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RESEARCH ARTICLE

A COMPARATIVE MEDIA RESEARCH STUDY ON THE RELEVANCE OF MAHATMA GANDHI'S MASS JOURNALISM IN THE AGE OF MASS COMMUNICATION REVOLUTION & MODERN LITERATURE

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Abstract

Apart from being a national leader and social reformer Mahatma Gandhiji was a great communicator. More than one else, he recognized that communication is the most effective tool to shape opinion and mobilize popular support. Gandhiji was successful because he had a latent skill in communication that he surfaced in South Africa and this gave him the clue to rally millions of Indians when he returned to India. Gandhiji's journalism belonged to an era where there was neither radio nor Television even literature was not sound. Such was the power of his soul communication that whatever he said and wrote reached the farthest corners of India within days and to the entire world. 'A Comparative Media Research Study on Relevance of Mahatma Gandhi's Mass Journalism' in the age of mass Communication revolution & modern literature' with special area study references to the narratives of Shimla of Himachal Pradesh visits of Mahatma Gandhi is an assessment of the effects of developmental communication as used in the political, socio-economic, sanitation campaigns for the sake of Indian and for the freedom of India by Mahatma Gandhi, portrayed by the contemporary Indian English authors, journalists and Mahatma Gandhi himself. Moreover, in brief, to prove the relevancy of Mahatma Gandhi's mass journalism, we have compared the journalism or mass communication models from Vedic period of Indian subcontinent, orally transmitted communication to the Gandhian period of journalism. There is hardly any area in the pre or post independence era of India that Gandhiji had left untrammelled for the sake of mass development, and independence. His communication was developmental based communication as it is revealed from literature-writings of contemporary authors, journalists and in the writings of Mahatma Gandhi himself. It was a common communication to all as the meaning of the word 'communication' produces its meaning of commonness for all's voice, sharing views and development. This study attempts to equate Mahatma Gandhiji's art of developmental communication, his logical thinking and ability to rouse emotions among public. It throws light on Gandhiji as an accomplished journalist and author both in media and literature. The study classifies Gandhian journalism and Gandhian writings into four kinds such as Gandhiji's public journalism; Gandhiji's ethics both in journalism and writing; Gandhiji's peace both in journalism and writing and Gandhiji's

developmental communication/developmental journalism both in journalism and writing. These all concludes by expounding the relevance of Gandhiji's persuasive developmental communication or development journalism and objectives of journalism and literature to the present day society of India and the world. In present time, there is a shortage of place for developmental communication or development journalism both in media and literature because modern journalism has become more yellow journalism, sensation journalism, paid journalism, paid advertising journalism, digital journalism or social media journalism and also the same position of the literature has been existed in the modern literature. Mahatma Gandhiji, is such socio-political figure in the world, who is barely impossible for someone to forget or ignore. Gandhiji has influenced every aspect of human consciousness and there is hardly any discipline that he had left un-commented. So Gandhiji is an immense source of writing himself and has influenced different disciplines and very many writing genres of different fields like history, politics, philosophy, literature, sociology, journalism and so on. His theme is in each equally. By analyzing and after deep study on M.K. Gandhi, the father of the nation India, how he united the hill peoples for self-rule and freedom of India by communicating them in a developmental communication way for their socio-economic, political rights, passion of nationalism and encourage them to eradicate the cruel British rule from the land of India through mass leadership and moral mass journalism. To sum up the present research study, we find that the relevance of Mahatma Gandhi's mass development journalism is still in the age of modern information & technology and even in the literature towards the human justice through true mass development journalism in the commercialized and yellowish journalism where human values, human moral values and human developmental issues have been extricated from the screen of TV channels, pages of the newspapers, pages of the magazine and portals of social media tools even from the modern literature. In democratic country like India, where under Article-19 of the Indian Constitution, the citizens of India attain the right of freedom and expression but there are much lacunas being attached to the role of Indian media under this Article of the Indian Constitution to tackle the democratic problems and public interest issues through media.

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Introduction:-

Communication is the natural matter of human beings as it is both part and parcel to live life through common knowledge which is shared by communication ways amongst the human animals. This is also natural that every human animal has an inherent urge to communicate for the common sense of human development. Man has only the capacity of sharing ideas, knowledge, passions, notions through language and other communication tools; however, in this context voiceless animals reveal their feelings and passions but they have lack of sharing capacity. If man made communication does not fulfill the true behaviour of communication for the sake of common human beings, it will go futile on the part of human communication, as result it will equivalent to the animal communication. Present study focuses on the mass communication or development journalism made by Mahatma Gandhi for the sake or development of human beings during the freedom struggle of India. Man has made progress with the passage of time and also communication techniques underwent change. Communication techniques changed but communication is still away from the common masses even in the electronic, digital and social media age. The last two centuries are understood as an egis of communication and information revolution which embraced multifaceted varieties of mass communication field in the present world but it increased in reaps and bounds in the field of communication and in its other print journalism, electronic journalism and new journalism. There are four major categories of communication which are inter-personal communication, intra-personal communication, group communication, electronic communication/electronic media (radio, TV, cinema), print communication/print media (newspapers,

magazines) and now social media or digital media or new media are the most prominent among the mass media field of journalism. Journalism or Press with the passion of free-press plays a crucial role in shaping the trends of human development as almost in all countries it is called the fourth pillar of any democratic country for the mass development by pen and camera. The Indian journalism history debuts from the Vedic-period as sage Narda is considered the first journalist of the world. It was a journalism of oral communication and spiritual journalism. But real journalism produced during the British colonial rule in India as this tyranny rule of the British rule produced it against the British Government in India. From this period to Gandhian era, Indian Journalism played a mass role in the mass development or human development for the freedom of India by a true journalism sense of Mahatma Gandhi, the father of the nation of India who did a holy and non-violence journalism against the cruelty done by the British Government of that time and Gandhi communicated a mass message to the common public by his speeches, newspapers and journals in which he used to give place to the voice of the common public, while in multi-faceted age of journalism, there is selfish voices and mass less issues of human development but paid items or commercialization items to cover the pages of newspapers and futile noise over the screen of the Television and social media tools. Major parts of modern media is used for politics and paid news and developmental efforts, issues are ignored. Mahatma Gandhi ji believed that the sole aim of journalism should be human service. He stressed on the true function of journalism is to educate the common public's mind set and read the mind of the society, country and to give definite and fearless expression to that public mind for equal human development. It is pity that Mahatma Gandhi's contribution to human development journalism has not received the due relevancy and recognition by the modern media stakeholders and media persons. He was against sensationalism media reporting or sensationalism news. Gandhi always wrote the truth in his journals but he strongly condemned the unethical practices of journalism as it is being practiced in the modern media even in the literature as well. Gandhi's journals 'Indian Opinion', 'Navajivan', 'Young India', etc. were the journals of true journalism for the sake of whole human development. Literary and Journalistic importance of development communication in the narratives and editorials of Mahatma Gandhi's Shimla visits, message of unity, love, peace, nationalism, humanity and self-rule are studied in the narratives and editorials of the newspapers of Mahatma Gandhi's Shimla visits and socio-political, human experiences with Shimla hill peoples of Himachal reveal the message of unity in diversity and his mass development communication which has been described in myriad of literary and journalistic of works of contemporary times' like 'First time, Mahatma Gandhi's Foot-stepped on Peaceful Hills of Shimla and Began a New Awakening among Innocent Hill masses for Nationalism and self-rule,' 'Voice Against Corvee/Begar-Pratha', 'Shimla in the Words of Gandhi-Struggleful Human Life of Common People', 'When a Foreigner Became Gandhian', 'Non-cooperation Movements and S.E. Stokes', 'Mahatma Gandhi's Letter: To S.E. Stokes', 'Mahatma Gandhi, S.E. Stokes and Indian Nationality', 'Mahatma Gandhi ate Apples of Kotgarh, Shimla and Tasted Phari-Honey', 'When the Car of Mahatma Gandhi Entered into the Mall Road Ridge, Shimla', 'The Public of Shimla Persuaded Mahatma Gandhi to Participate in Round Table Conference of London,' 'Mahatma Gandhi and Riksha of Shimla', 'Opinion of Mahatma Gandhi about Summer Capital Shimla and its Sanitation', 'Ava Lodge of Shimla and Gandhi', 'Public Addressing by Mahatma Gandhi at Ridge Maidan Shimla', 'Letter To Raj Kumari Amrit Kaur', 'Protest by Mahatma Gandhi against Dhami Goli Kand, Shimla and Letter To J.L. Nehru', 'A Lesson from the Dhami Goli Kand: Mahatma Gandhi', 'A Short Stay of Mahatma Gandhi at Shimla in 1940 and Message of World Peace & Freedom', 'The Local Paths of Shimla Town in the Eyes of Gandhi', 'Mahatma Gandhi's Utterances in Shimla's Congregation', 'Arrival of Mahatma Gandhi at Solan', 'Shimla Conference and Gandhi', 'Shanti Kuti, Menervilla of Shimla and Gandhi', 'The Places of Shimla where Mahatma Gandhi Stayed,' 'The Last Visit of Mahatma Gandhi to Shimla', 'A Tribute to Mahatma Gandhi by East Punjab Assembly', 'Mahatma Gandhi's Followers and Friends in Shimla Hills,' 'Swami Krishananand and Gandhi', 'Gopal Dutt Sharma the true follower of Mahatma Gandhi', 'Tirth Ram the Follower of Mahatma Gandhi', 'Sukhdyal and Gandhi-Charkha', 'The School Boys Ramesh Sharma and Nivas Joshi who became a fan of Bappu', 'Mahatma Gandhi', and 'A Smile of Bapu/Father.

To proving the true mass journalism, the present research has been conducted on the journalism writing and literature writing in India including Himachal Pradesh as Himachal Pradesh mostly Shimla has remained a mass public place both for historical, political point of view during the freedom struggle of India and Gandhian journalism from Shimla. The present study proves the true journealese of human development communication of Mahatma Gandhi for the common masses is also revealed in the literature and journalism of the hills of Himachal Pradesh in the form of essays, articles and history during M.K. Mahatma Gandhi's visits to Shimla on 12th May, 1921- 12th May, 1921- Gandhi came to Shimla in order to have a meeting with the Viceroy and made a speech to the people in the Id-Gaha Maidan; on 11th May, 1931 to 17th May, 1931- in this span of time Mahatma Gandhi had a meeting with Lord Willington in Shimla on violation of peace related acts between Indian freedom fighters and British government; on 13th July, 1931 to 22nd July, 1931- again Gandhi visited Shimla to have a discussion with Lord

Willington; on 25th August, 1931 to 27 August, 1931-Mahatma Gandhi visited Shimla, in this span of time to have a talk with the Viceroy and have a discussion with George Suster in relation to Salt law; on 28th June, 1940 to 30th September, 1940-in this visit of Gandhi to Shimla, he informed the Viceroy that war is being forced on the Indian masses; on 23rd June, 1945 to 17th July, 1945-Mahatma Gandhi participated in the Wavell Plan in Shimla and on 2nd May, 1946 to 14th May, 1946-Mahatma Gandhi participated in the Cabinet Mission in Shimla and discussed on Cripps Mission also. During this visits Mahatma Gandhi had meetings with locals, indigenous, meetings with hill leaders during Indian struggle for independence and his short staying in Shimla and experiences with hills and its people. Including all these mass leaderships and mass communication experiences of Mahatma Gandhi with the people have been placed by Gandhi in his journals to make the mass judgement for the social change and freedom struggle of India and a mass movement against the feudal monarchy of the provinces of India and British rule in India. It was the true journalism of Gandhi which was based on moral ethics of journalism for the empowerment of the common masses, weaker sections of the society and exploited people by the upper class section of people. In that contemporary period of the suppression of the journalism by British rule, Gandhi run Press to be the voice of the voiceless for their freedom and social change but it is unfortunate that in spite of the giant flood of print media, electronic media and social media, democratic country like India is looking for a moral and mass journalism like of Gandhian journalism as he made unprecedented history by mass leadership, by small newspapers and by editorials to shape the ideology of the masses towards the development of the society, freedom of India and unity in diversity.

In brief, the present research study proves that Mahatma Gandhi's journalistic or journealese experiments have greater relevance even today than ever before both for modern media and modern literature. To Gandhi, the main service of the media is to serve the society, nation and world community to a better both present and future through pen. Indian Constitution and its Article-19 which focus on the fundamental right of freedom of expression and speech from which the word 'Press' or 'Journalism' or 'Mass Media' produces automatically for the service of the common interest of the Indian citizens by media reporting including literature as well and Mahatma Gandhi's journalism was of the same sense for the benefits of the common citizens and human development by clean and tidy journalism. But modern Press of India is not fit in this point for serving the public interest and social change. So along with the Indian media laws, media ethics, Gandhian journalism of public interest and moral values are needed to be inserted in the content of present Indian media and media coverage, reporting, writing and literature also.

Statement of the problem/Hypothesis:

Creativity and inspiration are the two defining factors for most writers, journalists and their literary and craft. But while creativity is largely the process of generating original ideas, inspiration is random. Sometimes it comes from the simplest of things like the life of Mahatma Gandhi. Whatever novel or prose or play or fiction or non-fiction or media, Mahatma Gandhi is everywhere and available everywhere if one considers the relevance of Gandhian thoughts. There are indeed only a handful of iconic personalities who have caught the imagination of as many authors a Gandhi has. And one is struck by the diverse set of books that have been written on him or are inspired by him. Even 70 years after his demise, the process has not stopped, but only gained momentum. From Mulk Raj Anand to Sarojini Naidu, Dominique Lapierre to George Orwell, Khushwant Singh, VS Naipaul to journalist M.V. kamth almost all 'During Gandhi', 'Post-Gandhi' and contemporary authors and journalists have somewhere referred to the life of 'Bapu' in their works. In doing so, they have brought different interpretations to his sayings, sketched fictional characters, developmental communication on his principles and composed verses on his thoughts. Gandhi had a model of developmental Communication, in his campaign for socio-economic, political awareness, awareness to health and environment, sanitation, freedom from colonialism rule, psychological development, fraternity, unity, love, peace and struggle for independence of India, which is not being revealed in the modern/present English literature and mass media. Today, mass media has become the roosting of celebrities, showmen, revenue generating machine and paid media tool of elites for their sake not for the sake of the common man. There is more need of motivation to the new generation of authors, intellectuals and creative people to work on the theme of Gandhi's model of developmental communication for the growth of India. Gandhi's mass journalism is relevant in the modern journalism age of internet based journalism and a lesson to the modern journalists and authors.

Review of Literature:

For literature review, we have taken both journalism writing and some literary works from Vedic period of Indian subcontinent to Gandhian mass journalism as during this period, journalism and literary writing or communication was more privacy based for the monarchs of the time and less to common public good. Those, who like reading literary history, article, essays, novels and reading newspapers should contemplate and comprehend as to why they

read them and with what cause and expectations they read or write them. If they are entertained by reading the wonderful incidents rendered and depicted therein, we want to ask a question them if there is any incident more wonderful than the whole process of creation by God in any kind of literature or journalism? One should know that literature/Sahitya and journalism cannot exist without truth/Dharma. Gandhi's journalism was based on truth and public good. If there is no truth in any kind of literature and journalism and communication originated from untruth/Adharma will only please an immoral or perverted generation of readers. During the era of Indian struggle for independence, Mahatma Gandhi and many Indian authors and journalists wrote for the cause of Indian independence and for the sake of common human development or truth/Dharma against the Untruth/Adharma being done by English with Indians and these authors, journalists and Mahatma Gandhi wrote and communicated against the evils prevalent in Indian society as well. Today, many streams of Untruth/Adharma are flowing to abetting evils in the social and democratic set up of India in the name of separatism based ideology against the unity of India and Hindu. A handful people are communicating and writing their untruth literature for deviant our generation by giving them temptation of money. This type of literature and journalism are not invigorator for the nation of India and its unity. Literature means for the sake of whole mankind or for the sake of Truth/Dharma and journalism means true communication, public communication for public's interest as they are the translations of them into human's own symbols. If it degrades our gentry of society, community and nation, it is not a literature neither a developmental communication of human society, creativity, unity, peace, love, moral, innovation, art but only obscenity. In present time, India and the nations of the world need of Gandhian literature and Gandhian journalism the literature and the journalism with common development communication of the nations and its publics. Indian writing in English literature and journalism of the Gandhian age were inevitably influenced by epoch-making developments in Indian English writing in the form of fictions/novels, short stories, essays, poems, articles and in journalism writing in the form of common people's voice, there was the passion of developmental communication or message for the sake of Indian's socio-economic, political, psychological, self-rule, unity, nationalism, human rights, voice against colonialism rule and independence of India. Communication is an important input in development as accepted and made a practical by Gandhiji for the development and independence of India but it should be common to all for achieving a goal. It is a simplification or identification of meaning which appeals to all kinds of people without barrier. This type of communication supports system and system supports the people. India has witnessed remarkable communicators who motivated the common people for betterment by such classic communicative means in various fields. Look back in the history, the great men like Buddha, Ramakrishna Parmahansa, Swami Vivekananda and Mahatma Gandhi and many others brought change both in human and social aspects of life only persuasion and common communication. This common awakening for great cause of life is also called developmental communication as Gandhiji did the same for the sake of Indian and their freedom from the cruel British rule. This passion of developmental communication is depicted in English literature of Gandhian and Gandhian journalism era by the English authors and journalists of India even by the other foreign authors as well. But today this type of writing has no place by the modern authors. The novels of contemporary of Gandhian era written by R.K. Narayana, Raja Rao, Mulk Raj Anand, etc. and Mahatma Gandhi as a journalist reveal the theme of developmental communication for the sake of Indian people and their freedom from English in their novels, essays, short stories, poems, plays, etc. and Gandhij's journals.

Mahatma Gandhi, the saint revered by the world without a doubt, has left a great mark on Indian literature and the literature produced in the golden age of Indian writing glorifies his ideology in a very great breadth. The contemporary English literature and journalism in India tried its best to reveal the vision of Gandhi for developmental communication for the all around development of Indian people and freedom and post-Indian authors and journalists also wrote much on Gandhij's ideals and visions for common development of human but in present time Indian literature and journalism seem to have forgotten many old beliefs, visions, philosophies and truths of Gandhiji as this time India needed a developmental communication for promoting awareness among the masses for sustain a betterment life, protecting environment, human rights, eradicating poverty, eradicating crimes, control over increasing population, eradicating corruption, weaknesses of governments and awakening to health and sanitation, etc. However, Governments are doing well in this context but our Indian literature and mass media are not disseminating the policies of the governments and Gandhian models of development in a proper and healthy way to the common masses of India. There are various rudimentary needs of a man to live a positive and peaceful life in the materialistic cosmos. A bread to live is just not a successful approach of living a virtuous and a balanced human life but various approaches of life count for a better human life. It is veracity that food is the foremost demand of human body to be alive but wisdom, consciousness, communication, analytical thinking and intelligence make a man a complete human being and an intellectual being. Thus, a hunt for knowledge and information are not new phenomenon as it is an old phenomenon as the humans themselves. It is a nature of man to receive and share

information and do as per the information he gets or knows. It means this interest arises to know new information or knowledge made by man about the new ideas, information, knowledge, innovation, progress and go getter of the society through communication information. This is information which brings change for the development of human being society which he had not achieved earlier.

We can say that media is the custodian of any democracy. The role of media is just like a watch dog. This media watch dog protects public's interests, rights against the bad abuses in the democratic set up by creating and promoting awareness among the masses. That is why media is also called the fourth estate or fourth pillar of a real democracy as it works with the legislature, judiciary and executive as these segments control the injustice and crimes in the society. There is an example of Roscoe Fatty Arbuckle who debatably tried by media in the twenty as he was discharge by the courts but he did not lose his career and image on account of the media coverage. The chance of guilt is less if media coverage such cases to promote both in public's mind and court's mind.

Media is all time a part and parcel of human life since the advent of human civilization on the ground. Furthermore, from the era of Vedic and Upanishads to the prescripts of emperors just like Chandragupta, Asoka and other kings of those days and to the era of print media, electronic media, new media and social media, mass media has performed an essential role in promoting the human society all time. The newspapers like 'Maratha' by Bal Gangadhar Tilak and newspaper 'Young India' by Mahatma Gandhi played as a public forum of the needs and demands of the general public to express their emptiness with Indian freedom fighters during the freedom struggle of India. After the Independence of India mostly in post independence epoch, media stepped up prodigiously. At present period, there are more than fifty thousand newspapers and myriad of TV channels, radio channels and social media channels in free India.

Today the scene has been changed on account of globalization, liberalization and privatization in the arena of journalism in India. This is why the whole world has stepped at our door in order to thankful of mass media. After the advent of Television in India but late in sixty's visual mass media has become a sturdy and powerful tool of disseminating the fresh news and views to the Indian society. Moreover, this visual media is entertaining the gentry of India and shaping their opinions and views. Not only it, further the www (World Wide Web), web 2.0, four-G, Seven-G, etc. have provided a boost to the new birth of electronic media to the general public so that public can express their views, recruitments and opinions through social media tools like blogs, websites, Twitter, WhatsApp, Facebook and other more social media tools. Shortage of information creates a deliberate problem to one's survival as this shortage can discrete one's growth in life. While man endeavors his best in attaining and disseminating information with his community members for his secured life and prosperous life. As result, many attempts to establish mass media tools with other things of recruitment whatever they are newspapers or TV channels by individuals. Information is the imperative segment of human life. So masses should be disseminated with accurate information such as in the earlier day's kings and their stewards used to disseminate informations or news through their messengers/precursors even royal declarations were also written out on the edicts and read out in mass places of the State by the subjects of the State. The annals of Indian Press are separate annals of Indian struggle for freedom. These annals started with repressive restrictions on Indian Press by the then British Government. The production of newspapers is comprehended a phenomena to shape the world. The first task of newspaper is to collect information and give it a shape of news by editing and then disseminate it to the masses across the world. Earlier, before the existence of newspaper, the government used to work of press and collecting news from various areas of life incidents to disseminate the masses. But news was disseminated to the masses through oral or spoken medium. With the passage of time, the poster-methods of news dissemination to the masses ad vented. As result, that poster-method shaped the newspapers and magazines of the present time. We can classify the advent and growth of Indian Press into three segments such as: (a) Old/Antique India (b) Medieval India (c) Pre-Independence Period, (d) Gandhi Era (e) Modern Period or current Period Origin of Indian Press during ancient period of India goes back to painting period in the caves by early man as he lived in caves in the forests. The early man had no knowledge of printing and dialect script. Then painting took place as a communication tool in the courts of kings of ancient times. It was the era when education used to meager and as result it could not disseminate about the tools of mass communication and public transportation was also meager as well. The position of news was also orally through the channel of mouth. According to the Hindu mythology/Hindu belief that there a man who used to disseminated news orally to both the masses of earth and heaven. That man did the work of both newspaper and a reporter. That man was sage Narada who is considered as the first journalist as well a reporter. Sage Narada kept the rulers up to mark verbally with current information of life of the masses and other incidents. Sage Narada did the work of a messenger of the messages, and later on the messages took place in the form of written words. The starting proof of a media organization was found in the contexts of Manusmariti in India. Manusmariti is a legendary document as Manu

divided it into two internal sections namely organization of external wisdom and organization internal wisdom. In the context of external wisdom, Manu used to advise that they should appoint ambassadors who should be learned men, and even they could comprehend the signals, expression and gestures of their rulers. Next, Manu advised that internal wisdom should be constituted in dual form of external wisdom and internal wisdom. The source of news as per the dual wisdom was considered first from the administration of the king and then from the side of spies. Another tool of communication was monks who used to visit here and there and disseminated information, messages, sermons and ideas to the public through verbal communication or oral communication. Orally method of communication in the ancient times was both the mixture of bad news and good news. Furthermore, the drumbeating and bush firing were used to disseminate information, news and views as this method was the symbol of bad news and good news. Each method of communication was used to as per the requirement of the masses to fulfill the demands of the time. Likewise, there were various examples of communication prevalent in the society of ancient time. There was not a fixed definition of news as per the theory of communication but painting on walls was a sense of news method. But it is not clear-cut evidence about such methods of communication till the time of Indus Valley Civilization as it is not so easy to find out those evidences of the early methods of communication. But to some extent, the States, kings and civilization of those days are the evidences of communication in the form of history and manuscripts. In olden days, inter-personal communication was much in use as the area of the kingdoms/States and small population of the subjects. Thus, inter-personal communication was in use more in those days. We can say that there are different ways of human communication through which the views, information, messages are disseminated from the origin source to the target destination. But main thing is that content of the message/information/views or news should be effective and authentic from the both sides of sender and receiver.

In the early Rig-Vedic era, the baton of the monarch was limited by the 'Sabha' and 'Smiti/people's committee/People's Assembly' which worked under the popular body of that assembly and committee. In that assembly and committee, the all people of the State were considered to be attending as an assembly and committee members. It was imperative that one individual deployed to look after the outgoing activities within the State. Moreover, the monarch deployed spies who were called 'Spasa' to vigilance over the behaviour of the masses. The first task of the Spasa was to collect news/information and then disseminate it to the monarch/king. The king was also called 'Mahajan'. During this era there are various proofs of communication as the monarch used to deploy the spies to watch over the kingdom and those spies collected information/news and send it to their king in the context of happenings/incidents outgoing in the kingdom. Furthermore, the head of the village and the members of the Sabha and Smiti were used to be as a link between the monarch and the subjects regarding the information/news incidents in the kingdom while the village heads were reputed persons and assumed reputed office regarding convey the messages or news from king's behalf to the subjects of the kingdom. There was three-tier way system of communication in this period. The monarch was at the centre point of communication, spies and the stewards were at the other point of conveying communication. The one weak aspect of it was that the proceeding of the communication way was not as fast as it dependent on the nature of the State but it was for the sake of the public.

During the Aryan times, the Ramayana and the Mahabharata were the holy epics of the Hindus as they are today. The epic Ramayana is pertaining to Treta-yuga while the epic Mahabharata is pertaining to the Dvapara-Yuga. The main thing of the both era was it that news/informations/messages were collected through the news agents who were spies and they disseminated news/informations orally. In the Ramayana times, Hanumana was an ambassador to the levee of Ravana in the context of disseminate the message from the side of Lord Sri Rama in order to return back Sita, the wife of Lord Sri Rama. On the other side, Mahabharata is full of miracles powers and many tales of the lives of mythological humans of epic period. Mostly verbal communication was in use during that era of Mahabharata. That verbal communication had its influence over the humans of that time. No doubt, there was plethora of communication through the secret communicators who used to communicate information and messages to the king but messages were disseminated by ambassadors in general. According to Kautilya, as he remarked in his creation 'Arthashastra,' there were ten kings in the Maurya dynasty. Those kings ruled from 320-185 B.C., and Kautilya also mentioned that there were eighteen wings of administration in the Mauryan regime. He also remarked that intelligence was one of those genres of the Mauryan administration. The common public was informed through the messengers of Mauryan regime. Those messengers disseminated the messages of the king to the public and the feedback of the public opinion was provided to the king as well. There were spies who disseminated messages through writing mode, codes and folk-lore or songs but messages or code-messages were kept hidden within the musical devices and dresses. Drum-beating communication was also in use to disseminate message to the subjects of the Mauryan Empire. Maurya Empire was one of the mighty Hindu Empire. The Great Asoka, the grandson of the Chandragupta of Maurya Empire, formed his own tools of communication for the sake of his subjects. The

declarations made by the monarch of Maurya Empire were remarked on the edicts, stone pillars and royal copper plates on way to the palace. The day to day news/information was published in the form of picture mostly on the walls of the temple building. Those pictures were published in ink or colored. The messengers of the King communicated messages of the king to the gathering of the people by beating drum. Those messages were used to the new policies made by the ruler. The king Asoka had appointed his spies and supervisors who gave report to the king about all activities of the officials and departments of the kingdom, and those spies and supervisors were deployed in each department of the kingdom. Those spies and supervisors who did the work of a reporter were most respected in the court of the king, and king also heard them carefully. Many regulations made by the great king Asoka (c.273-236BC) were embossed in the rock edicts. This news process was just like the modern style of news. The great king Asoka used the same method of communication as the modern government use media for disseminating government's policies to the public but there is no evidence of censor of news by royal law. There it is mentioned in Kautilya's Arthashastra that there was a provision of punishment to those who ramification fake or false news or rumours in the Chandragupta Maurya Empire (c.324-300BC). The Arthashastra and the Rock Edicts also speak of spies and reporters. In the Maurya period, the communication was in the mode of popular communication as communication was ushered between the king and the public through instructions and royal messages to the public. The messages were disseminated according to the description of the news content and the onlookers. There were various modes of news or messages as coding messages through coding language and songs. Next, drum-beating was in use for disseminating informations/messages to the subjects. This is the Mauryan Period which witnessed India as a communication centre to other communities across the world. The messengers and reporters were in touch with in the context of information, news and messages to the subjects and other foreign kingdoms. That is why the reputation of India reached to the other kingdoms of the world. In the medieval India, Mahmud Ghazni attacked India and ruled here in India. During his regime there were fewer networks of information collection and disseminating information/news to the masses but a department of intelligence was in use. The reporters, who were assigned to collecting information/news, called as 'Sarran'. For quick messages or imperative messages, a horse-courier was assigned. That horse-courier was called 'Askhailsarran'. The chief function of the 'Sarran' was to accrete informations/news about the incidents outgoing in the encompassing and then disseminate to the emperor. Next was 'Sarranwere' who worked like a reporter as today's media reporters do. The chief endowment of this period was that time 'Sarran' was just like today's newspersons/media-persons as they had a link between the king and the masses of the kingdoms and the king as arbiter. During Mohammad Gauri's times there were spies who worked as reporters and news-couriers were also employed to collect news and send news. The spies were called as 'Dhawa'. They used to collect informations/news and disseminated to the masses and the king. King was called by the name of 'Sultan'. During the period of Allaudinkhilji, news format was in different mode in comparison to other's news collecting mode. Allaudinkhilji had appointed a news-writer who was called 'Munshi'. Munshis were employed at every town of the kingdom in order to report them by the masses of the kingdom or by third party people regarding day to day incidents occurred within the kingdom. For providing news about such incidents, specific horse news couriers and fast runners were employed; they were called by term of 'Askoso'. There was a provision of the appointment of minister for kingdom/minister for State as today's cabinet minister. The two-way news communication policy was accustomed as per the policy of the State. The masses of the State were updated informed about the State and the king equally. News writers were like the hallmark of mass communication set up in those days in Allaudinkhilji's kingdom. There were two modes of quick disseminating news or messages to the emperor such as horse-courier and by-hand-post. The horsemen did the work of a postman who used to carry news-letters on the back of the horse with the singing bells in the neck of the horse to reach the destination or that Munshi who received the news as today's newspaper's editor receives news from the reporters of different beats. The Munishs disseminated the news to the Minister of the Kingdom and minister did work under the authority of the King/Sultan. The news about the health was also disseminated to the subjects as well. The all news collectors were called the servants of the King/Sultan. They were inducted in the honorable and reputed class in the Kingdom of the Sultan. During this time, the news-letters were also inducted which were considered as a ratification in the field of mass communication of those days. Furthermore, during the tenure of Sikanderlodhi, mass communication way was on a speedy way as the king took report on news two times within a day. Sikanderlodhi had appointed spies to collect information and news from the concerned surrounding areas. The news from the assigned area was sent to the king. The king also continued the culture of drum communication as it was prevalent during the past rulers of medieval period. But Sikanderlodhi stressed more on drum-communication as he added it to the public communication and presence of the king among the public through the communication of drum-beating. That time of beating drum, public used to together to listen the king. During the tenure of Babar a cell of intelligence was formed to collect news/information. It was a crucial department. The Darogan was appointed as the chief of this cell of intelligence who acted as a supervisor over the news collection and correlated the news in order to send it to the

king. The department of news was also added into the cell of intelligence by the king. All matters were looked after by the chief Darogan of the cell of intelligence who personally disseminated news to the king. During the period of Akbar, Dawk-Chowki system of disseminating news and informations was formed. Spies were appointed to collect news. News were checked and edited. The correspondents/reporters were called 'Wagainavis' and 'Swaninagar'. They were as today's media reporters/correspondents. They worked like today's news agencies. They collected news from local incidents and district level incidents terrains of the kingdom. The 'Wagainavis'/correspondent had assigned his stringers/part-time news reporters at local level and district level and tehsil/'Pargana' level for collecting current or breaking news and then sent to him as those stringers or part-time news reporters were the source of news/informations. The weekly report was disseminated by Wagainavis to the ruler/Akbar. Swaninagar also did the same work of disseminating news to the ruler/Akbar. King Akbar's Navis-system of mass communication was the cub form of news production in those days. It was the period when in India for the first time the word of media 'Akhbar' came to known in the world. This word resembles to the word newspaper. The nature of news was mostly recent happenings and messages. The accuracy and reliability of the news/information was also verified. In this period, the proofs of news agencies have been found. The news agencies supplied news from all areas of the kingdom and part-time stringers were also appointed on the basis of news collection. Some special correspondents were also appointed for the same task of news collection. Slowly, the news-letters were also produced. This period also witnessed the period of emergence and secret reporting in the form of news-letters for the reading of the king. These news-letters carried secret news. During the Mughal rule in India, India witnessed the advancement of mass communication for some extent as there was use of both oral and written news or information for communicate both the king and his subjects equally. The old media reports of the Mughal period are comprehended as the harbinger of the modern media or newspapers. The rulers of the Mughal period reviewed all media reports of that time and then made administration decisions, regulations and made policies in the context of the subjects and the kingdom. During Akbar's time, written news or information was developed and circulated across the terrain of the kingdom. Such news mode was very similar to the newspapers of today. The word 'Akhbar' is still used for Hindi and Urdu newspapers today as Babur also remarked this word for Hindi and Urdu language. Babur made many written announcements in Urdu and disseminated it about the tax would be condoned on Muslims if he/Babur won the war and he himself discarded drinking wine and also banned on wine in his kingdom with immediate effect. There was no word officially used for Akhbar. In Khafi Khan's creation entitled 'Muntakhals-ul-Lubab' he remarked his historical creation about ante-typographic news during the late period of Mughal. There are myriad of newspaper manuscripts in the context of Aurangzeb's court provided by Colonel James Todd (1782-1835) in the Royal Asiatic Society of London. He also sent many evidences of newspapers of the sixth Mughals to the Royal Asiatic Society of London. The evidence of those seventieth-century handwritten newspapers reveals that their sizes are of eight inches by 4½ inches as per the documentation of Colonel James Todd. Those newspapers were comprehended as the personal sketch of the king in the context of his affairs but those papers have no evidences of any law and order in the State. However, there was no provision of pre-censorship and licensing in the context of newspapers. No doubt, Aurangzeb laid foundation of systematic information cells. He had appointed news-authors in different administrative cells in his kingdom as they did the function of media-person/reporters to disseminate news to the main office of the administration. And then those news reports were kept as morgue for official functions. Those news-authors/news-reporters were called 'Waquianavis'. It was their duty and responsibility for recording the crucial news events under their pens and those recordings were disseminated to Delhi, the capital of the kingdom. Wherein Delhi those hand-written news-recordings were read publically in the residence of the monarch as he wanted to know what is occurring in the State. Furthermore, the military of Aurangzeb also collected news and information and then sent it to the head office. The spies of the king also collected news on crucial matters as per the need of the king. The hand-written news reveals the special visit of the monarch to the mosques, hunting mission and other holy places, etc. Furtive new or information was also communicated to the king along with the common new/information. In Aurangzeb's period the news or information was comprehended as an incident which was imperative to disseminate to the king. This task was done by the news-authors. They presented that news before the monarch. Even the personal life and personal activities of the king were considered as news. Through such king's news was thought to be king's popularity among the masses or among his subjects. Not only was it, the news collected by king's spies and special agents. The news was communicated mostly in oral way in ancient period of India. Where on the other side, news was communicated through written form as newsletters and masses were communicated through drum-communication/drum beating communication in medieval period of India. It proves to be true that there was no item like newspaper and newsletter for the purpose of public communication but to the king in medieval India. After this period, pre-independence period of Indian journalism both English journalism and Hindi journalism started from James Hickey's 'Bengal Gazette' Raja Ram Mohan Roy's social reformer journalism to Bhartendu's Kavi Vachan Sudha

journal, Harishchandra Magazine, Bala Bodhini, Hindi Pradeep, Mahaveer Prasad Dwivedi's Hindi journalism to Bal Gangadhar Tilak's revolutionary journalism through his papers 'Kesari' and 'Maratha' and Gandhi period of journalism and now modern journalism of twenty century. The research study finds that Gandhian Journalism was the journalism of mass journalism for human development, communicate to all, serve all, be voice of all and truth based journalism which is the need of the hour in the age of yellowish journalism.

Objectives of the Research Study:-

The objectives of the present research study are:

1. To study the contemporary journalistic practice in Himachal Pradesh in particular
2. To study the relevant journalistic thoughts of Mahatma Gandhi on present condition of journalism and shape the modern journalism into Gandhian Journalism/mass development journalism and literature
3. Finally, to evaluate how Mahatma Gandhiji used to his newspapers or journals for mass development, social, economic, political change and realize Gandhi's ideas such as truth, non-violence or fighting with peace/satyagraha, non-violence, health, cleanliness and universal uplift or progress of all/ Sarvodaya through journalistic and mass public communication/ mass public relations experiments.

Research Methodology:-

Study Design:

For present study, 'observational analytic design' has been taken.

Sampling:

For sampling, including ten modern newspapers, five contemporary newspapers, one modern English novel, one contemporary novel, one contemporary essay/article and one present time essay have been taken from media coverage of fifty newspapers including English, Hindi newspapers, five TV Channels, five radio channels and five literary text books. Next, the views and opinions of ten eminent media persons, bureau chiefs of the newspapers, columnists, freelancers and media scholars like media professors were collected through e-mail. Next, two contemporary Gandhiji's journals and two present time newspapers, two post Indian TV news channels and two present time TV news channels, two post Indian Radio channels and two present Radio channels have been taken as samples for study. The researcher interviewed fifty TV viewers and newspaper readers and ten literature readers both in the village and in the urban area of Shimla.

Area of the Research Study:

The geographical area of the study has been selected the State of Himachal Pradesh. The research study is focused on the major newspapers of Himachal Pradesh which are being published in both English and Hindi and some Hindi-English literature books of contemporary times and modern times.

Scope and Limits of the Research Study:

In reality, the strength of any democracy depends upon its Press of freedom but today Press has become corrupted or press of wealthy people. In such position, the researcher views and observes the relevance of Mahatma Gandhi's mass development journalism and future of the present journalism. Today's journalism is high speed journalism, digital journalism and advancement journalism based on high-tech journalism which is added to commercialism and consumerism culture but present media or journalism is not the part of any social and human culture movement. The present research study is based on a sample survey like other sociological research survey so it has several limitations. In media research survey, problems are more to face over different faces of journalism. But then again, a strong research attempt has been made to prove the relevance of journalistic thoughts of Mahatma Gandhi in the modern media age and literature as Gandhian thoughts are required to neat and tidy journalism and public interest journalism.

Dependent Variables and Intervening Variables:

Modern information technology such as TV, Computer, Mobile Phone/Smart Phone, Internet, Digitization, social media tools and increasing entertainment means has changed the taste for reading novels, plays, poems, essays, short-stories, newspapers, which are changing the independent variables of reading and writing creative work in the literature as well.

Controls:

After analytical studies, we can prepare a curriculum for promoting awakening amongst the journalists, readers, writers for writing and reading literary items and newspapers in which Gandhian thoughts have been characterized for the growth of India in each sphere as there is Gandhiji's relevance in each life-course.

Study Methods and Tools of Research Data Collection:

The present study, both Primary Data and Secondary Data have been collected and analytic research study of the literature pertaining to journalism, literature, interviews, questionnaire, observation, discussions have been applied for data collection as through interview with readers, writers, and media persons and media house, literary books, newspapers, and heads of H.P. Government press, All India Radio Shimla and Doordarshan Shimla/DD Shimla.

Results of the Study and Validation:-

Changing Media Environment

The modern media has become complicated due to technology and consumerism. Here both intelligence and creativity work together for earning. So we cannot expect an editor or journalist like Mahatma Gandhi in such commercial and technology age.

Gandhi's Journalism, Literature vs. Modern Journalism & Literature

Gandhi's Journalism and literature were based on great movement of the freedom of India and media ethics but modern Journalism & Literature are not the part of any social movement and human development movement but more commercialized and yellowish based.

Strength of Democracy vs. Freedom of Express and Need of Gandhian moral journalism strength

Where Press is free and every man is able to read, sharing views, freedom of speech and expression, all is safe. The country like India where the role of the Press is crucial to provide voice to the voiceless, weaker sections and establishing pure democratic rule, there Press has become corrupted as Press is under the control of the handful wealthy people who indirectly control the politics and administration of the country for their personal benefits and capital.

Need of Gandhian Journalism to Shape the Modern Journalism and Literature to be the Voice of Public Interest

Going through the present media research study, we find that Mahatma Gandhi was a mass leader and mass communicator as his voice was the voice of the common public for public's sake. So he succeeded as a journalist as well. He had experienced journalism as a changing tool for the welfare of any nation and human community. As result, his ethics of journalism are relevance in the modern journalism to shape it to a public journalism both in all types of media and literature.

Criticism of Indian Media:

Violation of Rights to Privacy of the citizens/individual by media

In brief, it is found that Indian media disturb the people in their privacy as it is a natural human right of the individual.

Indian Media's Interference with the Judiciary

It is also observed that Indian media has wide reach but it sometimes it creates a widespread perception of innocence or guilt before or after a verdict in the court of law and sometimes it judges cases or guilt without proper information.

objectionable matter or material on the Social Media

It is also observed and found that the use of social media tools are being used from the screen of the social media websites for defamatory and derogatory posts by social media users who are called public journalists.

Not Fair and Not Ethical Behaviour of Indian Media

It is also found that Indian Media is involved in unfair and unethical behaviour over the TV channels and newspaper and social media for making TRP, circulation and increasing viewers by making sensational news and informations in order to get more advertisements and revenue.

Twisting the Truth and Fact

It is also found that Indian media twists the truth and fact of the incidents, contents, messages in its media coverage in general.

Paid News & Media News

It is also found that Indian media is involved in paid news which is displayed or published in lieu of taking money from the seeker for displaying or publishing wanted news content of the news maker as it is found in the case of Indian politicians' paid news, business houses.

Non-Issues becomes Real Issues

Another fault of Indian media is found that sometimes media makes the non-issues as real issues which is very dangerous to the democracy of India.

Indian Media Makes Brand Tendency and Ignore the Burning Issues

It is generally found that Indian media is involved in making someone or person or any incident or other any activity a brand image of their channels' image of reporting while such reporting on such things is not the part of a ethics media neither it is beneficial for the public interest and public good.

Drawback in the Media ownership of Indian Media

The Indian media is in the hands of a few political parties and wealthy persons who display the content of media reporting as per their choice for making money and power in politics, business, and administration and it is pity that there is no place for the voiceless and weaker sections and sensitive issues of poverty, unemployment, illiteracy, agriculture and environment, etc.

Degrading Media Ethics of Indian Media

This is the most degrading media ethics of Indian media as it contemplates media as fashion not mission and profession for protecting the interest of the public, moral values and human rights.

Instigating Anti-Social Behaviour among the Masses

Indian media generally makes incidents in the form of hatred to instigate the anti-social behaviour among the masses by baseless and untruth one-sided media coverage which creates anti-social behaviour among the communities or groups of the society.

Media Coverage on Communal clashes and Indian Media

During any communal clashes or community clashes, Indian media publishes or displays negative effects which create communal clashes or hooligans among the community groups of the society or nation.

Communication Models from Vedic Period to Pre-Gandhian Period were Mass limited:

Those periods of mass communication were remained more to the monarchs' personal communication benefits and common public was far away from its reach.

Suggestions:-

After above said faults of Indian media or journalism, we needed strong media ethics and media laws to deal to all such faults but before it Gandhian journalism both in media and literature is most required to make media as a social movement for the sake of the public good and freedom of speech and expression imparted by Indian constitution to all citizens of India, otherwise such corrupted media may be harmful to the social, economic, human, environment, democratic progress and nation-building.

Conclusion:-

Gandhi's great contribution and encouragement to unite the contemporaneous socio-political concept of Indian people including hill people of Himachal Pradesh for self-rule and independence of India through Press and mass leadership will be remarked ages to ages in the history. Mahatma Gandhi was not only a journalist, a philosopher and a freedom fighter of India but he was a socio-political genius of action of the twenty century. A genius is a man of extraordinary intellect who discerns the secrets of human life. He is not a slave of traditions; he is their creator; he is not a man of the age, but man of ages. Mahatma Gandhi had these traits in his personality. Gandhi left no stone

returned to infuse life and invincible will in the freedom movement to achieve the target of independence of India as behind this it was Gandhi's mass leadership and mass journalism. At last Gandhi's struggle was crowned with success on 15th August, 1947 when British government and English were forced to quit India forever. So in the journey of struggle against English the hilly inhabitants like Himachal were not strangers. The study will look into the reconfiguration of Gandhi's complete visits, Indian struggle from Shimla and narratives of Gandhi from his experiences with hill peoples of Shimla. Earlier, there was no depth and complete study on the visits of Mahatma Gandhi in Himachali folklore even in other dialects, Hindi, English literature, journalism and history of Himachal Pradesh as it was not focused and covered up to mark by the previous researchers and authors in H.P. The study also maps out how M.K. Gandhi the national figure and father of the nation is contingent in the life of hill indigenous, environment of hills, cleanliness pursuits and struggle for nationalism, unity, love and peace for the well being of humanity. To sum up, we conclude that Gandhian journalism has its relevance even in the multi-faceted media age and literature to be the voice of the common public for their public interest and human interest through a moral journalism tool and literature.

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