

ENLIGHTENMENT, MODERNITY AND SOCIAL CHANGES IN INDIAN ENGLISH LITERATURE

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ABSTRACT

Indian English fiction literary type in approximately the era in which they live and it is completely reflected in their works. Scholars in India go through two distinctive periods colonialism and post colonialism gave birth to the Indo-Anglian writing which alludes to the works of scholars who penned down their composing within the English dialect and their mother tongue one of local language in India. The primary book composed by an Indian purpose Dignitary Mahomet is Voyages of Dignitary Mahomet in 1793, since English is the universal dialect, Indian writers' composed words and contemplations capture the consideration of the perusers all over the world. Journalists like R.K. Narayan, Salman Rushdie, Vikram Seth, Mulk Raj Anand, Amit Ghosh, Raja Rao, Rohinton Mistry, Kamala Markandya, Anita Desai, Arundhati Roy, Jhumpa Lahiri and numerous others composed approximately the social circumstance in their works. Anthony Giddens has put an awfully sound proposition that innovation is multi-dimensional. It is not one or the other stone monument, nor magnanimous as it were. Nor it is law based as it were. It has a few measurements. Indian humanist, Dipankar Gupta in his book, Mixed up Advancement (2000), has made however another articulation which applies to diverse nation-states. The word 'modernity' has varied connotations. In the context of the present study, it is to be understood chiefly as western Enlightenment modernity, which in the case of India and other colonised countries was mediated through European colonialism. Anthony Giddens has put an horrendously sound recommendation that advancement is multi-dimensional. It isn't one or the other stone monument, nor generous because it were. Nor it is law based because it were. It features a few estimations. Indian humanist, Dipankar Gupta in his book, Blended up Progression (2000), has made in any case another enunciation which applies to differing nation-states. Our pioneering sociologists, G.S. Ghurye, M.N. Srinivas, D.P. Mukerji, B.K. Sarkar, Radhakamal Mukherjee, S.V. Ketkar, B.N. Dutt and K.P. Chattopadhyay drew their esteem premises and viewpoints on the approach to considering Indian society

from patriot reconstruction authority of the 19th century. All these sociologists had not experienced the challenges of industrialism and capitalism. Nor had they any involvement of western advancement.

Key words

Nation, Identity, Social Change, Freedom, English Literature, Indian Diasporic literature, Settler Colonies.

INTRODUCTION

The terms 'modernity' and tradition don't speak to commonly elite categories, but speak to social and political forms that regularly cover and complement each other and at times indeed constitute each other in verifiable terms. What does innovation mean in a non-European setting? Does it imply a break in history, a dual prepare of coherence and alter, an allotment of a pre-formed social, social, and financial complex, or a insignificant conceptual innovation to mean a relevant difference? Indian students of history have tended to the marvel of alter activated by modernity in different ways. This proposition extraordinary to follow the impact of advancement on the cultural and literary circles with particular center on a few of the imperative colonial literary texts in India.

The complicated talks about related with advancement are not impossible to miss to an Indian or to a non-European setting in common; Europe itself features a long history of coming to terms with the episteme of innovation, which was invited and celebrated but moreover challenged and challenged in numerous ways and by numerous individuals at diverse focuses in history. The Indian situation was no distinctive, and the repercussions and impacts of Euro centric talks about indeed got localized and indigenized at times. This consider makes a concerted effort in this chapter to follow the history, highlights and prepare of European advancement, to provide a principal understanding of the marvel. Within the handle, the chapter too stretches the wrangle about to the entry of innovation through the conduit of colonialism with the things of numerous motivation, interface, and conditions of control and Indian reactions to it. The Indian mental course reacted variedly to the changes that were understood as modern in their particular context.

Arrangement of modern societies involved the development of social and social identities based on the idea of imagined communities. The development of the thought of symbolic boundaries of having a place or prohibition around the said communities, for occurrence European-non European and Christian-non-Christian gave rise to the presumptive thought of exclusive enrollments of civilisation. Spread of education and instruction was backed by print culture, and restoration of Humanism, within the sense that the centrality of human experience was esteemed in fortifying the thought of independence, in recognizing each person as interesting. Industrialisation driven to urbanization and the development of

present day cities and city with their claim social climate. The resulting rise of the middle course with its claim set of values and socio-cultural viewpoint revamped the once organic communities. Extension and a modern mindfulness around social, political and gracious rights with the appearance of vote based system followed. Advancement and spread of mass media and the expanding partition of the open and private circles made modern splits. South and Southeast Asia were colonized at first by the Dutch, Portuguese, and Spanish; in the eighteenth and nineteenth centuries the British and French expanded into these regions as well. Africa was colonized by the British, French, Belgians, Spanish, Portuguese, Germans, Italians, and Spanish, with the last decades of the nineteenth and early decades of the twentieth century being the period of most intense colonization.

NATION AND IDENTITY

The terms 'Nation' and 'Identity' are exceptionally critical within consider of Diaspora writing. Whereas considering almost the concept of country and personality, it gets to be fundamental to examine the way of living life and human presence, within the past and show. Issues of the country, personality, national personality, person character, etc are the later needs, which have surfaced, which were never experienced by mankind within the past. The life that individuals lived within the past was basically self observer with themselves and their families. It was a life more given to the otherworldly angles and with less conceivable fabric needs. The address of the country and national character was not one or neither experienced nor envisioned by mankind in ancient ages. Be that as it may, those primitive values, the way of life, the need for life and destinations of life have totally experienced a alter and ideas just like the country, country states, national personality have development. The 20th century watched logical advance, and it moreover made require for relocation and versatility, in look of progressed presence and more modernity. With large scale relocation and portability, the issues of country and character got modern extents, especially in this LPG age. The foreigner should think about his or her personality within the unused environment and environment. The issues that surface raises various questions like does a person who knows to a unused land, cease to be a local of his local land? There's one more point of looking at, which is within the shape of our oriental confidence, that wherever a individual goes, he cannot cut off himself from his roots. Relocation and versatility, concurring to this conviction may bring alter within the dress, language and way of living life but the soul remains the same. The genuine issue of country and personality rises when such ostracize finds him nowhere, even within the center of the sea of the human creatures. He falls flat to segregate himself from his unique roots and essentially falls flat to plant himself within the return of unused culture. Some of the time the return of that unused culture does not acknowledge him completely, and such a state makes in him the feeling of nowhere that's nothing but the issue of country and character. Mentally, each individual needs to be recognized, in other words, the issue of country and character is related with the human sense of having a place. One needs to

acknowledge and to be acknowledged. At whatever point, any interference takes put in this require, the issue of having a place raises. It isn't essential for one to require it for allowed that the problem of country and personality take put within the life of person only when he accepts migration and portability. Since, it may be a mental feeling; there's a likelihood of its experience even inside his local arrives. Personality gets to be the center issue in any investigation of Diaspora, a especially Diasporic character that's made of different components and sub-factors. This diasporic character is multi-level. It is additionally based on the history or conditions driving to movement, as well as the person reactions to these circumstances. This involvement of separation is subordinate on components such as the era of diaspora that one has a place, affect of globalization, why the diasporic has moved absent from his country conjointly the approach of the have nation towards the diasporic community. There are a few variables like dialect, dress, and socio-cultural environment that extend the issue of country and personality after movement takes put. Expatriation includes apprehension of having a place to two communities on the portion of worker that comes full circle a kind of struggle in him or her that something other people don't have to be battle with. The advancement that takes a while later is excruciating. It recognizes 'fluid identity'. It is an affirmation of substitute substances; usually a positive way forward, where we conversation almost each other's culture and rethink our expectations and aspirations.

MAIN CONTRIBUTORS OF INDIAN DIASPORIC LITERATURE IN ENGLISH

It is curiously to note that the history of Indian diasporic composing is as ancient as the diaspora itself. The primary Indian composing in English is credited to Dignitary Mohamed, who was born in Patna, India. His book *The Voyages of Dignitary Mahomet* was distributed in 1794. It originates before by about forty a long time the primary English content composed by an Indian dwelling in India. Kylas Chunder Dutt's 'Imaginary History' a Diary of Forty-Eight hour of the year 1945 distributed in 1835. The primary Indian English novel, Bankimchandra Chatterjee's *Rajmohan's Spouse*, was to be distributed much afterward in 1864. It proves that the commitment of the Indian Diaspora to Indian English composing isn't new. It is additionally curiously to note that, the relatives of the Indian indentured laborers within the so-called 'girmit colonies' have for the most part favored composing in English. Journalists like See Prasad Naipaul and afterward Shiva Naipaul, V. S. Naipaul, Cyril Dabydeen, David Dabydeen, Sam Selvon, M.G. Vassanji, Subramanian, K.S. Maniam Shani Muthoo and Marina Budos are important contributors in this field. V. S. Naipaul's characters like Mohun Biswas from *A House for Mr. Biswas* or Ganesh Ramsumair from the *Spiritualist Masseur*, are occasions of people who are eras absent from their unique country, India, but their legacy gives them a realization of their past. They gotten to be cases of the pariah, the un housed, for the world to see. Naipaul's characters are not administered by genuine uprooting but by an acquired memory of disengagement. For them, their local arrive India isn't a geological space but a creation of the creative ability. Their bind can be clarified in Rushdie's words as he

comments; “-- the past may be a nation, from which we have all emigrated, that its misfortune is portion of our common humanity.”(Rushdie, 1991:87)

Writing of ancient era of diasporic Indian scholars like Raja Rao, G. V. Desani, Santha Rama Rau, Dhalchandra Rajan, Nirad Chaudhari, Ved Metha., basically see back at India and barely ever record their encounters absent from India as exiles. It is as in the event that these scholars have found their Indianness when they are out of India. Apparently, they have the good thing about looking at their country from the outside. The remove offers separation that's so required to have a clear knowledge of their local arrive. Slowly, the ancient diaspora of indentured laborers is supplanted by the new diaspora of Universal Indian English Scholars live within advertise driven world. These scholars enlist their absent from India encounters and indeed in the event that they look back at their country it is frequently in a melancholic tone instead of wistfulness These advanced diasporic Indian journalists can be gathered into two distinctive classes. One course incorporates those who have went through a portion of their life in India and have carried the stuff of their local arrive seaward. The other course comprises those who have been raised since childhood exterior India. They have had a vision of their nation as it were from the exterior as an outsider put of their beginning. The scholars of the past bunch have a genuine relocation though those having a place to the last mentioned gather discover themselves rootless. Both the groups of journalists have made an advantageous corpus of English writing. These scholars whereas depicting vagrant characters in their fiction explore the topic of uprooting, distance absorption, acculturation, etc. The diasporic Indian writers' depiction of separated characters picks up monstrous noteworthiness on the off chance that seen against the geopolitical foundation of the tremendous Indian subcontinent. That's precisely why such works have an universal readership and a enduring request.

Two of the most punctual books that have successfully portrayed diasporic Indian characters are Anita Desai's *Bye Bye Blackbird* and Kamala Markandaya's *The No place Man*. These books uncover how racial bias against Indians within the UK of 1960's segregates the character and develop their sense of uprooting. Bharati Mukherjee's books like *Spouse* and *Jasmine* portray Indians within the US – the return of migrants both legitimate and unlawful – some time recently globalization got its energy. Salaman Rushdie in his novel *The Evil Verses* approaches the representation of relocation by receiving the method of enchantment authenticity. Chitra Banerjee Divakaruni in her novel *The Fancy woman of Flavors* delineates Tilo, the hero, as an extraordinary character to uncover the migrant's anguish. Amitav Ghosh's novel *The Shadow Lines* appears the degree of rootlessness experienced by character born and brought up on a remote return. Amit Chaudhari, in his novel *Evening Raag*, depicts the lives of Indian understudies in Oxford. These journalists too delineated the positive angle of uprooting. There are benefits of living as a transient, the opportunity of having a twofold viewpoint of being able to encounter assorted social modes. It is regularly this advantage that empowers diasporic Indians, especially of the

moment era; confront the problem of double characters. Such indecision produces existential anguish in their brain research. The positions of moment era diasporic Indian journalists like Meera Syal, Shashi Tharoor, Hari Kunzru, Sunetra Gupta, Jhumpa Lahiri, etc. have loyally illustrated the lives of both to begin with and moment era workers within the US. Typically possible because big issues like devout separation and racial narrow mindedness are not the most concern of these scholars. What things presently within the display world are the little things. Small overlooked things pick up colossal centrality in changed conditions. It is here that the distinctive responses by Indian, westerns and diasporic characters towards comparable circumstances are bound to vary as it were clearly. It uncovers that the internal needs of all human creatures are the same. The incredible journalists of Indian English fiction like Raja Rao, Mulkraj Anand, R. K. Narayan, Kamala Markandaya, had a solid devotion to uncover brutal substances of life to impact the specified alter in society. Patriotism, Parcel Destitution, Proletariat, Oppressed Ladies, Rural-Urban Separate, East-West experience, Medieval Hones, Casteism, and Communalism were a few of the subjects very closer to their hearts. All of them are well known for reasonable depiction of modern Indian life. Taking flight from the primary era of Indian English writers, the postmodern Indian English writers have concentrated on an totally modern set of topics which are wide extending and comprehensive as the life within the age of globalization is drenched within the rising issues of globalization and consequent multiculturalism, woman's rights, strange hypotheses, diasporic sensibility, allure, consumerism, commoditization, upward portability, disintegration of moral values are a few of fundamental issues raised by modern writers and brief stories journalists.

IMPORTANCE OF STUDYING REGIONAL LITERATURES IN ENGLISH

The consider of Indian territorial literary works picks up in significance within the setting of Salmon Rushdie's demonizing comments on regional language literary works. Composing within the brilliant celebration year of Indian autonomy, a time for taking stock of India's accomplishment in different areas, including writing, Rushdie raised a discussion as to the put of territorial literary works vis-a-vis Indian Composing in English. His comments ought to be inspected in a few detail for their implications this way, one can take note a propensity to make light of the significance of territorial dialects and literatures. At the same time, it can too be accepted that the space for comments, as those of Rush die, is made by the nonappearance of satisfactory basic fabric in English on the territorial literatures of India. For occasion, there's a shortage of basic fabric in English on Kannada ture, and the fabric accessible in English is unbalanced to the sum of imaginative work that has taken put within the dialect. There's a require for setting the record straight for the regional writing in Kannada, because it is for other territorial literary works, by a legitimate basic appraisal of the commitments the dialect has made to Indian writing. This study is trusted to be a humble commitment in that course. Because it is past the scope of a consider of this nature to go into each aspect of the territorial works in Kannada, it is planning

to center on one particular issue, specifically, the arrangement of innovation in Kannada fiction accessible in English translation, especially with reference to the interpreted works of Shivarama Karanth and U.R. Ananthamurthy. An endeavor will be made to arrange consider inside the system of the advancement wrangle about being carried on by the two schools of thought driven by Habermas and Foucault. Hence, the present study aims at throwing light on an important area of our regional literature that has not received the amount of attention it deserves, beyond Karnataka. The engagement of our regional writers with the modernity discourse is hoped to reflect their concerns, which are at once global as well as local.

SOCIAL CHANGE AND FREEDOM ENGLISH LITERATURE

In both the plays 'the cherry orchard' by anton chekhov and 'a doll's house' by henry ibsen the hero may be a lady. madame ranevsky of the 'the cherry orchard' and nora helmer of the 'a doll's house' both discover themselves enchained and casualties of the social standards existing at that time and their possess individual past. Within the starting both Nora and Madame Ranevsky's lives were formed to comply with social standards but the play sees their advancement from controlled ladies to the autonomous characters free from social imperatives as well as burden of their past recollections. This advancement towards their opportunity was both the result as well as catalyst for advancing the social alter in society at expansive, in spite of the fact that a few characters in both the plays like Firs and Trophim of bargain with the potential distinction among social advance and social alter and question the adequacy of the Freedom. Additionally liberation of serfs has driven Lopakhin already a serf into prospering as a freed, well off businessman. With monetary victory Lopakhin witnesses a noteworthy lesson alters inside the society. Within the company of Madame Ranevsky, Lopakhin feels self cognizant, still a laborer at heart but profound down in his intellect he knows that things have changed in his support. Against this foundation of Lopakhin's victory, the insolvency confronted by Mrs. Revesky encourage baffles her. When Lopakhin offers his arrange to her in arrange to move forward her money related position by the development of estates at the cherry plantation, Mrs. Revesky refusal not as it were shows her illogical state of mind and need of commerce acumen but moreover she isn't free from her picture of an noble- she is still a slave of her interests she spends extravagantly overlooking her display emergencies. She isn't as it were a casualty of social alter around her but moreover of her possess imperfections and interests and her running back to her previous significant other in Paris within the conclusion shows her crave to look for freedom from her past recollections which have chained her all through her life. She in spite of the fact that not at all like Nora Helmer does not need to create into an autonomous, mental identity as she still needs a few back framework to cling on which within the conclusion is her previous partner. Additionally it appears that her running absent from her past recollections in spite of the fact that is freeing her from her times of yore but she isn't attempting to discover her genuine self in this freeing prepare. She is still incapable to find herself which is clearly

imagined as a objective by Nora Helmer in ‘A Doll’s House Within the ‘A Doll’s House’ composed by Henrik Ibsen in 1879 at the time of the development of Naturalism, which is respected as a turning point in theater for its representation of down to business people, areas and circumstances, Henrik confines his story to the center lesson families and his works are of a society that's halfway not as it were by its implies of living but too its viewpoint. In his play, Henrik bargains with women’s rights as a matter of importance, which on the opposite was dismissed all through that time period. The heroin of his play, Nora Helmer suffers an second rate character and could be a casualty of social standards, within the starting she battles frantically to comply to these standards but eventually advances towards self freedom. It’s as it were after eight a long time when Krogstad extorts her for fashioning her passing on father’s signature that she figures it out that she lived with a charlatan and her love and cherish for her spouse was of slightest intrigued to him and he would no matter what consider his . It’s only after eight years when Krogstad blackmails her for forging her dying father’s signature that she realises that she lived with a hypocrite and her affection and love for her husband was of least interest to him and he would no matter what consider his social reputation more important than his family. Nora changes herself to become independent, free form social constraints to explore her own goals and beliefs. Throughout much of the play Nora Helmers character is depicted as subjugated by both “authoritarian social conventions” and manipulations of Torvald Helmer, her husband. But unlike Mrs. Ranevsky’s character that remains unchanged throughout the play, Nora is a dynamic character. Nora’s personal character sees a remarkable revolution. In my supposition, within the starting of both the plays, the heroes since of their circumstances had inauthentic identities which dynamically and in the long run created into much better and genuine personas. In addition with the assistance of portrayed financial circumstances and the unordinary identity of the characters, both the plays, ‘The Cherry Orchard’ and ‘A Doll’s House’ recommend that there are two sources which decide alter and flexibility which are ‘economics’ which comes from without and ‘control over oneself’ which in differentiate comes from inside.

SETTLERS AND SETTLER COLONIES

In numerous colonies, there were a few individuals from the domestic country who chose to live within the colony and make it their domestic. Numerous within the to begin with era of pilgrims saw the unused arrive as their domestic, and this feeling heightens with progressive eras when the last mentioned were allowed to develop up within the modern arrive. In a few colonies, such as the Joined together States and Unused Zealand, the pioneers got to be the biggest and prevailing gather, uprooting the innate people groups and taking their arrive. In numerous other colonies, such as the British colonies in Africa, pilgrims shaped little enclaves, built up expansive cultivating operations, and lived in relative peace with the innate populace. Pioneers backed autonomy developments as they, as well, saw themselves as enduring from the

domestic country's financial abuse. Once autonomy was accomplished, be that as it may, pioneers and inborn populaces frequently found themselves on inverse sides of issues such as reform.

Conclusion

The paper examined the construction of tribal identity by the dominant culture. The examination of the dominant culture made one aware of the predominant stereotyping of the tribe as primitive. This made me examine the literature available on the subject and led to a reading of the Western debates on the construction of the primitive especially the academic construction of this concept. Seeing the concept "tribe" as a post-colonial construct also made one look to the West to see what their dominant stereotype about the primitive was. This paper makes a case for a differentiated approach to the evaluation of modernity in colonial contexts like India, in the absence of which critique of modernity will facilitate the imposition of a totalistic traditional alternative that consolidates the cultural sway of upper castes and mask their pioneering appropriation of modern cultural, economic, and politic.

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