CONCLUSION
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The struggle for Independence of India beginning from 1857 touched a milestone in 1930. Ever since the formation of Indian National Congress in 1885, Indian nationalism had acquired a platform, a voice and a shape. Before the emergence of Gandhi on the national-political scene of India it had passed through two phases—the Moderate and the Extremist phase. With Gandhi, a new era begins and India seems to have grown mature. Neither the constitutional methods of the Liberal Moderates nor the cult of bomb of the Extremists and revolutionaries had a mass appeal. The earlier was confined to the cream of society—the upper and upper middle class and the later to youths.

India with its outstretched boundaries from north to south and from east to west needed a leadership, a man who could make use of the man power of India, who could enlist the support of the masses for the struggle for freedom.

Gandhiji had acquired immense fame in South Africa where he fought the Indian immigrants and subdued the government to take back the humiliating Act. Gokhale who was an established politician and a wonderful judge of men saw in Gandhi a budding leadership quality and picked him up. He invited Gandhiji to India, introduced him to the political world and in due course he emerged as the voice of
India, the super president of the Congress.

Gandhi was a charismatic man, he won Indian men, women, young and old with the power of his immense love, faith and understanding. He weighed them and found that the cult of bomb, violence and terrorism cannot be successful in the land of Buddha, that Indian blood does not understand the language of bloodshed and violent revolutions. India was psychological fit for non-violence and therefore he picked up a new weapon Satyagraha (which he had successfully used in South Africa) and decided and declared to fight with this weapon alone. Satyagraha, the force of love and the Civil-disobedience were his soul weapons in 1930 when he launched a nation wide movement--a mass movement--the Civil Disobedience Movement.

The weapon in the hands of Gandhi to fight the British out was the "Civil Disobedience" probably a most powerful weapon ever heard of. Gandhi himself expressed in Young India, that Civil Disobedience is like a knife which is to be used only sparingly, if at all. Disobedience without civility, discipline, discrimination, non-violence, is certainly a destruction. Disobedience combined with love is the living water of life. Civil Disobedience is a beautiful variant to signify growth, it is not discordance which spells a death and destruction.
On 6 April 1930 Gandhiji broke the Salt Law and inaugurated the Civil Disobedience Movement. The simple act of picking up a pinch of salt seemed as if a button of an India-wide machine had been pressed on and the entire nation was set in motion, the Central Provinces and Berar also did not keep itself aloof from this feeling and action. A huge procession was organized at Jabalpur, led by Seth Govind Das and Dwarka Prasad Mishra which marched to the Samadhi of Rani Durgawati and there took a solemn vow to carry on the independence struggle. On 8 April Salt Law was broken at Jabalpur, Katni, Damoh, Mandla, Sihora and in other districts of the province.

In Central Provinces and Berar Salt Satyagraha in its traditional form could not be performed because for that purpose sea-shore was required and Central Provinces has only landed boundaries. Hence the desired movement of making salt out of the sea water was an impossibility. Even then the province did not lag behind in the making of salt and defying the Salt Law. People here, developed a new formula and methods by which they prepared salt out of saline water, hydrochloric and soda mixture and even saline water of the "Nullahs" was used to prepare salt. The idea behind the preparation of salt was to defy the British laws which prohibited Indians from making
salt which is a bare necessity of every day life and this they did successfully. In Raipur Provincial Conference salt was prepared by mixing hydrochloric acid with soda-bi-carb to defy the ban on making salt.

The salt prepared by Gandhiji was auctioned for Rs.1,600/-, while in the province even the common man participated in this line of defiance and an ordinary tailor in Seoni district purchased the salt thus prepared for Rs.5/- which is an example in this regard.

Reading of Seditious literature was actually meant for giving rise to the nationalistic feeling among the people. As a matter of fact it was nationalist literature but the British called it seditious. Nationalism was indeed sedition then in the eyes of the British because it sounded the death knell of the 'Empire'. "Bharat-men-Angrezi Raj" was the most popular prohibited book in the province which was openly read out in the public meetings.

The news papers like, Karmveer, Lokmat, Tarun Bharat, Uday and Yugantar widely influenced the people, prepared the ground and created the right atmosphere for the movement. On 27 April 1930 Press Ordinance gagged all these papers as a result of which they ceased their publications.
Picketing and boycott were the popular programmes adopted in the Central Provinces and Berar like other provinces where Civil Disobedience Movement had been launched. Picketing of liquor shops and warehouses at Jabalpur is an important event. The drama staged by the students of Vijay Ashram, Arvi, known as "Bhagat Singh-ki-Phansi" and the procession of one hundred and eleven donkeys wearing foreign cloths with government titles at Jabalpur were the most interesting events of picketing and boycott in the Central provinces and Berar.

Forest satyagraha was an altogether different and a new form of Civil Disobedience, which was initiated in this province and which gained tremendous popularity and momentum. The movement spread in small villages and hamlets and the inhabitants entered the forests and challenged the law by cutting grass and twigs.

The Civil Disobedience Movement was a non-violent movement which spread like a wild fire throughout the province. No district was left which did not have the mark of the Civil Disobedience over it. One or the other programme was followed all through the Central Provinces and Berar. But owing to the cruel, suppressive measures adopted by the government, it took a little violent turn. Violence was noted in mob agitations in Betul,
Turia, Rudri-Nawagaon, Khuradi, etc. The damage is also recorded by the government and estimated to Rs. 20,000/- only in Murwara Tahsil of Jabalpur district. The total loss of the forest department owing to the forest satyagraha of this kind was nearly 70,000 rupees.

No-tax campaign was another tactic of the Civil Disobedience Movement which was more popular in Chhattisgarh rather than in other areas of the province. Thakur Pyarelal Singh announced 'Patta mut 10 Kar mut do' and the people of Chhattisgarh followed the suit. It was indeed a great success.

The struggle was not confined to any particular class but was a mass movement in which people from every walk of life participated. In true sense Civil Disobedience Movement was a mass movement. In Central Provinces and Berar the cross sections of the society like women, youth, labourers, traders, peasants and elites participated in the movement. The participation of women is noteworthy. In the history of India it was a most remarkable thing that women threw off their veils and came out in the streets for active participation in the movement. In the Marathi speaking areas of the province the participation resulted in increasing literacy and social consciousness of Marathi women, especially the Brahmans and Marwaris. Mrs. Anasuyabai Kale was one
of the ladies who persuaded the women folk to join the movement. In Berar at Dahihanda centre Mrs. Durga Bai Joshi took the lead in breaking the salt law and involved other ladies who actively came out for defiance of the laws. In Chhattisgarh, Bhagwati Bai, Dr. Radha Bai and Rukmini Devi took up the reins of leadership in their hands. "The hands that rock a cradle can rule the World" was once again proved.

Unabated zeal and enthusiasm of the youth made the movement successful in the province. Youth of Bilaspur and East Nimar played an active role. At Sagar, Raipur, Jabalpur, Betul, Chhindwara and Hoshangabad, 'Vanar Sena' and 'Bal Sabhas' were formed. At Sagar, the teen aged girls formed a Sabha known as 'Durga Sena' which was named after Rani Durgawati.

Pt. Ravishankar Shukla involved the school teachers actively in the movement due to the District Council being under his complete control, and all the District Councils in the province followed the suit. The pleaders of the province also came forward for active participation in the movement. Raipur Bar Association passed a resolution against the police atrocities.

Simultaneously the repressive policy of the government, its atrocities and violent reactions
increased day by day. It was bent upon to crush the movement. At Sihora and Katni the maltreatment of the satyagrahis crossed all decent limits. Even the singing of the patriotic songs in the schools was objected upon. Punitive police was stationed at Raipur, Betul, Mandla and other places, and thousands of rupees were realised from the public towards its maintenance.

Altogether 4,853 persons were convicted from the beginning of the Civil Disobedience Movement up to the end of December 1930. A majority of them were sentenced to imprisonment and were sent to the jails (either through the sentence of imprisonment itself or in default of payment of fine.)

Amidst critical conditions and horrible repression the Civil Disobedience Movement continued till the Gandhi-Irwin Pact was signed on 5 March 1931.

After the pact was signed the government released most of the political prisoners, agreed to undo the injuries suffered by individuals during the Civil Disobedience Movement and agreed to withdraw the Emergency Ordinances and remit fines not already realised along with withdrawal of political pending cases. But when Lord Willingdon took the charge as Viceroy, the Gandhi-Irwin Pact was considered as a 'tactical blunder' and he
treated it no better than a scrap of paper. There was a marked change in the attitude of the government and all repressive measures were started again. The Central Provinces and Berar too suffered from this cruelty. Willingdon was undoing what Irwin had done.

After the arrest of Mahatma Gandhi in January 1932 the second phase of the Civil Disobedience Movement commenced. Normalcy of life of the Central Provinces and Berar was threatened by the revival of the movement. But this time the government was ready with all necessary punitive measures. The Unlawful Association Ordinance was applied to Jabalpur and nine other districts of Central provinces and Berar. The Civil Liberties were once again on stake.

There were comparatively less activities in the second Civil Disobedience Movement of 1932-33 than that of the first Civil Disobedience Movement. It was partly due to the imposition of several ordinances, crushing of all civil liberties, seizure of Congress funds and bringing all Gandhi Ashrams under police control. Navjawan Bharat Sabha of Jabalpur and Asahyog Ashram of Nagpur were declared unlawful. On 12 January a notification was issued in Nagpur prohibiting the newspapers from publishing any matter relating to the Civil Disobedience. An important factor is that despite
government atrocities and inhuman methods adopted to crush the movement, and even after the Congress was declared an unlawful assembly the Civil Disobedience Movement was being carried on successfully with zeal and fervour in a very peaceful manner. The Viceroy had said that the movement would be crushed within six weeks' time but the movement lasted till March. In nutshell the reason was that the movement itself was a tremendous cooperative movement in which the villagers and the general masses freely participated and prolonged the movement even in the absence of the leaders.

The two campaigns between 1930-34 were of considerable significance in the political History of India. Although the Civil Disobedience, as a whole, neither led to purna Swaraj nor did it influence the process of constitutional reforms directly and significantly; it proved a powerful factor in inculcating a sense of unity in the political thinking of the people. Participation in it became one of the portent qualifications for a political place, a source of prestige in the years which followed. Moreover, these campaigns greatly encouraged young men and women to participate en masse in the future nation-building activities.

That is why the Civil Disobedience Movement holds a very important place in the annals of the freedom movement of India.