

History of India IV: Colonial Transformations

(1757 – 1885) – 5B07 HIS

UNIT 1 – Advent of the Europeans

CONCEPT OF COLONIALISM

Colonialism is defined as “*control by one power over a dependent area or people.*” It occurs when one nation subjugates another, conquering its population and exploiting it, often while forcing its own language and cultural values upon its people. *Colonialism is the establishment, maintenance, acquisition and expansion of colonies in one territory over by people from another territory.* It means, the expansion of a nation's sovereignty over foreign territories through forcible occupation. The age of modern colonialism began about 1500, following the European discoveries of a sea route around Africa's southern coast (1488) and of America (1492).

Indian Colonialism began with the arrival of Portuguese under Vasco Da Gama at Calicut in 1498. Portuguese, Dutch, English, French and Spanish were the major colonial powers. English – the master of colonialism

Aims of Colonialism

- Extension of territory and economic exploitation
- To spread Christianity all over the world
- To believe that it's our responsibility to civilize the world
- To establish European markets in different parts of the world
- To collect taxes from conquered territories and to bring it to home country

Causes for the emergence of colonialism

1 fall of Constantinople

Europeans traded with Oriental countries through Constantinople. When Turks conquered it in 1453, Europeans were forced to find out new sea routes. This new route starts from Lisbon in Portugal to parts of Asia and Africa through Cape of Good Hope.

2. Geographical Discoveries

15th century – by countries like Portugal, Denmark, Germany, France, Britain...etc. Magellan's Magellan Strait, Pacific Ocean, Journey of Vasco Da Gama, Columbus, ...etc are the best examples

3. Renaissance of 16th century

Revival of Greeco- Roman Civilization – it led to the expansion of knowledge – people became curious to know the facts – this led to new observation and experimentation and development of science

4. Development of Science

Development of science led to the discovery of new machines. This created a revolution in the production field and led to the industrialization of 17th century

5. industrialization

Produced more products with the use of machines. This led to the surplus produce and which caused for the emergence of new markets. Europeans began to search for markets in different parts of the world

6. Rise of Trade

As a result of growth of industries, trade became powerful. There emerged a new merchant class in Europe. This new class tried to interfere the affairs of other nations.

7. development of transport and communication

There was a sudden changes by the discovery of Railway, postal, telegram and road networks. By railway, Europeans could collect raw materials from different parts of the world and exported to their home country. They also could import finished goods in the nook and corner the country. All these developments promoted colonialism

8. Capitalism and Imperialism

Europeans made capital investment in the conquered territories and earned more profits. They invested money in railway, cotton textile industry, iron and steel industry...etc. imperialism is the highest stage of capitalism and colonialism.

9. extreme nationalism

Europeans compete with each other to show the greatness of their home country. Hitler, Mussolini were the examples.

Arrival of Europeans

In modern times India was invaded by the Europeans. The Portuguese, the Dutch, the English and the French.

The Portuguese were the first to come to India. Finally, it was the British who remained in India. There were several factors which made the Europeans advent to India. The capturing of Constantinople by the Ottoman Turks in 1453, the demand for spices of the east in Europe and the monopoly of the Arabs over trade & commerce in the east are some of reasons. The first steps were taken by Portugal and Spain whose seamen, sponsored and controlled by their governments began a great era of geographical discoveries

In 1498, Vasco da Gama of Portugal discovered a new and all-sea route from Europe to India. He sailed round Africa via the Cape of Good Hope and reached Calicut. He returned with a cargo which sold for 60 times the cost of his voyage. These and other navigational discoveries opened a new chapter in the history of the world. In India, she established her trading settlements at Cochin, Goa, Diu, and Daman. In 1595, four Dutch ships sailed to India via the Cape of Good Hope.

In 1602, the Dutch East India Company was formed and the Dutch States General —the Dutch parliament—gave it a Charter empowering it to make war, conclude treaties, acquire territories and build fortresses. They established trading depots at Surat, Broach, Cambay, and Ahmadabad in Gujarat in West India, Cochin in Kerala, Nagapatam in Madras, Masulipatam in Andhra, Chinsura in Bengal, Patna in Bihar, and Agra in Uttar Pradesh In 1658 they also conquered Ceylon from the Portuguese. They exported indigo, raw silk, cotton textiles, saltpeter, and opium from India.

Consolidation of English Power in India

The Portuguese and the Dutch were followed by the British. The charter of Queen Elizabeth issued in 1600 authorized the London company to carry on trade & commerce with the east and other countries. The first Englishman to come to India for the purpose of trade & commerce is Captain Williams Hawkins. He visited the court of Moghul Emperor Jahangir and received permission to trade at Surat. Later Captain Best who came to India received permission to start a factory at Surat Capt. In 1615, Sir Thomas Roe visited the court of Jahangir and obtained trade concessions.

The English in course of time established trading centers at different places in India. Madras became their trading centre which was fortified by constructing Fort St. George. Machalipatnam in A.P., Hariharpur & Balasora in Orissa & Kasim Bazar & Hooghly in Bengal and Patna in Bihar became the trading centres of the English. The demand for spices was pressing and the profits to be made in their trade inviting. The reputedly fabulous wealth of India was an additional attraction. The last European people to arrive in India were the French.

The French East India Company was formed in 1664 AD during the reign of King Louis XIV to trade with India. In 1668 AD the French established their first factory at Surat and in 1669 AD established another French factory at Masaulipatam. In 1673 AD the Mughal Subedar of Bengal allowed the French to set up a township at Chandernagore. In 1674 AD, the French obtained a village called Pondicherry from the Sultan of Bijapur and founded a thriving city on it which later became the main stronghold of the French in India. The French East India Company with the passage of time developed its trade bastions at Mahe, Karaikal, Balasor, and Qasim Bazar.

WRITINGS ON COLONIALISM

- To write against colonial policies and domination
- Major aim was to highlight the role of Indian leaders, workers, women, students in the Indian freedom struggle movement

BIPAN CHANDRA

Greatest modern historian, Marxist historian, later changed his view points. He studied about the national movements in India. He argued 'nationalism in India is a new principle and ideology, which didn't exist in the past. Important reason for the outbreak of Indian national movement was the emergence of middle class intelligentsia. According to him, Gandhian era established a hegemony of mass including workers and lower middle class

Major works:

- **History of Modern India**
- **India's struggle for independence**
- **India since independence**
- **India after independence**

From 1980 onwards, he adopted a different approach towards Indian national movement. He later stated that Indian national movement was a multi class movement and congress as peoples party. he represented congress the one and only representative of anti – imperial struggle. He justified Gandhi’s non – violence struggle. Died in 2014, was a professor at Jawaharlal Nehru University, Delhi

R.P. DUTT

Work – India Today

Founding member of Communist party of great Britain. He was a supporter of Leninism and Stalinism. Born in Cambridge, where his father was doctor in a working class area. From early childhood he came into contact with many legendary figures of Indian independence movements

SUMIT SARKAR

Author of *Modern India* and *Swadeshi movement in Bengal*. Wrote social history. Discussion on role of Indian national congress in the anti – imperial struggle movement against England. Highlighted the role of peasants, tribal, and working class. He divided Indian popular movement in to two – primary and secondary. Primary led by traditional leaders like Rajas and Zamindars. Secondary by tribal, peasants, food riots..ets. Basically a subaltern historian

A. R DESAI

Social background of Indian Nationalism – Marxist thinker

M. N ROY

Founding member of Communist Party of India and Communist party of Mexico

Works: *Beyond Communism, New Humanism*

STAGES OF INDIAN COLONIALISM

British Colonialism in India is divided into three stages

1. Mercantilist phase – 1757 -1813
2. Free trade Industrial capitalism – 1813 – 1858
3. Finance Capitalism – 1858- 1947

Mercantilist phase

This ‘mercantilist’ phase was marked by direct plunder and the EIC’s monopoly trade functioning through the investment of surplus revenues in the purchase of Indian finished goods for export to England and Europe. Immediately after the Battle of Plassey (1757), Britain started establishing her control over India to serve her own interests.

In the first place, the only aim of the EIC was to make a profit by establishing monopoly trade in the goods and products with India and the East Indies. The EIC intended to sell its products in the Indian market at high prices and purchase products of India and East Indies (especially spices, cotton goods, and silk goods) at low prices so that the largest profit can be netted in.

The period also witnessed the introduction of several land revenue policies in India. Permanent settlement act, Ryotwary and mahalwari are important among them. By these, company earned more, but exported to their mother land, not used in india

In the name of agricultural development, the Company mercilessly increased land revenue—resulting in the ruination of peasants. the officials of the Company amassed substantial wealth extorted from Indian merchants, zamindars, etc., and sent them in England. The wealth drained out of India in this period of ‘merchant capital’ or the direct plunder of India played a pivotal role in financing Britain’s capitalist development

Free trade Industrial capitalism

British rule in India entered the second phase under the impact of the industrial revolution in Britain. British industries were led by Indian capital drained out of India during the age of ‘merchant capital’. In other words, the path of Britain’s capitalist development became smooth in this age of direct plunder.

The industrial revolution bred a new social class—the capitalist industrialist class who became the dominant elements in the British economy. These capitalist classes enjoyed tremendous blessings of the colonial administration and policy. British industrialists needed converting India rapidly into a market for Manchester textiles and a source of raw materials for the British industries.

Traditional handicraft industries were at its height at that time while British manufactured products were both inferior and costly. In order to protect rising textile industry in England, the British, very systematically, did not allow India to export Indian goods by levying heavy import

duties on Indian goods. India's foreign trade underwent a dramatic change. The change was, obviously, good for England, but not for India. The new pattern of exploitation of India in the 19th century brought about a change in the nature of the Indian economy. Self-sufficiency of the village community received its mortal blow.

Finance Capitalism

The third stage in which the British controlled Banks, foreign trading firms and managing agencies in India. This phased exploitation was carried out through a range of economic policies, primarily in the industrial and agricultural sectors of the colonial economy

For her survival, Britain decided to make massive investments in various fields (rail, road, postal system, irrigation, European banking system, and a limited field of education, etc.) in India by plundering Indian capital. It is said that 'railway construction' laid the foundation for a new stage of colonial exploitation, or in other words, the exploitation by British capital investment in India.

Carnatic wars

First Carnatic War (1746-1748)

The cause of the first Carnatic war is the question of succession to the Austrian throne. The differences between the English & the French regarding this event had its effect felt upon India. When the war began to Europe in 1746, the English in India expected military from the home Government to fight against the French.

Duplex, the Governor of Pondicherry called for help from the French Government of Mauritius. Accordingly La Bourdonnais the French General, came to India & even conquered Madras. Duplex did not surrender Madras as promised to the Nawab of Arcot, Anwaruddin & Duplex in which Anwaruddin was defeated in the Battle of St. Thomas. Thus the French under Duplex were victorious in the First Carnatic War.

When the Treaty of Aix La Chapelle signed between the English & the French in Europe the war came to an end, in India as well. Accordingly to the treaty the French agreed to return Madras to the English & the English on their part were to surrender the French territories which they had captured.

Second Carnatic War (1748-1756)

The main cause of the second Carnatic war is the question of succession to the throne of Hyderabad. On the death of the Nizam of Hyderabad, his son Nasir Jang and his grandson Muzaffar Jang contended for the throne of Hyderabad. Musaffar Jang sought that help of Chanda Sahib, who wanted to become the king of Arcot. Chanda Saheb sought the help of the French.

On the other hand Nazir Jang sought the help of the British. The war broke out in 1748 with the help of the French Governord Duplex. Chanda Saheb defeated & killed Anwaruddin and became the Nawab of Arcot. Musaffor Jang became the Nizam of Hyderabad. Thus Duplex successfully asserted the French supremacy against the English. On the death of Musaffor Jang, Salabath Jang was placed on the throne of Hyderabad by the French General Bussy for which the French were rewarded with Northern Sarkars. However the French success was short lived. Robert Clive an Englishman changed the course of the war. He defeated Chanda Saheb & captured Arcot & Trichunapalli & placed on the throne of Arcot Anwaruddin's son Mohammed Ali. As the French forced defeat the home Government recalled Duplex & appointed Godehue as the Governor. As the French could no longer continue with the fight, they were ready for peace. The war came to an end when the Treaty of Trichunapalli was signed. Accordingly the English & the French agreed to not to interfere in the affairs of Carnatic and secondly they agreed to exchange prisoners of war. Robert Clive took the Northern Sarkars.

Third Carnatic War:

The cause of the third Carnatic war is the seven years war that broke out in Europe between the English & the French. During the third Carnatic war the French General was Count De Lally. The French lost the support of Arcot as the Nizam Salbath Jang had joined the English. The war began when Count De Lally attacked Madras. But he was defeated by the English General Sir Eyre Coote in the Battle of Wandiwash. The English captured Pondicherry & Count De Lally was forced to surrender Karaikal & Jinji were also captured by the English. Thus the French lost the Carnatic war. The war came to end with the signing of treaty of Paris in Europe between the English & the French. Accordingly the French settlements were to be returned but the French were not to build fortification. Secondly the English & the French were to exchange prisoners of war. The Carnatic wars thus prepared the Ground for the English to establish their supremacy in India in the long run.

Battle of Plassey (1757)

The British conquest of India began with the conquest of Bengal which was completed after fighting two battles against the Nawabs of Bengal, viz the battle of Plassey and the battle of Buxar. At that time, the kingdom of Bengal included the provinces of Bengal, Bihar and Orissa. Wars and intrigues made the British masters over Bengal. The first conflict of English with Nawab of Bengal resulted in the battle of Plassey.

The fought between English and French was a dress rehearsal. The lessons learnt there were profitably applied in Bengal. It was the most fertile and the richest of India's provinces. Its industries and commerce were well developed. The company and its servants had highly profitable trading interests in this province. Under a royal Farman by the Mughal emperor in 1717, the company secured valuable privileges and got the freedom to import and export their goods in Bengal without paying taxes the right to issue dastaks for the movement of such goods. The Mughal emperor Farrukhsiyar had permitted the English to trade in Bengal without any payment of tax. The company officials sold the dastaks to Indian merchants. And the practice of imposing tax on Indian goods. This went against the interest of the Nawab, Siraj ud Daula. When the Nawab tried to check this malpractice attempted to punish the guilty Indian merchants, the English provided protection to them. This was the primary cause of the conflict between the Nawab and the English. The British started fortification of Fort William against French. The Nawab did not like it and ordered the English fill up the ditch.

The company refused to obey. And the Nawab decided to punish the English. He attacked English factory at Kazimbasar and captured it. On June 16, 1756, he attacked Calcutta. The Nawab captured Fort William and appointed Malikchand as its administrator. When the Nawab gone back the English reappeared in Calcutta. In December 1756, an English army arrived at Calcutta from Madras under the commandship of Clive and Admiral Watson and reconquered Calcutta. They captured Calcutta on January 2, 1757 and destroyed the city of Hugli. After a minor engagement the Treaty of Alinagar was signed. English got some concessions. The English encouraged all those who were against the Nawab and became a party to a conspiracy against the Nawab. It was decided that after the dethronement of Siraj, Mir Zafar would be placed on the throne. When everything was settled, the English placed impossible demands before the Nawab. When the Nawab refused to accept them, a battle became inevitable. The battle took place in Plassey on June 23, 1757. It was a battle only name.

A major part of the nawab's army, led by Mir zafar and Rai durlabh took no part in the battle because of their conspiracy with the English. The nawab was forced to flee. But he was captured and dispatched to murshidabd where he was killed by Miran, son of Mir zafar. Mir zafar reached murshidabad on june 24 and Clive declared him the nawab of Bengal, Bihar and Orissa.

Battle of Buxar (1764)

The new nawab permitted free trade in Bengal, Bihar and Orissa. The company was given zamindari rigts and huge money as compensation. The plassey laid the foundation stone for the later British Empire in India. Though mir jaffar became the nawab of Bengal, the real power was within the hands of company. Mir zafar was puppet in the hands of the company.

The English utilised the resources of Bengal to enhance their financial and political interest in Bengal. They were able to make a brisk trade though it meant complete draining away of the resources of Bengal. Company appointed Robert Clive as its governor of Bengal. He demanded more and more money from Mir jaffar which could not be met by him. Consequently he was replaced by Mir kasim as the nawab of Bengal by the English. He was a jagir to the company. He was some sort able ruler and imposed certain new taxes called the abwabs. He tried to modernise his army and not ready to be puppet in the hands of English. Company couldn't tolerate it and that resulted in its conflict with the nawab. There were many other factors for the conflict between them, ultimately resulted in the battle of Buxar.

Mir kasim tried rule independently without listening the instructions of Clive. According to the existing law, tax was collected only from the Indian traders. He cancelled trade tax completely in internal trade. This new reform considering Indians and English traders equal was not accepted by the company and Clive asked the nawab to withdraw it, but the response was negative. Then started military campaigns against the nawab. The nawab's army were defeated and forced him to escape to Oudh. There made an alliance with shuja ud-daula, the ruler of Oudh to fight against British. Shah Alam II, ther mughal ruler also joined with them. They formed a combined army and marched against the English.

The English army under colonel Hector Munroe badly defated them at Buxar. On October 23 1764. Shah Alam surrenderd, mirkasim fled to Delhi The English now became undisputed masters over Bengal province .The battle of plassey was won over by the English more by their diplomatic skill than by strength of their arms .but the battle of Buxar was won by them their

strength and skill in their arms . Clive returned to Bengal in 1765 as the governor of east India Company. The emperor granted the diwani-the rights of collecting the revenue from Bengal province and dispensation of civil justice.

UNIT II- Colonial policies and Practices

DE - INDUSTRIALISATION

It is the process of destruction of a nation's industrial capacity. Before the advent of the Europeans in India, India was the industrial hub. Indian economy was characterised by the agriculture and handicrafts. But this internal balance of the village economy was systematically destroyed by the British policies. In the process, traditional handicraft industries started declining in the 18th century and proceeded rapidly almost to the beginning of the 19th century. This process is called as de-industrialization.

Causes of De-Industrialization:

1.Mughal disintegration: The main source of demand for the products of handicrafts was from the royal courts of Mughals. With the abolition of the royal court, demand for the products of these crafts decreased. Gradual extension of the British rule and the decline in royal power all over India led to deindustrialization due to decreased demand.

2.British rule and policies: The establishment of the British rule affected the existence of the handicrafts, both directly and indirectly.

- The European officials favoured imported manufactures. European introduced new forms and pattern that impacted industry.
- Further, demand for cheaper goods without caring for quality consciousness by European led to the extensive adulteration of the raw materials.
- The establishment of the British rule was also indirectly responsible for the loss of power of the guilds and other bodies which regulated and supervised the trade.
- This led to the adulteration of materials resulting in a decline of the artistic and commercial value of the products.

3.Change in Habits: The consumption habits of the newly educated groups dealt a blow to these industries. These newly created Indian ‘bourgeoisie’ not only disdained the products of the indigenous industries but also tried to copy everything European which was considered to be the hallmark.

4.Unequal Competition: The revolution in technology which gained momentum throughout the 19th century in the wake of the industrial revolution increased the process of the decline of traditional handicrafts. The invention of power-loom in Europe completed the decline of this important industry. Though machine-made goods could not compete in quality with the local products, lower price and change in taste led to deindustrialisation.

5.Tariffs: The one way free trade policy which preached that what was good for England was considered to be good for India led to decline of industry. England pursued the policy of protection through the imposition of import duties and eased export duty for British goods.

6.Loss of powers: British rule establishment also resulted in the loss of powers of the craftsmen organization and other bodies that used to supervise and regulate the trade, which results in the fall down of raw materials as well as the skilled laborers which further results in the decline of market value of the products.

Effects of De-industrialisation:

1. It led to destruction of India’s handicraft industry.
2. It led to ruralisation of India.
3. Artisans were displaced from traditional occupations. With no other alternative source of livelihood, the artisans adopted agriculture.
4. Such overcrowding of agriculture badly affected its efficiency. Present problems of subdivision and fragmentation of land holdings, over-cultivation or cultivation of inferior and unproductive land, etc., are the direct effects of the British rule.
5. It led to disguised unemployment and underemployment. The rural unemployment and underemployment were rooted to the imbalance in the occupational structure due to such de-industrialisation.
6. The trade to GDP ratio declined and international trade reshaped the domestic structure of the economy. India became one of the major markets for the British made cotton yarns and cloths and became one of the large suppliers of Grain.

The large scale de-industrialisation brought far reaching impacts on the economy with loss to traditional economy, which was earlier considered as a blend of agriculture and handicrafts. The de-industrialisation of India played an important role in the underdevelopment and increasing poverty of the country. Thus the process of de-industrialisation proved to be a disaster for the several million persons.

Commercialization of agriculture

Till the end of the first half of the 19th century, the Indian village was essentially self-sufficient. The village grew its own food, made its own implements and produced small-quantities of cotton and oil seeds—all for its own requirements. There were, however, two crops which could not be grown all over the country. These were cotton and Sugar-cane.

However, from 1860 onwards, a series of developments took place which, on one side, broke the traditional isolation of the village, and, on the other, transformed the nature of agriculture from subsistence to commercial farming. The farmer, no longer, produced for his domestic consumption but “a good proportion of land went under the plough for purposes of export”.

The development of transport and foreign trade led to the introduction of a variety of new crops such as tobacco, groundnuts and potatoes while, at a later stage, the Commercial requirements of the Company led it to encourage the cultivation of indigo, jute, tea and coffee. This change in Indian agriculture is called the commercialisation of Agriculture. The irrigated areas in Deccan took to the cultivation sugar-cane; cotton growing became localised in Berar, Jute in Bengal and wheat in the canal colonies of the Punjab.

Causes of commercialization

The most significant event was the revolution in the means of transport. The railways were rapidly extended, the route mileage increasing from 432 in 1859 to 1990 in 1881 and 25,363 in 1901. At the same time, the work of road construction was also seriously taken in hand.

The opening of the Suez canal in 1869 was another event of world-wide importance. The opening of the canal cut the sea-route between India and England by over 3000 miles and shortened the period of journey between Calcutta and London by 36 days.

Another factor was the ‘revolution and depression’ in the British shipping industry. The revolution was caused when, from 1869 onwards, the new and more efficient steamships began to replace the old, slow moving sailing vessels, especially on long distance routes.

However, it was the American Civil War, which “**clearly and dramatically revealed a break in the economic isolation of India**” and brought about the Commercialisation of agriculture. The War transferred the British demand for Cotton from America to India as a result of which exports of cotton at once jumped from 5 lakh bales in 1859 to 12.6 lakh bales in 1865.

Yet another contributory factor was the introduction of money economy in the form of cash assessment of land revenue and the substitution of rent in kind by cash rents. Formerly, land revenue was realised in kind and, therefore, the peasant was not faced with the problem of obtaining money.

A basic reason for the rapid growth in the cultivation of cash crops was the fact that such a development was welcome to the British authorities in India. In the first place, the commercial interests of the company were vitally linked up with the export of indigo, tea, coffee, hides and skins and opium.

Effects of commercialization

- The commercial Revolution had a far reaching impact on the socio-economic structure of the Indian rural society. It brought a severe break with the past for it remained no longer necessary for a village or even a whole region to be self- sufficient in food-grains and other necessities of life.
- The commercialization also brought about an enormous increase in foreign demand for India’s agricultural produce which, in turn, led to a general but steady rise in prices.
- As a consequence, million of workers, uprooted from their traditional occupations, were forced to find other ways to gain a livelihood or to supplement their meagre earnings.
- The Commercialization also had the effect of enhancing the power of the money-lender in the Indian country side. To produce crops for the market, the peasants required credit.

DRAIN OF WEALTH AND DADABHAI NAOROJI

Till the Battle of Plassey i.e., 1757, the European traders imported bullion into India in return of the export of the Indian cotton and silk goods which had a flourishing market in the west. But the situation was soon reversed after the conquest of Bengal after the Battle of Plassey by the English East India Company, when the company not only stopped importing bullion into India, but began to purchase goods from the surplus revenues of Bengal and the profits made from the

duty-free inland trade. This was the beginning of the plunder of Bengal and by the end of the 18th century the whole country became a playground of plunder by the British Government.

The period from 1757 CE to 1857 CE the administration of the Indian subcontinent was in the hands of the English East India Company and from 1858 CE to 1947 CE India was directly ruled by the British Crown. India had to pay a very heavy price for these two hundred years of colonial rule. The process of continuous plunder of India's raw materials, resources and wealth by Britain to enrich itself at the cost of India's growing poverty led to the formulation of the theory of Drain of Wealth by the nationalist economists like Dadabhai Naoroji, M.G. Ranade, R.C. Dutt and others. The economic exploitation of India at the hand of the colonial government was so massive that it left India with 'poverty amidst plenty'. The Theory of Drain of Wealth was developed by the Indian nationalist thinkers mainly with a view to analyse the main causes of poverty in India

Dadabhai Naoroji was the first man to say that internal factors were not the reasons of poverty in India but poverty was caused by the colonial rule that was draining the wealth and prosperity of India. In 1867, Dadabhai Naoroji put forward the 'drain of wealth' theory in which he stated that the Britain was completely draining India. He mentioned this theory in his book *Poverty and Un-British Rule in India*. Further in his book , he stated the loss of 200-300 million pounds of revenue to Britain. Dadabhai Naoroji considered it as a major evil of British in India. On the footsteps of Dadabhai Naoroji, R. C. Dutt also promoted the same theory by keeping it as a major theme of his book *Economic History in India*. The drain of wealth was the portion of India's wealth and economy that was not available to Indians for consumption.

Dadabhai Naoroji gave six factors that caused external drain. These are:

- External rule and administration in India.
- Funds and labour needed for economic development was brought in by immigrants but India did not draw immigrants.
- All the civil administration and army expenses of Britain were paid by India.

- India was bearing the burden of territory building both inside and outside India.
- India was further exploited by opening the country to free trade.
- Major earners in India during British rule were foreigners. The money they earned was never invested in India to buy anything. Moreover they left India with that money.

Not only this, but through different services such as railways, India was giving a huge amount to Britain. On the other hand, trade as well as Indian labour was deeply undervalued. Along with this, the East India Company was buying products from India with Indian money and exporting it to Britain.

In his book *Poverty and Un-British Rule in India*, Dadabhai Naoroji estimated a 200-300 million pounds loss of revenue to Britain that is not returned. M.G. Ranade a scholar, social reformer and author, wrote an essay on Indian economy. In his essay he has given an estimation of annual economic drain. He said, it was one-third of the total income

Results of drain of wealth

- A huge volume of drain of resources and capital from India to England resulted a better standard of living in Great Britain.
- Thus Drain of resources were responsible for laying foundation of economic prosperity in England.
- Huge drain of resources from India into England had resulted disastrous effects on Indian economy and its people.
- Huge public debt undertaken by the Government and its payment of interest necessitated increasing tax burden on the people of India, which were highly regressive in nature.
- extent of draining out of resources was too excessive leading to stagnation of the economy and poor and miserable condition of Indian masses.

Land Revenue Policies In India

- The Indian peasants had been forced to bear, the main burden of providing money for the trade and profits of the Company, the cost of administration, and the wars of British expansion in India. In fact, the British could not have conquered such a vast country as India if they had not taxed him heavily.
- The Indian state had since times immemorial taken a part of the agriculture produce as land revenue. It had been done so either directly through its servants or indirectly through intermediaries, such as zamindars, revenue-farmers, etc., who collected the land revenue from the cultivator and kept a part of it as their commission.
- The intermediaries were primarily collectors of land revenue, although they did sometimes own some land in the area from which they collected revenue.
- British mainly introduced 3 land revenue policies
 1. Permanent or zamindari settlement
 2. Ryotwari settlement
 3. Mahalwari settlement

The Permanent Settlement

- In 1773, the British Company decided to manage the land revenues directly.
- Warren Hastings auctioned the right to collect revenue to the highest bidders. But his experiment did not succeed.
- The amount of land revenue was pushed high by zamindars and other Speculators bidding against each other; however, the actual collection varied from year to year and seldom came up to official expectations. This introduced instability in the Company's revenues at a time when the Company was hard pressed for money.
- Neither the *ryot* nor the zamindar would do anything to improve cultivation when they did not know what the next year's assessment would be or who would be the next year's revenue collector.

- The idea of fixing the land revenue at a permanent amount was introduced. Finally, after prolonged discussion and debate, the **Permanent Settlement** was introduced in Bengal and Bihar in 1793 by Lord Cornwallis.
- Permanent Settlement had some special features i.e.
 - The zamindars and revenue collectors were converted into so many landlords. They were not only to act as agents of the Government in collecting land revenue from the *ryot*, but also to become the owners of the entire land (over which they were collecting revenue). Their right of ownership was made hereditary and transferable.
 - On the other hand, the cultivators were reduced to the low status of mere tenants and were deprived of long-standing rights to the soil and other customary rights.
 - The use of the pasture and forest lands, irrigation canals, fisheries, and homestead plots and protection against enhancement of rent were some of the cultivators' rights which were sacrificed.
 - In fact the tenancy of Bengal was left entirely at the mercy of the zamindars. This was done so that the zamindars might be able to pay in time the exorbitant land revenue demand of the Company.
 - The zamindars were to give $10/11^{\text{th}}$ of the rental they derived from the peasantry to the state, keeping only $1/11^{\text{th}}$ for themselves. But the sums to be paid by them as land revenue were fixed in perpetuity.
 - At the same time, the zamindar had to pay his revenue rigidly on the due date even if the crop had failed for some reason; otherwise his lands were to be sold.
 - **John Shore**, the man who planned the Permanent Settlement and later succeeded Cornwallis as Governor-General, calculated that if the gross produce of Bengal be taken as 100, the Government claimed 45, zamindars and other intermediaries below them received 15, and only 40 remained with the actual cultivator.

Benefits of Permanent Settlement

- Before 1793, the Company was troubled by fluctuations in its chief source of income, i.e. the land revenue. The Permanent Settlement guaranteed the stability of income.
- The Permanent Settlement enabled the Company to maximize its income as land revenue was now fixed higher than it had ever been in the past.
- Collection of revenue through a small number of zamindars seemed to be much simpler and cheaper than the process of dealing with lakhs of cultivators.
- The Permanent Settlement was expected to increase agricultural production.
- Since the land revenue would not be increased in future even if the zamindar's income went up, the latter would be inspired to extend cultivation and improve agricultural productivity.

Ryotwari Settlement

- The establishment of British rule in South and South-Western India brought new problems of land settlement. The officials believed that in these regions there were no zamindars with large estates with whom settlement of land revenue could be made and that the introduction of zamindari system would upset the existing state of affairs.
- Many Madras officials led by Reed and Munro recommended that settlement should therefore be made directly with the actual cultivators.
- The system they proposed, is known as the **Ryotwari** Settlement, under which the cultivator was to be recognized as the owner of his plot of land subject to the payment of land revenue.
- The supporters of the **Ryotwari** Settlement claimed that it was a continuation of the state of affairs that had existed in the past.
- Munro said: "*It is the system which has always prevailed in India*".

- The Ryotwari Settlement was introduced in parts of the Madras and Bombay Presidencies in the beginning of the 19th century.
- The settlement under the Ryotwari system was not made permanent. It was revised periodically after 20 to 30 years when the revenue demand was usually raised.

Mahalwari System

- A modified version of the zamindari settlement, introduced in the Gangetic valley, the North-West Provinces, parts of Central India, and Punjab, was known as the *Mahalwari* System.
- The revenue settlement was to be made village by village or estate (*mahal*) by estate with landlords or heads of families who collectively claimed to be the landlords of the village or the estate.
- In Punjab, a modified *Mahalwari* System known as the village system was introduced. In *Mahalwari* areas also, the land revenue was periodically revised.
- Both the Zamindari and the Ryotwari systems, departed fundamentally from the traditional land systems of the country.
- The British created a new form of private property in land in such a way that the benefit of the innovation did not go to the cultivators.
- All over the country, the land was now made salable, mortgagable, and alienable. This was done primarily to protect the Government's revenue.
- If land had not been made transferable or salable, the Government would find it very difficult to realize revenue from a cultivator who had no savings or possessions out of which to pay it.
- The British by making land a commodity which could be freely bought and sold introduced a fundamental change in the existing land systems of the country. The stability and the continuity of the Indian villages were shaken, in fact, the entire structure of the rural society began to break up.

Subsidiary alliance system

Subsidiary Alliance was basically a treaty between the British East India Company and the Indian princely states, by virtue of which the Indian kingdoms lost their sovereignty to the English. It also was a major process that led to the building of the British Empire in India. It was framed by Lord Wellesley, the Governor-General of India from 1798 to 1805. It was actually used for the first time by the French Governor-General Marquis Dupleix.

The Nawab of Awadh was the first ruler to enter into the subsidiary alliance with the British after the Battle of Buxar. However, The Nizam of Hyderabad was the first to accept a well-framed subsidiary alliance.

Features of the Subsidiary Alliance Treaty

- The subsidiary alliance in India was planned by Lord Wellesley but this term was introduced by French Governor Dupleix
- An Indian ruler entering into Subsidiary Alliance with the British had to dissolve his own armed forces and accept British forces in his territory.
- He also had to pay for the British army's maintenance. If he failed to make the payment, a portion of his territory would be taken away and ceded to the British.
- In return, the British would protect the Indian state against any foreign attack or internal revolt.
- The British promised non-interference in internal affairs of the Indian state but this was rarely kept.
- The Indian state could not enter into any alliance with any other foreign power.
- He could also not employ any other foreign nationals other than Englishmen in his service. And, if he were employing any, on the signing of the alliance, he had to terminate them from his service. The idea was to curb the influence of the French.
- The Indian state could also not enter into any political connection with another Indian state without British approval.
- The Indian ruler, thus, lost all powers in respect of foreign affairs and the military.

- He virtually lost all his independence and became a British 'protectorate'.
- A British Resident was also stationed in the Indian Court.

Effects of the Subsidiary Alliance

- As a result of Indian rulers disbanding their armies, many people were rendered unemployed.
- Many Indian states lost their independence and slowly, most parts of India were coming under British control.
- The Nizam of Hyderabad was the first to accept the Subsidiary Alliance in 1798.
- Lord Clive also introduced the subsidiary system in Oudh and the Treaty of Allahabad was signed where the British promised the Oudh territory from enemies like Marathas.

Order in which the Indian States entered into Subsidiary Alliances

1. Hyderabad (1798)
2. Mysore (1799 – After Tipu Sultan was defeated in the Fourth Anglo-Mysore War)
3. Tanjore (1799)
4. Awadh (1801)
5. Peshwa (Marathas) (1802)
6. Scindia (Marathas) (1803)
7. Gaekwad (Marathas) (1803)

Doctrine of Lapse

The Doctrine of Lapse was an annexation policy followed widely by Lord Dalhousie when he was India's Governor-General from 1848 to 1856. The Doctrine of Lapse was an annexation policy extensively applied by East India Company in India until 1859. The doctrine stated that any princely state under the vassalage of the company will how its territory annexed should the ruler of the said state fail to produce an heir. The doctrine and its application were regarded by many Indians as illegitimate. The Doctrine of Lapse was one of the underlying factors that led to the revolt of 1857.

States were annexed by Dalhousie by applying 'Doctrine of Lapse'

Satara - 1848

Jaitpur - 1849

Sambalpur- 1849

Baghat - 1850

Udaipur - 1852

Jhansi - 1853

Nagpur – 1854

Key points of Doctrine of Lapse

1. Policy to expand British territory in India on basis of pro-imperialistic approach.
2. State must be handed over to British, if they have no heir or ruler.
3. Adoptions of child were not accepted for heir.
4. Policy was not in support to give title and pension to adopted child of rulers.
5. Adopted heir would inherit only the personal property of the ruler
6. Ended the title and pension.

Effects of Doctrine of Lapse

- Many Indian states lost their sovereignty and became British territories.
- This led to a lot of unrest among the Indian princes.
- A lot of people were unhappy with the ‘illegal’ nature of this doctrine and this was one of the causes of the Indian Revolt of 1857.
- Nana Sahib and the Rani of Jhansi had grievances against the British because the former’s pension was stopped by the British after his foster father died, and the Rani’s adopted son was denied the throne under the doctrine of lapse.
- Dalhousie returned to Britain in 1856. After the Indian Revolt broke out in 1857, his governance was widely criticised as one of the causes of the rebellion.

English education in India

The East India Company, during their first 60 years of rule didn’t care much for the education of Indian people. Before the British, India had its own educational systems like the Gurukulas and the Madrassas. The company wanted some educated Indians who could assist them in the administration of the land. Also, they wanted to understand the local customs and laws well. For

this purpose, Warren Hastings established the Calcutta Madrassa in 1781 for the teaching of Muslim law. In 1791, a Sanskrit College was started in Varanasi by Jonathan Duncan for the study of Hindu philosophy and laws.

The missionaries supported the spread of Western education in India primarily for their proselytizing activities. They established many schools with education only being a means to an end which was Christianizing and 'civilizing' the natives. The Baptist missionary William Carey had come to India in 1793 and by 1800 there was a Baptist Mission in Serampore, Bengal, and also a number of primary schools there and in nearby areas. The Indian reformers believed that to keep up with times, a modern educational system was needed to spread rational thinking and scientific principles.

The **Charter Act of 1813** was the first step towards education being made an objective of the government. The act sanctioned a sum of Rs.1 lakh towards the education of Indians in British ruled India. This act also gave an impetus to the missionaries who were given official permission to come to India. But there was a split in the government over what kind of education was to be offered to the Indians. This is known as **Oriental – occidental controversy**

The orientalist preferred Indians to be given traditional Indian education. Some others, however, wanted Indians to be educated in the western style of education and be taught western subjects. There was also another difficulty regarding the language of instruction. Some wanted the use of Indian languages (called vernaculars) while others preferred English. Due to these issues, the sum of money allotted was not given until 1823 when the General Committee of Public Instruction decided to impart oriental education.

In 1835, it was decided that western sciences and literature would be imparted to Indians through the medium of English by Lord William Bentinck's government. Bentinck had appointed Thomas Babington Macaulay as the Chairman of the General Committee of Public Instruction. Macaulay was an ardent anglicist who had absolute contempt for Indian learning of any kind. He was supported by Reverend Alexander Duff, JR Colvin, etc. On the side of the orientalist were James Prinsep, Henry Thomas Colebrooke, etc. His report is known as famous **Macaulay Minutes of 1835**. Macaulay minutes refer to his proposal of education for the Indians.

According to him:

- English education should be imparted in place of traditional Indian learning because the oriental culture was ‘defective’ and ‘unholy’.
- He believed in education a few upper and middle-class students.
- In the course of time, education would trickle down to the masses. This was called the infiltration theory.
- He wished to create a class of Indians who were Indian in colour and blood but English in taste and affiliation.
- In 1835, the Elphinstone College (Bombay) and the Calcutta Medical College were established.

Wood’s Dispatch (1854)

Sir Charles Wood was the President of the Board of Control of the company in 1854 when he sent a dispatch to the then Governor-General of India, Lord Dalhousie. This is called the ‘**Magna Carta of English education in India.**’

Recommendations of the Wood’s Dispatch:

- Regularize education system from the primary to the university levels.
- Indians were to be educated in English and their native language.
- The education system was to be set up in every province.
- Every district should have at least one government school.
- Affiliated private schools could be granted aids.
- Education of women should be emphasized.

Universities of Madras, Calcutta and Bombay were set up by 1857.

University of Punjab – 1882; University of Allahabad – 1887. This dispatch asked the government to take up the responsibility of education of the people.

The Hunter Commission / Indian Education Commission of 1882

It was presided by Sir William Hunter. The hunter commission was constituted on 3rd April 1882

Recommendations

- Preference was given to literate candidates for government jobs in the lower levels
- expansion of primary schools in backward districts.

- District and municipal boards were entrusted with the management of primary education under the Local Self Government Act.
- The funds were separated for rural and urban areas
- Secondary schools were to be established by private parties with funds provided by the government.
- Model schools fully run by the government were to be opened in each district to guide such private schools.
- Secondary school curriculum was also revised with academic and vocational courses diversified into different branches.
- Missionary schools were discouraged and Indian participation in the private school system was solicited
- Special care was supposed to be taken in advancing the education of girls and women.

University of Punjab – 1882; University of Allahabad – 1887

Another commissions

- Commission under the presidency of Sir Thomas Raleigh in 1902 “to enquire into the condition and prospects of the Universities in British India”
- Calcutta University Commission was appointed by the Government of India in 1917 to inquire into the condition and prospects of Calcutta University under the chairmanship of Dr. Michael Sadler
- Resolution on Education Policy - 1913.

UNIT III – Regeneration of Indian society

SOCIO- RELIGIOUS REFORM MOVEMENTS IN INDIA

The Indian society in the first half of the 19th century was caste ridden, decadent and rigid. It followed certain practices which are not in keeping with humanitarian feelings or values but were still being followed in the name of religion. A change was therefore needed in society. When the British came to India they introduced the English language as well as certain modern ideas. These ideas were those of liberty, social and economic equality, fraternity, democracy and justice which had a tremendous impact on Indian society. Fortunately for our country there were some enlightened Indians like Raja Ram Mohan Roy, Ishwar Chand Vidyasagar, Dayanand Saraswati and many others who were willing to fight and bring in reforms in society so that it could face the challenges of the West.

COMMON CHARACTERISTICS OF RELIGIOUS AND SOCIAL REFORM MOVEMENTS

From the late 19th century a number of European and Indian scholars started the study of ancient India's history, philosophy, science, religions and literature. This growing knowledge of India's past glory provided to the Indian people a sense of pride in their civilization. It also helped the reformers in their work of religious and social reform for their struggle against all type of inhuman practices, superstitions etc. Since they had become associated with religious beliefs, therefore most of the movements of social reform were of a religious character. These social and religious reform movements arose among all communities of the Indian people. They attacked bigotry, superstition and the hold of the priestly class. They worked for abolition of castes and untouchability, *pardah* system, *sati*, child marriage, social inequalities and illiteracy. Some of these reformers were supported directly or indirectly by the British officials and some of the reformers also supported reformative steps and regulations framed by the British Government.

BRAHMO SAMAJ AND RAJA RAMMOHAN ROY

Among the great reformers of this period, Raja Rammohan Roy deserves special mention. He presented a fine combination of East and the West. A man of great literary talent and well versed in Indian culture, he also made special effort to study Christianity and Islam so that he could deal

with them with understanding. He felt great revulsion for many practices prevailing in India that enjoyed religious approval.

His main pre-occupation was how to rid the Hindu religion of both image worship, sacrificial rites and other meaningless rituals. He condemned the priestly class for encouraging these practices. He opined that all the principal ancient texts of the Hindus preached monotheism or worship of one God. His greatest achievement in the field of religious reform was an setting up in 1828 of the Brahmo Samaj. The Brahmo Samaj was an important organization of religious reforms. It forbade idol-worship and discarded meaningless rites and rituals.

The Samaj also forbade its members from attacking any religion. It believed in the basic unity of all the religions. Raja Rammohan Roy believed that man should adopt truth and goodness and should give up things based on falsehood and superstition. Raja Rammohan Roy was not merely a religious reformer but a social reformer also. His greatest achievement was the abolition of Sati in 1829. Raja Rammohan Roy realized that the practice of Sati was due to the extremely low position of Hindu women. Therefore he started working as a stout champion of women's rights. He worked very hard for years to stop this practice of 'Sati'. In the early 1818 he set out to rouse public opinion on the question of Sati. On the one hand he showed by citing the authority of the oldest sacred books that the Hindu religion at its best was opposed to the practice and on the other, he appealed to reason and humanity and compassion of the people.

Raja Rammohan Roy was also deeply opposed to the caste system that prevailed in Indian society. A humanist and democrat to the core, he wrote and talked against the caste system. Another important area that concerned him was Hindu theology. Study of the Vedas and Upanishads gave him ground to show that monotheism was the original Hindu belief and hence he denounced polytheism and idolatry.

He wrote in Bengali and English. He was an ardent promoter of English education. He was also well versed in the Persian language and some of his most liberal and rational ideas were expressed in his early writings in that language. He advocated the abolition of polygamy (a practice of man having more than one wife) and child marriage. He wanted women to be educated and given the right to inherit property. He condemned the subjugation of women and opposed the prevailing ideas that women were inferior to men in intellect or in a moral sense. He advocated the rights of widows to remarry.

To bring his ideas into practice, Raja Rammohan Roy founded the Brahmo Sabha in 1828

which later came to be known as Brahma Samaj. It was open to all persons regardless of their colour, convictions, caste, nationality, and religion. It emphasised human dignity, opposed idol worship and condemned social evils like *sati pratha*. It was not meant to be a separate religious sect but only a place where all those who believed in one true God could meet and pray. No images were allowed and no sacrifices and offerings permitted.

Debendra Nath Tagore (1817-1905), the son of Dwarkanath Tagore, founder member of Brahma Samaj, succeeded Raja Rammohan Roy as the leader of the Brahma Samaj. He put new life in the Samaj and propagated Raja Rammohan Roy's ideas. Keshub Chandra Sen (1838-1884) took over the leadership of the Samaj from Tagore. The Brahma Samaj stood for the principles of individual freedom, national unity, solidarity and collaboration and the democratisation of all social institutions and relations. It thus became the first organised vehicle for the expression of national awakening and inaugurated a new era for the people of India. However, the Brahma Samaj was weakened by internal dissensions and its influence remained confined to urban educated groups. But it left its impact on the intellectual, social and political life of Bengal.

PRARTHANA SAMAJ AND RANADE

The Prarthana Samaj was established in Bombay by Dr. Atma Ram Pandurang (1825- 1898) in 1876 with the objective of rational worship and social reform. The two great members of this Samaj were Shri R.C. Bhandarkar and Justice Mahadev Govind Ranade. They devoted themselves to the work of social reform such as inter-caste dining, intercaste marriage, widow remarriage and improvement of the lot of women and depressed classes.

Mahadev Govind Ranade (1842-1901) devoted his entire life to Prarthana Samaj. He was the founder of the Widow Remarriage Association (1861) and the Deccan Education Society. He established the Poona Sarvajanik Sabha as well. To Ranade, religious reform was inseparable from social reform. He also believed that if religious ideas were rigid there would be no success in social, economic and political spheres. MG Ranade was the leader of social reformation and cultural renaissance in Western India. Ranade's great message to the persons who were involved in social service was "Strength of numbers we cannot command, but we can command earnestness of conviction, singleness of devotion, readiness for self-sacrifice, in all honest workers in the cause." Although Prarthana Samaj was powerfully influenced by the ideas of Brahma Samaj, it did not insist upon a rigid exclusion of idol worship and a definite break from the caste system. It

did not regard the Vedas as the last word, nor did it believe in the doctrine of transmigration of the human soul and incarnation of God. Its central idea was one positive belief in the unity of God.

DEROZIO AND YOUNG BENGAL MOVEMENT

Henry Lui Vivian Derozio, joined the Hindu College of Calcutta as a teacher. He had come from Scotland to sell watches in Calcutta, but later made the spread of modern education in Bengal as his life's mission. Derozio promoted radical ideas through his teaching and by organizing an association for debate and discussions on literature, philosophy, history and science. He inspired his followers and students to question all authority. Derozio and his famous followers, known as the Derzians and Young Bengal, were fiery patriots. They cherished the ideals of the French Revolution (1789 A.D.) and the liberal thinking of Britain. Derozio died of cholera at the young age of 22. The Young Bengal Movement continued even after Derozio's dismissal and his sudden death. Though deprived of leadership, the members of this group continued preaching radical views through teaching and journalism.

Ishwar Chandra Vidyasagar

Another outstanding reformer in Bengal was Ishwar Chandra Vidyasagar (1820-1891 A.D.). A scholar of great depths, he dedicated himself to the cause of the emancipation of women. It was due to his sincere efforts that obstacles to the marriage of widows were removed through a law in 1856. He played a leading role in promoting education of girls and started and helped the setting up a number of schools for girls. Vidyasagar did not concern himself much with religious questions. However, he was against all those who opposed reforms in the name of religion

Shree narayana Dharma Paripalana Yogam

An important movement particularly significant for the emancipation of the so-called backward and oppressed sections of Indian society was started by Shree Narayana Guru (1854-1928) in Kerala. In 1903 he founded the Shree narayana Dharma Paripalana Yogam (SNDP) to carry on the work of social reform. Shree Narayana Guru considered differences based on caste and religion as meaningless and advocated what he called 'One Caste, one Religion and on God' for all.

SWAMI DAYANAND SARASWATI (1824-1883) AND ARYA SAMAJ

Attend a meeting of the Arya Samaj any day. You will find many women attending it. They are also performing yajana and reading the scriptures. This was the basic contribution of Mool Shanker an important representative of the religions reform movement in India from Gujarat. He later came to be known as Dayanand Saraswati (1824-1883). He founded the Arya Samaj in 1875.

The most influential movement of religious and social reform in northern India was started by Dayanand Saraswari. He held that the Vedas contained all the knowledge imparted to man by God and essentials of modern science could also be traced in them. He was opposed to idolatry, ritual and priesthood, particularly to the prevalent caste practices and popular Hinduism as preached by the Brahmins. He favoured the study of western science. With all this doctrine, he went about all over the country and in 1875 founded the Arya Samaj in Bombay.

Satyarth Prakash was his most important book. The use of Hindi in his writings and preachings made his ideas accessible to the common people of northern India. Arya Samajis opposed child marriages and encouraged remarriage of widows. It made rapid progress in Punjab, Uttar Pradesh, Rajasthan and Gujarat. A Network of schools and colleges for boys and girls was established throughout northern India to promote the spread of education. Dayanand Anglo-Vedic School of Lahore, which soon developed into a premier college of Punjab, set the pattern for such institutions. Instruction was imparted through Hindi and English on modern lines. Lala Hansraj played a leading role in this field. In 1902, Swami Shradhananda started the Gurukul near Hardwar to propagate the more traditional ideas of education. This was set up on the pattern of ancient Ashrams.

Arya Samaj tried to inculcate the spirit of self-respect and self-reliance among the people of India. This promoted nationalism. At the same time one of its main objectives was to prevent the conversion of Hindus to other religions. It also prescribed a purificatory ceremony called *suddhi* for those Hindus who had been converted to other religions like Islam and Christianity.

THE RAMAKRISHNA MISSION AND SWAMI VIVEKANANDA

Gadadhar Chattopadhyaya (1836-86) was a poor Brahmin priest who later came to be known as Ramakrishna Paramahansa: His education did not proceed beyond the elementary stage and he had no formal education in philosophy and Shastras. He dedicated his life to God. He

believed that there were many roads to God and the service of man was the service of God, because man was the embodiment of God. Hence sectarianism had no place in his teachings. He realised the divinity in humanity and looked upon the service of mankind as a means to salvation.

Narendra Nath Datta (1863-1902) later known as Swami Vivekananda was the most devoted pupil of Ramakrishna Paramahansa who carried the message of his Guru Ramakrishna all over the world, specially in America and Europe. Vivekananda was proud of India's spiritual heritage, but he believed that no individual or nation can live by holding himself or itself apart from the community of others. He condemned the caste system, rigid rituals, century old superstitions and advocated liberty, free thinking and equality.

Vivekananda was indeed, a patriot from the core of his heart. He had tremendous faith in the evolution of Indian culture and an intense zeal to revive all that was good and great in her culture so as to serve her in all possible ways for her onward march. Swami Vivekananda laid stress on Ramakrishna's teaching on the essential oneness of all religions. He promoted the Vedanta philosophy which he considered the most rational system.

The principal feature of Vivekananda's social philosophy was his insistence on the upliftment of the masses. For him, service to the poor and downtrodden was the highest religion. To organise such service, he founded the Ramakrishna Mission in 1897. This Mission to date has played an important role in providing social service in times of national distress like famine, floods, and epidemic. Many schools, hospitals, orphanages are run by it.

In 1893 he participated in the All World Religious Conference (Parliament of Religions) at Chicago in the United States of America. He argued that Vedanta was the religion of all and not of the Hindus alone. His address there made a deep impression on the people of other countries and thus helped to raise the prestige of Indian culture in the eyes of the world. Though his mission was mainly of religious nature, he was keenly interested in the improvement of all aspects of national life. He expressed his concern for the miserable and poor conditions of the people and said that neglect of the masses is a sin.

THEOSOPHICAL SOCIETY AND ANNIE BESANT

Theosophical society has played an important role in the history of the religion, society and culture of modern India. It was founded in the USA in 1875 by a Russian spiritualist Madame H.P. Blavatsky and an American Col. H.S. Olcott. Its objective was to promote studies in ancient

religions, philosophies and science, develop the divine powers latent in man and form a universal brotherhood of man.

The Society was introduced to India in 1879 and its headquarters were set up at Adyar near Madras in 1886. Its influence spread under Annie Besant in 1893 who played an important role in India's struggle for freedom. She and her associates advocated the revival and strengthening of the ancient religions of Hinduism, Zoroastrianism and Buddhism. They recognized the doctrine of the transmigration of the soul. They also preached the universal brotherhood of man. They helped to impart to the educated Indians a sense of pride in their own country. Annie Besant's movement was a movement led and supported by westerners who glorified Indian religious and philosophical traditions. This helped Indians to recover their self-confidence.

In fact the activities of Annie Besant in the field of education were more significant. She founded the Central Hindu College at Banaras which she later handed over to Madan Mohan Malaviya. He developed that college into the Banaras Hindu University. Although the Theosophical Movement did not enjoy mass popularity, its work under the leadership of Annie Besant for awakening of the Indians was remarkable. She contributed a great deal to the development of national spirit in Indians. The headquarters of the Theosophical Society at Adyar became a centre of knowledge with a library of rare Sanskrit books.

The society fought against untouchability and advocated upliftment of women. Annie Besant dedicated her whole life to the cause of Indian society. She described her mission in these words: "The Indian work is first of all the revival, the strengthening and uplifting of the ancient religions. This has brought with it a new self-respect, and pride in the past; belief in the future, and as an inevitable result, a great wave of patriotic life, the beginning of the rebuilding of a nation".

One of Mrs. Besant's many achievements in India was the establishment of the Central Hindu School. Annie Besant made India her permanent home and took a prominent part in Indian politics. She always supported Home Rule for Indians and established a Home Rule League in 1916 to spread the message of self rule. Branches of the Theosophical Society were opened all over India and its Journal *Theosophist* had a wide circulation. The Society gave a helping hand in social and religious reform, especially in south India. Most of the work done by it was influenced by Annie Besant.

ALIGARH MOVEMENT AND SAYYID AHMAD KHAN

The most notable of the Muslim reformers was Sayyid Ahmed of Rai Bareilly, in Uttar Pradesh. He attracted the Muslim artisans of the declining weaving towns of Allahabad and Patna finding a ready audience and giving the common people dignity and an identity through a common faith at a time of social dislocation. He realised that unless the Muslims adapted themselves to the changed circumstances of British rule, they would be deprived of all new opportunities for status and prosperity. He was highly impressed by modern scientific thought and worked all his life to reconcile it with Islam. He interpreted the Quran in the light of rationalism and science. He urged the people to develop a critical approach and freedom of thought. He also warned against fanaticism, narrow-mindedness and exclusiveness. He asked the people to be broadminded and tolerant. In 1883 he said: "Now both of us (Hindus and Muslims) live on the air of India, drink the holy waters of the Ganga and Jamuna. We both feed upon the products of the Indian soil... we are a nation and the progress and welfare of the country, and both of us, depend on our unity, mutual sympathy, and love, while our mutual disagreement, obstinacy and opposition and illfeeling are sure to destroy us".

Syed Ahmed Khan rightly felt that isolation would harm the Muslim community and to prevent that he did his best to create a link with the progressive cultural forces of the outside world. He worked hard to remove the hostility of the British rulers towards the Muslims whom they considered as their real enemies. He felt that the religious and social life of the Muslims could be improved only with the help of modern Western scientific knowledge and culture. Therefore, promotion of modern education was the first task. As an official, he founded schools at many places. He got many Western books translated into Urdu. He started the Muhammedan Anglo-Oriental College in 1875 at Aligarh. It was meant to be a centre for spreading Western sciences and culture. Later, this college grew into the Aligarh Muslim University. The liberal, social and cultural movement started by Sayyid Ahmad Khan among the Muslims is known as the Aligarh Movement as it originated in Aligarh. The Anglo-Oriental College was the centre of this movement. It aimed at promoting modern education among Muslims without weakening the ties with Islam. It became the central educational institution for Indian Muslims.

The Aligarh Movement was largely responsible for the Muslim revival that followed. It provided a focal point for the scattered Muslim population in different parts of the country. It gave them a common fund of ideas and a common language - Urdu. A Muslim press was developed for

the compilation of works in Urdu. Sayyid Ahmad's efforts extended to the social sphere as well. He worked for social reforms. He wanted women to be educated and advocated the removal of the purdah. He was also against polygamy.

Wahabi Movement

It was also known as '*Walliullah Movement*' which started in response to the western influences and was inspired by the teachings of *Shah Walliullah* who was regarded as the first Indian Muslim leader. The entire movement was moving around the legacy of Islam- '*Quran and Hadis*'.

The Deoband School

This movement was started against the liberal movement by the orthodox Muslim Ulema to teach the real essence of Islam on the basis of Quran and Hadis, and also to preach the concept of Jihad against the foreign rule.

UNIT IV – RESISTANCE AGAINST COLONIALISM

TRIBAL UPRISINGS

Tribals, adivasis or aboriginals were usually the original inhabitants of vast tracts indifferent parts of India. They were groups of people bound together by blood relationships and socially organised differently from caste society. The influx of the outsiders and exposed them to a rapid change. Their way of life and socio-cultural structure was underwent changes, even the position and status also. Tribal movement in colonial India were distinguished from the movements of other communities in that they were the most militant ,most isolated and most frequent. There were many frequent tribal uprisings occurred in the colonial India. They were the most exploited community in this period by different groups and the most devastated group for various reasons and means.

The Sanyasi Revolt

The establishment of British rule in Bengal after 1757 and the new economic order it brought spelt ruin on zamindars, peasants, and artisans alike. The famine of 1770 and the

callousness on the part of the company's stooges were seen as a direct impact of alien rule. The restrictions imposed on visits to holy places estranged the sanyasis. The sanyasis, with a tradition of fighting against oppression, espoused the popular cause and organized raids on the Company's factories, state treasuries and valiantly fought against the company's armed forces. Only after prolonged military action could Warren Hastings contain sanyasi raids.

Chaur and Ho Risings

Famine, enhanced land revenue demands and economic distress goaded the Chaur aboriginal tribesman of Midnapur district to take up arms. The Rajas of Dhalbhum, Kailapal, Dholka and Barabhum organized a revolt of 1768 and followed a scorched earth policy. The disturbed conditions continued till the end of the century. The Ho and Munda tribesmen of Chotanagpur and Singhbhum had their own scores to settle. They challenged the company's forces in 1820-22, again, in 1831 and the area disturbed till 1837.

Kol Rising

The Kols of Chhotanagpur resented the transfer of land from Kol headmen (Mundas) to outsiders like Sikh and Muslim farmers. In 1831 the Kol rebels killed or burnt about a thousand outsiders. The rebellion spread to Ranchi, Singhbhum, Hazaribagh, Palamau and western parts of Manbhum. Order could be restored only after large-scale military operation.

The Ahoms' Revolt

The Ahom nobility in Assam accused the Company's authorities of nonfulfillment of pledges of withdrawal from their territory after the conclusion of the Burma war. The attempt of the English to incorporate the Ahoms' territory in the Company's dominion sparked off a rebellion. In 1828 the Ahoms proclaimed Gomdhar Konwar as their king and planned a march to Rangpur. The superior military power of the Company aborted the move. Second revolt was planned in 1830. The Company followed move. 1830. The Company followed a pacific policy and in 1833 handed over upper Assam to Maharaja Purander Singh Narendra and a part of the kingdom was restored to the Assamese Raja.

Khasi Rising

The East India Company occupied the hilly region between Jaintia in the east and Garo hills in the west. The English also planned a military road to link up the Brahmaputra valley with Sylhet and brought a large number of Englishmen, Bengalis and other labour to complete the

project. Tirat Singh, the ruler of Nunklow, resented the intrusion into his territories, won over the support of the Garos, the khampits and Singhpos in a bid to drive away the lowland straglers. The insurrection developed into a popular revolt against British rule in the area. The superior English military force suppressed the revolt in 1833.

Koli Risings

The Kolis, living in the neighbourhood of the Bhils, also resented the imposition of British rule and dismantlement of their forts. The new order of administration set up by the Company caused wide spread unemployment. The Kolis rose in rebellion in 1829, in 1839 and once again during 1844-48.

Khonnd uprisings.

They uprising from 1837-1856 were directed against the British in which the tribals of Ghumsar, China-ki -Medi, Kalahandi and Patna actively participated. The leader was Chakra Bisoi, the causes for the uprising were the moriah, new taxes, influx of new zamindars and sahumars in their areas.

Koya rebellion

in 1879-80 in the eastern Godavari tracts rose against their overlord under Tomma Sora. Kol and Ho, Munda uprisings were the other tribal movements.

Bhil Risings

The Bhils, an aboriginal tribe, lived in the Western Ghats with their strong holds in Khandesh. During 1817-19 the Bhils revolted against their new masters, the English East India Company. The Company authorities alleged that the revolts had been encouraged by Peshwa Baji Rao II and his lieutenant Trimbakji Dangle. Agrarian hardships and fear of the worst under the new regime were their apprehensions. Several British detachments ruthlessly crushed the revolt. However the Bhils were far from being pacified. Encouraged by the British reverses in the Burma war, the Bhils under their leader Sewram again revolted in 1825. The trouble erupted in 1831 and again in 1846 signifying the popular character of the discontent.

Santhal Rebellion:

Among the numerous tribal revolts, the Santhalhool or uprising was the most massive one. With the introduction of permanent settlement in Bengal in 1793, the Santhals were employed as

labourers with the promise of wages or rent free lands. However they were forced to become agricultural surfs, exploited at will. The first rebellion of messianic character erupted in 1854 under Bir Singh of Sasan in Lachimpur. The second Santhal rebellion of 1855-56 was marked by some of the worst features of elemental tribal passion and open denunciation of the British rule. The Santhal, who lived in the area between Bhagalpur and Rajmahal, known as Daman-i-koh, rose in revolt; made a determined attempt to expel the outsiders- the dikus- and proclaimed the complete 'annihilation' of the alien regime. The rebellion covering the districts of Birbhum Singbhum, Bankura, Hazaribagh, Bhagalpur and Monghyr in Orissa and Bihar was precipitated mainly by economic causes. The social conditions which drove them to insurrection were described by a contemporary in the Calcutta Review as follows: 'Zamindars, the Police, the revenue and court alas have exercised a combined system of extortions, oppressive exactions, forcible dispossession of property, abuse and personal violence and a variety of petty tyrannies upon the timid and yielding Santhals. Usurious interest on loans of money ranging from 50 to 500 percent; false measures at the haat and the market; willful and uncharitable trespass by the rich by means of their untethered cattle, tattoos, ponies and even elephants, on the growing crops of the poorer race; and such like illegalities have been prevalent.

The Company's government too protected the oppressors rather than redressing the grievances which turned them against the British. Under the leadership of two brothers Siddhu and Khanu, more than 10000 santhals assembled in June 1855, when a divide order was issued asking the santhals to break the control of their oppressors and "take possession of the country and set up a government of their own." Within a month a rebellion had assumed a formidable shape. The rebels cut-off the postal and railway communication between Bhagalpur and Rajmahal, proclaimed the end of the company's rule and commencement of the Santhal regime. They attacked the houses of money-lenders, zamindars, white planters, railway engineers and British officials. The open war with the British continued till 1856, when the rebel leaders were finally captured and the movement was brutally suppressed.

Peasant revolts

In the 19th century peasant mobilizations were in the nature of protests, revolts and rebellions primarily aimed at loosening the bonds of feudal exploitation; they protested against

enhancement of rent, evictions, usurious practices of money lenders; their demands included occupancy rights, commutation of produce rent in to money rent etc.

In the absence of class consciousness or proper organizations the peasant revolts did not develop a political matrix. In the 20th century, however, we witness the emergence of class consciousness and formation of peasant organizations like the kisan sabhas. In the decade preceding the advent of independence the kisan sabhas increasingly came under the spell of left political parties like the congress socialist party and the communist party of India.

Faqir uprising;

They were a group of wandering Muslim religious mendicants of Bengal .Majum shah, in 1776-77, began to levy contributions on the Zamindars and peasants defying the British authority. After Shah, Chirag Ali became the leader and extended the movement supported by the pathans and Rajaputs etc. It got considerable strength.

Sanyasi uprisings

were another such movement in the 18th and 19th century. They rose in rebellion after the great famine of Bengal 1770. Both these attacked the English factories and seized their goods and confronted with troops.

The Chour rebellion

in Bengal and Bihar broke out in 1796 and lasted up to 1816 was another important wide spread peasant rebellion.

The Kurichyas and Kurumbas of Waynad

resisted the British policies and confronted with the English army. The new system of taxation and the change in the pattern compelled them to take on the aliens and subjected to double exploitation. The revolt was in 1812 and the British could not put it out completely. In the 1836-1921 period witnessed a series of

Mappila uprisings in Malabar. As the jenmi land lords backed by the police ,law courts and revenue officials tightened their grip over the Mappila peasants the latter rebelled against the landlords and the British. It was essentially a rich poor conflict between jenmi landlords and moplal peasants. The change in the land revenue system and the eviction and oppressions led to the heavy confrontations and attack, burnings of the houses of the landlords .the rebellion was

suppressed by the authority with the help of Malabar special police, a newly constituted wing in the later.

Bengal Indigo Cultivators Strike, 1860

The revolt was directed against British planters who behaved like feudal lords in their estates; the revolt enjoyed the support of all categories of the rural population including the zamindars, money lenders, rich peasants and even karameharis of indigo concerns. Right from the beginning of the 19th century many retired officers of the East India Company and some upstarts who had earlier been slave drivers in America acquired land from Indian zamindars in Bihar and Bengal and began large scale cultivation of indigo. These planters committed great abuses and oppressions on the cultivators in the process of forcing them to grow indigo crop under terms which were the least profitable to them.

In April 1860 all the cultivators of the Barasat sub division and in the districts of Pabna and Madia resorted to, what may be called, the first general strike in the history of Indian peasantry. They refused to sow any indigo. The strike spread to Jessore, Khulna, Rajshahi, and Dacca, Malda, Dinajpur and other places in Bengal. Faced with such solid unity and determination and apprehending a great agrarian uprising, the Government ordered a notification to be issued enjoining on the police to protect the riot in the possession of his lands. On which he was at liberty to sow any crop he liked, without interference on the part of the planter or anyone else. The planter could, if he liked, move the civil court for breach of contract. An Indigo Commission was also appointed in 1860. Its recommendations were embodied in Act VI of 1862. The Bengal indigo planters developed cold feet and gradually moved out to Bihar and Uttar Pradesh.

The Maratha Peasant Uprising, 1875

The Deccan peasants' uprising was directed mainly against the excesses of the Marwari and Gujarat money lenders. A combination of adverse circumstances excessive government land revenue demand, slump in the world cotton prices at the end of the American Civil war pushed the Deccan peasants deeper in the morass of indebtedness. The ever greedy Marwari and Gujarati money lenders, adept in the art of manipulation of their accounts and the peasants' illiteracy and habit of signing any bond without having a proper knowledge of its contents were at the root of the trouble. The civil courts invariably gave verdicts in favour of the usurious money lenders who obtained decrees of evictions against the peasants.

The trouble started in village Kaedeh in Sirur taluka in December 1874 when a Marwari money lender Kalooram obtained a decree of eviction against Baba Saheb Deshmukh, a cultivator in debt to him for Rs.150. The callous attitude of the money lender in pulling down the house aroused the wrath of the villagers. The entire Poona district was ablaze by June 1875. The peasants attacked the money lenders' houses, shops and burnt them down. Their chief targets were the bond documents, deeds and decrees that the money lenders held against them. The rising spread to most of the taluks of Ahmadnagar district. The police assisted by the military was swung in to action. By June 1875 nearly a thousand peasants were arrested and the uprising completely suppressed. The struggle had a popular base for the Government could not get trustworthy evidence against the rebels. The Government appointed the Deccan Riots Commission to investigate into the causes of the uprising. The ameliorative measure passed was the Agriculturists Relief Act of 1879 which put restrictions on the alienation of the peasants' lands and imposed some restrictions on the operations of the Civil Procedure Code in that the peasant could not be arrested and sent to civil debtors' jail for failure to pay debts.

The Revolt of 1857

The Revolt of 1857, commonly called as the Sepoy Revolt, was the first organised revolt against British rule in India. It was the culmination of the manifold grievances that Indians had against the East India Company's rule. It was to a great extent a popular revolt led by exiled princes and displaced landlords. The revolt was largely confined to North and Central India. The revolt failed due to various reasons, including lack of organised planning on the part of the rebels and superior strength of the British. The transfer of the Indian administration from the English East India Company to British Crown was the important result of the Revolt.

Causes of the Revolt

It was earlier widely believed that it was merely discontent of the Sepoys that led to the Revolt. It is no more accepted. The general causes are considered to be equally important. These include economic, political, administrative, military and socio-religious causes.

Economic Causes

The economic policy of the British was the primary reason for the Revolt. The British economic policy destroyed the traditional economic fabric of country. It impoverished the vast mass of

peasants, artisans and handicraftsmen. The land revenue policies like the Permanent Settlement exorbitantly raised the land revenue demand. It led to the replacement of traditional zamindars by a new class of zamindars.

Political Causes

Dalhousie had a major share in the outbreak of the Revolt. His Doctrine of Lapse created new tensions. This doctrine refused to recognise the right of the adopted sons to succeed as heirs to a protected state, unless the adoption was approved earlier by the British. It was based on this doctrine he annexed Satara, Nagpur and Jhansi. He also refused to recognise the titles of ex-rulers like the Nawabs of Surat and Carnatic and Raja of Tanjore. He refused pension to ex-rulers of India. The most important of such ex-rulers was Nana Saheb, the adopted son of the ex-Peshwa Baji Rao-II. He also decided that the Mughal successor to Bahadur Shah Zafar would have to shift from Red Fort to more humble quarters in Delhi's outskirts. This was greatly resented for in the people's mind Mughals were still considered as the rulers of India. The culmination of Dalhousie's imperialistic policies was the annexation of Awadh on the pretext of maladministration by the reigning Nawab Wajid Ali Shah. This caused a great uproar in Awadh and caused the displacement of thousands of the ex-Nawab's nobles and of native Indian rulers who were their chief patrons. This made them the sworn enemies of the English. Certain social reforms instituted on demand by Indian social reformers were not liked by the conservative sections of the society. They viewed them as government deliberately tampering with their age-old customs. Abolition of Sati, the legalisation of widow remarriage, and the opening of Western education to women were regarded as instances of deliberate infringement of the government on the people's customs.

Administrative Causes

Under the new administrative dispensation all higher posts were reserved for Englishmen. During Lord Cornwallis' tenure he tried to ensure that all positions of authority were out of bounds for the Indians. The Indian middle and upper class, who served the native rulers, were the worst affected. They lost their only source of livelihood. Furthermore the administration at lower levels was corrupt. Judicial and police administration seemed to favour the landlords than the poor farmer. Another aspect of British administration was its foreignness. Unlike earlier invaders, the British never tried to become a part of the Indian society. They remained aloof and were more interested in exploitation rather than development of India.

Military Causes

A major part in the outbreak of the Revolt was undoubtedly played by sepoy discontent. Discrimination was a way of life in the English East India Company's army. The principle of equal pay for equal work or rank had no place. The Indian sepoys were paid less, lodged and fed far inferior to his British counterpart. He was always nearly insultingly addressed as 'nigger' or 'suar' or 'pig'. He had no avenues for promotion. An Indian could utmost become a subedar. Unlike earlier times the soldiers no longer won any jagirs for their work. As more and more parts of India were conquered, the sepoy lost their batta (Foreign Service allowance). This was a huge cut in their salary.

The new rulers also hurt their religious sentiments. Thus the General Services Enlistment Act of 1856 necessitated them to serve beyond the seas. This was against the prevalent Hindu belief that overseas travel would deprive a person of the caste status. They were also forbidden to wear their caste marks. Further the sepoys were also not immune to the economic changes brought about by British conquest. As has been said a sepoy was only a "peasant in uniform". He too felt the destruction of traditional socio-economic structure by the British.

Social and Religious Causes

The social and religious causes played no minor role in the outbreak of the Revolt. The people feared that English rule was a danger to their religion. They thought that they were always trying to convert them to Christianity. This feeling was encouraged by the activities of the Christian missionaries who were seen almost everywhere in markets, schools, hospitals and prisons. Their vulgar attacks on Hinduism and Islam and centuries old tradition and customs under police protection angered the people. Certain Government measures like the Religious Disabilities Act 1856 (which protected civil rights of the Hindu converts), the law which enabled a convert to inherit his ancestral property added fuel. The Government also taxed the lands belonging to temples and mosques or priests or charitable institutions. This was resented by the priests and maulavis for these lands were hitherto not taxed. These people were also affected by the disappearance his superior officers at Barrackpore. He was captured and hanged to death.

Immediate Causes

The immediate cause was the introduction of the new Enfield rifle and the greased cartridges episode. The cartridges of the Enfield rifle had a greased paper cover. The end of this paper had to

be bitten off before the cartridge was loaded into the rifle. The grease, it was suggested, was made of beef and pig fat. This enraged both Hindus and Muslims for whom it was against their religion to touch beef and pig fat. They felt that it was another instance of the Government deliberately trying to destroy their religion and convert them to Christianity.

Causes for the failure

In spite of being a popular revolt, the revolt failed to achieve its objective. The main reasons were :

- (i) **Lack of unity:** The revolt was supported and led by a few discontented rulers of India. The majority of the Indian rulers remained aloof. These included the Sindhia of Gwalior, the Holkar of Indore, the Nizam of Hyderabad, the Raja of Jodhpur, the Nawab of Bhopal, the Sikh chieftains of Punjab, the Maharaja of Kashmir, the Ranas of Nepal and so on. They in fact gave active help to the British to suppress the revolt. Canning referred to these chieftains as having “acted as breakwaters to the storm, which would have otherwise swept us in one great wave”.
- (ii) **Lack of support:** The Revolt was not supported by all classes of the society. The upper and middle classes were critical of the rebels. The money-lenders, who were chiefly attacked and the merchants slowly turned hostile. The Revolt was not supported by the modern educated Indians. They falsely believed that the English rule was essential for modernizing India. They were also alarmed by the rebel’s appeals to superstitions and their staunch opposition to progressive social measures.
- (iii) **Lack of modern equipments:** The rebels were constrained by the shortage of modern weapons and other materials of war. While the English fought with modern weapons, the rebels fought with such ancient weapons as pikes and swords. Further the rebels were poorly organised, ill-disciplined and lacked common military plans.
- (iv) **Lack of centralised leadership:** The rebels did not have a unified command structure. It was their common hatred of the British that brought the rebel leaders’ together movement. It also increased racial bitterness between the English and Indians.
Economic: The Revolt also brought massive economic destruction. Delhi, Lucknow, Kanpur were completely destroyed. The public debt of the country rose by about 98million sterling. **Other impact:** A positive aspect of the Revolt was that it laid the foundation for the later nationalist movement. The Revolt was a beacon for the later

nationalist leaders. The exploits of the Revolt leaders inspired them to take on the mighty British Empire.

- (v) Localised nature: The Revolt was confined to parts of North and Central India. Madras, Bombay, Bengal and the Western Punjab were relatively undisturbed.
- (vi) Lack of an alternative plan: The rebels had no alternative to British administration. This point has been highlighted by Bipin Chandra. According to him “It lacked a forward-looking programme, coherent ideology, a political perspective or a vision of the future society and economy”.

Centres of the Revolt

- **At Delhi**, the nominal and symbolic; leadership belonged to the Emperor Bahadur Shah, but the real command lay with a Court of Soldiers headed by General **Bakht Khan** who had led the revolt of the Bareilly troops and brought them to Delhi.
- **At Kanpur**, the Revolt was led by Nana Sahib, the adopted son of Baji Rao II, the last Peshwa.
- The revolt at **Lucknow** was led by the Begum of Avadh who had proclaimed her young son, Birjis Kadr, as the Nawab of Avadh.
- One of the great leaders of the Revolt of 1857 and perhaps one of the greatest heroines of Indian history, was the young **Rani Lakshmibai** of **Jhansi**
- Kunwar Singh, a ruined and discontented zamindar of Jagdishpur near **Arrah**, was the chief organizer of the Revolt in Bihar.

Results of the Revolt

1. End of company's rule – Queen's proclamation

The British Parliament passed an "Act for the Better Government of India" in 1858, whereby the administration responsibility was passed into the hands of the British Queen and her Parliament. With this, the rule of the Company came to an end. The Board of Control was abolished and the Board of Directors had no power left. A secretary of State for India was to take the place of the President of the Board of Control. He was advised by a board of fifteen members. The designation of the Governor-General was changed. While he remained Governor-General for the provinces under his rule, he came to be known as Viceroy while dealing with Nawabs, Rajas and native princes.

2. Policy of Divide and Rule

During the Revolt of 1857 the Hindus and Muslims had unity and fought together for the welfare of the country. The British government realized that the unity of the Hindus and Muslims was posing a serious threat and therefore the best thing would be to create a wall between the two communities. Thus, they adopted the "Divide and Rule" that completely destroyed the relationship. So much so that the unrest between the two communities has still not been resolved. As the Muslims had taken a prominent role in the Revolt, they were deprived of patronage in education, business and services and Hindus were given preferential treatment. At a later stage the Policy was reversed. The British used this disharmony to their advantage and widened the gulf between the two major communities. It was on this ground that India had to be partitioned on the event of her independence in 1947.

3. Economic Exploitation of India

Economic exploitation of the country was an inevitable situation after the Revolt. In words of Majumdar, "the extinction of the East India Company's Rule brought in grave economic perils to India. India now became a dumping ground of British manufacturers and an almost inexhaustible field for investment of capital for it offered unlimited scope for commercial and industrial enterprises like railways, steamers, tea, and coffee plantations etc". The British henceforth started abusing political power for the enhancement of their commercial and economic interest.

4. End of Peshwaship and the Mughal Rule

Nana Sahib escaped after the Revolt as he had actively taken part in it. He could not be traced after that. With his escape the Peshwaship came to an end. The title of Mughal emperor was also abolished as the last Mughal emperor, Bahadur Shah Zafar died in 1862 and he also took part in the Revolt. Thus came the end of the glorious Mughal dynasty founded by Babur in 1526 in the first battle of Panipat.

5. Reorganization of Army

The British soldiers realized that the numerical inferiority of the British Indian army was one of the causes of the Revolt. The British soldiers were increased in number which means, the expenditure also increased. Artillery and other advanced means of warfare were in the care of British hands. In order to break down the unity of the Indian soldiers, they were divided and separated.

6. Change in the British Policy towards Indian states

To appease native princes, the British declared that they would honour all treaties and the agreement entered into by the East India Company with the native rulers. Further, Doctrine of Lapse was abandoned and the right to adoption recognized. The Indian princes were assured that their territories would never be annexed. Henceforth, the continual existence of Native States was guaranteed. However, there were clearly defined restrictions and limitations to them. The military prowess was greatly reduced.

7. Rise of Nationalism

The sacrifices of some great Indian rulers during the Revolt of 1857 aroused feelings of Nationalism among men. Nana Sahib, Rani of Jhansi and Bahadur Shah became National heroes. People celebrated their heroism and their attempts to fight for freedom. The revolt became a symbol of challenge to the mighty British power in India. According to Tara Chand, "the memory of 1857 substantiated the later movement, infused courage into the hearts of the fighters furnished a historical basis for the grim struggle and gave it a moral stimulus - (its) memory distorted but hallowed with the sanctity, perhaps did more damage to the cause of the British rule in India than the revolt itself".

Administrative changes after 1857

Central administration - By the Act of Parliament of 1858, the power to govern India was transferred from the East India Company to the British Crown. The authority over India, wielded by the Directors of the Company and the Board of Control, was now to be exercised by a Secretary of State for India aided by a Council

Under the Act, the government was to be carried on as before by the Governor-General who was given the title of Viceroy or Queen's personal representative. The Act of 1858 provided that the Governor-General would have an Executive Council whose members were to act as heads of different departments and as his official advisers.

Provincial Administration: The British had divided India for administrative convenience into provinces, three of which- Bengal, Bombay and Madras- were known as Presidencies. The

Presidencies were administered by a Governor and his Executive Council of three, who were appointed by the Crown. The other provinces were administered by Lieutenant Governor and Chief Commissioners appointed by the Governor-General.

Local Bodies: Financial difficulties led the Government to further decentralize administration by promoting local government through municipalities and district boards. Local bodies like education, health, sanitation and water supply were transferred to local bodies that would finance them through local taxes. The local bodies consisted of elected non official members, presided over by an elected non-official chairman.

Changes in the army: The Indian army was carefully re-organised after 1858, most of all to prevent the recurrence of another revolt. Firstly, the domination of the army by its European branch was carefully guaranteed. The proportion of Europeans to Indians in the army was raised. The European troops were kept in key geographical and military positions. The crucial branches of artillery, tanks and armored corps were put exclusively in European hands. The Indians were strictly excluded from the higher posts. Till 1814, no Indian could rise higher than the rank of a subedar. Secondly, the organization of the Indian section of the army was based on the policy of 'divide and rule' so as to prevent its chance of uniting again in an anti-British uprising. A new section of army like Punjabis, Gurkhas and Pathans were recruited in large numbers.

Public Services: The Indians were excluded from the bureaucracy. All positions of power and responsibility in the administration were occupied by the members of the Indian Civil Service who were recruited through an annual competitive examination held in London. But the members of the Indians to join the coveted ranks of the I.C.S were negligible compared with that of the English entrants. The Indians suffered from numerous handicaps. The competitive examination was held in far away London. It was conducted through the medium of the alien English language. It was based on classical Greek and Latin learning.

Government of India Act 1858

Background

- The Revolt of 1857 served as a jolt to the British government.
- There was widespread resentment against the company in Britain as the policies of the company were blamed for the revolt.
- Queen Victoria, who was the monarch of Britain, also became the sovereign of British territories in India, with the title “Empress of India” as a result of this Act.

Provisions of the Government of India Act 1858

- Indian territories of Britain were to be governed in the name of the British Queen.
- The Court of Directors and the Board of Control were scrapped.
- The powers of the Company’s Court of Directors were vested with the Secretary of State for India.
- This Secretary of State was to be a British MP and a member of the Prime Minister’s cabinet. He was to be assisted by a council of 15 members.
- He was also the channel of communication between the British government in Britain and the Indian administration. He also had the power to send secret despatches to India without consulting his council.
- Via the Secretary of State, the British parliament could ask questions regarding Indian affairs.
- The representative of the British government in India was the Governor-General and Viceroy (both the same person to avoid conflict).
- The Viceroy and the governors of the various presidencies were appointed by the Crown.
- The Viceroy was to be assisted with an Executive Council.
- This act made India a direct British colony.
- This act abolished the dual government of the Pitt’s India Act.
- This act also ended the doctrine of lapse.
- The Indian Civil Services was to be instituted for the administration of the country.
- It was decided that the remaining Indian princes and chiefs (more than 560 in number) would have their independent status provided they accept British suzerainty.

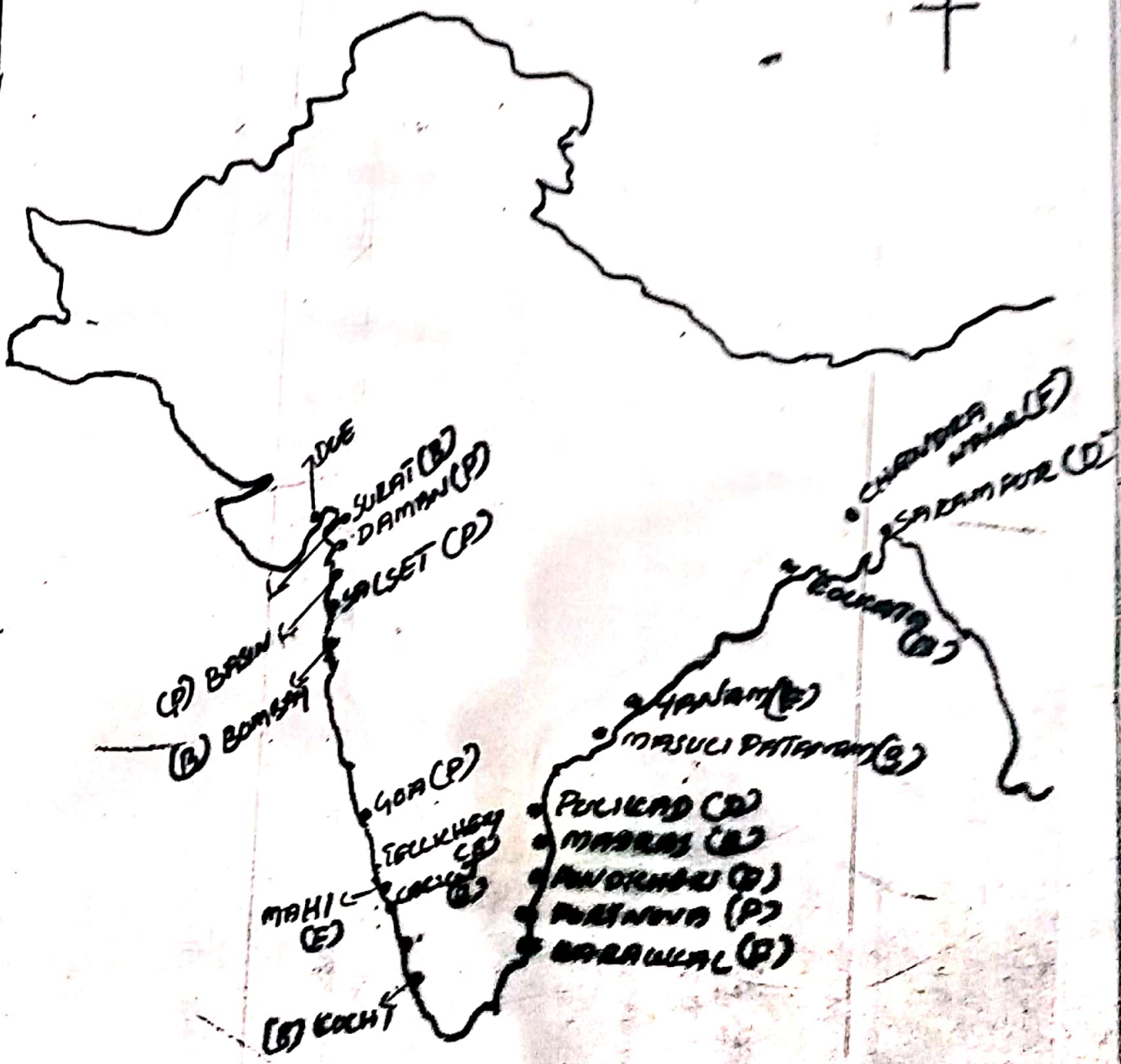
IMPORTANT CENTRES OF THE MUTINY. 1857



- 1. — JHANSI
- 2. — SATARA
- M. — MORAT
- D. — DELHI
- A. — AGRA
- G. — GWALIOR
- K. — KANPUR
- L. — LUCKNOW

EARLY EUROPEAN SETTLEMENT IN

INDIA : 1800 AD



M.A. AJMAL MUEEN
Head of the Department

TRADE CENTERS IN THE PRE-BRITISH ERA

Lahore •

Delhi •

Mirzapur •

• Lucknow

• Surat

• Poona

• Bijapur

• Golconda

• Hubli

Bengaluru

Scale 1:17,000,000 1 cm = 170 kms

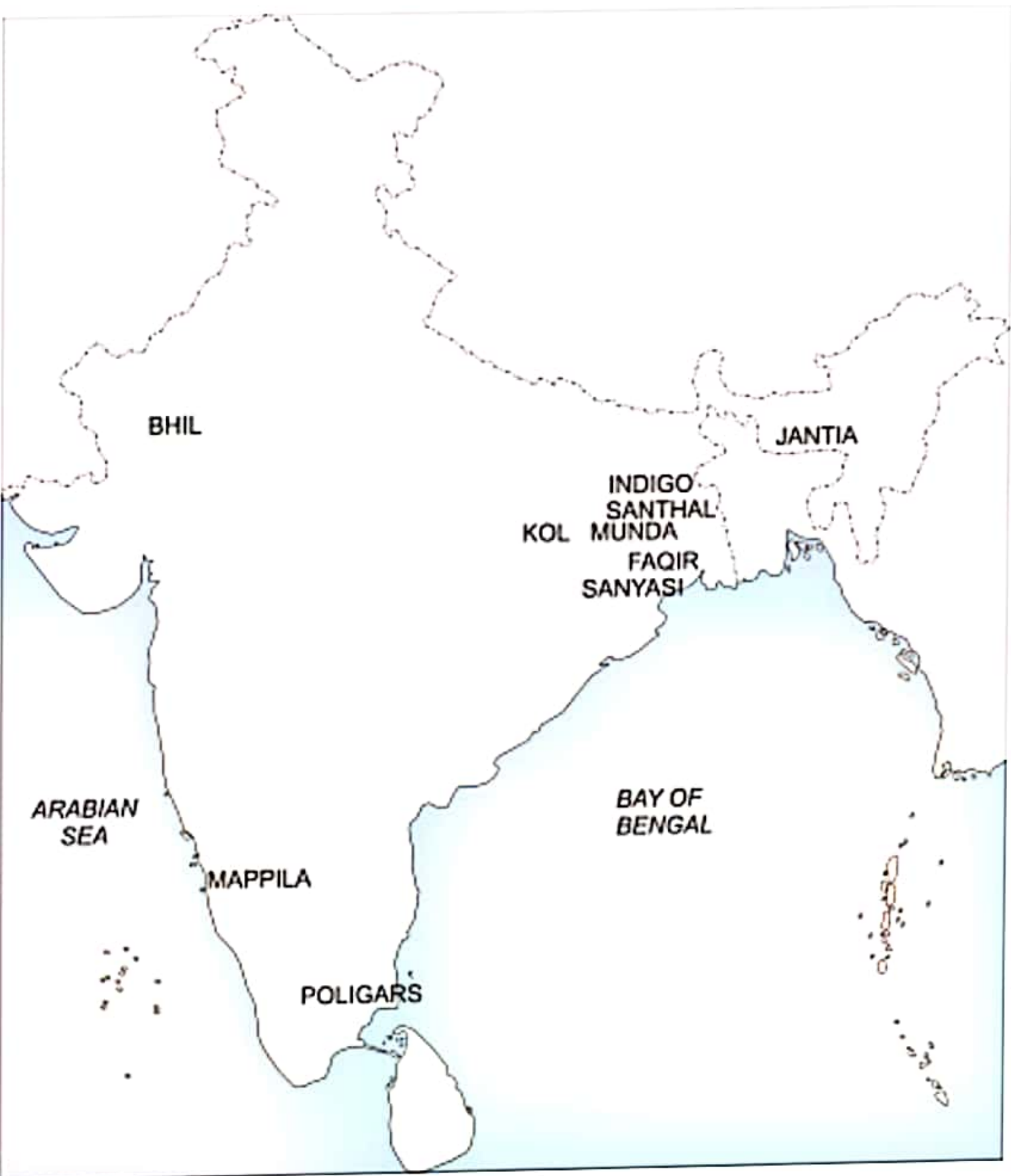


Figure 7.1 *Map of India citing various places of Peasant and Tribal Revolts in the 19th century*