

DELINEATING THE LIQUIDATION OF GANDHIAN PHILOSOPHY IN THE POST-INDEPENDENCE ODIA LITERATURE WITH A SPECIAL REFERENCE TO GURUPRASAD MOHANTY'S *KAALAPURUSHA*

¹Santosh Kumar Nayak

¹Assistant Professor and Head (O.E.S.-I)

¹P.G. Department of Odia Language and Literature,

¹Government College, Dayananda Vihar, Koraput-764021, Odisha, India

Abstract: The paper tries to unveil the basic principles and doctrines of Gandhian philosophy at its first hand and thereafter it aims at the reflections of the failures of Gandhian philosophies in the post independence age of India as well as Odisha. Here, as per the spectacles of Guruprasad's *Kaalapurusha*, we have to evaluate and conclude the facts and phenomena of the failures of the Gandhian philosophy. As well as the paper includes the contemporary socio-cultural and socio-political writings in its account for a healthy and unbiased evaluation. Basically the Post-Independence Odia Politics and Poetics, its nature, scope, boons and banes etcetera are reviled here. Gandhi is the lamp of ethics, truth and non-violence. He represents the golden spiritual heritage of India. But the post-Independence Odisha has not been successful to accept and assimilate Gandhi completely even till today. Even, in the name of Gandhi and Gandhian philosophy, ideology and ethics many chameleons are there who are hunting their private goals and interests in a clever and cunning method. Hence, literatures of this era have been violently sarcastic and satiric and vituperatively critical.

IndexTerms - Gandhian Philosophy, Urbanization, Post-modern, PIOPAP, Mechanization, Enforced Idealness.

I. INTRODUCTION

But the philosophy of Gandhi India cannot be defined as it has got its freedom for his ideology under the umbrella of his perceptions and ethical pillars. No doubt, Gandhi is the lamp of ethics, truth, karma, simplicity and non-violence, but the question is that whether he is worth the time, the age and changing situations. He represents the golden spiritual heritage of India, on the basis of which the entire humanity lives and India has its identity before the entire world. But the post-Independence India or Odisha has not been yet successful either to accept or to assimilate Gandhi completely even till today. Even, in the name of Gandhi and Gandhian philosophy, ideology and ethics many chameleons are there who are hunting their private goals and interests in a clever and cunning method. Hence, literatures of different forms of this era are violently sarcastic and satiric and vituperatively critical. Now, only therefore, humour is the heart of the so called post-independence literature. Yes, if there is a humour, then it is obvious that somebody must have been criticised inanimously or sarcastically. Gandhi is ideal for each and every Indian. He has done a lot for the country as well as he has taught a lot to the entire nation. Gandhi is one of the four pillars of the entire world. He represents India before one all nations of the world with his sacred values and ethics with the spirit of spiritualism. Ergo, we worship him as a lamp in the darkness. In this regard we can extract and mention here a few lines from a worthy writing below:

“His is the One Luminous, Creator of all, Mahatma
Always in the hearts of people enshrined,
Revealed through Love, Intuition and Thought
Whoever knows Him, Immortal becomes!!!
Bless us O Babu, so that we may attain Success in all that we do!”^[1]

But the major thing is not this we are proud of Gandhi or he is the real identity of India or why he has done for the country etcetera. But it is of course important that in what ratio we obey Gandhi and his principles and follow his philosophies. It is important that in what ratio we have assimilated the philosophy of Gandhi and are using those in our day-to-day life. This will reflect the real picture of India and Odisha. And from this, of course, the literature will take its birth as a seed is germinated from the ground with the help of light, land and water. But the people, but the society, and of course but the time literature cannot sprout even its folium or *foliolum*.

II. Gandhian Philosophy and the Juncture of Post-Independence India

It is very important to note the period between 1945 and 1950. The pre-independence and the post-independence era are the two separate things with reference to politics, economy, philosophy, individual and societal psychology, environment, and of course the society. Two different tastes, smells and experiences are there. Hence, the juncture is very interesting. Gandhi was there yesterday. Gandhi is here today with us and he will be in future among us. But the main thing is that-his value in the time. We need to estimate and delineate the percentage of the values of his values and ideas. We have to identify and specify the Gandhian

practice or the need of Gandhian practice today or in the past after independence. We have to know the problem beneath the problems. Then only we can solve our problems. Why today Gandhian values are meaningless and in vain- we have to find that/those out. Why pretensions are going on in Odisha and similarly in many states of India? This is the case of entire nation. We must remember that we were fighting for the freedom but got independence only. We asked and fought for 'Rasagolaa' and at the end of the day we got 'Gulugulaa' and surprisingly we are happy with that. We are enjoying the independence today. Seventy one years have been passed in the meanwhile since India's Independence. We obey that after several policies and attempts to get independence we got that by the policy of non-violence. It worked. In other words, we say that the formula of M.K. Gandhi, our National father worked. But, it is the right time now to look once again into the policies of Gandhi and the present context. Do we believe in the policies today? It is a very big question before us. We have our identity before the whole west and even the total world that we believe in peace, non-violence, and humanitarian methods to live and let other to live. What Swami Vivekananda told about the nature of Indian mind is that true really in this present context? What is the strategy of the Indian mind today? We must ask this question to ourselves. Are the Indian minds still Gandhian minds now? How much effective is Gandhi today? Does he fit to the contemporary social problems and conditions? Are those Gandhian doctrines post-modern? What is modernism and post-modernism then? And, was Gandhi not modern? Can we go smooth with those values and ethics of M.K. Gandhi today? And many other questions are there to ask ourselves. The present Indian condition is very different today. Even the condition of Odisha has been changed accordingly. Urbanization is growing at a very fast rate. We are being urbanized. The rural sectors of India or Odisha are diminishing day-to-day and the urban sectors are substituting those ones. Gandhi had told that the soul of India is in its villages. Again, scientifically or geographically, Odisha is an agriculture centric state. Even India is fit for agriculture. Another thing that lies underneath the issue is healthy life span and pollution free environment. Agriculture is the only thing which can provide us these things. But what are the present scenarios today? The situation is just reverse, embarrassing and hazardous at the same time. Now it is a time to take a detour. Our land/state was already green and clean. Surprisingly, now, we are making green and clean. That means, we had gone to a wrong track in the meanwhile.

III. The Second Spell of Gandhian Philosophy versus Reality of the Society

M.K. Gandhi is a 'revolution' in the entire world. He is a philosopher as well as political leader. He has certain ethics and values as well as some perceptions on the universe, world and human being. Stephen Murphy, in his essay 'Brief Outline of Gandhi's Philosophy', says- "All individuals are believed to be capable of high moral development, and of reform. The twin cardinal principles of Gandhi's thought are truth and nonviolence. It should be remembered that the English word "truth" is an imperfect translation of the Sanskrit, "satya", and "nonviolence", an even more imperfect translation of "ahimsa". Derived from "sat"- "that which exists"- "satya" contains a dimension of meaning not usually associated by English speakers with the word "truth". There are other variations, too, which we need not go into here. For Gandhi, truth is the relative truth of truthfulness in word and deed, and the absolute truth—the Ultimate Reality. This ultimate truth is God (as God is also Truth) and morality—the moral laws and code—its basis. Ahimsa, far from meaning mere peacefulness or the absence of overt violence, is understood by Gandhi to denote active love—the pole opposite of violence, or "*Himsa*", in every sense. The ultimate station Gandhi assigns nonviolence stems from two main points. First, if according to the Divine Reality all life is one, then all violence committed towards another is violence towards oneself, towards the collective, whole self, and thus "self"-destructive and counter to the universal law of life, which is love. Second, Gandhi believed that ahimsa is the most powerful force in existence. Had *himsa* been superior to ahimsa, humankind would long ago have succeeded in destroying itself. The human race certainly could not have progressed as far as it has, even if universal justice remains far off the horizon. From both viewpoints, nonviolence or love is regarded as the highest law of humankind."^[2]

Gandhi's thought is a philosophy of self-transformation. It implies that one must try to live according to the rules and passages of truth and non-violence. We must live a moral life- this is the ultimate message of M.K. Gandhi. Its basic tenets reside upon the substratum of morality. They are: resisting injustice, illegal and improper things with self and surrounding as well, developing a spirit of selfless service, devotion of human being and duty with full fledged dedication, emphasising one's responsibilities rather than rights, self-discipline, simple living with higher and qualitative thinking and attempting to maintain truthful and nonviolent relations with self and the surrounding as well. "It should be understood that by simplicity is meant voluntary simplicity, not poverty, which has no element of voluntarism in it. If there is one thing Gandhi does not stand for, it is poverty. A Gandhian should also avoid political office. He or she should remain aloof from formal party politics and equi-distant from all political groupings. But this is not to say, and in my view Gandhi does not require, that the individual should remain aloof from all politics. For often injustice cannot be resisted unless the political power holders and structures are engaged nonviolently. What was the freedom struggle itself if not a political struggle, against the greatest concentration of political power the world had ever known, the British Empire? In my eyes, there is no particular virtue in attempting to avoid contact with politics. What must be avoided, however, is assumption of political power by a Gandhian (at least this is necessary in the short and medium terms in India), and cooperation with un-virtuous holders of political power on their terms."^[3] But what was the real picture of Post-independence Odisha politics and society? It was quite different and quite adverse in fact from the idealism. In the name of Gandhi, they used to exploit people, started party politics and intended to have power to corrupt.

He also has stated where there is a couple of choice between cowardice and violence, it is better to choose the violent method. This implies that Gandhi was strictly against the practice of cowardice. "The eminent peace researcher Johan Galtung has

correctly observed that Gandhi preferred first, nonviolent resistance, second, violence in a just cause, and third, meaning least of all, apathy.”^[4]

Every action has an equal and opposite reaction. Violence precedes violence and non-violence precedes non-violence. We can have a number of such examples in history as well as in so called mythologies of various corners of the world. We can simply investigate the myth and history of the Trojan War. The city of Troy destroyed because of this. W.B. Yeats has written a small sonnet on the same which may be extracted here.

“A sudden blow: the great wings beating still
Above the staggering girl, her thighs caressed
By the dark webs, her nape caught in his bill,
He holds her helpless breast upon his breast.

How can those terrified vague fingers push
The feathered glory from her loosening thighs?
And how can body, laid in that white rush,
But feel the strange heart beating where it lies?

A shudder in the loins engenders there
The broken wall, the burning roof and tower
And Agamemnon dead.

Being so caught up,
So mastered by the brute blood of the air,
Did she put on his knowledge with his power
Before the indifferent beak could let her drop?”^[5]

Here, Yeats has given a great philosophy of life. Life is very simple and beautiful if you think and make it. It is too difficult and painful if you think and make it so. It is in the hands of human being to make life easy and beautiful because reactions/events in our life always precede our actions. Hence, our actions and reactions are symbiotic to each other. “In this poem it is the brutal physical act that sets off a chain of events, divinely inspired it could be said, leading to all sorts of disruption and violence in human society.”^[6] The story of the poem is very interesting as well as full of lessons to make life smooth and beautiful. “The story of Leda and the Swan comes from ancient Greek mythology. Zeus, the Father of the Olympian Gods, took the form of a swan in order to seduce Leda, daughter of King Thestius. She later the same night lay with her human husband Tyndareus, and so produced eggs out of which hatched four individuals - Castor and Pollux the twins and the half-sisters Helen and Clytemnestra. Yeats took the central theme of this story - the seduction, the rape - and turned it into a metaphor for the British involvement in Ireland, which lasted centuries, eventually coming to a conclusion in 1922. At least, this is one interpretation of Leda and the Swan. Others see it as a disguised narrative of the progress of western civilisation. A single violent event sets off a cycle of barbarism and deceit, initiating the modern era and despite the pessimism and outrage, positive and beautiful things can emerge. But as Yeats himself said ' *Bird and lady took such possession of the scene that all politics went out of it.*'”^[7] All these things clearly state that Gandhian philosophy is actually right and it suggests for a good ending of the society. One must be happy if s/he disseminates happiness. But Gandhi had an important deal with the ‘personal or self transformation of mankind’. This is too vital philosophy of Gandhi we encounter ever. “In general, however, it is held that immoral means, such as violence, cannot produce moral ends, as means are themselves ends or ends in the making. For the individual self-transformation is attempted with deliberateness rather than with haste. One should not seek to become a Mahatma overnight, because such attempts will surely fail, but to reform oneself over the whole of one's life, as far as one is capable. (Nor should there be any question of superficial imitation of Gandhi.) Gandhi viewed his own life as a process of development undertaken "one step at a time". He saw the need to continually "experiment with truth" (from which he derived the title of his autobiography) in whatever field, in order to come to see the truthful path. Though they were rooted in the highest idealism, the experiments were carried out on a very down-to-earth plane—India's moral, political and social needs as he saw them. Such an approach is available to all at all time.”^[8] Gandhi had a moral and spiritual background behind his every word and every action. Hence, one cannot be Mahatma easily. It is a meditation, a continuous one. If one sees the higher values of life, then he cannot be wrong or misguided by the earthly reasons like anger, frailty and other mundane things. Gandhi had a strong belief on the human conscience. In fact, it is the key factor of every behavior of a human being. The ability of reasoning as well as analysis through conscience is the significant things which play pivotal roles in our day-to-day life. We must rely on reason as well as we must be rational because we are rational beings. Gandhian philosophy has many dimensions. But the most important of them are: honesty, truthfulness, non-violence and spiritual development.

According to the Gandhian philosophy one must have a co-ordination and link between his/her thought action and words. In this way we can purify our inner self and the inner person within us. Ideally there should be harmony between thought, word and action. In this way the physical, earthly and visible life becomes a true reflection of the inner and guiding life, and a spiritual and mental harmony is also achieved by it. In this way, human beings get purified and a kind of positive growth is experienced. The other part of his philosophy is often discussed as ‘*Satyaagraha*’. This is the philosophy spread over his entire life which resides upon the concepts of non-violence, rationality and moral values and ethics etcetera. Dr. Diwakar sums up Gandhi's thoughts and

philosophy in a few words: "The four words, *truth, nonviolence, Sarvodaya and Satyagraha* and their significance constitute Gandhi and his teaching." Over all we find Gandhi as a spiritual leader of the country. Because, but the spirit of spirituality one cannot bind the entire state like India, which has the highest degree of variation, variances, changing factors and diversity. Hence, spiritually he united the entire nation with the cultural bonds. India is a state of spirituality, a state of unity in diversity. But it is because of the spirituality today and it was one in the past because of this too. It is because this soil has that spiritual culture. Gandhi recognized this and has applied his thoughts onto this. By the way-

"[...] Gandhian philosophy is not only simultaneously political, moral and religious; it is also traditional and modern, simple and complex. It embodies numerous Western influences to which Gandhi was exposed, but being rooted in ancient Indian culture and harnessing eternal and universal moral and religious principles, there is much in it that is not at all new. This is why Gandhi could say: "I have nothing new to teach the world. Truth and nonviolence are as old as the hills." Gandhi was concerned even more with the spirit than with the form. If the spirit is consistent with truth and nonviolence, the truthful and nonviolent form will automatically result. Despite its anti-Westernism, many hold its outlook to be ultra-modern, in fact ahead of its time—even far ahead. Perhaps the philosophy is best seen as a harmonious blend of the traditional and modern. The multifaceted nature of Gandhi's thought also can easily lead to the view that it is extremely complex. Perhaps in one sense it is. One could easily write volumes in describing it! Yet Gandhi described much of his thoughts as mere commonsense."^[9]

Gandhi was a versatile and he was too much serious about the uplift of the human soul. In every respect of life, Gandhi has some message. He propounded the theory of all round development of individual as well as of the society. Gandhi had certain principles in his life. We can call them as his ideal attitude and perspectives. Now we have to test and check the effectiveness of those doctrines and principles. The present condition of India has been changed a lot. 'Gandhian State' has been turned into an idiom today as it is very idealistic and far-fetched.

"Gandhi was an all rounder in all fields of human life. There was practically no area of human activity where he had not made his contribution. He was a religious man, and as reformist. As a traditionalist he held fast to the religious traditions of India and suggested reforms in that field. He suggested humanistic values to be applied in religious practices. Besides this he was revolutionary in the field of politics with his self - designed weapon - non violence. He fought against the mighty British rule and made them quite India. In the case of social and Economics fields also he was reformist who applied new theory of social and economic revival of India."^[10]

Several new strategies were made after the independence of India. Overnight many things were done and many significant decisions were taken. But the major things came gradually after some months. Soon after independence, Gandhi gave very idealistic and future-centric advises. He told to dissolve the INC and to go to the remote villages of India to serve for the people by educating them and imparting awareness about the things relating to education, health, economic condition, sustainable developments etcetera. Awareness on the duties and rights of the people were injected in the mind and spirit of the common people of Indian villages by the members of the INC and other social workers. "In politics after winning independence, Gandhi recommended that the Indian National Congress as a political institution should be dissolved and the congress workers should be sent to carry on the constructive programmes there that is to educate and organize the villagers about their rights and duties in India. Those who wished to remain in politics should have to form new political parties. The Republican Constitution of 1950 bears several elements which come under the influence of Gandhi. The first one is, the *Adult franchise*, which had high consideration by Gandhi. It is the duty of politicians to make the people conscious about their rights. The second is the *statutory reservation* for the backward communities and sections. Article 46 of Indian Constitution enables special care and protection for the Scheduled classes and Scheduled tribes in the fields of education and economics. This ultimately aimed at an exploitation free economic system for India. Actually this reservation for the scheduled class in the parliament and state legislature was drafted in the Poona pact of 1934 by Gandhi himself."^[11] There was a class conflict in the post-independence Indian society. The SC and ST people were given less priority then and were exploited socially and economically. Another fact was there with this respect and that was the national integration. For the sake of this national integration and a greater power of the state India, he planned to sustain the conditions and uplift the downtrodden of the society. The ST people were still living in the dense forest far away from the light of the lamp of education and civilization. They were deprived of many facilities of the main-stream of the society. In this way, the society was in such a precarious condition with different patches. It was another call for the Indians to be united and congregated to gather own power and to show the world in advance before they attack and rule over us like the British people.

Gandhi was a man of vision. He had suggested for many plans. For example, the adoption of *Panchayati Raj system* was also a part of his ideas and ideals. Gandhi concentrated on the villages of India and declared that the villages are the soul of India. If villages improve their quality in terms of economic condition, social condition, health, education etcetera, then entire India can progress. These kinds of concepts were there in Gandhi's mind at that time. He wanted to make those villages autonomous and self-sufficient. Today, we are thinking of the self-help groups of women of villages. This is an extension of Gandhian philosophy only. He wanted to make some of the self-sufficient autonomous villages major spots or centres of the nation. It is a kind of decentralization of power and distributing that among the people. This ensures an exploitation-free state and a healthy state of mind of the citizens. In fact, this is the real rural development. Gandhi, as an administrator believed that a best government is that which governs the least and let other speak, do and involve more and more. "So he insisted on voluntary organization strictly adopting democratic methods as far as possible in the social and the economic fields at different levels. And the State should take control only at higher levels where centralization is necessary."^[12] Gandhi was a true democratic leader. His believe and

perceptions are very clear and transparent with respect to the happiness of the mankind. Man is born free and s/he is born to be happy and to do some moral thing. He was a spiritual person. He had immense believe on God. But the central theme of all of his perceptions is man. We can think and remember the lines of Tagore in this light- that nobody is bigger or greater than man. Man and his life is the only eternal truth we see.

Nehru had said rightly in this regard that Gandhi is not a simple man who thinks well but he also makes other think better. He walks and makes other walk ahead. He was the real driver of the nation before and even after the independence of India. He had his personal belief that a man should not be under the prison of someone because a man is the store house of immense possibility. He has his own wills and dreams. Hence, he did not like the rule of the British. A man is free and s/he should get liberty in his/her life for his own sake. Gandhi was not only the political leader of India but at the same time he was the spiritual guru of the entire nation.

“So all his programmes were centred round the individual, especially socio-cultural and economic activities, namely, emancipation of women education, social structure, and village administration. The total poverty of the masses was the main problem he found. Attainment of political freedom was secondary to him when compared with the removal of *the poverty of the masses*. He noticed that it was poverty which was dehumanizing men. He coined the word ‘*Daridranarayana*’ to refer to those down trodden masses and devised a talisman. As he pointed out “I will give you a talisman.”^[13] He says, “Whenever you are in doubt, or when the self become too much with you, apply the following test. Recall the face of the poorest and the weakest man you may have seen, and ask yourself if the step you contemplate is going to be of any use to him.”^[14]

Gandhi is the epitome of Indian spirituality and Indian mind also. He was continuously going for spiritual starvation. With non-violence he always wanted to solve the problems of the society of politics etcetera via humanity or human conscience. British people had another plan and politics of caste, creed, and culture etcetera to divide and rule the caste-crazy Indians. They wanted to divide and create a bar between the upper classes and the lower classes people. Gandhi understood this politics of the British government and hence went for another starvation for the sake of eradication of feelings of untouchability from the mind and brains of the Indians. He told that all are the children of God and everybody has god in his/her heart. He had the knowledge of the caste, class and all these socio-political issues. The caste divisions were work-centric at first, but, later all these became birth-centric. This is the diplomacy and conspiracy of some of the people for the quest of power. Even, according to Gandhi, it has been seen that god is omnipresent, omniscient and omnipotent. He was a theistic person. In the name of religion, several exploitations are going on. He did not take them as the part of that caste system of the society. He rather named them ‘*Harijana*’. This means they are the children of the God. British Government decided to prepare separate electorates for the depressed and downtrodden classes. But Gandhi could realize the adverse sentiment underneath the issue. He understood the politics beneath the matter. How adversely and at what range it will put the impact on the mind and psychology of the people of India, he understood and opposed it straight without waiting or wasting any time there. In other words, he saved the Hindu society then from a clash and division. Further, a scholar says,

“He undertook a fast against the further division of society. He knew that India lives in villages. A large section of village community lived in semi starvation and servitude. He made effective programmes for rural reconstruction. According to him, planning should begin from the bottom. Villages should be at the centre of all reforms. He put forward the view of autonomous, self- sustaining villages called Gram Swaraj. He believed that this Gram swaraj formed by the local people could effectively work for the development of that village. The unemployment problem was another important problem. The educated men in large members were in need of employment. They had an education which will not help them to have a job. Gandhiji called this situation *enforced idleness*. He said that these idle hours can be profitably used in spinning. Later the spinning wheel was replaced by Ambar Charkha and middle class men who cannot find out any other job could earn something from this Charkha. The Government should provide support and help.”^[15]

Gandhi opposed the concept of mechanization. The socialists then opposed and advocated about the mass production. But Gandhi at no cost wanted to replace machine against the human hands. It is really a remarkable decision of Gandhi. Because, no doubt, there will be mass production but what about the large scale of unemployment? India has to think on the issue once again with another suitable technology. The Harijan Sevak Sangh which looked after the special educational and economic needs of locally artisans like Leather workers changed the practices but Gandhi opposed the same and advised not to go with the modern technology and mechanization. Gandhi wanted a green India, clean India, a village-based India, an alive and healthy India, not a dead one or a sick one. He wanted a self-sustained India, a happy India. Hence, he opposed that industrialization in India. He said that India is not fit for the industrialization it is applicable to those European continents and states. Modernity and modern concepts and aspects were the main hindrances at that time for Gandhi. Gandhi had known the problem of eradication of manual human hands. This is the situation we face today after the substitution of machine against the manual labours. “He believed that exterminate industrialisation means extreme exploitation as centralization is a by - product of industrialisation. So he considered it as *centralised violence* and *soullessness*. He did not want to see man as a slave of machine. Again, he wanted a system which provides employment to men. Moreover, he pointed out that here the capital which is needed for the establishment of heavy industries is not available, but here labour is abundant. If the ideal goal for the society is to develop human personality, intelligence, character and artistic sense, then the centralization advocated by the communists is not useful, but only decentralisation is advantageous. To Gandhi there was no distinction between Ethics and Economics and he believed that economics devoid of Ethics is a waste. He wanted to check the craze after material profits which are an unavoidable side effect of industrialisation. He always valued the economic progress of a country in terms of the moral character and social integrity of its citizens. He advocated that everybody should get sufficient work to make his ends meet. Industrially generalising employment would displace the labour opportunities. He believed in the optimum use of man power.”^[16] Gandhiji had plan for non-violent

swaraaj or independence. He wanted an economic independence in India, in every village and every house-hold. This was the concept of 'Graam Swaraaj'. He wanted a classless society where there will be less distance between the poor and the rich of the society. He believed that the war between classes and castes is much more serious than any other war of the world. Therefore, he tried to diminish the gap between these people. In this light Stephen Murphy says- "As the foundation of the Gandhian or nonviolent social order is religious or spiritual, economic and political questions are seen from the moral or humanistic perspective. The welfare of human beings, not of systems or institutions, is the ultimate consideration. Materially, it centres on the following concepts and ideals: Political decentralization, to prevent massive concentrations of political power in the hands of too few; rather, to distribute it in the hands of many. The Gandhian political order takes the form of a direct, participatory democracy, operating in a tier structure from the base village-level tier upward through the district and state levels to the national (and international) level. Economic decentralization, to prevent massive concentrations of economic power in the hands of too few, and again, to distribute it in the hands of many. Therefore villages, which are anyway geographically decentralized, become the basic economic units. However, where unavoidable, certain industries may be organized on a more centralized basis, and their ownership and control come under the umbrella of the State. The minimization of competition and exploitation in the economic sphere, and instead, the encouragement of cooperation. Production on the basis of need rather than greed, concentrating, where India is concerned, first on the eradication of poverty (and on the worst extreme of poverty). Recognition of the dignity of labour and the greater purity of rural life. The practice of extensive self-reliance by individuals, villages, regions and the nation. Absence of oppression on the basis of race, caste, class, language, gender or religion. A deep respect for mother-nature, necessitating an economic system based upon the preservation rather than destruction of the natural environment. Such concepts clearly represent pillars for a new social order."^[17] Gandhi had another farfetched sight in his philosophy and that is the preservation of green. In modern and post modern literary practices this philosophy has been given special care and attention. By saving the green we can have grin in the lips of the entire society and future as well. Many of the post-independence literatures have serious deal and attachment with this tool. Many dramas and novels could be well discussed particularly in this light. The natural resources are the heart and lungs of literature. But the natural resources literature can hardly exist. By the way, we can also have an eco-feministic or eco-critical investigation in the intellectual pool of *Kaalapurusha*. We can look into the text of *The Waste Land* by T.S. Eliot especially to the fourth and fifth part of the poem, i.e., 'Death by Water' and 'What the Thunder Said' particularly. It is clear that Eliot has interpreted the nature and its call into the sacred and meaningful messages of the Vedic chants. Guruprasad has done the same as Eliot has done in his poetry. Gandhi had his philosophical deals with the society, collective and individual psychology, economic condition and so many other aspects of life.

It is vivid in the above quoted part of his philosophy that Gandhi wanted a sacred and pure rural economic condition. No greed, no treachery, no mischief, no wrong doing was permitted in Gandhian philosophy. But it was so precarious to observe that this dream of Bapu did not come true. This is a pure socio-economic concept as well as it has its deal with the psychology of people. But the way and the weapon in which he did try for it was completely spiritual. This is the specialty of Gandhian philosophy. He wanted a spiritually sound nation. He wanted a vibration and an understanding of the 'Omkaar/Pranab' sound in each and every corner of the world. This is the only way to make a healthy society and to have coordination and bond between us. Gandhiji used to say the words of 'Isaavaasyopanishad' that wealth can be enjoyed only by renouncing it. Gandhiji had a clear cut understanding and concept of the Gita. He wanted to teach the morals of the holy book. Because he had known that only by educating people spiritually we can make them understood. "One has to enjoy the minimum he wanted. One can only enjoy a portion of his possession and he should consider himself as a *Frustratee* of the rest of his wealth, and that is to be used for social benefit. But he was not of the opinion that the wealthy people should be liquidated by only an equal distribution of wealth should take place. He explained that there is no need of liquidation of wealth. What is needed is that trustee, should become ready to use his possession for the benefit of the society. He should take only that much, what he needed for his livelihood. He should give up the concept of private ownership. Economic equality does not mean equal wealth to all. Equality should be there, in getting equal opportunity to satisfy their needs. This does not depend on the status of living. That is the prince and the pauper should avail the equal opportunity to have his necessities. Everyone should get house, equal nutritive food, education to his children etc., our Constitution ensures this. Under the influence of Gandhi the Congress formulated certain social principles for economic emancipation of the poor and the down trodden. The ideal was to set up a social order which ensures social economic and political justice to all."^[18] Specially, Gandhi's philosophy is attached with the Indian Upanishads. He has retold those *mantras* and *slokas* in easy words. What Marx told, Gandhi had that vision too. Only the way, in which Marx wanted a classless peaceful society, Gandhi denied. He has only the difference of the way of obtaining the goal. But he had that goal too. He believed spirituality and its permanent effect. These sayings of Gandhi have many similarities with those of the western thoughts. Stephen Murphy in one of his essays says,-

"It is apparent that Gandhi's philosophy has much in common with several Western philosophies which uphold the ideal of a more just and equitable society. For example, the Gandhian social order has been described as "communism minus violence". (However, Marxists have traditionally rejected Gandhi because of what they regard as his "bourgeois" outlook. Gandhi rejected violent class conflict and the centralization of political and economic power in the hands of the State as counterproductive to the development of a nonviolent society.) Nevertheless, Gandhian philosophy, particularly in the Sarvodaya ideal, does contain many socialist sentiments. In fact, such an entity as Gandhian Socialism emerged in theoretical literature during the 1970s and 1980s. Gandhi's thought has been likened also to Utopian Socialism and Philosophical Anarchism, and can be compared with strands of Maoist thought (though not a Western philosophy), and even Western liberal thought. However, Gandhi is incompatible with many aspects of Liberalism and is virtually entirely incompatible with the modern, intensely competitive, ecologically destructive and materialistic capitalism of the West."^[19]

But if we see the practical enforcement of these doctrines and ideal stems, we will certainly know that in India, not even in Orissa it became fruitful fully. Some self-centered people, some greedy rich men did not appreciate these concepts. Even, some of them opposed this. Some continued corruption and exploitation by mans of economics, politics, societal doctrines etcetera. Some of the critics say this phenomenon as the post-colonial impact on the society. We see that some of the Indians who were rich at that time, like landlords, Zamindars, people from the family of the Kings, contractors etcetera thought to take the ruling reign from the hands of the British and continue the motion or trend under their monarchy. In the absence of the British under the umbrella of their policies they wanted to rule over the innocent, poor and destitute people of the country. Physical, social, economic and in many ways, exploitation started. We simply say these things- the gross failure of Gandhian philosophy in India. In the absence of the British people some Indians those who are not the British by blood but did and are doing also the negative jobs of those foreign people. This is a misery. This is painful and precarious too at the same time. Article 39 of Indian constitution has the provision for equal right for men and women to seek their livelihood. It also says that the centre of material resource should enable people to enjoy the maximum goodness. But in reality, it is not that actually fruitful or enforced. Gandhi always wanted the growth of the villages and the people of the villages but there were many obstacles in the path to make it real. He wanted good health, good economic status, good social status of the poor village people, and self sustained village industries or cottage industries. But we can see the degradation or the degeneration of those ethics, values and dreams in the fields of politics, sociology, economics and other disciplines. Practically, those things are not working. Criminal activities, malpractices in politics, treachery, and many other things are common problems today. Gandhiji had some ethical interests beneath the protest or *aandolan*. The only thing was there and that was 'the fight for right' and 'fight for the just'. But now in the post-independence era, the *aandolan* has been common today. The people as well as the politicians are self-centered today. And both are unjust today. Means, there is no place of value and ethical matrix or the philosophy of M.K.Gandhi. When we peep into the history can easily mark that he was opposing the superstitious beliefs, wrong doings etcetera on facts which are based on ethics and human rights. He is a man foe human right. He had his words that human religion is the religion above all religions. All of his thoughts and beliefs and doctrines to which we say his philosophy, are basically lodged upon the theory of ethics. Therefore-

"He had strictly instructed that the reason for Satyagraha should be right and just. Such nobler and heroic fasts are now replaced by passive resistance based on coercion. These toes of fasting are frequent in India in the name of *Gherao*."^[20]

The confession of Nehru towards the end of his career enlightened the immortal wills and value-based thinking and the possibilities of the messages and doctrines of M.K. Gandhi, the national father of India. We can see that and mark what the scenario was and now what it is today, from his statements. Here it is "One things that distresses me very greatly is that, although I am convinced that the great majority of our population have bettered their economic condition a little, with more calories and more clothes, yet there are a good number of people in India who have not profited by planning, and whose poverty is abysmal and most painful. I do think that some method should be framed to remedy the situation. I begin to think more and more of Mahatma Gandhi's approach. It is odd that I am mentioning his name in this connection. I am entirely and admirer of the modern machine and I want the best machinery and the best techniques, but taking things as they are in India, however rapidly we advance towards the machine age and we will do so the fact remains that large numbers of our people are not touched by it and will not be for a considerable time. Some other methods have to be evolved so that they become practiced in production, even though the production apparatus of their may not be efficient as compared to modern technique, but we must use that for otherwise, it would be wasted. That idea has to be kept in mind. We should think more of the very poor country men of ours and do something to improve this lot as quickly as we can. This problem is troubling me a great deal."^[21] The people of post-independence India and Odisha have differently followed the Gandhian philosophy. Most of the political and social leaders have aptly used Gandhi, his image, face value etcetera but not his actual values or image. A kind of parasitic and saprophytic bhaviour and attitude was seen in the period which was too precarious. This led the public and some ambitious individual to do several wrong doings. Literally, Gandhi was used in a negative meaning for the sake of self-interest or with a negative interest in this transitional phase.

IV. Harvesting and Gleaning Reality of Odisha through the Prism of Post-Independence Odia Literature

Before harvesting and gleaning the naked realities of the post-independence Odisha we must look in to the basic questions associated with life and literature. Can literature leave philosophy? Can literature leave life? Can life leave philosophy? The honest answer will be no, not at all. In this regard there is an argument made by Rene Wellek and Leavis. Philosophy is the matrix of literature. But the life, no literature is valuable. Peter Bryne has analysed well in this regard which may be cited here for reference:

"The basic case presented by Wellek is as follows: While he agrees with many of the particular conclusions Leavis reaches about the history of English poetry, he feels that an essential part of their justification has been left out. These conclusions clearly spring from a very definite conception of what is good and bad poetry. Wellek draws attention to the standards clearly implicit in Leavis's judgments and offers to sketch the norm with which Leavis measures every poet."^[22]

Again we should be very clear that there is a little difference between any pure philosophy or theory and literary application. Literature is a product of society and also of philosophy. Hence, it told that -"Whether or not literary criticism should be considered a separate field of inquiry from literary theory, or conversely from book reviewing, is a matter of some controversy. For example, the *Johns Hopkins Guide to Literary Theory and Criticism* draws no distinction between literary theory and literary criticism, and almost always uses the terms together to describe the same concept. Some critics consider literary criticism a practical application of literary theory, because criticism always deals directly with particular literary works, while theory may be more general or abstract"^[23] In this way, many literatures have been sprouted in the midst of socio-political environment.

By the way, later, the concepts of *Gandhism* changed by his followers. This has been reflected in the post-independence Odia literature in its different forms. Gopinath Mohanty's novel '*Harijan*' (1948) shows the drastic situation of those *harijans*, the slums of that *Naakadharaapur* village of Bergarh district of Odisha. The very same pictures were everywhere there in Odisha as well as in India.

The post independence Odia poetry is a very good reflection of the decadence of the Gandhian philosophy and his ideologies. '*Paandulipi*' of Routray is the best evidence of the same. It is really the preparation of path to a new age, a new day. The psychology and philosophy of common people changed. They started thing on their own existence. They started thinking of their selves. This the major reasons we find think of characters in the post-independence Odia literature. Gopinath Mohanty's Novel *Harijan* is a marvelous piece of this motion. Similarly, we can see the series novels of Kalindi Charan Panigrahi. i.e., from *Maatira Manisha* (1934) to *Aajira Manisha*. Here, *Matira Manisha* represents the man of pre-independence era and the novel *Aajira Manisha* represents the man of post-independence era. We can note the behavioral and psychological and even the socio-political and socio-cultural evolutions in the characters like *Baraju Pradhan* and *Chhakadi Pradhan* and those women characters like *Harabou* etcetera. In, post independence Odia poetry we see the real pictures of the post-independence period. Some untold and unveiled areas of human life have easily been expressed with the name of experimentation in this phase beautifully. But, though in art these are literally or artistically or poetically elevated but in case of social art these are representing a declined one. Intellect was the main spinal cord of this literature through all the electric transmissions were taking place. We can see the radical changes in the same characters of the novels after independence. It is really a marvelous and realistic depiction of the socio-cultural and socio-psychological pictures of the variations between the pre and the post-independence Odisha. That *Alaka Saanyaal*, *Lavanyabati*, that *Chandrabhaanu*, that *Draupadi*, *Urvashi*, that *Banalata*, that *Neeraa* even that *Raadhaa* – all have undergone a great change or metamorphosis. It is a kind of socio-political, socio-cultural, psychological and philosophical metamorphosis. With new values, new ethics and new views of life, though that is declined and degenerated, they came and played their roles on the verge of emptiness and frustration and internal pain and suffering, agony, distress and tribulation. Desolation, desperation, distress and despair were the fate of mankind. This is better called as death in life and life in death. This is the modern life we are living here today after the independence. In the name of independence, we are killing slowly ourselves by taking poison into us. "[...] after Independence, when the attitude of Oriya poets shifted from emotions of progressive patriotism, nationalism and social equality on the one hand and feelings of love and nature on the other, to a contemplation of man's condition in a hostile, uncomprehending world. The taste as well as the sensibility was fast changing and Routray's poetry not only reflected the change but also helped to formulate the new attitudes in a significant way. A few poems from *Pandulipi*, but more poems from *Swagat*, *Kabita-1962*, and from subsequent volumes, testify to this new mode or the third area in Routray's poetry. Thus for example in *Pratima Nayak*, from *Pandulipi*, which is about a woman-acquaintance of the poet who has lost her health and beauty through social and family compulsions (during the Second World War), the poem moves quickly into a helpless pity only to be resolved ironically in the context of corroding time."^[24] *Pratima Nayka* is the representative of all those women of the post-independence era of entire India. *Pratima* shows the existence of women of the time. The smile has no colour today. It has been faded from decades. Independence has taken away the original and true colour of smile. It is faded today. The poets say the colour of smile is pale, grey or it is like the colour of khaki etcetera. A true smile is the index of a true and happy mind. But those *Pratima*s and *Alaka*s are not at all happy internally. They are dying day by day with immense pain within their selves in the midst of the morass of problem. From the lines of *Pratima Nayak* many things could be assessed regarding the status and existence of the post independence women. We can better see the context from these lines below:

"Pratima Nayak smiles
And touch of cream on her lips
Laughter like khaki cloth on her face
And her eyes twinkle for night.
Forests move quickly on either side
And circles of stars move by silently." (Translated by J. M. Mohanty)

Another poem of Guruprasad Mohanty can be remembered in this light. The environment is well described under the guise of natural and intellectual symbols and images. "Harekrushna Das is a newly born modern man."^[25] After the First World War we see the hollow man, the stuffed man, the sorrowful fate of man. We encounter this in *Sweeney Agonistes* (1926-27). This Sweeney is the model of this Harekrushna Das. "Time being he was there in every big cities if the world. Anybody can meet him any big city of India."^[26] The spiritual problem of modern man is the greatest problem of the world. Man is losing his existence. He is so alone today. He is moving here and there with no aim or intention. Loneliness is the main theme of existentialism which is well adhered to the modern man. A kind of sense of guilt is seen in them. All these philosophies are well explained in this entire poem. We can see the disturbed situation of human being how he is alive and dead at the same time. With some images and symbols especially, like Eliot, Guruprasad has tried here to establish the central theme of existentialism in the marrow of his poem. This can be better traced from the following lines:

"Sometimes the evening flares up
like a deep red forest fire
on the top of the hills of black and white clouds;
sometimes the evening dies out
in the heap of black clouds
like the last flickering fire in a coal oven."^[27]

(Translated by Saubhagya Kumar Mishra)

Where Birth, and copulation and death are the circumference of his existence, where he is very introspective, self-conscious and lonely, where the Chaudhry bazaar seems like a gathering of strangers, where pretention is the only thing we do even with our own people, kith and kin, can there be Gandhian ethics alive? This is the image which shows the paradoxical pattern of the entire city. How human being is altered and is regulated by the clouds of his/her desires is well narrated here.

“On the pale purple cloud of *Arakha* flowers,
sometimes the sun stops a while
like a yellow butterfly.
amidst the light blue, yellow and purple clouds,
sometimes the sun grows smaller and smaller and goes out
like a small searchlight with dying batteries.”^[28]

(Translated by Saubhagya Kumar Mishra)

The jay hind, jindaabaad, salaam and namaskaar etcetera have no value today in market or society practically. We can rightly remember *Celia* character of ‘*The Cocktail Party*’ of T.S. Eliot. The protagonist highly suspects the social life and its chastity. Eliot narrates it like this: “That I’ve always been alone. That one always is alone/ [...] But that everyone’s alone-or so it seems to me./ They make noises, and think they are talking to each other/ they make faces, and think they understand each other/ And I am sure that they do not.”. Nobody knows anybody. How can there be affection, love and sympathy in truth? Every situation has been changed. Everybody has changed. No past thing, no past situation is green or alive today. These formalities like namaskaar, Jindaabaad and salaam have killed the original feelings and generosity of human beings. Harekrushna Das is a protagonist of the poem. The time has been narrated as calamitous, unexpected and full of fear and transgression. The society was a pit of corruption. Man’s life is full of scandals, disgrace and outrage and misdemeanor in each and every sector. This world has been turned into a crowded desert where there is no friend and no enemy even. Everything is like an unknown city. Hence, life has been slowed down and is present at the verge of cataclysm of identity. Says Mohanty,-

“Harekrushna Das roams
the friendless and foreign city
of namaskars, jaihinds, salaams.
Harekrushna Das brakes suddenly.
what is this fear,
unexpected, sudden,
of what calamitous time,
of what terrible crime and sin?”^[29]

(Translated by Saubhagya Kumar Mishra)

The time is pregnant with sin and fear. Loss of life, existence, faith, dream and many more- is the fate of the post-independence man. Man and machine have closeness between them in this period. Again, man has been existence conscious in these days.

“The time present is pregnant with fear and sin-
only the wreckage of life.
so in this city among
the *khadi* and woolen garments on winter-worn bodies,
suddenly stands up in front
the ghost of the sin and fear of a condemned man.”^[30]

(Translated by Saubhagya Kumar Mishra)

Guruprasad has rightly sketched the situations of the then Odisha. The political, economical and psychological reflection of the state as well as Cuttack has been sketched here so lively with some passive vituperative remarks in this poem which is really remarkable and praiseworthy. It is a straight cut satire too at the same time. The real chain of life has been corroded and broken. “Similarly in another poem *Jyamiti* (Geometry) from the same volume, love, nature, and love’s desires and nature’s fruitfulness are merged in each other in a metaphysical compactness only to move towards a final suggestion of loss and emptiness. These emotions continue in a poem entitled *Eka Bandhabira Janmadinare* (On the Occasion of a Lady-Friend’s Birthday) from *Swagat*-the feelings of burning and destruction in an alienated self.”^[31] Sachhidananda Routray is a distinct voice in this period of Odia literature. Not only this, it will be injustice if we won’t say that he is one of the most important and versatile voice of the period. Many of his next generation have followed him, accepted him; his theme, style and contextual selections etcetera in gross. Not only in poetry but also in various other forms of literature he has been ideal for many. Short stories, novel and even critical essays took their birth newly with new taste and flavour from his pen. ‘*Chitragreeba*’ novel is the best example in support of the above sentence. It is the first and successful anti-novel in Odia literature. He has made many successful experiments with style, theme, and language etcetera. This has given him a quite distinctive personality and place in entire Odia literature. Among his poetry the notable are: Kabita-1962, Kabita-1969, Kabita-1971, and Kabita-1974 apart from Paandulipi of this period. He had some magnificent stories in this period. The story books are: *Mashaanira Phula* (1948), *Maatira Taaj* (1948) and *Chhaai* (1949). These

are of socio-psychological in type and rich literally. "He is quite special and conspicuous than the poets of his previous trend as well as the poets of the contemporary and next generation."^[32] A new generation came in Odia literature with the resonance of a new wave of poetry. Dr. Hota says that "new age comes in literature always with the effect of poetry. Sachhi Routray has taken this leadership with the help of his 'Paandulipi' for this change."^[33] The poetry of *Paandulipi* and *Kabita-1962* are really modern in their blood and gene. They will have that value irrespective of time and space. "Even there are some poetry in *Paandulipi* which are modern in every point of time",^[34] Says Dr. Hota. Basically we see the modernity, the colour of modernity in the post independence Odia drama and poetry painted well in abundance. In fiction and prose we also see modernity in this phase. Gopinath Mohanty's essay *Kalaa Shakti*, his short stories and biographies and novels represent that modernity very lively and differently. Similarly, we see Surendra Mohanty, Shantanu Acharya, Chandrasekhar Rath, and Mahapatra Nilamani Sahu etcetera are the great writers of this phase. These are committed writers of this era, of this period. We must note the techniques and experiments made in the dramas of post-independence era by the remarkable and genius dramatists like Manoranjan Das, Ramesh Prasad Panigrahi, Bijay Mishra, and Jadunath Das Mohapatra etcetera. Guruprasad, Sitakanta, Ramakanta, Kamalakanta, Rajendra, Saurendra, Jagannath Prasad, Saubhagya Kumar Mishra, Deepak Mishra, and Pratibha Satpathy etcetera are the founder and the gardener of the phase.

Similarly, in the field of drama, we encounter the significant contribution of Manoranjan Das, who brought the stream of Experimental trend and the New-Drama-Movement into the main stream of Odia literature. His remarkable play '*Agaami*' shows very clearly the picture of the down falls of Gandhian perspectives. How the defeat of Sarat happens in the drama both in political career as well as in personal life, has been shown very successfully. No idealism remains in the modern day. No Gandhi can survive in this environment- this is the slogan of the period. And that happened with Sarat. The sacred pool of politics has been polluted from the early days of independence. No value, no ethics, and of course no idealism remains here. The only idealism remains here is sin, corruption, treachery, and various kinds of wrong doings. Similarly he has made several experimentation with human language, myth, psychology, theme and cultural heritage of Odisha as well as India. The same things could be encountered in the dramas like *Aranya Phasala*, *Bana Hansee*, *Amrutasy Putraah* etcetera. These are really very important documents in the library of entire Indian literature. Similarly, we can take the names of some eminent dramatists of this period like: Bijay Mishra for his *Gunda*, *Shaba Baahaka Maane*, *Tata Niranjanaa*, *Asatya Sahara* etcetera, Biswajit Das for his *Naali paan raani Kalaa paan tika*, *Banhi*, *Nija Pratinidhinka Thaar*, *Suna Sujane*, *Paapi*, *Brutte*, *Mrugayaa*, *Chhadmabesi* and his marvelous one-act-plays like *Chhadmabesi*, *Tandra*, *Show*, *Byrtha Lagna*, *Swarga Martya*, *Suryastha*, *Chief Guest*, *Trushna* etcetera, Ramesh Prasad Panigrahi for his dramas *Mu Aambhe Aambhemaane*, *Dhrutaraastra ra Aakhi*, *Mukti Mandapa*, *Aatmalipi*, *Mahanaataka*, *Sakaalara Mehga* etcetera, Ratnakar Chaini for his *Athacha Chaanakya*, *Kalankita Surjya* etcetera. Many other names could be taken in this light. All these playwrights of Odisha have serious deal with the political down fall of the state as well as the nation.

V. Educing the Decadence of Gandhian Doctrines from *Kaalapurusha*:

The legendary poet Guruprasad Mohanty has some remarkable writings. The poems of Mohanty have their strict background of the post-independence Odishan politics, socio-cultural and economical *status quo*. Poems like *Gobara Ganesh*, *Priya Baandhabee*, and *Picnic* etcetera abundantly reap the serious attention of post-modern readers very easily as these (poems) are very much acquainted with the contemporary environment in their head, heart and blood and spirit. By the way, *Kaalapurusha* is the best among them. The protagonist of the poem is everybody of this time. He lives in us. His wills are ours. *Kaalapurusha* is the poem of the contemporary age. That Ramu is living within us. Hence, it is the epic or biography of the man of the age; the modern man, the post-independence man.

Guruprasad is a keen observer of the socio-political situation of the then Odisha. He has observed the individual and societal psychology and attitude as a whole. How Gandhian ethics collapsed we have seen in the earlier discussions. No morality, no truth, no non-violence philosophy, no *satyagraha* and more specially no spirituality was there in the mind and heart of the people of the time. Sever pretensions started in the name and fame of Gandhi. *Pseudo-Gandhism* started by the by in the so called society and in its different dimensions. Gandhi is the father of the nation. Hence, none is there like Gandhi who lives in the head and heart of the people. He had a greater impact on the mind of the people as an ethical imprint was there in the mind of the common mass. Therefore, Guruprasad has straightly mentioned that there is nothing like *Gandhism* which has a wider impact on the mind and spirit of the people of Odisha. All these ideals shown by the Gandhi-followers are fake and paradoxical to their own doctrines in the current time. "Meaningless, meaningless and meaningless--all these...*Gandhi*, *Marx*, and *Jagannath Das*."(*Kaalapurusha*) Many a times Guruprasad has criticised Gandhian followers, the Pseudo-Gandhians and their superficial and evil-intention based ideals unanimously by using the symbol of '*Gandhi Cap*' with intense humour and satire. In this way, the poem has been rich with *Dvani*, i.e., *Byanjanaa Shakti* or *Byangaartha*. The ultimate responsibility of a Gandhian is to resist clear injustice, untruth, in conjunction with others or alone but they were doing just the reverse. Violence, cowardice and apathy increased like a forest-fire all over the world. All the theories of Gandhi, Marx and Jagannath Das have been failed. There is no value of spirituality. There is no value of 'the dream of classless society' seen by Gandhi, Marx etcetera various socio-political leaders. There is no value of truth, honesty and non-violence even in the so called independent society. A narration of Mohanty in this long poem may be seen as under:

"In the road and under the bridge
Around the trees and in canal water
There are so many shadows

Without nose, without ear
 Without any form of the face
 Only dark melancholy under the cold eyelids
 Unspoken, unrealized
 Under the coat, pant and tie
Under the Gandhi cap, and under the silk saree
 Only the sound of worm and insect
 Unspoken, unrealized.” (Translated by J.M. Mohanty)

This clearly defines that the exploitations were there in the name of *Gandhigiri* or so called politics in the post-independence Odishan and Indian society. Many men and women have been victimized by this. What is this? Definitely, it is the failure of Gandhian philosophy and values and ethics. A number of frauds came with the mask of Gandhi in order to do social services. They came and show that they really want to serve for the society through politics and social and economic services. But the real intention of those people was only to pump more and more to their own pocket and own interest. They not only exploited India economically but also they sucked the blood of the common men. They exploited physically, mentally, socially, psychologically and economically to Odisha and to the *Daridra Naaraayans*, to the so called common men. We should not blame Gandhi in this regard. But it could be told that Gandhi failed to inject that vaccine into the brain and blood of the Indians for which in the later stage, the next generations failed to understand the original motto and objectives of the Gandhian philosophy and of Gandhi himself.

The characters like *Minati Nayak*, *Meeraa*, *Alakaa* as well as the characters like the protagonist *Ramu*, *Mr. Bose* and other characters like engineers and contractors take birth due to the uneven economic condition of the society. Hence, an economic picture of the same period may be traced in order to justify the same. It is also very crucial to see the political prospects of the same time. By the way, it has been seen that Gandhi is the centre of political propaganda of the pre as well as post-independence period. “The Indian political scene is spanned by a wide spectrum of ideologies-ranging from the Gandhians who believe in a non-violent revolution, leading to decentralized, relatively self-sufficient village communities without an artificial proliferation of wants and minimal recourse to modern technology, and those who believe that economic development with true social justice cannot be achieved except by violent revolution. However, neither of these extreme positions has so far been an effective force in Indian politics. Most parties of any consequence have accepted the conventional model of modernization, and differ essentially on questions of strategy, the relative emphasis to be given to growth and equity, and the instruments for achieving the objectives.”^[35] Many of the people felt after independence that the freedom or the economical stability or healthy and uniform growth can only be achieved by the philosophy and method of violence. This kind of public mentality collapsed the motto and mission of Gandhi. In this regard a deep research based study should be conducted by the scholars as the matter is very serious and Gandhi was a man of farfetched insight. It is obvious that the economic strategy of the state was really very precarious and hence many of the common people went under the BPL and many came forward for the sake of their existence. It was the only sword with the hands of the common people they had at that time in order to fight with the reality and save their existence at one hand and other came with people, power and politics to experience their own existence at the other hand. In this way the society went under the tentacles of evolution and socio-political and socio-cultural revolution as well. Again, A. Vaidyanathan, an Indian economics researcher and fellow at the Centre for Development Studies, Ulloor says, “The actual performance of the Indian economy since Independence presents a rather mixed picture. There is little doubt that the country experienced a much faster pace of growth, both in the aggregate and in the major sector, during this period than in the previous decades.”^[36] From this, we can estimate the individual socio-economical strategy of this particular period. Regional interests rose. Politics became more and more complex and cunningly. Different interests arouse and thereby clashes and classes formed. This affected the entire state, specially the grass root level-people adversely. We can say the same words told earlier by A. Vaidyanathan. He says- “In addition to the ideological conflicts between radicals and conservatives, policies and their implementation were significantly influenced by divergent group and regional interests.”^[37] The poem is fully committed to the modern life of Odisha at that period. “[...] on the whole, it is a poetic-philosophic perception of the immense futility that plagues the modern life, and an endeavor to what extent the tortured soul could get a release out of it.”^[38] This long poem *Kaalapurusha* proved that a poem can also tell every political scene and entire panorama of the society. It, in fact, gave the realistic picture of the society of that period of Odisha with proper poetic justice. After all, the poet has his firm believe that the protagonist will come one day to the earth of land, water and air of our culture, a cheery and pure environment. As per Gandhi’s philosophy, he believes that man has to come back to home and realize his original identity. This is the spiritual reformation which is yet to be seen in the bone marrow, matrix, and blood of modern man. This is the sole cause of this distraction and devastation happen in the entire world of modernity. The poet is very conscious about the revival and reformation of modern man. The final call of the Vedas and Upanishads will definitely be attended by the modern man and this will save him from the clutch of the cruel Time (*Kaala* or *Yama*). The poet is fully committed to the rise of human soul and with different types of experiments with both the text and context, style and theme and he has also successful in giving proper poetic justice in every sphere of the poetry. The PIOPAP is well reflected here in this poem. The various political, philosophical and poetics of post independence Odisha are implemented and well exercised in this poetry. Many of the experiments done in this poetry are literally successful and in true words these successful experimentations have made this poem ideal for further experimentations by other poets.

VI. Conclusion

This is crystal clear from these observations and treatments that the post-independence Odia literature has shown its serious interest in the liquidation of Gandhian philosophy quite vigorously with certain strong commitments. It is very clear that poetry of

this phase has belched fire on the issue, onto the face of dirty politics while in drama the mode is quite satiric and reflexive. This is very illustrative and descriptive in the fictions of this post-independence period. However, if we seriously observe and investigate into the matter, we can firmly draw this conclusion that except Routray and some revolutionary poets like Rabi Singh, Brajanath Rath, Ananta Patnaik, Raghunath Das and Banchhanidhi Mohanty etcetera no other poets have shown their keen interests in it. Again, in intellectual poetry trend of this time, except Routray perhaps Guruprasad is the only committed and serious poet who has been in dilemma to avoid such philosophical decline of the society, i.e. the dereliction, insolvency, failure or the liquidation of Gandhian philosophy, values and ethics. Therefore he has narrated the naked face and reality of politics and political leaders with the cap of Gandhi beautifully using certain poetic devices like symbol and image and myth etcetera. This is really praiseworthy. The way he has narrated this in his documentary and famous long poem *Kaalapurusha* is really praiseworthy.

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