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## Gray Partition Literature

- The characteristic nature of literary reflections about the division into different parts of the world can be seen where the centrality of the motif of the division in the post-colonial world is one of the key features.
- In the 20th century the world has seen many divisions such as Israel-Palestine, Ireland-England, the division of Germany (and of course its reunification), the division of the former Yugoslavia, the division of Korea and Vietnam, etc. In each case, the territorial division proposal has caused serious problems for people on both sides, and has long destabilized human life.
- In each case, the partition resolution was enforced, supervised by a strong polity for its expansion on the weaker side, which provoked a 'moment of nationalism', which created a new national identity. Therefore in order to locate the segmentation literature, it is necessary to look through the prism of heterogeneous identities.
- Living in the post-colonial period, Partition literature not only uncovers the counter-factuality of the nation's craft, but also explores the surrounding area of life in individual countries.
- Partition literature developed as the basis of the literary genre and was accepted in the 1970s, although it began with the advent of the nation-state and the end of colonial enterprise.
- This entire spectrum of Partition literature has emerged as an area of conflicting socio-political rivalry and cultural discourse.

### Shape modern South Asia with nation-

- **India is a thrice divided nation where there have been three partitions to form three separate countries. If seen in the timeline, events from 1905, 1947 and after 1971 have shaped modern South Asia with the newly configured nation of Pakistan, Bangladesh and India.**
- **The partition of British India, Bengal Province and Punjab Province completed the process of colonization of India. With this complex process of socio-political and cultural progress, it has been observed that language played an important role in integrating or disintegrating historical realities.**
- **Urdu, Hindi, Punjabi, Bengali, Sindhi are key components of the language-based identities that convey the smallness of nationality and to which the literary effort corresponds.**

### Perpetual devastation—a complex human tragedy—

- **It shows the enormity of "a complex human tragedy" - the continuing devastation in the process of Partition. From the 'Great Calcutta Killing' in 1946 to the Naukhali**

riots, from Amritsar to Lahore, horrific and strange sights were being created everywhere on another face of Partition - the emergence of a newly independent India.

- Referring to the leading voices of history, Mushirul Hasan remarked- "More than the historical accounts of independence and partition, the individual histories of displacement reflect the betrayal of the noble ideals of Indian nationalism, secularism, non-violence and a truly democratic country. "
- This category mainly refers to short stories and novels, however, a few poems and plays have also been written on Partition. Hindi and Urdu writers were pioneers in this field.
- These include Saadat Hasan Manto, perhaps the best writer of Indian Partition, who experienced the violence, uncertainty, trauma of Partition in his personal life and imagined the interrelationship of human instincts to the Partition event. Threaded.
- Stories like 'Thanda Gosht', 'Toba Tek Singh', 'Khol Do', 'Dog of Titwal' can be read as the deepest memory ever of the trauma of Partition written in the Indian context.
- Faiz Ahmed Faiz wrote some memorable poetry and nazms during the time of unrest. Ample memoirs written by several Urdu and Hindi writers from the western side such as the short story of Krishna Chander (Peshawar Express), Kurratulan Haider (The River of Fire, 1959), Yashpal (False Truth, 1958-60), Naseem Hijaji (Khak and Khoon) ), Rahi Masoom Raza (Half a Village), Khushwant Singh (Train to Pakistan, 1990), Kamleshwar (Kitne Pakistan, 2000) etc.
- These are about the painful experiences, violence, rape and abduction of women, the painful memory of the refugee and the unknown fate of life.
- Recently, in her last novel A Gujarat Here, A Gujarat There (2017), Krishna Sobti expressed how she lived in a strange pain all her life, remembering the murder of her childhood friend in Partition.

### **The subjective nature of violence and its uncertainty-**

- The thematic nature of Partition violence and its uncertainty is somehow giving a pattern that can now be traced. But after decades of continuity, as expressed in recent novels, the theme of division is clearly showing new trends. The eternal painful dimension has been replaced by complications.
- Bengali writers, on the other hand, have responded somewhat late to this effort, although the expression of Bandopadhyay's three contemporaries (Tarashankar, Manik and Vibhutibhushan) on the partition of Bengal can be traced side-by-side.
- Indian English writers or even NRI writers of international repute in writing their novels have also chosen the theme of partition as a central idea in their novel writing.

# Freedom Struggle in Central India

- Before 1857, the tribals had repeatedly revolted against the British in India and as a result of which the British had to struggle a lot in establishing their power in the tribal areas. References to such revolts are not easily found.
- Although the contribution of tribals was significant in the freedom movement that took place before and after 1857 across the country, we are discussing such movements in the central part of India in Chhattisgarh itself.

## The first eight tribal revolts of 1857

- After winning the Battle of Plassey in 1757 and the Diwani of Bengal, Bihar and Odisha in 1765, the East India Company began efforts to annex Chhattisgarh.
- Most of the area in the central part of Chhattisgarh was under the control of the Maratha rulers of Nagpur and the rest of the regions were under separate princely states. The British got their first success in 1800 when the Raja of Raigad made a treaty with the Company Government and made Raigad a part of the Company Government.
- After the defeat in the 1818 war with the Maratha rulers in Nagpur, the Maratha state was occupied by the British and with this the British started to rule the central region of Chhattisgarh. However, in Bastar in the south of Chhattisgarh and Surguja in the north, the tribals had made many revolts for Baba from the slavery of the Company government in their states.

## Halba tribal rebellion

- In these revolts from 1774 to 179, the war fought by the Halba tribals against the British was very exciting and bloody.
- To capture Bastar, the British took the Raja of Jaipur and Dariyavdev Singh, the younger brother of the Raja of Bastar, and made a combined army and attacked Ajmer Singh of Bastar in 1774.
- Halba tribals were in Ajmer Singh's army and they crushed the British army. This war lasted till 1779 but the British did not get success. Later Dariyavdev Singh killed Ajmer Singh by deceit.
- After the death of Ajmer Singh, the Halba army became leaderless and then the British army selectively killed the Halba tribesmen of Bastar. It was such a massive incident of massacre that an orgy was made to wipe out an entire caste.
- It can be said with certainty that this was the first rebellion against the British in the whole of India and Raja Ajmer Singh of Bastar was the first martyr.

### Surguja Rebellion-

- The second rebellion against the British was done in 1792 by Ajit Singh of Surguja. The British conspired to capture Surguja but they did not succeed. After that the British along with the Maratha army attacked Ajit Singh. Ajit Singh's tribal army took a fierce front. Ajit Singh was martyred in this war.

### Revolt of Gond soldiers of Bastar-

- The third rebellion against the British took place at Bhopalpatnam in Bastar in 1795. Through this rebellion, the Gond soldiers of Bastar ruler Dariyavdev had stopped the British from entering Bastar.

### Paralkot Rebellion -

- The fourth rebellion in the series of tribal revolt took place in Paralkot. At that time Paralkot was the headquarters of Bastar rulers. The Abujhmadia tribals fought under the leadership of Ball Singh to prevent the British from coming to Bastar.
- To suppress this rebellion, the British army with modern weapons came from Chanda. On January 10, 1825, Ball Singh was arrested and hanged in front of his palace.

### Rebellion of Kol tribals in Chota Nagpur region

- Then the fifth rebellion started in December 1831 by the Kol tribals in the Chota Nagpur region. This rebellion was triggered by the discontent arising out of the forcible occupation of tribal lands.
- This rebellion lasted till 1832 and then it was suppressed by the British by bringing a large army. This was followed by the Sixth Rebellion in 1833, when the British wanted to capture Bargarh. Under the leadership of Raja Ajit Singh of Badgarh, the tribals of Raigad fiercely opposed the British army. In this struggle Ajit Singh attained Veergati.

### Tarapur rebellion in Bastar region-

- Thereafter the seventh revolt took place in the Bastar region in 1842 at Tarapur. Dalganjan Singh, brother of Bhupaldev, the ruler of Bastar, was the administrator of Tarapur in Tarapur. Dalganjan Singh refused to increase the annual tax in his area.
- The British considered this behavior of Dalganjan Singh as a rebellion and sent an army from Nagpur to suppress it. In the meantime the tribal population of the area had also become ready, and they faced the British army under the leadership of Dalganjan Singh. Dalganjan Singh was defeated in the battle and was imprisoned.

### Dantewada rebellion in South Bastar

- 8th Revolt in Dantewada in South Bastar against the orders of the British against

the order of the British in Dantewada in 1842. To stop this protest, the British army came from Nagpur. The tribals fought fiercely with this army. After a struggle, the practice of human sacrifice stopped and a permanent military system was established in Dantewada.

### **The independent consciousness of the tribals was hurt-**

- Due to the new system for collection of rent by the British, efforts to change the traditional social, religious and polity, new rules implemented for forest management and restrictions imposed on the manufacture of liquor, the water, forest and land of the tribals It was affecting its unique culture.
- The independent consciousness of the tribals was also hurt by the British by resorting to these measures. In this way the tribals did these revolts to protect their culture and autonomy, which are the historical legacy of the freedom struggle against the British in Chhattisgarh.
- There is no mention of these eight revolts by the tribals of Chhattisgarh before 1857 in the history of India, but these revolts give evidence of the relentless and revolutionary struggle of the tribals against the British.

### **Sonakhan First Revolt of 1857**

- In 1857, Narayan Singh, the tribal landlord of Sonakhan of Raipur, had a wonderful revolt. There was a drought in his zamindari area and to save his people from starvation due to hunger, the paddy deposited with a moneylender was removed and distributed.
- The British sent a large army to Sonakhan to arrest Narayan Singh. After a hard struggle, Narayan Singh was arrested and publicly hanged on 10 December 1857 at Raipur.
- Narayan Singh has been declared the first martyr of 1857 in Chhattisgarh by conferring the title of 'Veer' in independent India.

### **Indigenous infantry revolt in Raipur**

- The British indigenous infantry stationed in Raipur revolted on January 18, 1858, in protest against the execution of Narayan Singh. An infantry magazine Lashkar Hanuman Singh attacked a British Sergeant Major. Sergeant Major died in this attack.
- This rebellion did not last long and in a major action by the British, 17 infantrymen were arrested and hanged before the civilians on January 22, 1858.

### **Muria tribal rebellion**

- In 1858, tribals revolted in Udaipur of Raigad district. As a result of this rebellion, the brothers of the king of Udaipur were arrested and sent to the Andaman jail. The Muria tribesmen of Bastar revolted in 1876.

- To suppress this rebellion, a large British army was sent from the Odisha region and after a month's siege, the British succeeded. After this, in 1878, the Rani of Bastar started a struggle against the British to protect her rights, which lasted till 1882.
- As a result of this rebellion, women's identity was protected and the British government had to bow down to the queen.

## **Bastar Ka Bhumkal**

- A tremendous rebellion took place in Bastar itself in 1910, which is known in modern history as 'Bhumkal of Bastar'. The Muria tribesmen of Bastar destroyed the British state and led an armed revolution to establish 'Muria Raj', which was led by Gundadhur.
- This revolt was done after making a very elaborate plan, due to which there was an earthquake in the whole of Bastar. The tribals targeted the British and attacked government buildings.
- The fire of this rebellion which started on February 1, 1910, continued to burn for three months. Initially Muria Raj was established in the whole of Bastar for some time but Gundadhur's army could not stand against a large army of British. Hundreds of tribals were put to death in this struggle and thousands suffered harsh punishments.
- Tana Bhagat movement was started in the north-east of Chhattisgarh in 1916 which lasted till 1918. This movement was violent at first but later the followers of this movement started non-violent non-cooperation movement and became a part of India's independence movement.

## **Jungle Satyagraha**

- Another movement of Chhattisgarh - Jungle Satyagraha, which took place in the city of Dhamtari district in 1922 - holds a unique identity in the entire freedom struggle. The tribals had staged a satyagraha against the officials for low wages by the forest department and the ban on carrying wood for burning in the stove at home. Major arrests were made in this movement and Satyagrahis were punished.
- Later the Forest Department improved the methodology and this movement was stopped. But in August 1930, Jungle Satyagraha started again from place to place in the whole of Chhattisgarh. Under this Satyagraha, a crowd of thousands gathered at a place called Tamera and when she tried to stop the crowd, a lady Dayavati slapped the officer.
- The situation was saved from deteriorating by the authorities. Some people were arrested. At one place, the police opened fire, in which a tribal died. This movement continued till March, 1931 and this movement came to an end with the return of the Civil Disobedience Movement in India.



- The history of the freedom movement is not just a description of events or a count of episodes. The history of the freedom movement does not even give a character description of its heroes.
- The freedom movement is really an analysis of the currents and resistance currents that formed the structure of the troubled society of that time. To be free in the mind and mind of the people there was an inner consciousness and whose expression was being expressed in the form of struggle, it is necessary to recognize that consciousness and its expression.

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## Literary Consciousness of Hindi

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- Hindi became the language of the freedom movement. It was natural that Mohandas Gandhi of Gujarat, Vallabh Patel, Subhash Bose of Bengal, Lajpat Rai of Punjab, Gopalkrishna Gokhale of Maharashtra and Rajagopalachari of Tamil Nadu, when they went out of their provinces to address the country, had to speak in Hindi. .
- Hindi was a practical necessity of the freedom struggle. The speed with which the freedom struggle developed, Hindi prose developed at the same pace. Then the literary consciousness of Hindi flourished in the same proportion.
- Therefore, the literary consciousness of Hindi was essentially associated with the freedom movement. This meant that she remained attached to the values which were the values of the freedom movement.

### What were those values?

#### What ideas fueled those values?

- Those values were the essence of the making of modern India. In creating these values, the life and struggle of great thinkers-leaders like Raja Rammohun Roy, Ishwar Chandra Vidyasagar, Rabindranath Thakur, Ramkrishna Paramhansa, Vivekananda, Lokmanya Tilak, Gopalkrishna Gokhale, Mahatma Gandhi, Sri Aurobindo, Bal Gangadhar were involved.
- These values were related to the goals of eradication of caste discrimination, women's emancipation, women's education, equality, freedom, democracy etc. in Indian society. Overall, the 19th century was a transition period between the medieval feudal India of the 18th century and the democratic modern India of the 20th century.
- India's struggle for freedom was not just a struggle for freedom from foreign slavery. The reason for which India was enslaved, that social decline should be removed and the new society should be structured, this was the goal of this struggle. According to

this goal, a new ideology was born in India. The carrier of this new ideology became the modern literature of all the languages of India.

- Bhaswar literature was created from this new consciousness first in Bengali, then in all Indian languages like Hindi, Marathi, Malayalam, Tamil, Odia, Punjabi, Gujarati, Urdu etc. Hindi literature also became the carrier of this consciousness of freedom. Inevitably, this freedom consciousness developed in literature on the basis of social reform and renewal of the individual.
- Literature also had to create that mind, which could understand the importance of freedom, which could bear all the dimensions of freedom in itself. Literature also had to build a society which could reorganize itself according to freedom.

### **Therefore, the expression of freedom movement in Hindi literature took place in the following forms-**

1. Social Reform
  2. Pride Statement of Indian History
  3. New culture of ancient literature and mythology
  4. Patriotic
  5. Nature Love
  6. Human love and world love
  7. Voice of Individual Freedom
  8. Socialism
- Social reform was the main voice of the poets of that era. In this context we can recall Bharatendu's play Andher Nagri, in which social irony was expressed in a sharp manner.
  - The glory of Indian history was expressed on a large scale through plays, stories, novels and poetry. Historical stories and historical dramas of Prasad, many poems based on history of Nirala are examples of this.
  - It was in the 19th century and the first half of the 20th century that the British discovered places like Nalanda, Ajanta, Harappa and established their historicity with the help of travel accounts of ancient travelers.
  - The ancient period of Indian history was in full glory. While this discovery gave birth to nationalist history, on the other hand, literature provided many characters and plots for fiction, novel, drama and poetry.
  - Glorification of ancient times was a main voice of Hindi literature of the first half of the twentieth period. It got its power through Hindi translations of Bengali literature.
  - In the last decades of the 19th century and the early decades of the 20th century, when Hindi prose was still in the process of being created, historical fiction was produced in abundance in Bengali. These works were translated or adapted into Hindi or their inspiration led to original writings.

- Writing literature based on ancient tales and mythology became a popular work. It was an indirect way to express the feeling of freedom. Access to this story was difficult due to the restrictions of the British government.
- An attempt was made to connect the countrymen with the consciousness of resistance to foreign power by expressing the victory of good over evil, the struggle of truth and untruth through the duality of Rama-Ravana, Krishna-Kanasa etc. Maithili Sharan Gupta's 'Jayadratha-Vadh', 'Bharat Bharati', Nirala's 'Shakti Puja of Ram' etc. were of this category.
- India's ancient poems from Mahabharata, Ramayana to Upanishads and Puranas were full of such stories, episodes, on the basis of which the struggle of truth and untruth, the creation of new humanity and the desire for freedom could be described.
- Deshnurag became the main voice in the poetry of the poets of that time. Prasad's poems- 'Arun this sweet country is ours', 'In the courtyard of the Himalayas', Makhnallal Chaturvedi's 'Flower's desire', Prasad's story 'Award', Subhadrakumari Chauhan's poem 'Veer Ka Kaisa Ho Vasant' etc. towards the country. Composed from the intense feelings of Anurag.
- In these poems, without opposing the British power, love for one's country, feeling of duty towards it, desire to be abandoned for it, commitment to its innovation etc. were woven in impressive words.
- Love of nature was a major theme of literature – especially poetry. The description of nature was prominent in the poetry of Dwivedi era, then in Chhayavad this description became more dense and touching. The love for the nature of his country, expressed in these works, created a living image of the country in the mind of the reader, tied his heart to the attraction of this nature and gave it depth.
- A tangible, captivating, inspired picture of the motherland, it has imprinted on the minds of many generations. The country was no longer just a political concept, it was a vast geography, whose lines were clear, whose mountains, rivers, plains, village-house-town formed a panoramic scenery.
- This image of the country was expressed in so many forms in literature, so sensitively and aesthetically that it created a new dimension of motherland in the educated class. The nature of India became a realistic picture of the life of India and the beauty of this country by getting the touch of literature.
- This was a major contribution of Hindi literature in the Indian freedom struggle. It was also an example of his pan-India thinking.
- Human love and world love were the two main things that formed the vision of Indian freedom struggle. The great freedom fighters of India did not limit themselves to the independence of India. It was given the basis of human-love and world-love.

Not only Gandhi, Nehru, Arvind, Tilak but also the complete writings of hundreds of freedom leaders of that era are available.

- This writing will continue to testify for centuries that this ancient country of South Asia, fighting British colonialism for its independence, created great ideas of love of man and love of the world. This is the reason that the Indian freedom struggle became the motivator of liberation for countries all over the world. The most powerful content of this fight is its cosmopolitanism and humanism.
- Literature across India was inspired by this great idea of freedom struggle. The nature of Hindi literature was determined by this. It was not only the literature of the consciousness of patriotism, but the literature of world love and the development of humanism, the national consciousness not only commanded the feelings of patriotism, past love, social reform etc. in Hindi literature, it also gave voice to individual freedom.

### **Personal value found voice in literature-**

- Personal value found voice in this literature. What was the meaning of individuality and individual liberty in Hindi literature at this point of time and what were its characteristics?
- After the Battle of Plassey of 1757, the British gradually took over the entire country. The system of production, agriculture, taxes, etc., which has been going on since the time of the Mughals, changed the nature of governance, power. The civilization and culture that the British represented was in the phase of capitalism that developed after the Industrial Revolution.
- The system created by the British for colonial exploitation in India was different from the feudal system of the time of the Mughals in both its nature and purpose. After this the revolution of 1857 made a fundamental change in this colonial system.
- Modernity arrived in India along with the colonial system created by the British, the development of national capitalism had started by the end of the 19th century.
- The spread of English education accelerated. The rapid development of science and technology in the 19th century also took a toll on Indian society along with this colonisation. British slavery linked India to the world order as an isolated subcontinent.

### **Impact of modernity on Indian society**

- European renaissance, industrial revolution, modernity etc. had an impact on Indian society. Colonization had created a new educated middle class here.
- When the development of Hindi literature gained momentum in the first two decades of the twentieth century, then all the above changes had an impact on it. It

was the literature of a society transitioning from medieval times to modernity. Indian society was a feudal society formed on the basis of varna, caste etc.

- The above processes did not change it, but created pressure on this structure of society and created aspirations of new life in the mind of educated youth. It was in this background that the literature of individualism and individual liberty was born. Shadowism became its most powerful expression.
- It was the literature of a society that had dealt with the early waves of its innovation, in which the desire to be free from the clutches of feudal relations was born. It was the literature of that mind which was filled with new fantasies of gender equality, woman-freedom, man-woman love.
- While Pant's poetry was creating the softest dreamlike form of these modern experiences, Nirala's poetry was calling for its pain and sorrow. At the same time, the deep world of the individual was created in Prasad's 'tears'. Mahadevi's poetry gave authentic voice to this woman's aspiration for freedom and equality.
- This individuality and individual liberty was a modern value. Its basis was the dream of aspiration to change the traditional Indian society. This base was directly related to the country which was anxious to be freed from foreign servitude, so that it could become the master of its own destiny.
- Stop the exploitation and exploitation of the country's resources by the foreign power. Accelerate the capitalist development that has already started in the country. This speed should create new institutions in the country. There should be equal opportunities in the society.

### **Women-Education and Modernity-**

- The process of women's education and modernity, which was born in a limited way in the process of running the British machinery, should be given speed, its quality should increase. These changes should lead to independent development of the individual in a free country. All these dreams were intertwined.
- Freedom was not an abstract dream. Nor was it concerned only with the departure of the whites from India. It was related to those changes in the life of the people of India, which could make them citizens of a better country and society in the present world.
- Jaishankar Prasad, Nirala, Mahadevi, Pant, Makhan Lal Chaturvedi, Balkrishna Sharma Naveen, Premchand, then immediately after them, in the literature of the new generation of writers, Agyeya, Yashpal, Dinkar, Bachchan, Narendra Sharma etc. Where on the one hand the voice of political freedom On the other hand there were detailed and deep pictures of life that defined and explained this freedom.

- Premchand created a touching and very detailed world of life of peasants trapped in the zamindari system and moneylender system created and protected by the colonial rule and British power.
- This freedom was essentially related to the dream of socialism. The idea of socialism developed gradually in the Indian freedom struggle. Leaders like Subhash Chandra Bose, Acharya Narendra Dev etc. included socialism in the dream of independent India.

### **revolutionary movement-**

- The revolutionary movement had also reached a new stage after 1925. Before that, hundreds of patriots like Master Suryasen, Bagha Jatin, Vasudev Balwant Phadke, Khudiram Bose had watered the revolutionary side of the freedom struggle with the sacrifice of their lives.
- This was the generation of Bhagat Singh, Chandrashekhar Azad, Bhagwati Charan Vohra. It emerged from this churning that the goal of the armed revolutionary struggle is the creation of a socialist system in India after independence. For this reason the new name of the reorganized revolutionary party was given as 'Hindustan Socialist Democratic Army'. All this had an impact on Hindi literature. Rather, Hindi literature began to be transformed from this churning.

### **The individuality of shadow**

- The individuality of Chhayavad turned into a dream of socialism and began to develop as a progressive literature after 1936. The ten years before independence in 1947 were the development of this new stream of literature.
- The changes that took place in the consciousness of the national movement in the first 50 years of the twentieth century, the source of those changes was the movement of society and history, the collective aspiration and collective dream that arose from this pace. Hindi literature was the word form of this speed, aspiration and dream.

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## **Freedom Movement and Nationalism**

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- The independence movement that took place between 1857 and 1947 has an important place in Indian history. This movement is not only a symbol of the struggle carried out by the Indian people, but it is also a vibrant nationalist chapter of the common participation of the Indian people in the struggle of 1857 and its aftermath and a never-ending nationalist consciousness that does something for the country. Is.

- In other words, it can be said that this period has played a major role in developing the complete vision of modern India. Be it literature or history, politics or geography of India.
- To understand any nation and its current contexts, along with history, there is a need to explore those sources present in folk and rural areas, which many times historians and scholars leave them as important.
- Although it is important to note that the developed nationality in Europe refers to a racial, linguistic, official, feudal-capitalist stream; In the same countries like Asia, Africa, Latin America etc., towards the creation of national emancipation or national upliftment with the help of national values, folk culture, literature, art etc.

### **Consciousness of freedom from slavery after 1857-**

- This consciousness of freedom from slavery can be seen in the creation of the stream of nationalism that was created in India after 1857 and whose many complexities are visible during the freedom movement. Therefore, it can be said that the creation of Indian nationalism, in the struggle with British imperialism, is created and developed in the consciousness of the larger social groups of India for the aspiration of national liberation.

### **Factors in the formation of Indian Nationalism-**

- The first independence struggle of 1857 in the formation of Indian nationalism, the partition of Bengal in 1905, Gandhi's struggle for the farmers of Champaran in 1917, along with the socialist-revolutionary movements of fighters like Bhagat Singh and Subhash Chandra Bose, 1942 India Quit movement has played a big role and these historical events form the identity of modern and contemporary India.
- In Gandhi's view, rural society always stands with him in this freedom movement. This society is completely against the British Raj and was the alternative basis of Gandhi and others.

### **Vision of a New India-**

- puts forward the vision of a new India together with nationalist leaders; Which is also the India of Gandhi's dreams and India beyond the varna-caste of Ambedkar; There is also a progressive India of Bhagat Singh and a self-respecting India of Subhas Chandra Bose.
- Most importantly, this national society loves the country and considers India to be a country of villages where people love their motherland. Love the field and the barn and where the waves of the ocean, the flowing winds, the waters of the rivers and the chirping birds sing and give words to the country, our poets,

writers and their world of literature.

### Greater India vision

- It can be said that this is the time in Indian history in which the vision of connecting the country's consciousness divided into sections, with the greater India, develops, whether it is nature or society; literature or culture; be it art or philosophy; root or animate; Knowledge or contemplation. But, they create a nationalist image of the country as a whole.
- Although these sounds contained in the poetry of Jaishankar Prasad indicate the traditional nationality of the Indian nation, which writers like Bharatendu Harishchandra, Balkrishna Bhatt, Mahavir Prasad Dwivedi, Acharya Ramchandra Shukla, Acharya Hazariprasad Dwivedi, Ramvilas Sharma etc. We do.
- But it is also true that these creations inspire the Indian people to stand mentally prepared against the British Raj and create a historical form of nation (ism) in Indian society and for which country and country The people are everything.
- It is a complex question, but the way Hindi writers like Premchand, Ramchandra Shukla, Hazariprasad Dwivedi etc. see it as a caste context and writers like Rabindranath Tagore of Bengali consider it as a hypothetical consciousness, it is important.
- In these, Tagore sees a deep understanding of the civilization and cultures of the Indian and Asian continents in that consciousness, which he tries to understand through his novels like Gora and works like Gitanjali, while Premchand sees those hidden currents of rural civilization in it. Which they try to understand by connecting it to the agricultural culture.
- Lok Smritis and the various texts of folk creation recorded in those memories help in understanding the nationalist constructions between 1857 and 1947. For example, dividing this form of nationalism and its historical consciousness into the following periods of the history of the Indian independence movement helps a little in understanding the structure of Indian nationalism.
- For example, an 1857 struggle and its culmination; two 1873 and Indian Literature, Press and Journalism; 1885, the rise of the Congress and the rise of a new intellectual class; 1905, the partition of Bengal, the rise of the independence movement; 1917, Gandhi, Ambedkar and the National Section of the Freedom Movement; 1942, Quit India Movement, Liberation Reference of Revolutionary Nationalism.
- Meanwhile, 1936 takes on a different meaning in the world of literature, when the economically oppressed and socially exploited sections stand at the center of literature after the formation of the Progressive Writers' Association headed by the famous writer Premchand in Lucknow. This can be seen in the form of nationalism of the oppressed and deprived sections, which Premchand alludes to



in the 1936 novel Godan.

### **Godan farmer is a great example of nationalism.**

- Godan is a great example of peasant nationalism, in which Premchand has tried to understand the meaning of nationalism for the deprived and exploited society under the pretext of farmer and laborer characters Hori and cow dung. An important task will be to understand nationalism and contemporary India on the basis of these contexts and the literary lessons focused on them.

### **The struggle of 1857, its culmination and the meaning of emerging Indian nationalism**

- The struggle of 1857 is recorded as a major event in Indian history. Although Indian fighters were defeated in this struggle, it helped to understand on what ideological and social ground the foundation of India rests.
- It not only opened the door to modernity, but the struggle against colonialism and imperialism by the people of the country and all the communities in it in 1857 helped in understanding the process of social development at an emotional level and
- The struggle of 1857, the participation of all groups, formed the foundation of secular India of a common culture and which after 1947 was felt by the whole world in the form of a new threat of secular India in the continent of Asia.
- Probably if it had not been for the struggle of 1857, the legacy of the common culture formed and developed in the medieval period would not have gained that much strength, due to which a large number of people from other communities and groups, including Hindus and Muslims, fought together against the oppressive policies of the East India Company. He did and won and lost his name in the history of revolution.

### **The struggle of the native people-**

- It was a big and heavy struggle of the indigenous people against a powerful authority. Bahadur Shah Zafar, the emperor of Delhi, Nana Sahib of Kanpur, Mangal Pandey in Barrackpore, Kunwar Singh of Jagdishpur, Rani Lakshmi Bai of Jhansi, Begum Hazrat Mahal of Lucknow, Vedder of Halgali in Karnataka, Raja Benimadhav of Awadh, then Bengal and now Jharkhand A large number of peasants and laborers, including fighters like K Sido and Kanhu, Subba Reddy of Andhra Pradesh, Rani Guidilu of Eastern India, fought against the mighty East India Company and the British army.

## Foundations of farmer centric nationalism

- This war laid the foundation of farmer centric nationalism on one hand, on the other hand it also set an example of common culture and created a secular image of future India.
- It had its effect and after 1857, the policy framework prepared by British imperialism in 1858 by making several Acts to run the governance of India, along with religious instructions, laid the foundation of many rules and acts and whose effect is still today. The federal structure against which after 1890 can be seen; Especially after 1917, the people opened a big front with Gandhi.

## 1873 and Indian Literature, Press and Journalism

- What were the rules and acts that started affecting India after 1857, especially after 1873 and whose resonance is visible in the world of literature and journalism and against which the consciousness of an intellectual nationalism of Hindi and Bengali speaking society of North India Do you see me? Among them, two Acts made in 1858 are important: one the Press Act and the other the Arms Act.
- It was the effect of these Acts that in India from 1878 to 1947, many works, magazines and books were banned by the British Raj, in which Balkrishna Bhatt's Hindi Pradeep, Premchand's Soje Watan, Sakharam Ganesh Deoskar's Desher Katha etc. The deep consciousness of resistance against the British Raj can be seen in these works. The biggest role of these lessons was that they created a sense of discontent among the general public against the British Raj.
- Hindi writer Bharatendu Harishchandra played a big role in this. It is also important that many Hindi writers of that period, including Balakrishna Bhatt, Pratap Narayan Mishra, have tried to understand Indianism through such a myth, which sometimes some commentators start seeing it as a religion.

## 1885, the rise of the Congress and the rise of a new intellectual class

- In fact, poets like Mahesh Narayan or writers like Bhartendu Harishchandra, Balkrishna Bhatt, Pratap Narayan Mishra etc. created the stream of Indian nationalism, one of the reasons for this is the English education along with the Congress formed in 1885, which gradually took the form of retribution. Develops a deep affection for the motherland and native language in Indians.
- Due to the Congress, the Indian intellectual class also gets a space, the effect of which is that by taking English education, this section plays a big role in the freedom movement as a middle class, towards which Amrutlal Nagar points out in novels like Karwat and Generations.
- Along with this, there is also the Dalit renaissance that emerged in Maharashtra due to Savitri Bai Phule and Jyotiba Phule etc., whose greater form is visible after the arrival

of Ambedkar in the Indian independence and social movements after 1920. The seriousness with which Hindi writer Radha Mohan Gokul works on the Dalit and women question in Hindi around 1890 is significant.

- One of his works, published in 1910, is also banned by the British dacoit British Raj. But, it is unfortunate to find no mention of any of his works in the history of Hindi literature.
- Among the critics of Hindi, Ram Vilas Sharma and Karmendu Shishir discuss him and consider him an important part of Hindi Renaissance. The important thing is that these writers, understanding the policies of the British Raj, develop a deep consciousness of patriotism in the public through their creations.
- It can also be said that the nationalist collective consciousness of resistance against the British Raj which these writers build on an intellectual level across the country, its presence is deeply visible in the later Indian literature.

## **1905, the partition of Bengal, the rise of the independence movement**

- The images of the Indian nation that Tagore creates in Gitanjali and other works have a deep impact on the whole world including India.
- This song composed by Tagore in Gitanjali alludes to Indian nationalism which can be called a cultural nationalism centered on farmers and whose development is visible in the works of Hindi writers like Premchand after 1930.
- It is the pain of the agrarian society being separated from the land and being distracted by its departure that introduces us to a new form of nationalism. The poignancy with which Tagore expresses the sorrow of Bengal in Gitanjali is very touching.
- This is the same narrative of the Indian independence movement that mass society creates with peasant nationalism and which Gandhi is the first to identify among the nationalist leaders. But its foundation was laid only in 1905, when the people of the country, including Bengal, intensify their struggle against the British Raj.
- As a result of this, big leaders like Bal Gangadhar Tilak, Gopal Krishna Gokhale etc. come to the movement after 1905 with a new consciousness towards the nation, which gets a lot of strength after Gandhi's arrival in 1917.

## **1917, Gandhi, Ambedkar and the National Section of the Freedom Movement**

- In fact, after the First World War, on his return from Africa, Gandhi goes to Champaran in 1917, and meets indigo farmers there. His meeting with the farmers of Champaran is a big national event. Gandhi then travels across India, which has a profound impact on rural society.

- There Gandhi has a vision of a new India, where he sees many sources of culture, civilization and economic independence.
- Gandhi is impressed by it, but the poverty and helplessness of the peasants turn him towards economic nationalism. But, what affects and disturbs them the most - the debt and rent on the farmers; Along with this, the cultivation of unwanted indigo, opium, ganja etc. being done by the British and the plight of rural farmers struggling with many types of economic crises and their dying dreams.
- An unknown poet of Bhojpuri has also mentioned the similar effect Gandhi had on the public, which is also discussed by new generation historians like Badrinarayan, Pankaj Raag, Hitendra Patel, Rashmi Chaudhary, Deepak Kumar Rai etc. - Mann Gandhi's If you are unhappy, take off your clothes on your body. That is, Gandhi's influence on the public society is so deep that people feel that through Khaddar and Charkha, Gandhi will shake the economy of the British government and the British will leave India and run away.
- Famous Hindi story writer Bhishma Sahni has also written that the whole concept of Gandhiji's freedom struggle was new and unique. He did not believe in weapons. He was in favor of fighting the fight non-violently. Gandhiji's belief was in self-confidence - 'On the one hand, he did not want to follow the laws of the British government and opposed them vehemently, on the other hand he did not even want to use any kind of violence.
- It is this perspective, Gandhi's, that creates in him, a different India of dreams. Needless to say that these things have a profound effect on people.
- Gradually, the Indian intellectual world and the general public get agitational words like Satyagraha, non-violence, Swaraj, Charkha, socialism, militant nationalism etc. and finally do or die in 1942 against the British Raj from 1918 to 1942.
- Meanwhile, in the field of literature to national politics, including Gandhi and Ambedkar, Bhagat Singh, Jinnah, Periyar, Subhash Chandra Bose etc., envisioning India in the freedom movement, is a new nationalist India and this nationalist India with British imperialism, The roots of the traditional Indian society also start shaking the roots.
- Although in the meantime the freedom movement Babasaheb Ambedkar, Bhagat Singh, Subhash Chandra Bose etc. play a big role; But, the movement of '42 brought a new consciousness of resistance to the Indian independence movement.

## **Indian nationalism between 1857 and 1947**

- In fact, the form of Indian nationalism that appears between 1857 and 1947, indicates the nationalism of the common people, in which there is nothing other than national liberation at the center. The entire basis of this national liberation is built on the larger

interest of the people and at the center of which is individual liberty, equality and social justice as well as the development of the nation is an important goal.

- The compositions recorded in Hindi literature or folk memories also talk about political emancipation the most and parallel to it raises the question of social emancipation with aplomb, in which the question of women and dalit emancipation comes as a big question.
- Although the images of nationalism that are created during the Indian independence movement, it has been discussed deeply by historians and intellectuals of many fields and for this reason this period of Indian history is seen as a foundation of the Indian nation. And on which India after 1947 stands.
- This India is as democratic and secular as it should be on the world stage and whose collective consciousness is centered on the Indian tradition of knowledge and thought. This is an important point that calls for a new way of thinking on the global stage today in the seventy-fifth year of independence.

### **contemporary women's writing**

- Social reformers believed that if the general public is to be educated, then only native languages can become its medium. The 'woman-question' was on the rise in the politics of this period of the nineteenth century and both politics and gender were not interconnected but related at many levels. The conflict of colonial way of life with western way of life and the ideological gap on the question of women gave an opportunity to the creators to clash.

### **A neo-patriarchal system-**

- The British colonial system gave birth to a neo-patriarchal system. This system put forward the ideal of a new female image through education. According to Partha Chatterjee "this new woman had to be different from the men of her own society and the western woman.
- By the late nineteenth century, Indian intellectuals also worried that women were not getting the education they needed. There was mutual disagreement on this issue as well. For example, Taraknath Biswas wrote in the role of a Bengali woman, "There have been very few books which are fit for women to read, or which husbands can give their wives to read."
- Ramabai, while calling upon American readers in the life of a Hindu woman, wrote - "All of you who are reading this book, think about the women of my country and wake up, in a general sense, they will be subjected to lifelong slavery and hellish sorrows. Proceed to break free.

- Analyzing a woman's autobiography helps to bring out her society, community, experiences of pain, hurt, gender discrimination, psychosocial and language expressions.
- In India, around 1920 Muslim women of elite families turned to study English. This new era of education created a class of educated women in which women like Muhammadi Begum, Nazar Sajjad Haider, Abbasi Begum can be seen, who started writing and publishing in Risals.

### **Expression of personal experiences along with the events of society**

- Looking at the travelogues of women writers, so far neglected prose, letters, diaries, poems, it is known that they were expressing the events of their time and society as well as personal experiences.
- The autobiography of Abida Sultan's grandmother Begum Sultan Jahan of Bhopal, published in three parts in Urdu and English, appears to clash with parallel and intersecting currents of colonial power, the rise of nationalist ideology and socio-religious reform movements. Sultan Jahan Begum was the Sultan of the princely state of Bhopal between 1901-1926.
- In al-Hijab, he exhorted Muslim women to wear veils and hijabs and tried to separate himself from other social reformers of the Renaissance on the issue of veils, as well as establishing Islamic customs in comparison with Western civilization.
- The country got independence but the incident of partition affected both men and women. Partition, resettlement, division of citizens on the basis of religion and communalism each had its own lessons.

### **Your own challenges and struggles**

- The changes that the Partition brought on the political scene had a profound effect on the women of India and Pakistan, during which there was an unprecedented boom in autobiography writing. Everyone had their own challenges and struggles.
- 'Gubbar-e-Caravan' written by Begum Anees Kidwai (1906–1982), published in original Urdu in 1983 from Adhuri Hi Maktab-e-Jamia, Delhi. Hailing from Barabanki, Uttar Pradesh, Anees wrote a memoir titled 'Azadi Ki Chhaon Mein' (1949) in which Anees Kidwai gives an eye-opening account of the riots during the India-Pakistan partition and the problem of refugees.
- The experiences of British colonial power are recorded in her book 'From Purdah to Parliament', an autobiography of Begum Qudsia Ejaz Rasool (born 1908), active in politics.
- Qudsia served as the Deputy President of the Council from 1937 to 1940. She was the first Indian Muslim woman who managed to reach such a high position. Her autobiography is important because the percentage of women with leadership potential

in a patriarchal society has a very low percentage of experience and capacity utilization.

## Post-independence women's biographies

- Post-independence women's autobiographies can be seen as its literary evidence, which explains how society views women and women's society, as well as the socio-political changes taking place around women. What do women think?
- In the biographies of women who migrated to Pakistan, the role of social change and the desire for women's emancipation can be seen. On one hand, she is seen trying to free herself, on the other hand she tries to make her identity in the society.
- Reading these self-experiences opens up the layers of conflicts of these women, whether they are with society, with family or with themselves, as well as the contradictions of personality.
- What are the reasons that a woman chooses a genre like autobiography, whoever reads that autobiography cannot remain without appreciating the literary-conscious posture. A text that can mediate between the private and the public as well as express self-experiences.
- While in the beginning these women seem to be anxious to express themselves, to become literate, to be printed, they can be seen to change after the nineties, now they have been educated.
- Country-partition, displacement has made her experience-mature, so now she creates characters in her prose. The writings of these women in the autobiographical genre should be seen as an attempt to connect themselves to the national narrative and identify themselves as living historical characters in the current of history.

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