

## **Influence of Gandhi on the Indian Writers**

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### **ABSTRACT:**

Gandhi fought for the advancement and liberation of India. He became a prolific writer who impacted authors and academics in various subjects, including politics, literature, sociology, history, philosophy, and more. Notable Indian writers explored Gandhian ideas. Their books are based on the philosophy of Mahatma Gandhi, including his beliefs on untouchability, non-violence, truth, brotherhood, and satyagraha. The paper aims to investigate the Gandhian strain in multilingual Indian writers.

### **KEYWORDS:**

Gandhian ideology, Indian Writers, impact, leader.

### **INTRODUCTION:**

When Gandhi entered the political sphere, it had already been established by influential figures like Ambedkar, Gopal Krishna Gokhale, Sawarkar, and Subhash Chandra Bose. Gandhi adhered to the peaceful movement's blueprint, which brought him to South Africa. Gandhi is a "great politician and writer too," according to Cowasjee, who makes this observation about American novelists (On Narrative Ground by Alfred Kazi). Gandhi is still a significant figure in politics and literature years after his passing. Still, the young writers Gandhi influenced directly and indirectly were carried away. As a result, throughout their works, they reflected Gandhi and Gandhian ideas.

Gandhi did not write a single word in English, but he had a significant influence on the field of Indo-Anglian literature. He was the inspiration behind a sizable number of multilingual novels. It is no coincidence that Indian fiction published in English took off in the 1930s. Gandhi's ideas have an impact on everyone living in the modern world.

He has been a writer's writer, if you will. He didn't create any original art, but he did stimulate creativity on an unparalleled level. A portion of India's best writing carries his countersignature. Certain compounds are referred to as catalytic agents; their sheer existence facilitates the chemical fusion process in the crucible, producing something new.

In a way that no other monthly had ever done, Young India, as it appeared, sparked India's national awareness. But it was only half the tale. The other half was the Mahatma's personality, which had an equally potent impact on Indians as his writings.

However, his politics were resolved in the vocabulary and strategies of the Indian liberation movement. The escalating radiance of that conflict enveloped the Indian sky and ignited people's hearts; not even the imaginative writers could flee! For the poets, writers, and dramatists, however, the other aspect of the Gandhian personality held even more significance. He represented the average person, "the humblest, the lowliest, and the lost." Created by a skilled sculptor, he was an exact reproduction of the masses of India, magically brought to life! And that was the key to his enormous influence on Indian literature. He was not required to be an imaginative artist. He inspired creativity since he was an artist in life.

A reversal characterised by the turn of the century. The lives of rural people inspired the vivid short stories written by Rabindranath Tagore. The commoner's voice was heard in several of his outstanding poetry. Vallathol wrote similarly in Malayalam, much to the south. Prem Chand portrayed rural life in Hindi with a lynx-eyed perspective.

India was now prepared for the commencement of the Gandhian era. A new way of thinking has arisen in all Indian literature. The focus shifted from the wealthy to the impoverished, from the intellectual to the man of integrity and inner culture, and from the educated to the voiceless and illiterate. Social reform was ingrained in these reevaluations.

"Gandhi exercised a potent influence on our languages and literature, both directly through his writings in English and Gujarati and indirectly through his movements generated by his revolutionary thought and practice." Dr. K.R. Srinivas Iyengar has stated, "The several regional languages acquired a new versatility and power... No apology is needed for considering Gandhian as a writer and a formative influence on the writers of his time."

## **1. Hindi Literature-**

First, let's examine Hindi literature. Leading the way was Prem Chand. His primary canvas was the village, and all the materials in his palette were native to the area. Is it dangerous to think that this author harbours a Gandhian alter ego? He was, nevertheless, fully infused with Gandhian principles—or, perhaps more accurately, the dual sets of Gandhian principles. He did not use romanticism or "literary" embellishments when portraying the average guy. His choice of words matched the simplicity of the people he depicted. Although his humanism had a Gandhian tinge, it also included elements of a patriotic living typical of Young India. Government officials outlawed his collections of short stories and set all copies of his works on fire.

The novels that came after focused mainly on critical social issues affecting the lives of the majority of rural people.

A.G. Sheorey is a Maharashtrian novelist who wrote a Gandhian novel in Hindi. He translated it into English and called it *Volcano*. This is a tale of active satyagraha. The major Indian languages have translations of this book.

Gandhian concepts also had an impact on Hindi poetry. The quest for national independence and patriotism were the overarching themes. A significant development of the 1920s was the emergence of "national poets." Those who played active roles in the national movement included Mahavir Prasad Dwivedi, Makhan Lal Chaturvedi, Subhadra Kumari Chauhan, "Navin," "Trisul," and "Sanchi."

## **2. Gujarati-**

Naturally, he influenced Gujarati more significantly than India's other regional literary forms. There has been an evaluation of his writing on his tongue. However, the fresh direction he brought to the writings of his fellow writers was no less significant. Motivated by his example, they shifted their focus to portraying the everyday experiences of the underprivileged, uneducated, and commoners, especially in rural areas. Their writing style grew less ornate and less intended for intellectuals. The literature of the Gandhian era was straightforward, natural, and simple, aiming to appeal to the masses and the classes. Regarding the poets, they no longer limited themselves to love, nature, and God as they formerly did.

It is easy to classify the writers of this era into two groups: those who embraced the Gandhian philosophy and made it the primary subject of their works and those who were influenced by Gandhi but followed a different path.

Kaka Kalelkar, Ramnarayn Pathak, Kishorelal Mashruwala, and Mahadev Desai made up the first group.

Although Kaka Kalelkar's mother was Marathi, he wildly grasped the Gujarati language and wrote in it. He agreed with Gandhi that literature should be used to promote social and moral advancement. Dilip Thakare is referred to as the Gandhian era's most exceptional representative. In our literature, his *Otarati Diwalo*, based on his incarceration experience, is highly regarded. His writing style was characterised by charm and vividness in travelogues, essays, and novels.

Ramnarayn Pathak bridges the Gandhian simplicity and the "Pandit Yuga" of learning. Kishorelal Mashruwala scientifically expressed Gandhian ideas in *Gandhiji One Samyavad* and *Gandhi Vichar Dahan*.

For twenty-five years, Mahadev Desai served as Gandhi's secretary, and the diaries he penned provide insightful looks into the man's character.

Gandhi is credited with having a "great" influence on Gujarati poetry.

The most popular novelist is K.M. Munshi. Despite writing *I Follow the Mahatma*, his output is not "Gandhian." Nevertheless, some of his writings reflect Gandhian principles. The socio-political novel *Swapnadrashtha* focuses on the independence movement in India.

It is hardly necessary to mention the many other Gujarati writers whose imaginations were stimulated by Gandhi.

Now, let's head to Kannada, which is in the south. Nationalism is a recurring theme in the poetry of Dattatraya Ramchandra Bendre, one of the greatest poets in Kannada, in pieces like *Vision in a Dream*, *Song of Thirty-three Cores*, and *The Young Ascetic*. He also wrote about Gandhi in his collection of poems, for example, in *Survyapana* (Vintage of the Sun). Another notable poem on Gandhi is "Deathless Death" (Amara Marana).

Bendre's other Gandhi-related verses are some of the best in Kannada poetry.

The *Vision of Gandhi* is a poem by renowned contemporary Kannada author Masti Venkatesa Iyenger. The theme of numerous of his plays, like *Udhara* and *Jalagara*, and novels, such as *Chomana Dudi*, is untouchable. Other well-known authors in this field include P.T. Narasimhachar, G.K. Hegde, B.H. Sridhara, D.V. Gundappa, and K.V. Puttapa. *Sambhavami Yuge Yuge* by G.P. Rajaratnam is a superb drama about Gandhi.

In his 1938 Kannada work HalligaraKaioidi (The Villager's Handbook), R.R. Diwakar discussed Gandhi's constructive agenda. Behind the Prison Bars, Sereya Mareyallinarrates his experiences as a Satyagrahi incarcerated.

There are too many books on Gandhi's life and teachings in Kannada to include them all. Books on Gandhian philosophy are the speciality of one publisher, the Sarva Seva Sangha. That Gandhianism has had less impact on Kannada fiction is odd, nevertheless. Novelists like V.K. Gokak, Basavaraj Kattimsni, Inamdar, T.R. Subha Rau, Gorur Ramaswami Aijangar, and Kota Shivarama Karanth are among those influenced by this influence.

### **3. Assam-**

To look at Assamese literature by travelling to the northeast of India. Assam has produced a large amount of patriotic poetry in recent years. Prominent poems by Laksmi Nath Bezbarua include Amar Janambhumi, Mor Desa, Assam Sangit, and Bin Baragi. The two noteworthy poetry books of Kamalakanta Bhattacharya are Chinta and Chintaranga. The poetry of Prasannalal Chowdhury is more ferocious.

An important turning point in the history of Assamese writing occurred in 1921 when Gandhi visited the province for the first time and inspired fresh ideas with his message of liberation. The subsequent literary consciousness was a natural byproduct of the general waking.

Two brilliant writers felt Gandhian influences: Birendra Kumar Bhattacharya and Hem Barua, who actively took part in the 1942 conflict. Several prose authors interpreted Gandhi's life and ideas. Gandhivad by Bijay Chandra Bhagavati and Visvadip Bapuji by Mafida Begum are the most notable. Omeo Kumar Das, writing on this topic, concludes that much more so now than it was during the Mahatma's lifetime, Buddhism brought forth a feeling of direction.

### **4. Bengali-**

Bengal started producing patriotic literature in the middle of the previous century before Gandhi came to power. The most prominent writers of patriotic literature were Bankim Chandra Chatterji, Dwijendralal Roy, Dinbandhu Mitra, and Rabindranath Tagore. The Satyagraha movement brought Gandhi and Bengali writers together. Tarasankar Bannerji, Bengal's most prominent novelist, was one of the writers who found inspiration in Gandhi. He actively participated in the liberation movement and upheld Gandhian principles, inevitably finding artistic expression in some of his most fabulous creations. Dhatridevata must be named among

them. Gandhian humanism forms the basis of Bannerji's other significant works. Among these are Bicharak, Sandipan Pathsala, Panchagram, and Ganadevata.

The Mahatma's influence has been felt strongly by several other well-known novelists in Bengal. In Satyasatya, Anandasankar Ray discusses several ideas, including Gandhism, which has significantly impacted him. The freedom movement's tenets of nonviolence, honesty, and fearlessness are portrayed in "Banaphul" by Manoj Basu, Nabendu Ghosh, Sumathanath Ghosh, Gajendra Kumar Mitra, and Subodh Ghosh.

### **5. Tamil-**

Although Subrahmanya Bharati's life ended almost at the start of the Gandhian era, he composed a poem honouring "India's deliverer." Gandhi's influence on Tamil grew in the 1920s with the writings of C. Rajgopalachari, P. Varadarajulu Nayudu, and Tiru V. Kalyanasundaranar. As you may remember, Tamils were heavily involved in the Satyagraha movement in South Africa. Tamil music had become a means of expressing the struggle. The lines from Ramalingam on Satyagraha put him behind bars.

For over thirty years, Tiru was influenced by Gandhian writing, and his ideas were carried over to a subsequent generation of writers. However, Tiru's work remained romantic and lacked substance. "Andal" calculated that at least a thousand Gandhi-inspired Tamil works would have been written throughout a ten-year span. The "Manikkodi group" of writers, led by Va Ra, who was committed to Gandhian social reform, was among them. Gandhi's impact is seen in almost a hundred novels written by female author V.M. Kodainayaki Ammal. Ramalingan Pillai wrote a fantastic article about Gandhi. In addition to translating several of Gandhi's writings, R. Krishnamurtipopularised Gandhism in Tamil Nadu with novels, short stories, and plays like Tyagabhmi and Alai Osai.

K.S. Venkataramani, in his two major novels Murugan the Tiller and Kandan the Patriot, have Gandhian spirit as a theme. He also expresses Gandhian ideas in his stories, essays and sketches.

### **6. Marathi-**

Gandhian truth has served as the basis for B.V. Warerkar's plays. The most well-known of these is Apurva Bangal, set in 1946 in Noakhali and depicts the impact of Gandhi's arrival in the doomed area and communal atrocities. Among other plays, Satteche Gulam deals with village upliftment, Koradi Karamat with prohibition, and Turugachya Darat with untouchability.

Prema Kantak and Sane Guruji were prominent figures in the Freedom Movement. The books Kranti, God Shevat, Astik, and Nava Prayog are the most well-known written by Sane Gurujii; Gandhian themes are prevalent in each of these works. Author Prema Kantak, who also devoted her life to the national struggle, is widely recognised for her books Agni-Yan and Kam and Kamini. D.N. Shikhare focused on untouchability in Aichi Kripa and dramatised the Satyagraha movement in Thorli Ai. The poetry of D.G. Kelkar, B.R. Tambe, M.T. Patwardhan, and V.W. Shirwadkar reflects Gandhian ideology.

### **7. Punjabi-**

Only after Gandhi's death did Punjabi writers begin to take an interest in him. Gandhi was compared to a phoenix, a mythical bird meant to rise from the ashes, by the saint-poet Bhai Vir Singh, who expressed sorrow at his passing. Kartar Singh Duggal captures the atmosphere of quiet fear in New Delhi just after the killing in one of his short stories, "Jhootha Sach". This is a psychological investigation of a Muslim girl and a young Sikh. They tie the knot in an adjacent hotel room while discussing their future shortly after the partition riots. The assassin of Gandhi and his cronies are planning to kill the Father of the Nation.

### **CONCLUSION:**

In conclusion, it can be said that Gandhian ideology and its effects on society serve as the basis for the novels written in the 1930s and 1940s. Gandhi opposed creating art for its own sake. He held the view that "Art for Life's Sake." To him, the only things that might elevate men were art and literature grounded in truth. That's why all of his publications uphold moral principles and the truth. Gandhi's ideas and deeds sparked a wave of social awakening. Gandhi, arguably the best exponent of Indian philosophy, left an enduring legacy for his fellow citizens. Although the Mahatma's influence was also felt in other Indian literature, the description above may be sufficient to capture the intensity and scope of his profound influence.

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