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To Mum and Radha for always being there for me

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ABBREVIATIONS

ABP	Ananda Bazar Patrika
AIR	All India Radio
AP	Associated Press of America
API	Associated Press of India
<i>Autobiography</i>	<i>Autobiography or the Story of My Experiments with Truth</i>
BBC	British Broadcasting Corporation
BELRA	British Empire Leprosy Relief Association
BL	British Library, London
Congress	Indian National Congress
CW	Mahatma Gandhi Collected Works
HJ	Harijan
HS	Hind Swaraj
IBC	Indian Broadcasting Company Ltd
IO	<i>Indian Opinion</i>
ISBS	Indian State Broadcasting Service
KGT	Kasturba Gandhi National Memorial Trust
LI	Leprosy in India
MGF	Mahatma Gandhi ka Faislah
MSM	Maharogi Seva Mandal
NAI	National Archives of India, New Delhi
NYT	<i>New York Times</i>
PHS	Presbyterian Historical Society
RTC	Second Round Table Conference
TLM	The Leprosy Mission
ToI	<i>Times of India</i>

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UP	United Press of America
WAC	BBC Written Archives Centre, Caversham
YI	Young India

NOTES ON CONTRIBUTORS

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Brief Introductory Remarks

Chandrika Kaul

Abstract This very brief chapter summarises the themes covered in the eight case studies featured in the book, beginning in the late nineteenth century and concluding with twenty-first-century representations of Gandhi in popular culture.

Keywords Gandhi • Media • Politics • Society • Culture

Mohandas Gandhi or Mahatma Gandhi is one of the most iconic figures in modern history and arguably needs little introduction. A key protagonist in the anti-imperial struggles in South Africa and India from the late nineteenth to the mid-twentieth centuries, his advocacy of non-violent civil disobedience and adherence to truth has influenced generations around the globe. Far from diminishing with the passage of time, as Markovits notes, “his message to the world appears uniquely relevant.”¹

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Gandhi was born on 2 October 1869, in Porbandar, Gujarat, on India's western seaboard. In 1888 he left for London to train as a barrister and returned home to practice law in 1891. After an unsuccessful few years trying to establish himself professionally, he eventually relocated to the Colony of Natal in South Africa in 1893. Though Gandhi considered himself a loyal subject of the British empire, he took up the fight against racial discrimination—what he called “the disease of colour prejudice”—to support the immigrant Indian communities in the South African colonies and in the Dominion of South Africa from 1907. Though remaining a loyalist after his return to India in 1915, he came to disavow any sympathy with the British Raj, considering it “satanic,” after its failure to atone fully for the largest massacre in the history of its modern empire perpetrated in Amritsar on 13 April 1919. Over a long career, Gandhi launched numerous small and large-scale satyagrahas—truth force—campaigns against imperial and indigenous oppression and inequalities. As part of the Indian National Congress, he led three national non-co-operation and civil disobedience movements in 1920–22, 1930–34 and 1942 and was indefatigable in promoting *inter alia* rural economic development, social equality and communal amity. Despite enjoying immense political and personal esteem and popularity throughout his life, nevertheless Gandhi also served to divide opinion at home and overseas, a trend that has continued since his murder in 1948. He could be inconsistent and contradictory in speech and action and has been accused of social dogmatism, cultural conservatism and political naiveté.

However, through it all there was one outstanding aspect of Gandhi's persona and praxis: his faith in, and engagement with, the press and publicity. He both made the news and was the news. Gandhi referred to himself as a “newspaperman,” edited four periodicals over his lifetime, two of which he established—*Indian Opinion* in South Africa (1903) and *Harijan* in India (1933)—and contributed regularly to several others. He was multilingual, writing fluently in English, his mother tongue, Gujarati, as well as in Hindi or Hindustani. Nevertheless, Gandhi was not universally lauded or routinely supported by the Fourth Estate. He was also prone to bouts of anger and disappointment at what he considered lies and distortions in the media, as well as accusing journalists, for instance, during 1946–47, of fomenting communal and sectarian discord.

There exist numerous works exploring this multi-faceted man and leader, and the purpose of this short edited collection is not to engage in depth with Gandhi's life or evaluate his place in the history of modern India. What the essays aim to do is to centre-stage the media, broadly

defined, and explore Gandhi in national and international settings, drawing inspiration from several disciplinary fields including history, politics, literary and religious studies, media and popular culture. The authors analyse Gandhi's discourse and engagement with various media technologies as well as how advocacy groups, politicians, journalists, intellectuals and media organisations interpreted his rhetoric, methodology and image. The timeframe of the book extends from the late nineteenth century up to the present.

Some broad themes have emerged in this process. Chapters 2 and 6 consider Gandhi and electronic media. Amelia Bonea in Chap. 2 examines Gandhi's interaction with the electric telegraph in South Africa during the late nineteenth century and the corresponding debate about machines and technology. Bonea argues that far from being a techno-sceptic, he had an extraordinary ability to use the telegraph as a tool for political communication, whether in the form of telegraphic petitions sent to colonial authorities, interacting with his collaborators or the perusal of telegraphic news for journalistic purposes. She also situates Gandhi's discourse and use of telegraphy within the *longue duree* and a tradition of petitioning in the British empire that can be traced back to the Great Rebellion of 1857–58. The inter-war years of the twentieth century is when Gandhi strode the global stage and was transformed into an international icon. Chandrika Kaul discusses Gandhi from the late 1920s till his murder in 1948, through the prism of the media and specifically the medium of broadcasting (Chap. 6). These years were a watershed in international communications due in large part to the efflorescence of radio. Gandhi's relationship with radio and with broadcasters, including employees of the British Broadcasting Corporation (BBC) who came to work for All India Radio (AIR), highlights a fascinating though neglected aspect of his *oeuvre*. Examining both the institution and the individuals involved in broadcasting, Kaul also allocates a critical role to the American media in the Gandhi narrative. His live broadcasts are analysed against the backdrop of the entangled histories of media and imperialism under the Raj. She concludes by discussing how Gandhi's interaction with radio evolved after Independence, and questions whether radio was the media-savvy Mahatma's blind spot.

A significant dimension of Gandhi as a social reformer was his use of the press to champion myriad causes over his lifetime. Leprosy was one of these and it forms the subject of Chap. 3 by Sanjiv Kakar. Setting himself up as effectively a health correspondent in his papers *Indian Opinion*,