

SOCIO POLITICAL THOUGHTS IN INDIAN JAIL LITERATURE'



Afrin

M.Phil, Roll No. :150217; Session : 2015-16

University Department of ENGLISH, B.R.A. Bihar University, Muzaffarpur, India.

E-mail : afrinkhushil18@gmail.com

ABSTRACT

Modern society's responses to crime take many various forms and have a wide range of goals, all of which converge on crime control. In order to transform criminals and prevent them from committing crimes in the future, society needs to implement reformative practices, establish rehabilitative initiatives, and rehabilitate offenders. In jail, the "reformation" process might take place. Insofar as society desires defense against criminals. By separating criminals from society, the jail accomplishes this goal by preventing criminals from having the opportunity to harm society. The organization also anticipates reprisals. The same and equal treatment must be given to offenders in

prison since they have caused harm and made public life unpleasant. These are some of Robinson's goals for jail, to name a few. In the 18th century, the use of jail as a form of punishment replaced corporal punishment. The attitude of humanitarianism that emerged throughout the enlightenment is without a doubt one of the factors that contributed to the replacement of jail for physical and lethal punishment. People started to understand the horrors entailed in how society dealt criminals. French thinkers like Voltaire pushed for improvements to the criminal justice system because they were shocked by what they dubbed "judicial murder." In the past, incarceration was used to punish people who had broken the law by causing

them physical agony, much like the pound of flesh in Shakespeare's Merchant of Venice. In contrast to this idea, modern punishment, deterrence, and rehabilitation. These three distinct areas, when linked together into a single process, are meant to enable society to: remove criminals from a situation where they may continue their criminal behavior; place them in an institution that satisfies the masses' desire for some form of retribution; convince other potential criminals that such

incarceration is now designed to focus on a person's intellect as well as his body through three main areas, including activities are not beneficial; and eventually mould them into productive and law-abiding citizens through positive psychological conditioning who may later be elected to public office.

KEYWORDS: Literature, Thoughts, Political, Themes.

INTRODUCTION

In principle, this idea makes sense, but sadly, in practise, a variety of unfavourable psychological experiences had while in jail prevent this otherwise well-intentioned plan from becoming a reality. Let's start by examining the three goals and duties that prisoners are expected to fulfil according to the textbook. All prisoners must be kept secure, their welfare must be maintained and improved, and these goals must be accomplished with the most efficiency and economy possible. In general, safe keeping entails keeping offenders segregated, tallied, and under control while permitting brief periods of welfare activities to meet needs through leisure, education, and counselling. Unfortunately, the wellbeing and psychological freedom of a particular prisoner depend less on the amount of instruction, entertainment, and counselling that he receives and more on how successfully he manages to live among the other prisoners who form his essential and only significant environment. In the end, how, if ever, a prisoner will emerge depends on their experiences in this environment, how they find happiness, and how they mitigate its negative consequences through the adaptation process known as prisonization. Through simulations of prison conditions, it has also been discovered that isolation and lockups have a tendency to dehumanise inmates by making them feel nameless and by sowing seeds of hostility due to their rejection and condemnation by society at large.

Additionally, it is important to keep in mind that offenders come from a culture where a variety of cultural norms strongly associate material things with ideas of individual value. However, prisoners are relegated to a level of subsistence living while they are incarcerated. Despite whatever physical discomforts this restriction may cause, it has a deeper psychological impact on the prisoner's perception of his own sufficiency, especially when he is around other convicts who are thought to be 20% mentally ill and 5% insane. The foundation of the jail system is seclusion and separatist. The prisoner is first segregated from everything that led to his or her crimes and the outside world. Additionally, they are mostly cut off from one another. This idea was pushed to its logical conclusion in the 18th century, when captives were even made to wear facemasks during exercise times that prevented communication or vision. This idea, which is centred on the fostering of complete submission, was also used in earlier jails as a type of disease-controlling buffer. Early attempts at surrender and recovery were far from ideal. Solitary confinement was first intended to help inmates undergo spiritual conversion in order to rediscover their own conscience and gain a stronger voice. Solitary confinement was eventually shown to have the worst psychological consequences on many inmates, including delusions, dissatisfaction with life, claustrophobia, depression, panic attacks, and in many cases, lunacy. Sadly, no type of torture could have been worse than solitary imprisonment. Each of which are signs.

The emergence of Indian authors writing in English is an intriguing phenomena. It is an affair that is just as fascinating and full of history as the American culture or that of Canada, Australia, or New Zealand. Around the same period, the British were establishing colonies in both North America and India around the year. If the London-based East India Company been successful in colonising India, then the Virginia Company would have been successful in colonising America. This would have led to British imperialism in the future. By the year 1857, the British had taken control of the administration of about three-quarters of India. After that, they entertained the idea of advancing Indian civilization. They also brought the railways, telegraph, and steam engine to India, which coincided with the introduction of the English language as a pan-Indian language.

PRE-INDEPENDENCE PHASE

India is a multilingual country, and each of its languages has its own history and body of literature that has exerted its own unique influence on Indian culture and society. The spectrum of these influences is reflected in Indian poetry. During the period that India was

under colonial authority, there is no doubt that the people worked very hard to maintain their identity. On the other hand, as a result of the colonial impact, Indian culture was exposed to a whole new world of ideas through the medium of English literature. During the time that India was under colonial rule, western society exerted a strong cultural, political, and social effect on Indian literary works. Indians were exposed to western education, which led to a slow but steady assimilation of their culture into that of the West. The Indian English writing that existed prior to the country's independence was the product of cultural hybridization between the Indian and English worlds.

The English language was introduced to India as the embodiment of bourgeois culture, art, and democracy. The first collection of Indian English poetry, named "Poems," was written by Henry Derozio and published in 1827. This marks the birth of the genre. He served as a model for all of the young people in India who were passionate about the English language. He was someone who had a deep and genuine love for his country, and his sonnets "The Harp of India," "To India- My Native Land," and "My Country in the Day of Glory Past" express his ardent love for Indianness. In addition to his great art of composing a nice piece of poetry, he was someone who had a deep and true love for his country:

*“My country! In thy day of glory past
A beauteous halo circled round thy brow’
And worshipped as a deity thou wast.
Where is the glory, where that reverence now?”*

POST-INDEPENDENCE PHASE

Post-independence poets have broken free from the constraints of "Englishness" and have begun writing in a style that is distinctively Indian. This makes it easy to distinguish pre-independence poetry from post-independence poetry. One of the distinguishing features of the poetry produced during this time period is the frequent use of borrowed words. The poets of this period began to express themselves more openly in an Indian style. In this period of Indian poetry, we find the true Indian words being employed in a very lovely way in English poetry. According to the author Bruce King, who is absolutely correct in his assessment, "English is no longer the language of colonial rulers; it is now a language of modern India in which words and expressions have recognised national rather than imported significances, alluding to local realities, traditions, and ways of feeling." This process of indigenization has been going on for a number of generations. Experimentation peaked in the years immediately

following the country's declaration of independence. Following the completion of the Independence phase comes the beginning of the third phase, which is the experimental phase. There has been a notable surge in the production of poetry that reflects a painful introspection into one's own emotions and calls for the necessity of immediate national self-definition.

REVIEW OF LITERATURE

Fasil Barkat Dar (2016) made the observation that India is both unified and diverse at the same time. A large number of authors have contributed to writing in English. It is a product of Indo-Anglian connections and has its roots in Anglo-Indian literature, which itself is a product of those relations. Because of this, the English writing style has a significant impact on Indian writing in the English language. It resulted in the establishment of a brand-new nation and population. It causes privileges, duties, advantages and hazards. The use of the English language increased quickly across the board in all of these different areas. Because of this, writing in English done by Indians has developed into its own distinct literary. The presence of more English and English men in India has the effect of balancing out the advantages and downsides of this phenomenon. Native Americans attempted to assimilate western culture, which they believed would lead to a longer and more fulfilling life. Reading, speaking, and listening were the three primary focuses of early Indians. After some time, they began writing in the English language.

According to Ahlawat (2015), many Indian authors have written their works in English, and in appreciation of their contributions, the name "Indo-Anglian Literature" has come into use. He also mentioned that these kinds of writings are now commonly referred to as 'Indian Writing in English' more lately. Literary historians are in complete agreement that Indian creative literature in English got its start long before Macaulay's "Minute on Indian Education" (1835) was accepted and endorsed by Lord William Bentinck, who was the Governor General of India at the time. On the other hand, there is a great deal of dispute, which frequently borders on confusion, over the term that one ought to use when describing and recognising this field of writing.

According to Meti (2014), the only literary form that is able to keep a writer always in touch with common readers is fiction. This is because fiction is the most accessible literary form. The most significant contribution that Indian authors writing in English have made to this field has been found to be in this particular area. The novel is currently the most popular form of writing, regardless of genre. It is without a doubt the most popular vehicle for the transfer

of Indian ideas to the greater English-speaking world, as stated by H. M. Williams (1976). We, the people of India, owe a significant debt to the European novel and the English novel since the novel was brought to India from the West as a form of literary and artistic expression. To put it another way, it is a present from Western literary tradition.

INDIAN ENGLISH NONFICTION FROM 1857 TO 1947

Literature is a form of expression that can be grounded in reality, fantasy, science, or society. It is a form of art. India, like the rest of the world, has long used art to express itself. It is impossible to overestimate the importance of ancient Indian literature, particularly those written in Sanskrit and various Dravidian languages. Kalidas and Bhas are only a couple of the potent names in Sanskrit literature that conjure images of exceptional writing. Literature from the ancient worlds—Greek, Latin, Russian, Persian, and English—has contributed greatly to our knowledge of the cosmos. There is a plethora of Indian English literature as a result of English domination in India. F.W. Bain referred to India as "a withered stem" that suddenly sprouted with exotic greenery.

It is also known as "Indian Writing in English," "Indo-English literature," and other titles. Critics like E.F. Oaten, V.K. Gokak, M.K. Naik, K.R.S. Iyengar, and A.K. Mehrotra have offered analytical commentary on this topic. Indian English literature is written by authors who were either born in India or who have Indian ancestry or nationality and was first written in English. Clearly, neither "Anglo-Indian Literature" nor literal translations (as opposed to imaginative translations by the writers themselves) can be legitimately regarded as a component of this literature. The former includes writings by British or Western authors regarding India. Rudyard Kipling, E. M. Forster, F.W. Bain, Sir Edwin Arnold, F.A. Steel, John Masters, Paul Scott, M.M. Kaye, and many more authors have written about India. Similar to how creative translations from Indian languages into English performed by the writers themselves may also be regarded as Indian English literature. But a wise critic must comprehend how sensitivity functions. Anand K. Coormaraswamy and Ruth Prawar Jhabvala are two examples of such authors. The former wasn't Indian; his parents were an English mother and a Tamil father from Sri Lanka. The same applies to Jhabvala. Nevertheless, the two have written about India. As a result, their texts are recognised as being Indian.

This definition of Indian English literature makes it clear that it is not a division of English literature, any more than American literature can be thought of as a subset of British literature. It is legitimately regarded as a part of Indian literature since it conveys an Indian

ethos. Despite the exodus of the English from India, their language persisted. It is now both a global language and a language of all of India. Authors from India who were proficient in English and loved English literature began writing in that language. As a result, there are many authors among them include Sarojini Naidu, Sri Aurobindo, Tagore, and Toru Dutt.

Introduction of English: Historical Perspective

The Portuguese discovered a nautical route to India in 1498, and shortly after, they established their colony at Goa. The English East India Company was established in 1600. Even though at first the East India Company's main objective was trade rather than invasion, it quickly became clear that its manifest destiny was to fill the gap created in 18th-century India by the Mughal Empire's inexorable demise. Kipling said it best,

*Once, two hundred years ago, the trader came
Meek and tame.*

*Where his timid foot halted, there he stayed,
Till mere trade*

Grew to Empire,

*And he sent his armies forth
South and North*

*Till the country from Peshawur to Ceylon
was his own.*

Bengal, Bihar, and Orissa came under British rule after the Battle of Plassey in 1757. The Bengal Renaissance also came about later, when English rule was expanded to the provinces of Bombay and Madras. According to Stuart Blackburn and Vasudha Dalmia, the Bengal Renaissance of the nineteenth century has frequently been utilised as a model for a process of cultural development in a colonial environment. The most widespread perception of this time period is that it was one of modernization, social reform, revivalism, and the development of national identities. Blackburn.

Early English officials were passionate about their nation and made an attempt to become familiar with Indian culture and civilization. Sir William Jones, who established the Bengal Asiatic Society in 1784, H.T. Colebrooke, who wrote Digest of Hindu Law on Contracts and Succession in 1797–1798, and James Prinsep, who discovered the clue to the Asokan inscriptions were a few notable white men in India at the time with intentions that were unquestionably not imperial. A group of honest Indians who drank deeply from the fountain of European learning as these Englishmen were rediscovering India's history emerged as a result of the continuous expansion of English education and Western beliefs.

The British proposed developing an education strategy in order to rule the Raj and maybe even to educate the inhabitants. The goal of this was to revive the study of Persian and

Sanskrit language and literature. Sanskrit College was established at Benaras as a consequence in 1792. Eventually, this nationalistic approach garnered criticism. The enlightened Indians thought that these people should be more fluent in English since they had a greater need for Indians as clerks, interpreters, and lower-level administrators. As a result of Christian missionaries establishing mission schools, the imperialists pushed the use of English. According to Charles Grant, "introducing the language of the conquerors to them seems to be a simple means of assimilating a vanquished people to them." (Grant 187)

In actuality, English instruction received broad priority. The most capable Indian supporter of English education was Raja Rammohun Roy. In his persuasive Letter on English Education sent to the Governor-General, Lord Amherst, in 1823, Roy battled passionately against the establishment of a Sanskrit school in favour to one that offered English teaching. Thanks to Roy, Hindu College was founded in Calcutta in 1817. He established his own schools as well. The final nail in the coffin for the English was Macaulay's notorious "Minute on Education" on February 2, 1835, given how firmly the trend was in their favour. According to Macaulay, it is both essential and possible to "make the citizens of this nation competent English scholars," and "to this purpose all our efforts ought to be dedicated." of Macaulay From his 1952 book Macaulay: Poetry and Prose, which was released in London by Dent & Sons, comes Lord Macaulay's "Minute on Education." The British Government's primary objective should be to promote European literature and science among Indian natives, and it was unambiguously stated in the Government Resolution of March 7, 1835 (a watershed day in the history of Modern India) that all funds appropriated for educational purposes would be best used on English education alone. The Governor-General, Lord Bentinck, immediately agreed.

Sir Charles Wood, a member of the Select Committee of the British Parliament in 1852–1853, worked to change this policy's harsh character in the future. In his well-known Despatch of July 19, 1854, Wood reiterated the need to "extend European knowledge throughout all classes of the people," and he believed that this goal must be achieved by using the English language in the higher branches of instruction and that of the Indian vernacular languages to the great majority of the population.

Ultimately, this resulted in the establishment of the three universities—one in each of Calcutta, Bombay, and Madras—in 1857. As a result, Indians began writing in English. Among other genres, this prose writing covered letter writing, journalism, history, biography, and autobiography. The first item is "Account of the Jains" by Cavelly Venkata Boriah, which

first published in Asiatic Researches in 1809. Boriah served as Col. Mackenzie's assistant while he was the first Surveyor General of India (1753–1821) and the creator of the Mackenzie Manuscripts.

Although Cavelly Venkata Boriah's twenty-eight-page essay "Account of the Jains" is not an original work, it is nonetheless important historically since it was perhaps the first serious effort by an Indian author to write in English. The essay A Defence of Hindu Theism by Raja Rammohun Roy may be considered as the oldest notable original work in the history of Indian English literature (1817). Raja Rammohun Roy (1772–1833) was the rising star of the Indian Renaissance, and Rabindranath Tagore accurately referred to him as "the inaugurator of the modern period in India." Although this certainly does him little honour, he might be most known to the casual Western reader of today as the inspiration for the absurd Rummon Loll in Thackeray's Newcomes. He was an innovator in the spheres of politics, religion, education, and social transformation who was modelled by the humanists of the European Renaissance.

Rammohun Roy, who was proficient in six western and six oriental languages, wrote extensively in Bengali, Persian, Hindi, Sanskrit, and English. His collected writings were published as The English Works of Raja Rammohun Roy by Kalidas Nag and Debajyoti-Burman (6 vols., 1945–51). Selected Works of Raja Rammohun Roy was published in 1977 by the Publications Division of the Ministry of Information and Broadcasting, Government of India. His English contributions include up to original pieces on diverse subjects. Translations included his first religious works, such as "Abridgement of the Vedant" (1816) and "Renderings of the Kenopanishad" (1816).

A SankaraSastri attack on the "Abridgement of the Vedant" served as the inspiration for Rammohun Roy's first original English essay, "A Defence of Hindu Theism," which is a superb defence of monotheism. Then "A Second Defense" of the monotheistic Vedic system appeared in response to an apology for the existing status of Hindu religion (1817). After reading the Bible in Hebrew, Greek, and Latin and collecting a list of "Precepts of Jesus," he started studying Christian theology. Rammohun Roy was a supporter of social change. Here, he developed a special interest in the position of women in traditional Hindu society. A Conference between an Advocate for, and an Opponent of, the Practice of burning Widows Alive (1818), "A Second Conference between an Advocate for, and an Opponent of, the Practice of burning Widows Alive" (1820), "Abstract of the Arguments regarding the Burning of Widows Considered as a Religious Rite" (1830), and "Address to Lord William Bentinck"

are just a few of the writings he produced opposing the practise (1822). The most notable of Rammohun Roy's political writings are the two "Petitions Against the Press Regulations" (1823) that he created and had his followers sign. Rammohun Roy's 1832 book *Exposition of the Practical Operation of the Judicial and Revenue Systems of India* is a depiction of his testimony before a Parliamentary Select Committee in London in 1831.

He is an expert in formal English writing. According to A. K. Mehrotra's interpretation of the private debate between Rabindranath Tagore and Mahatma Gandhi about Rammohan Ray's significance to contemporary India, Indians are still divided about his legacy. Gandhi's ambivalence toward Rammohan—the labelling of him as a "pigmy among giants" and later his reverence for Rammohan—results in part from the anachronistic superposition of Rammohan's various uses of the English language onto the highly charged linguistic field of twentieth-century Indian-English discourse.

In 1831, Bengali poet Henry Derozio's disciple Krishna Mohan Banerji (1813–1855), a well-known Christian convert at the time, published insightful writings in *The Enquirer* that exposed the flaws and inconsistencies of Hinduism. Ram Gopal Ghose (1815–68) participated actively in a number of literary, cultural, and political organisations in Calcutta. He was connected to magazines like *Agyananashun*, *Durpan*, and *The Spectator* and was known as the "Indian Demosthenes." He was a compelling speaker and an ardent leafleter. His 1851 pamphlet "Remarks on the Black Acts," which supported the notorious "Black Acts" of 1849 that eliminated a number of privileges held by Europeans in India, led to a riot in that society. H.C. Mukherji (1824–60) and Rajendra Lal Mitra (1824–91) both worked as historians, indologists, and antiquarians. *Buddha Gaya and Antiquities of Orissa* were published in 1875 by Mitra (often referred to as Sabyasachi). (1878). *Essays on the Architecture of the Hindus* by Raja Ram was possibly the first effort at art criticism (Calcutta, 1834). Bal Shastri Jambhekar (1812–46), a prominent pioneer of the new awakening in Bombay administration, comes to mind while turning from Bengal to Bombay. He became their instructor and was perhaps the first renowned Sanskrit pandit to study English.

Dadabhai Naoroji, K.L. Chatter, and Bhau Daji. He often contributed articles as a linguist, teacher, translator, and antiquarian to the *Journal of the Royal Asiatic Society*. Jambhekar established *The Durpan*, Maharashtra's first English-cum-Marathi journal, which is highly renowned (1832). BhauDaji's works were released in 1974.

In addition to Boriah's "Account of the Jains," Vannelakanti Soobrow's "Report on the State of Education in 1820," which he presented to the Madras School Book Society, of which he

was elected a member, is another significant early publication from the Madras Presidency. GazulaNarju Chettytoo wrote the prose. The Madras Presidency takes great satisfaction in producing the first literary biography in Indian English literature. It was extraordinary. Venkanta Ramaswami's biographical sketches of the Dekkan poets (1829). Ramaswami (1765–1840), the eldest brother of C.V. Boriah, profiles more than a hundred ancient and modern Indian poets in this book, which was published in Sanskrit, Telugu, Tamil, and Marathi.

Contrary to the Bengal, Bombay, and Madras Presidency eras, north India receives little ongoing attention at this time. There was less prose written in north India. Lutafullah (born in 1802) released his autobiography in 1857. In Lutufullah's work, one may find the expression of a well-read (he cites from Shakespeare, Bacon, and others), enterprising, astute, and open-minded person. His portrayal of English culture demonstrates how brazenly he passes judgement.

The time period from the beginning until 1857 is known as the Pagoda Tree, whereas the time period from 1857 to 1920 is known as "The Winds of Change," according to M.K. Naik. The Indian Raj was replaced by the English monarchy in 1857, putting an end to the Great Revolt. Empress of India was bestowed upon Queen Victoria. Prior to then, the British had successful reign and some of them even wed indigenous women. However, their sense of identity changed after 1857.

The Evangelical Revival in England, the social and educational reforms of the 1830s, the introduction of steamships in the 1840s, and the changes made to the hiring process for corporate service in the 1850s all resulted in completely different mindsets. In Haileybury, the company's training facility, admissions began to be determined by competitive tests in 1853. The scars left by the crimes perpetrated in 1857–1858 and the Sepoy Revolt by both sides will never completely disappear. According to G.T. Garrat, who made this observation fifty years ago, "The English have never sought to lessen the aggravation generated by their behaviour during the Mutiny, and from that time we must date the long and painful alienation between the two races." It was fueled by a series of horrible incidents, the most of which were a direct result of the change in European thinking that the Mutiny sparked, and it was conceived out of hate and fear.

As a result, if the British view of the Indian significantly altered, the Indian was also substantially changing—and changing rapidly. When the first products of higher education in India began to emerge from the gates of the first Indian institutions, the principles planted by

Raja Rammohun Roy a generation earlier began to grow quickly (founded curiously enough in the year of the Revolt itself). Emerging Indian intellectuals came together fast as a result of the huge railway network's gradual expansion, the growth of the local press in the major towns, and the acceptance of English as a common language.

The manifestation of this energy in movements for social, political, and religious change came quite rapidly. Raja Rammohun Roy, who established the Brahma Samaj in 1828 in an effort to reorganise Hinduism along monotheistic lines and reject idolatry and superstition, is credited with initiating this process. After Rammohun Roy's death, Dwarkanath Tagore helped the campaign gain momentum. During the movement's expansion under Keshub Chunder Sen (1838–1844), it acquired an all-Indian character and gave rise to groups like the Prarthana Samaj, which was established in Bombay in 1867 by M.G. Ranade and R.G. Bhandarkar. A similar movement was the Arya Samaj, which Swami Dayanand Saraswati founded in 1875. (1824-83). This was an attempt to bring Hinduism back to its pure, unadulterated state during the Vedic period. In the same year that another movement based on antiquated Hindu religious and philosophical ideals started to gain ground, the Arya Samaj was established. This was the Theosophical Society that was established in New York by Madame H.P. Blavatsky, Colonel H.S. Olcott, W.O. Judge, and others.

The youth of contemporary Bengal fell under the spell of Swami Ramakrishna (1836–86), who lived a whole life as an intense voyage of spirituality. His followers, led by Swami Vivekananda, created the holy fraternity that would eventually become the well-known Ramakrishna Mission during the final year of his life. Under the dynamic direction of Swami Vivekananda, the Mission successfully spread the teachings of traditional Hinduism throughout the world, and in India, Vivekananda's fiery oratory, which had astounded the West, gave his countrymen a boost of newfound self-assurance.

The Muslim community was not immune from the broader upsurge in the nation, despite the fact that orthodoxy was much more deeply ingrained here. Rammohun Roy was to the Hindus what Syed Ahmed Khan (1817–98) was to the Muslims. He built the Anglo-Arabic College in Aligarh (1875), which eventually became the Aligarh Muslim University, with the primary purpose of spreading western ideas and education among Muslims.

A political awakening was unavoidably brought on by the new reformist fervour. The establishment of the British India Association in 1839 was the first organised attempt in this direction, which was swiftly followed by the foundation of the Bengal British India Society in 1843 and the British Indian Association of Calcutta in 1851. The pace of Indian political

action soon picked up due to protests against the Ilbert Bill, the Arms Act, the Vernacular Press Act, and the lowering of the age restriction for civil service examinations. With the help of liberal-minded Englishmen like A.O. Hume, Sir William Wedderburn, and Sir David Yule, the Indian National Congress was founded in 1885. The moderates were replaced by B.G. Tilak and Aurobindo Ghose, and the Congress grew more and more violent. The unwise division of Bengal by Lord Curzon in 1905 served as the coup de grace.

A further boost to the rising self-assurance brought on by the rediscovery of Indian identity came from Japan's historic victory over Russia in 1905, which burst the Western superiority bubble. The reverberations of that victory "had gone like a thunderclap through the whispering galleries of the East," as Lord Curzon himself phrased it. Again, the first decade of the 20th century saw the rise of revolutionary movements in China and Turkey, as well as the liberal movement in Persia, all of which claimed that the way forward lay in the revival of antiquated cultures using modern methods and concepts. The impact of World War I and its aftermath bolstered this conviction. American democracy arose as a force that might challenge the previous Western empire, as Percival Spear notes. Asia was filled with hope after reading President Wilson's Fourteen Points and his ideology of self-determination. In this way, between 1857 and 1920, the Indian ethos steadily changed from the agony of feeling inferior to the shock of defeat and frustration to a newfound self-awareness and self-confidence. Even if it wasn't literary in the sense that we talk about biography, autobiography, and critique, the historical-political, theological, and cultural topics covered in the prior decades' non-fiction prose were predominant.

The literary scene has always been at the forefront in the Bengal province. In 1885, the Indian National Congress was founded. Dadabhai Naoroji was an economist and one of its founders. The main thrust of Naoroji's *Poverty of India* (1873) and *Poverty and Un-British Rule in India* (1901) is that the British economic and administrative policies are hurting India's actual interests, which can only be adequately served by giving Indians equitable participation in their own government.

V.N. Mandlik and R.G. Bhandarkar were two of Dadabhai Naoroji's most prominent students at the Elphinstone Institute, where he lectured early in his career. Mandlik's *Writings and Speeches* published in 1896. Bhandarkar was an expert in India and the East. The earliest important publications on Indian history written by an Indian author are his *Early History of the Deccan* (1884) and *A Peep into the Early History of India* (1890). In the latter half of the 19th century, Mahadev Govind Ranade (1842–1901) stood as a gentle colossus.

A scholar with nearly encyclopaedic interests, he was a patriot, a social and religious reformer and a thinker, who greatly influenced the intellectual life of his period. Like Bhandarkar's Histories, his Rise of the Maratha Power (1900) is a pioneering work that helped establish historical inquiry in Maharashtra. Essays in Indian Economics by Ranade (1898) was a top-notch publication. The Wisdom of a Modern Rishi (1915), Miscellaneous Writings (1915), and Religious and Social Reform (1902) are three collections of his speeches and writings that were later published (1942). Ranade's thinking was deeply rooted in Hindu tradition while also being greatly expanded by his ardent study of contemporary western philosophy. It was this fusion of the East and the West that was important.

The well-known work of Badruddin Tyabji among these political writings is his autobiography, Life. Kashinath Trimbuck Telang (1850–93) crammed his brief career full of busy action in a variety of sectors, including law, journalism, politics, social reform, education, orientology, and the creation of vernacular literature. Telang was one of the most skilled public speakers of his time. He was a founding member of the Indian National Congress and the first vice chancellor of the University of Bombay to be of Indian descent. Later, His Selected Writings and Speeches was published. His autobiography is titled A Wrestling Soul (1955). Ranade's contemporaries Sir Pherozeshah Merwanjee Mehta (1845–1915) and Sir DinshaEduuljiWacha were also well-known Parsis (1844-1936). For far over a generation, the domineering figure known as "Ferocious Mehta" reigned as the uncrowned king of Bombay. In 1906, Mehta's Speeches and Writings were published. Shells from the Sands of Bombay, a piece by Wacha, first debuted in 1920.

With the ascent of Bal Gangadhar Tilak(1856–1920), known as the "father of the Indian discontent," the age of moderate politics came to an end. He brought a fresh sense of militancy to Congress' efforts and inspired the lower middle class to join the fight for liberation. Writings and Speeches (1922) and Towards Independence contain collections of his English speeches. Other writings by Tilak may be found in The Orion, including The Arctic Home of the Vedas and Researches into the Antiquity of the Vedas (1893). (1903). His other philosophical book is Gitarahasya, published in 1915. Pleasures and Privileges of the Pen was written by his buddy K.N. Kelkar (1929).

Gandhi regarded Tilak's younger contemporary Gopal Krishna Gokhale (1866–1915), the most talented pupil of Ranade, as his political mentor. His Speeches (1916) and Speeches and Writings: 3 Vols (1962) show that he was an honourable man with a kind heart who was

completely committed to the interests of his nation. The Servants of India Society was started by Gokhale. Gokhale was politically moderate.

In Bengal, Kristo Das Pal(1834–1844) published the Hindoo Patriot. Ramchandra Palit compiled and published His Speeches and Minutes 1867–1881 in 1882. The Brahma Samaj organisation expanded (but eventually divided) under the vigorous leadership of KeshubChunder Sen (1838–1844), who also founded the fortnightly Indian Mirror in 1861. He was a dynamic public speaker who gave several lectures, primarily on religious topics, in India and England. His lectures, which serve as examples of Victorian eloquence, were published in the volumes Lectures in India (1901), The New Dispensation or The Religion of Harmon (1910), and Discourses and Writings (1913). (1904).

One of the earliest Indian English novels was written by renowned Bengali novelist Bankim Chandra Chatterjee (1838–94), who also wrote several English-language essays, including "On the origin of Hindu Festivals" (1870), "Bengali Literature" (1871), "The Study of Hindu Philosophy" (1873), and "Vedic Literature" (1894). Long after his passing, in 1940, his fiery defence of Hinduism in Letters on Hinduism was published.

The Life, Letters, and Speeches of WomeshChunderBannerjee were published in 1923. The Speech of Rashbihari Ghosh was published in 1919. The Speech and Writings of Lalmohan Ghosh were published in 1935. In her book Indian National Evolution, Ambika Charn Mazundar (1915). The Peasantry of Bengal (1975), A History of Civilization in Ancient India (1889), and Famine and Land Assessment in India are only a few of the literary works RomeshChunderDutt wrote (1900). His excellent work is The Economic History of India. The colonial regime's early history is presented here. According to Dr. R. Gadgil, it is colonialism's economics at work. Literary works by Dutt include his travelogue Three Years in Europe(1872), Rambles in India(1895), and The Literature of Bengal (1879).

BIOGRAPHY, AUTOBIOGRAPHY, TRAVEL LITERATURE FROM 1857 TO 1920:

Between 1857 and 1920, a variety of biographies of various sorts were written in addition to Srinivasa Sastri's biographical studies. Political biographies like T. Rama Row's Biographical Sketches of the Rajahs of Venktagiri (1875) and W.E. Dhanakoti Raju's Queen Empress Victoria (1887); collections of brief sketches of the lives of various historical figures; and the lives of ancient prophets and sages, such as Ameer Ali's Life of Muhammad (1873), Manmath Nath Dutt's Prophets of India (1894), Khetrapal Mohindranauth Mookerjee's Chunder Mookerjee from 1873, Ram Coomar Dey and Nagendra Nath Ghose's studies of

Kristo Das Pal from 1886 and 1887, Dayaram Gidumai and R.P. Kakaria's studies of Behramaji M. Malabari from 1888 and 1896, and R.P. Paranjpye's biographies of G.K. Gokhale and D. (1915).

In terms of autobiography, in addition to the already mentioned Surendranath Banerjea's *A Nation in the Making* and N.G. Chandavarkar's *A Wrestling Soul*, an early noteworthy effort is Abdul Latif Khan's *A Short Account of my Public Life* (1885).

The Travels of a Hindoo to Various Parts of Bengal and Upper India by Bolanath Chandra is one of the first noteworthy travelogues (1869). Under the title *Diary of the Late Rajah of Kolhapur*, Chattrapati Rajaram, the Maharaja of Kolhapur's diary of his brief journey in Europe that ended in his tragic death, first appeared in 1872. *Rambles in India* (1895) and *Three Years in Europe* (1872, 1895) by R.C. Dutt have previously been taken into consideration. The travelogues of Behramji Merwanji Malabari, the Bombay poet, social reformer, and editor of *East and West* and *Indian Spectator*, are more entertaining due to the heavy presence of humour in them. He is more known today for two charming travelogues written in the style of Mark Twain than for his publications on social and political change, such as *Infant Marriage and Enforced Widowhood in India* (1887) and *The Indian Nation* (1894). *Gujarat and the Gujaratis* (1882) contains 26 pieces that are a compelling mash-up of description, character profiles, comedic situations, anecdotes, and societal critique. Malabari's comedy includes satire, irony, parody, wit, and humour among other genres. He demonstrates that he is a very astute observer of persons and manners. His cartoons of the local barber and the town's lawyer, and how they act, are hilarious. Underlying this wide-ranging comedy is a constant social critique that highlights the overzealous behaviour of European missionaries, the obscurantism of Hindu, Muslim, and Parsi clerics, as well as the indifference of British bureaucrats amid a famine.

Although it has its own comedic felicities, *The Indian Eye on English Life* (1891), a novel on Malabari's trip to England, is far less successful. Here's a much more generic description with fewer characters and situations (the sketch of the London Policeman is outstanding). The social reformer in Malabari emerges as he is startled by English women's typically terrible teeth and their unwillingness to breastfeed their children, despite admiring their tenacity and self-reliance. Sambhu Chandra Mukerji's *Travels and Voyages between Calcutta and Independent Tipperah* (1887), P.C. Mazoomdar's *Sketches of a Tour Round the World* (1884), Bhagvata Sinhee, the Thakore of Gondal's *Journal of a Visit to England in 1883* (1886), G. Paramaswaran Pillai's *London and Paris through Indian Spectacles* (1898), and T

(1915).

1920-1947: THE GANDHIAN AGE

Between 1857 and 1920, a variety of biographies of various sorts were written in addition to Srinivasa Sastri's biographical studies. Political biographies like T. Rama Row's Biographical Sketches of the Rajahs of Venktagiri (1875) and W.E. Dhanakoti Raju's Queen Empress Victoria (1887); collections of brief sketches of the lives of various historical figures; and the lives of ancient prophets and sages, such as Ameer Ali's Life of Muhammad (1873), Manmath Nath Dutt's Prophets of India (1894), Khetrpal Mohindranauth Mookerjee's Chunder Mookerjee from 1873, Ram Coomar Dey and Nagendra Nath Ghose's studies of Kristo Das Pal from 1886 and 1887, Dayaram Gidumai and R.P. Kakaria's studies of Behramaji M. Malabari from 1888 and 1896, and R.P. Paranjpye's biographies of G.K. Gokhale and D. (1915). In terms of autobiography, in addition to the already mentioned Surendranath Banerjea's A Nation in the Making and N.G. Chandavarkar's A Wrestling Soul, an early noteworthy effort is Abdul Latif Khan's A Short Account of my Public Life (1885).

HISTORY

The Indian intellectuals continued to pay attention to history as well as earlier politics. The Moghul and Maratha empires have been the subject of historical studies. H.C. Ray Choudhari, S.N. Sen, K.P. Jayaswal, Bal Kirshna, A.S. Altkar, K.A. NilakanthaSastri, Radhakumud Mukherji, R.C. Dutt, G.S. Sardesai, K.M. Panikkar, Jadunath Sircar, R.C. Mujumdar, and others were notable historians of the period.

RELIGION AND PHILOSOPHICAL PROSE

Indian philosophy is highly valid and diverse, with six divisions, the Vedas, Upanishads, and other dispersed literature. Sarvepally In Indian philosophy, Radhakirshnan (1888–1975) is a well-known figure. The Hindu View of Life, The Future of Civilization, An Idealist View of Life, East and West in Religion, Eastern Religion and Western Thought, Religion and Society, The Principal Upanishad, Religion in the Changing World, and other titles are among his other publications. The main accomplishment of Radhakrishnan is the attention he gained for Indian philosophy as a significant school of thought in the west. He was a

successful Westerner of Indian thinking, much like Vivekananda. Work in philosophy was done by P.V. Kane, S.N. Dasgupta, R.D. Ronade, M. Hiriyanna, and T.L. Vaswani.

BIOGRAPHY AND AUTOBIOGRAPHY

Indian English literature has long been rich in forms like biography and autobiography. Few biographies of famous figures that were produced between 1920 and 1947 stand out for their literary prowess. These include Sir Pherozshah Mehta: A Political Biography by H.P. Mody, Landmarks in Lokmanya's Life by N.C. Kelkar, Life and Times of C.R. Das by P.C. Ray, Dadabhai Naoroji: The Grand Old Man of India by R.P. Masani, and Among the Great by D.K. Roy (1947).

There are both male and female autobiographers, and they come from various backgrounds. In addition to the autobiographies already mentioned, memoirs by public figures like D.K. Karve's Looking Back (1936) and N.C. Banerji's At the Cross-Roads may be included (1950). The Tale of My Exile (1928) by Barindrakumar Ghose, In Andamans: The Indian Bastille (1939) by Bhagat Singh associate B.K. Sinha, and Leaves from My Diary (1946) by General Mohan Singh of the I.N.A. are three examples of autobiographies by revolutionaries.

Dhan Gopal Mukherji's Caste and Outcaste (1923), which details his childhood in India, trip to Japan, and stint in America, is one of the first autobiographies ever written. Mukherji paints a nostalgically beautiful vision of India in this work, just like in his books. Mulk Raj Anand's Apology for Heroism (1946), which offers a far more impartial interpretation, is still an important resource for comprehending his literature. My Days by R.K. Narayan wouldn't be released until much later, in 1974. Revived Memories by journalist K. Subba Rao was released in 1933.

Other authors of autobiographies include men of God like Swami Ramdas (In Quest of God, 1923), Purohit Swami (An Indian Monk, 1932), and Sitanath Tattvabhushan (Autobiography, 1942); a scientist like P.C. Ray (Life and Experiences of a Bengali Chemist, 1958); an educator who was also a minor author like G.K. Chettur (The Last Enchantment, 1933); a (Recollections and Reflections: An Autobiography, 1946).

TRAVELOGUES AND ESSAYS

Many wise Indians have travelled overseas. Some of them have produced colourful descriptions of their travels across various East and West European nations. Those that come to mind in this respect include A.S.P. Ayyar, C.K. Nair, S. Natarajan, K.A. Abbas,

Kamaladevi Chattopadhyaya, and Aruna Asaf Ali. Numerous Indians published anthologies of writings. There are some notable essayists whose works are worth reading, including K.S. Venkataramani, S.V. Vijayaraghavachar, N.K. Gupta, Iswara Dutt, D.F. Karaka, Banaji Wadia, F.C.C. Afonso, Humayun Kabir, N.G. Tog, and Amaranatha Jha.

LITERARY CRITICISM

By the year 1900, a large number of colleges connected to different Indian universities had already started doing study on topics through M. Phil, PhD, and PG dissertations, seminars, workshops, and special lectures. With or without assistance from the government, many academics from academies and universities produced excellent publications. N.K. Siddhanta, P.G.S. Iyer, R.K. Yajnik, D.R. Mankad, R.V. Jagairdar, Iravati Karve, S.M. Katre, S.K. De, V. Raghavan, and others are a few of these scholars. Even the history of vernacular literature exist. Shakespeare, Spenser, Keats, Wordsworth, Shelley, Tennyson, Eliot, and Yeats are among the English authors who have garnered the most attention. The literary historians M. K. Naik and K.R.S. Iyengar, Bhavani Shankar, and U.R. Rao were among the prominent Indian English critics, as were V.K. Ayappan Pillai, C. Narayan Menon, M. Bhattacharya, B. Rajan, Amiyakumar Sen, Sudhindra Nath Ghose, Amiya Chakravarty, and A.C. Bose. G.H. Ranade, P. Sambamoorthy, M.R. Anand, K. Khandalavala, and others are notable instances of art critique. Since 1947, non-fiction prose literature has continued to expand. Greater attention has been given to the concept since 1945, perhaps as a result of the self-consciousness associated with the experience of new nationhood, as noted by Sujit Mukherjee in *Towards a Literary History of India*. Several attempts have been made to present the various strands of Indian literature within a single framework. (12 Mukerjee) The historian of Indian English literature, K. R. S. Iyengar, was a huge fan of Indian prose authors. He praises all of the Indian English prose writers, from Raja Rammohun Roy to Mahatma Gandhi, in the chapter "A Pegeant of Prose".

LITERAL WRITING: SOCIOPOLITICAL, ECONOMIC, AND CULTURAL MATTERS

Gandhiji was less of a conservative nationalist and more of a political and religious activist. His two weekly periodicals, *Harijan* and *Young India*, published his ideas. Despite the fact that he was not a scholar, the majority of his writings, which were published in his journals as essays and articles, exhibit an exceptionally extraordinary simplicity and sharpness. He was a

writer that other writers looked up to in addition to being a well-known writer in his own right. His autobiography, *My Experiments with Truth*, and *Hind-Swaraj* all made important contributions to Indian writing that was published in English, despite the fact that they were originally written in Gujarati and then translated into English under his supervision. These two books were first written in Gujarati. When Pt. Jawaharlal Nehru, one of his approved students, published his autobiography together with *Glimpses of World History* and *The Discovery of India*, he made an important contribution to the genre. Dr. B.R. Ambedkar was a humanist scholar and lived at the same time as the other two. His writings and lectures, which have been gathered in eighteen volumes, deal with a variety of subjects, such as social, cultural, economic, religious, and political ones.

CONCLUSION

Writing in the English language has been practised in India ever since the first English settlers arrived there in the year 1600. If Boraiah was the first person to write a written chronicle of someone's life in English in 1835, then Bankim Chandra Chatterjee was the first person to do so in 1864. As a result of the so-called Bengal Renaissance, India experienced a profound intellectual reawakening during this time period. In later years, this grew to encompass India's whole western, southern, and northern regions.

Both out of need and curiosity, India has adopted the English language. The efforts that Raj Rammohun Roy made to use English in the British administration in India for the purposes of education and communication were extremely successful. The Indian way of life was validated by both the Dispatch written by William Wood and the Minute written by Lord Macaulay. The British contributed to the modernization of India by founding universities in the cities of Calcutta, Bombay, and Madras in the year 1857.

Even though Bengal was a significant province, it was not the only part of the country where the Bengal Renaissance took place. Over time, it spread to include the Presidency of Bombay as well as Madras.

REFERENCES

1. *The Untouchables and The Indian Constitution or Mr. Gandhi and the Emancipation of the Untouchables*. Bombay: Thacker and Co. Ltd.1943. Print.
2. *Who were Shudras? How They came to be the Fourth Varna in the Indo-Aryan Society?*

- Bombay: Thacker and Co.Ltd.1946. Print.
3. Chatterji, Suniti Kumar. World Literature and Tagore. Shantiniketan: Visvabharati Press, 1971.Print.
 4. My Experiment with Truth. Ahmedabad: Navajivan, 1929. Print.
 5. Delhi Dairy (Prayer speeches from 10-09-1947 to 30-01-1947) Ahmadabad: Navjivan Pub. House, 1048. Print.
 6. Autobiography. New Delhi: Vikas Publishing House, 1976. Print.
 7. Precepts of Jesus: The Guide to Peace and Happiness. London: The Unitarian Society, 1620. Print.
 8. Roy, Arundhati. “The End of Imagination,” An Ordinary Person’s Guide to Empire. New Delhi: Viking, 2005.Print.
 9. Anand, Mamta. S. Radhakrishnan: Life and Works. New Delhi: Atlantic Publishers, 2006. Print.
 10. Bhattacharya, Bhabani. Gandhi, the Writer. New Delhi: National book Trust, 1969. Print.
 11. Paranjaype, Makarand. Sri Aurobindo Reader. New Delhi: Penguin, 1999. Print.
 12. Sarojini Naidu- Selected Poetry and Prose. New Delhi: HarperCollins Publishers, 1993. Print.
 13. Bain, F.W. An Incarnation of the Snow. London: Dent and Sons, 1908.Print.
 14. Bhattacharya, P.C. Indo-Anglian Literature and The Works of Raja Rao. Delhi: Atma Ram and Sons, 1983. Print.
 15. Naikar, Basavaraj. Critical Response to Indian English Literature. Delhi: Shanti Prakashan, 2003. Print.
 16. Narasimhaiah, C.D. English Studies in India- Widening Horizons. Delhi: Pencraft International, 2002. Print.
 17. Rao, U.R. Mahatma Gandhi- The Man and His Mission. (Ed.G.S.Pohekar) Bombay: United Asia Publications, 1971. Print.

