress on the invitation of Jawaharlal Nehru in 1929. Gandhiji would be his mentor in the congress. During the Indian independence movement, he was arrested, jailed and tortured several times by the British. After being jailed in 1932 for civil disobedience against British rule he was imprisoned in Nasik Jail, where he met Ram Manohar Lohia and other national leaders. After his release, the congress socialist part, a left wing group within the congress, was formed with Acharya Narendra Dev as President and JP as General Secretary. During the Quit India Movement of 1942, When senior Congress leaders were arrested in the early stages, JP, Lohia and Basawon Singh were at the forefront of agitations. Leaders such as Jayprakash Narayan and Aruna Asaf Ali were described as "the political children of Gandhi but recent students of Karl Marx."

After independence and the death of Gandhiji JP, Acharaya Narnedra Dev and Basawon singh led the CSP out of congress to become the opposition socialist party, which later took the name Praja Socialist Party.

Initially a defender of physical force, JP was won over to the Gandhi's position on nonviolence and advocated the use of satyagrahas to achieve the ideals of democratic socialism.

In 1954, JP announced in Gaya that he was dedicating his life to Vinoba Bhave's Sarvodaya movement and its Bhoodan Campaign, which promoted distributing land to Harijans (untouchables). He gave up his land, set up an ashram in Hazaribagh and worked towards uplifting the village. JP became an important figure in the India-wide network of Gandhian Sarvodaya Workers.

When Indira Gandhi proclaimed a National Emergency in 1975, JP had called for PM's resignation and had asked the military and the police to disregard unconstitutional and immoral order, JP and opposition leaders were arrested on that day.

After Indira revoked the emergency in 1977 and announced elections, it was under JP's guidance that the socialist leaning Janata Party was formed. Janata Party was voted into power and became the first non-congress party to form a government at the centre.

JP also wrote several books, notably reconstruction of Indian polity.

In 1998 he was posthumously awarded the Bharat Ratna award in recognition of his social work. Other awards include the Magsaysay award for Public Service in 1965.

JP is sometimes referred to with the honorific title **Lok Nayak** or 'Guide of the people'.

- (x) **Jawaharlal Nehru** : Pandit Jawaharlal Nehru was born on the 14th November 1889. He was the son of Pandit Motilal Nehru, a wealthy lawyer in Allahabad, who later became a prominent leader of the freedom movement. Jawaharlal was educated in England where he became a barrister. Back in India, he participated in the freedom movement and soon rose to become one of the topmost leaders of the Indian National Congress. His popularity, particularly among the youth, was immense. Pandit Nehru although a part of the elite, identified with the people and dedicated his all to their freedom and development. Gandhiji called him his political heir.

During the freedom movement, he was jailed many times. He wrote several books - Autobiography, Discovery of India, Glimpses of the world History etc., most of them in the jail.

In Independent India, Nehru became the first Prime Minister and remained in office till his death on the 27th May 1964. As Prime Minister, he was instrumental in shaping India's domestic and foreign policies.

Nehru was influenced by Socialism and introduced the concept of socialistic pattern of society. In pursuance of this aim, he built mixed economy in India, with a prominent place for the public sector. He also introduced planning for development.

Nehru was secular and modern in outlook. He always fought communalism and made efforts for social progress.

In the international sphere, Nehru worked against colonialism, racism and imperialism. He enunciated the concept of non-alignment and led the non-aligned movement.

Nehru helped Gandhian constructive work and the Bhoodan-Gramdan Movement. He also initiated democratic decentralization in India.

He worked tirelessly for making free India strong, united and prosperous. His death left a void in the political life of the country. He was undoubtedly one of the greatest sons of mother India in the recent history.

- 18.** Gandhiji was an humble seeker of Truth. He was a man with exceptional sincerity, honesty and truthfulness. For him, understanding meant action. Once any principle appealed to him, he immediately began to translate that in practice. He did not flinch from taking risks and did not mind confessing mistakes. No opposition, scorn or ridicule could affect him. Truth was his sole guiding star. For Gandhiji, unity of life was a great truth. His principle of non-violence stemmed from this conviction. Non-violence was not a matter of policy for him; it was a matter of faith. He applied the doctrine to all the departments of individual and social life, and in so doing revolutionized the doctrine, made it dynamic and creative. He believed that a true civilization could be built on the basis of such non-violence only. He sacrificed his all and identified himself with the poorest of the poor. He dressed like them, lived like them. In the oppressed and the depressed people, he saw God. For him, they too were sparks of the divine light. They might not have anything else, but they too had a soul. For Gandhiji, soul-force was the source of the greatest power. He strove to awaken the soul-force-within himself and within his fellow men, He was convinced that the potentialities of the soul force have no limit. He himself was a living example of this conviction, That is why this tiny and fragile man could mobilise the masses and defeat the mighty British empire. His eleven vows, his technique of Satyagraha, his constructive programme - all were meant to awaken and strengthen the soul-force.

He awakened and aroused a nation from semi-consciousness. It was a Herculean task. For India was not a united country, it was a sub-continent. It was a society divided in different classes, castes and races, in people with different languages, religions and cultures. It was a society where almost half of the population - women - was behind purdah or confined to the four walls of houses, where one-fourth of the population - the depressed classes - was living marginalised life, where many did not have a single full meal every day. Gandhiji made the oppressed sections wake up and break their chains. He mobilised the people and united them to work for the cause of Swaraj, which gave them a sense of belonging, a sense of purpose.

Gandhiji first implemented the principles on behalf of its own and then motivated the people to follow them. In this way it can be said that Gandhiji's life is his message.

- 19.** Gandhiji rejected the modern civilization. For him, it was a disease and a curse. This civilization leads to violence, conflicts, corruption, injustices, exploitation, oppression, mistrust and a process of dehumanisation. It has led world to a deep crisis. The earth's resources are being cornered by a handful of people without any concern for others and for the coming generations. The conventional energy sources are getting depleted. Forests are being destroyed. Air, water, soil, everything has been polluted. We are living under the shadow of nuclear war and environmental disasters. Thinking men the world over are looking to Gandhiji to find a way out of this crisis and to build an alternative model of sustainable development. Gandhiji knew that the earth has enough to satisfy everybody's need but not anybody's greed. He had called for the replacement of greed with love.

Gandhiji is, therefore, now a source of inspiration and a reference book for all those fighting against racial discrimination, oppression, domination, wars, nuclear energy, environmental degradation, lack of freedom and human rights, for all those who are fighting for a better world, a better quality of life.

Gandhiji is, therefore, no longer an individual. He is a symbol of all that is the best and the most enduring in the human tradition. And he is also a symbol of the alternative in all the areas of life- agriculture, industry, technology, education, health, economy, political organisation etc. He is a man of the future, a future that has to be shaped if the human race has to survive and progress on the path of evolution.

IMPORTANT YEARS OF GANDHIJI'S LIFE

- 1869 : Born on 2nd october, at Porbandar, to Karamchand & Putlibai.
- 1882 : Married only at 13, with Kasturbai.
- 1893 : Went to South Africa as a barrister to assist Dada Abdullah & Company.
- 1896 : Came back to India after observing sufferings of Indians in South Africa to make the Leaders aware of it in India.
- 1901 : Associated with Gopal Krishna Gokhle, made him Guru.
- 1904 : Started the Journal 'Indian Opinion'.
- 1906 : He proposed widely against britishers - "The principle of Satyagraha".
- 1910 : Discontinued his Legal practice.
- 1913 : Last phase of satyagraha in South Africa.
- 1920 : He announced Non-violence & Non-cooperation movement.
- 1922 : Arrested & Sentenced to 6 years imprisonment.
- 1930 : He started "Dandi March" on 12th March from Ahmedabad.
- 1942 : "Quit India" movement passed on 8th August.
- 1947 : 15th August India got Independence.
- 1948 : 30th Jan. - Assassinated by Nathuram Godse.