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The Indian nationalists which came into existence from the western educated professional and administrative elites referred to as here middle class elites were the product of western impact. They were these leaders who played an important role in Indian awakening, renaissance and national unity.

It is noteworthy that the British liberalism after the revisions, affected the revolutionary spirit in the country. The British variety of it was carried by the Britishers themselves to the colonial world. Yet, in the context of the social environment of Afro Asian countries it acted as an agent of revolutionary change. In India, the western world was known through England. Hence the liberalism that influenced the Indian thoughts, ideas and practices were mainly of the British variety. The British liberalism on the Indian soil was moulded according to the changed circumstances.

Nevertheless, suitable conditions were created for liberalism with the establishment of British rule in India. The British rule brought new factors – money, economy, quick means of transport and communication, a new judiciary, revenue and administrative system, order, stability, new property relations, Christianity, the printing press, a new educational system, new western literature and establishment of new urban centres.¹ This multiplicity shook the indigenous social order
which was based on village community, the caste system and the joint family system. But the old social order was so deeply rooted that it refused to be overthrown. In such circumstances the progress towards the modernity was arrested. That is why Indian society remained a queer blend of traditionalism and modernity.

Thus these conditions determined the character of Indian middle class and the Indian social order. With the establishment of British rule the institutions of alien middle class social order were also imported into India. They were implanted in the country without a comparable development in its economy and social institutions. The middle class which the British aimed at creating was a class of imitators.²

The Indian middle class consisted of the body of merchants, the bulk of salaried executives such as Managers Inspectors, Supervisors and Technical Staff employed in banking. The middle class also consisted of the Lawyers, the Teachers, the Physicians, the Journalists, the Government Servants and some of the educated contractors.

All the movements in the country relating to social reforms of the nineteenth century aimed at eradicating social and religious evils, that have been crept into the body politic of the Indian society. The Brahmo Samaj, influenced by the western impact attacked idolatory and emphasised on monotheism. The Arya Samaj too, attacked these social and religious practices of medieval times with its slogan ‘back to the Vedas’.³
Subsequently, the Indian middle class began to give lead in the political sphere with the result that many political organisations came into existence. The land holders society of Calcutta (1838), British Indian Association (1851), Madras Native Association (1854), East India Association of London (1866) and its Bombay branch were few among them. But their activities were limited to certain areas and their demands too were localized. During the seventies of the Nineteenth century, Surendra Nath Banerjee emerged as a leader of the new urban middle class intelligentsia. He through, his Indian Association (1876) urged the members of his class to agitate for representative institutions and to enter the highest echelons of civil services. The leaders of the Indian Association also tried to stimulate among the people the sentiments of national unity.

This new born spirit of the country was sensed by Lord Ripon, a liberal Viceroy of India during 1980-84. Before relinquishing the Viceroyalty Ripon extended three administrative points (notes) to his successor to run the government effectively. The first and the relevant of these notes was to give extreme importance to the leaders of educated Indians in respect of public matters. Ripon urged for providing a field for the legitimate aspiration and ambitions of English educated Indians. He also suggested means whereby they might be-mode the friends and supporters of the British Raj. He recognised the importance of the English educated class. This body in his opinion, constituted an emerging force in the country.
Thus the Indian English educated middle classes, influenced by western impact became the founders of the Indian National Congress in 1885. It was the same class which paved the way for the Indian Freedom struggle in the years to come.

In the above context the nineteenth and twentieth century form an embryonic period for the growth of the national movement in India. The twentieth century opened with a growing restlessness among the Indian nationalists. At this juncture, the Indian National Congress, the conglomerate of the politically conscious Indians was in the hands of moderates, being slowly taken over by the Extremists (radical elements) who had lost faith in the policy of mendicancy of the earlier years. At this time India needed a strong, capable and decisive leadership. Such a leadership was provided to the Indian National Congress with the emergence of Gandhi in Indian political scene in 1919. Gandhi came to India in January 1915 from South Africa. Very soon he became the most popular leader among Indian people, his technique of Satyagraha and Non-violence attracted the masses of India. The principle of Non-violent Non-cooperation is Gandhi’s finest contribution to a war torn and violence torn world. From 1920-1947 the Indian National Congress launched nationwide nationalists movement under his leadership. On August 15, 1947 India became independent. Along with the rest of India, the Madhya Pradesh was closely involved in the national movement. The present study aims to highlight the Gandhian movements and constructive programmes in Madhya Pradesh during 1920-1947, popularly known as Gandhian Era.
Today we have arrived in this violence-stricken world where technology is an integral part of our lives and international conflicts lead to wars, violence and destruction. The wars and violence have to be banned if humanity is to survive. War and violence and methods of destruction can never lead to peace. The present world is the world of nuclear weapons. If the war psychology is still maintained in any quarter of the world, the final war would bring peace only in the burial ground. Man has, therefore, to find some other way for the survival of humility rather than war of over than war of overcoming conflicts.

Against this background, Gandhi's, political philosophy—Ahimsa on non-violence, his stress on simplicity, truthfulness, protection of the environment, upliftment of untouchables, emancipation of women, decentralised village industry and tolerance of religions provide effective solution to the current problems. He gave to the unarmed messages of strength not of bullets and bombs.

His other achievements were in the field of village industry or Cottage industries. He saw in the Charkha, the spinning wheel, the salvation of the villagers and its promotion also became a part of the congress programme and nationalist movement. He also devoted himself to the cause of Hindu-Muslim unity. He regarded communalism as anti-national and inhuman. Under his leadership the unity of the nationalist movement was secured and the people of India marched in their quest for independence.
Besides, Gandhi made social and economic reforms a part of the constructive programmes of the nationalist movement. His campaign against the inhuman institution of untouchability was his greatest achievement in the social reform. His ideas and, moreover, his deeds about decentralised village industry and achievement in Cottage industries were fruitful. Having been a great communicator Gandhi would probably have made intelligent use of today's technology, especially the internet. He had great fascination for machinery as long as it was not used for exploitation but for enabling people to live better life especially the poorest of the poor. He stand for production of the masses, but not for mass production.

We can learn a lot from Gandhi's life and work. He was a visionary who could foresee today and provide an effective solution to them. Many of the eminent personalities of the twentieth century called themselves follower of Gandhian thoughts. They have implemented Gandhi's ideas in their own way in their countries successfully. To name only a few:- Martin Luther King. Jr., Albert Schweitzer, Nelson Mandela, Lech Walesa, Mother Teresa, Obasanjo, A. T. Aryaratne, first recipient of International Gandhi Peace Award.

Several writers and eminent Historians have written books on the freedom movement in India. Tarachand's most monumental work History of Freedom Movement in India (in four volumes) gives detailed information about the events happening during the course of freedom struggle under Gandhian leadership. The popular acclaimed work of R. C.
Majumdar 'History of Freedom Movement in India', Calcutta 1963, contain much information about the Gandhian Movement followed up in Madhya Pradesh. The book also mentions the constructive programmes but gives very little information about the pursuance and progress of these programme in Madhya Pradesh.

The well known work of Pattabhi Sitaramaiyya 'History of Indian National Congress' (in two volumes) gives detailed information about the Gandhian movements. But it does not give detailed information on the progress of various movements and programmes implemented in Madhya Pradesh.

D. G. Tendulkar work 'The Biography of Mahatma Gandhi' (in six volumes) is full of information. The work gives details of different movements launched by Gandhi. But it does not gives in detail the spread of various movements in different parts of Madhya Pradesh. D. E. U. Baker's book 'Changing Political Leadership in Indian Provinces 'The Central Provinces and Berar, 1919-1939', pertain to a large area of Madhya Pradesh (Hindi and Marathi region). But in this book focus of attention is the development of political history and transfer of power in Central Provinces and Berar during the first few decades of the twentieth century.

A publication by the Indian National Congress edited by B. N. Pande and published in 1985 is a interesting work. But it concentrated on all India movement.

Many other books-Freedom Movement by Bipin Chandra, Amlesh Tripathi and Varun Day, 'Freedom Struggle of India' by Ayodhya
Singh, 'The Social Background of the Indian Nationalism' by A.R. Desai also have been written on India's Freedom Struggle. But they give vivid account of the historical forces and historical events.

The story of the freedom struggle in Madhya Pradesh has been neglected as if it did not figure consistently or spectacularly in the freedom movement as did other province of India. In fact, till today Madhya Pradesh remained a 'Peaceful Province' to historians and 'backward and hopeless' to national leaders.

The main purpose in selecting this study has, therefore, been to assess the role of Madhya Pradesh in the historical freedom movement led by Gandhi from 1920-1947. It seeks to highlight the role played by the freedom fighters from different regions of Madhya Pradesh. It would also attempt to trace the significant events of the Indian National Movement and the common trends prevalent among the different regions of Madhya Pradesh as well as peculiarities of different regions and their personalities. But the task is not as easy as it was presumed in the beginning because till today, no work has been done on this particular topic. The only available book, the 'History of Freedom Movement in Madhya Pradesh', edited by D. P. Mishra, a prominent leader of the freedom struggle himself and a former Chief Minister of Madhya Pradesh, published by the Government of Madhya Pradesh in 1956, covers the period from 1857 to 1947. But it also gives very little information about the Gandhian movements and constructive programmes. In this sense, the present research work is a humble attempt to break some new grounds.
In the absence of any published material on the topic, the study has been mainly based on original records and published secondary works.

The place name has been spelt according to the current usage. The spellings in vogue during the period have been avoided to minimise the chances of confusion.

This study has been mainly based on original records. I have drawn plentifully upon the original papers and government records, preserved at the National Archives of India and the Nehru Memorial Museum and Library, New Delhi, National Library of India, Calcutta, Madhya Pradesh Records Room Nagpur and Madha Pradesh Secretariat Records Room, Bhopal and National Archives of India, Bhopal. These form the main sources for this study. Besides, the source material available in the Libraries at Barkatullah University, Bhopal, Devi Ahilya University, Indore, jiwaji University of Gwalior and A.P.S. University Rewa were also consulted. The material consulted and used include fortnight reports on the internal political situation of the province, Government Circulars, Confidential Reports, Reports of the Chief Commissioner of the Central Provinces and Berar, All India Congress Committee papers, Provincial Congress Committee papers, private papers and diaries of leading contemporary leaders, and the reports published in the Indian Newspapers. The published records, and the Annual Administration Reports of the Government of Central Provinces and Berar, providing valuable and authentic statistics relating to the research work were also consulted. The newspaper of the times have also proved to be of
immense value as these not only provide authentic information regarding the day-to-day developments but also afford a glimpse of the zeal, enthusiasm and devotion which motivated all sections of the people. Certain books and unpublished Ph. D. Theses have been useful as secondary sources for this study.

The Gandhian Movements and his construction programmes were the first All-India Movements ever launched and implemented in India. During these movements the country was profoundly stirred and an unprecedented wave of enthusiasm ran through India's teeming millions. Unparalleled scenes of fervour, devotion and sacrifice were witnessed throughout the length and breadth of the country. These irresistible mass movements were the expression of the united will of the people of our country without distinction of region, class and creed. Therefore, to trace the extent and magnitude of these movement in terms of a single province appeared to be as impossible a venture as to separate the water of a river from the ocean it feeds. So the narrative has inevitably drawn within its scope the important all-India activities and currents of thought which swelled the volume of these movements. I have, dealt more with the practice than with the theory but, incidentally, principles have also been discussed in order to identify the main trend of the movements and constructive programmes.

For the convenience of analysis and research the proposed research work has been divided into five chapters.
In the first chapter attempt has been made to discuss an introductory account of the historical and political background. An efforts has also been made to throw light on the political events from the establishment of Indian National Congress to 1920.

Chapter second gives analytical account of the Khilafat, and Non-cooperation Movement and the associated constructive programmes and a brief account of the follow-up programme from 1922 to 1930. An attempt has also been made in this chapter to discuss Jhanda Satyagraha launched in Madhya Pradesh after the suspension of Non-Cooperation.

Chapter third contains a description of Civil Disobedience Movement, the associated constructive programmes and a brief account of the political events from 1930 to 1937.

Chapter fourth gives a detail account of formation of first congress ministry formed in 1937, a under the Government of India Act 1935. Individual Satyagraha, Quit India Movement, the constructive programmes and follow-up events upto 1947, the Quit India Movement and its impact on follow up political events upto 1947.

The last chapter presents a general survey of the proposed research work.
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