

GANDHI'S NATIONALIST MOVEMENT (1920- 1947): A NON-VIOLENT PATH TOWARDS INDEPENDENCE

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ABSTRACT

The Indian independence fight was one of the most significant liberation campaigns against colonialism and imperialism. It continues to be an effective and powerful source of motivation for countries who refuse to let foreign rule and exploitation; countries that value liberty, equality and freedom. Patriotism and nationalism may be learned from the Indian independence struggle and used in the fight against the undemocratic underpinnings of colonialism, neo-colonialism, feudalism, radicalism and many other forms of hidden tyranny and cruelty that are still prevalent today. It is widely accepted that Gandhi had a significant, vital, and critical impact on the Indian national movement's non-violent tenacity. Non-violence was an ideal that he enthusiastically espoused and used to free India from British rule.

KEYWORDS: *Indian Freedom, Nationalism, Patriotism, Radicalism, Non-Violence*

INTRODUCTION

When it comes to mass movements, the Indian national movement is considered to be one of the most significant. The movement was also well recognized and multi-class, and it motivated millions of people from many religious backgrounds to join the independence struggle, ultimately bringing a powerful imperial power to its knees. This result was the result of a fundamental conflict between Indian interests and the aims of English colonization. It was well known to the Indian people that their nation was in economic decline and that it was going through a period of under-development. As a result of this anti-colonial stance, Indians become more nationalistic in their attitudes. The second half of the nineteenth century saw the emergence of a feeling of spiritual nationalism among Indians, in addition to a sense of political nationalism. When it comes to the emergence of Indian nationalism, the reaction of Indians to English rule has long been recognized as a significant factor.

People were freed from religious restrictions during the Renaissance¹ period in Europe, and this is reflected in India's rise in nationalist consciousness. As a result of the French Revolution (1789-1799), this act of patriotism was made possible. France's people were given the ability to define their country's character and choose its destiny, as power was passed from the hands of an absolute king to the people of France. The revolutionary words of the French Revolution, "Liberty, Equality, and Fraternity," were adopted across the world as a source of inspiration.

It took a long time for India to build a national identity that can be traced back to the ancient age, and it is still ongoing now. As a consequence, national identity and national consciousness did not begin to take root until the nineteenth century in the United Kingdom. The anti-colonial movement had an important part in the formation of the movement. The

people were encouraged to establish and express their national identity as a result of the social, economic, and political situations in which they lived. It was during the era of resistance to colonialism that people started to recognize their shared tie. People who had been colonized had a similar experience of oppression, which served to bring various groups together. The impacts of colonialism were interpreted differently by people belonging to different socioeconomic strata and groups of people. They had a diverse spectrum of life experiences, and their perspectives on what it meant to be free were vastly different from one another. In addition, a range of additional reasons contributed to the emergence and development of nationalist feeling in the United States. It was the application of a single set of English laws over the whole nation that led to political and administrative unity. This boosted Indians' feeling of national identification and belonging, which was previously lacking.

The adoption of the English language was a significant factor in the development of national consciousness throughout the nineteenth century. As a result of the English principle's financial, political, and social growth, the treatment of all types of individuals became prevalent among the general public, causing widespread displeasure. In India, the growth of nationalism was impacted by a variety of different factors. Because of India's abundant natural riches, the English united vast tracts of the country into a unified governmental entity in order to better use those resources. When patriotism first formed, the rise of India was a vital element in the development of the nation. All of England's colonies on the Indian subcontinent followed England's lead in demolishing native economies and replaced them with modern industrial and commerce infrastructure. This intertwining of India's financial life with the lives of its population was the result of this development. A foreign notion that damaged Indians regardless of their social class, religious affiliation, or geographic location functioned as a unifying force.

RELATED WORK

British Imperialism

The most important factor contributing to the growth of nationalism in India was British colonialism, which played a significant role. It made the possibility of a geographical unity of the country a reality. Prior to the arrival of the British, the general population of the southern states was usually distinct from the rest of India, with the exception of a few brief interludes. The English empire induced the general populace to conceive of itself as a single nation.

Political Solidarity under English Principle

Under the English rule, India was provided with political and administrative unity, as well as economic prosperity. Fundamental subjugation, regular institutions, and conventional rules all contribute to the shaping of India into a typical mould. The spirit of nationalism was strengthened as a result of this political cooperation.

Communication Network

The post-production and broadcast administrations have been expanded and upgraded. All of the main cities were linked to the broadcast network. The first railway line between Mumbai and Thana was constructed in 1853 in the center of the city. Individuals who live in different parts of the world have a new opportunity to communicate with one another. Individuals residing in different regions of the country were able to maintain regular touch with one another thanks to contemporary methods of communication, which contributed to the advancement of the cause of nationalism.

The Part of the Press and Writing

The invention of the printing press made the process of changing one's mind less costly. It wasn't long before a slew of newspapers and publications appeared. The Indian press had a significant role in energising public opinion, orchestrating political movements, and fostering nationalist sentiment in the country. The abuses of the British organisation were exposed by newspapers such as *The Indian Mirror* (1861), *The Bengalee* (1879), *The Amrita Bazar Patrika* (1868), *Bombay Chronicle* (1910), *The Hindu* (1878), and others in the nineteenth century. The press was transformed into a reflection of Indian patriotism.

A significant role in raising national consciousness was also played by national literature, which took the shape of novels, articles, and patriotic poetry, among other forms. In addition to Bankim Chandra Chatterjee and Tagore (1861-1941), Lakshminath Bezbarua (1868-1938) in Assamese, Vishnu Shastri (1929-2005) in Marathi, Subrahmanya Barati (1882-1921) in Tamil, and Asaf Husain Hali (1837-1914) in Urdu, were some of the most notable nationalist specialists of the time.

Western Thought and Education

After contemporary western education and philosophy became widely available during the nineteenth century, a huge number of Indians were exposed to a modern logical balanced, mainstream democratic and patriotic political stance.

Financial Abuse

It had a terrible effect on the Indian economy while English rule was in place. The British utilized a planned and unconventional strategy to deplete India's natural resources. A blow to India's agricultural and manufacturing industries. As a consequence of British trade policy in India, the rupee was devalued. This has led to widespread malnutrition in India's population.

Rediscovery of India's Past

In the past, a number of British professors and officials maintained that Indians had never been able to govern themselves and that Hindus and Muslims had always been at odds with one another. They said that since their religion and social life had been degraded, the Indians were ineligible to participate in a representative democracy or even self-government. These propaganda campaigns were met with resistance by the leaders of the nationalist movement, who sought to instill a sense of national pride and self-confidence in the general populace. They were pleased to demonstrate India's rich cultural heritage, and they alluded to the political prowess of rulers such as Ashoka, Chandragupta, and Akbar as examples of their opponents.

Racial Arrogance of the Rulers

One of the major factors contributing to the formation of national emotions in India was the tone of racial domination used by a large number of Englishmen in their interactions with Indians. Every Indian, regardless of their position, religion, or social status, was stigmatized with the stigma of inferiority as a result of racial prejudice. Because of this, they were conscious of their own national shame, and they came to see themselves as a single people when confronted by Englishmen.

Rise of Middle Class

The establishment of British control resulted in the emergence of a new middle class composed of businesspeople, manufacturers, and bankers. There was a general understanding among this group of how the English tenet served as a hindrance to industrial growth and economic success in the United States. As a result, they were involved in national development and contributed financially.

Ilbert Bill Controversy

In addition, racial prejudice was communicated via judicial proceedings. The Ilbert Bill is a good illustration of this. According to English law, a European subject might be tried only by a European court if he or she was a citizen of that country. Viceroy Lord Ripon (1827-1909)², in order to put an end to the legal disqualification based on racial differentiation, requested that the Law member Ilbert draught a law for an Indian judge to trial a European. A significant amount of resistance to the Bill existed within the European group. Finally, the Bill had to be amended in such a way that a European might be tried only by a jury, with half of the members of the jury being Europeans. Ripon's goal was effectively thwarted, and he resigned as a result of the events of the day. Creating racial divisions in this manner contributed to the growth of nationalism.

Social Change Movements

Brahmo Samaj (1828), Arya Samaj (1875), and other social reform movements instilled in the hearts of the people an unusual devotion for their homeland, while also instilling a strong belief in the country's past brilliance and future glory. The pioneers such as Swami Vivekananda played pivotal roles in the eradication of societal indecencies as well as the restoration of people's sense of pride in their old culture and history. They had roused the general populace from their lethargy and had foreshadowed the emergence of their national consciousness. To summarized, the national movement arose as a result of the inherent nature of foreign colonialism and its methods. Furthermore, as a result of its negative impact on the lives of Indian citizens, a strong opposition to radical development has steadily evolved and been established across the country. As a result, this movement was a national revolution since it brought together people from many social classes and sections of society who sunk their mutual opposition to unite against a common adversary.

GANDHI'S NATIONALIST MOVEMENT

Mahatma Gandhi (1869-1948)

Brahmo Samaj (1828), Arya Samaj (1875), and other social reform movements instilled in the hearts of the people an unusual devotion for their homeland, while also instilling a strong belief in the country's past brilliance and future glory. The pioneers such as Swami Vivekananda played pivotal roles in the eradication of societal indecencies as well as the restoration of people's sense of pride in their old culture and history. They had roused the general populace from their lethargy and had foreshadowed the emergence of their national consciousness. To summarized, the national movement arose as a result of the inherent nature of foreign colonialism and its methods. Furthermore, as a result of its negative impact on the lives of Indian citizens, a strong opposition to radical development has steadily evolved and been established across the country. As a result, this movement was a national revolution since it brought together people from many social classes and sections of society who sunk their mutual opposition to unite against a common adversary.

Following his dissatisfaction with the convention, Gandhi chose to step down as head of the Indian National Congress and to withdraw from national politics. India was encouraged to join the fight against the Nazis in 1942 by Winston Churchill (1874-1965), whereas Gandhi urged people not to assist the British, while Indians remained enslaved at home. He orchestrated a non-violent protest movement that demanded that the British "Quit India" for good. As a consequence, he and his wife, Kasturba, were taken into detention. However, despite violent rallies demanding Gandhi's release from jail, Churchill was adamant about not giving up. Gandhi's wife died in prison in 1944, many months before Gandhi was released. After years of failing to quell the clamour for independence, the British government finally agreed to begin discussions for India's independence in 1947. The outcome, on the other hand, was a far cry from what Gandhi had anticipated.

In 1948, Gandhi returned to Delhi to safeguard the rights of Muslims who had elected to remain in India. He also began a fast for Muslim rights in Delhi. He was beaten by a Hindu fanatic on his way to a prayer meeting at Birla House, where he was scheduled to speak. He was hit three times in the chest by the bullets. For the vast majority of Indians, it was a national tragedy. From the banks of the Yamuna River to the route of Gandhi's funeral procession, a throng of about one million people formed a human chain along the route. People from all around the globe came together to mourn the loss of 'the Father of Peace.'

Gandhi's Beliefs and Strategies in the Freedom Struggle

With Gandhi, the concept of nonviolence achieved a unique and incomparable stature. He did more than simply speculate about it; he was taught nonviolence as a philosophy and as the ideal way of life. He helped us understand that the philosophy of nonviolence is not a weapon reserved for the weak; rather, it is a weapon that can be used by anybody who is willing to try.

Gandhi did not come up with the concept of nonviolence. According to Mark Shepard (an American writer and novelist), he is known as the "Father of Nonviolence" because, as he said, "He pushed peaceful action to a level never before attained." "Gandhi was the first in human history to extend the idea of nonviolence beyond the individual to the social and political level," according to Krishna Kripalani (an Indian author).

Gandhi's concept of non-violence encompassed civil opposition, such as refusing to comply with unjust laws, among other things. While living and practicing law in South Africa, he came up with this line of reasoning. Planned opposition to the oppressive and unequal apartheid regime, which resulted in major administrative reform, Gandhi made an indelible effect on the South African struggle for racial justice and left a lasting impression on the world.

Gandhi's ideology of non-violence became associated with the struggle for independence in India after his arrival in the country in 1915. (self-rule). Gandhi's idea of nonviolence reached unprecedented heights of modernity in India, where he was born. Gandhi held out hope that regular nonviolent civic opposition, rather than armed conflict, would awaken the British to their unjust domination over India. This was the faith that led the Salt Marchers across the desert. Gandhi's mobilizations were successful to the degree that they tarnished Britain's international image and precipitated an irreversible shift in British policy toward India, demonstrating the effectiveness of regular nonviolent civil disobedience in a democratic society.

Gandhi came to the realization that the only way to defeat hatred, ignorance, and malice was by love, truth, and tolerance. He came to the realization that conquering unjust situations does not imply reversing them; rather, it entails fully eliminating them. Gandhi and his supporters were prepared to die in order to bring tyranny to the attention of the whole world. Truth was a powerful weapon in Gandhi's arsenal, and he didn't need any other weapons. The truth has, without a doubt, proven to be the most potent weapon humanity has ever encountered.

One of Gandhi's strategies for being a great leader was his ability to build bridges across groups, particularly between the higher and lower classes, as well as between Hindus, Muslims and Christians. Gandhi recognized the fundamental humanity in all individuals, regardless of their class, religion, sexual orientation, or social station in society. Gandhi, who was deeply upset by communalism (Hindu-Muslim hate), had the potential to promote religious peace via his personal and public acts. He fasted whenever the balance of the universe was disturbed. When Gandhi's fasts to prevent violence in Calcutta, Bengal, and Delhi were unsuccessful, his immense ability to put a stop to regional and religious grievances was put to the test.

One of Gandhi's most powerful characteristics was his ability to empathize with and relate with the Indian underprivileged people. Gandhi's ideology of self-rule distinguished itself from the elitism that characterized the Indian Independence movement, as well as all other Independence movements during the twentieth century, and established a new precedent. After years of struggle, Gandhi came to recognize that freeing India from the yoke of colonialism also meant freeing the Indian people from the bonds of monetary enslavement. Rather than opposing independence for the sake of single elite, Gandhi feared that independence would resurrect previous religious, social, and economic persecutions in India.

Gandhi conveyed the concept of leadership via an example. He argued that the ideal marriage between individual morality and public engagement should be achieved via collaboration. The clearest example of this was his use of homespun, which provided work for the impoverished and helped to revive the local economy. Gandhi's condemnation of innovation and economies that benefit the rich while marginalizing the vulnerable is particularly relevant in today's world, in which the imbalances caused by a global economy are becoming more evident and terrible.

Gandhi's Concept of Satyagraha

The Satyagraha Movement, according to Mahatma Gandhi, was a powerful weapon for winning wars against oppression. He was certain that Satyagraha is a special form of fight in which there is no question as to whether one would win or lose. Certainly, his research into Hindu culture and his own experience of passive resistance to racial segregation in South Africa aided him in developing and concretizing his notion of Satyagraha, or nonviolent resistance.

The concept of Satyagraha is built on two ideas: (i) satya, which means truth, and (ii) ahimsa, which means non-violence. Satyagraha is a kind of nonviolent resistance in which there is no hatred or harm done to the enemy. The essence of Satyagraha is to arouse in the adversary's mind a sense of justice and win his heart while causing no physical harm to him or his property.

ROLE OF MAHATMA GANDHI IN THE INDIAN FREEDOM STRUGGLE

Mahatma Gandhi was a leader, politician, statesman, scholar, and liberation fighter who stood out from the crowd. He was a person that was easy to talk to. He was the driving force behind the liberation movement. After years of warfare, India

was finally able to gain its independence from the British under his command in 1947. The president dispatched a slew of flexibility initiatives in an effort to liberate the country from the dictates of foreigners. He was known as the "missionary of calm and tranquilly."

A Leadership with Difference

The leadership of Mahatma Gandhi rose from the lowest levels of society to the highest levels of government. He never attempted to impose his authority on others. Exactly herein lays the difference between Mr. Gandhi and the early leaders of the Congress party: In his mind, Swaraj represented a kingdom of God whose members worked for the benefit of the general public.

The preceding nationalists spoke at length about the plight of the masses and British exploitation in India, but they did nothing to help the people in their time of need. His passion in political independence was not his sole concern. For example, he advocates for the abolition of untouchability and other comparable aspects in order to improve the status of the underprivileged people.

As a Freedom Fighter

Gandhi was a brilliant national leader and combatant in his own right. As a politician, he was committed to using ethical tactics to attain his objectives. According to him, soul-force is the most potent power, which he used to combat the terrible power that he encountered.

Following the arrest of prominent leaders like as Mahatma Gandhi, the Non-cooperation, Civil Disobedience, and Quit India campaigns became more violent in certain areas. While Mr. Gandhi used lawful techniques to attain his goals, never did he resort to unethical or immoral measures to accomplish them.

Effect of Gandhi's Battle on the Government

Politically, all three of Mahatma Gandhi's major movements failed to gain traction. His ability to persuade the British that their dominion over India was unlawful and disgraceful, on the other hand, was unquestionable. The administration recognized that Gandhi and the Congress had the ability to incite the populace against the government at any point in time.

Gandhi's Message

Gandhi was a remarkable national leader in his own right. He took on the roles of a social reformer, a religious reformer, and a nationalist leader in his own right. Satya and Ahimsa were established as the foundation of a new social structure. In order to achieve independence, he adhered to the principles of nonviolence and non-cooperation with the ruling class of the day. He maintained his belief that fearlessness is an essential component of Satyagraha. Essentially, he was attempting to remove all forms of fear from the brains of the general public.

Estimate

Gandhi was a good and honest leader of the people. No other leader has ever been able to conjure up a picture of such widespread mobilization. The Indians referred to him as the "Father of our Nation." He was the one who raised the issue of achieving Indian independence as a topic of discussion.

His Position in Indian History

Gandhi is no longer alive, yet he has gained the reputation of being immortal. The strong personalities of Indian history have assured him a position in their company. He was a true Mahatma in every sense of the word. Success was achieved by the use of non-violence, patience, and opposition, among other things.

A significant leader in the liberation movement, Gandhi was Mahatma Gandhi. He played a pivotal role in the Indian Movement for Independence's nonviolent stance, and he was able to catch the imagination of the western world, particularly in the domains of imperialism, via his work. Gandhi played an important role in the struggle for independence. A large number of independence movements were deployed by him in order to liberate the country from the dominion of foreigners. He was known as the "missionary of calm and tranquilly."

GANDHI'S NATIONAL MASS MOVEMENTS (1920-1947)

Mahatma Gandhi was a pivotal figure in the struggle for Indian freedom. His nonviolent methods and astute strategies laid the groundwork for achieving independence from the British. Over the course of more than two decades, Gandhi has actively moulded and shaped the national independence fight under the banner of Gandhian era movements like as the Non-Cooperation Movement, Civil Disobedience Movement, Dandi March, and Quit India Movement, all of which are headed by Gandhi.

The Non-Cooperation Movement (1920)

With the Non-Cooperation movement, the Gandhian era of the independence struggle was officially launched. On September 20, 1920, a special session of the National Congress met in Calcutta, and on December 20, 1920, it reaffirmed its resolution to begin the movement as an enthusiastic mass movement. This decision was reaffirmed again during the Nagpur session in December 1920.

The non-cooperation movement, which began in 1920, marked the beginning of a new era in the history of India's battle for independence. This campaign was officially launched on August 1, 1920, in accordance with the ideals of non-violence and boycott outlined above.

The Non-Cooperation Movement Program

It was inferred by the Non-cooperation Movement that there would be a dynamic refusal to cooperate with the laws and regulations enacted by the government. Each and every Indian was asked to relinquish his or her titles, to refuse to attend government and semi-government functions, to boycott the English courts, schools, and colleges that were assisted or controlled by the legislature, as well as to boycott the elections for the Committees that were to be held in accordance with the Reforms Act of 1919. First and foremost, it was believed that this would be sufficient evidence to persuade the government of the need for more significant reforms in the administration of the country. Nonetheless, it was agreed that if this scheme failed to remove the government, the people would refuse to pay their taxes until the situation was rectified.

The Non-Cooperation Movement Achievements

The non-cooperation movement was founded entirely on the principle of non-violence. Many well-known leaders, such as Jawaharlal Nehru (1889-1964)², Motilal Nehru (1889-1964), and others (1861-1931) they joined the movement after giving up their legal practices, such as Lala Lajpat Rai (1865-1928) and others. A large number of students dropped out of

their studies at government-sponsored institutions. The establishment of national organizations such as the Gujarat Vidyapitha, the Kashi Vidyapitha, the Bihar Vidyapitha, and the Bengal National College was essential.

On November 17, 1921, the Prince of Wales paid a state visit to India, and it was during this tour that the boycott campaign achieved its crowning glory. The Indians greeted him with black flags, which he accepted. A Harte outbreak was recorded throughout the nation, with more than 60,000 individuals being collected.

There was a widespread belief among the people that if they did not participate, the accomplishment of Swaraj would be postponed until they did cooperate. The election boycott was one of the most effective components of the non-cooperation movement, and it was widely supported. Neither Congress nor the Indian National Congress nominated anybody to challenge the decisions of the Councils, which had been reformed by the Government of India Act of 1919, and as a result, neither party fielded any candidates in those elections. In addition, a considerable proportion of voters did not cast any votes at all during the election. The English government responded by taking measures in response to the restriction. The Congress, as well as the Khilafat group, were found to be in violation of the law by the court. It was necessary to capture and detain a large number of ordinary individuals, as well as some of the most important pioneers of the Congress. Public gatherings and processions have been judged to be in violation of the law.

In February 1922, Gandhi addressed a last proposal to Lord Reading, the Governor-General and Viceroy of India, demanding him to remove all repressive laws within one week, failing which he would begin another satyagraha campaign. It would be recommended of the general people that they abstain from paying taxes in this situation. A year before Mahatma Gandhi was to begin his planned Civil Disobedience Activity, the Chauri Chaura incident (1922)¹ happened, as a consequence of which Gandhi was forced to temporarily halt his non-cooperation campaign. In the town of Chauri Chaura, which is located in the district of Gorakhpur in the state of Uttar Pradesh, horde violence occurred. Angry that the police had opened fire on a swarm, the angry crowd rushed the police station and set it on fire, killing twenty-two cops and other officers in the process. When Gandhi found out what had occurred, he became upset with himself. His contention was that members of the general public were not yet prepared to participate in peaceful demonstrations. More to the point, he realized that the government would have an easier time putting down violent revolutions because people would lack the means to fight against an all-powerful authority.

With regard to his unique circumstances, the Congress Working Committee made a resolution ordering the suspension of the movement. While the general public was taken by surprise by the movement's swift disbanding, it was not so with the general public. The selection of Gandhi drew the ire of a significant number of leaders, among them Lala Lajpat Rai, Motilal Nehru, and Jawaharlal Nehru, among others. Similar to this, the British government imprisoned Gandhi in March 1922 on the charge of inciting unrest against the government and condemned him to six years in jail as a result of the allegation. Because Gandhi had claimed that Swaraj would become a reality within a year, the campaign was widely seen as a failure. In contrast, it is impossible to overestimate the relevance and significance of the non-cooperation movement in today's world.

Significance and Success of the Movement

Non-cooperation movement led by Gandhi was a mass movement unlike any other seen before or after the Great Rebellion of 1857. Gandhi was a driving force behind this campaign. India was surprised to find a leader who was capable of engaging in head-to-head combat.

The movement's success came as a complete surprise to the British authorities, but it served as a tremendous source of inspiration for the Indian people, who achieved substantial accomplishments throughout this uprising. According to economic data obtained from the boycott effort, Indian mill-owners received a significant financial gain. The amount of sugar imported from the United Kingdom has decreased significantly. Within a six-month period, the amount of English cotton-related items imported fell. Despite this, iron imports decreased to 50% of total imports.

Regarding politics, the Congress and the movement gained favor among the general public as a result of their efforts. The non-cooperation campaign unquestionably indicated that the Indian National Congress had directed the backing and sensibility of large parts of Indian society to oppose the war in Afghanistan. The movement's popularity expanded over the country as a whole. There were a few places where the facts confirmed that there was more activity than in others, but there were a few places where there was no activity at all.

The Civil Disobedience Movement (1930-1931)

According to Bipan Chandra, an Indian historian who specialises in the economic and political history of contemporary India, "the civil disobedience campaign of 1930-31 constituted a significant turning point in the progression of the anti-imperialist fight." 1

Indeed, during the First World War, Mahatma Gandhi emerged as a highly powerful figure in the Indian legislative arena, particularly when it came to constitutional problems. Gandhi launched a number of initiatives founded on the principles of truth, love, and non-violence shortly after gaining leadership of the National Movement. His Civil Disobedience Movement started in 1930, after the occurrence of the Chauri Chaura event and the suspension of the Non-Cooperation movement that followed. According to this movement, he welcomed the policy of disobedience to the desires of the English Government with moderate dissent and attitude, allowing the door for India's independence to be opened up further.

The Dandi March or the Salt March (1930)

The Salt Acts of England prohibited Indians from obtaining or selling salt, which was thought to be a mainstay in Indian cuisine at the time. Citizens were compelled to acquire the necessary mineral from the British, who, in addition to using an oppressive business model in the manufacturing and selling of salt, levied a large salt tax on top of it as a means of raising revenue. Although India's poor were disproportionately affected by the levy, salt was still needed by the population. Resistance to the Salt Acts, Gandhi reasoned, would be an incredibly straightforward and non-violent method for some Indians to breach an English law without resorting to violence. Gandhi said that opposition to British salt regulations would serve as the uniting subject for his new campaign of satyagraha, or civil disobedience, in the name of social justice.

At the time Gandhi announced his idea, even his closest associates and colleagues were completely opposed to it. The Indian National Congress was perplexed and distrustful about the situation. Why, above all else, is salt used? The decision on the salt tax was considered trivial by many leaders, who believed it would divert attention away from the more important topic of total independence. The Dandi March attracted a large number of people, which alleviated their concerns. The fortitude and self-control shown by individuals all around the country was such that the scepticism of the naysayers was shattered completely.

In the morning of March 12, 1930, Gandhi set out from his ashram, or religious retreat, at Sabermanti, near Ahmadabad, with a small group of disciples on a trip that would take him somewhere in the neighborhood of 240 miles to the seaside town of Dandi, on the shores of the Indian Ocean. Gandhi and his allies intended to violate English policy by producing salt from saltwater while they were there. While on his journey, Gandhi spoke to huge groups of people, and with each passing day, an increasing number of people joined the salt satyagraha. When they finally reached Dandi on April 5, Gandhi was in command of a throng numbering in the tens of thousands. On the next morning, he wandered out to the sea to produce salt, after which he chatted and conducted prayers.

Quit India Movement: Background

In 1939, with the outbreak of war between Germany and the United Kingdom, India was believed to be a party to the conflict due to its status as a component element of the British Empire at the time. A resolution criticizing German offensive actions was reached by the Congress Working Committee at its meeting on the 10th of October, 1939, as a result of this report and subsequent debate. Furthermore, it was indicated in the ruling that India could not be identified with the war since there was no significant distinction between English imperialism and Nazi tyranny. Following this declaration, Viceroy Linlithgow (1887-1952)² delivered a statement on October 17th, in which he assured that England is engaged in an international conflict motivated by the desire to reinforce global peace. He also said that, after the conflict, the government will begin discussions with the Indians in order to accommodate their wishes.

In a letter dated August 8, 1946, Viceroy Linlithgow made his position crystal clear: "I believe very firmly that the only feasible response to a declaration of war by any element of Congress in the current circumstances must be a proclaimed intention to defeat the organization as a whole."

As a result, both sides were ready to strike, and even before the movement was officially sent, the government was able to seize all of the key leaders of the Congress in a single campaign in the early hours of August 9, 1942. This sparked a widespread outpouring of public outrage over the detention of political leaders. Immediately after the unexpected occurrence on August 9, 1942, there was a widespread upswing that lasted for six or seven weeks over the whole country.

CONCLUSION

While the pre-Gandhi stage was concerned with raising national consciousness about the evils of colonialism among the masses, the Gandhian era of 'struggle-truce-struggle' was concerned with maintaining the momentum of the movement through the phases of non-cooperation followed by civil disobedience, culminating in the Quit India movement.

In addition to Gandhi's doctrine of non-violence and practice of Satyagraha, it was the system of 'struggle-truce-struggle' that accelerated and controlled the desire for freedom, enabling India to achieve independence in 1947 and become a sovereign nation. A gradual and moderate transition from a tiny minority of freedom fighters to a mass organization of freedom fighters is shown throughout Gandhi's lifetime, and his most notable contribution is his successful approach of struggle-truce-struggle in phases to maintain the movement's beat. Gandhi was, without a doubt, an amazing strategist of the twentieth-century mass political mobilization approach driven by self-confident governance of the people using a large number of non-violent ways.

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