CHAPTER-1

INTRODUCTION

Literature always anticipates life. It does not copy it, but moulds it to its purpose.

(Oscar Wilde, *The Decay of Lying*)

1.1. Introduction

‘The pen is mightier than the sword.’ Few have fully comprehended the power of the printed page to mould the minds of men, to produce uprisings and revolutions, to ruin reputations, and even to sway an entire nation into carrying out such atrocities as the liquidation of six million Jews during the World War II. Those who know something of the history of the Communist Revolution in China say that it was the printed page, pouring from Red presses that guaranteed the success of the revolution. Most of the dictators of history have utilised the power of printed propaganda. Lenin, the man who led the Russian revolution, once said that every Communist must be actively engaged in the distribution of atheistic literature. It is not only political literature which is so influential in the moulding of minds. Literature used in advertising and publicity greatly affects the thinking of those who read it.

We have diverse cultural traditions across the globe. A single book cannot comprehend the entire changes or fluxes that are happening in the world. People today have set out on extreme adventures and measures to discover the potentiality of man. The social, political, cultural, economic, education, science and nuclear researches have reached their zeniths. The world is no longer a discoverable place when we measure according to technological achievements. At such a time where do literary scientists start or what do we look for to bring changes to influence and inspire the upcoming generation. Theory and imagination can bring both stable and unstable changes. We need to delve deep into the domain of written power to compliment the present scenario of the world. The world has
come through many developmental stages and throughout history we find powerful thinkers, philosophers and writers who made great change in the aspect of war, revolution, violence, protests and peace. History has seen many changes and each change has left an impact for introspection and rectification.

1.2. Defining Characters of Revolution

The term ‘revolution’ is inextricably related to human life and social affairs. According to the *Illustrated Oxford Dictionary*, revolution is “the forcible overthrow of a government or social order; or any fundamental change or reversal of conditions” (1998:704). Every revolution in history is a social process without a specific date of either its birth or its death. Both its antecedents and its consequences are, in fact, long-term ones despite their short-term perceptions by contemporary observers or later assessors. They are also both multi-sided and multi-coloured. The complex existential conditions of a revolution are ideationally symbolised by a wide spectrum of social thought which both emanates from imagination and deals with them with a perspective despite being based on what actually happens in between. According to *The New Penguin Encyclopaedia* edited by David Crystal ‘Revolution’ mean “A change of regime in a country followed by a major reconstitution of the political, social, and economic order” (2002:1290). The emphasis is on complete change, though continuities have been a feature of any major revolution. This is notable in Marxism, which not only advocates social and political change by revolution, but also how revolution comes about. Revolutions are normally viewed as involving violent overthrow and the use of force, but this is not a necessary condition. It can be distinguished from the “sudden overthrow of a ruler by force in a *coup d’etat*, through its emphasis is on socio-economic change” (2003:1290-91). Revolution always describes change. Even in its astronomical application the word is used to describe change in
position. A revolution usually consists of: 1) violence; 2) the overthrow or significant change of
a set of institutions in a regime; 3) a change in the body politics of that region the regime exists
in. The following are the major characteristics of a (violent) revolution:

i) A ‘must attack’ order

ii) Replacement of old order with new state structure

iii) Often the new structure is more representative

iv) Restores liberty (more rights)
v) Happens in steps (phases)
vi) Preceded by a strong belief in an “ism” whereby an “ism” is a belief, here
one has to have the idea before the revolution happens.

The other common characteristics of revolution are: it may start with tax increase, the rulers
refuse to compromise, the rebellion of an army begins, there arises division of revolutionary
movement, which is followed by economic hardships and in the later phases there is threat of
outside forces.

Every Revolution is a two-stage process, negative and positive, each being
incomplete without the other. First, it is a complex but integral, natural as well as
ideologically planned, extra-constitutional or even illegal, relatively more violent than
peaceful or otherwise, and an unusually speedy process of acquisition of both political and
non-political power at both the centre and the periphery of a society, by an awakened and
revitalised people actively led by an organised and heretic leadership from the unwilling
hands of the outdated defenders of an outmoded status quo in every sphere of the concerned
over-all social order of a people. Secondly, it is also the more delicate and difficult process of
using the acquired power for a progressive transformation of an increasing number of human
individuals and their inter-relations, social institutions and other conditions of existence on a
humanistic basis so as to ensure their relatively greater freedom than before and consequent enrichment of their personalities in both quantitative and qualitative terms.

1.2.1. Major Revolutions of the World

In world history, the following are the major revolutions that changed the world from the 15th to 20th century. They are: The Italian Renaissance, The Protestant Reformation, The Price Revolution, The Scientific Revolution, The Enlightenment Period, The American Revolution, The French Revolution, and The Russian Revolution. These revolutions set a firm foundation for the establishment of the modern world. The word ‘Renaissance’ is from the French for ‘re-birth.’ There are three renaissances; the first is Carolingian Renaissance (8th - 9th century), the second is the Twelfth Century Renaissance and the Italian Renaissance (14th - 16th century). The Italian Renaissance is distinguished for the development of naturalistic works of art, the study of ancient Greek authors, above all Plato, and the critical study of Christian texts. It began in Italy and spread to the rest of Europe which, in the Middle Ages, was feudal, fragmented, and dominated by the Church. The implications of this movement cannot be compared with the modern political and social revolutions but it did contain fundamental changes in values and institutions, the effects of which were not confined to Europe’s elites. The wealthy cities began to finance the great artistic achievements of this Renaissance. The rise of Humanism became a major theme during this time period. Majority of the artists, thinkers and philosophers had a strong belief in God but saw a lesser intimidating role of God in daily lives. Thus began the search for humanism or the proper study of life. One of the greatest humanist literary works of this period is the Oration on the Dignity of Man (1486) by a Renaissance philosopher named Giovanni Pico Della Mirandola. Some of the other great philosophers, scientists, artists and literary writers produced by this
The Protestant revolution of the 16th century was a protest against Roman Catholicism. This movement began with Martin Luther (1483-1546), the religious reformer born in Eisleben, EC Germany. He led to the emergence of Europe from the shadow of the Catholic Church. The Reformation was not an attempt to break away from the Church but an effort to correct the many mistakes Martin Luther saw in the Church. The people were shocked to see many of the laypeople with no knowledge of the Bible, Selling of Indulgences, Selling of Church Positions (Simony), Idolatry and other forms of corruption and false doctrines that was found in the Church. Corruption prevailed with the exercise of power in the Church. After Luther published his 95 Theses, the real reformation began and gave rise to more outspoken critics of the Catholic Church and sparked a theological debate in Europe. After church officials refused to address the issues and excommunicate certain reformers, the reformers made their own church. This was known as the Protestant Reformation or Protestant Revolution and forced the church to rethink its teachings. After the Reformation, the Church was never the same again and never exerted as much control and influence as it did before the reformations. This movement also split Europe along religious lines while intertwining religion and policies-as German price became Protestant. The reforms also gave rise to new religious orders, the Jesuits becoming one of the most famous missionary orders in Europe and impacting political conditions around the world.

The Price Revolution of the 17th century resulted because of the discovery of new world resources such as silver and gold that resulted in high rates of inflation, especially for food prices and led to economic despair throughout the world. The inflation is thought to have resulted because Europeans began to bring a lot of silver and gold from the Americans into Asian and European trade markets and thus flooded the markets. There was too much
money in the market compared to the goods available for trade. Within Europe, merchants came under fire for their high prices, especially by German princes and various religious authorities. After the initial rush of new found wealth, prices stabilized and generally remained the same but were still high until the 18\textsuperscript{th} century when further inflation drove prices for goods higher.

Scientific revolution can trace its beginnings to when Nicolaus Copernicus published his work *On the Revolutions of the Heavenly Spheres* (1543). This revolution set the foundations for the evolution of Modern Science. The revolution began in the field of Astrology by men such as Galileo who overturned much of the beliefs and teachings of establishments and was even persecuted for those ideals. But the questioning of ideas and the physical world led to more thinkers who began to revolutionize the fields of Astrology, Biology and Physics and soon set the basis for modern day science. Charles Darwin’s *Origin of Species* (1830) revolutionised the concept of the origin of man. It was a huge threat to the belief of Christianity. To the Christians, God created man in his own image and likeness, Genesis chapter 1 verse 26 of the *Bible* says “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.” But according to Darwin’s theory, the evolution of man is from pre-cells and not from any supernatural creation. The world has seen huge debates over it and it has changed the outlook of Biology. This change in thinking and perception in the scientific community has change the world to the present day.

The age of Enlightenment began around the 17\textsuperscript{th} century with the major philosophical arguments for human reason or rationalism and was not marked by any set of unifying ideas. Rather, it was a conglomerate of ideas often conflicting with one another. It challenged the traditions, establishments, customs, morals, institutions and authorities of the European world. The age was marked with great philosophical and intellectual developments
and a clear return to the study of the Greek philosophies that established the Western thought process. The period also saw the rise of Absolute monarchies, centralized states and the early forms of Human Rights for the common people. Some famous people who influenced and revolutionized the world of this period were, Thomas Abbt, Beethoven, Edmund Burke, Thomas Hobbs, Immanuel Kant and Thomas Jefferson. Another significant revolution that elevated the living standard of the people was the Industrial Revolution of the late 18\textsuperscript{th} and early 19\textsuperscript{th} centuries. It changed the productive capacity of England, Europe and United States and transformed them to its very roots. The Industrial Revolution serves as a key to the origins of modern Western society. As Harold Perkin has observed, “The Industrial Revolution was no mere sequence of changes in Industrial techniques and production, but a social revolution with social causes as well as profound social effects” (1969:80). More than the greatest gains of the Renaissance, the Reformation, Scientific Revolution or Enlightenment, the Industrial Revolution implied that man now had not only the opportunity and the knowledge but the physical means to completely subdue nature. No other revolution in modern times can be said to have accomplished so much in so little time. The Industrial Revolution attempted to effect man’s mastery over nature. In the 17\textsuperscript{th} century, the English statesman and Father of modern science, Francis Bacon (1561-1626), believed that natural philosophy (what we call science) could be applied to the solution of practical problems, and so, the idea of modern technology was born. In order to meet the increasing demands and necessities of man Bacon believed that machines could do the work. He said “Knowledge is power” and scientific knowledge reveals power over nature.

The American Revolution (1765-88) is another revolution that changed the course of history. It was the political upheaval during the last half of the 18\textsuperscript{th} century in which thirteen colonies in North America joined together to break free from the British Empires combining to become the United States of America. In the first course of the revolution
(1764-65), relations worsen between the colonies and Britain, primarily over the issue of Parliament’s right to tax the colonies without reference to the colonial assemblies. During this period, the American resistance movement was concentrated in the major port towns, with considerable support in the elected assemblies. Major events included the Stamp Act Crisis (1765-6), resistance to the Townshed Acts (1767-70), and the Boston Massacre (1770), the burning of the Customs Crusier Gaspee (1772), and the Boston Tea Party (1773). This phase of the revolution culminated in parliament’s passage of the Intolerable Acts (1774) to punish Massachusetts for the Tea Party. It was the beginning of the collapse of the colonial governments, and the calling of the First Continental Congress (1774). The creation of a large republic was one of the most innovative changes that the American Revolution brought. The Revolution was also a democratic movement. By its end, an ideology of ‘equal rights’ had taken shape in the USA, largely as a result of pressure from ordinary farmers and artisans who had found their movement to make a political breakthrough. The Revolution brought social change as well. One aspect was the transformation of slavery from a fact of life into a political and moral problem. In the Northern American states, opposition became strong enough to set slavery on the road to extinction, and even in the upper south, where legal slavery persisted, the number of free slaves grew dramatically. National independence, declared by the continental congress in 1776, thus meant national transformation. But the Revolution was not the work of a united people. In some places there was considerable loyalism, and even civil war. The many loyalist’s who fled at the war’s end became the core of English-speaking Canada. The movement itself developed as a series of coalitions. The leadership of a truly remarkable group of men was vital throughout the era. But popular political involvement in unprecedented ways was what made the American Revolution truly revolutionary.

In France, the revolution of 1789 was a complex upheaval, profoundly affecting every aspect of government and society. The French Revolution is considered a significant
turning point in French history. It started as a result of the summoning of the Estates General, the Assembly representing the three estates of the realm in the spring of 1789. Subsequently the National Assembly and its successor, the Constituent Assembly, responded to public pressure, such as the storming of the Bastille on 14 July 1789, with wide sweeping political, social, and economic measures (1789-91). These included the abolition of feudal, aristocratic, and clerical privileges, a Declaration of the Rights of Man, the establishment of a constitutional government, the confiscation of church estates, and a reorganization of Church-state relations in the Civil Constitution of the Clergy (1790). The French Revolution is considered a time of great change by most historians; the ideas of liberty, personal freedoms and forms of government were all heavily altered during this period. Although some may correctly attribute the collapse of the older French government to things such as social and economic issue, the actual ideas that were elaborated upon during this revolutionary period came from the French Enlightenment philosophers. The writings of the enlightenment authors Rousseau, Voltaire and Montesquieu all had an effect on the changing ideas of liberty and forms of government, which contributed to the start of the French Revolution. Their writings influenced the French Revolution, by inciting citizens and giving them a reason to rebel against their regime, whether by breaking a social contract, adopting a progressive, scientific government, or proposing the adoption of the English system of rule. The idea of revolution once invented by the French—Americans having for the most part disclaimed the patent—rapidly became the possession of the entire world. This was partly because the idea was carried on the bayonets of Napoleon’s armies in the French bid to revolutionize the whole of Europe. But the defeat of Napoleon was no barrier to the further spread of the idea. All attempts to repress it only seemed to lend it strength. It inspired a whole series of later revolutions in France, the land of its birth, in 1830, 1848, and 1871. In 1848 practically the whole of Europe—Britain and Russia were almost the sole exceptions—was convulsed by
revolution. The idea had a particular appeal for intellectuals in Central and Eastern Europe, who embraced it with messianic fervour. In Russia in particular it found fertile soil, so much so that revolutionaries in Western Europe began to look to Russia to give the signal that would light the torch of revolution everywhere.

China saw a new dawn in the early 1900s when Sun Yixian who established the Kuomintang with his principles of restoring Chinese pride, removing foreign influence, individual rights, land reforms and modernization. After him Jiang Jieshi succeeded and he too followed the same principles. They set and followed democratic principles. Another revolutionary leader of China was Mao Zedong who opposed the principles of the democratic leaders. He followed the Marxist principles of communism. And with this he won the favour of the Chinese people. In the year 1949, he assumed power as the communist leader of the People’s Republic of China.

In Russia during the reign of Czar Nicholas II much unrest began to prevail due to his opposition to reform his country with modernization. The result was terrible living and working conditions. To add to it the embarrassing loss to Japan in the Russo-Japanese War of 1904-05 resulted in massive riots throughout Russia. The Czar responded by ordering troops to fire into crowds. The events leading up to and including these massacres are known as the 1905 Revolution. The Bolshevik leader Lenin used the unrest of the people to undermine the democratic authority of the people and spread the ideology of communism. He was inspired and influenced by Karl Marx. Lenin promised bread, peace and land to the working class of Russia. Lenin and the Bolsheviks violently seized power in 1917 and immediately got out of the war with Germany. However Lenin was forced to give up large amounts of Russian territories to Germany in war reparations. This resulted in the Russian Civil war between the Red Bolsheviks and the White anti-Bolsheviks which included supporters of the Provisional government and of the Czar system. The civil war lasted till 1921 with Lenin emerging
victorious and subsequently the Soviet Union was formed which shaped the world history of the 20th century.

In America various forms of revolutions took place in many parts. One revolution that shaped the present Latin-America was the Mexican Revolution of 1911. During this period the peasants were leading a brutal life and as a revolt, dictator Daiz was overthrown and free elections were demanded by the rebels led by Madero. Madero was elected president but was assassinated within two years. The upheaval created in the wake of this event caused chaos in which a number of radicals controlled small portions of Mexico. After about a decade stability prevailed and democracy was allowed to take root with free elections.

The countries of the world today are a result of the revolutions that took place at one phase of their development. In Germany Otto Von Bismarck known as the ‘Iron Man of Germany’ strengthened the nation with his policy of Realpolitik or realistic politics, which is a Machiavellian “end justifies the means” approach. He was a strong proponent of “Blood and Iron.” Blood represented the sacrifices the German people would have to make in achieving the goal of unification. Iron represented the need to industrialize. Bismarck saw that in order to be a world power, Germany would have to catch up with the rest of Europe in the areas of technology and factory production. In 1871, Bismarck succeeded in placing Kaiser Wilhelm on the throne of a unified Germany. And his ideals set Germany to gain a period of imperialism and world power during the World War I.

The idea of revolution as expressed by the French Revolution appealed because of its simplicity and universality. “Liberty, Equality, and Fraternity” could inspire populations from Brussels to Beijing, from Poland to Peru. Of course, there remained the question of how to interpret and apply its terms. Here the main modification to the original idea consisted in seeking to realize liberty and equality in the social as well as the political realm. This was the contribution of the eighteenth and nineteenth-century socialists,
supremely in the thinking of Rousseau and Karl Marx. For Marx, the French Revolution remained to be completed. It had freed the capitalists, the bourgeoisie, but at the cost of turning the mass of workers into exploited and property less proletarians. The liberal gains of the French Revolution—and Marx never denied that they were gains—had to be converted into the emancipation of the people as a whole. This would be accomplished by a socialist or communist revolution that would abolish private property and bring about the “free association of producers.” In the final condition of communism, following the transitional “dictatorship of the proletariat,” the state itself would “wither away,” having no necessary function. In this vision of the future, the Marxist concept of revolution fused with that of the anarchists, who had particularly strong followings, through the teachings of Pierre-Joseph Proudhon (1809–1865) and Mikhail Bakunin (1814–1875), in France, Russia, Spain, and Italy.

It is fair to say that, in one version or another, the Marxist concept of revolution came to dominate not just Europe but the world beyond in the later nineteenth and the twentieth centuries. This was perhaps inevitable, given the massive disruption and distress caused by the relentless march of capitalist industrialization across the globe. The Paris Commune of 1871, which Marx hailed as the first truly proletarian revolution, can perhaps be taken as marking the divide between the older, more purely political, concept of revolution, and the later one that made social and economic transformation the heart of the revolution. Symbolically, the old revolutionary hymn of the Marseillaise was replaced by the new socialist anthem, the Internationale; the red flag of the socialists replaced the tricolour of the liberals. Not surprisingly, the Russian Revolutions of 1905 and 1917 gave a massive impetus to this socialist understanding of revolution, as did the later success of socialist revolutions in China (1948) and in Cuba (1958).
Eliot’s poetry from that age speaks volumes to the modern day man. The influence of various literary sources be it written, oral, or through media, is immense. Rousseau and Marx left behind them their thoughts implanted on written pages which turned the world. In *The Social Contract* Rousseau attaches great importance to social order, as the base of all other rights. But he is very clear and emphatic about it that the social order or the civil society does not flow from nature, and must, therefore, be founded on conventions.

Rousseau’s gift to later generations is extraordinarily rich. “His *Emile* was the most influential work on education after Plato’s *Republic*, *The Confessions* were the most important work of autobiography since that of St Augustine; *The Reveries* played a significant role in the development of romantic naturalism; and *The Social Contract* has provided radicals and revolutionaries with key themes since it was published” (Wokler 1995: 1). Rousseau can be presented not only as a revolutionist but also as deeply individualist, and as controlling and pandering to popularist totalitarianism. In psychology he looked to stage theory and essentialist notions concerning the sexes (both of which continue to plague us) yet did bring out the significance of difference and of the impact of the environment. He gave glimpses of a rare connectedness to the world in both politics and literature. Rousseau’s most influential writings is *The Discourse on Inequality* (1754). It was written for an essay contest in Geneva, Switzerland and won first place. “This essay was the culmination of all of Rousseau’s main ideas, gathered into one work. The first of these was his idea of the “noble savage” (Hooker 2005: 1), postulating that humans are happiest when they are neither completely uncouth nor completely cultured; rather, the happiest human state is that of a ‘refined uncultivated person’, as contradictory as that may sound (2005: 1). The second idea is the thought that there is a contractual obligation between government and citizen, or, the idea of the social contract (this idea was later elaborated upon in Rousseau’s *The Social
The third idea is the nature of human distinctions, or, the way in which humans thought processes and beliefs differ from each other. Because of this, no government will ever please an entire people. His next idea is the nature of human freedom, which he had previously outlined in “Discourse on the Moral Effects of the Arts and Sciences” in The Discourse and Other Early Political Thought. In this essay, Rousseau’s main disagreement with society was that civilization takes away people’s own God-given individuality, since “civilized human beings live outside themselves in the opinions and authority of others” (1997: 1). Instead of living by their own morals and beliefs, people live by the standards society sets for them. It is Rousseau’s theory of General Will which became the basis of Hegel’s dictum “Will not force is the basis of the state.” The true basis of democracy is not force but active and selfless will. The theory propounded by Rousseau puts the social interest before individual interest. Rousseau is also primarily responsible for promoting the theory of Nation State. Sovereign, to Rousseau was the society as a whole. He gives the impression that he believes in the sovereignty of the people. That is why his ideas had an immense mass appeal. His writings are marked by a tendency to ambiguity and internal inconsistency which has infuriated generations of political scientists. Democracy and freedom are not disposed of in clear and consistent phrases. Rousseau wrote about those who live amidst the imperfections of existing society in a world plagued by discord and apathy, self-interest and irrationality. It was hard to believe that out of such conditions a free and democratic community might emerge. Different countries around the world have adopted from his philosophy, the ideals of a democratic constitution. Northrop Frye insisted that “great literature emancipated us from anxiety” (Bloom 2011:6). The way Rousseau looks at the net benefits of a social contract is also helpful in backing up the need for cooperation in the health sector, as contracting in the health sector is also expected to realize such net gains. Using the above example of the presence of non-governmental organizations in a country’s health sector, an official social
contract would allocate them a proper role. A number of rules would certainly need to be respected, but with the advantages that their position would be clearer and more transparent and they would gain a kind of official liberty to act (akin to individuals in the social contract losing natural liberty but gaining civil liberty). Defining the legal right of property is also essential for nongovernmental organizations that have already invested in the health sector, or will do so, and are interested in safeguarding their investment through a property title.

In the practice of contracting, a multitude of contractual arrangements can be observed. Some may ask whether there is anything that we can learn from *The Social Contract*? Rousseau highlights the rationale for cooperation but does not address implementation issues as such. One type of contract has a number of elements in common with the social contract, namely the “framework convention”. This type of agreement defines the principal actors and the broad objectives of cooperation and determines the roles of each of the actors; implementation issues are not part of a framework convention but are treated subsequently in specific contractual arrangements. Increasingly, therefore, the public health literature uses the term ‘social contract’ in the study of framework conventions or other broad agreements. In reviewing the 2002 reform of the primary health care strategy in New Zealand, Howell refers to new agencies, primary health organizations, which receive funding for primary health care, coordinate delivery of care and manage service delivery contracts. Howell states that these organizations form a new actor together with taxpayers, patients and government in the social contract for overseeing the purchase and delivery of subsidized health care. Other researchers of health sector changes and reforms and the accompanying new and broad agreements are also making use of the concept of a social contract. The French Revolution is considered a time of great change by most historians; the ideas of liberty, personal freedoms and forms of government were all heavily altered during this period.
Although some may correctly attribute the collapse of the older French government to things such as social and economic issue, the actual ideas that were elaborated upon during this revolutionary period came from the French Enlightenment philosophers. The writings of the enlightenment authors Rousseau, Voltaire and Montesquieu all had an effect on the changing ideas of liberty and forms of government, which contributed to the start of the French Revolution. The French Revolution invented modern revolution —the idea that humans can transform the world according to a plan—and so has a central place in the study of the social sciences. It ushered in modernity by destroying the foundations of the “Old Regime”—absolutist politics, legal inequality, a “feudal” economy (characterized by guilds, manorialism, and even serfdom), an alliance of church and state, and created a vision for a new moral universe: that sovereignty resides in nations; that a constitution and the rule of law govern politics; that people are equal and enjoy inalienable rights; and that church and state should be separate. That vision is enshrined in the Declaration of the Rights of Man and Citizen of 1789, whose proclamation of “natural, imprescriptibly, and inalienable” rights served as the model for the 1948 United Nations Universal Declaration of Human Rights.

To sum up, it seems clear that Rousseau’s Social Contract was an idea in advance of its time, though it will not be able to furnish operational support for the establishment of contracts. Nevertheless, this publication was very early to show the rationale for cooperation among actors and to indicate the overall net benefits; practitioners and researchers of contracting can hardly be indifferent to this salient feature of the 18th century social contract. Rousseau died in 1778. His work continues to attract the interest of social scientists, and new interpretations of the social contract are being developed, such as in game theory. For all Rousseau’s fame, it is ironic that The social contract was banned at the time of its publication, both in Geneva and France (admittedly for religious reasons) and that Rousseau had to flee to
avoid arrest. But today, the political set-ups of many countries and institutions are based on his theory and philosophy. His ideas were so powerful that through his writings people are adopting his writings and seeking solutions to better lives.

It is obvious that the arts and literature are the cornerstone for a society’s general development and civilization. The Period of Renaissance in Europe (14\textsuperscript{th}-16\textsuperscript{th} century), which was based on classic forms, had paved the way for the succession of political and industrial revolutions those took place in the 17\textsuperscript{th} and 18\textsuperscript{th} century, respectively. It was also pertaining to the literature produced in Europe from the mid 14\textsuperscript{th} to the end of the 16\textsuperscript{th} century. Marked by a revival in classical values and learning, the period witnessed an outburst of creative activity unmatched in the history of western culture. Next to the Renaissance, the Enlightenment of the 18\textsuperscript{th} century also played a significant role in seeking a remedy for injustice. It was an intellectual movement that sought the perfection of human society through applied reasoning. It was from these two glorious historical movements that the leading figures and influential thinkers like William Shakespeare, Leonardo Da Vinci, Michael Angelo, Miguel de Cervantes, Francois Rabelais and Jean-Jacques Rousseau emerged. From the findings of the preceding chapters we can say that without developing the qualities of the arts and literature, we cannot compete enough with our strong rivals, be it in politics, religious, social values, and violence in society or tackle terrorism. The arts and literature are the main tools to propagate the necessary politics. In the process of nation building, and propagating peace, sharper and stronger tactics to bring meaningful arts and literature revolution in our society should be encouraged.

Marx wrote in a revolutionary age. There are interesting expressions of both democratic and liberal thought in Marxist theory, despite the fact that both of these outlooks are derided as bourgeois ideology. Marx and his close friend Engels saw that industrialization
would bring to the great mass of the population a heightened awareness of their exploited status in society. This class consciousness, they predicted, would lead to the formation of a working-class party and a violent bit for political power. While this form of democracy is neither peaceful nor constitutional, it is nevertheless a variety of democracy the liberal component of Marxist theory can be seen in its goal of a society where the finest potentialities of human life would be released and encouraged. Marx’s humanitarian instincts emerged most clearly in the poignant passages of Das Capital where he describes the subhuman level of existence of urban industrial workers. Countries like the Soviet Union, Communist China, and a host of lesser states are facts of political life who profess to be guided by Marxist principles. Never before in the history of political thought has a single body of literature been so closely embraced by national systems of power. If one looks at the history of revolution we find that the principles of John Locke gave inspiration to the American Revolution; the ideas of Jean Jacques Rousseau influenced the course of the French Revolution. Russia and China have their own historical traditions and aspirations, but their communist leaders embraced the books and pamphlets, the letters and speeches of Marx and Engels as their official doctrine. It cannot be denied that ideas do influence action.

There are many different facets of revolution but in the context of Marx, the aim of revolution is to expropriate the expropriators. Revolution of Marx was social and economic: the citadels of capitalism were to be attacked. And they are to be attacked at their foundation: the time is past when forays at the political superstructures can be deemed sufficient. So according to the dictates laid down by Marx, if society is to be reconstructed from the bottom up, then private ownership of the productive processes must be done away with. If the proletariat is to create a society where the majority will truly rule, then the inordinate power of the bourgeoisie must be toppled. That power is essentially economic
power: a minority rules because it owns and controls the instruments of production in society.

At the end of reading Capital one finds that, only if private property is abolished at the root can law and politics, religion and philosophy, art and literature and indeed, the whole pattern of capitalist culture will be changed. In addition to launching an attack on private property they did something else that upset countries around the world, and that was to make public all of the secret information that was contained in the Russian government files. They exposed all of the secret treaties that the Russian Czars had made with various countries as well as other information that the Russian government had acquired through its own intelligence operations. They did this because they felt that humanity should progress through honesty and they wanted to expose the corruption of other capitalists countries as well as of the old Russian regime. This revolution meant to end all revolutions. Marx allows the possibility of peaceful change for societies where democratic institutions are mature. Today it may be an impossible task to think of uprooting an entire culture and replacing it with a new one. But what is tangible can be applied in literature. The great revolutionary forces of the 18th and 19th centuries were derived from the writings of Rousseau and Marx.

The Russian Revolution of 1917 became the type of twentieth century revolutions, especially in the non-Western world. It seemed to solve the difficult question of how to make a socialist revolution in conditions that, in a strictly Marxist understanding, were highly unpromising. Marx had expected the socialist revolution to begin in the advanced industrial societies, such as France, Germany, or Britain, where the industrial working class or proletariat made up the vast majority of society. Russia, like many other non-Western societies, was at the time of its revolution 80 to 90 percent peasant. It also had a relatively small and weak middle class. But in the main urban centres, such as St. Petersburg
(Petrograd), it had a proletariat that, though small, was highly developed, well organized, and politically very conscious.

Thus, in all the world revolutions we find that people revolted for social liberation and for economic, religion and class freedom. Every civilization had its own revolutionary period. The goodness of mankind and its curses took its own course. But above all new transformations and reformations could be achieved only through revolutions. The philosophies and teachings of great thinkers permeated the thoughts of the common man and let the world take its present shape. Literature can be said as the receiver of such thoughts. It is a medium of connection between man and religion, man and politics, and and physical sciences and humanities. To understand a deeper meaning of revolution and the impact of powerful thoughts, the life and works of Jean-Jacques Rousseau and Karl Marx will be examined. An in-depth study on Rousseau’s *Social Contract* and Marx’s *Das Capital* will be analysed in detail bringing out the elements of ‘revolution.’

1.3. Violence and its characters

Violence can be defined in many ways. The World Health Organisation (WHO) promotes a broad definition of violence as the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development or deprivation. The definition should be understood to include physical, sexual and psychological abuse (such as the significant abuse of power arising from a dependent relationship, threats, intimidation and neglect). The root of the word ‘violence’ according to Newton Garver is: “the root of the word ‘violence’ comes from two Latin words, *vis* (force) and *latus* (which is the past participle of *fero* meaning to bring). Hence violence is a ‘bringing
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of force’’ (1970:349). When we speak of violence in the human sphere, the violence that is inflicted by the human and directed against the human is deeply a moral issue. The human being is the source and object of violence. According to Webster’s Collegiate Dictionary (Tenth Edition) violence is described as the “exertion of physical force so as to injure or abuse.” Violence can result in psychological and social problems as well as physical problems, all of which are of concern to communities and place considerable burden on the health, social and justice systems. This definition recognizes that the outcome of violence is broader than physical injury, disability or death and demonstrates that violence is not only an issue of concern to the Police and the justice sector, but to the social sector as a whole. Violence is in itself not just a transgression of law and social order, but additionally it bridges into an integrated discussion about the relationship between structures of society on the one hand and the underlying principles of violent disruptions on the other. Literary text itself as an embodied event reveals an ethic of its making through writing and reading. Wounds and scars become the etiology that reveals the ills of society. Therefore, they initiate the process leading to knowledge and action that awaken the victims to the possibility of better worlds. As such it demands new awareness on the part of the writer and the reader and, in particular the characters in the text.

For a number of twentieth-century poets, violence was an inescapable reality that suffused their work. Critics have observed in the writings of Hart Crane the central imagery of destruction as it conveys the poet’s essential inability to accept a deeply flawed world. In the poetry of Sylvia Plath and John Wain an attempt to discern the sources and effects of modern violence culminated in anger, frustration, despair, and, in the case of Plath, suicide. Overall, critics acknowledge that the post-war poet has a certain obligation to study the nature of violence in order that it can be understood and avoided in the future. For some modern poets,
however, violence has provided an ironic source of creativity and change, as the new and pure is brought forth from the ashes of destruction—a view articulated by W. B. Yeats in “Easter 1916”, a poem that envisions the birth of a “terrible beauty” through violent conflict. In her influential study *On Violence* (1969), Hannah Arendt explored the balance between institutional power structures and violence, an equilibrium that was greatly upset as violent means were adopted to cleanse and reorder the world through fascism, collectivism, and imperialism in the twentieth century. For the novelist, these forms of violence became key factors in the existential perception of human bonds broken under the modern philosophy of power. George Orwell’s *Dystopian* (1984) set the standard on the subject. In this novel, fear, pain, and suffering are the results of unchecked totalitarianism in an absurd, emotionally isolated, and essentially meaningless world. The novels of Kurt Vonnegut, Jr., likewise reveal the sweeping violence of the twentieth century and confront human feelings of impotence in response to the radical destruction brought about by two world wars and the subsequent threat of nuclear annihilation. Vonnegut’s deeply pessimistic vision particularly informed his novels of the 1960s, including *Player Piano* and *Slaughterhouse-Five*, which portray the violent decay of the modern world. The racial element of violence is apparent in Richard Wright’s *Native Son*, which details the damaging potential of a man enveloped by cultural brutality, whose rage can only be expressed in murder. The affinity of violence and self-hatred is similarly presented in Toni Morrison’s *The Bluest Eye*. A different, but related, approach to the portrayal of violence appears in the novels of Flannery O’Connor—a self-described Christian writer who, critics assert, demonstrated that violence and suffering are essential elements in a faithless world marred by Original Sin. According to such critics, O’Connor employed violence in her novels both as a psychological expression of anguish and to rouse her unbelieving readers.
With all the violence on television, one might wonder when and why the violence began. Violence began with the dawn of time. Violence began because the people had no other way to convey their messages to one another. As time evolved, the reasons for violence changed as well. Violence was used for a purpose. The violence in the literature of the Middle Ages stemmed from the cerebral culture of the time and from the strong dependence on religion. In *Beowulf*, violence was used for a purpose. The purpose was to show the people of England the story of the violent Viking culture and the problems that arose from violence. The cerebral aspect of the Viking culture taught them to fight at an early age. With this mentality, Beowulf set out on his journey to other lands. By leaving home, Beowulf attempted to prove that he was worthy to his homeland. While speaking to King Hrothgar, he is informed that Hrothgar paid blood-money to end the feud. At the time that Beowulf was told, the religion of the day was paganism; therefore, anything that happened occurred because of something that was done to the gods. When Beowulf was a child, he and a friend, Brecca, swam in the North Sea with armour. Later in his life, Beowulf wonders if that day in the sea cost these people their serene culture. He attempted to explain to Hrothgar that his purpose was to win the good will of you people or to die (trying).

Geoffrey Chaucer used violence in many of the tales he wrote. In the “Prioress Tale”, he used martyrdom as an outcry against violence. In the story, a child wanders into a Jewish ghetto singing “O Alma redemptoris”. The boy is thrown into a privy where these Jews purged their entrails. Although the child’s throat was cut to the neck bone, his song never wavered. This shows that violence cannot stop religious beliefs and strongholds to cease. When the boy is found, his body is taken back to a Catholic funeral bier were the priests were told (by the boy) that his singing will continue until the grain is taken from his tongue. A blissful, gracious maiden placed the grain there. The grain was removed and the boy ceased to sing. After this miracle, the rest of the monks also lay on the floor, they rose
and went forth, taking this martyr from his bier. There are patterns that emerge with the advance of time with regard to violence. In Old English literature, violence was used to convey a story. In Middle English literature, violence was used to provoke religious sentiments. A change in purpose is the pattern that occurs. During the Middle Ages, people did not think about the ramifications of their actions or how those actions effected others. Their concerns were surviving and doing so without provoking religious strife upon themselves or others. The cerebral culture and the dependence on religion caused much of the violence in the Middle Ages.

There are literatures which instigate people. They pose as terror to man and established institutions. The term “terror” means extreme fear. It is derived from the Latin word ‘terrere’ which means to frighten. And a “terrorist” is a person who uses violence and intimidating methods of coercing a government or community. Terrorism is often employed by radical nationalistic organizations against established governments because it can be effectively used by a relatively small number of people. It is also used by criminals, particularly by organized groups like the mafia. They use terrorist threats or acts to force cooperation, extort money, or to prevent testimony against them. The effects of terrorism can vary significantly from loss of life and injuries, to property damage and disruptions in services (electricity, water supply, public transportation, and communication). Terrorism may be confined to a specific or may have an international dimension, manifest in hijackings and hostage taking. Not only terrorist activities but literatures that instigate people also pose as terror and evoke the sentiments of the people. They are violent in nature. They are not appreciated by people as they create tension. Today in the Middle East there is so much unrest. Mass revolutions are on the break. During the 1960s and 1970s, the Shah of Iran, Muhammad Reza Pahlavi, instituted westernization programmes designed to modernize Iran. Islamic Fundamentalists, who are strict followers of Islam, believe that ‘westernization’ and
‘Modernization’ were in direct conflict with the traditional Islamic way of life. Pressure from the Iranian Revolutionary Council, led by their religious leader Ayatollah Ruhollah Khomeini, Phalavi left Iran leaving Khomeini in control. Khomeini is considered a nationalist leader because he forced change in order to do what he felt was best for the Iranian people. He was an enemy of any foreign influence coming from the West, including the United States. From the year 1979 to 1981, they held fifty-two American hostages against their will. Islamic Fundamentalists are religiously so strict that they have come in direct conflict with other Islamic nations that till today we witness conflicts in the Middle East. The 9/11 terrorists attack on the Twin Towers and the Pentagon, marks the extreme limits of revolts and the need for rationality.

Salman Rushdie (1947- ) is a writer of international acclaim. He is best known for his magic realism. His works are read worldwide. He is an Indian by birth and migrated to Britain in 1965. He worked as an actor and a scriptwriter before becoming a writer. His novel The Satanic Verses (1988) caused world-wide controversy because of its treatment of Islam from a secular point of view. In 1989, he was forced to go into hiding because of a sentence of death (fatwa) passed on him by Ayatollah Khomeini of Iran for blasphemy (officially lifted in 1998). This novel can be termed as anti-god. The novel consists of a frame narrative, using elements of magical realism, interlaced with a series of sub-plots that are narrated as dream visions experienced by one of the protagonists. The frame narrative, like many other stories by Rushdie, involves Indian expatriates in contemporary England. The two protagonists, Gibreel Farishta and Saladin Chamcha, are both actors of Indian Muslim background. Farishta is a Bollywood superstar who specializes in playing Hindu deities. Chamcha is an emigrant who has broken with his Indian identity and works as a voice over artist in England. At the beginning of the novel, both are trapped in a hijacked plane during a flight from India to Britain. The plane explodes over the English Channel, “the jumbo jet Bostan, flight A I-420,
blew apart without any warning, high above the great, rotting, beautiful, snow-white, illuminated city, Mahagonny, Babylon, Alphaville.... Two actors, prancing Gibreel and buttony, pursed Mr Saladin Chamcha, fell like titbits of tobacco from a broken old cigar.” (TSV 4)

The two are miraculously saved and Farishta takes on the personality of the archangel Gibreel, and Chamcha that of a devil. Farishta’s transformation can be read on a realistic level as the symptom of the protagonist’s developing schizophrenia. This novel displays a number of recurring elements: shifting and hybrid identities, the dislocation of the migrant, the dangers of essentialism and fixity, and the subversive carnivalesque elements of migrant subcultures. In the novel one of the sequence that have been criticized as offensive to the Muslims is the transformed re-narration of the life of the prophet Muhammad (called “Mahound” or “the Messenger” in the novel). At its centre is the episode of the Satanic Verses, in which the prophet first proclaims a revelation in favour of the old polytheistic deities, but later renounces this as an error induced by Shaitan. There are also two opponents of the “Messenger”: a demonic heathen priestess, Hind, and an irreverent skeptic and satirical poet, Baal. When the Prophet returns to the city of triumph, Bal goes into hiding in an underground brothel, where the prostitutes assume the identities of the prophet’s wives. Also, one of the prophet’s companions claims that he, doubting the “Messenger’s” authenticity, has subtly altered portions of the Quran as they were dictated to him. Though Rushdie artfully displayed the theme of the novel in his usual style intermingling reality and magic realism, the novel evoked resentments and caused disharmony on religious ground.

Dan Brown (1964) quit teaching in 1996 to become a full-time writer. His novel The Da Vinci Code (2003) became a runaway bestseller, going to the top of the New York Times best seller list during its first week of release in 2003. But this novel created chaos in different parts of the world especially the Christian dominated areas. There were slogans for
banning the selling of the book. It created much communal disharmony as it misused the Christian code of conduct. A detailed study of the themes, motifs and symbols are important to discover why this novel has become something of a public phenomenon and why the issues it raises are worthy of careful study and reflection. Themes are the fundamental and often universal ideas explored in a literary work. Some important themes worthy of study are: (a) The False Conflict between Faith and Knowledge, (b) The subjectivity of History, and (c) the Intelligence of Women. Dan Brown refuses to accept the idea that faith in God is rooted in ignorance of the truth. The ignorance that the church has sometimes advocated is embodied in the character of Bishop Aringarosa, who does not think the Church should be involved in scientific investigation. According to *The Da Vinci Code*, the Church has also enforced ignorance about the existence of the descendants of Jesus. The novel also raises the question of whether history books necessarily tell the truth. The novel is full of interpretations of commonly told stories, such as those of Jesus’ life, the pentacle, and the Da Vinci fresco ‘The Last Supper’. Brown provides his own explanation of how the *Bible* was compiled and of the missing gospels. The Characters in *The Da Vinci Code* ignore the power of women at their peril. Throughout the novel, Sophie (the protagonist) is underestimated. She is able to sneak into the Louvre and give Langdon a secret message, saving him from arrest, because Fache does not believe her to be capable of doing her job. Fache specifically calls Sophie a “female cryptologist” when he is expressing his doubts about Sophie and Langdon’s ability to evade Interpol. While interpreting one of the clues hidden in the rose box, Langdon and Teabling leave Sophie out, completely patronizing her. Other women are similarly underestimated. Sister Sandrine, in the Church of Saint-Suplice, is a sentry for the Brotherhood, but Silas, indoctrinated in the hyper masculine ways of Opus Dei, does not consider her a threat. And Marie Chauvel, Sophie’s grandmother, manages to live without incident near Rosslyn Chapel for years, preserving her bloodline through Sophie’s brother. Motifs are recurring structures,
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contrasts, or literary devices that can help to develop and inform the text’s major themes. Brown uses ancient and foreign languages and art to prove that art can tell stories that history tends to obscure. These works of art include Da Vinci’s ‘Last Supper’, ‘Madonna of the Rocks’, and ‘Mona Lisa’, which hide symbols of goddess worship and the story of the Magdalene; the Church of Saint-Sulpice, which still contains an obelisk, a sign of pagan worship. All these elements in the novel are thought provoking to the Christians and cause tensions.

Today people are so alert that anything that is new, whether in discovery, invention, publication, or any new findings sparks tension around the world. Many look for inspirations to move forward while some lay in wait to point fingers. The nuclear weapons are no longer the only external forces to cause havoc. Derogatory speeches and write-ups tarnish the image of people which is in a way same as murdering a person. Character assassination has become the trend of the day. Few can hold their tongue. Terrorism is on the rise as witnessed in the 9/11 Terrorists attack in America destroying the Twin Towers and the further attack on the Pentagon. The rampage attacks cause huge casualties physically and the mental and emotional trauma continues for ages. At such times literary writings are also under siege. One cannot just bring in any issue and present in written form to gain popularity or realize one’s dream of writing. Accountability for the impact of a work of art should be considered. It will be quite a risky leap if one holds fast to what one perceive and write books that triggers instigatory elements. Such writings pose as terror to man and established institutions. They are violent in nature. They are not appreciated by people as they create tension. In the present discourse writers like Dan Brown and Salman Rushdie, though internationally acclaimed writers, caused tremor among certain communal groups through their publications. Salman
Rushdie known for his ‘Magic Realism’ and ‘Diaspora’ writings has acclaimed recognition in the literary world. His *Midnight’s Children* won him the Booker Prize.

Writers have tried many techniques to portray a century in which reality has so often outdone the imagination. Salman Rushdie uses magic realism, with its heightened language and elements of the surreal. Muslim fundamentalists have taken Rushdie literally, to their great outrage. Rushdie’s magic realism, in fact, lies at the heart of his engagement with the postcolonial. One of Rushdie’s many attractive qualities as a writer is his clever use of humorous images and metaphors to describe and discuss incredibly controversial and painful issues. One of the recurrent images in *Midnight’s Children* is the “pickles of history.” Pickles, of course, are an edible comestible, but they have curious properties—they are sour and yet somehow appealing for many people. Magical realism is typically considered to be dominated by Latin American writers. The fantastic and the magical, the exaggerated and the almost unreal, are used to imaginatively portray controversial subjects, especially in societies that have converted from colonies to independence. Rushdie employed magic realism to bring out the colonial history and the circumstances of exile as factors that motivate him to talk about difficult circumstances using the guise of fantastic, magical elements. Within the larger frame of the novel’s narrative, there are many smaller stories that are told, a technique that Rushdie uses time and again in his fiction works. Stories are culturally important, but they are also deployed here for specific purposes, intended to convey particular lessons, and to do so through metaphor, symbol, and image. In *Midnight’s Children* he says “Reality is a question of perspective; the further you get from the past, the more concrete and plausible it seems—but as you approach the present, it inevitably seems incredible” (1981:189). With the publishing of his *The Satanic Verses* amid fame he landed in trouble to face the sentence of death (fatwa), for treating the *Quran* from a secular point of view and further distorted the
verses which is not permissible to the Muslims. For the Muslims the *Quran* is the word of the prophet Muhammad and it is the word of God for them which cannot be altered. Some termed the novel as anti-God. The novel as a whole can be embraced as a wonderful mingling of reality and the imaginary. The art of narration cannot be fathomed. But when one triggers religious uproar by misquoting from the holy books like the *Quran*, resentments prevail which forms the core of the matter. Islam is one of the major religious groups which is followed by the Muslims of the world. Many countries were uncomfortable with the contents of the novel. Though the book as a whole does not condemn Islam, yet, it handled *Quran* and Prophet Mohammad in a very secular manner. *The Satanic Verses* has a global outlook. Rushdie as a novelist handles his novels without much of melodrama. *The Satanic Verses* has been widely misunderstood and defamed, but it has also fascinated its readers, opened up an international debate about censorship and the function of literature, and confirmed Rushdie’s status as one of the most important contemporary writers in the English language.

Brown’s *The Da Vinci Code*, is no doubt a fiction but the problem lie in his treatment of Christian principles from a totally secular point of view. Many may appreciate it as a thriller but it conveys wrong message on the other hand. Especially the sentiments of the Catholic community were hurt deeply. All descriptions of artwork, architecture, documents and secret rituals in the novel stated as “accurate” by the author led the common reader assume the wrong message to be true. It enraged the Catholic Church because the book presents them as a “tyrannical” figure. The self-inflicting physical punishments are presented in a vulgar manner. Such descriptions in the novel evoked hatred and spreads resentments. It also caused a kind of terror in the Christian dominated areas as they felt threatened. But as discussed, it is the instigatory elements that cause disharmony and creates violence. The only reason of violence is demand for justice. To repair the damage caused. To voice for justice we
need “courage.” And this courage should come from literature, which for many will be the “weapon of the brave.” Therefore, it will be more realistic to focus on non-violent way of writing with an aim to appease the thirsts of literary lovers and at the same time convey the message of peace and love.

A detail study on the outbreak of unrest and cause of violence due to literature will be examined in the chapters that follow. It will draw light on the elements of violence or terror as projected in Rushdie’s *The Satanic Verses* and Brown’s *The Da Vinci Code*. It will analyze the contents of the text and trace the elements of violence which triggered religious disharmony, caused banning of the books. The study will find how a consensus can be drawn to bring peace-building literature, to influence and to bring change.

1.4. Defining characters of Protest

According to *British Oxford Dictionary*, Protest is a statement or action expressing disapproval of or objection to something. A protest is an expression of objection, by words or by actions, to particular events, policies or situations. Protests can take many different forms, from individual statements to mass demonstrations. Protesters may organize a protest as a way of publicly making their opinions heard in an attempt to influence public opinion or government policy, or they may undertake direct action in an attempt to directly enact desired changes themselves. Where protests are part of a systematic and peaceful campaign to achieve a particular objective, and involve the use of pressure as well as persuasion, they go beyond mere protest and may be better described as cases of civil resistance or nonviolent resistance.
Various forms of self-expression and protest are sometimes restricted by governmental policy, economic circumstances, religious orthodoxy, social structures, or media monopoly. When such restrictions occur, protests may assume the form of open civil disobedience, more subtle forms of resistance against the restrictions, or may spill over into other areas such as culture and emigration. Protests can itself sometimes be the subject of a counter-protest. In such a case, counter-protesters demonstrate their support for the person, policy, action, etc. that is the subject of the original protest.

Today, in the field of literature we have ‘protest literature.’ The definition of “protest literature” is obviously fluid. Deconstructionists might argue that all literary writing is ultimately a form of protest. Social and historical critics might argue that literary protests must contain a specific political aim, such as changing a law. A Marxist critic might argue that literary protest should disturb the social order in terms of the relationship between social classes. A feminist critic might argue that protest does or does not promote a gender bias. A psychologist might see literary protest as a manifestation of the subconscious. A traditional literary critic might argue the moral relationship between aesthetics and the political message of protest literature. Our overall mission is to understand all these approaches and more as we embrace the plurality and diversity of protest literature.

Literature is a mouth-piece for the weaker sex and the oppressed. To understand the causes and drawbacks of this section, it is worth studying the following two writers: Om Prakash Valmiki and Taslima Nasreen. Valmiki as a writer has done much to stake out a space for Dalit literary expression, well exemplified by his narrative. His novel *Joothan* (*The Left-Over Food*) (1992) is a fascinating cultural and personal history. It is about a searing memoir of the life of a sensitive and intelligent dalit youth in independent India. *Joothan* tells us how Valmiki overcame contempt, humiliation, and violence to gain education and join the
slowly growing ranks of Dalit intellectuals in India. It is also an account of the untouchables in India of the 1950s. India’s untouchables have been forced to accept and eat ‘joothan’ for their subsistence for centuries. Dalits today constitute about one sixth of India’s population. As a document of the long silenced and long denied sufferings of the Dalits *Joothan* is not only a contribution to the archives of Dalit history but a manifesto for the revolutionary bearing witness to the oppression and exploitation that he endured as an individual and as a member of a stigmatized and oppressed community. Although untouchability was legally abolished in the *Indian Constitution* of the independent India in 1949, Dalits continue to face discrimination, economic deprivation, violence, and ridicule. Traditionally, Indian literatures have either ignored untouchables or portrayed them as victims in need of saviours, as objects without voice or agency. Valmiki has broken new ground with an authentic recording of these unrepresented experiences. He tells the stories of life in the untouchable caste of Chuhra, at the bottom rung of society; his historic struggle to survive this preordained life of perpetual physical and mental persecution; the cruel obstacles he overcame to became the first high school graduate of his neighbourhood; his coming to consciousness under the influence of the great Dalit political leader B.R.Ambedkar. Dalit writers have formulated a Dalit literary theory, a frame work within which Dalit writing should be read and evaluated. Dalit literature is propagandistic because it is written to bring about social change and the experience is articulated in a collective form. It is full of anger because the torments of Dalit life can’t be expressed in sweet poetic stanzas. Dalit is an important part of society. But right from ancient period, he has been subjugated under the pretext of subordinate, inferior cog of this prestigious Hindu society. Dalit literature is an outburst of the burning flame of exploited people from many centuries. This suppressed anger erupts through self narratives of Dalit literature.
One of the foremost and earliest dalit scholar is Shri Valmiki, author of the famous epic poem *Ramayana*. Shri Valmiki is considered to be oldest and greatest poet in Indian history. He is called Maha Kavi or Adi Kavi in Sanskrit. Dalit literature forms an important and distinct part of Indian literature. One of the first Dalit writers was Madara Chennaiah, an 11th century cobbler-saint who lived in the reign of Western Chalukyas and who is also regarded by some scholars as the “father of Vachana poetry”. Another early Dalit poet is Dohara Kakkaiah, a Dalit by birth, six of whose confessional poems survive. In the modern era, Dalit literature was energised by the advent of leaders like Mahatma Phule and Ambedkar in Maharashtra, who focused on the issues of Dalits through their works and writings; this started a new trend in Dalit writing, and inspired many Dalits to come forth with writings in Marathi, Hindi, Tamil and Punjabi. By the 1960s, Dalit literature saw a fresh crop of new writers like Baburao Bagul, Bandhu Madhav and Shankar Rao Kharat, though its formal form came into being with the Little magazine movement. In Sri Lanka, Dalit writers like K. Daniel and Dominic Jeeva gained mainstream popularity in the late 1960s.

Dalit literature is a new phenomenon in the modern era of literature where the tormenting experiences of Dalit, Untouchable writers are exposed to present the contemporary social, mental condition before Dalit and non-dalit readers. Mulk Raj Anand was the first to insulate Dalit literature through his novels like *Untouchable, Coolie* in English and they are simultaneously translated in English and different languages. The style of Dalit literature covers a wide range of literary genres. This Dalit literature is made popular in Marathi by Maharashtra Dalit poets, and writers. It solely aims at generating awareness of dalits about their social situation in the society, to all conscious readers. On the whole, Dalit literature gives a message about their community not individuality, about revolt not passivity, about progress not backwardness. This message is to the entire world about their status in society by portraying the exploitive, helpless, and engrossed with grief, suppressed and enslaved and a
subaltern state. To some extent, Dalit in India can be compared with African-American regarding the mutilation. The shared political position of these authors is against the hegemony of upper and middle class Hindu beliefs and for the power of the human beings against oppressive social rules. Dalit author questioned religion and identity throughout their literature. It could be said that Dalit literature achieved a firm foundation in the mid 20th century, but its framework was established in the early 19th century. Today Dalit writers have their literary foundation with ideology like Aakrosh (a poetry journal of Dalit panthers, launched on 14th April 1978), Asmitadarsh (Mirror of Identity) and publish numerous journals like The Dalit (launched on 13th January 2002), International Journal of Dalit Studies. They also have a number of political organizations supporting them. The most prominent of these is the Dalit panthers (begun in 1975), which has borrowed much of its ideology from America’s Black panthers. The future of Dalit literature is embarked on the present status of Dalit and their sensibility. And certainly new reforming waves are blowing for the radical development in Dalit literature as literature of protest. Thus Dalit literature is a new dimension in the day-to-day and used up literature. With great amazement, people fascinate towards this new charismatic dimension in literature i.e. Dalit literature, a literature of protest, of change.

Literature is a term used to describe written or spoken material. Broadly speaking, “literature” is used to describe anything from creative writing to more technical or scientific works, but the term is most commonly used to refer to works of the creative imagination, including works of poetry, drama, fiction, and nonfiction. Literature represents a language or a people: culture and tradition. But, literature is more important than just a historical or cultural artefact. Literature introduces us to new worlds of experience. We learn about books and literature; we enjoy the comedies and the tragedies of poems, stories, and plays; and we may even grow and evolve through our literary journey with books. Ultimately, we may discover meaning in literature by looking at what the author says and how he/she says
it. We may interpret the author’s message. In academic circles, this decoding of the text is often carried out through the use of literary theory, using a mythological, sociological, psychological, historical, or other approach. Whatever critical paradigm we use to discuss and analyze literature, there is still an artistic quality to the works. Literature is important to us because it speaks to us, it is universal, and it affects us. Even when it is ugly, literature is beautiful. Protest Literature has existed in different forms throughout literary history. Some of the greatest writers in history have employed their talents toward awakening the public to injustices locally and world-wide.

Taslima Nasrin (1962) is another controversial writer who raises her voice through her novels against the oppression of the weaker section. She also represents the emancipation of women, the carvings of women for glamour, autonomy and equal status in society. Her novel *Lajja* (1993) is a response to anti-Hindu riots which erupted in parts of Bangladesh, soon after the demolition of Babri Masjid in India on 6th December 1992. The book subtly indicates that communal feelings were on the rise, the Hindu minority of Bangladesh was not fairly treated, and secularism was under shadow. The story of *Lajja* centres on a Hindu family of Bangladesh, the Dutta family of four members, a young man named Suranjan, his father Sudhamoy, his mother Kiranmoy, and his sister Nilanjana. The story of *Lajja* recounts an environment of communal frenzy with the help of these four characters. In this novel we find Taslima’s confirmed view that it is because of religion that there is bloodshed, hatred, illiteracy, ignorance, injustice and inequality all over the world. She says that she feels justified in exposing the truth about the Muslim leaders in Bangladesh who took advantage of the Hindu minorities of Bangladesh.

To bring out the theme of protest in literature, a detailed study on Valmiki’s *Joothan* and Nasrin’s *Lajja* will be done in the succeeding chapters. It will also highlight how literature is used as a mouth-piece to voice against the discriminations and inhuman atrocities
meted out towards the unprivileged and minorities. There are many mediums of bringing change and awareness. Of these, literature is the most powerful medium to communicate these ideas and pave the way for the liberation of the unheard and unreached. It is a path maker and a source of confidence builder.

1.5. Defining Non-Violence and its characters

Non-Violence is the perfect antidote to violence. Violence need not always be physical in nature. Any action, speech or writing that provokes and creates disharmony is violence. Mahatma Gandhi propagated Non-Violence (Ahimsa). Truth and peace were his principles. Nelson Mandela, who dedicated his life to fight against apartheid—a policy which kept black and white South Africans apart and denied black citizens the right to vote. He was imprisoned for 27 years. He was an ardent follower of Gandhiji. Another great person who followed Gandhiji’s principle is Martin Luther King Jr. He was a Baptist minister who campaigned the segregation of blacks in the Southern States of the United States. He was assassinated in 1968. He is remembered for his dignified, passive resistance to an unjust society. Such extraordinary writers and liberators provided intellectual and moral leadership for many social transformations: the abolition of slavery, equal rights for women, freedom of religious thought and practice, educational reform, and more. The influence of their ideas continues today in many aspects of our culture, from efforts to preserve large tracts of wild nature to civil disobedience around the world.

According to Gandhi it takes a fairly strenuous course of training to attain to a moral state of nonviolence. To him every problem lends itself to a solution if we are determined to make the law of truth and nonviolence the law of life. In his essay “My Faith in Nonviolence” Gandhi said, “The law of love will work, just as the law of gravitation will work, whether we accept it or not. Just as a scientist will work wonders out of the various applications of the law
of nature, even so a man who applies the law of love with scientific precision can work great wonders. For the force of nonviolence is infinitely more powerful than the forces of nature” (Zinn, 2002: 46).

In America, the strength of the impact of transcendentalist came from the intellectual energy of two remarkable individuals: Ralph Waldo Emerson, the most important figure behind Transcendentalism in America, and Henry David Thoreau, his most influential disciple. “Without Emerson and Thoreau,” notes Professor Ashton Nichols, “the United States would not have developed into the nation it has become. We would not believe in the power of the individual to the extent that we do, nor would we see nature at the centre of one view of the American psyche. ... If Emerson gave us a new view of America and American thinking, Thoreau gave us a new way of living and a new vision of each individual” (2006:55).

In Emerson, Thoreau, and the Transcendentalist Movement, Nichols introduces us to these two remarkable thinkers and a diverse group of intellectual activists, literary figures, and social reformers whose ideas, often considered radical in the decades before and after the Civil War, would remake American society. And you will see a Thoreau who, though often thought of as the “hermit” of Walden Pond, was also a profoundly dedicated abolitionist—like so many other Transcendentalists. When John Brown led the raid on the federal arsenal at Harpers Ferry, was captured, and subsequently executed, it was Thoreau who delivered a stirring eulogy, citing Brown as a “Transcendentalist above all” who “did not recognize unjust human laws but resisted them as he was bid. No man in America has ever stood up so persistently and effectively for the dignity of human nature,” he said, concluding that Brown was “the most American of us all.” He resisted an unjust society through passive non-violent resistance. The wheel of writing never stops spinning. With nonviolence in literature the scope of harmony amongst the people will be highly elevated. Some of the key questions
across the globe today are what is the role or the possible impact of non-violence and non-violent action in helping to end violent conflict and build peace; and how to project nonviolence through literature. In the later course of the research paper we will find that Gandhi too was influenced by literature.

1.6. Conclusion

Literature envisages life. The areas of revolution, violence and protest need to be explored beyond what we have today. The thoughts of great men and the waves created by them need to be pondered and researched to add colour to literature. Literature receives and reflects the life of man and society. The circumstance in which a writer writes is important but the effect produced by his writing is more important. Instead of writing instigating elements, constructive messages can be delivered through non-violent way of writing. It can lay-out a web of constructing features/elements to unite people across the globe. The next three chapters will be focussed on Literature of Revolution, Violence and Protest. It will examine the nature of these elements and analyse their impact on literature. It will also assert the dimension of their applicability and consensus in world literature. An in-depth study on the selected books will bring to the foreground, the understanding of the nature of revolutions, violence and protest, in both local and global context. When some new stream of thoughts and feelings begin to flow continuously, it becomes a small stream of literary work flowing towards the great ocean of literature. Literature is power. There is immense “cure” in literature if one searches it with a global humanistic perspective. It can bring out the goodness of human nature. The focus of one chapter will be on literature of Non-violence. The present discourse will open scope for future research in the role of literature to bring peace. It will project the influence, applicability, tangibility and the subsequent result. The world today is going through a time of massive transformation. It is followed by mass violence and
disharmony. At such a time, how nonviolence in literature can give creativity and variety to the people will be the main aim of this research. To ascertain its validity, biographical sketches of those who stood for nonviolence and achieved their goals would be discussed in detail. This will enable to draw conclusion on the need to bring a new dimension in literature, to use literature as an agent in propagating love. Literary writings are creative arts and at the same time they reflect life. Literature represents people and society. It liberates man and brings change. The documentation of the research will follow the *MLA Handbook for Writers of Research Papers* (sixth edition) edited by Joseph Gibaldi.