

To Study the Literature and the Political Battle for Independence and Its Nature

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ABSTRACT

An important event in India's history was the Indian War of Independence, also known as the Indian Rebellion of 1857 or the First War of Independence. This armed revolt against British colonial rule not only had profound effects on politics and society, but it also had a long-lasting effect on the country's literature and culture. The conflict propelled a rich scholarly custom that encapsulated opposition and the yearning for opportunity. Additionally, it became a driving force behind cultural revival and the creation of a unified national identity. A deeper comprehension of the significance of this significant event in history and its lasting legacy can be gained by studying its literary and cultural aspects. Overall, the Indian War of Independence had a transformative effect on literature and cultural aspects in India. It gave rise to a wave of nationalistic literature, inspired folk traditions, influenced language usage, and shaped the cultural symbols and icons associated with the struggle for independence. These cultural expressions played a vital role in galvanizing public support and shaping the collective consciousness of the Indian people during their fight against British colonialism. Evoking emotions: Art helped nationalist in their struggle by evoking emotions related to oppression or kind of injustice to people that they had been facing for a long time.

Keyword: Indian War, Poetries, Plays, Stories, Struggle, Emotions

1. INTRODUCTION

India was so vast and distinct from the rest of the British empire that it truly formed the second focus of a dual power alongside Britain, and it had been a part of the national psyche for so long. While a large portion of the empire was unknown to the British, India held significance for everyone, from the Queen and her Hindu servants to the poorest family whose unsuccessful brother had long since sailed away to disappear in the Cawnpore barracks.

Thus, two sketches of the social and historical context of nearly three centuries of British participation in India precede the introduction to the literature of the British Raj that follows.

The first Europeans to arrive in India were not the British. Alexander the Great's conquering forces advanced far into Punjab in the fourth century BC, creating trade lines that continued for more than eight centuries. Western Europe was essentially cut off from India with the fall of the Roman Empire and the rise of Arabic hegemony in the Middle East. Portuguese explorers did not start to re-establish communication with India until the 16th century. The Portuguese quickly established a sizable empire in the Indian Ocean because to their superior marine technology and zeal for evangelisation. Spain seized Portugal in 1580, and the British navy destroyed the Spanish Armada in 1588. Other European countries were able to sail into the Indian Ocean in pursuit of trade and financial gain following the fall of the Portuguese Empire. The East India Company turned to India in order to join the lucrative Indonesian spice trade, and the Mughal Empire was only too pleased to have the British remove the last unwanted remnants of Portuguese naval strength. The British were granted trading rights and permitted to build factories in exchange.

Consolidation occurred gradually but steadily over the 17th century. Similar land and commercial rights were granted to France and other European nations, but there was little actual competition due to the size of the market and the modest size of the businesses.

A period of concurrent military and political struggle in India began in 1742 when England and France went to war with one another. The war of the Austrian succession significantly changed the situation. By forming shaky alliances with regional Indian rulers, supporting competing candidates for empty thrones, and especially taking advantage of the confusing domestic Indian scenario at the time, both sides made full use of political intrigue and mechanisation. Robert

Clive's military prowess turned the tide in favour of the British after a period of early losses, and by 1761 the French presence had been completely eliminated. The installation of unchallenged British dominance in Bengal was the most significant victory of this Anglo-French conflict. An armed attempt to drive them out was successfully repelled by the British, who were solely interested in maintaining their trading base in Calcutta. By doing this, they became the de facto leaders of a huge province that was many times larger than England.

However, the East Indian Company's ultimate goal was not territorial expansion but rather trade and wealth. The business obtained many commercial concessions from the local authorities by using its military dominance.

2. REVIEW OF LITERATURE

Dr. Sheela Narwade (2022) Toward the start of nineteenth hundred years, nationalistic thoughts arose in Writing and number of journalists started to compose with devoted and nationalistic purposes. Literature bolstered the freedom struggle and inspired individuals to take part in it. Writing roused individuals to make a wide range of penances for the reason for opportunity. The requirement for opportunity was communicated in Writing. Freedom is regarded as the ideal state for all people in India.

Basu, Shreya. (2021). Introduced by the British colonization and today the official language of the Indian Nation in association with Hindi, English is spoken as a second language by a minority of the educated population of 8 to 11% according to current estimations. English as a language in India has an archive of about three hundred years. It existed in India with the entrance of the British on the Indian coasts. English as a language from that time until now has a substantial journey in the Indian subcontinent. People from different religions, communities, and cultures have attempted to adopt English for many reasons. Consequently, in the present context, we cannot think our life is comfortable in India without English. English in India is a symbol of people's aspirations for quality in education and fuller participation in national and international life. Therefore it is the need of the hour to understand the history and evolution of English in India as well as to review how we are progressing with the English language and the same is being highlighted in this research paper.

Patel, Foram. (2020). The Indian English Literature is a contest over the nature, identity and ultimately the destiny of modern India. It needs to be mentioned that there has been a movement to take Indian Writing across the globe. This natural phenomenon has caught the attention of foreign listeners and writers also. Fictional writings even representations of nature and characters in its best form by Indian writers like Toru Dutta, Sri Aurobindo, Sarojini Naidu, Nissim have taken Indian writing and writers to great heights. The Indian writings in English have finally been accepted as an important literary endeavour. The readership and production of numerous writings both in quality and quantity in vernacular languages in India is by far larger than the English counterpart. One has to assess the readership of Indian English writing which is at best nominal in India, the target thus, seem to be the widely English speaking western world. The paper traces this study, providing the outline research in origin, traveling through the development and representation of Indianness in language, now known as Indian English literature.

3. OBJECTIVES OF THE STUDY

1. To analyze how some nationalist literature portrays India.
2. To discover whether there was any mutuality between the literature and the political battle for independence and its nature.

4. RESEARCH METHODOLOGY

The current study used a qualitative methodology to examine the texts that were analyzed. In order to trace out different depictions and trajectories of India as a nation and its many ideals, the study is intended to do a textual-thematic analysis of selected fiction. In order to gain a deeper comprehension of the socio-political-cultural manifestations of the selected texts, the study has also turned to contextual information. In this approach, an effort has been made to determine how literary works are situated inside the intricate matrix of their external structures.

In order to provide a more reliable and fact-based picture of Indian history and its distinctiveness, a number of western and eastern theoretical understandings of the nation have been chosen employed in this study. The ideas in the light of which the select fiction has been investigated are essentially an aggregation of many viewpoints boiling down from widely held and regularly wielded repertory of the post-colonial stance of literature and nation in general. Theories that best fit the segments' interpretive framework have been applied to various portions of the work.

In a sense, the method is firmly rooted in the variety of widely accepted theoretical frameworks that result from the current socio-political context and their applicability.

Historical approach of research or historiography has some unique features and is generally counted as one of the methods of scientific inquiry. Conducting historical research in was the process of collecting and reading the research material collected and writing the manuscript from the data collected. The wishes are often has to go back and forth between collecting, reading and writing. The process of data collection and analysis are done simultaneously.

The sources of data with reference to historical research are as follows -

Primary Sources: These are the records of information created by people directly influenced by the historical event of interest. This can include eyewitness accounts, reports, journal, articles, maps, test scores, diaries, music, plays etc. Primary sources can be roughly divided into four areas, i.e. written records or documents, quantitative records (numeric), oral records and relics.

Written records of documents is the biggest category and can further be divided into groups based on the intention of the writer. International documents are written to serve as a record of the past which can include things like a yearbook. Unpremeditated documents refer to documents that is written to solve an immediate purpose without the writer expecting it to be used as a record of the past. The availability of primary sources is dependent on the era and subject that is studied and in some instances not available at all and the researcher would have to turn to secondary sources.

Secondary Sources: Secondary sources of sources for the events or articles are described by a third person not directly involved in the event. It can also be the case that the event is described a long time after the event took place. Secondary sources can be created from primary sources secondary sources or a combination of the two.

In this research work researchers has mainly used the secondary sources of data. The used sources of this is today includes various Research reports, different articles and published books which are enlisted in the Bibliography.

5. RESULT AND DATA INTERPRETATION

Depending on its numerous focus points at different times—dynasty, king, genealogical chronicles, the area conquered, etc.—the region now known as "India" has been referred to by a number of distinct names. One of the oldest Hindu sacred texts, the Rigveda, contains numerous hymns that describe the universe's creation and reference the region of "Bharatvarsha," as well as cosmological narratives in which "Bharatvarsha" plays a significant role. The Indian subcontinent is referred to as "Bharatavarsha" in Rigveda 10.64.10 (Doniger O'Flaherty 2004, p. 201).

The Puranas, a collection of Hindu texts, describe a seven-continent universe with "Bharatvarsha" at its center. "The world is divided into seven continents, of which Bharatvarsha is the most important," states Wilson (1969) (p. 12). The Puranas give detailed accounts of India's topography, including mountains, rivers, and other prominent features. Other local cultural groups, such as the Buddhists and Jains, have adopted the term. According to Cowell (1999), "The Bodhisatta was born in the land of Bharatvarsha, in the city of Kapilavastu" (p. 1). Bharatvarsha is often mentioned as the setting for the Buddhist Jataka stories.

In Sanskrit, "Jambudvipa" means "the island of the rose apple tree." The name was sometimes used to indicate the geographical area of India in ancient Indian literature.

The oldest name for the country of India is "Bharat." This term's origins can be found in its connection to the famous monarch Bharata, who is credited with effectively uniting the Indian subcontinent. The solemn declaration found in our constitution, "India that is Bharat shall be a union of States," formalised the recognition and unshakeable acceptance of the identities of India and Bharat. The identity and citizenship of our country are significantly affirmed by this proclamation. (Thapar 25).

In Sanskrit, the geographical area connected to the Aryans is called "Aryavarta." The phrase "denotes the geographical region of northern India, specifically during the Vedic period, which spanned approximately 1500 to 500 BCE" (Basham 34).

Vishnupurana

Although India as a nation has only been around since 1947, its roots are deeply ingrained in the history of the Indian subcontinent. In actuality, ideas like "Aryavrita" and "Bharatavarsha" have existed for millennia. According to one scholar, they are mentioned even in the Puranic cosmography:

The image of a country which has forever been there and will so remain is one which has remained indelibly printed on the public consciousness in India for centuries. A further reinforcement and incontrovertible statement of this identity between space and people came with the rise of the Gupta Empire in the fourth century CE. (Thapar 30)

The Constitution itself contains references to Bharatavarsa and India, starting with the phrase "India that is Bharat shall be a union of states." However, certain academics, such as H. Mukhopadhyaya, have vigorously challenged this straightforward association of India with Bharatavarsa. The mismatch between the concept of Bharatavarsa and the real geography of the region known as India appears to be the foundation of their argument. Another concern is that Bharatavarsa appears to refer to both a subjectively imagined region that has historically been inconsistent and varied from dynasty to dynasty, as well as a loosely defined territory (in terms of mountains and rivers). For instance, Bharatavarsa is depicted in the Puranic cosmography as the central region from which nine other Janapadas extend. However, despite these issues, the Vishnu Purana's iconic description of India is generally accepted as:

**Uttaram yat samudrasya Himadreschaiva Dakshinam
Varsam tad Bharatamnama Bharati yatra santatih**

In literal terms, this means:

Bharata is the region north of the ocean and south of the snow-capped mountain; its descendants are known as Bharati. In Raghuvansam, Kalidasa may have used this same idea of Bharatavarsa to explain the chakrivarti victories of King Raghu. The portrayal of Bharatavarsha in the Vishnu Purana is evidence of the Indian subcontinent's long history and the unity of its people. Despite the numerous political and social changes that have occurred throughout India's history, the country's geographical coherence has endured. India's cohesiveness can be ascribed to a number of factors, including the subcontinent's topography, the Hindu religion's unifying influence, and the shared cultural legacy and historical history of its people.

In general, the idea that the world is divided into continents originated in the West and expanded to other parts of the world. Many other ideas saturated human civilisation, even if the idea of continents continued to gain cultural and political relevance over time. The earth is split into seven circular island continents (sapta-dvipavasumati), each of which is divided from the others by an ocean twice as large as the previous one (flowing out from within), according to the cosmologies of Buddhism, Jainism, and Hinduism. Jambudvipa, Plaksadvipa, Salmalidvipa, Kusadvipa, Krouncadvipa, Sakadvipa, and Pushkaradvipa are the seven continents that are referenced in the Puranas. William F. Warren claims that

The seven great insular continents are Jambu, Plaksha, Salmali, Kusa, Krauncha, Saka, and Pushkara; and they are surrounded, severally, by seven great seas, —the sea of salt water (Lavana), of sugar-cane juice (Ikshu), of wine (Surá), of clarified butter (Sarpis), of curds (Dadhi), of milk (Dugdha), and of fresh water (Jala).Jambu-dwípa is in the centre of all these. And in the centre of this (continent) is the golden mountain Meru. The height of Meru is eighty-four thousand Yojanas; and its depth below (the surface of the earth) is sixteen (thousand). Its diameter at the summit is thirty-two (thousand Yojanas), and at its base sixteen thousand; so that this mountain is like the seed-cup of the lotos of the earth.(Paradise Found: Appendix: Section IV. the Earth and World of the Hindus)

Jambudveepa encompassed modern Asia, Europe, Africa, and North America in addition to the Indian subcontinent. Jambudvipa was made up of nine varshas, or geographical regions, including Bharatha Varsha, Hiranyaka Varsha, Ketumula Varsha, Hari Varsha, Ilavrita Varsha, Kuru Varsha, and Ramyaka Varsha. One of the nine varshas, or geographical regions, that made up Jambudvipa India, Bharatha Varsha stretched westward to encompass modern Egypt, Afghanistan, Baluchistan, Iran, Sumeria, and the Caspian Sea (formerly known as Kashyapa Samudra). The Bharata Khanda, the center of the Vedic civilisation and the location of modern-day India, was contained inside this Bharata Varsha.

India in History

Since the term "India" seems to have been influenced by a variety of linguistic and cultural factors over time, its derivation is unknown. There are differing theories on the origin of the name "India." According to one viewpoint, it originated with Christopher Columbus, but according to another, name comes from the Sanskrit word "Sindhu," which means the Indus River. The English, Greeks, and Persians each created unique versions of the name. The term first appears in writing in the writings of the Greek historian Herodotus, who lived in the fifth century BCE. The Indus River was referred to as "Indus" by the ancient Greek historian Herodotus, who also called the people who lived along its banks "Indusians." The Indian subcontinent in the fourth century BCE is described in Megasthenes' historical and geographical treatise Indica. As the only surviving narrative of India during the Mauryan Empire, it offers important insights into the history, culture, and society of ancient India.

No succinct summary could adequately capture the breadth, depth, and complexity of the history of the Indian subcontinent in general and India in particular. Nonetheless, understanding some historical dates, dynasties, and local cultures is also crucial. The Indus Valley civilisation, which has been termed the earliest of human civilisations, was thriving circa 3000 BC alongside that of Mesopotamia in Egypt, according to archaeological findings. The civilisation was situated in what is now Afghanistan, Pakistan, and North-West India on the rich plains of the Indus River. It is

thought that major towns like Mohenjo-daro and Taxilla, which had unique art, metallurgy, architecture, and a sophisticated social system, had urban planning around 2500 BC. Its downfall began around 2000 BC due to a persistent drought, depopulation of the cities, and likely migration into other cultures and civilisations.

The next and most significant era was the Vedic period, which lasted from 1500 to 500 BC and contrasted with the Indus valley civilisation because it was a time of agricultural societies. The term "Vedic period" refers to the ancient religious texts that were first passed down orally before being recorded in Indo-Aryan Sanskrit and eventually becoming the foundational texts of Hinduism. The following century saw the emergence of sixteen "Mahajanapadas," which are a combination of kingdoms and oligarchies, as well as significant socioeconomic development and re-urbanization.

One of the greatest rulers in history, Ashoka the Great (268–232), led the Mauryan Empire, which was founded in Magadha, one of the Sixteen Mahajanapadas, in 322 BC. Ashoka left behind inscriptions, or "Edicts," throughout India in addition to a substantial legacy of art and architecture. It was well known for its enormous territory, which included a sizable chunk of the Indian subcontinent. Its dominion stretched from the western coasts of the Arabian Sea to the eastern shores of the Bay of Bengal, and from the northern ranges of the Himalayas to the southern regions of the Deccan Plateau. The Mauryan Empire enjoyed economic success and the spread of Buddhism thanks to its control over India's commercial networks. In 200 BC, the heirs of Alexander the Great of Macedonia established the Greco-Bactrian Kingdom, which conquered northern India. This led to the Indo-Greek Kingdom's Greco-Buddhist culture and art, one of the most fascinating eras in history.

The Shunga Empire and the Indo-Greek kingdoms in the northwest followed the fall of the Mauryan Empire in 185 BC. The Classical era was dominated by a number of dynasties, including the Gupta dynasty, which lasted until roughly 550 AD. India developed into a powerful cultural, economic, and religious powerhouse on a global scale, Hinduism had a notable comeback, and culture expanded. Megasthenes' *Indica*, Ibn Battuta's *Rihla*, and Xuanzang's *Da Tang Xiyu Ji* are important literary works for understanding the Gupta Empire's historical background. In addition to providing a main account of India during the Gupta dynasty's rule, these sources provide priceless insights on the empire's governance, economic structure, social dynamics, and cultural milieu.

The Middle Ages then interfered in the transition between India's ancient and modern eras. India was split up into a number of rival kingdoms following the fall of the Gupta Empire. However, this did not prevent its economic and cultural spread throughout most of Southeast Asia.

The historical course and cultural fabric of India were significantly impacted by the presence of Islamic conquerors. Muhammad bin Qasim led the first major Islamic invasion of India in the eighth century CE. Qasim established Arab rule in the region by successfully annexing the northwest Indian province of Sindh. The Ghaznavid Turks launched an invasion of India in the eleventh century CE, which led to the conquest of the Punjab region. The Ghurids, a dynasty that made considerable territorial conquests in northern India in the 12th century CE, succeeded the Ghaznavids. A Muslim empire began in 1206 CE with the founding of the Delhi Sultanate, which is credited to Qutb-ud-din Aibak. During Alauddin Khalji's rule in the thirteenth century of the Common Era, the sultanate reached its pinnacle. The Delhi Sultanate declined during the 14th century CE, and the Mughal Empire finally overthrew it in the 16th century CE. Babur, who traced his ancestry back to Timur and Genghis Khan, is credited with founding the Mughal Empire. The last major Islamic empire in India was the Mughal Empire, which ruled over a sizable chunk of the Indian subcontinent for more than three centuries.

CONCLUSION

India's independence has elevated the country's standing internationally, and as a result, Indian writers. The western public, which is keen to comprehend and value India's thoughts and emotions, now takes the Indo-Anglian writers seriously. The Indo-Anglian books have demonstrated that, despite their differences in attire, modern India's men and women have the same aspirations, anxieties, loves, and hatreds as individuals in the West.

The goal of this thesis is to demonstrate the evolution of English literature in India and to examine Indian English literature before and after independence using particular books from that era and the ways in which these novels and their characters were impacted.

Novels written after independence exhibit a progressive decline in idealism, and cynicism and disappointment gradually seep into these works. However, they do not reflect the shifting political sentiment of the Indian populace. While providing a quick summary of the study's findings, the thesis emphasises all the significant elements of both early and contemporary writers' works and draws attention to their applicability to Indian English literature from before and after independence. It emphasises the fundamental continuity that characterises the expansion and evolution of English literary history.

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