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सत्य और अहिंसा के मार्ग पर चलना सिखाया गांधी ने....
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मोहन दास बने महात्मा
सत्य और अहिंसा के मार्ग पर चलना सिखाया गांधी ने....

-Harman Saini

GANDHI'S VISION OF INDIA

-Ayush Sahni & Karansahib Singh

It was a Tuesday in October of 1931 when Mahatma Gandhi spoke to a packed house at Chatham House. Gandhi said, "I seize every opportunity I can of coming into touch with British public opinion and putting before them the purpose of my mission... I hope the words I speak to you this evening will find a lodgement in your hearts," as he sat next to Philip Kerr, the Marquess of Lothian, who would soon become the Under-Secretary of State for India. His objective? winning India's freedom from the British Empire. Gandhi, who was born in Gujarat in 1869, travel ed to South Africa as a young man in 1893, and that trip would forever alter his life. He was thrown from a first-class carriage at Pietermaritzburg Station shortly after arriving in Durban. The cause? He was an Indian. Gandhi's life would eventually turn around as a result of this episode, which inspired him to create the nonviolent civil

disobedience campaign known as Satyagrah. In his speech at Chatham House, Gandhi listed the difficulties he thought the Indian people in British India faced. "Nearly one tenth of the population is living in a condition of semi-starvation," he said, describing the severity of poverty at the time. They only eat one meal a day, which is stale chapatti with a dash of soiled salt. Gandhi thought that poverty could be reduced by "service to the villagers," nevertheless, if India were to rule itself. 'Gandhi's idea for poverty alleviation was beginning at the bottom of society instead of the top' and this ideology have been followed by various developing nations to curb poverty and build society India is a diverse country with several religions, castes divides are co-existing peacefully however this was not the case in the past. Gandhi's dream of an independent India

revolved around religious pluralism, but over 14% of people identify as Muslim and nearly 80% of people identify as Hindu. By 2050, the country is expected to have the largest concentrations of both religions in the world. In his closing statement at Chatham House, Gandhi declared: 'The masses in India are awakening and it is too late to persuade them that good alien rule is better than bad indigenous rule.' In 1947, India would succeed in obtaining independence from the British Empire, but less than six months later, Gandhi would be assassinated. His legacy, however, would inspire civil rights activists and freedom movements around the world. 'Martin Luther King used Gandhi as his inspiration for leading the civil rights movement in the US and Nelson Mandela was inspired by Gandhi so much that South Africa counts Gandhi as one of its founders.'



Ritesh Chandra

MAHATMA GANDHI :

Leader, Journalist, and Catalyst for Social Change through words

Mahatma Gandhi, renowned for leading India's independence struggle and advocating nonviolence, was also a prominent journalist. His writings were not just a medium to express his thoughts but a powerful tool to mobilize public opinion and bring about social change. Through his journals and newspapers, Gandhi articulated his vision of an independent, self-reliant India and a just society rooted in moral values. Gandhi's journey in journalism began in South Africa, where he started the weekly newspaper Indian Opinion in 1903. This publication served as a platform to address the issues faced by the Indian community there, including discriminatory laws and social injustices. Written in English, Tamil, Hindi, and Gujarati, Indian Opinion played a crucial role in uniting the diverse Indian diaspora. Gandhi believed that the press should serve the people by providing truthful information and advocating for their rights. For him, journalism was not a profession but a mission, a way to educate and inspire action against oppression. Upon returning to India in 1915, Gandhi continued his journalistic endeavors, using his writings to communicate his thoughts on various socio-political issues. He started Young

India and later Harijan, publications that became the voice of the freedom movement. In these journals, Gandhi addressed topics ranging from the need for communal harmony to the plight of the marginalized. His language was simple yet powerful, appealing to both the educated and the common man. He wrote with a sense of urgency, seeking to awaken the conscience of the nation. Gandhi's approach to journalism was unique. He adhered to the principles of truth and nonviolence in his writings as steadfastly as he did in his personal life. He believed that words could be as potent as weapons and should be used with the utmost care. He never resorted to sensationalism or personal attacks, even when criticizing his opponents. Instead, he focused on the issues and the principles involved, urging people to look beyond immediate grievances and

Indian Opinion

PUBLISHED WEEKLY IN ENGLISH AND GUJARATI

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DEBATE ON INDENTURED LABOUR

IN the Imperial Legislative Council of India, on the 20th March, Pandit Mohan Malaviya moved the following resolution:—That this Council recommends to the Governor-General in Council that early steps be taken for the abolition of the system of Indian indentured labour.

In doing so the hon. Pandit said that this system of labour had been in existence for nearly 80 years. Consequent on the abolition of slavery in 1834 the Colonials suffered heavy loss. Hence they resorted to the labour market of India, their main aim being to get enough labour to do as much work as possible under conditions as good as possible to the capitalists. The natural abuse that these conditions gave rise to led to

penalties they would have to undergo made plain to them. Mr. Malaviya referred to a coolie who, owing to some default or another, was imprisoned in the aggregate for 692 days.

Turning to the men who were entrusted with this recruitment, Mr. Malaviya said that they were mostly very low class men who would not deem it wrong to practise fraud and be as unscrupulous as the occasion demanded. They mostly came in the guise of helpers in pilgrim centres or station platforms and then by deception drew these unfortunate men and women to the labour depots. Again, these depots could not be freely entered by the public in search of their lost men and women, and even when these latter were brought

understand the broader context. One of Gandhi's significant contributions as a journalist was his emphasis on self-reliance and rural upliftment. Through his writings, he propagated the idea of swaraj (self-rule) not just as political independence but as self-sufficiency at the grassroots level. He advocated for the revival of village industries and the empowerment of rural communities, which he saw as the backbone of the nation. His campaign against untouchability and his advocacy for the

rights of women and the underprivileged found a strong voice in his newspapers. Despite the constraints of censorship and frequent arrests, Gandhi's journalistic spirit remained undeterred. His writings reached millions, shaping public opinion and strengthening the resolve of those fighting for freedom. His ability to communicate complex ideas straightforwardly made his message accessible to all, fostering a sense of unity and purpose among his readers. In conclusion, Mahatma Gandhi's role as a journalist was integral to his larger mission of social and political reform. His writings were a reflection of his beliefs and a tool for social change. Through his journals, he not only documented the struggles of his time but also laid down a moral framework for future generations. His legacy as a journalist is a testament to the power of the pen in the fight for justice and truth.

Champaran Satyagraha: Gandhi's Fight for Justice

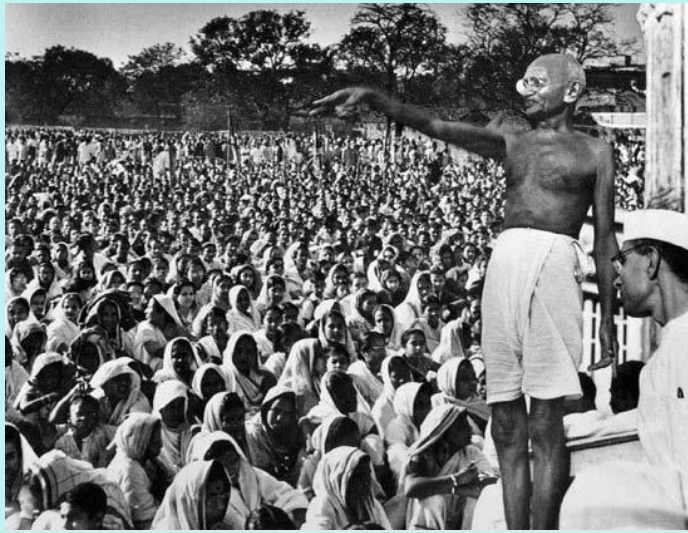
-Mohd Habib Ansari & Gurpreet

The Champaran Satyagraha of 1917 was a landmark event in India's struggle for independence, marking Mahatma Gandhi's first major involvement in the Indian freedom movement through nonviolent civil disobedience.

This movement began in the Champaran region of Bihar, where European planters forced local farmers to grow indigo and other cash crops instead of essential food crops necessary for survival. The farmers were forced into a system called Tinkathia, which compelled them to cultivate indigo on a fixed portion (three-twentieths) of their land. Despite the global demand for indigo declining due to the rise of synthetic dyes, the British planters continued to enforce this practice, exploiting the farmers with exorbitant taxes, unfair rents, and poor compensation for their crops.

By 1914, European planters began withdrawing from indigo cultivation due to economic downturns, but Britishers still forced farmers to pay high rents as a form of compensation. This left the peasants in a miserable state, leading to widespread discontent. The movement gained momentum when Raj Kumar Shukla, an indigo farmer, invited Mahatma Gandhi to Champaran to address the farmers' grievances.

Responding to the urgent situation Gandhi arrived on April 10, 1917, accompanied by prominent lawyers including Braj Kishore Prasad Rajendra Prasad and Anugrah Narayan Sinha. Despite initial resistance from the British government, Gandhiji started a signature campaign in which he and his team organised a detailed survey of the villages, accounting for their atrocities, and terrible episodes of suffering including their social status source of income, land they possess etc.



Gandhi was ordered by the British authorities to leave the area, but he refused, declaring that it was his duty to help the suffering farmers. He was arrested and put on trial for “creating unrest”, but this only generated more public sympathy and support for his cause. On April 18, 1917, when Gandhi appeared in Motihari court, he found 2000 local people accompanying him. The magistrate was thrown into a

tizzy and wanted to defer the trial. But to his surprise, Gandhiji wanted to plead Guilty. Gandhiji read out the statement—

“As a law-ability citizen my first instinct would be, as it was to obey the order served on me. But I could not do so without doing violence to my sense of duty to those for whom I have come. I feel that I could not just now serve them only by remaining in their midst. I could not, therefore, voluntarily retire. A mid this conflict of duties. I could only throw the responsibility of removing me from them on the administration ----- I have disregarded the order served upon me not for want of respect for lawful authority, but in obedience to the higher law of our being the voice of conscience.”

This led to the Governor of Bihar withdrawing all charges against Gandhiji and the government-appointed Indigo Commission to look into this matter. The commission

decided to withdraw the Tinkathia system hence freeing the peasants. This movement did not only help the peasants but was a cause of change of wind direction in British rule and it was made possible by Gandhiji. This movement set the tone for future civil disobedience campaigns and was a key step in India's long march to independence.

Gandhi's Non-Cooperation movement: A turning point in India's freedom struggle

-Sawneet Kaur and Mehak Pathania

The Non-Cooperation Movement, launched by Mahatma Gandhi in 1920, marked a significant shift in Indian freedom struggle against British colonial rule. It was a mass protest aimed at challenging British authority through non-violent means, advocating for the withdrawal of Indian participation in British-run institutions and businesses. This movement reflected Gandhi's philosophy of Satyagraha (truth-force) and Ahimsa (non-violence), principles that would define India's path toward independence. The roots of the Non-Cooperation Movement can be traced back to the growing dissatisfaction among Indians with British rule. Several incidents have led to mounting frustration across the country. First, the Rowlatt Act of 1919, which allowed the British government to imprison anyone suspected of sedition without trial, outraged Indians. Adding to this anger was the Khilafat Movement, initiated by Indian Muslims to protect the Ottoman Caliphate after World War I. Gandhi saw an opportunity to unite Hindus and Muslims in a common cause and supported the Khilafat Movement, believing it could further the broader cause of Indian self-rule. The failure of British authorities to address these grievances galvanized Gandhi's decision to launch a nationwide non-cooperation movement. Gandhi's Non-Cooperation Movement was built on the concept of non-violent resistance. He believed that the British were able to rule

India because of Indian cooperation—whether it was in the form of serving in the administration, participating in the military, or supporting British-run schools and courts. By withdrawing this cooperation, Gandhi argued, Indians could paralyze the British government in India without restoring to violence. He urged the citizens to adopt measures like renunciation of titles and honors awarded by



the British government and boycotting British schools, colleges, law courts, and foreign goods, especially British textiles. Gandhi called for the revival of Khadi (homespun cloth) as a symbol of self-reliance and economic independence from British textiles, a key part of British economic exploitation in India. The Non-Cooperation Movement quickly gained momentum and widespread support. People from different sections of Indian society participated enthusiastically. Thousands of Indians

resigned from government jobs, lawyers boycotted courts, and students left government-run schools and colleges. The Indian National Congress, under Gandhi's leadership, began to emphasize mass mobilization and grassroots organization. One of the most significant aspects of the movement was the promotion of Swadeshi (self-reliance). Gandhi

encouraged Indians to boycott British goods and promote local industries. Bonfires of foreign clothes became a common sight, and Khadi became a symbol of national pride. The movement also saw a surge in women's participation in the political struggle, with many taking up roles in organizing protests and picketing foreign goods. However, despite the movement's widespread reach, it was not without challenges. The unity between Hindus and Muslims, initially strong due

to the Khilafat issue, began to wane as communal tensions resurfaced. The movement, which had largely been peaceful, faced a major setback in 1922 with the Chauri Chaura incident in Uttar Pradesh. A group of protesters clashed with the police, and in the heat of the moment, set a police station on fire, leading to the deaths of 22 policemen. This violent act deeply troubled Gandhi, as it went against the very principle of non-violence that he had championed. Believing that the country was not ready for complete non-violence, Gandhi called off the Non-Cooperation Movement in February 1922. This decision was met with mixed reactions. While many understood Gandhi's reasoning, others, including leaders like Subhas Chandra Bose and Jawaharlal Nehru, were disappointed by the abrupt end of the movement, as they believed it was gaining momentum and could have led to greater achievements. Despite its premature end, the Non-Cooperation Movement was a landmark in the Indian struggle for freedom. It was the first time that millions of Indians participated in a national movement, and demonstrated the power of mass mobilization. The movement also laid the foundation for future campaigns of disobedience, including the Civil Disobedience Movement (1930) and the Quit India Movement (1942).

Do You Know?—

This
About
Mahatma Gandhi



Bapu's birthday is also observed as
"International Day of Non-Violence"
to disseminate the message
of non-violence

In 1930, the Time Magazine
recognised Mahatma Gandhi
as the "Man of the Year"

Britain released a stamp honouring
him 21 years after his death.

An epic historical drama-based film
"GANDHI"
based on Mohandas
Karamchand Gandhi
won Academic Award for Best
Motion Picture in 1982

He was a great writer and
the Collected
Works of Mahatma Gandhi have
50,000 pages.

Mahatma Gandhi

The Father of India's Non-Violent Revolution

-Kirandeep Kaur



Mahatma Gandhi (1869-1948) was a renowned Indian leader, philosopher, and anti-colonial nationalist. He championed truth, non-violence, and self-rule, inspiring movements globally. Gandhi's philosophy, Satyagraha, emphasized peaceful resistance, earning him the title "Father of the Nation." The Kheda Movement, also known as the Kheda Satyagraha, was a pivotal peasant movement in Gujarat,

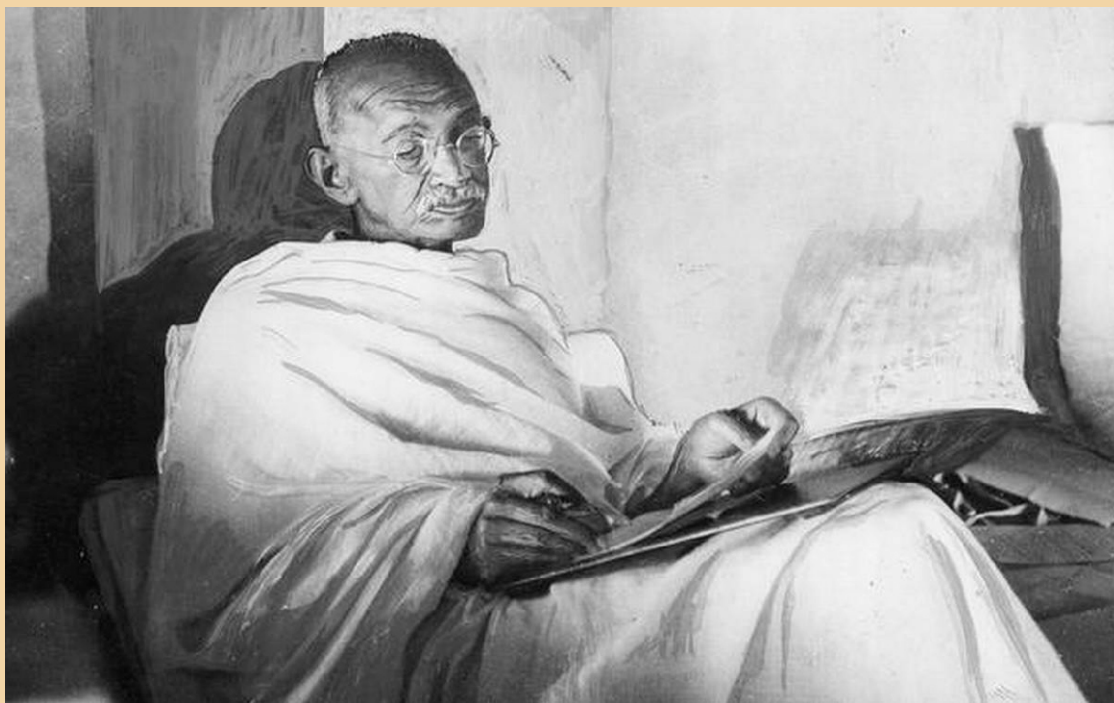
India, that took place from 1918 to 1919. Led by Mahatma Gandhi, this movement marked a crucial turning point in India's struggle for independence. The Kheda movement started by Gandhi and Patel organized a non-violent resistance, urging peasants to refuse payment of excessive taxes. The movement spread rapidly, with thousands of peasants participating. The British authorities responded with repression, arresting and imprisoning leaders and participants. In 1918, the British colonial government increased land revenue demands on peasants in the Kheda district, despite severe famine and crop failure. Gandhi plays a main role in the success of the Kheda Movement. Non-violent resistance and tax refusal, Mass mobilization through rallies and awareness campaigns, Negotiations with British authorities for reduced revenue demands, and his leadership made the Kheda movement successful. The Kheda Movement inspired future movements and shaped India's independence struggle. Non-

Cooperation Movement (1920-1922) Civil Disobedience Movement (1930-1934) Influenced global movements (Civil Rights, Anti-Apartheid) The Kheda Movement demonstrated the power of non-violent resistance and mass mobilization. It cemented Gandhi's leadership and inspired future movements, contributing significantly to India's eventual independence in 1947. Unified peasants and nationalist leaders and Validated non-violent resistance strategy. Strengthened Gandhi's reputation as a national leader. It stage for future movements like Non-Cooperation and Civil Disobedience. The Outcomes of this movement were later to reduce land revenue demands, Validated non-violent resistance strategy, and Unified peasants and nationalist leaders. The Kheda Movement was a crucial chapter in India's freedom struggle, showcasing the potential of peaceful protest and people's power. Its impact continues to inspire social and political movements globally.

A Letter that changed the World: Gandhi's bold call for Salt Rights

-Sunny

Dear Friend, Good willing, it is my intention ... to set out for Dharasana and reach there with my companions . . . and demand possession of the Salt Works. The public has been told that Dharasana is a private property. This is mere camouflage. It is as effectively under Government control as the Viceroy's house. Not a pinch of salt can be removed without the previous sanction of the authorities. Mahatma Gandhi in his 1931 letter confronted Lord Irwin on heavy tax imposition on "salt" which was a basic component of every food item. Imposing a heavy tax on this basic commodity, the British Empire was trying to control one of the basic needs of



every human being. This letter not only had a great impact on the Indian freedom struggle but on many movements for justice and equality around the world. It was especially focused on nonviolent resistance and the moral power of the people due to being written in the course of the Civil Disobedience Movement. This letter helped K. Martin Luther King embrace the ideas espoused by Gandhi in fact in the American civil

rights movement and even Nelson Mandela who made use of Gandhi's principles when he was combating apartheid. Even now, one can easily notice Gandhi's ways of thinking in every wake of society like in the fight against climate change, social justice, and equality activism. Student conferences that promote non-violent action, ahimsa – reverence for all life. Even here, many are of the opinion that the twain of the words of the Indian patriarch was able to endow them with inner courage to challenge the wrong. Trouble, most of all, to Gandhi's comprehensive adherence to truth and the principle of ahimsa is a lesson for multitudes to come, as there is every reason to believe that there will be oppression, there will always be people on the side of justice. This is how and amongst many reasons why Gandhi's ideologies and in particular his philosophy of Satyagraha appealed to a number of people and even more garnered a lot of followers throughout the globe with free India almost in sight.

ANGREZO BHARAT CHODO: GANDHI'S CALL FOR INDEPENDENCE THROUGH NON-VIOLENCE

-Amarjit kumar

Angrezo Bharat Chodo”, this famous slogan was raised during the Quit India Movement which was started by Mahatma Gandhi in 1942. He led several peaceful protests and yielded his strongest weapon i.e., non-violence and non-cooperation movement. However, the movement faced significant challenges, as British repression intensified against the protesters. Despite this, the Non-Cooperation Movement dealt a severe blow to British rule in India. One of the main reasons for the success of these movements was the frustration of Indians towards British Empire and their tyranny. Adding fuel to the fire was Britain’s participation in World War II and its lack of communication with Indian leaders. Indians laid their life in the war but it was never consented by Indians or their leaders whether they wanted to participate in the war or not. The war caused

significant economic challenges, including inflation and food shortages. The already oppressed Indians saw this protest as a 'do or die' situation. Increased nationalist sentiment galvanized public support for independence and united diverse groups against British rule. In response, the British intensified repression, severely cracking down and arresting thousands of leaders and activists, including Gandhi."The movement brought global awareness to India’s struggle for independence, increasing pressure on the British government. The intensity of the movement made it clear that British control was becoming increasingly untenable, promoting a reconsideration of colonial policies. However, immediate results were limited, and the movement laid the groundwork for future negotiations, ultimately contributing to India’s independence in 1947.

THE HARIJAN MOVEMENT

-Ameesha

The British government had a very famous methodology of survival- "Divide and Rule", which nearly failed the Civil Disobedience. The nation was heading towards a Separate Electoral Award Policy but Congress and Gandhi were against it, as it was not good for the Indian national & freedom movement. This award affected the sentiments of a lot of Hindu population, especially those who were Dalit because it was the scheme to separate Dalits from other Hindus; every nationalist leader was against it. In September 1932, Gandhiji in Yeravda Jail, went on a fast as a protest against the segregation of the "untouchables" in the electoral arrangement planned for the new Indian constitution. Gandhi wanted to prick the conscience of the people so that they could stand together to end the monstrous practice. Soon the nation joined Gandhi and doors of temples, gurudwaras and Masjids were open for the Dalits.

To vocalize his thoughts on untouchability, Gandhi on 11th February 1933 started a weekly called Harijan meaning 'Children of God'. The weekly came out in three different languages: Harijan in English (1933 to 1948), Harijan Bandhu in Gujrati and Harijan Sewak in Hindi. Harijan focused on the social and economic issues of the nation. Soon it became the biggest news source for other newspapers. Every Saturday the news agencies, both Indian and foreign, competed with each other flashing Gandhi's articles on the front page. Through Harijan he brought a wave of change as people started to open doors for the Harijans which was impossible in past. After his release from jail, he started Harijan Yatra where he travelled all over India from Wardha Ashram to fight against untouchability and for a social demand of socioeconomic and political support to Dalits by fellow Indians and government. On one hand, his movement brought a lot of change but on the other hand, he invited a lot of hatred from fellow Hindus. He faced a lot of trouble from reactionary forces who also bombed a car against The Temple Entry Bill. The Temple Entry Bill was not passed in parliament in 1934 because of dishonest forces. Despite barriers from the orthodox group, the Harijan newspaper and the Harijan movement both contributed to changing the ideologies of the Indians and hence in the making of the Constitution of India.

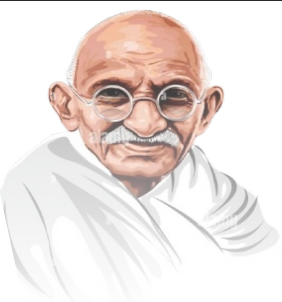
Gandhi's Young India And Navjivan Dual Journeys

-Jaskaran Singh

It was after the Champaran Satyagraha that Gandhi felt that the only way to influence people and break off from the chains of British rule was through newspapers. He had a newspaper "Indian Opinion" in 1901 where he wanted to generate public opinion among the British population against the atrocities of their Empire. But after the Champaran and Jallianwala Bagh massacre, he realised that the atrocities against Indians had escalated which increased his need to reach Indians. He was asked to take up the editorship of Bombay Chronicle but he refused to edit the paper. Rather he wanted to publish something on his own and the paper, he thought would give him the freedom to preach what he believed in. Thus, came the Young India. He also took

up the editorship of Navjivan and simultaneously from October 1919, both Young India and Navjivan kept on publishing under the aegis of Gandhi. He had significantly changed his stance on the British Empire. Through the declaration of objectives of Indian Opinion, Gandhi wanted his paper to "promote harmony and goodwill between the different sections of the one mighty Empire". But while publishing Young India, his tone had changed. On realising the true nature of British colonialism, his objective was to turn the consistent resistance into a duty to remove injustice that was being inflicted on the Indians. From a "staunch loyalist and cooperator" of the British Empire he turned out to be "an uncompromising disaffections non-cooperator”

Gandhi In My Opinion



Mahatma Gandhi was a great patriot. He was a man of unbelievable grit and determination. We're in need of more people like him

-Simardeep Singh

Gandhi's philosophy of nonviolence and civil disobedience fundamentally reshaped the struggle for justice, demonstrating that peaceful

-Kirandeep kaur

Ghandhiji was like a guiding light....he not only guided Indians but the world. The world needs to follow his ideology and make this world a better place

-Kanika Mehta

The greatest thing that British India has ever experienced is Gandhi and his political philosophy. I don't think there was an option of a war for independence because there was no military industrial complex in India to even sustain a local tussle in the first place, much less going against the superpower of the time.

-Rajat Mal

Gandhi's commitment to nonviolence and social justice laid the groundwork for modern civil rights movements, influencing leaders like Martin Luther King Jr. and Nelson Mandela, who drew on his principles to advocate for change in their own societies.

-Gagandeep

Gandhi ji was an idealist but also pragmatic at the same time. He was aware of the conflict it created. There was an ideal he was striving for but knew only too well that the ideal could not be achieved easily. He took into account the level of preparedness of our people.

-Amarjit Kumar

Despite the prejudice that existed at the time against the Indian ethnicity and Gandhi's physical appearance, he was a man of absolute power. He was the one who stood between the strength of the British Empire and a million people.

-Sunny

Mahatma Gandhi has my utmost regard and adoration. He and I both believe that we must be free of the British and that freedom won't mean anything if we continue to be mentally oppressed. I really believe that the way to improve the world is via practising and thinking ahimsa. Gandhi, who made contributions to several literary and humanities fields, is the most significant figure of the past century. He has made a lasting impact on world history through his pioneering work in satyagraha, his opposition to discriminatory cultural customs, his demonstration of a sustainable economic model, and his experiments with nutrition and health.

-Ayush Sahni

Gandhi held strong beliefs about nearly all aspects of human existence. One such neglected aspect is his theory of economics. He was adamantly against adopting development concepts from the West. One of his grievances with Congress was the industrial strategy it promoted. He advocated for a self-sufficient village model in which the community could provide for all of its needs. He rightly believed that India belonged in its communities and needed to follow a self-sustaining development strategy. A lot of people today preach about things that we couldn't comprehend back then! He was a visionary

-Rohan Shukla

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