
INDIAN ENGLISH NON-FICTION (1857-1947)



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ABSTRACT

The emergence of Indian authors writing in English is an intriguing phenomenon. 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 1600. If the London-based East India Company been successful in colonizing India, then the Virginia Company would have been successful in colonizing 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. As a result, the process of westernization and modernization of India started out as a project. This massive undertaking has resulted in an increase in both the reading and writing of the English language. The so-called Bengal renaissance, which was spearheaded by prominent thinkers like Raja Rammohan Roy, Ishwarchandra Vidyasagar, Devendranath Tagore, Ramakrishna Paramahansa, and Swami Vivekananda, amongst others, accelerated the process of westernisation in Bengal. These westerners offered their support to

Lord William Bentinck, who was serving as Governor-General. In turn, Lord Macaulay, the legal member of the Governor's Council, planned the Dispatch, which made vernaculars the primary language used in elementary education. As a result of the Sepoy Mutiny

implementation of English as the primary language of instruction and communication in administrative positions. It was later corrected by Woods' in 1857, India was included into the British Empire, and Queen Victoria was elevated to the position of Empress.

KEYWORDS: Indian, English, Fiction, Renaissance.

INTRODUCTION

The renaissance that began in Bengal eventually spread throughout India. In return, Western ideology was beneficial to the liberation movement. In 1947, the issue of India's independence was decided largely due to the amazing leadership of Mahatma Gandhi. The Constitution of India acknowledged both English and Hindi to be official national languages. Because of this, English is now considered to be one of the languages spoken in India, and it will continue to hold this position forever. In this respect, the beginning of the literary writings, which are a gift from the British, occurred pretty early on. The oldest prose description of the Jain community in the South was written in 1835 by Cavally Venkata Boraiah and is titled "Account of the Jains." In this investigation, the relevance of Raja Rammohun Roy's writings, which include his essays and other publications as well as his letters written to prominent people in government, is highlighted. Roy was referred to by Tagore as "the inaugurator of the modern period in India." His contributions to journalism are extensive. Then, in Bengal, a number of prose writers began to emerge, the most notable of whom are considered to be Swami Vivekananda, Rabindranath Tagore, and Sri Aurobindo. Men of historical significance like Mahatma Gandhi and Jawaharlal Nehru were born in northern India.

The British were responsible for introducing English as a language to India. When they initially arrived in India, they had the goal of establishing themselves as the dominant players in the spice trade. Over the course of time, they began to bring their colonial and imperial ambitions into fruition. As a direct consequence of this, English simply died out as a spoken language in India. It developed into something farther. After the country gained its independence, the use of English as a language became increasingly significant. It was

eventually adopted as the country's primary language. As a result, there was produced a generation of Indians who were more proficient in reading and writing in English than they were in their respective native languages. Although that seems bizarre, in all honesty it is how the situation played out. Because of this, there was a period in which Indians began to write in English as well, which resulted in the creation of what is now known as Indian English literature. A significant number of studies are currently being conducted on Indian English literature as well as the ascent and development of Indian English writers. This opened up a substantial amount of room for reviewing the relevant literature.

Since the days of colonisation, Indians have been inspired by English literature. As a consequence of British dominance over India, on the one hand, Indians were ruled by the British, but at the same time, India became a source of enlightenment in the fields of both science and literature. This occurred despite the fact that the British ruled India. Indian writers started writing in this foreign language after being encouraged and influenced to do so by authors writing in the English language. Poetry, prose, novels, essays, biographies, and histories are all considered to be kinds of writing that fall under the umbrella of "Indian English Literature." In the beginning, British and Indian English literature were virtually identical to one another. However, as time went on, Indian English literature began to develop into its own distinct subgenre of writing. Poetry written in English by Indian poets evolved beyond simple copying to a level where it achieved its distinctive identity. This process took place in India. The mystical and spiritual qualities that are present in Indian English Poetry are one of a kind. The evolution of Indian English Poetry can be broken down into two phases: pre-independence and post-independence. These two phases can be studied alone or together.

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?”

According to the observations of V. K. Gokak, "The first quarter of the 19th century was the period of incubation for Indo– Anglian poetry, and Derozio was the guiding spirit at that time." Poets like Kashiprasad Ghosh, Gooroo Churn Dutt, Raj Narain Dutt, Michael Madhusudan Dutt, and Shoshee Chunder Dutt occupy a prominent place throughout the second quarter of the 19th century. Other poets from this period include Raj Narain Dutt. “ Prior to India's independence, Indian poetry written in English featured its own unique poetic styles. There was a level of indigenization achieved in the English language that allowed it to convey the precise nature of the situation in India. At the same time, the poets of the pre-independence period worked diligently to improve their command of the English language. The colloquial and conversational style was cultivated by R.C. Dutt; the simple and transparent style of Toru Dutt; the jewelled and sophisticated style of Sarojini Naidu; and the picturesque style of Harindranath Chattopadhyaya have remained the excellent examples of the anglicization of Indian poets from the pre-independence phase.”

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

Rao (2017) 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.

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. As one goes through the process of reviewing the evolution of this body of writing, one gradually becomes conscious of the need to reach a consensus on a comprehensive descriptive term for it, which is an essential step in lending

legitimacy to this body of literature. When considering the disadvantage of writing in a foreign language, Dr. Srinivasa Iyengar made an insightful observation.

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.

Mr. Mahesh Sharm (2019) After the country gained its independence, the use of English as a language became increasingly significant. It was eventually adopted as the country's primary language. As a result, there was produced a generation of Indians who were more proficient in reading and writing in English than they were in their respective native languages. Although that seems bizarre, in all honesty it is how the situation played out. Because of this, there was a period in which Indians began to write in English as well, which resulted in the creation of what is now known as Indian English literature.

Fasil Barkat Dar (2016) Indian English Literature is the result of a lot of hard work put in by all of the many Indians who chose to write in English despite the fact that it was not their native language but rather an outside language. Not only this, but there is an equal share of those outstanding writers of Indian ancestry who settled outside of India and helped transmit the wonderful culture of India to western countries. The term "Indian English literature" refers to everything that has been published in English by Indian authors, whether they are based in India or elsewhere in the world. Poetry, novels, letters, articles, essays, and other forms of writing are included in this category of literature. Indian writers not only mastered in the field of poetry but also in the field of prose writing. Indian English Literature has not always been as sophisticated and polished as what we see today; the beginners had to face hardships.

INDIAN ENGLISH NONFICTION FROM 1857 TO 1947

Literature is a form of expression; it can be real, fantastical, socially or scientifically based. It's an artistic medium. India has always expressed itself via art, much like the rest of the

world. The value of ancient Indian literature, especially those written in Sanskrit and several Dravidian languages, cannot be overstated. Just a couple of the powerful names in Sanskrit literature that bring to mind outstanding literature are Kalidas and Bhas. Greek, Latin, Russian, Persian, and English literature are all rich harvests that have improved man's understanding of the universe.

English dominance in India produced a wealth of Indian English literature. India is described as "a withered trunk" by F.W. Bain. abruptly emerged with exotic foliage.

It goes under the names "Indo-English literature," "Indian Writing in English," and other variations. Analytical comments on this subject have been made by critics including E.F. Oaten, V.K. Gokak, M.K. Naik, K.R.S. Iyengar, and A.K. Mehrotra. Indian English literature is literature that was originally created in English by authors who were born in India or who had Indian ancestry or nationality. It is obvious that neither "Anglo-Indian Literature" nor exact translations (as opposed to creative translations by the writers themselves) can be considered properly a part of this literature. The former consists of works about India by British or Western authors. Numerous authors have written about India, including Rudyard Kipling, E. M. Forster, F.W. Bain, Sir Edwin Arnold, F.A. Steel, John Masters, Paul Scott, M.M. Kaye, and many more. Similar to how imaginative translations made by the authors themselves from Indian languages into English can also be considered Indian English literature. But the astute critic must understand how sensitivity works. Such authors are Anand K. Coomaraswamy and Ruth Prawar Jhabvala, for instance. The former, who was born to an English mother and a Tamil father from Sri Lanka, was not Indian. Jhabvala is the same way. The two have nonetheless written on India. Their texts are hence regarded as being Indian.

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), Khetrupal 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 Banerjee'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.

1920-1947: THE GANDHIAN AGE

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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).

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).

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".

WORKS WITH SERIOUS THEMATIC INTERESTS IN SOCIOPOLITICAL, ECONOMIC, AND CULTURAL MATTERS

In this chapter, we look at the lives of three significant Indian freedom fighters: Mahatma Gandhi, Jawaharlal Nehru, and Dr. B. R. Ambedkar. Each of these men is famous for producing a substantial body of non-fictional writing, particularly in the areas of politics, economics, history, and autobiography.

Mahatma Gandhi

M.K. Naik, a literary historian who specialises in Indian English literature, refers to the time period between 1920 and 1947 as the "Gandhian Whirlwind." There is little question that the Gandhian age has arrived in Indian life. In 1918, the First World War came to a conclusion. When Mahatma Gandhi arrived in India, he was newly educated in law and had just returned from South Africa, where he had participated in a political experiment. As a result, he introduced a breath of fresh air into Indian political life. "Gandhi... was like a tremendous wind of fresh air that helped us extend ourselves and take deep breaths," Nehru said of Gandhi (Nehru 303)

The fight for India's independence was carried on by Balagangadhar Tilak, an extremist who was the leader of the Indian National Congress. Annie Besant, who was a member of the Home Rule League when it was founded in 1917, consistently provided support. The journey that Gandhi took across India in 1917 for a period of one year and the experiment that he conducted in Champaranan 1919 with his idea of Satyagraha gained a lot of attention. In addition, the Kaira Satyagraha, which was a protest against unfair land assessment demands that took place during the famine of 1918, and the Ahmedabad Labor dispute, which took place in the same year, were also helpful. The Jallianwala Bagh massacre occurred in 1919 as

a direct result of protests against the Rowlatt laws. This event is remembered as a dark chapter in the history of British rule in India. In the 1920s, Gandhi began what would become the first nationwide movement of non-cooperation in India. Even though it didn't last long, the movement brought about an unparalleled awakening. The most significant aspect of this awakening was the fact that it elevated Indian nationalism from a movement of the middle mass to a movement of the masses.

Autobiography: My experiment with Truth

In the 1920s, Mahatma Gandhi rose to prominence as a prominent personality. However, he had previously spent five years travelling over India and made two successful raids in Champarana and Kheda. He conducted a great deal of research and experimentation with living in London as well as in South Africa. All of this is detailed in his book, titled *Experiment with Truth*. The autobiography that Gandhi wrote is extensive, in-depth, and will never be lost or destroyed. It has become a timeless work in our day. It was initially published one chapter at a time in Gujarati in *Navajivan* and in English in *Young India*. In 1925, it was collected and published as a book. My experiments in the political realm are now known, not only to India, but also, to some extent, to the world that is considered to be civilised, as Gandhi indicated in the Introduction to the later work. They are not very valuable to me, and as a result, the title of "Mahatma" that they have earned for me is much less significant than it was before. There have been many occasions in which the term has caused me great anguish, and I cannot think of a single instance in which it could be considered to have amused or delighted me. But before I get into that, I'd first like to talk about some of the things I've done in the spiritual realm that are only known to me. These are the things that have given me the power I need to be successful in the political realm.

After he had started reading the book, he found it hard to put it down...

That that night, he was unable to fall or maintain sleep. He made up his mind to adapt his way of living to be more in line with the principles outlined in the book.

It is claimed that he saw some of his most deeply held beliefs represented in this magnificent work by Ruskin, which is why it so captivated him and caused him to alter his life.

It is common knowledge that the lessons learned from the book *Unto This Last*:

1. Because what is healthy for the individual is also what is good for the community as a whole.

2. That a lawyer's labour has the same worth as that of a barber's job insofar as both have the same right to make a living off of their respective careers is equivalent to saying that the value of each profession is equivalent.
3. That a life of labour, such as the life of a person who cultivates the land or who works with their hands, is the kind of life that is worth living.

JAWAHARLAL NEHRU: AUTOBIOGRAPHY

Although Mahatma Gandhi had many friends, companions, and followers, only a select number of them took to writing, including Nehru, Rajaji, Bose, M.N. Roy, V.D. Savarkar, and Ambedkar, J.P. Narayan Lohia, and others.

One of the most influential figures in contemporary history to emerge from the Third World, Jawaharlal Nehru (1889-1964) was considered by many to be the political heir of Gandhi. Jawaharlal Nehru, the only son of Motilal Nehru and the seventeen-year Prime Minister of India, offered no indication of his eventual eminence during his time in office. After receiving his education in England at Harrow and Cambridge, he moved back to India in 1912. After first meeting Gandhi in 1916, Jawaharlal became increasingly close to him over the next few years. His latent qualities were brought to the surface as a result of the challenge posed by the Non-Cooperation Movement, and his ascent within the Congress organisation and the public's assessment of him was lightning fast. He served as president of the Congress twice, although he was arrested and imprisoned seven times due to his political activities. Along with his education that he received in Britain, the trips that he took around Europe in the years 1926–1927 and 1936–1938 gave him a worldwide viewpoint that set him apart from his colleagues in Congress. After the country gained its independence in 1947, he was elected as India's Prime Minister and remained in office until his death in 1964.

The coming of Gandhiji: Satyagraha and Amritsar:

Jawaharlal Nehru is troubled by the instability plaguing the societies of Europe. The situation of the Punjabis and the contrast between capitalists and those from the working class are two of the examples he provides. In the 1920s, reports of the Khilapat movement, which had its origins in the political instability in Turkey, began to emerge. The Rowlatt Bills followed, and some people believe these to be the first charter of liberty. Gandhi, who had taken the law into his own hands, fought against the Rowlatt Bills in 1919. Right away, Nehru became a member of Gandhi's Satyagraha Sabha, and he did so without regard for breaching the law or

servicing time in jail. Motilal Nehru, on the other hand, was never a fan of Gandhi's theories and concepts. Because Jawaharlal Nehru's father disliked the concept of going to jail just for the purpose of Gandhi's cause. At this time, Gandhi was in Allahabad, and he met Nehru there. However, Gandhi chose to observe a day of hartal, which resulted in unrest throughout northern India. Nehru writes that Satyagraha Day included all-India hartals and the complete suspension of business, firing by the police and military at Delhi and Amritsar, and the killing of many people, mob violence in Amritsar and Ahmedabad, the massacre at Jallianwala Bagh, and the long, horrible, and terrible indignity of martial law in the Punjab. Nehru also mentions the massacre at Jallianwala Bagh. The Punjab was cut off from the rest of India and looked to be hidden behind a dense curtain, which prevented outsiders from seeing what was going on there. There was very little information available, and individuals were unable to enter or leave the area. (Chapter 42 of Autobiography)

Amritsar was one among the locations in 1919 when events related to the so-called Jalianwala Bagh tragedy took place. After the lifting of martial law, influential people like as Gandhi, M.M. Malaviya, Swami Sruddhananda, and C.R. Das attempted to make changes to the country. Nehru travelled to Punjab in order to lend assistance to Deshbandhu Das.

Annihilation of Caste

The article "Annihilation of Caste" by Ambedkar is a crucial defence of a self-respecting life for men. He was supposed to give this public speech in Lahore, but he didn't. Later, it was translated into many more languages and sold like hotcakes. Written in 1939, this speech was never delivered. The speech on the negative effects of caste in Hindu society was written as the presidential address at the annual conference of a Hindu reformist group called Jat-Pat Todak Mandal. Ambedkar sent the speech in advance to the organisers in Lahore for printing and distribution as an essay with the working title "Annihilation of Caste." The organisers discovered that some of the contents, however, were contrary to Hinduism and its shastras. The invitation was withdrawn as a result of the organization's demand on having these parts of the speech deleted and Ambedkar's vow that he "would not remove a comma." On May 15, 1936, he released the speech as a book on his own dime.

CONCLUSION

Since the first Englishmen arrived in India in 1600, there has been English-language writing in India. If Boraiah published the first written chronicle of a person's life in English in 1835,

Bankim Chandra Chatterjee did the same in 1864. An enormous intellectual awakening occurred in India thanks to the so-called Bengal Renaissance. Later, this extended to India's south, west, and north. India embraced English out of both necessity and interest. Raj Rammohun Roy's efforts to employ English in British government in India for education and communication were so fruitful. The Indian style of life was supported by William Wood's Dispatch and Lord Macaulay's Minute. In 1857, the British helped modernise India by establishing three universities in Calcutta, Bombay, and Madras.

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