INTRODUCTION

Mahatma Gandhi was born when the British rule had been firmly established in India. No previous century in the long and eventful history of the Indian sub-continent has witnessed such dynamic change in the political, social and economic life of the people as the century, that opened with Gandhi's birth and has now drawn to its close. The uprising of 1857, variously called the Sepoy Mutiny, the Great Rebellion, or the First War of Independence, had merely served to consolidate commercial adventurism into an empire. The subjection was not merely political. It was so effectively reinforced by intellectual and cultural domination that the new generation educated Indians were eager to subject themselves to its 'civilising mission'. No subject is so absolute as that which is willingly offered. No claims bind so hard as those which are hugged. So complete was the tutelage and so servile the surrender that it seemed that the British Empire in India was divinely ordained and had come to stay.

The story of miracle is also the story of Gandhi's life and his journalistic activities for he, more than any other individual was the architect as well as engineer of this historic phenomenon. It is not for nothing his grateful countrymen, have called him the Father of the Nation.
It would be an exaggeration to claim that Gandhi alone wrought this transformation. No individual, however, gifted, may claim exclusive credit as sole architect of a historical process. A succession of remarkable predecessors and elder contemporaries had laboured with spade and sword to clear the jungle overgrown with weeds of fear, superstition and lethargy. They had helped to prepare the ground which the genius of Gandhi turned into a mighty battle-field through which he led his countrymen in a grand march to freedom. Had he been born a hundred years earlier he could hardly have been what he became. Nor could India have achieved but for Gandhi's leadership, her destiny in the way she did— a way so splendid that it brought freedom as well as glory. It was a way so unique that already men are wondering if such an experiment could ever be repeated.

Gandhi's greatness rests solely on his ardent love for his country and his dynamic leadership in a successful political struggle; it might be adequate reason for his people's gratitude to the Father of the Nation, but it would hardly explain why the rest of the world should particularly honour his memory or find stimulous in his words. There is no death of Fathers of Nations in the world today; indeed, some of them the world could well have done without.
But this frail, dark man in jōn-cloth was much more than the Father of his Nation.

His achievements were many. Each one of them, judged by the manner of its execution or ‘by its fruit, would have made his name honoured.

Of no less significance was what he did for those who were once despised as 'untouchables'. He broke their centuries-old shackles of caste tyranny and social indignity. By his insistence that freedom was to be measured by the all-round social, moral and economic well-being of the millions who live in the villages, as well as by the means he evolved for achieving such freedom, he showed a way of life which may one day provide an alternative to both a regimented and an acquisitive society.

Mahatma Gandhiji is familiar to an ideal of the political movement of South Africa and this country. But he can not be recognised considerably as a Journalist. The main objective of his publishing of journals is to propagate and expend the mass-movement. He published Indian Opinion in order to make the people aware of his political outlook during the movement in South Africa. Likewise, Gandhi published Young Indian to enrich the people with his opinion
as he entered the political movement of this country. There are certain goals of publishing the newspaper, Navajibàn and Harijan to realise the thought and consciousness of public and to express it in language, to create peaceful emotion among the public and to bring to the forefront of all the common faults in a doubtless manner. This view of Gandhiji regarding the objective and ideology of newspaper was published in the journal 'Young India' on 2nd July, 1919.

When Gandhi came to India from South Africa, he was not known as 'Father of the nation'. At that time, he just entered the political movement of his country. From the beginning of this century, stared the oppression and exploitation. On the other hand the national movement also gained widespread public support. Later the national movement also gained widespread public support. Later, the movement against the Raolat Act and in 1929, in the Amritsar Congress, call for the Khilafat movement. Despite the conflict of opinion in the Congress, the Satyagraha movement established Gandhiji as the leader of the country, Gandhi had chosen the journals as the media of transmitting the subject of these movements in the hearts of the common people. Therefore, he came to be renowned as Journalist, through the Journal 'Young India' and 'Harijan'.
His life as journalist started in abroad before he took the pen coming to this country. His first article was published in the 'Vegetarian', the Spokeman of Vegetarian Society of Paschan. The date was 9th February, 1891. Later on, his many more writings were published in the journals. He started our national systematically in the South Africa. He published a Weekly 'Indian Opinion' on 4th June, 1903, We spent a major portion of his monetary resources for the magazine. This magazine became the true representation of the Indians in South Africa owing to his power of pen. The writing in Inian Opinion became his guardian as well as bearer. When he was busy with the discussion of giving a name to his resistance movement, a reporter of that Magazine proposed the word 'Satyagraha'. Its meaning is obedience to truth. Later on, Gandhiji changed it and called for 'Satyagraha'. This journal continued upto 1914. Gandhi came back to this country, that year. The very next to his involvement in the political movement of this country, Gandhi first searched for a Journal which could act as a bridge between him and the people. He turned the monthly journal of Gujarat, Navajiban, into a Weekly in 1919 and in that year, was published the English Weekly 'Young India' under his editorship. Gandhiji gained popularity shortly after the publication of his 'Young India'. During the 3rd
decade of this Century, when many journals were on the verge of termination the demand for this journal exceeded for thousand. Perhaps there was not any medium like it for creating public opinion in favour of freedom struggles in a simple manner. In a speech at the Press Conference, Annie Besant said, "the language of Gandhiji's journal is much powerful than that of the others. This helps public mind flaring up". The Journal ceased to be published in 1922. Coming out of the prison in 1924, Gandhiji again took the responsibility of publishing that journal. In an article in the revived Journal, Gandhiji said, "I live for India's freedom and would die for it". In Young India, was published the differences of opinion between Rabindranath and Gandhi regarding 'Charkha'.

The untouchable society received the title 'Harijan' from Gandhi. In many parts of the country, was started the construction of Harijan Sevak Sangha and publication of Harijan Patrika also gained popularity owing to Gandhiji's pen of pen and editorship.

The role of Gandhiji in the movement for the freedom of Press must be remembered. In December 1940 when the Publication of news regarding the freedom movement was banned, he stopped the publication of 'Harijan' in protest of it.
He favoured the use of local and simple language in Journalism. As a result, his magazine was accepted by the common people. The other journals were also influenced by this process.

That was the most remarkable period of freedom movement. The British power was then puzzled in the two wars outside the country. Moreover, then, within the country also, freedom movement fathered momentum under the leadership of 'militants on the one hand and non-violence on the other, Gandhi was then the omnipotent leader through various movements throughout the country. Naturally, the thought of that leader, his call to the nation, were very much necessary to the common people. Gandhi self-dedication to journalism placing political discussion above all, helped increasing the popularity of his magazine. Not only that such of his media, were very much threatening to the British power.

From a recent source, it is known that, in this country, the cost for advertisement has been Rs.312 crores in a year. There is estimate for 1980 and compared to 1980, this amount has increased by 50%. In recent times, no one can think of newspaper without advertisement. But at the very beginning of this century, one Journalist stood
against this current wave and he was Gandhi. He thought that it was not proper to publish advertisement in the newspaper. The self-character of the paper is tarnished at his. It is meaningless to continue publishing a paper by earning money through the sale of principle. Perhaps, Gandhi is the only person who have shown courage to continue publishing newspaper by only taking the help of public support.

In the offices of newspapers, in modern times, these are reviewed as traditionalist who speak for ideology. During the pre-independence period journalism was the chief object of serving the country, this has now turned into professional unlike other five.

Gandhi used to think about Young India could reach many people so that the struggle for freedom became more widespread. And the editor or the owner of to-day think about how many advertisements could be obtained so that his paper would have good furnish. Thus, despite the ability and the demand, standard newspapers do not print much papers.
In the past, a renowned edition did not earn what a fourth grade staff of a standard newspaper received to-day. Newspaper has become an industry after independence. Therefore, the tendency towards professionalism has increased and the concern for moral sense and ideology have reduced to much. Newspaper was not any sources of income to Brahma Bandhab, Tilak, as Gandhi, they came to that profession, in order to bring their opinion regarding struggle for freedom to the public. The articles against the British, at that time, were the source of inspiration to the people of that time.

Now-a-days, the Journalists do not bother about whether the freedom of press is there or not. But Gandhi was always conscious about preserving the freedom of Press. He thought that once advertisement was taken the paper was to be sold. That is why, in Gandhi's newspaper no advertisement was printed.

Gandhiji earned surplus income from Nabajiban, Magazine only by raising sales without any advertisement. Not only that, he income—earned in this way, was spent for the necessity of public. The amount of money was Rs. 50 thousand. Thread and Charka were purchased by that money and were distributed. He maintained that same principle
upto the end. In 1924, he again published 'Young India' and had within there "I should like to add if Young India again shows projects as it did before my imprisonment, they will be distributed for all India Worker. If any projects were desired from Hindu Navajiban, they will be devoted to the spread of Hindi".

Now-a-days, though the Journalists personally believe in different political ideology, there is no reflection if it in their writings.

They submitted a report after finishing each aspect of an incident, they used to write ten times and these reports are changed for the sake of sile. Different persons are there for doing each particular work. But Gandhiji was unparallel in his paper. His pen frequently moved in all matters. And the main goal of that pen was to strike the British ruler rather than making business with it.

Gandhi's death was an achievement in itself, for the martyrdom shamed his people out of a hysteria of hatred and fratricide, and helped the Union of India to consolidate the secular and democratic character of the new born State.
But no human achievement, however great, can last forever or remain static in a changing world. What Gandhi achieved may be wrecked or may go away or many dissolve into no more than a memory. But Gandhi will live, for the man was greater than his achievements. In him was the universal man in eternal quest of truth and moral perfection. As he himself put it: "I am more concerned to prevention of the suffering of my own people. If we are all sons of the same God and partake of the same divine essence, we must partake of the sin of every person whether he belongs to in India race", as indeed among all peoples", wrote Rabindranath Tagore in 1938, "who have sacrificed for their country as much as Gandhiji had done, and some who have had to suffer much worse penalties he has had to endure; even as in religious sphere there are ascetics this country compared to the rigorous of whose practices Gandhiji's life in one of comparative case. But these patriots are mere patriots and nothing more, and these ascetics are mere spiritual athletes, limited as men by their very virtues, while this man seems greater than his virtues, great as they are".

Gandhi founded no Church and though he lived by faith he left behind no dogma for the faithful to quarrel
over, deeply devout and loyal (in his own fashion) to the religion in which he was born, that seemed to negate the law, as he conceived of universal morality and charity. As early as 1909 his Baptist friend, Joseph Doke, wrote him a question whether any system of religion can absolutely hold him. His views are too closely allied to Christinity to be entirely Hindu, and too deeply, saturated with Hinduism to be called Christian, while his sympathies are so wide and Catholic that one would imagine "he has reached a point where the formulate sects are meaningless".

Gandhi gave no attributes to God save truth, and prescribed no ritual for attaining it save honest and unrelenting search through means that have no living thing, who dare therefore, claim Gandhi for his own except by claiming his for all?

Meanwhile, all one can say is that whatever he was, he was like no otherman of his age "perhaps he will not succeed" wrote Tagore ten years before Gandhi's death. "Perhaps he will fail as the Buddha failed, as the Christ failed, to wean men from their iniquities, but he will always be remembered as one who made his life a less on for all ages to come". He wrote Indian Opinion, Young India, Nava-Jivan and Harijan for the Independence of India.
The analysis of history shows that the newspapers are the great weapons in the hands of the Nationalist leaders. It has always been such a weapon with which the leaders could propagate their thoughts, mould the public and win the battle to reach their goals. India is no exception in this case. During the long two century British rules it has been found that newspapers have played a very distinct role in the national struggle and freedom movement. Starting from Raja Rammohan Roy to Mahatma Gandhi, the national movement of our country has largely been influenced by the distinguished journalists, who through their eminent papers conveyed their opinion to public.

Throughout the British reign in India, it has been observed newspapers served many a purpose be it an Anglo-Indian newspaper or run by an Indian. In the beginning the Indians used their newspapers for the better causes of the development and welfare of the society. With the advent and increase of National feeling and the start of Nationalist movement the newspapers played a very active role. In the long march of the distinguished freedom fighters Gandhi came at a later period but even he took the half of the newspapers. To him these were not only the tools to ventilate his ideas and opinions among the mass but the weapon which helped him to propagate his philosophy.
of non-violence. The newspapers also persuaded and encouraged the mass to participate in the freedom movement. Gandhi was the chief protagonist of the theory that 'pen is mightier than sword'. When he was in South Africa he understood the utility of a newspaper. He realised if he had a newspaper he could wage a relentless battle against the apartheid or the colourful rules in India. He felt that India, being dominated by the foreign rules for so many centuries, has lost its political identity and self-dependence. Hence it would not be easy to mould the common Indians and make them aware of the present political situation. He felt it was newspaper that would help him propagate his ideas and at the same time mould public opinion.

Gandhi was definitely one of the most famous political leaders of the world but at the same time he was also a social thinker, a social reformer, an educationalist, a philosopher and what not. So, other than his political ideas he also wanted to convey his thoughts and opinions in different niches of the society. The arena of his ideas and philosophy was quite vast and so he needed the help of a medium to ventilate those among the countrymen. Gandhi felt, even with the western education in vogue India was still living in the dark age, particularly the rural India.
Lack of education and awareness made the rural mass stay in the medieval period and hence could not step forward for any development. Gandhi wanted to fight against social evils and customs like dowry system, illiteracy among the masses, injustice to widows. He wanted to bring an awareness among the mass. In this field his newspapers helped him a lot. Gandhi was more interested to form an Indian opinion since he saw that the Indians were in utter distress and were tortured. But they would not protest at all since they did not know the power they had. The lack of education and awareness hampered the unity and harmony in the sub-continent and the people were only bothered about their own petty sorrow. They could not feel that it was, very much, a part of the great distress of the entire country. Gandhi tried to put forward this in his papers. He not only wanted his country men to be aware but to take active part in the political and social movements and to eradicate the social evils. To encourage the mass and make them participate, his newspapers had a very positive role.

Though Gandhi was an eminent political personality yet his newspapers were not only concerned about the political cause but it took up the cause of the down trodden. The very name of his paper 'Harijan' implied to the fact
that Gandhi was thoroughly concerned about these downtroddens, the so-called untouchables and wanted the society to wake up and be aware about their welfare. His newspapers projected a clear view of his social reformation and love for the neglected and dominated class of the society.

It is a redeeming feature that Gandhi's newspapers were more of views paper then newspaper. It should be wrong to equate his papers with today's newspapers. Gandhi believed in purveying the information but at the same time was interested to convey his political distum. He had one unanimous goal to device away the British Imperialists from India. 'Quit India' was not only his political movement, his newspaper also reflected the same dictum and hence had more of the views and opinion portion than that of news. As per the design and make up also Gandhi's newspapers differed from that of the present day newspapers. There was not much of the typographical excellence to make the Actually there was no necessity to make those newspapers attractive newspapers attractive, for making them the commodities for selling. As a matter of fact the whole country used to look up to his papers and tried to get whatever he had to give them.

Gandhi was a mass leader. So he felt that no movement could be successful without the mass participation. He
never wanted his papers to be restricted among the elite class. On the other hand he understood that the people of the entire country should get the essence of his thoughts and ideas and should feel the pulse of the national movement. Hence came the vernacular newspapers for the commoners. It's not just the political thoughts but his social reformation and ideas about education, woman emancipation etc. also won the hearts of millions of the common lot. Gandhi expressed all the social evils that plague a society and the common people became aware of it and could fight back those evils. Hence Gandhi's missionary zeal was fulfilled and what he wanted to do about his countrymen was throughly propagated through his newspapers. He always wanted to serve the tortured and bereaved humanity and his newspapers always served the purpose of propagating the betterment of the commoners.

HYPOTHESIS:

It is not very easy to deduce a hypothesis because several things have been discussed about this greatman. A large number of critics as well as his philosophical disciples had written so much about him that it becomes difficult to put forward something in the new light. Yet it is a fact that even more are to be found out and discussed
about this great man who was not only a political leader but a social philosopher. He had another distinct characteristic and that is of a journalist. Gandhi understood the power of mass media and took it up for propagating his own ideas and thoughts. He observed, felt, understood and then opined through his newspapers. He was the editor as well as the writer for his newspapers. He had a great contribution in Indian Journalism. Hence, the hypothesis could be deduced as such that Gandhi was a journalist and his journalistic contributions are to be judged in the light of his own life and in the backdrop of that period in India.

**METHODOLOGY:**

Since in this paper, I am trying to bring out the journalistic aptitude of Gandhi and want to portray "Gandhi" as a Journalist, I would not emphasise much on his political and social performances. But as a man like Gandhi, it is impossible to judge his newspapers isolating them from his thoughts and deeds. Because his papers were more of the views papers than newspapers. Gandhi took up the papers as a weapon to ventilate his opinions among the common Indians and hence his newspapers should be analysed at the backdrop of his political thoughts, ideas and national
movement as well as his social work and developmental performances.

The method included in the study would be in two-folds. First the scanning of the previous literature is very important, since so much has already been written, said, analysed and criticised about him and his works. Previous literature have also glanced at some of his contributions in Indian Journalism, so to get the entire idea and portray Gandhi as a Journalist it is important to consult those literatures.

The second phase of the study would concern about the works of Gandhi. I would scan newspapers brought out by Gandhi and would analyse them in detail. His papers, normally, say about his performances and his own writings sometimes clarify his journalistic works as well as his objectives of taking up for journalism for the betterment of human beings.

For this study I would analyse newspapers brought out by Gandhi as Indian Opinion, Young India, Nava-Jivan and Harijan. The former two were in English as, in the beginning, Gandhi thought it was important to make the educated class aware of the social situation since they are the very people who could do something and the decision makers come out of this class. Later on when he took up
the cause of the down troddens along with his political opinions, he understood the necessity of propagation of his thoughts and ideas among the entire mass. Being a great mass-leader he felt that his philosophy and political dictum should be ventilated among the commoners and he started bringing out the vernacular newspapers. Hence came out Nava jiban and Harijan in Gujarati.

In this study I would like to portray Gandhi as an editor and a writer. He had the total attributes of a journalist and so I like to discuss his contribution in journalism analysing his newspapers. Gandhi, the man he was, is much more known to the world as a political and mass Leader, a Social Reformer, an Educationalist and a Philosopher. Therefore, it is evident that these characteristics would definitely be reflected in his writings and thus I feel that Gandhi as a journalist should be judged at the backdrop of his multifarious performances.

The conclusion should be drawn on both his journalistic contributions and the contributions of his newspapers to the Society.