

**A
GUEST LECTURE
ON
ROLE OF MAHATHAMA GANDHI IN INDIAN
FREEDOME MOVEMENT**

By

M. Hari Prasad

Lecturer in History

B.G.B.S Women's College, Narsapur

Date & Time: 04-03-2017 at 3:00PM

Venue: E-Class Room, Sri Y.N College (A), Narsapur.

Organized By

DEPARTMENT OF HISTORY

Sri YN College (A), Narsapur

A Guest Lecture was conducted by the Department of History on **04-03-2017**, By **M.HariPrasad**, Lecturer in History, B.G.B.S Women's College, Narsapur on the Topic "**ROLE OF MAHATHAMA GANDHI IN INDIAN FREEDOM MOVEMENT**" In this Guest Lecture 9 Staff members and 64 Students participated.

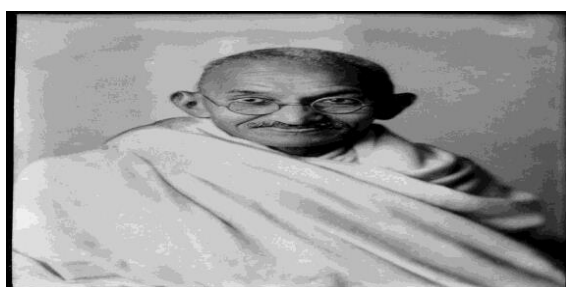
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DEPARTMENT OF HISTORY INVITATION:



President of the function

Dr. KVCS Apparao, M.Sc, M.phil, Ph.D

Principal, Sri YN College (A), Narsapur

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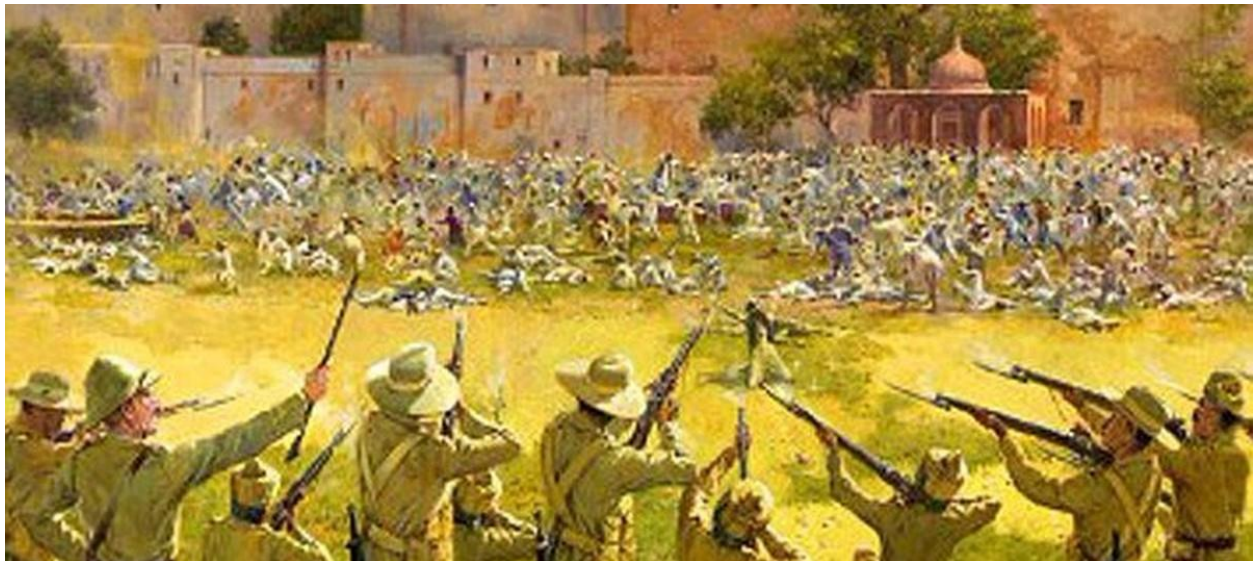
DEPARTMENT OF HISTORY

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Role of Mahatma Gandhi in Indian Freedom Movement



India's struggle for independence was actively shaped, influenced and nurtured by Mohandas Karamchand Gandhi. Reverentially worshipped as Mahatma and respectfully adored as 'Father of the Nation' from 1920 to 1947 for a period of nearly three decades.



Jalianwalabaagh Incident in 1919

During this momentous period of our history, Gandhi was undoubtedly the undisputed leader of millions of freedom loving Indians.



Dandi March or Salt Sathyagraha Movement in 1930

He strode like an unrivalled colossus transforming the freedom movement to a broad-based mass movement by his policy of non-violence based non-cooperation and civil disobedience movement, and finally, his slogan 'Do or Die' inspired the Quit India movement.

Quit India Movement



Quit India Movement in 1942

A critical examination of the strategy adopted by him reveals that it was 'Struggle-Truce-Struggle' as coined by Bipan Chandra. In between the phases of struggle-truce-struggle, Gandhi invented the constructive activity programme of eradication of untouchability, Hindu-Muslim unity, promotion of Khadi and village reconstruction to channelize the energies of the multitude of Indians by carrying on peaceful and continuous agitation of all-round mobilization of superstition ridden, illiterate, and ignorant masses about the need of self-help and self-reliance by precept and practice. Gandhi had justifiably become an icon of the 20th century to many Indians and non-Indian protagonists and time is not far off, when he is going to be another avatar of God.

Anil Seal, a Cambridge historian and an uncharitable critic of Gandhi observes, "Gandhi's own brand of social conservatism, which sought change through personal reformation rather than popular revolution, his project to

uplift the Harijans while keeping them within the Hindu straight jacket, the very cause of their degradations, his desire to take India back to its traditional and rural roots, with support from many captains of industry, his commitment to harmony between the Hindus and the Muslims while stressing Hinduism as a distinctive force, and his hopes, through Satyagraha, of curbing the violence which lies just under the fragile crust of order in Indian society, all suggest that Gandhi's contribution has been as ambiguous as India's chequered past and its uncertain future”.

Bipan Chandra et al. write, “This did not mean, however, that Gandhiji had lost faith either in his non-violent Satyagraha or in the capacity of the Indian people to adopt it as a method of struggle. A year later, he launched another nationwide struggle, on a scale bigger than that of the Rowlatt Satyagraha. The wrong inflicted on Punjab was one of the major reasons for launching it”. Thus began the ‘Indian Experiment’ of Mahatma which lasted for more than two and a half decades in actively shaping and molding the course of the national liberation struggle under the banner of Gandhian era.



NEWSPAPER REPORT ABOUT THE GUEST LECTURE.



A PHOTOGRAPH OF THE PARTICIPANTS.