

DANDI MARCH: “ONE MORE PILLAR OF FREEDOM FIGHT OF INDIA”

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ABSTRACT

The day marks the beginning of the Dandi March, also referred to as the Salt March or the Salt Satyagraha, an element of the protest of late Mr. Gandhi, the father of nation against nation monopoly over the assembly of salt. Led by mahatma Gadhi, 78 people together has begun the turning event in form of “Namak Satyagraha” on March, 12, 1930. Before beginning the foot march, Gandhi wrote a letter to the then viceroy expressing his intention to launch a direct action movement in the country by symbolically breaking the salt jurisprudence imposed by the Britishers, calling the law as “the most unequal for all person from the point of view of a lay man or a poor man.” On the eve of the March, Gandhi said in a speech, stating that perhaps these are the last words of my life here.” The march closed or finished in april, 1930, when bapu defied the salt law by eating a pinch of salt. After this, several people broke the salt law as salt depots were raided everywhere and therefore the manufacture of salt was undertaken. “Now this is the official or say technical breach of so called Namak Satyagrah or Salt Satyagraph committed, it’s now receptive anyone who would take the danger of imprisonment under the such Salt Law to produce salt, wherever he wishes and wherever it’s convenient,” nationalist leader said in an exceedingly statement released when multiple violations of salt law observed. In response, country government arrested over 95,000 number of person’s up to 31st March. But the salt satyagraha spread nationwide, becoming the primary imply direct action and thus, one in all the foremost important chapters of India’s Independence struggle.

KEYWORDS: *Gandhi Ji, Disobedience, Independence, Salt March, Prison, Azadi Mahotsav.*

Introduction

After self announcing the freedom of India on 26th Jan, 1930, nationalist leader realized that a replacement anti-government movements was necessary a lot to channelizing the all indian people within the fight against British Raj. He contemplated the foremost appropriate course of action to require and came to the conclusion that non-violent direct action was the perfect path. In February 1930, Gandhi decided that nation salt tax one amongst the numerous taxes accustomed generate revenue to support British rule would be the focus of non-violence political protest. A people monopoly on production of the salt was means that only British government people can produce and sale the salt. If anyone else is selling it then it is a criminal offence as punishable with imprisonment and fine. In India the salt is generally obtained and processed in coastal areas and its availability to labours is easy without cost but due to this rule they have been forced to pay the price for the same, that too for that mineral which can be easily collect by themselves at no cost. The provisions of such Salt Act, relating to penalties dated 1882 stated that someone convicted of a politician under section 9 handling illegal production of salt would be punished with jail for the period which could touch six months. All contraband salt, and each vessel, animal or conveyance employed in carrying contraband salt would be vulnerable to confiscation. Gandhi’s idea was to steer a march about salt. This necessary mineral was imposed by such a heavy burden of tax by the British Government that Indians could have been put into jails for daring to form salt themselves. For Gandhi, the problem encapsulated the darkest face of British Government. Other activists thought was weak, that for them salt law reformation is not at all enough to make them famous or glamorous top fight for this. ‘We were bewildered and will not slot in a nationwide movement for Salt as stated by upcoming Indian Prime Minister. As an editorial in an Indian newspaper put it, ‘It is difficult to not laugh, and that we imagine that may be the desire of most of the Indians.

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Mahatma Gandhi and National Movement

Gandhi wasn't a theorist or was he a philosopher in the accepted sense of the term. "It is as difficult to assess the events of his life without understanding the ideas which inspired him, because it is to interpret his ideas on religion, morals, politics or economics without relation to his context of his own life. Gandhi's use of ahimsa which was different from the classical Indian understanding was criticized by famous Freedom Fighter Lala Lajpat Rai and Aurobindo. They were also sceptical about elevating ahimsa to such a status. Lala Lajpat Rai believed that the elevation of the doctrine of ahimsa to the very best position contributed to the downfall of India." But for Gandhi, ahimsa was the nexus of his 'Truth-force'. Thus Gandhi states metaphorically the close connection between these two as, ahimsa and Truth are as my two lungs. I will not live without them." With reference to Gandhi's Satyagraha and ahimsa, Dalton suggests: "Satyagraha can be activated only through strict adherence to ahimsa because the important energy of the previous came from the latter." Gandhi thus attributes ahimsa to be the activator, power support for the soul force, in his activist strategy of satyagraha.

The Role of Gandhi Ji in Dandi March

In an endeavor to amend the salt tax with making sure that existing law is not violated Mahatma Gandhi sent on March, 1930 a letter to Viceroy, Lord Irwin, stating that though I put my respect to the law to be the foremost iniquitous of all people of India man's standpoint. Because the independence movement is actually for the poorest in the land, the start is made with this evil". The Viceroy promptly wrote back to precise his inconvenience and anger that Mahatma Gandhi has again violated a law and did an act which is nothing but only a violation of the law and which involves a serious danger to peace of the public. After receiving this letter, Mahatma Gandhi along with his participants of Satyagraha started in March 1930, on his foot towards the coastal areas of dandi which was about 380 km, far from their home in Sabarmati for a journey which ended on 23 day. Virtually every resident of every city along this journey watched the good procession, which was a minimum of two miles long. British government incarcerated around 60,000 Indian people by the end of the march. On a very night of May, when Gandhi was sleeping in a village near Dandi, the district Magistrate with some police man with some high armed officers and constables, of Surat drove up. Thousands of individuals made salt, or purchased the salt in illegal manner. This era is taken into account the apex of Gandhi's political appeal, because the march moved towards many followers from throughout the India and Indian society and therefore the march has drawn the attention of the whole world.

Role of Women in Dandi March

In India the involvement of women's in various protest is not at all new. However what is makes involvement of women in this movement is the continuous channelization of those who are highly aggrieved and charged with the fear of losing their citizenship from their own country, their own land where they are living from many generations. After Ninety years, a reluctant spiritual leader had to simply accept women's participation in his struggle against punitive salt laws, and soon, when he was jailed, women took on leadership roles. It might perhaps not be too far-fetched to suggest that the country-wide resistance by women to the prohibitive cost of salt a basic ingredient of daily diets had almost the identical visceral feature as it is found today in case of CAA. Gandhi was the catalyst however namak andolan or salt movement was actually carried further by lots of women, out of them who present in the that movement or andolan, had rarely taken back their step hearth and residential. Women had been excluded from the three-week-long march from Ahmedabad's Sabarmati Ashram but some weren't to be deterred and made their due to Dandi. Sarojini Naidu together with Mithuben, was there when the primary fistful was gathered. They felt that although women were eager to join hands in this movement and growing direct action movement, but they are best in joining hands in movements like picket the liquor shops and Spin khadi.

How Dandi March Changed the Scenario

Gandhi framed it as a problem of sophistication as nationalism a degree of unity for all the oppressed masses of India. It is really very important to know that villagers has also came to concentrate, and they joined the movement also. Actually they all were truly inspired with Gandhi ji's word which was "battle of right against might" and also by the true objective of the movement or march, with the river of individuals stretching back for miles. The foremost famous moment would come once they finally arrived at dandi. Mahatma Gandhi has taken and did a decisive act. He with very calm and deliberation started breaking the Salt Law, with the act evaporating the water of the sea to form his own salt. Raising some of salty sand in his hands he announced that 'With this, i'm shaking the foundations of the British Empire.' The huge success of the Namak andolan or Salt Movement has motivated the huge crowd across the whole India, with several people who started breaking the salt law in the same manner as Mahatma Gandhi did. The raid carried on without him, with the protestors staying faithful

Gandhi's philosophy of non-violence, as they were assault by the police. 'Not one in every of the marchers even raised an arm to preclude the blows,' journalist Webb Miller reported. 'They went down like ten-pins. For all the violence and mass arrests, Gandhi's salt protest succeeded in getting the eye of the planet. Indian government was having no option them to relent, and finally in 1931 Viceroy of India met with Mahatma Gandhi and signed to a letter to the discharge of all those who have been arrested for violation of salt law and has permitted Indians to make the salt in sea areas. While Indian independence was a protracted way off (it would finally be available 1947), the salt march had a profound effect on the psyche of ordinary Indians. And it might help enshrine Gandhi in concert of the foremost influential thinkers and activists of the 20th Century.

Conclusion

One of the most occasions in India's battle for autonomy occurred when Mahatma Gandhi dispatched the direct action Movement together with his well-known Dandi March, which started on twelfth March 1930 and finished on April sixth, 1930. Dandi March or Salt Satyagraha was a peaceful method for fight drove by nationalist leader, which accumulated tremendous public help and overall consideration. This walk covering the gap of roughly 385 km filled in as an impetus for India's battle for Independence. It had been a peaceful disagreement against the dissatisfied law relating to salt expenses by Brits government. The Indians were upset that the general public authority has increased cost of a mineral which is very fundamental food that's salt. They needed to revolt. Mohandas Karamchand Gandhi drove the walk. It started in March, 1930 and went from Sabarmati Ashram towards Dandi. Dandi was on the seacoast. Gandhi's advance foot, from every village of the Gujarat i.e. from his mother town and undoubtedly his impression was sound great, including important interest and excitement. It's of course appealed to the dreams of multitudes of individuals who were very desperately disappointed with various dramatic changes of the events. During this whole movement, Mahatma Gandhi continuously stressing to his truthful and non violent behaviour which helped in gathering from almost all part of coastal area, and he didn't hesitate to impose the most strict pattern on all participants of satyagrah which disturbed to his position. At that time perhaps the salt was the symbol of independence. On the same day the law was broked by many people in the entire India by around 5 million people. The whole country-side became acutely aware of the fight of the Swaraj Bharat. This Namak Aandolan or Salt March or Dandi March has received publicity throughout the world. Soon the direct action Movement spread simultaneously in western, northern, central, eastern as well as southern part of India.

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