Chapter - III
Gandhi and Gandhian Ideology
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Gandhism – prominent place in Indian political novels in English – Gandhi – as a character, symbol, myth, true followers – Gandhian political ideology – truth, non-violence, satyagraha, non-cooperation – village reconstruction – self reliance. Gandhian ethical politics – nearly in all the novels of both novelists – Gandhi and Gandhian ideology has been delineated.
CHAPTER - III

Gandhi and Gandhian political ideology

Gandhi's impact on Indian English novel is a matter of considerable value. Gandhism is a complex philosophy, non-conformism being its major component. Gandhiji has rightly been regarded as the modern Christ. He is acclaimed by the Indians as the greatest Indian after the Buddha. Roman Rolland has rightly called him 'the Saint Paul.'

Gandhian principles and his struggle for freedom caught the imagination of the entire nation and also inspired a number of Indian English novelists. He emerged on the political firmament of India in the 1920's. He elevated politics to a higher plane. As Nehru remarks, Gandhi came "like a powerful current of fresh air that made us stretch ourselves and take deep breaths; like a beam of light that pierced the darkness and removed the scales from our eyes; like a whirlwind that upset many things but most of all the working of people's mind."
This attitudinal change was probably the greatest contribution made by Gandhi to the contemporary political, socio-cultural life. His life and writing have influenced various peoples from different strata in India and elsewhere. The Gandhian impact on Indian English literature may be noticed in the choice of themes, portrayal of characters, projection of Worldview.

Gandhi had faith in functional literature. According to him literature is not ‘art for arts’ sake but society’s sake.’ Gandhi has been penetrated in Indian English novel as a symbol, a myth, an idea, as a character and follower of Gandhi.

After the arrival of Gandhi on political scene during the pre-independence period, whole nation came together to follow his path for attaining independence to the country. His patriotism was of different magnitude and his approach to national problem was new. Selflessness tempered with humanity was the main source of Gandhi’s strength. He started his political movement with the humanistic aspects of truth, equality, and non-violence. It was his religious
faith, which endeared him to fight against opponents in the political field. Hatred and fear were unknown to him. Simplicity and honesty constituted his breath.

Gandhi accepted the teachings of Lord Buddha and Jesus Christ totally and generated love, simplicity, sympathetic attitude within himself. He used to say that love is capable of burning hatred and generating good will and congenial atmosphere. Gandhi’s politics was idealized by ethical principles.

Gandhian objectives are ‘Swaraj and ‘Sarvodaya’ with the principles of non-violence, truth and dignity of labour. Gandhian means to achieve the objectives are Satyagraha, land offering and basic education.

Gandhi used religion with new dimension for his political activity. He convinced that “those who say that religion has nothing to do with politics do not know what religion means.” There is marriage between religion and politics.
Gandhian ideology encompasses the whole gamut of human existence. It consists of six major concepts—Truth, non-violence, Satyagraha, Swadeshi (Self-reliance), equality and fearlessness.

Bhabani Bhattacharya and Chaman Nahal have portrayed the Gandhism in their novels. Nearly in all the novels of Bhabani Bhattacharya, we find the influence of Gandhi and Gandhian ideology on him. Bhattacharya was influenced by Gandhi and Tagore. He first met Gandhi in England in 1931 when Gandhi had been there in order to attend the Round Table Conference. Bhattacharya was overwhelmed by the greatness of the Mahatma Gandhi. He declared:

"Indian’s struggle for freedom had reached one of its peak points, I had been close to that struggle, though not an activist. In India I had attended many meetings in which Gandhi Spoke."³

Gandhi’s ideals of truth, non-violence, his love for the people living in the countryside left deep impact on the novelist. The themes and characters of all Bhattacharya’s
novels reveal Gandhi’s influence. In the treatment of freedom struggle, evils of poverty, corruption, ignorance, Superstition, exploitation and greed, Bhattacharya’s approach is Gandhian. His characters, like Rahoul, Devesh Basu in ‘So Many Hungers’, Jayadev in ‘Music For Mohini’, Satyajit in ‘Shadow From Ladakh’, the Minstrel in ‘Goddess Named Gold’ are all modeled upon Gandhi. They posses Gandhian view regarding freedom struggle and human values-self-control, chastity, love, truth and celibacy. He penetrated vividly Gandhian penance to attain political and human objectives. Satyagraha, non-cooperation and peaceful strikes are the means of Gandhian figures to realize their political goals.

Gandhi was not only as a political preacher, but also an active, experimental leader. He generated whatever values he had preached within himself. He had faith on physical labour, devotion and sacrifice for the sake of good.

The whole philosophy of Gandhi deals with concept of man. Humanity is the base on which Gandhian thought is built. One should love humanity just as one loves one’s
children. Gandhian thought gives importance to moral and ethical values. His political ideology also centered on humanistic values.

In Bhattacharya's all novels, we find the reference to Gandhi and his ideology. The themes of Bhattacharya's novels are from the political and social issues of 1930 and 1940s. He passionately upholds the freedom movement laid on the path of Gandhian ideology in delineation of both his fictional situations and characters. In his book 'Gandhi, as a writer' Bhattacharya analysis in detail the nature of the influence of Gandhi and his teaching upon the Indians and the writers too. Gandhi's image portrayed by Bhabani Bhattacharya and other Indian novelists is not only political but somewhat deeper than that.

"The other part of the Gandhian personality was even more meaningful for the poets, novelists and the dramatists. He stood for the common man, for the humblest, the lowliest and the lost."4
From the very starting his carrier, we find that Bhabani Bhattacharya has accepted the Gandhian view of functional literature, and he started of writing creative writing. Writing novels with a social purpose became his main creed. He confesses that he has not ‘believed in writing for the sake of writing.’ In an interview he explained.

“I hold that a novel must have a social purpose. It must place before the reader something from the society’s point of view.”

Gandhian concept of freedom in all its humanitarian and egalitarian nuances gets faithfully represented in the thinking and aspirations of the positive heroes in the novels of Bhabani Bhattacharya. Nearly all the characters of the novels seem marching on the path of Gandhi about politics with human values. The call of Gandhi to younger to protest against the British Empire is vividly shown by the novelist.

In all the novels of Bhabani Bhattacharya, except ‘Dream in Hawaii’ the novelist has portrayed a village as a background and common peoples, the active characters, which follow Gandhian leaders. The novelist thereby
demonstrates political consciousness percolating to the grass roots. We find vivid picture of political movement of all masses aroused by Gandhian ideology. Devesh Basu ‘Devata’, Rahoul and Kajoli in ‘So Many Hungers’, Jayadev and Harindra in ‘Music For Mohini’, the Minstrel, Meera and Sohanlal in ‘Goddess Named Gold’, Satyajit in ‘Shadow From Ladakh’ are Gandhian followers, who jolt the villages to an awareness of the vital issues of the country. The political programme of Devesh Basu in ‘So Many Hungers’ encompassing the spread of nationalism as much as literacy.

National consciousness started by Gandhi awakened the Indians all over the country. National consciousness has certain National aspirations – National unity, compromising of political, economic, religious and cultural unities. What Gandhi took effort is not only for political awareness, but also knowing and realizing the cultural, religious and economic condition of the country. In Gandhi’s nationalism, we find more morality than strategy.’ Gandhi intended to attain freedom in each sphere-mind to be free. The novel ‘So Many Hungers’ depicts how Gandhi’s message, truth, non-
violence and fearlessness as the weaponry for securing independence to the country has inspired the characters like Devesh, Rahoul, Kajoli and instilled them patriotic zeal and a spirit of sacrifice for the cause of country's freedom. They were aware of the people about their exploitation, and they try to make conscious efforts about their destitution and political slavery.

Devesh Basu, the Gandhian character lives in the village, Baruni and advises the people about the freedom struggle and make them active freedom fighter. All the villagers involve in civil disobedience movement and goes to jail. Devesh Basu, prototype of Gandhi has accepted the Gandhian ideals of simple living and political ideology-love, non-violence. Villagers turn into little Gandhi. They started their fight against British on Gandhian manner. Devesh Basu speaks like Gandhi:

“Friends and comrades, do not betray flag. Don’t betray yourself. We stand or fall with our inmost faith Ahimsa. There is violence in your thoughts, that is evil
enough... The supreme test has come. Be strong. Be true. Be deathless. Bande Mataram.”

He starts adult school to awaken the people about their birthright. He makes villagers self-reliant, the Gandhian idea of village-reconstruction.

Rahoul, the hero of the novel is a research student in astrophysics, in the university of Calcutta. He too becomes freedom fighter on the Gandhian lines. Gandhian ideology and his political movement inspires him to jump into civil Disobedience Movement. Bhattacharya Says about the awakened Indians:

“His countrymen could not surely be detached onlookers of that historic process which, as it is developed, must draw all enslaved nations into its orbit. That was the dilemma of every thinking man.” Rahoul feels “the voice of India echo in his blood throb.”

In ‘He Who Rides A Tiger’ we find protest of patriotic people and the large movement of political freedom. The call
of Gandhi to each and every Indians for the country’s sake is vividly depicted by the novelist,

"Something had seized the people so that their apathy was broken. Great demonstrations were to be seen in the streets almost every day. There were not composed of down and outs; among the hunger marchers were men from workshops, students from colleges, clerks from offices."\(^9\)

Not merely are the villagers to be brought round to an awareness of their role in the politics, the village has also to be established as a functioning, autonomous unit according to the Gandhian concept of decentralization and political awareness programme. Devesh Basu in ‘So Many Hungers’ is given an awareness of the inter-dependent economy of the village which would be jeopardized by unscrupulous external deals. His forbidding the villagers to dispose of their stocks of grain to hoarders from the cities is a testimony to that awareness. He says, "Do not rush to sell your grain. Think over it!"\(^10\)
In ‘Music For Mohini’ the impact of Gandhian thought is felt in the protagonist Jayadev’s passionate involvement with constructive programmes in the village Behula, like campaign against superstition, caste system and exploitation of women.

The village young men in collaboration with Jayadev and Mohini take up social reformation and reconstruction programme. First, they overthrow a village moneylender’s plan to marry a very young girl as a fourth wife. The foreign returned doctor Harindra lives in Behula to work for social freedom. This rebel doctor has to defy a timeless social practice by marrying a Brahmin girl Sudha. Jayadev introduces an old man’s second marriage only with a widow. He intends to abolish the evil system of early marriage and the fetters of caste and creed.

Freedom in Gandhian thought is an opportunity for alleviation of misery and growth of the humblest constituent of the polity; the individual, according to Gandhi is “the one supreme consideration.” Gandhi’s view about freedom was by all means of each and everyone. An Individual should be
able to enjoy the fruit of freedom. Equality all over the country in politics, economics and cultural and educational level was the base of Gandhi. Individual was the core of Gandhian view of society. Gandhi was emphatic that the individual must learn to adjust his individualism to the requirements of social progress. According to Gandhi, involvement for the society's sake for well-being enriches both the individual and the society.

Devesh Basu in 'So Many Hungers' takes the exact position taken by Gandhi regarding the position of the individual in society. Devesh Basu, a Gandhian character in precept as well as in practice, stands for love, truth and non-violence. He is nearly seventy years old, but has enviable energy to serve the nation and to aware the rural peoples of Baruni. People are "the core of his being, his blood and bone."\textsuperscript{12} He becomes the guardian of the village and lives with villagers instead of his own family in Calcutta. He is fired by love for the common people. In distrusting sole reliance on statistics for accessing human conditions, Devesh, like Gandhi, echoes "Facts never tell much unless they are seen in terms of human experience."\textsuperscript{13}
His advice to Rahoul at a critical juncture in India’s struggle for freedom-during the Second World War is represented the Gandhi’s call to younger. The call of country comes first to Rahoul and he becomes an active freedom fighter to fulfill the hunger ‘at an individual level’. He comes to realize the welfare of society is not apart from the welfare of the individuals. He also thinks, like Gandhi that self-realization take place through the identification with and service of the poorest.

In ‘Goddess Named Gold’ we find the Gandhian view of individuality, “to wipe every tear from every eye.” Meera, the heroine of the novel warns the common people for future climaxes after independence too. she says in “free India we will die a hundred death.” The common people should dedicate and keep faith, and free mind-Gandhian principle; without which “freedom is a dead pebble tied to the arm with a bit of string, fit only to be cast into the river.” people start to expect to built courage to win “the freedom to be free.”
Gandhi brought individuals at the core of politics and political ideology by offering message of fearlessness. According to Gandhi truthfulness lead towards fearlessness. Devesh Basu in ‘So Many Hungers’ speaks like Gandhi and encourages the villagers, “Friends and comrades, do not betray the flag. Don’t betray yourself.... Be deathless.”18 And Minstrel in “Goddess Named Gold’ forge people into an unbeatable combine by giving them the ‘mantra’ of fearlessness. “Do not be afraid.... Do not set back, whatever happens.”19 Fearlessness and unity constitute his recipe for success. The Minstrel breathes fire into the leaden nerves of the people, shaking off their age-old habit of submission. Using religious terminology and a religious platform, fully reminiscent of the Gandhi, the Minstrel inculcates fearlessness in the people through the recitation of the stories of Rama, Seeta and Demon king.

Rahoul in ‘So Many Hungers’ expresses the Indian’s psychological condition aroused by Gandhi during the independence period. Whole nation fearlessly stood against the evil rulers for the sake freedom. Rahoul is emphatic that “India after August (1942) will never the India before.”20
The novel closes with vanloads of prisoners awaiting long sentences or the gallows, singing with 'no defeat in the voices, but a secret, excited triumph'.

"The more their eyes redden with rage,
The more our eyes open,
The more they tighten the chains,
The more the chains loosen."²¹

Another parameter of Gandhi is the consideration of women as equal. Gandhi not only brought common people in freedom struggle but also women. Women were participating in demonstrations and also organized themselves into small group with independent programmes suitable for them. Women plunged into politics and made their houses into mini political discussing centers. Bhattacharya artistically weaved in his novels important facet of Gandhian political ideology – i.e. consideration of women as equal citizen of a state and an attempt to make them capable to play political role in the fearless manner. ‘So Many Hungers’ is the story of the political education of the Gandhian teaching of not only Rahoul but also of Kajoli,
the Peasant girl of the village Baruni and Monju, Rahoul’s wife. Kajoli is representative of women in general who are objects of oppression and exploitation. However under the Gandhian impact of Devesh Basu, Kajoli is imbued with fearlessness. She passes through a lean phase and just as she is on the verge of selling herself, the Devata’s Gandhian message of fearlessness opens her eyes and saves herself from the degradation. In Monju, Rahoul’s wife, we get her self-awareness under the Gandhian movement for freedom, in which her husband participated. After realization of her identity as a national server, she tells her husband, who is arrested in civil disobedience movement, “I shall to go your way soon.”

Towards the close of the novel, Monju reveals herself another representation of dynamic woman power, “She had grown fast. Once the process started, women grew faster than men.”

In each novel of Bhabani Bhattacharya, we find the prominent woman character, who is fully aware about her right and strength. Mohini in ‘Music For Mohini’, Meera
and her grandmother and the cow house fife in 'A Goddess Named Gold' and Sumita, Suruchi in 'Shadow From Ladakh' highlight the freeing of women from conventional barriers of home and hearth to sacrifice and participate in the freedom struggle under the inspiring guidance of Mahatma Gandhi. Lakshmi in 'Goddess Named Gold' speaks.

"Gandhiji touched our spirit as it slept. Wakened, we became the equals of our men folk. Proud chins up, we marched in a column of our own."23

Suruchi in 'Shadow From Ladakh' helps her husband in keeping his celibacy. She too accepts Gandhism in her life. Suruchi is a mother figure to all in Gandhigram. She takes pleasure in teaching old people. The adult education, which was Gandhian roots, is a convenient strategy for her, to prove her love for one and all. She has infinite capacity for patient suffering. The next woman character, Sumita, the daughter of Satyajit is a typical Gandhian character. Satyajit moulds her on a Gandhian lines right from the
beginning. She wears a white khaddar sari and jacket which are made in yarn produced with her own hands on the same spinning wheel on which Gandhi had spun. She inherits her father's Gandhian resolve and strong will.

In 'Music For Mohini', Mohini to feels like Gandhi. In her we find the new spirit of India, "Don't bow down to the world. You are new India." It is the Gandhian reaction to patriarchal system. Woman was even symbolically referred to as the spirit of mother India.

The political ideology 'Satyagraha' of Gandhiji took its birth in the form of constitutional opposition to the unjust laws of the British Government. It is an active force of love, sacrifice and faith. Satyagraha was developed by Gandhiji as a religious creed - a matter of inner faith. Satyagrahi is a disciplined soldier on the path of truth guided by the conscience. He has to take vow of truth, non-violence, celibacy etc. Gandhiji believed that with this strong way of Satyagraha, independence would be achieved with new humanistic India. This is most characteristic doctrine brought to bear upon public affairs by Mahatma Gandhi.
Non-violence or Satyagraha was a soul force opposed to the brute force. In Gandhi’s thinking, truth and non-violence are one in essence. Truth is God and non-violence God’s love. Gandhiji preferred the non-violent movement, not only as a strategy of fighting the British but way of life. He tried to clean politics through his saintliness. He fought British rule with Social evils. Therefore Gandhi used to say that the object of Satyagraha is to change the heart of the opponent through love. There is no place for coercion.

In ‘So Many Huners’ the famine stricken peasants depicted in the background of Gandhian Satyagraha struggle. “For ten days the city was in the grip of revolt.” Devesh Basu, a Gandhian character appeals to the villagers not to sell their rice to Government agents. He starts non-cooperation movement to support the national freedom struggle. He too urges not to pay taxes to the unjust rulers. In Kajol’s story also, we find that her father and elder brother involved in Civil Disobedience movement and went to jail. Rahoul, the grandson of Devesh Basu fire by Gandhian ideology becomes active freedom fighter and
participates in political movement. He says, “We must stand ready to carry out Gandhi’s command. Do or die.”

In ‘Music For Mohini’, we find the Gandhian impact on Jayadev. Jayadev involves in the constructive programme in the village to eradicate superstition, caste system and the exploitation of women.

In another novel ‘He Who Rides A Tiger’ we find Gandhian political ideology with social views. The novel deals with political as well as social freedom on Gandhian base. The people started protesting against the British exploiter and demand, “Food for all, work for all” the Gandhian view.

In ‘A Goddess Named Gold’ we find the prominent women freedom fighter on Gandhian view. They all are known as ‘cow house five’. They are all ardent nationalists imprisoned for participation in the Quit India movement started by Gandhiji. They all accepted the Gandhian political ideology. Trained in Gandhian Satyagraha the ‘Cow house Five’ decides to launch a strike against the Seth.
Meera, the heroine is a Gandhian leader symbolizes Mother India.

Gandhian message of love too find as a political ideology. There is brotherhood at universal level in his love concept. He used to say to generate 'love' among the Indians. Satyagraha is to be directed against the English rule rather than English people, and there is no personal hatred or ill will involved. Devesh Basu in 'So Many Hungers' gives the Gandhian message of love and ask the people not to hate English people. The fight is against political system and says,

"Why should you fight the people of England. They are good people. The people are good everywhere. Our fight is with the rulers of England, who hold us in subjection for their narrow interests."^28

In the freedom struggle against British rule, Devesh is emphatic that violence in any form, in word, in deed or even in thought is taboo to him. Further he warns the people about their violent thought:
"There is violence in your thought; that is evil enough. Do not make it worse by violence in action."\textsuperscript{29}

The Minstrel in 'A Goddess Named Gold' too says to the people, "you cannot right one wrong with another. You can not fight malice with malice."\textsuperscript{30} In 'Shadow From Ladakh' Satyajit also fight steel town in such a manner.

"No hate will be involved.... to give hate for hate only to make the evil grow stronger. To hate is to be defeated in the moral struggle."\textsuperscript{31}

In 'A Goddess Named Gold' too the 'Cow house Five' follows Satyagraha and peace march for demonstration against the British and greedy Seth. In the novel, there are references of Gandhian Salt Satyagraha. In 'Shadow From Ladakh', we find the Gandhian style of fast unto death. Satyajit does commencement of a fast to death to protest against the Government's decision to let steel town swallow the village. In 'So Many Hungers' too Devesh Basu starts fast unto death in the prison to protest the march of political movement.
Satyajit in ‘Shadow From Ladakh’ plans for forming a ‘Shantisena’ that conceived from his faith in Gandhian ideals. Satyajit believed that the ‘Shantisena’ could touch the hearts of the Chinese and draw them away from their aggressive design. Satyajit quotes Gandhiji’s favorite lines from Shelly’s The mask of another’

“With folded hands and steady eyes,
And little fear, and less surprise,
Look upon them as they slay,
Then they will return with shame,
To the place from which they came,
And the blood thus shed will speak
In hot blushes on their cheek.”³²

Gandhi’s gospel of non-violence, in which hatred is totally rejected. Satyajit strongly opposed Bhaskar, but there is no personal hatred involved in the struggle. Speaking to Bhaskar himself on one occasion, Sumita quotes her father’s words on the subject; “To give hate for hate is only to make the evil grow stronger. To hate is to be
defeated in the moral struggle." Bhaskar too has much respect for Satyajit.

Gandhi’s thought about politics and power was value oriented. According to him power elite should have qualities of dedication, sacrifice and exemplary character, and they should live with masses, as one of the members of the masses. His entire emphasis on decentralization and presentation of human values was designed to avoid the alienation of man from man. Gandhi insisted on mass-elite dynamics.

In the novel ‘So many Hungers’ Kajoli and her mother are presented by the novelist as inseparable part of the village. They have no compunctions in sharing their meals with their “kisan uncles.” Even in the face of the famine and the imminent Starvation, Kajoli’s mother says firmly, “If we eat, our Kisan brethren and their kinds shall eat.” Rahoul too accepts his grandfather’s Gandhian ideals and participated with the masses to awaken and help them in the critical condition of famine. He grows truly a Gandhian freedom fighter and feels himself “as of one clay with the
common people of the Soil."\textsuperscript{36} in the hunger voice for freedom. He leaves the laboratory, the place of distinction and merges in the multitude to fight against the evil rulers.

In the second novel 'Music For Mohini', Mohini and the 'Big House' are fully integrated with the masses. The Big House plays the role of guide and guardian of the village. The Big House members sell all the jewellery during the famine in Bengal to "feed the starving people."\textsuperscript{37} The master of Behula warns the villagers not to sell paddy to profiteers and to be aware about the unjust profiteers. Mohini and Jayadev becomes one of the souls of the villagers, instead of behaving as a distinct royal family.

The Minstrel in 'A Goddess Named Gold' also like Devesh Basu (So Many Hungers) gives villagers political and spiritual guidance. He is in love with villagers. He is a wanderer every time to enlighten the people for the sake freedom, like Gandhi's visit all over India to know the whole India.

In 'He Who Rides A Tiger', the main character, Kalo, is a sincere, an honest hard worker. Always "his heart was
truly with his own people whose life he shared. His roots were in the age richened soil of his own caste." After a fake reincarnation as a Brahmin priest, he becomes alienated, but after the disclosure of his identity by himself in the end of the novel, he feels 'en rapport' with the people. They feel proud of him and called his story 'a legend of freedom'.

In 'Shadow from Ladakh' too, we find Gandhian mass elites, Satyajit and Bhaskar. Satyajit, a Gandhian follower takes effort to make Gandhigram as a model-self reliant village with humanistic values. Gandhigram stands for 'Sevagram' of Gandhi. Satyajit lives in a mud-thatched house in the Gandhigram suggesting equality and simplicity of all the people. And Bhaskar, Civil Engineer always find with workers in his Steeltown. He used to help workers in the critical condition. Workers exclaim, "He has always been our friend. He has known our minds, our feelings." Bhaskar's private secretary says, "Twelve years in the land of fabulous wealth, and he come back empty handed. He is a saint, I tell you."
Next Gandhi's concept 'Swadeshi' too functioned well during and after the independence. Gandhiji firmly believed that the social and economic conditions of the common man could be envisaged better only through self-help and self-reliance by imbibing the 'swadeshi' spirit. Applied to politics, Swadeshi means one should make use of the indigenous institutions instead of borrowing from outside. It provided economic relief to some extent through spinning wheel. The spinning wheel was to be a symbol of self-reliance. Gandhi's 'Charkha' (spinning wheel) was considered as an instrument for social charge. Spinning was considered a social philosophy. Bhattacharya has mentioned spinning wheel in his nearly all novels. The novelist intendes to suggest that spinning wheel is the earning source of villagers, with which they will be able to become self-reliant. In 'So Many Hungers' we find the reference of spinning wheels in the village, Baruni. The villagers become victim of Bengal famine, and cause of starvation they sell all the domestic things with spinning wheel. It suggest the helpless condition of the villagers due to man-made famine. In 'Shadow From
Ladakh', spinning wheel has been used as a reply to machine.

"The wheel that turned cotton into yarn had been in Gandhi's hand an instrument of social philosophy... The wheel was a common man's reply to the power fed machine."$^{40}$

Suruchi also practices self-reliance virtue of Gandhi seriously. She gives "the drab dusty gate"$^{41}$ a coat of green paint. She has prepared the paint out of certain materials found in the village, and the effect is surprisingly bright. There is rural touch in her paintings. It is an act of self-reliance. The land cultivation on co-operative basis and local small industries like weaving, pottery making, jaggery and paper are all aimed at economic self-sufficiency. One finds a spinning wheel in every house in the novel. Gandhi gave the message of becoming self-reliant to built an ideal nation.

Another important Gandhian ideology we find in the novels of Bhabani Bhattacharya, i.e. celibacy. According to Gandhi, celibacy is the strength of spirit. If one gets married and becomes the member of institution called family, tossed
between the family and duty towards the nation, man may waver. That is why Gandhiji advised to control over the senses. Gandhi himself experimented on celibacy in his life. He did not deny sex but the sexuality to an individual as well as to group. According to him to give birth to first child is 'dharma' and second lust.

Bhattacharya has depicted the idea of 'Brahmacharya' in the prolonged discussion of Satyajit with his wife, Suruchi:

“One such idea is Brahmacharya, complete chastity of body and even of thought. It is Gandhiji who believed, a great source of spiritual strength. He never asked his followers to take that vow but his expectations were clear. You know that Suruchi?”

And Satyajit asks his wife to help him to generate the ideal of celibacy within him. He further asked her to remarry with another to keep her freedom. Satyajit lives simple life and self-help practicing celibacy, the Gandhian ideals, which provide a moral force to combat evil force. Gandhi's championship of celibacy is a doctrine that figures
prominently in the novel. Even in the social life of Ganhigram, the creed finds an echo. While there is no taboo against people of both sexes freely mixing with each other, the expectation is that there should be no consciousness of sex. When Jhanak breaks the accepted code of celibacy, Satyajit undertakes a purificatory fast for five days as Gandhiji did at Tolstoy Farm. Satyajit himself wants to practice strict 'Bramhacharya' some time after the birth of Sumita. In his mind sex comes to be associated with sin.

Devesh Basu in 'So Many Hungers' and Minstrel in 'Goddess Named Gold' Shown only involved with rural folks rather than their family. Devesh Basu has only one son, Samrendra Basu. There is no reference to his wife in the whole novel.

Gandhian Ideal of village reconstruction was the base of Gandhi's political freedom struggle. Gandhian thought about Indian villages as a self reliant, independent villages by all mean. His village-reconstruction ideology too found in the novels of Bhabani Bhattacharya. In 'Shadow From Ladakh', Satyajit, the Gandhian follower is trying to make
Gandhigram, an ideal model laid down by Gandhiji. Gandhigram is a replica of 'Sevagram'. Gandhigram has a typical rural and spiritual bent. The villagers are dedicated Gandhians, and Gandhian ideals have a sway over the inhabitants of the village. Land offering is one of the means of achieving 'Sarvodaya'. Gandhigram comes into existence when a Zamindar gives one whole village. There are about twenty mud houses in Gandhigram. The villagers seek to build a set of values like complete equality, unreserved fraternity, and limitless non-violence. There values are to be lived and expressed in terms of deeds. The rural climate in the Gandhigram has a Gandhian hue. Each mud house has a vegetable patch behind a hedge and a bamboo gate. There is plenty of milk in Gandhigram. This all suggest the self-relianceness of the village.

In 'So Many Hungers' the Baruni village portrayed by the novelist, where Devesh Basu is trying to reconstruct the village on the basis of Gandhian ideology. They all live simple and innocent life. Devata starts an adult school to educate the villagers, and to generate the human values with political awakening. Villagers look towards Devesh
Basu as a 'Saint' and 'Server' to them. They have much respect and love to him.

Another aspect of Gandhism is to consider sin rather than sinner. According to Gandhi, an individual carries divine spark, if someone does wrong, it is only because of circumstances or outward forces. Gandhi is much humanistic to sympathise the sinner. Gandhi consoled the negative peoples and attempted to improve them by eradicating their evil thoughts.

Samarendra Basu, father of Rahoul in 'So Many Hungers' is a villainous character. He is an unpatriotic. In famine condition and freedom struggle period, he thinks how to accumulate wealth by cheating the Indian folk and the rulers as well. He collects much wealth. But when he learns that his son, who was participated in Second World War killed, and Second son, Rahoul is arrested in the freedom struggle, he repents. He feels guilty about his own greedy nature.

The soldier, who raped Kajoli; but instead of accusing him, the novelist has shown his sympathetic attitude.
"The Soldier was a man of feeling. But he desperately needed a woman. It was over a year since he had seen his wife. And in this instant he was back home with his wife... The Soldier was lost in a twilight, half dream, half reality..."\footnote{43}

In 'Goddess Named Gold' Seth Sham Sundar seems greedy and amoral. He tries to sell costly saris to collect more wealth. He also tries to win the good will of people to vote for him in the election to the District Board. But later on, his own wife, Lakshmi rebels against his greedy nature. He realizes his mistake and offers saris in fair price to the whole village.

In 'He Who Rides A Tiger' Kalo, the major character also shown by the novelist a negative character. He accepts illegal and immoral way to take revenge of the society. He becomes a fake Brahmin Pujari. But later on he rides out of that fake mask and reveals his identity. The villagers supports him and says 'a legend of freedom' for his story.
Gandhian views about the machine were very reasonable. His ideal seemed suitable to eradicate poverty and labour problem. Some critics are unable to understand the Gandhian view about Industrialization. They think that Gandhi opposed to invent industrialism, which is totally wrong. His view of technology, industrialism is related to social justice and man’s value system. Therefore he aimed ‘not at eradication of all machinery but limitation’. Gandhi told Dr. G. Ramchandran, a Gandhian follower “What I object to is the craze for machinery not machinery as such. The craze is for what they call labour-saving machinery. Men go on ‘saving labour’ till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind but for all”\textsuperscript{44}

In a labour surplus India, Gandhi thought that machine may create absence of labour. Gandhi approved use of necessary and big machines that would help in the hard and difficult work. He says machine is ‘to help and ease human labour’. In the novel ‘Shadow From Ladakh’, we find Gandhian views on machine and industrialization.
through Satyajit and Bhaskar. We find the confrontation between Gandhigram of Satyajit, a Gandhian follower and Steeltown of Bhaskar, Nehru’s follower.

The novel is an attempt to find out Gandhiji’s approved to essential use of machine and social ethics with tremendous forces of science and technology, the necessary and urgent need of new India to face the problem of external threats. Bhattacharyas has made the Gandhian principle of ‘simple living and high thinking’ a mode of life, an ideal to live by. The novel deals with conflict of values and ultimate triumph of the Gandhian principle. Two ways of life, industrial and rural are contrasted in this novel. The novelist has brought both Satyajit and Bhaskar together at the end of the novel to suggest the fusion the values in Gandhism and Nehrusim.

Chaman Nahal portrayed Gandhi in his novels, but he is not as prominent as Bhabani Bhattacharya in the delineation of Gandhian ideology. He focused Gandhi what British and Indians used to think about him. He never predicted his own views about Gandhi in his novels.
Chaman Nahal while delineating the Gandhian ideals, on the basis of which the country achieved freedom; shown how these ideals turned futile at the time of partition and after independence as well. The country rejected the Gandhian ideals totally at the time of partition period and in post-independence India.

In Chaman Nahal’s ‘Azadi’ and ‘The Crown and Loincloth’, we find the references of Gandhi and Gandhian principles. The ‘Azadi’ starts from the announcement of the Cabinet mission plan on 3rd June 1947 to the aftermath of independence and murder of Mahatma Gandhi. M.K. Gandhi always thought for a united nation. Under the leadership of congress that declared its aim of complete independence. Everyone in the country was influenced by the declaration of Gandhi’s ‘Purna Swaraj’. Gandhi means ‘freedom to be free in mind too’ through this concept. Gandhiji gave a call to all the Indians to strive peacefully to achieve it. Gandhian Barkat Ali expresses:

“It was that speech that changed the course of life for him. Gandhi first explained the contents of the new
resolution passed by the Indian National congress at Lahore, explained what the Purna Swaraj meant – full Azadi.”45

But at the very time of independence, Gandhiji was over taken by the division of the country and it was approved by the congress leaders like Jinnha, Pandit Nehru and Patel. In ‘Azadi’ Lala Kanshi Ram, the major character says,

“Congress had promised to keep with the people. For the last thirty years, since the wizard Gandhi came on the scene it had taken the stand India was a single indivisible nation. And Gandhi was not a politician, he was a saint.”46

Some were blaming Gandhi for the partition, but in reality Gandhiji was sidetracked by congress leaders. It was the congress party, a ray of the hope of the people aspiring for complete freedom of the country, had neglected Gandhian principles and became a selfish and opportunist party. Chaman Nahal too shown how Gandhi considered by the characters. The novelist does not blame Gandhi for the partition. Although it was obvious that Gandhiji opposed to
partition, and he thought that partition would not solve the Hindu-Muslim problem, but remained failure.

In this novel, some characters express the Gandhian values and how Gandhi revolutionized the spirit of the country. They used to call Gandhi ‘Mahatma’ or ‘Saint’. While some characters like Bibi Amarvati blames Gandhi for the partition.

"It all happened because of the partition. And it was Gandhi who sanctioned the partition. 'That is not true' Arun felt he had to put the record straight. It was the other congress leaders, like Nehru and Patel'.

'They were his stooges'

'No auntie you are wrong there. In the final days they did not listen to him." 47

Gandhi’s principles like ‘love’ and ‘brotherhood’ with a clear in political ideology brought united India together. Because of Gandhi’s teaching of ‘Sacrifice’, ‘love’ and ‘non-violence’ the people called him ‘Mahatma’. Gandhian brotherhood and peace in unity is represented in Chaudhari
Barkat Ali and Lala Kanshi Ram’s Hindu-Muslim brotherhood.

"As a basis for self-discipline, Gandhi spoke of Hindu-Muslim unity.... from today he said, let each Muslim accept one Hindu as his ‘brother’...India, he said, was divided into Geographical not communal entities, and the whole of India was a single nation.... A Muslim in India was more an Indian than anything else. The same was true of a Hindu."\(^48\)

Lala Kanshi Ram praises British for their politics, discipline and administration like Gandhi, but he is fully aware about the country’s slavery and the cruel tricks of British played in the partition. He says about the cruel power of British.

"A handful of them have kept us under their feet for over two hundred years."\(^49\)

Like Gandhi, he never hates British soldiers; instead he says that the British soldiers are loyal to their empire by obeying the commands. Lala Kanshi Ram has much friendly relation with British authorities, like Mountbatten and the
Superintendent of police. He offers fruits and bottles of liquor as gifts on occasions like Diwali, Dusehra to the Superintendent of police.

Chaman Nahal has shown that the influence of Gandhi is saintly than that of political leader to the Indians. Gandhi’s ethical politics inspired people and they considered him religious than political leader.

“When Gandhi showed up and they had seen him, they felt no need to stay there longer. They were not interested in politics, nor in Gandhi’s speeches. For them Gandhi was a Mahatma, a religious figure and they had come only to pay respect to saint.”

Gandhi’s 'non-violence' too portrayed in the novel. Gandhi’s peaceful march influenced the Indians and they become aspire to have full freedom, the goal of Gandhi’s movement. Gandhi’s non-violence echo through the expression of Chaudhari Barkat Ali “...gave a call to the Indian to strive peacefully to achieve the goal.”
Chaman Nahal looked at the partition as directly concerned and connected, instead of delineating through the voice of characters. He accepts the partition as a fact and talks about the problem of rehabilitation of refuges. He regrets for the loss of Gandhian values.

The novelist has shown the martyrdom of Gandhi. The Gandhi's death shocked the Indians, and it took as a national loss. Lala Kanshi Ram remains cool when he hears the news of Gandhi's death. Prabharani, Arun and Sunanda too feel grief and horror for the future of India. There are weeping souls everywhere,

"Groups of people stood all over in the bazzar, and each face was blank. They were all refugees from West Punjab and there was not a man who had not suffered in the riots. Yet they all looked crestfallen, as if this death was a personal loss."\(^{52}\)

In another novel ‘The Crown And Loincloth’ Chaman Nahal has portrayed Gandhi as a character with some biographical details. This novel is Chaman Nahal's most ambitious work. Nahal has portrayed the Gandhian struggle
for independence—the non-cooperation movement of 1920-22. This novel seems fictional biography of Gandhi. Gandhi is a major character in the novel. Other characters represent his followers, a legend, a prominent figure creating action and reaction among the other characters. Nahal has taken a difficult task-to portray Gandhi both as an individual and as symbol. In the novel, British Government symbolises of the crown and the loincloth symbolized by Gandhi.

The opening chapter depicts Gandhi’s coming home from South Africa and few episodes of his early life. The novel gives account of Gahni’s political movement, in which the entire nation with Muslim seem involve in his freedom struggle. Gandhi and his ideology is a greater force against British Empire to get rid of cruel power. Chaman Nahal has tried to show how Gandhi has used religion in politics. His ideology was not for India and its people only; it is for the whole human kind all over the world. To the Muslims he quoted ‘Quran’, to the whites the ‘Bible’. Gandhian non-violence had made British helpless and powerless. The cruel, Dyre is always thinking to kill Gandhi, who is the
main obstacle to the British ruler; but remain powerless due to the non-violence and peaceful movement of Gandhi.

In the novel, we find Gandhian 'love' and 'hartal' too. Sunil, the youngest son of Thakur Shanti Nath is a follower of Gandhi. He becomes an active in politics with other congressmen. He is so impressed of Gandhian 'non-cooperation' and 'fast'. He tells his wife the powerful Gandhian movement, which bent British Soldiers,

"The sahibs and officers on horseback couldn't look at the crowd straight, so humiliated were they at this display of unity. They covered their heads with their topics... It's the birth of a new era."^{53}

Sunil, the truly follower of Gandhi does sacrifice to save the Gandhian values of non-violence and love. When Prince of Wales was attacked by Rakesh, a revolutionary (terrorist) freedom fighter, Sunil threw himself between the prince and Rakesh and saved the prince and lost his life.
We too find the reference of ‘swadeshi’ Gandhian value in the novel. Gandhi wanted the Indians to use and wear only that was produced by the Indians, and he made people use locally produced goods and be self-reliant.

Further Nahal has shown the objectivity of Gandhi. When Gandhi came across the huge bridge constructed by the British on Yamuna to connect Delhi, it reminds the past glory of India, in which Red Fort and The Taj Mahal constructed by the Indian architects. He feels proud of Indian art and Architecture.

Nahal has portrayed the biography of Gandhi. Gandhi’s education in England and his acceptance of English manners and dress is briefly sketched. But after the arrival of Gandhi in India, change took place and he accepts simple life with loincloth. Nahal has sketched Gandhi’s awareness about the country’s slavery and subjugation. He remains firm to his tenets that the British “may beat the life out of him, but they couldn’t bend him.”

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religious ideal of non-violence for his fight against British rule. He had much faith on non-violence that he used to think everyone in the world is innertly good. He felt sad about the Jallianwala Bagh incident. Thus Chaman Nahal too delineated Gandhi and Gandhian political ideology with humanistic principles.
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