CHAPTER II

Gandhi’s Contribution in Journalism
Mahatma Gandhi’s association with Indian Opinion (in South Africa), Satyagrahi, Young India, Navjivan, and the Harijan are classical example of ethics and value based journalism. These newspapers are great source to know Gandhi’s views on various issues. This chapter will focus on various socio-political issues discussed by Gandhi through his writes up in his own newspapers which are the major contribution for journalism practice in India and holds its relevance forever. Gandhi’s three newspapers are selected for analyzing his views and ideas of journalism practices.

2.1 Indian Opinion

Gandhi started the publication of ‘Indian Opinion’ in 1903 and the first issue of Indian opinion was published on June, 04, 1903 although Gandhi, in his autobiography mention the year of publication as 1904. The prime objective of Indian Opinion was to protect the Indian interest and it was such a challenging task considering that there was no other medium of communication. Apart from this the other challenge was the control of press. Gandhi wrote about this situation,

“I believe that a struggle which chiefly relies upon internal strength cannot be wholly carried on without a newspaper, it is also my experience that we could not perhaps have educated the local Indian community, nor kept Indians all over the world in touch with the course of events in South Africa in any other way, with the same case and success as through the Indian Opinion, which therefore was certainly a most useful and potent weapon in our struggle”. (Gandhi, 1950: P.142)

The objectives of the Indian Opinion were:

a) to provide news to all the sections of society in their own language
b) to advocate their cause
c) to provide the information of the events happening in India
d) to contain contributions from competent writers, Indians as well as Europeans
If one goes through the content and language of the Indian Opinion, one can see the art of conveying the message in the simple language which had the direct appeal to the audience. This can be easily verified in the first editorial of the Indian Opinion entitled ‘ourselves’ where Gandhi writes:

“We need offer no apology for making an appearance. The Indian community in South Africa is a recognized factor in the body politic, and a newspaper, voicing its feelings, and specially devoted to its cause, would hardly be considered out of place: indeed, we think, it would supply a long felt want. The Indians, resident in British South Africa, loyal subjects though they are of the King-Emperor, labor under a number of legal disabilities which, it is contended on their behalf, are undeserved and unjust. The reason of this state of affairs is to be found in the prejudice in the minds of the Colonists, arising out of misunderstanding the actual status of the Indian as a British subject, the close relations that render him kin to Colonists, as the dual title of the Crowned Head so significantly pronounces, and the unhappy forgetfulness of the great services India has always rendered to the Mother Country ever since Providence brought loyal Hind under the flag of Britannia. It will be our endeavor, therefore, to remove the misunderstanding by placing facts in their true light before the public. We are far from assuming that the Indians here are free from all the faults that are ascribed to them. Wherever we find them to be at fault, we will unhesitatingly point it out and suggest means for its removal. Our countrymen in South Africa are without the guiding influence of the institutions that exist in India and that impart the necessary moral tone when it is wanting. Those that have immigrated as children, or are born in the Colony, have no opportunity of studying the past history of the nation to which they belong, or of knowing its greatness”. (First issue of Indian Opinion, 4th June, 1903)

Most of the articles written by Gandhi in Indian Opinion were unsigned. Indian Opinion was published in four languages namely English, Guajarati, Tamil and Hindi in
the interest of the British Indians living in South Africa. Indian Opinion was foolscap sized three column journals and filled with discriminatory regulations involving Indians. The journal also provided space for the letters to editors of the local newspapers. Gandhi comprehensively wrote on intellectual and aesthetic subjects and here is an example of an article on ‘Indian Art’ published in the issue of the journal of September 17, 1903: 

“The Hindu palace-architecture of Gwalior, the Indian-Muhammadan mosques and mausoleums of Agra and Delhi, with several of the older Hindu temples of Southern India, stand unrivalled for grace of outline and elaborate wealth of ornament. The Taj Mahal at Agra justifies Heber’s exclamation that its builders had designed like Titans, and finished like jewelers. The open-carved marble windows and screens at Ahmadabad furnish examples of the skilful ornamentation which beautifies every Indian building, from the cave monasteries of the Buddhist period downward. They also show with what plasticity the Hindu architects adapted their Indian ornamentation to the structural requirements of the Muhammadan mosque. English decorative art in our day has borrowed largely from Indian forms and patterns. The exquisite scrolls on the rock-temples at Karla and Ajanta, the delicate marble tracery and flat wood-carving of Western India, the harmonious blending of forms and colors in the fabrics of Kashmir, have contributed to the restoration of taste in England. Indian art-work, when faithful to native designs, still obtains the highest honors at the international exhibition of Europe”.

Gandhi consistently wrote articles on other subjects as well. It is also important to notice that along with his scholarly contribution to the journal. He also contributed financially and during the first year of the journal, Gandhi spent 3000$. Gandhi wrote about it in his autobiography, “I had to bear the brunt of the work, having for most of the time to be practically in charge of the journal”. (Gandhi, 1956: P-285)

Gradually, Gandhi became solely responsible for journal’s management and policy but he didn’t mention his name as editor. Although Gandhi faced financial burden but he had no regret for this. In his letter of January 13, 1905, to his political
guru and mentor, Sri Gopal Krishna Gokhale, Poona, he wrote, “When I saw that Mr. Madanji could not carry on the paper without pecuniary assistance and as I know that he was guided by thoroughly patriotic motives, I placed at his service the bulk of my savings. I have already become responsible to the extent of nearly $3,500”.

In December, 1904, the Indian Opinion entered into a new phase when Gandhi made it clear that the workers were to look not to the present but to the future; not to their pockets but to paper first. Gandhi rather declared that the policy of the journal was service.

It was Gandhi’s noble effort that inspired many people along with Englishmen associated with the Indian Opinion. In the issue of December 31, 1904, the Gujarati edition of the Indian Opinion, published notes on the three Englishmen who left their job and join Indian Opinion and started assisting in printing and publication of the paper. Mr West, Mr Kitchin and Mr Polak joined Indian Opinion as they felt that the objective of Indian Opinion were worthy.

In 1905, there was the outbreak of plague in Johannesburg and Gandhi was consistently writing on the problems faced by the people. Gandhi was continuously fighting against the disabilities suffered by the Indians in South Africa. The major disabilities were:-

a) restrictions on immigration and trading  
b) traveling in trains and cabs  
c) walking on footpaths  
d) Racial arrogance and trade policy.

The columns of Indian Opinion were full of such cases.

Gandhi tried to get news from other countries also and for this he needed reliable correspondents in other countries especially in England and, the letter of January 13, 1905 to Gopal Krishna Gokhale is an example of the Gandhi’s intent in which he had written, “I am also anxious to secure either honorary or paid
correspondents who would contribute weekly notes in English, Gujarati, Hindi and Tamil”.

The objective of Indian Opinion was also to inspire the people and Gandhi used to write the biographies of great man and women like Tolstoy, Lincoln, Mazzini, Elizabeth Fry, Florence Nightingale, Ishwar Chandra Vidya Sagar, and Raja Ram Mohan Roy. Another example of such inspiring story is here from the Indian Opinion of March 2, 1907 under a sub-heading ‘An Indian Poetess’,

“The Ladies Conference at Calcutta brought to prominence a lady orator, Mrs. Sarojini Naidu, already known as a poet of considerable distinction. Mrs. Naidu is a Bengali lady by birth and has married a Madrasi gentleman. She spoke without notes and made an impressive and most eloquent speech. It is further stated that she is not accustomed to speak in public. It is a very hopeful sign of the times that our ladies are coming to the front and are taking active part in the great work of national reform. A gifted lady like Mrs. Sarojini Naidu, with her persuasive and attractive eloquence, should be able to render important service to the women of India”.

Gradually the Indian Opinion became the mouthpiece of South African Indian on the issue of Registration policy by South African Government where Indians and other Asians had to mention important physical identity masks and thumb impression on the certificates, failing which they were to forfeit their right of residence and liable to be fined or imprisoned. Struggle against registration started all over and Indian Opinion played a key role in the struggle. The Indian Opinion translated the ordinance in Gujarati for the large number of Indians. The Indian Opinion of May 3, 1913, wrote,

“In spite of the bill being rushed forward a stage further; we imagine that it will never reach the third reading stage. But it is well for passive resisters to keep themselves in readiness. It is to be hoped that, if the struggle revived the impending third campaign will be the purest, the last and the most brilliant of all. We share the belief with the theory, that one true passive resister is enough to win victory for right. Right is on our side”.

46
Further on the issue on 20 September, 1913, of the Indian Opinion Gandhi wrote about the passive resisters that who has crossed the border that will return to their homes after the struggle gets over, as, “Hitherto passive resisters have challenged arrests by crossing the Transvaal border. That is how; the present struggle too, has been commenced. We may, on this question of crossing of the border, at once say this method of resistance does not mean that we are asking for breaking of the provincial boundaries. On the contrary as soon as the struggle ceases, those who will have crossed the borders from different provinces will return to the province of their domicile”.

The resistance against the injustice act continued and because of Gandhi’s effort and contact the movement gradually spread in the large part of India and England. Gandhi’s consistent touch with the editors of other countries especially England also helped to widespread the movement. The number of subscribers of the Indian Opinion rose from 1,200 to 3,500 but there was financial problem. The paper was restructured to meet the challenge. The size was reduced from 16 to 8 pages. Gandhi was consistently indicating about the shape of things to come. Gandhi wrote a letter to Mr A H West, on or before December 29, 1909, when he was about to change the size of the Indian Opinion,

“The size (of the Indian Opinion) should be changed as suggested. No apology need be offered in the paper for it. The English columns should be reduced. No leading matter of opinion (be) given for the present except explanatory- notes. A. H, matter should be severely condensed. Energy should be devoted to the art of condensing. It may be divided into Passive Resistance, Natal notes, Cape notes, etc. Reports of Bombay and other meetings may be considerably shortened. The English columns then should simply give news on the disabilities throughout South Africa and about matters we are interested in ‘The Gujarati’ columns ought not to be reduced; but if the Gujarati subscribers fall off, even that may be reduced almost to any extent, you there, in Mr. Polak’s and my absence, being the sole judge”.

Though Gandhi had mentioned that no apology would be offered, the Indian Opinion of January 1, 1910 published the reasons for the change in the size of the
newspaper also explaining the condensation of the content so that the same amount of
the information can be given even after reducing the pages as he explained, “With the
present issue, this journal appears under a somewhat changed dress. The size, too, has been
reduced. The Transvaal struggle has put a very severe strain on our resources. It has now
become too great for us to continue the old form and size. It is within the knowledge of most of
our readers that our publication is not a commercial concern, but our capacity for the service of
the community to whose interests Indian Opinion is devoted is limited, and our limitation has
necessitated the change the readers will notice in its appearance. Though the size has been
reduced, we hope that we shall be able by means of condensation to give the same amount of
information. Our readers who are interested in the ideals we endeavor to promote can render
useful service by finding subscribers for the journal which they may call their own. It is our
desire to give more varied matter as our resources increase. It is, then, for the readers to say
when they shall have a better service of news”.

Although Gandhi had reduced the size of the paper, but he couldn’t sort out of
financial problems and shared his views with Maganlal in the letter dated January 20,
1910, “It is desirable not to give more than a month’s credit for Indian Opinion. You
should only take a limited risk. Let the amount be debited to your account. It will not be
deducted from your current allowance. You should never take liability for more than
ten subscribers. However, whatever liability you have taken upon yourself in the Cape
Colony is binding on all as you did not know the new rule. The new rule is, I believe,
very good at least for the present. We will have to carry many (fresh) burdens; it is,
therefore, better to cut down these. This (not allowing too much credit) seems to be the
prevalent practice of newspapers. As people gradually get used to it, they will follow it
of their own accord. We pay the license fee in advance because of compulsion, i.e.,
physical force. That we shall take the subscriptions in advance will be on the strength
of soul-force. The subscriptions will then come in automatically. I have no time now to
dilate upon this”.

On the issue of advertisement the Indian Opinion explained its readers that their
aim is not to make money out of the newspaper and comprehensively mentioned its
view on the same under the title of ‘Ourselves’ dated 14 September, 1912,
“We have also come to the conclusion that, consistently with our ideals, we could not accept advertisements for paying our way. We believe that the system of advertisement is bad in itself, in that it sets up insidious competition, to which we are opposed, and often lends itself to misrepresentation on a large scale: and that, if we may not use this journal for the purpose of supporting us entirely, we have no right to cater for and use our time in setting up advertisements. We have always used our discrimination and rejected many advertisements which we could not conscientiously take. Our friends and well-wishers, who have hitherto extended their support to us, will not, we hope, take it a miss if we discontinue the practice of inserting advertisements. The object of issuing this paper is two-fold: to voice and work to remove the grievances of the British Indians of South Africa, and to do educative work, by publishing matter of an elevating character. We hope that our readers will appreciate our position, continues to give us their support, by subscribing to the paper”.

The information regarding the changes, like number of columns to look better, reduction of English and Gujarati pages and many more, in the Gujarati edition of the Indian Opinion dated June 4, 1913, was given to the readers, “In this issue readers will notice a few changes believe these to be an improvement; we have made them because if the journal was printed in two columns instead of three, it would, look better. It would (also) be more convenient if the articles had to be published in book form. Our purpose is to publish, from time to time, articles of permanent value so that readers who like to preserve copies can later have them bound into a volume. It is our intention to continue providing the same (reading) matter (as before), but in as short a form as possible. So doing we will be able to fit in more material within the same space or even less. Beginning this time, we have reduced the number of Gujarati and English pages, but we wish to provide more information, though not more words within these pages. Our venture is more than eight years old. We have published information about rates (and prices) of interest to merchants and have also discussed serious topics. Matter varying from four to twenty four pages in length has appeared in the Gujarati Section of Indian Opinion. We now hope to print, for the most part, writings of two kinds: those which will provide the community with full information, in so far as that is possible, of the hardships we suffer, and we will (also) consider and suggest remedies; secondly, those that deal with an ethic of public conduct or contain, in thoughts of great men of this problem”.
The Gujarati edition of the Indian Opinion of December 31, 1913, remarked on the satyagraha campaign and paid tribute to the people associated with it and also mentioned to give Hindi and Tamil news in the paper,

“The satyagraha campaign, as carried on this time and still continuing, has hardly a parallel in history. The real credit for this goes to the Hindi and Tamil speaking brothers and sisters living in this county. Their sacrifice has been the highest of all. Some of them have even lost their lives: killed by the bullets of the white soldiers. As a tribute to their memory, we have decided to give Hindi and Tamil news in this paper. Some years ago, we used to bring out this paper in these two languages as well, but we had to discontinue the practice owing to some difficulties. Those difficulties are not yet over. And yet, we resume publication in these languages for the duration of the struggle, that being, in our judgment, the least that we must do, even at some inconvenience to ourselves, in honor of communities whose members have made such sacrifices in a struggle of this kind. It is not with a commercial motive that we ace publishing in these languages. Whether or not to continue the practice after the struggle is over decide in the light of the circumstances then prevailing”.

We can see in spite of various problems like financial, administrative pressure, Gandhi continued to publish Indian Opinion to serve the people. He didn’t compromise on any front because the sole purpose was to serve the people and no wonder Indian Opinion continued to publish after Gandhi’s departure from South Africa but it lost much of its weight and popularity.

2.2 Satyagrahi and Young India

Gandhi had contributed a lot as a journalist in South Africa and his experience in South Africa helped him when arrived in India in Jan, 1913. Journalism was not a profession in India at that point of time except Anglo-Indian press. Advertisements had no role to play and papers had to rely on sales promotion and financial aid from individuals. Although Anglo-Indian press was technically superior but it wasn’t popular among the Indians on the other hand Indian newspaper was popular among Indians but
there was dearth of professional approach & quality of printing. The eminent writers and freedom fighters were using the press as a medium for the dissemination of their views and ideas. Mrs. Annie Besant’s New India, Maulana Abul Kalam Azad’s Al Hilal, Bal Gangadhar Tilak’s Kesari etc all focused on respective personalities and at times it looked views paper rather than newspaper. This trend was further developed by Gandhi and his views papers can be considered as the story of Indian struggle for independence. His newspaper started the political movement that was based on moral values.

The circumstances were not that favorable to publish and run newspaper in India due to Government’s orders and policies during those days. Two acts, first Criminal Law Amendment Act of 1913, and Second Defense of India Regulations of 1914 were made to check the Indian newspapers and forced them to stop criticizing the British Government and due to the security policy of the Press Association of India, most of the newspapers preferred to close down than to submit to the Government orders. The Government took coercive action against 963 newspapers and printing press between 1917 and 1919. Apart from this, 173 new presses and 129 newspapers were killed at birth due to demand of heavy security and over 500 publications were prohibited within that period.

After World War I, the Indians were waiting for Home Rule\(^\text{11}\), as promised by the British Government but India got the Rowlett Bill. The entire century was annoyed and rose against it. According to the Rowlett Act, not only the publication of ‘Subversive document’ but its mere possession was made a punishable offence. Gandhi was completely annoyed like any other Indian and he emerged as rebel in the eye of the British Government. An unregistered weekly ‘Satyagraha’ was started under the editorship of Gandhi to protest against the discriminatory and biased policies of the British Government. It started publication from April 7, 1919. The newspaper was to be published on Mondays.

\(^{11}\) The principle or practice of self-government in the internal affairs of dependent country or other political unit
Non-cooperation was everywhere in all spheres. The whole country was ablaze. Situation was going out of control of the leaders. In the *Satyagraha* of May 6, 1919, Gandhi cautioned people, citizens of Bombay particularly, to understand fully the significance of ‘hartal’ before they would observe it to show the outward evidence of their deep affection for Mr. Horniman, the fearless editor of the Bombay Chronicle, who was forcibly being deported from the country. Mass upheaval continued and very soon the *Jalianwala Bagh* massacre took place. Popular violence followed suit. Leaders were stunned at this development. Was the rebel editor, Gandhi, inciting the masses? Was the message of his ‘*Satyagraha*’ falling on deaf ears? Was the country fully prepared to abide by the message of the new ‘Messiah’?

On April 12, Poet Tagore wrote a letter to Gandhi: “I know your teaching is to fight against evil by the help of good. But such a fight is for heroes and not for men led by impulses of the moment”. Gandhi agreed and replied him saying: “My error lay in my failure to observe this necessary limitation. I had called upon the people to launch upon civil disobedience before they had thus qualified themselves for it”.

When *Satyagrah* was called off Gandhi didn’t stop and he continued to educate and inform the people mostly through leaflets, but very soon he get a bigger and better forum. A group of young Gujarati’s started an English Weekly, ‘Young India’ and the editorship of the young India was offered to Gandhi. He accepted it. Young India was soon converted into a weekly and it was brought from Bombay to Ahmadabad. The *Navjivan* was first appeared on 7 October, 1919 and Young India followed suit, after that day Gandhi was the editor of both and Mahadev Desai\(^\text{12}\) and Shankarlal Banker were printer and publisher. The journals were priced of an *anna* each. Gandhi started to write his views freely and turned Young India and *Navjivan* in to views paper as Gandhi wrote in the editorial of the first issue of young India, “They enabled me freely to ventilate my views and to put heart into the people”. When Gandhi was the editor of

\(^{12}\) Mahadev Desai was an Indian Independence activist, nationalist writer and the personal secretary of Mahatma Gandhi
the Indian Opinion, his views was different and little soft to the British Empire but by this time his hopes in British justice had devastated.

Gandhi’s editing of the *Navjivan*, in Gujarati, provided language papers a reputation, they had lacked. In virtually all the provinces language papers started to be published. In a few cases they showed the largest circulation in the country. This circulation was not only limited to towns; it traveled down to remote corners. Newspapers appointed reporters in many distant places to get news from the villages.

“Many of his followers were moved to write and publish in the Indian languages, in imitation of his own direct style. They wrote a simple prose. Regional journalism began to acquire an importance and there was hardly any area of the country which did not have its newspaper. These did not displace the English Press which provided all-India media”. (Natrajan, 1962: P-190)

By this time, Gandhi had become popular on political scenario and when Gandhi was touring India, he had realized that freedom cannot be achieved without economic prosperity and social emancipation of the millions. Hence, during the political movement such as *Khilafat* and Non cooperation movement, Gandhi was also writing on equally other important issues like *Swadeshi*, Hindu-Muslim unity, non-violence, moral and values, place of vernaculars, responsibilities and duties of a citizen etc.

Apart from these issues, Gandhi’s writing on other issues are examples of brilliant piece of Journalist writing. Lokmanya Tilak passed away on August 1, 1920 and obituary written by Gandhi in Young India is worth mentioning,

“A giant among men has fallen. The voice of the lion is hushed. His patriotism was a passion with him. He knew no religion but love of his country. His courage never failed him. His optimism was irrepressible in the battle for freedom he gave no quarter and asked for none. It is blasphemy to talk of such a man as dead. The permanent essence of him abides with us forever. Let us erect for the only Lokmanya of India an imperishable
monument by weaving into our own lives his bravery, his simplicity, his wonderful industry and his love of his country”

Gandhi also provided concession in his writing and had no hesitation to publish the arguments of his critics. In the issue of Young India dated 18 December, 1920, Gandhi wrote, “The columns of Young India are open to all who have any grievance against non-cooperation”.

During the midst of 1921, the country was moving toward a civil disobedience movement and on October 6, 1921, the Young India published the manifesto on freedom of opinion and it stated that, “It is the inherent right of every one to express his opinion without restraint about the propriety of citizens offering their services to or remaining in the employ of the Government”. In the same issue, under the title ‘Expression of Opinion’, he explained, “When in any movement violence is religiously eschewed, it becomes a propaganda movement of the purest type- Any attempt to crush it is an attempt to crush public opinion, and such the present repression has become”.

Gandhi was also in charge of publicity for Indian National Congress. In the issue of the Young India dated March 9, 1922, Gandhi expressed his views against publicity abroad. His raised following points: (a) people in the country will be made less self-reliant as they will depend on outsiders to help in their struggle; and (b) independent interest of other countries about the Indian condition will cease. On March 11, 1922, Gandhi was sentenced to six years imprisonment for writing rebellious articles like, ‘Tampering with Loyalty’, ‘the puzzle and its solution’ and ‘Shaking the move’. After Gandhi’s arrest, the circulation of the Young India and the Navjivan come down from 21,500 to 3,000. During his life in prison, Gandhi spent time in reading qualitative books, epics and writing his experiences. He intended to write in prison, his autobiography. But could not do it, Instead, he wrote most of the manuscript of ‘Satyagraha’ in South Africa.

When Gandhi released in April 1924, he wrote a series of articles in Young India and discussed about his experience of his prison life. Very soon he started his prime job that was to be the editor of the Young India and Navjivan and in the issue of
the young India dated April 3, 1924, Gandhi wrote in this regard under the caption ‘Reader past and present’,

“It is not without much hesitation that I resume the editorship of Young India. In taking up the editorial control of Navjivan and Young India, I am following the Light as far as I see it. There will be no new method or policy developed in the pages of Young India. I hope they will not be stale. Young India will be stale when Truth becomes stale”.

Apart from doing editorial job, Gandhi was also trying to motivate others for the same and he wrote to Jawaharlal Nehru on 15 September, 1924, in this regard that, “Why may you not take up remunerative work? After all you must live by the sweat of your brow even though you may be under father’s roof. Will you be correspondent to some newspapers?”

Gandhi was consistently fighting for the liberty of press and when Bombay Chronicle had to pay a fine for a defamation suit, Gandhi wrote in the Young India dated August 7, 1924, under the caption ‘Below the belt’,

“The Press law is gone only to be replaced by new activities under the laws of sedition and libel, The editor of a daily newspaper when he begins writing his leading article does not weigh his words in golden scales. He may be betrayed into a hasty word. Must he pay for it even though he did it obviously in good faith without malice and in the public interest? These libel actions are calculated to demoralize Indian journalism and make public criticism over-cautious and timid. I am no lover of irresponsible or unjustifiably strong criticism. But the caution to be beneficial must come from within and not superimposed from without”.

Gandhi also communicated a lot without saying or writing on a particular issue. For example when Lord Irwin became the Viceroy of India in April, 1926 Gandhi didn’t mention about it in Young India, more importantly he was busy writing on the question of the killing of dogs. His silence on political change was very smart and eloquent work.
Gandhi was also trying to answer the questions through the column of his papers. It was no wonder that the issue of the Young India were then full of questions from readers, both from country and outside. We observe the versatility of Gandhi’s newspaper during these days. Apart from the questions from readers, the newspapers were full of the content like economics of ‘Charkha’, the ideal diet or hydropath. The other contemporary newspapers approached Gandhi to write articles for their newspapers and Gandhi addressed a note to journalists’ friends in this regard. Gandhi knew that he had two alternatives, either to edit the Young India and Navjivan or to write for other newspapers. He preferred the first alternative.

The Young India had a new flavor during 1928 and it reflected the new spirit that was growing in the country as it was publishing Pandit Jawaharlal Nehru’s articles on Russia. It is in this context that Gandhi refused his name for the presidency of the Indian National Congress and suggested the name of Pandit Nehru and his name was accepted.

Gandhi used to criticize the contemporary journalist at times and on August 22, 1929, under the heading ‘reporters, a nuisance’ in Young India, he wrote that how some reporters have circulated a story about his weight being reduced to 80 lbs. and that he was so ill that he fainted. This was baseless.

In the beginning of 1930, Gandhi was trying to prepare India for a civil disobedience movement by breaking of Salt tax as it was consumed by all. Gandhi started the ‘Dandi march’ on March 12, 1930 and all through these days his writing was changing, on the other hand government was trying to control the press and government did so by reviving the press act of 1910. Gandhi wrote on this in the Young India in the issue of May 8, 1930,

“Act contains additional provisions making the whole piece more deadly than before it is a veiled form of Martial law. The pressmen if they are worthy representatives of public opinion will not be frightened by the ordinance. Let us realize under the wise dictum of Thoreau that it is difficult under the tyrannical rule for honest men to be wealthy. I would therefore
urge pressmen and publishers to refuse to furnish securities and if they are called upon to do so, either to cease publication or to challenge the authorities to confiscate whatever they like. They may confiscate type and machinery, they will confiscate pen and still less speech. There is hardly a man or woman breathing in India who with every breath does not breathe disaffection, sedition, disloyalty, and whatever other terms one may use to describe the mentality of the nation which has set its mind on destroying the existing system of Government”.

The Young India did not pay the security money demanded by the government and as a result the press was confiscated and printing of the journals stopped. Gandhi was in prison but he used to write on line or two to every inmate of the Ashram. His weekly letters to other inmates appeared in the Young India.

The Young India restarted publication in March, 1931 and in the first issue Gandhi wrote about the objective of the newspaper and support the reason that it has started for,

“It had again been possible to resume publication of the Young India ‘under the law.’ I hope that the public will join me in the tangible manner they can, namely by patronizing Young India and what is more, fulfilling the mission for which Young India stands. The readers know that Young India and Navjivan do not exist for a commercial purpose. They are published for the sole purpose of educating the nation to win ‘purna swaraj’ through truthful and non-violent means”.

Gandhi never stopped writing for the Young India and Navjivan and whatever the circumstances were, Gandhi consistently wrote for these two newspapers as Gandhi wrote under ‘A retrospect’ in the issue of the Young India December 31, 1931:

“Never since taking up the editorship of Young India have I, though not being on a sick bed or in a prison, been unable to send something for Young India or Navjivan as I was during my stay in London, Fortunately, Mahadev Desai was with me and though he too was over-worked, he was able to send
a full weekly report for Young India”. Gandhi was soon arrested on reaching India”.

2.3 The Harijan

Gandhi consistently wrote on various issues through the newspapers he edited and published because apart from achieving freedom, Gandhi’s goal was to awaken the people and reform the society as Shri Shambhu Dutta, is of the view that

“Social reform was the top of Ganhiji’s agenda; Gandhi’s sole purpose of journalism was to write on every walk of life, to inform and educate the people and to write about the moral & ethical issues. He continued to serve the society through his pen in this manner only”.

It is in this context that the paper Harijan was started and it first appeared on February 17, 1933 and was printed at one anna. Sri R V Sastry became the editor and the weekly was published under the patronage of the servants of untouchable society. Ten thousand copies were printed for the first issue. The context of the Harijan was basically devoted to untouchability. In next page, there was a column titled, ‘To the Reader, in which Gandhi said, “Since the movement has a world-wide significance and seeks the sympathy, if possible, of the whole humanity, it is necessary to keep the world acquainted with its implications and progress”. He further commented that, “That no advertisements are being taken for the upkeep of the paper. It has to depend solely upon the subscriptions received”.

The page ended with a notice to the subscribers reminding them that, subscriptions should be paid strictly in advance. Explaining the term ‘Harijan’, Gandhi wrote in the same issue,

“It is not a name of my own coining. Some years ago, several ‘untouchable’ correspondents complained that I used the word ‘asprishya’ in the pages of the Navjivan, ‘Asprishya’ means literally untouchable. I then invited them to suggest a better name, and one of the untouchable correspondents suggested the adoption of the name ‘Harijan on the strength of its having been used by
the first poet-saint of Gujarat. I thought that it was a good word. ‘Harijan’ means a man of God. All the religions of the world describe God pre-eminently as the Friend of the friendless, help of the helpless, and Protector of the weak. The rest of the world apart, in India, who can be more friendless, helpless or weaker than the forty million or more Hindus, who are classified as untouchables”.

Gandhi continued to write in prison and when he was released in May, 1933. The Harijan became the mouth-piece for the ‘Harijan’ movement and when Gandhi was criticized for it, he explained in the Harijan dated 21 December, 1934,

“All any problem connected with the welfare of villages as a whole must be intimately related to the ‘Harijans’, who represent over a sixth part of India’s population. Those who complained of monotony were perhaps not sufficiently interested in the cause. No doubt it would be true criticism, if I were told that the columns of Harijan were not as interesting as they might be made. There are causes for this which are inherent in the movement itself”.

The sole purpose of Harijan was to serve the society and it is in this context that there was a complete black-out of important political news in Harijan. There was no surprise that the paper didn’t mention about the all important news such as, congress or the Gandhi’s retirement from politics or the Government Act of 1935. On the other hand, we find more and more articles on development issues, such as village cleanliness, nutritious food, waste management, village reconstruction work, scientific facts were made on importance of honey, fresh vegetables etc. Researchers published on nutrition and balanced diet. Village sanitation was the other important aspect, Gandhi wrote consistently. Rural development programmes of other countries were published to enlighten the rural people. Gandhi promoted the indigenous industries.

Gandhi was not writing for Harijan for a brief period in 1936 due to ill health as he has mentioned on the issue of the Harijan, February 29, 1936, but he resumed writing on February 29 under the title ‘Nothing without Grace, he wrote;
“I am now able, by way of trial, to resume to a limited extent my talks with
the readers of Harijan. I shall not carry on private correspondence with
reference to the correspondents’ personal problems or domestic difficulties,
except those with which I have already concerned myself, and I shall not
accept public engagements or attend or speak at the public gatherings. There
are positive directions about sleep, recreation, exercise and food, with which
the reader is not concerned and with which, therefore, I need not deal. I
hope that the readers of Harijan and correspondents will cooperate with me
and Mahadev Desai, who has in the first instance to attend to all
correspondence, in the observance of these restrictions”.

In the issue of September 24, 1938 of ‘Harijan’, Gandhi had written, “Harijan is
not a newspaper; it is a views paper representing those of one man. Even Mahadev and
Pyarelal may not write anything whilst I am alive”. He further added, “For the time
being whilst Mahadev’s illness lasts, readers will overlook the gaps they will notice in
the editing of the Harijan”.

In the issue of July 19, 1942, Gandhi explained that how a newspaper differs
from views paper, “Let it be known too that Harijan is a views paper as distinguished
from a newspaper. People buy and read it not for amusement but instructions and
regulating their daily conduct. They literally take their weekly lessons in nonviolence”.

During Second World War Gandhi along with the other Indian was convinced
British would not leave India so easily and so soon. Hence, he started the ‘Quit India’
slogans asking the British Government to leave India. He ran this movement through
‘Harijan’ and wrote consistently and there was a passion in his writing.

Gandhi was criticized by his countrymen for showing weak points for foreign
journalists as many of his important announcements were released through international
news agencies. He wrote in the Harijan dated April 21, 1942 about this, “An Indian
journalist complains that our great men have a weakness for foreign journalists to the
extent of excluding Indians at their Press conferences, and wonders whether I am
myself free from this weakness. For myself, I can say, without fear of contradiction that
I have never been guilty of such partiality. Having suffered a good deal for the crime of being an Asiatic, I am not likely to be guilty of such weakness. And I must say that I know of no such example as my friend advertises to, if only because public men can ill afford to face a boycott by Indian Pressmen. What has happened with me and, so far as I am aware, with others too is that they and I have found it necessary at times to give special interviews to foreign journalists when it has been found necessary in the interest of the common cause to get messages across the seas. It is impossible in the present circumstance to do otherwise. It would be as foolish to invite a boycott by foreign journalists and by Indian. An industrious person will find out that Indian journalists have been preferred by Indian public men again for the sake of the common cause. As a fellow journalist I would urge journalists, whether Indian or foreign to prefer their particular causes to their own or their employer’s pockets or to descending to recriminations or personalities”.

In the Harijan dated July 19, 1942, Gandhi addressed the readers that they need not to worry if the Government decides to suppress the newspaper and cease its publication, he explained that one can suppress the newspaper but not the message that it had spread. He wrote,

“Anxious enquiries are being made as to what I would do if the Harijan was suppressed. I would ask the enquirers not to be agitated if Harijan is suppressed. The Harijan may be suppressed its message cannot be, so long as I live. Indeed, the spirit will survive the dissolution of the body and somehow speak through the millions “Let us see what Harijan is today. It is now published in English, Hindi, Urdu (two places), Tamil, Telugu (two places), Oriya, Marathi, Gujarati, Kanarese (two places). It is ready to be published in Bengali, only waiting for legal permission. Applications have come from Assam, Kerala, Sind. All but one has a large circulation compared to the other weeklies. I suggest that it is no small matter to suppress such a paper. The loss will be more Government’s than the people. They will incur much ill-will by suppressing a popular paper. And Harijan is not an anti-British paper. It is pro-British from head to feet. It wishes well
to British people. It tells them in the friendliest manner where in its opinion they are”.

After Gandhi’s arrest on August 8, 1942, the *Harajan* closed down and all copies, old and new confiscated by the Government. After three and half years Gandhi was released on May 6, 1944 and the *Harajan* was revived on February 10, 1946. Gandhi’s secretary, Shri Pyarelal explained the events on the rebirth of the *Harajan*,

“While in Madras Gandhi decided to resume publication of the *Harajan* weeklies which had been suppressed after the commencement of the ‘Quit India’ struggle. The re-appearance was not without a dramatic touch. Gandhi had hoped to post at Warcha the matter for the first issue to Ahmadabad, from where the weeklies were printed and published. It had been Gandhi’s pride that during half-a-century of active Journalism, not one issue of his various journals had ever failed to come out on time even when he was roaming over the length and breadth of India, Burma and Ceylon, and even during his visit to England. But the special bringing him back from Madras, to quote a speaker in the Central Assembly, who compared it to a ‘drunken caterpillar in the last stage of inebriety’, reached its destination at midnight, seven hours late, when the mail bound for Ahmedabad had already left Wardha. Gandhi regarded it as a bad beginning. ‘Let us get the first issue of the weeklies struck in Bombay he suggested. ‘I once did like that in Phoenix in the case of the Indian Opinion’, But what about dispatch? The subscribers’ registers are all at Ahmedabad.’ ‘Let us wire the whole thing to Ahmedabad,’ someone suggested, ‘But the whole Hindustani and Gujarati copy would have to be transcribed in Roman script as the system of accepting telegrams in Indian scripts had not yet been introduced. That took up the better part of the morning. Then someone had a brain wave. ‘Send the English articles by wire and the rest by a special messenger. If they can be through with the English earlier, the press will be able to catch up with the vernacular copy.’ And so, a special messenger was dispatched and all the three weeklies came out on time after all the misadventures”. (Bhattacharya, 1984)
Gandhi explained the reason for the revival of the *Harijan* in the first issue of February 10, 1946, as he writes, “Why is *Harijan* revived? This question may have occurred too many as it has to me. I may tell the reader that no special effort was made for its revival. An application for the removal of the ban was made on December 3, 1945, and the ban was removed on January 10, 1946. Many readers, including English and American, had all along felt a void and they began to feel it more after the defeat of the Fascist Powers. The reason for the feeling was obvious. They wanted my reaction, in terms of Truth and Non-violence, to the various events happening in India, if not in the world. I wished to satisfy-this desire”.

And again in February 24, 1946, in the issue of the *Harijan* Gandhi apologized with his readers if they find things that has been already printed in the daily press and explained that *Harijan* is not for the commercial purpose but its sole objective is serve the cause of India’s Independence and to create awareness about the same among the people of the country and he wrote in this regard,

“I have taken up *Harijan* at such a critical moment in our country’s history that having undertaken to write I cannot wait in certain matters for publishing my thoughts till the next number of *Harijan* is out. Then, too, it is published not at the place where I reside but away from me. Thus exacting readers will forgive me if they find things in the columns of *Harijan* which have already been printed in the daily press. The reason for publication is obvious. *Harijan* goes to many readers who do not read the papers in which my statements may be published and in which accurate publicity can never be guaranteed. *Harijan* is not a commercial concern in any meaning of the expression. It is published purely in the interest of the cause of India’s independence”.

Even in this situation Gandhi didn’t forget to discuss the basic needs of the people and in the next issues, he talked about the food situation and ample supply of water. The private secretary of the Viceroy met Gandhi and suggested that apart from these issues, there were other important subjects where Gandhi was writing and during the visit to West Bengal he found Hindu-Muslim religious tension and decided to stop
all work in connection with the Harijan and other weeklies. He also continued the newspaper against misleading news. He even advised the people not to read newspapers, on June 2, 1947, Gandhi wrote in Harijan,

“Readers must have noticed that last week I started writing for the Harijan. How long I shall be able to continue it, I do not know. God’s will be done in this, as in other things the circumstances under which I had stopped writing for the Harijan have not altered. Pyarelalji is far away from me and, in my opinion, is doing very important work in Noakhali. He is taking part in what I have called the ‘maha yagna’. Most of the other helpers are also unable to help under the stress of circumstances or other causes. To resume writing for the Harijan under these adverse conditions would be ordinarily considered madness”.

Gandhi was thoroughly disappointed and said about the reporting on communal riots. He felt that most of newspapers were irresponsible and reporting to panic. On the other hand Government was trying to suppress information. He did not like that and wrote to the Prime Minister, Shri Nehru on March 20, 1947,

“I would like you to tell me what you can about the Punjab tragedy. I know nothing about it save what is allowed to appear in the Press which I thoroughly distrust. Nor am I in sympathy with what may be termed by the old expression of ‘hush hush policy.’ It is amazing how the country is adopting almost the very measures which it criticized during British administration. Of course, I know the reason behind it. It makes no appeal to me”.

Gandhi gave a mantra to the journalist on how to report on communal violence and avoid exaggeration. He said that there should be a joint board to which all reports about communal troubles would be submitted for scrutiny. The board, if necessary, may refer such cases to state ministers before giving publicity.

Gandhi was thinking of closing down the Harijan and he mentioned about it in a letter to Sarder Patel in July 1947, there he wrote, “I also feel that Harijan should now
be closed. It does not seem to me to be right to give contrary guidance to the country”.

Gandhi straightly asked to his readers about the need of the publication of the Harijan. Gandhi wrote in the Harijan of September 28, 1947 under the caption ‘My Duty’,

“A fair number of replies have been received in answer to my query. The majority of the readers, with only a few exceptions, want the papers to be continued. The purpose of these letters is that the readers desire my views on the present day topics. This means that, probably, after my death, these will no longer be required”.

When Gandhi was in Noakhali to restore peace, the charge of the Harijan was temporarily given to two of his colleagues, who soon resigned. But Gandhi still wanted to take up the responsibility if the trustees agreed. Gandhi came to Delhi in May, 1947 and resumed writing for the Harijan after a gap of six month. He wrote till the end, which came on January 30, 1948. The next issue of the Harijan dated February 3, 1948 carried a photograph of Gandhi on the front page and Dr Rajendra Prasad wrote in a signed editorial, ‘Out of the Ashes’, wrote,

“Mahatma Gandhi is no more in flesh and blood to speak to us, to console us, to guide us. But did he not tell us often that the body is mortal and transient, that the ‘atma’ alone is immortal and imperishable? Did he not tell us that God would keep his body so long as He had any use for it? May be that his spirit freed from the limitations of the body will work all the more freely and create instruments to complete and fulfill what remains unaccomplished. May be that out of the ashes on the banks of the Jamuna will arise forces that will blow off all the mist and cloud of misunderstanding and distrust and establish the kind of peace and harmony for which he lived and worked and alas at last victim to the assassin’s bullet”.

‘My life is my message’, said Gandhi. The life was gone; so how messages could be poured through the columns of the Harijan? The Journal announced the following item on February 15, 1948, under the signature of C. Rajagopalachari, the then Governor-General of India, “The Harijan was Bapu’s voice. And when his body
has been consigned to the elements, the *Harijan* cannot go on. Any attempt to continue it must take a different shape”. It continued for some time. But the journal ceased publication soon.

### 2.4 Gandhi and the Management of Newspaper

Gandhi could achieve high moral and ethical standards due to his managerial skills. We all know Gandhi as a man of principles, discipline, and dedication to his work and a brilliant strategist and all these qualities Gandhi achieved due to his managerial skills that he had. Gandhi was a great manager and it is well reflected through the newspapers he was associated with. From the very beginning he showed a remarkable grip over each detail in running the newspaper. From typesetting to printing, from content to layout, form packing to posting and from collecting of subscription to overall budgeting, Gandhi had a great command.

Looking at Gandhi’s other involvement it is important to understand how did he manage to have right sort of coordination among workers and effective administration of office details. Gandhi achieved high ethical standards by setting up examples and in the early days of the Indian Opinion, he was doing almost everything single handed. Gandhi personally trained some workers when he was running the Young India and the *Harijan*. He always kept a watchful eye on each detail. Gandhi had realized success of a newspaper did not depend only on qualitative content but also on efficient management.

Gandhi was well aware of the fact that in spite of excellent editorial and rich content circulation was also important to run a newspaper and for this it needed great management skills at each strategic point. Gandhi implemented new things for the success of his newspapers. He introduced a new tone in his correspondence unlike the official firm and extremely synthetic in an average newspaper office, he used simple and direct language. It was short and very to the point.

Gandhi always executed whatever he planned and when he was away from his team, he kept constant touch with them through his letters. When Gandhi was
associated with the Indian Opinion in South Africa, he was constantly in touch with his assistant Sri Chhaganlal Gandhi the letter dated September 27, 1905, he wrote, “There is a letter from Hemachand to-day saying that a notice dispensing with his services has been served on him. I have thereupon sent a telegram asking that he be not discharged. I do not relish the idea of discharging; even Ramnath”. In the same letter he confessed, “I do not think I shall be able to train Gokuldas for Gujarati in two months. He seems to be very weak in Gujarati”.

Without Gandhi’s advice nothing could be done. In his letter to Shri Chhaganlal, dated September 30, 1905, he wrote, “Anandlal writes, that it has been decided to hire an office in Mercury Lane. If this is so, it should not be done. I feel it essential that I should be consulted before such changes are introduced”. He would also take him to task for failing to carefully scan through the paper. In his letter dated October 5, 1905, to Shri Chhaganlal he wrote, “You still do not publish all the notices from the Gazette. I have found these from a casual glance at the paper carefully scrutinize the Gazette henceforth”.

But above all, was his meticulous care for proper accounting. He was aware of the trust the public had in him in dealing with their matter and also the responsibility that this trust entailed. In his letter to Shri Chhaganlal dated February 13, 1906, Gandhi wrote,

“I sent you some time ago Miss Neufliess’ name as a paid subscriber. Manji N. Ghelani writes to me saying that he has not received for the current year numbers two and three Please change Mr. Ritch’s address at London. Your immediate main work is to put the books straight as soon as possible, prepare the balance-sheet”.

In his letter of April 7, 1906, to Shri Chhaganlal he gave priority to bookkeeping. In the same letter he gave indication of recruiting new hands for the press, as he writes “there are so many details to be attended to by me whom I cannot without information from you. Motilal writes to me saying that there is a new arrival from
Bombay. His name is Dhoribhai. He says he knows the press work well. He offers his services at $4 per month and free lodgings. It is worthwhile knowing him.”

Gandhi always took the arrangement of newspapers seriously and kept on advising his associates. He wrote to chhanganlal in this context in his letter dated February 17, 1906 that “You should divide the Gujarati pages into sections and see that, as far as possible, a particular type of material always appears in the same place”. He further wrote on March 4 that “you should have the same arrangement in the Gujarati section as you have in the English. The leading article should come first, followed by the smaller leaders. After that should come the translation of articles on important subjects etc. followed by letters like the ‘Johannesburg Letter’ and last of all, Reuter’s Telegram”.

Apart from this, Gandhi also gave instructions on advertisements. He wrote to Sri Chhaganlal in this regard on March 4, 1906,

“Discontinue the advertisement from Haji Suleman Shah Mahomed as we are not going to get it. Reduce Mr. Gool’s to half. He has made a special request about it as his condition is not sound at present. I see that many advertisements from Cape Town will be discontinued. But I am not worried in the least by that. We shall get others. I am persevering in my efforts”.

In his letter of April 6, 1906, Gandhi mentioned how space for the advertisement also needs to be taken seriously as well as he instructed not delay the matters and in this regard he wrote to Chhaganlal,

“Why should there be any difficulty in giving quotation for full page, half page and quarter page advertisement? I do not think the rate depends upon the quantity of type to be used. When a man hires so much of space, we are bound to give him all he can acquire within that space, so long as we can put it in reasonably, so that it should not be difficult to give quotation for space. As soon as you give the quotation, it is possible to get a very good advertisement from Cape Town. Please therefore do not delay the matter”.

68
It is noticeable that later on Gandhi discontinued taking advertisements for his papers. Gandhi tried to get the details of everything and personally ensured the smooth functioning. He wrote a letter to Sri Chhaganlal on January 5, 1907,

“Kalyandas is now busy recovering the dues here. Many subscribers complain that they do not get Indian Opinion regularly. Kalyandas believe that some of the people there pack the copies and stick the wrappers carelessly, and they therefore, fall apart and the papers get lost. I am writing to Mr. West also about this. We ought to be very careful. I think it necessary for someone to supervise the work of wrapping”.

Gandhi was open minded and accepted new things to his newspaper but he prepared to move continuously. Although other contemporary newspapers were using various methods to boost the sale of papers as Lord beaver book in a page one announcement, admitted that between March 1st and June 30, his London Daily Express spent more than 1,000,000 $ in gifts and prizes to get new readers or about $2 per new subscriber. (Bhattacharya, 1984: P-106) But Gandhi was applying unconventional ways to promote sale for the Indian Opinion. He addressed his readers in this context in the Gujarati section of the newspaper under the caption ‘Suggestion to Readers’ he wrote on August 24, 1907,

“In our opinion, the Gujarati section of Indian Opinion is at present rendering invaluable service. This claim will probably appear exaggerated. However, the statement is justified. The Transvaal Indians are at present carrying on a heroic struggle and this paper is engaged in furthering that struggle in every possible manner. We therefore deem it to be the duty of every Indian to read every line of it pertaining to the struggle. Whatever is read is afterwards to be acted upon, and the issue, after being read, is to be preserved and not thrown away. We recommend that certain articles and translations should be read and re-read. Moreover, our cause needs to be discussed in every home in the required number of copies of Indian Opinion to their friends and, advising them, tread them, seek all possible help from them. The present issue includes a letter addressed by the Hamidia Islamic
Society to Indian Muslims. We think it necessary that hundreds of copies of this number should be sent out to India”.

Gandhi made an appeal to the readers on behalf of the management to get a subscription of the newspaper so that it can increase the number of pages and render their services for the benefit of the society as a whole. In this regard he wrote in the issue of October 12, 1907,

“Our readers must have noticed that originally we gave four pages to the Gujarati section, but later increased them to 8 and then again to 12. For some week past the number has gone up to 13, 14 and even 15. Now we intend to give 16 pages every time. Owing to several difficulties, it may occasionally happen that we cannot give so many pages. Such an increase involves additional expenditure to us, though that will not deter us, for our aim is to earn our bread through public service. Service is the principal object. Earning a livelihood takes the second place”.

Gandhi also explained in the same issue to its readers that their aim is not to make money out of it, but increase in number of pages will also increase the expenditure and their encouragement in the way of subscription will help them deliver better service than that it doing, he wrote

“From the time that Indian Opinion was founded till today, no one has thought of making money out of it, and no one will ever think of it in future. Hence we intend to give to the reader greater benefits in proportion to the rise in income. If and when there remains any balance after the salaries of those connected with the journal reach a certain level, all of it will be spent on public work. We are convinced that an increased circulation of Indian Opinion will mean growth of education and patriotism among us. The journal has at present only 1,100 subscribers, though the number of readers is much larger. If all readers buy their copies, Indian Opinion can render three times better service than it does today. We hope it will not be
considered unreasonable of us if we expect encouragement in proportion to the increase in the number of pages. If those who fully realize the value of the service rendered by this paper secure even one additional subscriber each, we shall feel heartened thereby and get some help in meeting the increased expenditure consequent upon the increase in the number of pages”.

Gandhi’s newspapers suggest that his purpose of journalism was to serve the society in all respect and inspire the mass for a greater cause. He talked to the people in their own language to communicate the message. His overreaching concern for addressing the communication needs of the general public became evident when he expressed that English alone could not be a medium of the newspaper. Hence, it is clear that Gandhi’s practice of journalism set high ethical and moral standard by practicing mass oriented and value based journalism.