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## **Interpreting and understanding the interpretation of Gandhian Political Ideology through *Gandhi ni Kawad* by Harindra Dave**

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**Abstract:**

Gandhi ni Kawad is a novel written by one of the most celebrated and committed author Harindra Dave. This is a political novel. Political novel in the sense that it documents the political ideas. Gandhi and his contemporaries proposed and propagated many political ideas. Gujarati author though it imperative to document it and in this research paper, I tend to interpret and understand the political ideas in the context.

**Keywords:** Gandhian philosophy, political novel and Gujarati fiction.



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The epic gives the representation of an ideal individual; obviously, person as such isn't great. He is inadequate and defective however he figures out how to consummate himself through three standards. As a blemished individual, man becomes overly enthusiastic by appearances in view of honesty and obliviousness. Through experience, he figures out how to show up and reality. He figures out how to see past and through things. On account of encounters of life, he moves from blamelessness to encounter from numbness to information and appearance to the real world. The more he develops the more he finds out about the truth of life which makes him an accomplished and proficient individual.

The tale regularly poses an inquiry what is man? In what condition he is? What sort of opportunity he has? What sort of relationship he has with himself and society? What exacerbates his life better or? In eighteenth century, somebody like Henry Fielding asks: 'Who is a genuine Christian in his Joseph Andrews?' How would he be able to make himself a 'genuine Christian'? So we have Picaresque tale, where after a long distance race battle man turns into a functioning citizen toward the finish of the novel. Gothic tale says that man is encircled by detestable soul, man battles with the abhorrent soul in the night and defeats them, and it is a sunrise.

In nineteenth century the authors talk about man's relationship with society and its organizations. Man interacts with other men and progressively with the whole society. At each level, he cooperates with other people and these collaborations characterize and rethink him. The organizations of society are made to improve man's life on this planet. So there are organizations like family, training, lawfulness. Looking for his character, man figures out how to have exchange with different establishments of the general public. So we have emotional novel, naturalistic novel, sensible novel, authentic novel.

When we come to twentieth century man winds up isolated among private and open life. Mental tale discusses private existence of man, political novel talks his open life. Do we have an ideal picture of a man in open life? We can consider just two people; Lord Rama of Valmiki's The Ramayana and Mahatma Gandhi.

One of the most celebrated Gujarati author - Harindra Dave, composes endless books, plays, articles and verse too. "Gandhi Ni Kawad" is composed by Harindra Dave. "This epic is X-Ray picture of our general public." Title of the novel is emblematic. Through the perusing, perusers can't comprehend the importance



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of the title, yet at long last, it is emblematically spoken to the center of the novel.

In this novel, we discover parody on legislative issues and framework. We can say that novel has the plot of governmental issues. Despite the fact that it has some irate faculties, it stays disgraceful until the end. The hero Karunashakar himself turns into the casualty of the framework who is against this framework. Government officials use Karunashankar as a sensible item. Also, he turns into the substitute of them. Furthermore, at long last, he has no real way to escape from the circumstance wherein he got.' If writing reflects life and life grasps governmental issues, science and innovation, it should wherever deliver itself to the intricate entire of culture.' With the help of the above proclamation, 'Gandhi Ni Kawad' completely mirrors the truth of human development - over a wide span of time.

How one blameless individual who is against debasement, he bit by bit is undermined with the name of Gandhiji and his excellence. Karunashankar never comprehends that he is utilized distinctly as a pawn of that match to dominate the political decision. There is nothing blameless which is going on around him. In any case, .. Presently, his child Bhanuprasad ( Bhaniyo) is additionally defiled and stir up with different government officials like... Jagmohan Bharadi, who is the scalawag all through the novel.

Perusers feel both fate and power simultaneously. In the domain of governmental issues, assessment oversees conduct. His transformation is begun from the outer, however from within still, he can tune in to his voice. From the earliest starting point, perusers have questions why Karunashankar has no confidence in Jagmohan Bharadi? Furthermore, why he needs to know more things about Jagmohan Bharadi?

See the last name 'Bharadi'- it recommends endless things with emblematically. We consistently discover debate among Gandhisim and Nehruvian culture. However, Karunashankar is carefully supporter of Gandhiji and has pleased that he dismissed to be the Minister since he thinks that...." In free nation much regard is been given to Teacher instead of Minister." The character of Karunashankar is depicted like....unique Bhakt of Gandhi as Rama has Hanuman. Step by step, he gets rich; he has substantially more notoriety than he has as of now previously. Be that as it may... Some place in his heart, he feels that ..." What is done even now it is great for him yet what is happening is it alright?"

He needs to change his language, his garments, thus numerous different things. To start with, it is a phenomenal encounter for him, however the peruser has an inquiry that Does it truly it brilliant and awesome for him?



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At the point when we read this novel, it appears as though we are perusing the tale of "Symbol" and gives the brief look at fantasies. Karunashankar never comprehends what is new with him and how progressively he turns out to be important for those things. To start with, Karunashakar thinks 'Why Minister needs protector in the event that he needs to serve individuals? yet, a short time later, his idea is changed and says that...' Why individuals gotten desirous if Minister has guardians?'

The author utilizes the political language to depict persona and George said about political discourse that..." Language regardless, can make reality; and what men accept can turn out to be valid for no preferred explanation over they figure terms as they do."

Karunashakar acknowledges the situation of Bank chief and recognizes each one of those things which are sickened by him first. Presently, Karunashakar changed. He lost his picture and can't discover where Gandhi is? In him? In Jagmohan? Or then again in destitute individuals? What's more, we can see Karunashankar who is remaining among scoundrel government officials. also, presently he feels that... " There is huge distinction to sit on the Stage and to sit before the Stage."

How the administration misuses destitute individuals and how they treat needy individuals - that credits the genuine picture of society. Here, Khodisa - the rancher turns into the casualty of similar framework and his child - Ramdas is seized with no issue. His flaw is just that he raises his voice against the administration/framework. Furthermore, he is demonstrated as nacelle finally and executed.

In the wake of winning the political decision, there is no utilization of Krunashankar in the gathering along these lines, he bit by bit lost the regard from the gathering. Also, the new powerful individual Samtsing is there. Also, presently he has a reasonable thought regarding what is happening and how he is utilized and how to interest is finished with him. Krunashankar realizes that he is completely defiled yet gets no opportunity to admit or has no real way to flee from that point.

" Aje je Parane karvu pdyu e avati kale potano Sahaj svabhav to nai Bani jay ne??"

He has no solution to his inquiry. Yet, some place in heart he is experiencing his unrest and listen that 'Truth is as yet alive in You . Truth is as yet alive in you. 'but...' Khadi nu Pot hve badlay chukyu hatu!' 'Harijan Vas mama Aag' - that scene gives a lot of compassion towards them on the grounds that for legislators it is down to gather Vote or to win the political race. In any case, ...Who thinks about destitute individuals? Who lost their darling or home too? Nobody. They give the discourse of reassurance and give some cash, and



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everything is finished.

"who thinks about The estimation of human life? "

The parody dependent on Karunashakar that "It is a great idea to have name of Mahatma Gandhi yet there is nothing but bad sense to be Gandhi!" All things are extended with the political angles which are not perceived by standard or ignorant individuals. Underlying foundations of these things have lied on the liberality of Jagmohan. Be that as it may, Bhanuprasad himself is against his dad, who has known the truth. Bhanuprasad never shows signs of change or acknowledges the previous lifestyle style of his dad. Also, that is the best case of colonizers. Karunashankar himself turns into the colonizer. Means Colonized becomes Colonizers.

What is the genuine significance of vote based system? Do such things occur in a majority rule government? Karunashankar is the observer of a wrongdoing, murder at that point even he is astounded. However, for individuals he is "Bapu", and the setting straightforwardly goes to Gandhi yet individuals don't realize that now setting is changed of that word for him. At long last, Karunashankar is remained in the court and says all that occurs with him. In any case, tragically, his child demonstrates him Mental and says that he has a psychological issue and acts that he is completely adequate, yet that is the franticness of him. How woeful it is for him!

How guiltlessness individual gets unethical or ruined? Is it accurate to say that he is liable for his circumstance or others? Why he never comprehends individuals around him? Does the indecent? Why his child demonstrates him mental? Why he needs to endure every one of those things? How he turns out to be important for injustice? Does he come out from the Mental Ward? What is the inward strife in the wake of admitting all things? To get the entire story of the individual and to find such solutions must peruse in any event once" Gandhi Ni Kawad". It isn't sad however substantially more pitiable.

Gujarati tale took a lot of motivation from English and European books. It has attempted to give the representation of a man in open life 'Gandhi Ni Kavad' of Harindra Dave (1930-1995) helps one to remember Dostoevsky's where Dostoevsky says that in the later aspect of the nineteenth century Russia Christ would not be worthy to individuals since human life has deteriorated totally. This sort of degeneration has occurred in the Post Independence-Post Gandhian period where with the assistance of the purposeful publicity of Gandhian philosophy, lawmakers have brought in cash and made sure about elevated level



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situations in government.

There are not many Political Novels in Gujarati Literature. Harindra Dave, a famous Poet, Novelist and Journalist, composed this novel in 1984. This epic has an extraordinary spot on the grounds that such sorts of novel are not written in Gujarati Literature. The epic portrays the decrease of qualities in political circle just as perfectly presents the grievous existence of the advanced man's degenerate practices. This epic sequentially distributed in Gujarati Magazine specifically Navneet Samarpan. This epic got popular at the hour of its distribution. It is about how a genuine Gandhian adherent has been made substitute by the government officials of our life. Karunashankar is genuine Gandhian and Jagmohan is the most degenerate individual of the general public. Slowly he wins the kindness of Karunashankar's better half and child lastly that of Karunashankar and uses and misuses, his name for his absolutely private and degenerate increases. Not long after getting together with Jagmohan, Karunashankar understands that he has committed an error; it is demonstrated in the court that Karunashankar has gone frantic lastly, he is sent in to mental emergency clinic.

The tale covers all scenes of the cutting-edge political moving like pay off, pietism, uses and maltreatments of peace, tricks, sensational scenes of uproars, connivance, psychological warfare, torment of honest people, abuse of police power, stall catching and acts of neglect identified with projecting of votes and so on. 'Gandhi ni Kavadi' discusses sly lawmakers who play endless stunts to achieve control and keep up their hang on power. I notice one of the stunts here which is to involve a similarly spotless an unadulterated individual. Karunashankar is a dear companion of Gandhiji and political dissident. Keeping in see the transformation of this character, the author has gotten the topic from the governmental issues of the seventies and attempted to introduce unfortunate image of the political existence of the time. In this present Karunashankar's psychological edge is in the inside who gets caught in the degenerate acts of tricky legislators. Gandhiji's character has been portrayed interestingly here. The author has utilized parody, flashback strategy. In mental clinic, Karunashankar meets a neurotic who attempts to lift the kavadi. Kavadi is troublesome word to decipher. Be that as it may, Kavadi is perpetually connected with Matru-Pitru Bhakta Shravana of Ramayana. Shraavan put his folks in Kavadi and took them for journey. Here it is said that in one aspect of the Kavadi, there are Indian individuals and in another aspect of the Kavadi there is seat. Consistently legislator comes and possesses the seat and the seat is heavier than the majority.



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