

A BIBLIOGRAPHICAL STUDY ON PEACE OF GANDHI'S YOUNG INDIA :GANDHI A PEACE COMMUNICATOR

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ABSTRACT

Now-a-days all the news papers contains ,conflict events covers a prominent role in news paper and in journalism.The conflicts is in between individuals ,communities ,states , nations and international .The news paperss are advertently intencify the conflicts by giving it in a different angel in the story . The Language used in such reports are sharp motivates further gaps in the group involves the groups . At this junction media has to play a vital to resolve the conflict and strive for resolution. Thus the peace journalism bridge the gap between the parties involved and strive for amicable solution of peace (McGoldrick, and Lynch, 2000).Gandhi taken lead to bridge the gap between the parties ,emphasised on conflict reduction, promotion of peace journalism .Gandhi advocated peace through the publication of peace articles in his journals i,e Young India. He havebeen writing on peace aritles in YoungIndia,one total issue is dedicated to Non-violance in Young India on August 11, 1920, with the title 'The doctrine of the sword' The present study confined to coverage pattern on 'peace' theme in Young India used content anylisis as a method to observe the 'frequency', 'distribution','place',and 'space'.

Keywords: Amicable,Frequency,journalism,Peace.

I.INTRODUCTION

Gandhi had brought in many new elements which resuscitated the field of journalism. It was his human approach which gave his writings a unique character. His voice was the echo of the conscience of humanity not just the voice of a pamphleteer. He wanted to bring about a real change in the country and the world. Gandhi believed, "The true function of journalism is to educate the public mind and read the mind of the country and to give definite and fearless expression to that mind."(Sunil Sharma,1994).

According to Gandhi, a journalist must be a nationalist, a party loyalist, or a faithful adherent of his class interest, but his loyalty should primarily be to his readers. Gandhi once said 'My life is my message' So a journalist ought to be interested in finding out the particular message he preached and practised in the field of journalism. It will be found that his preaching and practices were nothing but selfless service.Like Wickham steed, believed that the printing and setting of news or views, were social services (Bhattacharyya,1965).

Gandhi arrival in London in September 1888 to study law Gandhi at the age of nineteenth, for the first time read a newspaper, he could scarcely imagine at that time, how actively he would be associated with the newspaper world for the rest of his life. Gandhi would spend hours devour the columns of the "Daily Telegraph" the "Daily News" and the "Pall Mall Gazett". Gandhi's first article in The Vegetarian, published on 7 February 1891,concerned vegetarians in India. In April 1893, he sailed for South Africa, after getting an offer from Data Abdullah and co, to defend one of their cases .South Africa not only shaped many of the ideas and traits of Gandhi,

but made an out and out journalist of him. First there were letters to the editors of newspapers in Durban. Next, there were the pamphlets. The first pamphlets came in 1895: (1) An Appeal to Every Briton in South Africa and (2) The Indian Franchise. These were followed by his first mass publication, the 1896 pamphlet titled "The Grievances of the British Indians in South Africa (Gandhi, 1896)". He had this so-called Green Pamphlet published in India, and the first edition went to ten thousand. Gandhi wrote the piece while he had come home to Rajkot on a brief visit from South Africa in 1901. Ten thousand copies of the Pamphlet were published.

The success of the Pamphlet made Gandhi more confident of the efficacy and publicity value of the media. In 1899 and 1900 The Times of India's weekly edition published articles by Gandhi on the problems faced by Indians in the South African colonies.

At times, he also managed donations from wealthy Indians for Gandhi's struggle in South Africa. Back in South Africa, the 'Green Pamphlet' was a subject of publicity, though of a different kind. In India the pamphlet had turned Gandhi into a hero of the Indians in South Africa while in South Africa the same Pamphlet, had made him a villain in the eyes of the white settlers. By 1903 Gandhi had realised that occasional writings and open letters or articles in newspapers were inadequate to meet the grand campaign strategy he had in mind. This realisation led to Gandhi taking over the editorship of the Indian Opinion in 1903, he started his first newspaper in South Africa, which established an agenda of issues of importance to Natal's Indian population.

Navajivan (1919–1931) was a Gujarati weekly edited by Gandhi and published from Ahmadabad. It had occasional biweekly issues. Navajivan was first published on 7th September, 1919. It was the time of protest against Rowlatt Act.

So it was not easy to get permission for a new weekly. So Gandhi bought the 'Navajivan Anasatya' weekly of Indulal Yajnik. By the name Navajivan, Gandhi intended the renewal of the Gujarati language, literature, people's life and those of the nation. The magazine gave due importance to political affairs. Many translated articles were also published in Navajivan, mainly from Bengali. Gandhi did not believe in writing books to express his views. He wrote about it in his journal. Many great persons wrote their articles in Navajivan. Many social issues were discussed in the magazine. Navajivan was published with a 'no profit, no loss approach' by Gandhi.

Young India is the richest in political, social and human interest started in (1919-1932) was an English weekly journal Published from Ahmadabad under Gandhi's supervision. It was started from Bombay on 7th May 1919 and 2nd issue was released on May 10th. On 8th October 1919 Gandhi became the editor of its Ahmedabad edition. Messrs. Umar Sobani and Shankar lala Banker were controlling 'Young India' in the first phase. Gandhi had already learned from his experience in the 'Indian Opinion' that, a journal needed a press of its own. Moreover the press laws in force in India at that time were such that, 'if I wanted to express my views untrammelled, the existing printing presses, which were naturally run for business, would have hesitated to publish them. The need for setting up a press of our own, therefore, became all the more imperative, and since this could be conveniently done only at Ahmadabad, Young India too had to be taken there.

Harijan (1933-1956) is the English weekly journal founded by Mahatma Gandhi and published under the auspices of the Harijan Sevak Sangh, Poona and from 1942 by the Navajivan Trust,

Ahmedabad. The weekly suspended publication in 1940 during the Individual satyagraha, resumed in January 1942, but again stopped during the 'Quit India' Struggle. The main aim of starting 'Harijan' was to teach the masses about Gandhi's ideas of satyagraha, non-violence and nonviolent resistance. There was not a day when he was not writing on some issue or the other in his weeklies. Gandhiji started Harijan on 11th February, 1933. It was a continuation of the Navajivan. The very word Harijan means the people of God. Gandhi called the downtrodden and marginalised people, Harijan. Gandhi earnestly desired that the weekly should be circulated all over India. G.D. Birla sponsored the English weekly. R.V. Shasti was its first editor.

The growth of the weekly was quite fast. It soon became a self-supporting venture. Gradually Gandhi started Harijan in various other languages. Its Hindi edition was named Harijan-bandhu. It got Gandhi's special attention and supervision, because it was the most widely read edition. Gandhi wrote articles for the Harijan regularly in a simple, vivid language. He gave his own version to deep issues. Mahadev Desai, K.G. Mashruwala, Jawaharlal Nahru, R.R. Diwakar, C. Rajagopalachari, Kaka Kalekar and many other freedom fighters wrote regularly in the weekly.

II. IMPORTANCE OF THE STUDY:

In the modern context, "peace" has become more relevant. Recently United Nations announced October 2nd as international day for non-violence; it is the great recognition of 'Gandhism' at international level. There is no alternative to non-violence for the establishment of peace in the modern world. In the present study also shows that with regard to space devoted moderate space on front page articles about 'Peace' and moderate space devoted to inside pages in the journal of Young India.

In our view, we come to say Gandhi as a peace communicator is one way. It is generally held that Gandhi was a great communicator and it has often been observed that Gandhi's success as a communicator was due to the various strategies that he had insightfully designed to communicate with the people of India.

III. METHODOLOGY:

To examine the coverage pattern on peace theme particularly distribution, space, location and frequency of selected theme of Young India. In order to these objects, the method of content analysis was used to examine the extent of coverage given to peace theme in terms frequency, space, location and distribution. The universe of the study comprised all the articles published during the period 8th October 1919 to 31st December 1931 in Young India edited by Gandhi published by Navjeevan Publishing House, Ahmadabad.

Out of all total of 625 editions of from 8th October 1919 to 31st December 1931 from which, the researcher 250 editions were selected in which first, second, third and fourth issues from the respective of every month and so on, from the study period. The researcher thought that 40% percent of the sample was adequate to represent the universe. Therefore a total of 250 editions of Young India were considered for analysis. Thus all the articles, stories, and editorials are considered as units of analyses, as per the above criteria, published in the front page and

inside pages of the journal Young India during the sample period were considered for coding into the peace theme developed for the purpose.

IV. PEACE AS SUBJECT CATEGORY:

Peace celebration, natarajan peace celebration, the only solution, Mr. Candler's open letter, the Turkish peace, the peace, Turkish peace terms, way to peace, war on Khaddi cap, Khaddhar and non-violence, the spirit of ahimsa, deshband and non-violence, the conflict, war of ahimsa, hand of peace, what is violence, tired of non-violence, implication of non-violence, ahimsa in education, killing is ahimsa, more about ahimsa, my attitude towards war, the moral equivalent, non-violence on the way, power of ahimsa, ahimsa or love, talks on violence.

A code sheet was prepared incorporating the 'PEACE' subject categories of Young India. The code sheet was pilot-tested by the researcher on one year editions of each of the sample newspapers. It was found that the coder reliabilities in 'PEACE' subject category ranged from 90% to 100%.

DATA ANALYSIS

One of the present day news values, conflict obtains a prominent place in day-to-day journalism. Be it a conflict between individuals, communities, states or nations, the news related to such conflicts is treated well, and the newspapers advertently exacerbate the conflict by giving it a different angle in the story. Language used in such reports is acerbic and stimulates further fissures in the groups involved in the conflict. Since objectivity in the news reports is slowly declining, the media reports are apparently seemed to be biased. However, all conflicts are not per se bad or uncalled for, and some conflicts certainly yield good results.

Thus, media's role in conflicts is to bridge the gap between parties involved and strive for resolution. Thus, the key concept in peace journalism is truth and reconciliation, mediation or negotiation paving way for peace (McGoldrick, and Lynch, 2000). In relation to promotion of peace, Gandhiji emphasised on conflict reduction, and worked towards that end.

Gandhiji advocated peace through the publications and advised and admonished both parties involved in conflict to find an amicable solution. Writing about non-violence in Young India on August 11, 1920, he professed the philosophy in an article, 'The doctrine of the sword'

I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for the rishis and saints. It is meant for common people. Non-violence is the law of our species as violence is the law of the brute. Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission to the will of the evil-doer, but it means the putting of one's whole soul against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul and lay the foundation for that empire's fall or its regeneration. And I am not pleading for India to practice non-violence because it is weak. I want her to practise non-violence being conscious of her strength and power. No training in arms is required for realisation of her strength. My service is dedicated to service of India through the religion of non-violence which I believe to be the root of Hinduism'.

Further, during the last 66 years innumerable books journal articles research reports and newspaper articles were published dealing with Mahatma Gandhi's role during freedom struggle and also his influence on various facets of life. The journals will useful is to spread his ideas and philosophy thought across the Country .Further he preferred newspapers as a right choice to motivate, mobilize and educate the Indian masses towards the freedom movement. He used the press as a tool for political mobilization is confirmed by the fact that he brought out four major journals : The Indian Opinion, The Young India, The Navajivan and The Harijan, all with the purpose of arousing among the certain desirable sentiments besides a number of books producing a total of two million English words. His instrument for creating social change was to create mass awareness. His tools were letters, articles and speeches. Gandhi has been termed as the most influential writer and journalist that India has produced. Gandhi knew the power of words, spoken and written, in inspiring people to action. Gandhi has plainly stated his objective in writing. "I write as the spirit moves me at the time of writing. He further says, I write to propagate my ideas and peace ". The results will lead to a strong influence on peace every spear in India but also on the entire world .

Peace is one of the selected theme is increasingly becoming relevant in the beginning of the 21st century. As defined by Gandhi ,non-violence is a conscious attempt to detach oneself from violence in spite of having strength and prowess. Thus the emergence of peace journalism as suggested by John Galtung (2006) has greater relevance today . Be it a conflict between individuals, communities, states or nations, the news related to such conflicts is treated well, and the newspapers advertently exacerbate the conflict by giving it a different angle in the story. However, all conflicts are not per se bad or uncalled for, and some conflicts certainly yield good results. Thus, Gandhi's role in conflicts is to bridge the gap between parties involved and strive for resolution. Thus, the key concept in peace journalism is truth and reconciliation, mediation or negotiation paving way for peace (McGoldrick, and Lynch, 2000). In relation to promotion of peace, Gandhiji emphasised on conflict reduction, and worked towards that end. Gandhiji advocated peace through the publications and advised and admonished both parties involved in conflict to find an amicable solution. Writing about non-violence in Young India on August 11, 1920, he professed the philosophy in an article, 'The doctrine of the sword'

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The present study shows that journal's articles relating to 'Peace' were contributed among these articles on 'peace' more of these appeared on the front page than other selected themes and moderate number of articles devoted to inside pages in Young India .

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