



10. Gandhian society in Indian cinema

Dr. Ramshankar

assistant professor

Department of Mass Communication and Journalism

IIMT College of Management, Gautam Buddha, Uttar Pradesh.

Email: ramwardha1986@gmail.com

Abstract

“Arts are born from society and ultimately influence society. Hindi cinema is not an exception to this, cultural changes taking place in the society can be seen in the history of Hindi films, it is a different matter that these changes did not come as it is in the films. The influence of Gandhi's ideology on the making of films was natural. Art and culture have an inextricable link with the political conditions of the country as well as social intervention. When Gandhiji's influence was on our poetry, stories, novels and plays, then how could film art remain untouched by it? Looking at the early history of film production in the country shows that Gandhism has had a wide influence on it, and names of at least half a dozen such films released during that period can be easily taken on which Gandhiji and his ideals are depicted. There was a clear impression. This article underlines the impression of Gandhian society imbued with Indianness in Indian cinema.

key term,Indianism, Cinema, Gandhian Society, Film Ideology

Preface

In pre-independence Indian history, the rise of Gandhiji and the beginning of film production almost happened simultaneously. Dadasaheb Phalke made India's first film 'Raja Harishchandra' was made in the year 1913 and around that time Gandhiji also returned to India from South Africa. Within 8 years, the seal of stability was put on the development of the film industry here. At the same time i.e. in the year 1921, Gandhiji also increased his interference in the politics here and launched his first Satyagraha movement. Then in the year 1930, when Gandhiji started his second movement, Swaak pictures emerged here and in the fifth decade, when he was raising the slogan of 'Quit India', through films like 'Jhansi Ki Rani', From then on, colors started appearing on the



picture here. In this way we see that the history of Gandhiji and the development of the film industry in India went together.

Mahatma Gandhi wanted to determine the shape of a society based on human values., a society in which no person will be discriminated against on the basis of caste, religion, language and race. He called his life an experiment of truth, a seeker of truth, a Satyagrahi. Why did you call yourself a Satyagrahi? Why did he call himself a last man, because his personality, his life itself was a message. He spoke, read, wrote, behaved in life and also transformed it by connecting it with the society.

Gandhian society and Indian cinema

Mahatma Gandhi's entire life was a cinema. he wrote his own storyHe used to craft that story into a screenplay and he acted, directed and produced on Indian and world theater with a very steady mind. Accepting Gandhi in cinema can put people in a dilemma. Any ordinary person can say that Gandhiji was neither a storyteller, nor a screenwriter, nor a producer, nor a director. After all, why the wrong interpretation of Gandhi? Gandhiji spoke less. Mahavir did not speak, Mahatma Buddha did not speak, Guru Nanak Dev Ji did not speak. Great men do not speak much like us talkative people. He used to convey his message only by remaining silent. Gandhi said that if you want to understand this nation then first understand yourself. That's it, you will understand everything in the nation.

Cinema is the most powerful medium of communication.Ramesh Talwar, associated with cinema, says that cinema has come into existence keeping the society at the centre. When I read literature, I see cinema; when I read fiction, I see cinema. If we talk about information through all the mediums of mass communication, then it is the biggest medium of mass communication and entertainment. The films 'Son of Sardaar' and 'Jab Tak Hai Jaan' released in the last years have broken the earning records. Kamlesh Pandey, associated with writing in cinema, in the topic 'Hindi Mainstream Cinema' in 'Hindi Ka Doosra Samay (2012)' organized at Mahatma Gandhi International Hindi University, Wardha, says that earning is not the only measure of success of a film but money is also an important factor. It is absolutely necessary for the film. Instead of being



ASHA PARAS INTERNATIONAL MULTI DISCIPLINARY RESEARCH JOURNAL

Open Access, Double Blind Peer-reviewed, Bi-Annual (Online) January-June, 2024, Volume: I, Issue-I)

website: www.apimrj.com, Email: apimrjournal@gmail.com

a medium of entertainment, cinema has become a medium of connecting with the public, connecting with the public and dominating the public.

Dr. Vijay Aggarwal writes in his book 'Cinema and Society' that In 1970, I saw a film Lakhon Mein Ek, whose hero was Mehmood. By the time I saw this film, I had left school. The hero of this film, Mehmood, completes his studies by working as a servant in people's homes. I also felt that I could also continue my studies and started my studies as a self-taught student. Today when I think, I feel that if the film of a comedian like Mehmood has had such a deep impact on my life, then how much impact can other characters have. Brahmachari Shivanand's book 'Clibacy is Life' has described the ill effects of films on children and how five children committed theft after watching a film.

Mahatma Gandhi had seen the plays Shraavan Patribhakti and Satyavadi Harishchandra in his childhood. Regarding the Satyavadi Harishchandra play, Gandhiji has written in his book 'Truth's Experiments/Autobiography' that 'I wanted to watch the Satyavadi Harishchandra play again and again, but who would let me go again and again? But I must have played that play hundreds of times, I used to dream of Harishchandra.If Harishchandra can be a truth-teller, then why aren't there all those who sold themselves and even their families for the truth?

Mahatma Gandhi has said in relation to literature and art that 'the art behind which is oppression of animals., their violence, oppression etc., no matter how much external beauty it may have, it is still another name for Kala Kali or Satan. The art which highlights man's inferiority complex and increases his desire for pleasures will be considered in the category of dirty literature.,Mahatma Gandhi's views on literature and art show that man should philosophy and study only true literature and art because it is not possible to establish 'Satyam Shivam Sundaram' through wrong literature and art. That will only propagate human weaknesses in the society. We can divide Indian cinema into pre-independence and post-independence periods. The influence of Mahatma Gandhi can be seen on pre-independence cinema. Poet Maithili Sharan Gupta Many poets and litterateurs like Gaya Prasad Shukla 'Sanehi', Jaishankar Prasad, Makhan Lal Chaturvedi, Suryakant Tripathi Nirala, Ramdhari Singh Dinkar, Ramnaresh Tripathi, Siyaram Sharan Gupt, Sarojini Naidu, Subhadra Kumari Chauhan etc. give expression to national sentiments. The poem



ASHA PARAS INTERNATIONAL MULTI DISCIPLINARY RESEARCH JOURNAL

Open Access, Double Blind Peer-reviewed, Bi-Annual (Online) January-June, 2024, Volume: I, Issue-I)

website: www.apimrj.com, Email: apimrjournal@gmail.com

The Breaking Stone and the Beggar has depicted the fear, hunger and corruption prevalent in the Indian society.

Cinema is a connecting line in the national movement. Which was completely influenced by Gandhi and the national movement. Arrival of some films in India It happened in the 20th century itself. The film Bhakta Vidur was influenced by the national movement and Mahatma Gandhi in the year 1921. The character of this film resembled Mahatma Gandhi, the government banned it. Then the film Vande Mataram Ashram came in the year 1927. That film depicted the government education system. The government banned that too. Mother Earth was made in the year 1936 under the direction of Nitin Bose. At that time sound had arrived. National unity was depicted in Mother Earth. The government again blocked. In the year 1938, a film was released in which Gandhi, Nehru and Charkha were depicted. The movement propounded by Mahatma Gandhi shook the Indian public.

Year In 1954, Satyen Bose made a film in Bengali language., 'Change'. Based on this film, he made a film in Hindi, 'Jagriti', as a mark of gratitude to Gandhiji. At one time this film was shown in schools by the Government of India. The film depicts Gandhi's political life and his important role in the freedom struggle. The songs of the film were taken by poet Pradeep, which we still play and listen to on Independence Day, Republic Day, Gandhi Jayanti and other national occasions.

Industrialist Shanti Kumar Morarji was very close to Gandhiji and he had told that Gandhiji watched only one film in his entire life. The name of this film was Ram Rajya. The film was produced by Vikram Bhatt's grandfather Vijay Bhatt. He had also said in a conversation with Shanti Kumar ji that Gandhi ji saw only this one film in his entire lifetime. He was not invited to watch this film but only for 10 minutes. Because the organizers were afraid that Gandhiji might get angry while watching the film., But Gandhiji liked the film so much that he watched the entire film.

A film came after the assassination of Gandhiji and the partition of India. 'Garm Hawa' which depicted the animosity between two communities and raised the question that elements like partition of India and fanaticism are veritable poison trees for Indian unity. The film Swaraj in the



ASHA PARAS INTERNATIONAL MULTI DISCIPLINARY RESEARCH JOURNAL

Open Access, Double Blind Peer-reviewed, Bi-Annual (Online) January-June, 2024, Volume: I, Issue-I)

website: www.apimrj.com, Email: apimrjournal@gmail.com

year 1931 focused on the British Raj and Hind Swarajya. After the independence of the country, patriotism has been the main topic. Famous filmmaker, director and actor Manoj Kumar has portrayed patriotic songs and patriotic heroes in Upkaar, Purab Aur Paschim and Roti Kapda Aur Makaan. In this the hero fights and struggles for national unity and communal harmony. The hero in each film is Bharat which brings Manoj Kumar to fame as Bharat Kumar. Chetan Anand's films Haqeeqat, LOC, Border and Lakshya have emphasized the contribution of Mahatma Gandhi in the national movement.

This society is full of justice-injustice and morality-immorality., got attracted towards films because of money earned through bribes and dishonestly. Dr,Manoj Chaturvedi(thinker, thinker and litterateur) has written that'The arrival of directors like Deepa Mehta under the guise of Oscar influenced Indian cinema. The psychology of cinema, psychology of sex, psychology of violence attracted the producers and directors. Dolly Darshan wants to see the scene of Singapore, New York, Switzerland. He wanted to see the heroine acting in expensive sarees and without clothes. The dollarized and pounded economy looked towards Gandhi. Can Gandhi be sold? He emphasized the relevance of Gandhiji. Sir Richard Attenborough wrote Gandhi, Shyam Benegal wrote The Making of Mahatma, Anupam Kher wrote 'I did not kill Gandhi' and Rajkumar Hirani also explained Mahatma Gandhi through 'Lage Raho Munna Bhai'.

YearIn the 1966 film 'The Making of Mahatma', Gandhi goes to South Africa to fight a case. There he is moved to see the racial discrimination and caste discrimination against Indians and other Asian citizens, and the first Satyagraha and the weapon of journalism begins. To participate in the struggle of Indians and native Africans, he also went to Durban to sound the bugle of Satyagraha and from there, becoming The Making of the Mahatma, he organized a movement in India for freedom from British slavery.

Film directed and produced by Richard Attenborough'Gandhi' did wonders. Made in the year 1982, this film was focused on the life of Mohan Das Karamchand Gandhi, in which Mahatma Gandhi is depicted as an Indian lawyer, an agitator and a national leader. In this, the non-cooperation movement, Satyagraha and other Gandhian tools have been depicted as vividly as



ASHA PARAS INTERNATIONAL MULTI DISCIPLINARY RESEARCH JOURNAL

Open Access, Double Blind Peer-reviewed, Bi-Annual (Online) January-June, 2024, Volume: I, Issue-I)

website: www.apimrj.com, Email: apimrjournal@gmail.com

possible. In this, Ben Kingsley played the role of Gandhi. Academy Award, eight awards in eleven categories and it was declared the best cinema. In this, Kingsley got the best hero award.

Year after year regarding Mahatma Gandhi and Nathuram Godse In 1989, the play 'Me Nathuram Godse Boltoy' produced/directed by Pradeep Dalvi was banned by the Maharashtra government. The play begins from behind the audience. Nathuram Godse is searching for something in the audience or here and there. Suddenly they become visible to the audience. They raise some questions among the audience that whatever is said about me is simply wrong, in the official history I am taught as a Hindu extremist. Hero Nathuram asks the audience. Who is Nathuram? Why were our houses burnt with them? Some of you might have read and seen the 'Agrani' published by me and Nana Apte, but you sidelined me after January 30, 1948. You know how old I have become, 88 years old in the year 1990, do you think? The secret of my youth is my death. I was born on May 19, 1910. My father was in the postal service and mother's name was Lakshmi. My life was going well, but I saw the refugee camp. They were suffering from lack of food, clothing and shelter. I saw that Gandhi was the only one who gave sorrow to the suffering, crying and helpless people. Along with this, Nathuram Godse has raised the issue of Rs 55 crore. On January 13, 1948, Gandhi started a fast to pay Rs 55 crore and on the same date the government accepted the decision. I decided to kill Gandhi.

The film is directed by Jahnu Barua and produced by Anupam Kher. The authors of 'I did not kill Gandhi' were Jahnu Barua and Sanjay Chauhan. The lead actors of this film were Anupam Kher and Urmila Matondkar. Uttam Chaudhary is a retired professor of Hindi and is suffering from dementia. Uttam Chaudhary believes that it was he who murdered the Father of the Nation, Mahatma Gandhi. And that gun was not a toy but a real gun., When Uttam's father beats him he says I did not kill Gandhi. Uttam Choudhary feels that in the case of murder, his own house can be used as jail and poison can be mixed in his food because he is the one who killed Gandhi. It is only when the doctor eats that Uttam Choudhary realizes that the food is poison-free. Uttam Chaudhary is in the court and through gun expert investigation it is revealed that No one can be killed by a toy gun.



Movie 'Gandhi to Hitler' focuses on two opposing ideologies. This step of the writer and director is commendable that by placing Gandhi and Hitler face to face, they have also tried to show that they should leave the path of war and violence and adopt the path of peace and violence. In his last moments, Hitler is moving towards a lonely life and Gandhi is also sad and depressed with his colleagues and he is murdered. The differences between Hitler and Gandhi have been beautifully depicted on screen and once again truth and non-violence have triumphed in the form of Bapu. However, the film is not on Gandhi but on Hitler, which has been played very well.

Gandhi My Father is a Hindi film directed by Firoz Abbas Khan. Gandhi, My Father is the story of the relationship between Gandhiji (Darshan Jariwala) and his son Harilal Gandhi (Akshay Khanna). Both have different dreams and both have different thinking. Harilal's dream is to study abroad and become a barrister like his father. But Gandhiji wants his son to follow his principles. When Gandhiji does not allow Harilal to go to study abroad, Harilal separates from his father and goes with his wife Gulab and children. Harilal decides to go back to his school and complete his studies but becomes dejected after failing three times. Frustrated with repeatedly returning late at night after drinking, Gulab goes to her father's house with her children. Here the director has tried to represent the social pain of the society and women. Unsuccessful and disappointed, Harilal becomes unhappy and starts living under the influence of alcohol. This is the story of a man who failed in his attempt to make his own identity in the shadow of his father. The society has been portrayed in the film. Gandhiji repeatedly kept emphasizing on his son to do good for the society.

conclusion -

In the present times, there is a need to connect Mahatma Gandhi with cinema. Cinema that is full of human values But is the cinema world following the principles of Gandhiji? Is cinema fulfilling the values and principles of Gandhiji? Any person would say that just as politicians, journalists, educationists, industrialists, students and social workers are killing Gandhism again and again, cinema is also doing the same. Jayprakash Chouksey says that today cinema is fulfilling the values and principles of Gandhiji. This is 100 percent wrong. If lyricists, screenwriters, producers and directors had followed Gandhi's path and made films, films like Jism, Saat Khoon Maaf, Raaz-2, Kahaani, Shanghai, Murder, Heroine and Dirty Picture would not have been made. To establish values in Indian society, cinema workers will have to sit together and think. What



kind of film should we make so that positive thoughts can be spread among the youth and people who have been marginalized in the society and Gandhian society can become a reality and Gandhi's dream of India can come true.

Reference

Akhtar, Javed. (2011). About cinema. New Delhi: Rajkamal Prakashan Pvt. Ltd.

Magazine-Friday. Hundred years of young cinema. Issue 27 April to 03 May, 2012

Dr. Aggarwal (1993). *Victory cinema and society*, New Delhi: Satsahitya Prakashan

<http://dainiktribuneonline.com/2011/04/now> People have started recognizing me.

Translator Kashinath 'Experiments of Truth or Autobiography' Page-5

www.pravakta.com/mahatma-gandhi-and-cinema

<http://marathipicture.blogspot.in/2009/03/blog-post.html>

<http://hindi.oneindia.in/movies/bollywood/review/2011/07/review-gandhi-hitler-is-nice-film-aid0092.html>

Dr. Agarwal, Vijay 'Cinema and Society' page-11

M.O.C. Gandhi. Experiments of truth or autobiography. (Kashinath translator)