

Contribution of Champaran Satyagarh in the Independence Movement in India



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Abstract

This study mostly focuses on Champaran Satyagarh and the struggle for freedom. Due to the brave, unselfish, and peaceful philosophies that defined Mahatma Gandhi's life and his efforts to bring about change for the benefit of his fellow citizens and the globe, Mahatma Gandhi came to be known as Mahatma (great soul). This chapter examines the lessons that may be learned from a person who was neither easily understood nor unaffected by failure or mistake, but whose inspiration and curiosity continue to reach a wide audience. We try to explain the approach to learning that this guy, who was also a very astute tactician and strategist, suggested. Mahatma Gandhi taught us that a person may teach themselves to be open and transparent, as well as to build connections and collaborations between learning, employment, and the community while always aiming for development. Gandhi was the nation's performance manager and a transformation leader who was very pragmatic. Truth, tolerance, selflessness, joy, and the peaceful rejection of oppression, according to Mahatma Gandhi, are the basic foundations of a good life. Gandhi's methods of bringing people together, of exploring and developing ideas for doing so, are crucial lessons for easing the tensions now brought on by international trade, business, and information technology. Gandhi compared every choice to the truth. Truth may be defined as openness in thought, speech, and deed as well as the bravery to weigh a person's potential against their inherent ability and competence. We investigate the

phenomena of career in the modern setting in light of Gandhian notions about work, effort, and the dignity of labour. Gandhi talked about means and objectives; career counselling is about comprehending practical considerations and options. He believed that a goal's methods must be just as respectable as the goal itself. This essay, in this perspective, is a representation of all liberation struggles throughout history.

Keywords: Mahatma Gandhi's Life, Freedom Struggle, Champaran Satyagrah.

Introduction

The western world began looking for methods to boost national prosperity after the Renaissance. Bullions were formerly thought to be one of the main ways to improve a country's wealth. The concept of mercantilism was later created via trade and commerce through commercial activities. Industrial output has undergone a revolution thanks to the steam engine. Early multinational corporations, such as the English East India Company, Dutch East India Company, and others, were founded as a result of the desire for inexpensive industrial products. Increased demand for industrial goods on the western market as a result of the industrial revolution also increased rivalry amongst businesses. Companies faced two significant obstacles: first, locating inexpensive raw materials; and, second, obtaining a wider market to sell industrial product at high margins in order to enhance profits. The colour blue tells the tale of how peasants were taken advantage of under the British Raj. Between the 16th and 20th centuries, the need for natural dye on the European market increased, attracting European commercial enterprises to produce, cultivate, and sell indigo from India to other locations. Planters were able to enact a number of harsh rules with the aid of zamindars and the government in an effort to reduce costs. The development of synthetic indigo had increased the load on the peasants, further escalating their plight. Gandhiji travelled to Champaran at Raj Kumar Sukul's request and used his first Satyagraha on Indian soil to end the cruel Teen Kathiha legislation by enforcing the Champaran Agrarian Law. A brutally exploitative framework was created in India as a result of the commerce and manufacture of indigo.

The Business Question of Natural vs Synthetic Indigo

The western indigo industry's ongoing research and development led to synthetic indigo. In the middle of the nineteenth century, the industry entered the market. Utilizing hydrocarbons from coal tar, synthetic indigo was created. English and French manufacturers dominated the sector until the third quarter of the 19th century. German manufacturers dominated the sector later in 1870. Due to competition from makers of synthetic German indigo, natural indigo prices reached an all-time low in the first decade of the 20th century.

However, many planters continued to work in the industry and made an attempt to lower the cost of natural indigo. The Bihar Indigo Planters' Association later discovered that it is exceedingly difficult to lower the price of natural indigo. In his 1904 budget address, Sir Edward Law, a financial member of the Governor General Council, promised a sustained effort to bring down costs in the natural indigo sector. He recommended lowering the cost of the indigo planters. The strain on planters and zamindars increased as a result, but they were able to transfer the burden on farmers. It was exceedingly difficult for the English company that sold natural indigo to remain competitive in the market.

Indigo and Satyagraha

The British established slavery in one region of the globe while abolishing it in another. In the 19th century, the British-instituted land settlement system known as Zamindari, Royatwari, and Mahalwari gave rise to a brand-new kind of slavery on the Indian subcontinent. Farmers were exploited more often as a result of the collaboration between zamindars and foreign plantation owners. The planters, who belonged to the dominant race, had great influence. With the aid of the Lathiyals and their regiment of Dhangers, they used to abuse their authority and take advantage of farmers. Following the development of artificial indigo, planters began to lose money, but by introducing sharabheshi, tawan, hunda, and harja, they were able to transfer their losses onto farmers. On the other side, some planters forced farmers to produce rice in lieu of indigo in order to make up for their losses. As a result, the widespread sorrow turned into a violent uprising. In 1867, the Pandoul indigo factory farmers demonstrate in large numbers. Later, unrest extended to Lalsaraiya, where residents refused to produce indigo and violently attacked the planters and the authorities.

The situation was so bad that Motihari's train station needed to be protected by the military. Farmers in Motihari and the neighbouring districts started killing planters and managers when they refused to cultivate indigo in 1908–1909. Under Teen Kathiya, people began organising into organisations to oppose plantation owners, zamindars, and the government. Famines and shortages, in addition to the land settlement system, fueled the situation. Many farmers assembled at the Narkatiyaganj railway station in 1911 to make their case to His Majesty King Emperor George V. Later, a large-scale opposition to indigo plantations was discovered in Bihar, and it was also brought up on the council floor. A series of stories were published in the local Patna daily Beharee with the headline "The Planters and Ryots." Brij Kishore Prasad demanded an investigation

committee in legislative council. A farmer from Champaran named Raj Kumar Sukul stepped up to take against the indigo growers. Kolahal Sukul, an indigo farmer from Satwaria village in 7 Champaran, was Sukul's father. He was born maybe around 1875. In opposition to planters, he had submitted many petitions to the authorities. Sukul attended a lot of regional and national conferences during the national leadership boom. He asked Bal Gangadhar Tilak and Madan Mohan Malviya for assistance. Malviya was preoccupied with the business of the Banaras Hindu University whereas Tilak was preoccupied with certain political matters. Later, in December 2016, he made the decision to attend a conference of the Indian National Congress in Lucknow. By chance, he got upon Gandhiji and sought to explain the issue with the indigo growers in Champaran. Due to two factors—first, Gandhiji didn't understand him since he was speaking Bhojpuri, and second, he didn't know what indigo or champaran were—he had trouble explaining his situation. Sukul travelled with Gandhiji from Lucknow to Patna and made an effort to convey the issue of farmers. Later, Sukul was present in a conference that Gandhiji attended in Calcutta. Gandhiji was persuaded by Sukul to visit Champaran. Gandhiji visited Champaran while travelling to Patna with Sukul. He was first quite upset with Sukul due to the discomfort in Champaran.

Socio-economic and Political impact of Satyagraha

The planters in India's Tirhut area grew indigo as a result of market factors in the 18th, 19th, and early 20th centuries. Planters exploited peasants using a permanent land settlement system and other coercive techniques in order to maintain a large profit margin. The Teen Kathiya system was abolished on May 1st, 1918, thanks to Gandhiji's Satyagraha and the Champaran Agraian Law of the Governor General of India. Gandhiji later began rudimentary schools to educate the local people. The Gandhiji movement increased awareness, which in turn increased locals' sense of nationalism. The goal of Satyagraha was to reduce the growing financial and racial disparities that existed in the 18th and 19th centuries. The Champaran Satyagraha was Gandhiji's first attempt at a nonviolent campaign, which eventually came to be associated with the freedom fighters and provided direction for the Indian national independence struggle. Following the success of the Champaran Satyagraha, the general public became aware of the significance of Satyagraha and other non-violent options for achieving independence. After the Satyagraha, people began to understand its importance, and Gandhiji assumed control of politics. He rose to prominence in the Congress and the Indian independence struggle.

Indian independence movement and Partition of India

Gandhi was against religiously based division of the Indian subcontinent. Gandhi and the Indian National Congress demanded that the British leave India. The Muslim League, however, called for "Divide and Quit India." Gandhi proposed a deal that called for the Muslim League and the Congress to cooperate in order to achieve independence under a temporary administration. After that, the topic of partition would be decided by referendum in the areas having a Muslim majority. Gandhi's idea was rejected by Jinnah, who instead called for Direct Action Day on August 16, 1946, to pressure Muslims to openly rally in cities in favour of his plan to divide the Indian subcontinent into Muslim and non-Muslim states. Due to police being on vacation, the dispute could not be contained or put an end to after the Direct Action Day led to the mass slaughter of Hindus in Calcutta and the torching of their property. The British government did not issue an order for its soldiers to enter the area to quell the unrest. In India, violence against Muslims increased as a result of the violence on Direct Action Day. In the days that followed, a violent cycle resulted in the death of thousands of Hindus and Muslims and the injury of tens of thousands more. Gandhi appealed for an end to the atrocities by visiting the districts most prone to riots.

Conclusion

Gandhi believed it was his duty to defend India's rights. Mahatma Gandhi had a significant role in India's independence from the British. He had an impact on many individuals and locations outside only India. By peacefully demonstrating and winning India's freedom, he altered the course of history. Gandhi is significant to us now because of his impact on Martin Luther King, who helped secure equal rights for African-Americans. Gandhi was a devout member of politics. The desire to be like him inspires a lot of individuals throughout the globe. He is revered as a hero for freeing India from oppressive rules and the rule of Britain. The majority of people adored him as the "father of the country" and the "great soul," despite the fact that other individuals, like Nathuram Godse, did not like him and killed him. Gandhi was a guy who was willing to fast for the freedom of his people and who did not fear going to prison. He was always willing to make a sacrifice.

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