



## National Movements And The Social Evils That Haunting Society Through Literature

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### Abstract

Literature has proven to be one of the best ways to understand and it was difficult because of some social issues or social problems that affects certain groups of people in a negative way that shapes the world. Some of the few social issues or social evils that provokes the literature to grow further and that primarily wrestles with gender, ethnicity, human rights, casteism, untouchability, colonialism, imperialism and religious orthodoxy. Writers started to express their thoughts with motif as evils begins from the days of Adam and Eve and still people were forced in social evils and issues the force might be political, emotional, social or psychological or economical. The main concern are classes, clashes, oppression and segregation. So, literature is basically the product of social forces and writer cannot help projecting their experience into his writing. The consequences of this weak and wrong mindset are that it develops a slavery mentality, fear of even calculated risk, power and authority, responsibility and accountability also earning through bribes and wrong means loses fighting spirit and when it forced to face its problems. The root of all social evils are wrong doings that can be traced to excessive attachment to material wealth. Thus, literature indeed reflects the society and its good values and its ills and its corrective function literature becomes the mirror to society that realizes its mistake. Literature often reflects social issues because it serves as a mirror to the society, allowing readers to gain insights into human condition and the world around them. By addressing all such social evils and issues through literature provoke critical thinking and that raise awareness and encourage empathy and understanding. So, to prevent all such evils literature become tool and that influenced in education and education becomes a resource to eliminate social evils and it urges us to think and make sense of the world by differentiating between right and wrong and good and bad.

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**Key words:** Gender, ethnicity, casteism, untouchability, social evils, human condition.

## Early 19<sup>th</sup> Century

In India the growth of modern nationalism intimately connected to anticolonial movement and the people started to discover their unity in the process of their struggle with colonialism. The sense of being oppressed under colonialism provided shared bond within their groups. But each group experienced the effects of colonialism. That time Gandhi tried to forge this group together within one movement but the unity which he created in them did not emerge without conflict. During 1920's there were several non-corporation movements like congress sought to develop the national movement, different social groups participated in different movements, then nationalism in India has captured the minds of people. During the year 1919 national movements spreading to new areas incorporating new social groups and developing new modes of struggle. Because of the war during 1913 and 1918 there were leading to extreme hardship for the common people. People hoped that their hardship would end after the war was over but that did not happen. So, at this stage a new leader appeared and suggested a new mode of struggle to rescue people from their hardships.

## New modes during mid-19<sup>th</sup> century

There started many movements with middle-class participation in the cities. Thousands of students left the government-controlled schools and colleges, head masters and teachers were resigned and lawyers gave up their legal practices. The effects of non-corporation on the economic front were more dramatic and the foreign goods were boycotted, liquor shops were picketed and foreign cloth burnt in huge bonfires. In many places merchants and traders refused to trade in foreign goods or finance foreign trade. As the movement spread all over the world the people began discarding imported clothes and wearing only Indian one's production of Indian textiles mills and handlooms. This movement in the cities gradually slowed down for various reason and the khadi cloth was often more expensive than mass produced mill cloth. For making that movement to be successful alternative Indian institution had set up and so that they could be used in the place of British. From cities non-corporation movement spread to the country side it drew into folds the struggle of peasant and tribals which were developing in different parts of India in the years after the war. Here as in other forest regions the colonial government that had closed large forest areas by preventing people from entering the forests to graze their cattle or to collect fuelwood and fruits. Not only their livelihood affected but they felt their traditional rights were being denied.

## Cause of National movements

Many of the labourers had their own understanding of great leaders and peasants like mahatma Gandhi and swaraj's even for their plantation. During 1859 there was an act passed and from that the plantation workers were not permitted to leave the tea garden without permission and infact they were rarely given such permission. When they come to know about the non-corporations acts and the movements thousands of workers defied the authorities and left the plantation and headed to their homes. The vision of these movements was not defined by the congress programme too. They just interpreted the term in their own ways imagining it to be a time when all sufferings and troubles would be over. Yet the tribals chanted great leaders and peasants like mahatma Gandhi and swaraj's names and raised slogans demanding their agitation. Then Gandhiji wanted and decided to withdraw that non-corporation movements for the sake of them. He just felt that the non-corporation movement would turns to violent in many places and he wanted them to train properly and before they would be ready for mass struggle. They felt that it was important to oppose British policies within the congress and within the councils they were not truly democratic. Then came these younger leaders like Jawaharlal Nehru and Subash Chandra Bose pressed more radical mass agitation for their full independence. After that two factors that shaped Indian politics the first was the effects of world-wide economic depression and the other thing is agricultural prices start befall.

## Features of the movements during that period:

During that period industrial working classes did not participate in the civil disobedience movements in large number as the industrialists came closer to the congress and the workers who stayed disconnected. In spite of some workers who participated in civil disobedience movements who were selectively adopting some of the ideas from the Gandhian programme as their own part of the movements against the low wages and the poor working conditions. There were many strikes and protests take place by railway workers and the dockworkers. Another important feature of civil disobedience movement was the large-scale participation of women and

during Gandhiji's salt march thousands of women came out of their homes to listen to him and they participated in protest marches, manufactured salt and in liquor shops. Many went to jail and even Gandhiji influenced and convinced that it was the duty of women to look after home and hearth and being a good mother and good wives. And for a long time, congress was forced to allow women to hold any position of authority within the organisation. Not all such groups followed these concepts but one such group was nation's untouchables and they called themselves as Dalits or oppressed. Many Dalit leaders were keen on different political solution to the problem of the community. They began to organize themselves demanding reserved seats in educational institutions and a separate electorate that would choose Dalit members of legislative councils.

### **Conclusion:**

Every one believe that it is inalienable right of every Indian people as of any other people to have freedom and to enjoy the fruit of toil and have necessity of life and so that they may have full opportunities of growth. We also believe that people with these rights and oppresses them and they have further rights to alter it or to abolish it. British government in India has not only deprived Indian people of their freedom but has exploitation of the masses that ruined India economically, politically, culturally and spiritually. That why there were growing anger against the colonial government bringing together various groups and classes of Indians into common struggle in the first half of the twentieth century. People's grievances channelized into organized movements for independence. Through such movements nationalist tried to forge national unity but diverse groups and classes participated in these movements with varied aspiration and expectations. As their grievance were wide ranging freedom from colonial rule meant different things to different people. This national movement demands certain things but it did not alienate another group. Many groups formed themselves like some casteism group, untouchability group, colonized group and so on. Life is precious for everyone to keep it in proper care and nurture we need good society and only in good society we can find a good life all such groups and movements in the society become so deceptive and evil and does not help to live a good life.

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