CONCLUSION

This study gives a detailed and absorbing account of the life and journalistic achievements of Mahatma Gandhi. He lived, suffered and died for his people. Yet it is not in relation to his country alone, that his life has significance. Nor it is only as a patriot or revolutionary reformer that he will be remembered by future generations. He was essentially a moral force whose appeal to the conscience of man is both universal and lasting. His achievements were many. He brought liberation from foreign rule to a faith of human race. India's freedom was in a way the harbinger of freedom to many countries in South East Asia and Africa. All his life he has fought against the injustice. His fight was not against imperialism only but against the darkness. The divine spark of life was reflected in Gandhi, his deeds and in his journalistic contributions.

Gandhi's newspapers portrayed that he felt Indians should be awakened and should be injected with the national feeling and the spirit of nationalism. He truly believed that pen has much power than the sword and hence took up the pen for the cause of suffered humanity. It is surprising that Gandhi, though a great mass leader, was also interested about the social welfare and the development of the common people. His fight was thus
thus not against the British imperialism only but also against the social evils that dominated the society at that time.

Gandhi had observed, felt and expressed his opinions and philosophy in his newspapers. The changes in his life were also expressed subsequently in his journals. In fact Gandhi, grew up in every sphere along with his journals. In his autobiography he had written: "But after all these years I feel that the journal has served the community well"; Gandhi had expressed about his journal "Indian Opinion" that it was never intended to be a commercial concern. Being published in South Africa and patronised by the Indians there in the beginning, it took up the cause of the tortured and backward Indians of that country. It also started fighting against apartheid and all other social evils. Not only Indian Opinion but Young India, Navajiban, Gandhi's other journals were also a part of his life which can be depicted from his own words: "so long as it was under my control, the changes in the journal were indicative of changes in my life". "Indian Opinion" in those days, like "Young India" and "Navajiban" today, was a mirror of part of my life, week after week I poured out my soul in its columns, and expounded the principles and practice of "Satyagraha" as I understood it. During ten years, that is, until 1914, excepting the intervals of my enforced
rest in prison there was hardly an issue of "Indian Opinion" without an article from me. I cannot recall a word in those articles set down without thought or deliberation, or a word of conscious exaggeration or anything merely to please. Indeed the journal became for me a training in self-restraint and for friends a medium through which to keep in touch with my thoughts .... "Satyagraha" would probably have been impossible without "Indian Opinion".

It is evident from this that Gandhi's political dectum has obviously been ventilated among the mass through his newspapers. But at the same time it was also the expression of his own realisation and philosophy.

The readers looked forward to "Indian Opinion" for a trust - worthy account of the "Satyagraha" campaign as also of the real condition of Indians in South Africa. For Gandhi it became a means for the study of human nature in all its casts and shades, as he always aimed at establishing an intimate and clean bond between the editor and the readers. He was intedated with letters containing the out-pourings of his correspondents' hearts. They were friendly, critical or bitter according to the temper of the winter. Gandhi said about this "It was a fine education for me to study digest and answer all these correspondences. It was as though the community thought audibly through
this correspondence with me. It made me thoroughly understand the responsibility of a journalist and the hold I secured in this way over the community made the future campaign workable, dignified and irresistible".

Gandhi started his newspapers with a missionary zeal. It will be wrong to equate Gandhi with the editor of another paper run by big establishment. In fact, he loved mankind and always wanted to secure it and tried for its betterment in every way. This has thoroughly been brought out in his newspapers. Gandhi realized that the sole aim of journalism should be service. The newspaper press is a great power, he was the chief protagonist of this idea. Gandhi believed just as an unchained torrent of water submerges whole countryside and devastates crops, even so an uncontrolled pen serves but to destroy. If the control is from without, it proves more poisonous than want of control. It can be profitable only when exercised from within. Depending on this view he always fought for the self restraint and tried to put forward in his journals whatever were good for his countrymen and all the human beings.

Gandhi took the newspapers very seriously and it was not only with his writing that he helped the newspapers
to grow but he spent his own little savings for the existence of these. In his own words, it is quite evident "I had no notion that I should have to invest any money in this journal but I soon discovered that it could not go on without my financial help. The Indians and the Europeans both knew that though I was not avowedly the editor of "Indian Opinion", I was virtually responsible for its conduct. It would not have mattered if the journal had never been started, but to stop it after it had once been launched would have been both a loss and a disgrace. So I kept on pouring out my money, until ultimately I was practically sinking all my savings in it. I remember a time when I had to remit £75 each month".

Yet Gandhi did not believe in the commercialisation of newspapers. He did not want to make his journals the commodity for business. He was only interested to increase the circulation of his journal since those propagated his opinions and philosophy. He believed that newspapers were the only means through which he could mould more and more people in his philosophy of "satyagraha". So he said: "Though these Journals I now commenced to the best of my ability the work of educating the reading public in "Satyagraha". Both of them had reached a very wide circulation, which at one time rose the neighbourhood of forty thousand each. But while the circulation of "Navajiban" went up at a bound, that of "Young India" increased only by slow degrees".
But the circulation of Gandhi's newspapers had nothing to do with business. So he was not much bothered about the typographical excellence in his journals. His chief concern was his writings with which he always wanted to fight against all kinds of social evils and darkness.

Gandhi never believed in taking advertisements for his newspapers. He believed that once an editor starts taking ads, he becomes interested in business and succumbs to the pressure of the advertisers. No editor can be as independent or impartial or bold if he takes the advertisements and vouchsafes the advertisers' interest in a wider arena.

Gandhi never believed that newspaper could be business. This is also expressed in his writings: "From the very start I set my face against taking advertisements in these journals. I do not think that they have lost anything thereby. On the contrary, it is my belief that it has in no small measure helped them to maintain their independence".

This 'independence' was the crux of Gandhi's whole philosophy. This independence was not against the imperialism only but it was against any other injustice. He was a
through and through humanist. So he included not only Indian news but also international news in his papers. Whereas in the world the humanity and the brotherhood have been assaulted Gandhi took up his pen against it. He tried to fight for the cause of humanity.

This zeal of his protest against pressure and torture, was also expressed in his decisions about his journals. He had learnt from experience of "Indian Opinion" that such journals needed a press of their own. Moreover, the press laws in force in India at that time were such that, if he wanted to express his views untrammeled the existing printing presses, which were naturally run for business, would have hesitated to publish them. The need for setting up a press of their own because all the more imperative. Gandhi felt this would be conveniently done only at Ahmedabad and so he wanted "Young India" to be shifted there.

Gandhi had always been a great fighter of independence. Though non-violence was one of the most important features of his movements and political ideology, 'Truth' was his cardinal doctrine. He believed in-and preached for Truth, the whole truth and nothing but truth. Extremists did not accept Gandhi's views but his fight against the imperialists as well as all kinds of human
bondage was an harbinger of freedom fight in other parts of the world. His newspapers were known to the whole world and his writings rekindled the flame of independence in the spirit of the tortured and bereaved mankind of South East Asia and the whole of Africa.

Gandhi's newspapers propagated his ideas and he himself said "I was anxious to expand the inner meaning of "Satyagraha" and in his own words we get how his vernacular newspaper had started, "But how could the general public be trained in "Satyagraha" through the medium of English. My principal field of work lay in Gujarat. Sjt. Indulal Yajnik was at that time associated with the group of Messers. Soleani and Banker. He was conducting the Gujarati monthly "Navajivan" which had the financial backing of these friends. They placed the monthly at my disposal, and further Sjt. Indulal offered to work on it. This monthly news converted into a weekly". Thus came the vernacular Gujarati newspaper "Navajivan" which ventilated Gandhi's ideas and opinions to the common people.

Gandhi always took up the cause of the downtrodden. From the very early days he witnessed the social evil
of the caste system in India. The so-called lower castes were totally dominated by the upper castes. Even some people were designated as the untouchables. Gandhi took up their cause and wanted to fight against this evil. He felt that the common people should be made aware of this cruel practices and the evils to eradicate them from the society. Hence came the journal "Harijan" into existence. Through his esteemed columns he started taking up the causes of all social reforms.

Gandhi's newspapers were of a one man show. He was the owner as well as editor of those journals. He also used to run them without much help from a larger section of people. So after his sad demise his papers could not be run by others. So ideas mooted by Gandhi were abolished along with the abolishment of his newspapers. This can be compared with the journals - Prabashi and Modern Review brought out by the eminent editor Ramananda Chatterjee's journals were also of 'one-man show' and hence after his death the journals also ceased to exist. In the same way Gandhi's journals also did not exist though they created greatness during the nationalist movement and had a deep penetrating impact on the Indians' minds.
Gandhi as a mentor tried to ignite the spark hidden in the minds of the common people. This was not only restricted among the people of his country but it was conveyed to the whole world. That his entire life was a bible of truth and non-violence was evident even in much later period. We have seen Martin Luther King, fighting in Alabama for the humanitarian causes or Nelson Mandela's imprisonment in South Africa for 27 years and fighting for independence are all the disciples of Gandhi. It is surprising that how deeply these people are influenced by Gandhi's philosophy and thoughts. Can't we come to a conclusion from this that Gandhi was the best mortals among the 20th century.

Gandhi was a mentor has already been proved by the historians. But at the same time his entire mode of thinking was reflected in the pages of his paper. He was also happy with his journals that he expressed: "Incidentally these journals helped me also to some extent to remain at peace with myself, for whilst immediate resort to civil disobedience was out of the question, they enabled me freely to mutilate my views and to put heart into the people. Thus I feel that both the
journals rendered good service to the people in this hour of trial, and did their humble bit towards lighting the tyranny of the martial law".

Through the columns of "Young India", Gandhi expressed: "If we are to make progress, we must not repeat history but make new history. We must add to the inheritance left by our ancestors". So did he and a part of which is clearly expressed through his journals. Gandhi knew human progress can be assured only if the life of the individual, society, country and the world as a whole be more and more based on the fundamental moral principles of truthfulness, non-violence, non-stealing, self control and non-possession. He tried to ventilate this philosophy through the esteemed columns of his four eminent journals. Gandhi will live in his papers and also, he will live eternally not only in the Indian minds but also among the people of the world and in the truth and fight against human bondage.

References:
1. Indian Opinion, Launched in 1904.
2. Indian Opinion.
3. Young India and Navajiban.