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The Legacy of Cultural Synthesis and the Evolution of Indian Writing in English

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Abstract:

The development of Indian writing in English is examined in this article, which traces its roots to Anglo-Indian literature influenced by Indo-Anglian connections. English literature's impact on Indian authors resulted in the developing of a unique literary tradition that embodies both benefits and difficulties. The article talks about how India's use of the English language has snowballed, creating a distinct literary scene. This literary heritage is shaped by the balancing interplay of benefits, obligations, risks, and privileges that resulted from the presence of Englishmen in India.

The efforts of visionaries like Raja Rammohan Roy, who served as a bridge between India and England and inspired a rebirth in contemporary Indian literature, are credited with the creation of Indian writing in English. Roy underlined that Indians must blend modern scientific disciplines with their ancient power. This sparked an interest in writing instead of the original emphasis on reading, speaking, and listening in English.

The essay explores the importance of cultural heroes such as Ramakrishna Paramahansa, who attempted to preserve Indian culture despite his limited command of English. After his death, Swami Vivekananda, his principal follower, founded the Ramakrishna Mission, promoting a fusion of Western and Indian civilizations. English language initiatives were part of this objective, such as starting an English-language magazine, which demonstrated Indians' dedication to preserving their cultural legacy while accepting Western influences.

The article's conclusion emphasizes the complexity of Indian writing in English, its historical development, and the efforts made by people and organizations to find a harmonic balance between conserving Indian culture and incorporating aspects of Western culture. Indian writers who write in English have made various literary contributions that reflect this continuing conversation, indicating a vibrant and changing cultural interchange.

Keywords: Indian writing in English, Anglo-Indian literature, Indo-Anglian relations, Raja Rammohan Roy, literary Renaissance, cultural synthesis, Ramakrishna Paramahansa, Swami Vivekananda, cultural preservation, Western influence.



I. INTRODUCTION

Even though we speak a dozen different languages, we constantly operate under the impression that we are one country. We share a common history, shared goals, and a common legacy in order to acquire ordinary riches. When it comes to literature, the heartbeats of a country are heard. However, the touch of nature makes it possible for the whole globe to feel related. It is feasible via the medium of literature shared and inspired by an everyday inspiration. The article covers several authors' contributions to Indian literature in English.

II. RESULTS AND DISCUSSION

A young man named E.F. Oaten received a prize at Cambridge after finishing an essay on Anglo-Indian literature. He mostly restricted his reading to English writers residing in India and writing about Indian subjects. Professor Seshadri discussed Anglo-Indian poetry at Osmania University in a subsequent lecture. The discussion included Indian authors who wrote in English and English poets who wrote on Indian subjects. In the same way, Dr. Bhupal Singh wrote his Indo-Anglian novel. Anglo-Indian Literature was covered in Mr. George Sampson's condensed Cambridge History of English Literature. He includes Indian writers who expressed themselves in English in this section. This demonstrates how Indo-English ties have influenced literature.

Literature written in the Indo-Anglian language and literature written in the Indian language are the same. It is the Vedas that serve as the foundation for Indian literature. It has persisted in continuing to speak with its silky and delightful light. It is now more outstanding with lesser brightness under the unrelenting changes and troubles of time and history, continually growing up to the current period of Tagore, Iqbal, and Aurobindo Ghose. It is now more brilliance than it was before. It is reasonable to grow along with the increasing future of humanity and us. Being Indian in one's thoughts, feelings, emotions, and experiences is a fresh endeavor in the artistic transformation of one's mind. The number of failures is far more than the number of successes; however, there are both successes and failures. Males and females who have courageously competed in the marathon and accomplished their objective are deserving of the praise they deserve.



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Writing that is done in English in India is heavily impacted by writing that is done in England. The Romantics, Victorians, Georgians, and Modernists have all been a part of our American history. It is easy to compare Indian writing in English to the behavior of an animal that imitates the steps of another species. The same major newspaper carried a full-page article on the novels of R.K. Narayan, a native of Chennai, after the release of new works in English in Johannesburg, Sydney, Vancouver, and Chennai. Among the writers who contributed to the formation of new literature are Rammohan Roy and Renade, Dadabhai and Phirozeshah, Surendranath and Bepin Pal, Sankaran Nair and S. Srinivasa Iyengar, Tilak and Gokhale, Malaviya and Motilal, C.R. Das, and Aurobindo. We were told that by studying Indo-Anglian literature, we would become a new nation and people. Thanks to writers like Edmund Gosse and Arthur Symons, W.B. Yeats and E.M. Forster, Graham Green, and John Hampson, the world of friendship and mutual appreciation has grown. English's status as a universal language has advantages and drawbacks, as well as rights and responsibilities.

There was a notable rise in the number of pupils obtaining an English education between 1857 and 1900. This was a fantastic chance for Indians' creative abilities to flourish. It never ceased till twenty years later. Since gaining independence, English-language literature in India has flourished to unprecedented heights, and the nation's literacy rate has steadily risen. There were other schools, colleges, and institutions in the area. More newspapers and readers are being monitored than at any other point in history. The South Indian chief, C. Rajagopalachari, also suggested that academic journals and higher law courts should continue to use English as the language of university teaching.

Additionally, he suggested that English be kept as India's official language for all aims, both internal and external. Rajaji also said that Saraswati, the Hindu goddess of education and the arts, was the one who gave humanity the gift of English. It has been shown that English is an essential tool for state-to-state communication, higher education research, managing all of India, and maintaining and advancing crucial international connections. The secret to their success was their knowledge of the English language. Success was achieved by Rammohan Roy, Keshub Chander Sen, Vivekananda, Tagore, Aurobindo, Gandhi, and Ramakrishna. The nation's builders include those who have significantly contributed to India, including Tagore and Gandhi, Vivekananda and Aurobindo, Tilak and Gokhale, and Rammohan Roy and Renade.



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Consequently, we need to honor their words and creations as our national literature. As a result, Indo-Anglian literature is regarded as one of our national traditions, and English is regarded as one of our national languages. In this way, we have reached a point where we may identify English-language Indian writing as a distinct genre of literature.

The relevance of contemporary writing in English is greater than that of most Indian writing. To the people for whom it was written, it had tremendous significance. On the other hand, it is possible that some people have not given it any consideration. A favorable environment for thinking and education should exist in India to make it possible for Indo-Anglian literature to develop further and further throughout time, which would benefit both India and the rest of the globe. Since the origins of Indo-Anglian literature are relatively recent, it is possible to approach the subject with a degree of certainty commensurate with its age. According to the French Literary Historian, three distinct factors combine to produce the M.Taine literature. They go by the labels of "race," "milieu," and "moment" in that order. In Indo-Anglian literature, "milieu" refers to the diverse Indian subcontinent, which includes extremes of every kind and is the inheritor of a geography and cultural heritage that is uniquely its own; "race" refers to the mixed Indian race, which is the result of invasions, conquests, and occupations that have occurred over four or five thousand years; and "moment" refers to the meeting of the West and India. Rammohan Roy desired more English people in India, but he also wanted more men of English ancestry. He considered both the advantages and disadvantages.

The number of persons receiving an English education increased significantly between 1835 and 1855. The Macaulay and Wood dispensations applied in this situation. Additionally, there were four times as many "private" Englishmen in India at this time. In actuality, 32,000 books were published in English in India, as opposed to 13,000 in Bengali, Hindi, and Hindustani, and 1500 in Sanskrit, Persian, and Arabic. There was a greater demand for English literature among Indians than there were Englishmen in India. People have been used to Western manners, traditions, clothing codes, dining items, and greetings in larger towns and cities. According to some accounts, Lucknow, around 1824, seemed more reminiscent of a European metropolis such as Dresden. The Indians used standard communication at higher levels and imported European scientific procedures. This allowed them to close the gap between them. Our lives were infused with a heightened sense of intellectual and critical energy, and a fresh efflorescence could be seen almost everywhere. The spirit of the Indian people, which had been reawakened, moved forth to confront the drastic shift in the ideals that modern science and Western culture had brought about. Existence was maintained and



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nourished by the influence of two different civilizations. At the same time, it represents perseverance, absorption, and complete change.

In the beginning, Indians were taught how to read, speak, and comprehend the English language. After some time, they began writing. Writing in English by Indian authors had to include various styles, from the most practical prose to the most grandiose poetry epics. One expression of the new creative desire in India, which is referred to as the literary Renaissance in India, was, on the other hand, this event. A fresh and rich fertilizer was introduced from the west to the native soil, ultimately resulting in the growth of new literature. The genesis of Indo-Anglian literature is no different from that of other contemporary Indian pieces of literature.

Nevertheless, the presence of foreign elements may seem to be more evident and apparent in this particular instance. Bengali, Marathi, Telugu, and Tamil literature all saw a surge in their production due to studying English literature. As a result of having an education in English, some individuals became bilingual and wrote in both English and their native language. There was a strong connection between contemporary Indian literary works and the literary works of the English language. Students studying literary history and comparative literature were given an opportunity due to this situation.

Rajaram Mohan Roy, who was destined to function as a bridge between India and England, was the person who initiated the Renaissance in contemporary Indian literature. While he was fluent in Bengali, he was also fluent in some other languages, including Sanskrit, Persian, Arabic, and Hindustani. Following his travels both within and outside of India and his involvement in a few commercial endeavors in Kolkata, Rajaram Mohan Roy served in the areas under the authority of two British officers named Woodforde and Digby. His connection to the authorities extended beyond the realm of strictly formal relations. Rammohan Roy was able to finish his knowledge of the English language, which he had begun acquiring much earlier when working with Digby. After completing his work with the company in 1814, he returned to Calcutta. He founded the Atmiya Sabha to become well-known in Kolkata society. He was swamped and worked very hard, so much so that he often got into heated arguments with both Christians and Hindus. It was possible because of the misery of widows, the dread of superstition, the obscurity of the masses, and the general backwardness of the country. Rammohan Roy mounted a more daring and sustained offensive against the forces of prejudice and reaction via the monthly journal Sambad Kaumudi. He had fully matured by 1823,



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sharpened his dialectical instruments, tested his associates, and reexamined his objectives and strategies.

Having examined the tenets of some major world faiths and peeled back the confusing layers of ceremony, dogma, and intellectual dialectics, Rammohan Roy concluded that these religious ideas were similar. At that moment, he felt the need to fortify his Brahmo Samaj. He rose to prominence as a notable social reformer and humanitarian. He thus committed to combating the pervasive practice of "Sati." His queries and worries covered various topics, including religious tolerance, the state of Indian peasants, English education, tax and legal systems in India, and women's rights and press freedom. He asked questions about these subjects since he was interested in them. His vision was for India to emerge as a modern country where its citizens could successfully combine our traditional values with the cutting-edge scientific fields emerging in the West. Had he been acknowledged as the first Indian master of English prose, he would have known more about the background of Indian literature than he did about that of Indo-Western literature.

Long before Macaulay wrote his Minute, Rammohan Roy had already learned English, and he could write and speak English with a strong voice. Mohan Lal, Derozio, Kashiprasad Ghose, Hasan Ali, and P. Rajagopal were the earliest Indo-Angliian authors of poems and prose. The Cavally Brothers were also among the founders of this literary movement. They were found during the pre-Macaulay era. The arrival of Michael Madhusudan Dutt occurred shortly after that. Henry Derozio started working as a clerk in a company when he was 14. However, he always showed a strong desire to write English verse. After taking note of Derozio's concept, John Grant, who was based in Kolkata, assigned Derozio to the position of English Literature instructor at the Hindu College. The poet and educator Derozio had a deep affection for India and the natural world. It is a great tragedy that he passed away at the age of 22 from cholera. The Romantics, particularly Byron, Scott, and Moore, were undoubtedly a significant influential force on him. He could see the beauty and the terror that nature had in equal measure throughout his life.

Poems written by Khasiprasad Ghose earned him a position in the annals of literary history, and his play Gorboduc, also known as "Ferrx and Porrex," established him as a figure in the annals of English theater. Among the first Indians to publish a regular volume of English verse, he was one of the pioneers in this field. 1828 was the year that he graduated from the Hindu College, where he had finished his schooling. He was the editor of a weekly English publication called "The Hindu Intelligence." His poetry was mainly composed of traditional descriptions and monotonous moralizing, and it was derivative and impressionistic.



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The writer, Michael Madhusudan Dutt, has much talent. Although he was born a Hindu, he converted to Christianity. He worked as a journalist in Madras for an English newspaper. It was unsuccessful for him to earn a livelihood as a lawyer, despite having married a European woman, moved to England, and passed the bar exam. In the first years of his life, Madhusudan freely wrote essays in English, including prose, poems, and even theater. As far as Bengali poets are concerned, Madhusudan is considered to be somewhat of a poet's poet.

In all honesty, Derozio had a broad perspective on his responsibilities as a teacher. When teaching English literature, he would encourage his students to think for themselves, ask questions, and not shy away from the correct answers. The French Revolution, with its dominant ideals, and the great English Romantics, with their poetry, stoked his imagination. He conveyed this fire to the students most ready to learn. "The Derozio men" played the iconoclasts in some apparent ways, violated orthodoxy regarding cheap exhibitionism, and acted like young men who were utterly reckless overall.

As a result of the introduction of new educational practices, Western and South India achieved significant and quick progress, while Christianity made significant inroads into the areas that Hinduism once dominated. The leaders of the Hindu religion eventually came to the awareness that the threat was very severe, and they concluded that the threat needed to be confronted head-on and reversed once and for all. As well as missionary schools, Hindu or Native American schools were established. In order to prevent people from being accepted into missionary institutions, Rabindranath Tagore's father traveled from home to home from dawn till dusk. Because of this circumstance, their ties were severed, creating a new universe and existence for those who benefited from it.

Because Rajaram Mohan Roy was drawn to Western culture, he was not exposed to the prevalent Hindu rituals and beliefs at the time. Since he was unique, he could perceive the situation's reality. Concerning Hinduism, he consulted the Vedas and the Upanishads for information. He believes that everything is Brahman. While the storms of detraction surrounded him, he stood without anybody else around him. In 1828, he established Brahma Samaj after regularly meeting with a small group of friends to discuss various matters. Prince Dwarkanath Tagore and his son Maharshi Debendranath Tagore carried on his work after he passed away. The meeting between Debendranath and Kusub Chunder Sen in 1857 was a crucial event in the history of the Brahma Samaj association. Samaj was a significant factor in Bengal's cultural history throughout the 19th century. Rajaram Mohan Roy's contributions significantly aided the restoration of the



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country. Reforms in social reform, educational reform, and religious reform all worked together to bring about economic advancement. Renade is a revolutionary character considered the "Father of Modern India," particularly the "Father of Indian Economics." Renade was referred to as his "political guru" by A.O. Hume, the organization that founded the Indian National Congress.

In addition to being the Vice-Chancellor of Bombay University, Kashinath Telang is a skilled attorney who serves on the Bench of the High Court. He is known for the straightforwardness and clarity in his writings and presentations. In addition to being educationists, Renade and Telang were both chosen spirits. India, including Bombay, reaped significant benefits from their educational efforts. The difference between Telang and Renade was that Renade was more intuitive. Thinker, advocate, and wise advisor, Telang was a man of many talents. Renade had all of the characteristics of Telang, making her a wise person. Sir Narayan Chandavarkar, Dadabhai Naoroji, and Phirozeshah Mehta participated in the authoring process. As a result of implementing the new education system, Chennai has produced many highly skilled attorneys, jurists, educators, journalists, and administrators. According to Muthuswami Ayyar, a distinguished judge, India needs to adopt Western culture, science, and institutions. He also said that those trained in English must try to modernize the languages to function as practical means of expression. To bridge the gap between the indigenous and Western sources of spirituality, the Brahma Samaj was established in India. The Theosophical Society was an effort by Westerners to combine their spirituality with the spirituality that originated in India. Annie Besant, who was the president of the association, established chapters in some places throughout the country of India. Her efforts included establishing a central Hindu college in Banaras and other educational associations.

In order to effectively oppose the Western world, the face of English education and the sensory strength it has, as well as the face of Jesus Christ and the exceedingly great light of holiness it possesses, were both incredibly successful. Ramakrishna Paramahansa made his appearance in Bengal at a time when it was necessary, and he was able to salvage Indian civilization and establish it on new foundations. According to Romain Rolland, the spirit of Ramakrishna Paramahansa was the driving force for the revitalization of contemporary India. On February 17, 1836, Ramakrishna was born into this world. In Dakshineswar, he assumed the role of a priest in the Kali temple. In 1886, he died after having married Sarada Devi. It was particularly true that he was illiterate since he did not know the English language.



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Aurobindo said that he was a self-illuminated ecstatic mystic who did not possess the slightest trace or touch of the foreign idea or education bestowed upon him. When he was in that position, the intellectual aristocracy allowed him to respond to disorderly inquiries and concerns. Individuals who visited Ramakrishna had the impression that he was telling the truth. Their perception was that he was the living incarnation of human oneness, which was achieved via the realization of God. The emergence of Ramakrishna Paramahansa halted the assimilation of Western civilization into Indian culture. Ramakrishna Mission was formed by Swami Vivekananda, the principal disciple of Ramakrishna Paramahansa after the latter passed as a spiritual leader. A spiritual and humanitarian movement performing significant work is being referred to here. Vivekananda made it feasible for the Indian intellectual to take advantage of the finest the West offered him without compromising the spiritual inheritance his ancestors had passed down to him. Some books include Vivekananda's works and speeches all together. Knowledge, conviction, and a feeling of urgency are the three components that make up his speech. Not only is he an outstanding public speaker, but he is also courageous, adventurous, eloquent, and fundamentally educational. The phrase "fear is death, and courage is life" is perhaps one of his most impressive sayings. "Arise and awake, and do not stop until the goal is reached" is another essential proverb that should be taken to heart. Some of the English verse translations that he did from his own Bengali were "The Song of the Sannyasin," "Angles Unawares," and "My Play is Done." He also made some of these renderings.

The Ramakrishna Mission publishes an English-language publication called "Prabudha Bharata" every month. Rambles in Vedanta is a collection of Rajam Iyer's works, including his English novel "Vasudeva Sastri," as well as his psychological studies and portraits of saints, written in clear language and grouped in the book. It serves as an example of the quality of Indian prose writing in English.

III. CONCLUSION

The writings of several authors contributed to the development of literature due to the interactions between the Indo-English languages. The Vedas served as the foundation for Indian literature, which diffused the Vedas' illuminating and endearing light. Friendship, self-respect, and appreciation were all topics that were expanded upon by some authors. Indian writing in English reached a new level when the country gained its freedom. Since it gained its independence, it has been gradually expanding. English was acknowledged as the official language for national and international reasons, as well as the medium of instruction for instructional purposes in law courts, higher education institutions, and academic publications. The Indians accomplished



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this via the use of a common medium of education and the implementation of scientific methods. With the help of this accomplishment, the Indian soul aimed to bring the ideals of contemporary science and Western civilization into harmony with ourselves. There was a strong connection between contemporary Indian literary works and the literary works of the English language. Rajaram Mohan Roy, who served as a conduit between India and England, initiated the Renaissance in contemporary India. Not only was he a remarkable humanitarian, but he was also a very influential social reformer. Among the many Indian authors and speakers of English, Rajaram Mohan Roy was one of the most influential. Romantic authors inspired some of them, while others were not. Some other factors, including the face of English education, stepped up to confront the Western world.

In order to save Indian culture, Ramakrishna Paramahansa made his appearance in Bengal at a time when it was necessary. He was uneducated in the English language. In later years, he accomplished the realization of God, which allowed him to become the living incarnation of human oneness. The Ramakrishna Mission was formed by Vivekananda, the prominent follower of this spiritual leader, after his death. According to Prabudha Bharata, the Mission publishes an English periodical regularly. The work "Vasudeva Sastri" by Rajam Iyer is an excellent example of proficient Indian prose writing in English. As a result, a significant number of individuals participated in the pursuit of Indian writing in English in order to preserve our culture and legacy via the use of Western methodologies.



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