

Session – 2018-19



Summary of the paper

This paper aims to explore the Punjabi poetry in the Gadar movement which played a crucial role in expanding its propaganda and inspiring the Punjabi people to take action against British rule. The powerful message and sentiments expressed in the poems of the Ghadarities continue to inspire and serve as a reminder of the importance of resistance and the fight for freedom. The poem written by the Ghadarities were not only propaganda tools, but also expressions of their hopes, fears and aspirations. Through their poems, the Ghadarities were able to convey their commitment to the cause of independence and to inspire others to join it. The poem's powerful message of brotherhood and patriotism inspired many Punjabis to join the Gadar movement and resist operation. The poem highlighted the importance of unity and the need for the Indian people to work together in order to achieve their common goal of independence. The Punjabi poetry of the Gadar movement serves an important historical document, not only documenting the events of the time, but also providing valuable insights into the thoughts, feelings and motivation of the Ghadarities.


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Ghadar movement's contribution to Indian independence



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Diverse concerns of Gadar movement poetry

-Dr. Kusum Bidda

With the beginning of the 20th century, a new era begins in the history of India as a whole. In this period, the events in Punjab had an impact on the Punjabi people, along with the events in Punjab in 1905-07 due to increasing the revenue of the canal bars, the Kisan League in 1913 the dispute over the wall of Gurdwara Rakab Ganj, in 1914 the First World War. After the beginning, the sending of Punjabi Sikh soldiers to the front of the war in other countries, the massacre of Jallianwala Bagh in 1919 etc. were such events due to which Punjab was connected with the whole country, but the Gadar movement of 1914-15 is such an event that caused global concern. created Until 1912, many revolutionary groups were working in America and Canada, but their scattered activities were not producing concrete results. Realizing the need for joint action, a central organization was formed in 1913, which was named 'Hindi Association of Pacific Coast', which later came to be known as Hindustan Gadar Party. Baba Sohan Singh Bhakna was elected President, Lala Hardyal Chief Secretary and Pandit Kashi Ram Madolr Treasurer. On 1 November 1913, the party published its first paper in Urdu under the name Gadar. After a few days, it was printed in Punjabi and then in Bengali, Gujarati and Hindi. After this, along with Gadar newspaper, pamphlets like Gadar Di Goonjh, Anane Jang, Nawaan Zamana etc. were also published. These newspapers and leaflets were distributed to the soldiers scattered in all the countries of the world where Hindustani lived like Malaya, Singapore, Hong Kong, Shanghai, Siam Panama, Argentina, North America, Philippines etc. Letters related to Gadar were distributed free of cost in the country and abroad. Thoughts published in Gadar newspaper and Gadri Gunj were very passionate and full of patriotism. 1913 'Gadar' Urdu and January

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After taking stock of the situation, he prepared his note which was dated 30 April 1907 AD. was sent to the Viceroy of India, Lord Minto. Jotson while observing the political condition of Punjab, felt that it was very dangerous. He writes that new sentiments are arising in the minds of the people of Punjab. As a result he recommended certain remedial measures.

Thus it is evident that the conditions of Punjab were going through a very critical situation due to which Punjabi people fled the country and to improve their economic condition they either joined the army or went abroad in search of work.

As far as the life in the provinces - The In all the countries of the Ghadar movement, especially in Canada and America, when the Indians saw the free and happy environment there, they began to think that the British rule was the cause of India's poverty.


The family does not get the house, nor the respect of the parents. Our country is not a foreign country.

Since 1906, the banner of the strike of food by the Canadian government has made the Punjabis aware of the existence of their own countries at home and homelessness has given them a sense of patriotism. The situation of alienation while pushing and cursing on the land of the state awakened their self-esteem and was expressed through the tongues of some Gadari.


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Without home we do not decorate. Kuli Kuli we all wake up. "O owner of wells and lands, why fill them up?"

Kamran Ishaq


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Gadri poets were actually homeless people who were independent people about whom the famous poet Puran Singh writes that they should do it with love but do not obey anyone. Had to be homeless from home

"We are aliens from the homeland.

"In this farang is our country"

(4) Consciousness of National Unity:- Poet of Gadar movement

They understood the importance of national unity well because at that time the British had taken over India under the policy of divide and rule.

Ghadri poets used to give a message to the people to live together in their works, considering the contribution of national language and feeling of national unity as important in their poems.

Together all the poor have to do

business, hoping not to be a

moneylender. No thought of contagion.

.....
All the people of India, brother, keep

the custom, not make wafi." 9

(5) Discourse of truth:- Gadri poets to intensify the freedom struggle

For and to wake up the sleeping nation, they used to put before them the issues

which were sometimes not understood by the uneducated naive public and became victims

of the wrong policy of the British government. In which to make people

aware of the truth of the richness of their language and its importance is also a proof

of the wisdom of the poets.

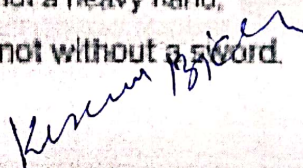
Urdu has flown away, Hindi Hindi has not remained


English has become if Chudhranya ve."

Eyes closed state is not a heavy hand,

Zikr Khadkadi War is not without a sword.


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They returned to their country to liberate their country from the hands of the British government by carrying out an armed revolution. It was the first organization in India which called for the complete independence and democratic government of India. This movement was severely tortured by the government and the movement had to pay a heavy price for the country." 17

Martyrs of Karamatmani Dr. Bhagwan Singh has presented in a very compassionate manner

You must have heard, the people of the country, we have suffered in lakhs.

Hungry without bread, without water and thirsty, I am frozen in the oceans. 18

1911 AD The revolution of was an important event. With the revolution, the dictatorship ended and the republican state was established. Poets used to inspire Indians to riot by quoting different countries.

The Chinese, the Japanese got up, the rest put the mud on their foreheads, put the dot of Kebab on their heads, turn away from Sitar Banerji let's go quickly, let's make the country go mad. 19

Revelation of history- The poem of Gadar movement was not a simple poem. In fact, it represents history. How was politics heated at that time and what turn did various events give to the freedom movement? The oppression of Hindustanis and the strict laws made for them and how the British government was starting to suck the blood of poor Hindustanis under the guise of those laws, all these details have been described very openly by Ghadri poets in their poetry.

If you live your life, you don't want to loot it. She robs by fighting the lamp during the day, but the Indians are not aware.

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Keep reading

Prepare the bullet cannon
gun and other war equipment

here. Get ready to fight,

Singho Hindus and Muslim heroes * 4

the blood of the martyrs

will make you the king of the age.

the blood of the martyrs

will be the seed of our future, the

reverse color, digging quickly, brother.

The instruction to the young generation to continue the struggle by taking care of the pilgrim martyrs of Kamagalamaru is found everywhere in these poems. They ignite the spark of revolution among the masses.

Get up Gadar Premiya very
soon we have lost time after all
the world no more passengers,
we have taken fights. Keep the
wound fresh and not dry, the
enemy's chest that has been inflicted * 5

This kind of poetry invigorated the supporters of freedom so much that they were ready to sacrifice everything for the liberation of the country after reading them. It will not be wrong if it played a historical and important role to change. In fact, the two years of the first major war are considered to be the years of Ghadar movement in Punjab.

The national revolutionary people who had gone to foreign countries in Punjab and India to America, Canada, Malaya, Singapore, Jarmali etc. had formed Gadar Party and its branches in all those countries. They help their troops in India

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the Circle of self-identification - All poetry of Gadar movement almost seems to circle self-identity. When people were struggling for their identity in foreign countries, they did not have any identity in India, nor in foreign countries, even in their own country, they were slaves of the British rule and they did not get respect in foreign countries either. All this poetry became a source of patriotism, motivation of public interests and self-identification for the Punjabis living in the country. The poetry of the Gadar movement used to be stealthily disseminated as the government contrasted it as if used vociferous language to ignite the sparks of self-realization within them. And that they may be ready to rebel and to stir up sedition in the whole country. To prevent the entry into India of Gadar and the echoes of Gadar, the English Government took steps which it had never felt necessary to take before. Although this letter has been published in eight dialects, the Punjabi 'Gadar' has gained the most popularity. Every week in this letter, the message of rebellion reached the whole world through blaze-warming poems and articles. Indians loved these poems were read and sung with great enthusiasm. The importance of these poems was also greater because the perspective in the poems written in this letter was always national and in these poems such references were given from the history, religion and mythology of Hindus, Sikhs, Muslims etc. The passion to fight for achievement grew."

(7) Longing for Revolution:- Poetry of Gadar

movement and "Gadar party suggested many ways to end English rule in India"

The applications are never working,
both of them have a bad car

The poetry of the Ghadar movement led the people to armed revolution

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Hindus, Sikhs, Muslims, all are one nation, asadi,
this badass, cunning Farangi, done to all. It is
our big mistake not to coincide with each other.

Let's fight hard, it's time to come together. Share

Gadar Movement

So, if we look at the poetry of Gadar movement, from the side
of history: political heat, issues of territory, alienation, contemporary
politics, yearning for revolution, love for one's country, the desire to
liberate the country and the appeal to be aware of the enemy. Apart
from this, there are many important aspects such as national
consciousness. Gadar poets have succeeded in conveying their suffering
to the general public by giving priority to their mother tongue. Gadar
poetry is actually a political as well as an evocative poem which inspires
the people of the country to seize the power of the state and instills in them
the feeling that if they do not get enough bread if they are in their own
country. There are slaves and their children are not able to get
education, actually the reason behind this is that they are slaves and they
need to leave the life of slavery and create rebellion.

Why not the riches of Ilam ikhlaq,

Raj Yoga and Gayan of God. Children


suffer without our education.

Why not open colleges forever?

Along with the construction of national
culture, this poem emphasizes on making
religion, literature, science and advanced living
a part of the lifestyle of common people. There
was only one reason for this that this poem was the
poem of the people who had gone abroad. are
Enslaved people cannot enjoy life to the fullest.

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At the beginning of the 20th century, the young intellectuals of the upper class were studied in the universities of England and the United States and the young people of the small farmers who came to the United States and Canada to find work due to economic hardships were filled with anger against the foreign government in these independent nations. But due to the absence of any revolting popular movement in India, this agitation could not take the form of a rebellion, but after the incident of Kamagatamaru and the establishment of the Gadar movement, they got an opportunity to revolt in writing and to take up arms and create a rebellion. Got a chance too. The poetry of Gadar movement also plays an important role in changing the mentality of the general public.

1. National Spirit in Punjabi Poetry, Narinder Singh Kapur, P-90
2. 'H' P-97
3. Poem of Gadar Lehar, Kesar Singh, P-178
4. People Movements of Punjab (1849-1947) Edited by: A.C. Arora, P-83
5. Poem of Gadar Lehar, Kesar Singh, P-22
6. Dr. Bhagwan Singh Pritam, Gadar Di Gunj, P-22
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17. Punjab in India's Freedom Struggle, Ram Singh Majitha,

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18. 'T' P-53

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20. Poem of Gadar Lehar, Kesar Singh, P-149

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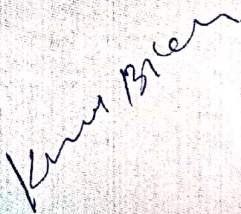

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Dr. Balwinder Singh has been actively doing research for the past decade. He is also writing about the history of people's struggles along with research work related to Punjabi literature. His research focuses particularly on the populist movement of Punjab. 'Papa Di Mujara Lahar: History of Struggle' is his important book. Now serving as Assistant Professor in Department of Punjabi, Shaheed Kashi Ram Memorial College, Bhaga Majra, Kheter.

Dr. Four books of Virsa Kaur have been published. In his first book 'Dait Sense and Atarjit's Narrative Method', Atarjit, a progressive-Marxist writer of modern Punjabi stories, has studied the art of storytelling. In the second book 'Punjabian di Folk-Kala', the classification and iconographic study of Punjab women's handicrafts has been done. In the third book 'Embroidery and Weaving Techniques', the creations of Punjab women, especially embroidery and weaving, were scientifically studied. The fourth book 'Balti Singh Brar: Life and Creation' is an edited book in which the selected editorials of Punjab journalist Balti Singh Brar have been given book form in an orderly manner. Apart from this, many research papers have been published. Virsa Kaur has been working in the field of continuous criticism and serves as an Assistant Professor in the Department of Punjabi, Shaheed Kashi Ram Memorial College.

The fifth book is one of the initiatives undertaken by the editors in the field of discussion and research. In this book selected research papers related to the beginning of Ghadar movement, formulation ideology and various contributions of Ghadar theorists have been included.


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