DIRECTORATE OF DISTANCE EDUCATION

UNIVERSITY OF NORTH BENGAL

MASTER OF ARTS-HISTORY

SEMESTER –I

HISTORY OF MODERN INDIA

(1757 – 1857 A.D)

ELECTIVE-105

BLOCK-1

UNIVERSITY OF NORTH BENGAL

Postal Address:

The Registrar,

University of North Bengal,

Raja Rammohunpur,

P.O.-N.B.U., Dist-Darjeeling,

West Bengal, Pin-734013,

India.

Phone: (O) +91 0353-2776331/2699008

Fax: (0353) 2776313, 2699001

Email: regnbu@sancharnet.in ; regnbu@nbu.ac.in

Wesbsite: www.nbu.ac.in

First Published in 2019

FOREWORD

The Self Learning Material (SLM) is written with the aim of providing simple and organized study content to all the learners. The SLMs are prepared on the framework of being mutually cohesive, internally consistent and structured as per the university's syllabi. It is a humble attempt to give glimpses of the various approaches and dimensions to the topic of study and to kindle the learner's interest to the subject

We have tried to put together information from various sources into this book that has been written in an engaging style with interesting and relevant examples. It introduces you to the insights of subject concepts and theories and presents them in a way that is easy to understand and comprehend.

We always believe in continuous improvement and would periodically update the content in the very interest of the learners. It may be added that despite enormous efforts and coordination, there is every possibility for some omission or inadequacy in few areas or topics, which would definitely be rectified in future.

We hope you enjoy learning from this book and the experience truly enrich your learning and help you to advance in your career and future endeavors.

HISTORY OF MODERN INDIA (1757 – 1857 A.D)

BLOCK 1

BLOCK 2

BLOCK 1 : HISTORY OF MODERN INDIA (1757 – 1857 A.D)

Introduction to the Block

Unit 1 deals with understanding Modern India as arhive documents--diaries, letters, drawings, and memoirs--created by those who participated in or witnessed the events of the past tell us something that even the best-written article or book cannot convey

Unit 2 deals with archive like Newspapers and memoirs, periodicals and oral tradition and other documentations.

Unit 3 deals with India's social – economic transition and changes in the 18th Century. Social life and culture in the 18th century were marked by stagnation and dependence on the past.

Unit 4 deals with the British conquest of India: the Imperial World policy of Britain.

Unit 5 deals with Politics and policies of expansion. The British had followed the policy of consolidating their gains and resources in India and making territorial gains only when this could be done safely without antagonizing the major Indian powers.

Unit 6 deals with Colonial Construction of India. The decisive transition India embarked upon nearly two decades ago has developed through an interplay of perceptions that has created the intellectual conditions needed, both in India and abroad, for change to materialize

Unit 7 deals with Social Policies and Social Changes in Colonial India. The present global stratification and make-up has been dictated in totality by the colonization and conquest of European nations.

UNIT 1: UNDERSTANDING MODERN INDIA I

STRUCTURE

1.0 OBJECTIVES

After this unit we can able to know:

1. To know about different Sources: Archival records
2. To discuss about the Private papers

1.1 INTRODUCTION

Documents--diaries, letters, drawings, and memoirs--created by those who participated in or witnessed the events of the past tell us something that even the best-written article or book cannot convey. The use of primary sources exposes students to important historical concepts. First, students become aware that all written history reflects an author's interpretation of past events. Therefore, as students read a historical account, they can recognize its subjective nature. Second, through primary sources the students directly touch the lives of people in the past. Further, as students use primary sources, they develop important analytical skills.

To many students, history is seen as a series of facts, dates, and events usually packaged as a textbook. The use of primary sources can change this view. As students use primary sources they begin to view their textbook as only one historical interpretation and its author as an interpreter of evidence, not as a purveyor of truth. For example, as students read personal letters from distressed farmers to President Franklin D. Roosevelt, as they look at WPA administrators' reports on economic conditions in Pennsylvania and Oregon, or as they listen to recordings of government-produced radio dramas, they weigh the significance of these sources against such generalizations as that provided by Todd and Curti: "The most urgent task that Roosevelt faced when he took office was to provide food, clothing, and shelter for millions of jobless, hungry, cold, despairing Americans." Students begin to understand that such generalizations represent an interpretation of past events, but not necessarily the only interpretation. They become aware that the text has a point of view that does not make it incorrect but that does render it subject to question. Primary sources force students to realize that any account of an event, no matter how impartially presented it appears to be, is essentially subjective.

As students read eyewitness accounts of events at Little Big Horn or letters to congressmen expressing concern about woman suffrage, or look at photographs from the Civil War and then attempt to summarize their findings, they become aware of the subjective nature of their conclusions. The disagreements among students in interpreting these documents are not unlike those among historians. Through primary sources students confront two essential facts in studying history. First, the record of historical events reflects the personal, social, political, or economic points of view of the participants. Second, students bring to the sources their own biases, created by their own personal situations and the social environments in which they live. As students use these sources, they realize that history exists through interpretation--and tentative interpretation at that.

Primary sources fascinate students because they are real and they are personal; history is humanized through them. Using original sources,

students touch the lives of the people about whom history is written. They participate in human emotions and in the values and attitudes of the past. By reading a series of public opinion surveys from World War II, for example, students confront the language of the person interviewed and his or her fears about shortages, as well as the interviewer's reactions recorded after the interview. These human expressions provide history with color and excitement and link students directly to its cast of characters.

Interpreting historical sources helps students to analyze and evaluate contemporary sources--newspaper reports, television and radio programs, and advertising. By using primary sources, students learn to recognize how a point of view and a bias affect evidence, what contradictions and other limitations exist within a given source, and to what extent sources are reliable. Essential among these skills is the ability to understand and make appropriate use of many sources of information. Development of these skills is important not only to historical research but also to a citizenship where people are able to evaluate the information needed to maintain a free society.

Perhaps best of all, by using primary sources, students will participate in the process of history. They will debate with teachers and classmates about the interpretation of the sources. They will challenge others' conclusions and seek out evidence to support their own. The classroom will become a lively arena in which students test and apply important analytical skills.

Primary Sources and Where to Find Them: Suggestions for Teachers

To introduce your students to primary sources, you might begin with materials that they themselves possess, such as birth certificates, social security cards, passports, or drivers' licenses. What do these sources tell us about the individuals and the society in which they live? How might these sources be used by historians? Consider how school, employment, medical, and family records could be used to develop generalizations about twentieth-century student life.

Notes

Beyond personal records, there are a variety of other sources available. Where can you locate documentation on your neighborhood or community? Your sources can be both governmental and private: Federal census figures, newspapers, local government files, personal diaries, and interviews with longtime residents. In most cities and towns, local historical groups, preservation societies, and museums serve as excellent starting points for classes locating documentary materials about local communities. On the state level, historical societies, archives, and museums are valuable depositories for useful primary materials. Many of these agencies offer specific programs for high school students, and many would welcome suggestions for joint projects.

At the federal level, materials and training courses are available from the National Archives. In addition to document based materials for the classroom teacher, the National Archives runs an 8-day summer workshop for educators: Primarily Teaching. In this workshop, teachers of all levels use National Archives Records to develop units based on topics of their choice and design. It is not necessary to take a course, however, to turn your classroom into an active history laboratory. Local resources and teacher imagination are enough. When students and teachers participate together in the exciting and evolving process of historical inquiry, returns, in terms of knowledge, skills and interest, can be great and lasting.

Not all historians choose to, or need to, use archival collections to conduct innovative and exciting research. Some historians continue to command the respect of their peers (and their publishers) at a considerable physical or intellectual distance from the unique manuscripts and papers usually associated with archival collections.

Nevertheless, many professional historians associate archival research with their rite of passage into the profession. At some point in their careers most scholars have devoted several long weeks to the systematic examination of the carefully sorted primary sources in their chosen field of study. Few historians would disagree that the refereed article, monograph or scholarly study requires a range of evidence, some of

which will be extracted from documents held in archives, and used as the basis of discussion and argument.

Since the nature and format of records relative to particular subject areas and periods of history has changed little, so one might expect that the evolution of the associated archival skills of historians has been a slow process. This has probably been the case for decades, if not over centuries of historical and antiquarian study. This particular aspect of the discipline of historical study, however, is now subject to a process of great change.

Historians' interaction with archives has been dominated by the need to identify the range of material within collections, to access relevant documents, and to interpret their contents productively. By no means does all investigation of the past require the consultation of the written word. Although diaries, letters, deeds, accounts, enrolments, depositions or notebooks might come to mind when archival collections are visualised, archives now contain film, photographs and sound collections.

These sources lend themselves to particular types of research activity limited to the recent past by nature of the widespread adoption of such technologies as archival sources. Despite the non-paper format of this material, it is still likely to be identified and accessed through printed or published guides, finding aids, indexes, lists and catalogues.

The process by which the documents were approached was traditionally explained in studies produced by archivists and administrative historians. The range and depth of this material varied, but as a body of work it was intended to provide a solid foundation upon which to build archival research skills. Thus, T. F. Tout's Chapters in the Administrative History of Mediaeval England (1) remains the clearest guide to how departments of crown governance worked before the 15th century.

Other guides have appeared as the range of archival sources has expanded. From Sir Henry Maxwell-Lyte's Historical Notes on the Use of the Great Seal of England,(2) to Anne Thurston's Sources for Colonial Studies in the Public Record Office,(3) or Michael Roper's The Records of the War Office and Related Departments, 1660–1964,(4) historians

have sought a reliable context for the sources that they use. Institutions such as the Public Record Office (PRO)/National Archives (TNA) have also provided highly specialised handbooks, such as David Crook's Records of the General Eyre,(5) that now serve as standard scholarly introductions to groups of sources or spheres of historical study.

Many archives also produce a range of more specific subject-based research guides, memoranda and source sheets. Others have complex introductory notes to specific document collections. These guides serve to steer historians through archival collections. They not only introduce series of documents and their interrelationships, but also offer some explanation of technical issues such as abbreviations, palaeography, archaic terminology and obsolete referencing systems.

This corpus of information has been routinely accessible only through the collections in major libraries or in the archives where the documents themselves are housed. The process of background research, interpretation and consultation of original documents has in the past taken place within the scholarly environment of major libraries and archival search rooms. This activity was the essential preliminary stage in the approach of manuscript sources. However, fundamental changes are now happening to the way historians access archival collections and how they interpret archival sources.

First, archival source material is changing from paper to born-digital documents, images and website content. In areas such as the preserved public records of government activity, archives are nearing the point where paper files cease to be the main materials accessioned from government departments. In future, databases, word-processed documents, archived emails, spreadsheets and digital presentations are more likely to form the archival sources upon which core aspects of national history from the late 20th century onwards must be based.

This is a fundamental fact, and an immense departure from centuries of records management based on parchment and paper collections. TNA is taking rigorous steps to address the problems associated with the indefinite storage of, and future access to, digital government records. Contemporary historians are thus obliged to make a shift in approaches

to the format of their primary sources, and future historians will have to follow.

Second, digitisation of paper and parchment documents, both as part of major projects and as the routine business of archives, is altering how archival material is utilised by historians. There is no doubt that many historians are heavily encouraged by their institutions to develop and lead research projects funded by major grant-giving bodies such as the Arts and Humanities Research Council (AHRC), the Economic and Social Research Council (ESRC), the British Academy, the Joint Information Systems Committee (JISC) and the Heritage Lottery Fund(HLF).

Since many archives cannot lead on such bids because of their uncertain status as research institutions, partnership funding bids between the archival and university sectors are now common. Although this relationship has existed for decades, the rise of affordable digital technology and the opportunities of access presented by the Internet are driving new strategic relationships between historians and archivists in the formatting and accessibility of archival collections. To some extent, historians are now far more involved than before in the presentation of archival material to research audiences. Such a reduction in the distance between archival and historical research activity is very welcome, and will strengthen the basis for future collaboration between sectors.

Complex search engines, such as those developed by the Centre for Computing in the Humanities for a pioneering AHRC-funded project – the Fine Rolls of Henry III – are challenging fundamental approaches to archival research. Where sophisticated digital ontologies are mapping relationships between strands of data, the research possibilities of groups of manuscripts previously seen individually in their original format are now expanding at a bewildering rate. The successful reception of this type of hybrid catalogue/calendar/image website, which is also producing printed resources, is helping to create a standard for means of access to large volumes of data alongside images of original documents.

Digitisation of original documents by several projects has accelerated the creation of ‘virtual reading rooms’. For example, the Anglo-American

legal tradition websiteat the University of Houston now contains over 2 million digital images of medieval and early modern English legal records from the central law courts at Westminster. These images are accessed via a no-frills website without metadata or search functionality and are arranged by the court, regnal year and law term to which they relate. In order to get the most from this resource, users still require the requisite traditional interpretative archival skills in Latin, Anglo-Norman French and palaeography, and experience of the abbreviated format of the documents created by the medieval legal system.

Without accurate reproduction of the original internal manuscript referencing structure, it also becomes harder to cite such images as if one had consulted the original. The inferred emphasis from the website owner is that the online surrogate of the document, and not its parchment original, should be cited by historians using the resource. This problem presents difficulties of its own, yet the key advance remains: for those scholars who find themselves thousands of miles from the UK National Archives at Kew, this site places the documents at their fingertips.

The Fine Rolls example above demonstrates what can be achieved when historians, archivists and technologists co-operate productively. The Anglo-American legal tradition site shows how digital technology now enables a very small number of researchers to capture vast amounts of data – in this case unadorned document images. With the right type of sustained backing from a stable institution, striking developments in access to the archival resources available to historians are now within the compass of determined individual scholars.

Technology is facilitating great leaps in the development of systems for constructing search functionality. We might be nearing the point where off-the-shelf toolkits become available for local archives and history societies to produce and maintain their own document-based websites and search databases. Since the pressure upon historians to secure financial backing for research projects means that competition for major project funding has never been fiercer, a possible route for further

collaboration between historians and archivists is to grasp this affordable technology and create resources tailor-made to specific research projects or groups of sources, without the need to rely on the lottery of major grant applications.

Potential difficulties are presented by this rapid expansion in digital technology. As archives give permission for digital images of entire document series to be captured by individuals, or licensed for publication as web-based resources, it might become harder for historians to secure funding for major analytical projects if digital versions of the relevant documents already exist as part of unrelated websites.

Furthermore, although backing for the maintenance of websites and databases might seem secure at present, and might be guaranteed for the foreseeable future, there can be no absolute certainty that institutions will offer the same assurances in 100 years' time. Regular maintenance is also necessary to make readable the format of today's digital resources far into the future. Although the medium of print offers limited access when compared to web-based resources, it remains a format that has proved to be stable. With the end of funding for the Arts and Humanities Data Service (AHDS) in April 2008, there is no longer a central repository for the data generated by historians' research projects.

If, as seems likely, online archival sources proliferate expansively, and remote viewing of digital document images becomes a mainstay of access to archival collections, should not some central agency co-ordinate the preservation of this digital information? Whereas AHDS stored data, there is not yet an equivalent repository for data and digital images generated by funded research projects.

There has been remarkable investment from grant giving bodies in various fields of historical research. The digital products of this support represent resources upon which the entire community of historians can draw, but at present the long-term sustainability of, and access to, these resources remains unclear. Without careful consideration and discussion

between individual grant holders, universities, research councils, grant giving charities, archives and IT systems developers, datasets and digital images might become locked into obsolete software formats and rendered inaccessible as technology moves on rapidly. Historians and archivists have much work to do in order to make digital resources both sustainable and accessible in the long term.

A third broad area where historians' archival skills must develop concerns catalogues and indexes. The arrival of unique digital records and digital surrogates of existing paper material is forcing a change in the processes through which archived documents are accessed. While developments in accessibility might allow historians to draw archival references together more productively, the main priority for archives that are producing digital images of their collections – either through licensed partnerships, or from their own resources – is to create full descriptions and comprehensive search functionality. The fuller the archival description of documents, the easier it is for historians to devote their analytical and interpretative training to unlocking the evidence that those documents contain.

The advent of born-digital records and digital surrogates has driven the development of searchable catalogues, both for documents that have been converted into digital format, and those that remain in their original form. Catalogues and indexes therefore remain the keys to accessibility. All archives are now working to improve the level of detail and contextualisation offered by the descriptions of the records that they hold.

Where online catalogue descriptions of documents are particularly full, the need to consult original papers or manuscripts diminishes. Most historians require the information contained within source material, and if that can be supplied in surrogate or comprehensively summarised form, then the need to view the physical primary source becomes less necessary (this was always the function of published calendars).

The almost incomprehensible volume of information on the Internet, and the speed with which relevant documents can be located, is also affecting the expectations of those engaged in archival research. The proliferation of online catalogues has created the mistaken assumption that all archival documents are fully described and accessible through electronic, web-based catalogues. This is not the case, since conversion and restructuring of existing lists and indexes is a complex and resource-intensive process for archives. Many decades of such activity lie ahead, even in the best resourced archives, before online catalogues come to represent a complete inventory of particular archival holdings.

This assumption does not really arise among those historians who have laboured previously with paper and manuscript lists in archival search rooms. Their skills have had to become more adaptable as the possibilities of new technologies have been embraced. For those who have entered their careers with access to online catalogues and documents as a familiar basis for their research skills, the adjustment to paper indexes found only in archives, contemporary registry systems and layered arrangements of former references can be something of a shock.

A new archival skill historians must adopt relates to the process of gaining accurate information on the completeness of online catalogues when compared to more comprehensive lists that existed in paper form. Scholars have always balanced their willingness to trawl archival collections against the level of detail contained in catalogues and indexes.

A fourth major change in the range of historians' archival skills stems from the proliferation of activity to convert paper lists and indexes into Internet-based searchable catalogues. The most dramatic archival development of the past 15 years has been the phenomenal rate at which the Internet has permitted linked catalogues to comb through the descriptions of several collections at once. The Access to Archives (A2A) website, for example, links electronic catalogues of around 400 archives within England and Wales. The National Archives' Global

Search facility links catalogues databases and project websites in a seamless search. Navigating these websites under a single keyword produces in seconds what, only ten years ago, would have taken months to achieve by page-turning and physical travelling between institutions.

Since no standard has yet been adopted for the structure and presentation of digital image collections, some difficulties are emerging as systems are developed for specific, rather than universal, audiences. In the recent past, publishers' editorial conventions and the personal preferences of editors had the effect of screening certain kinds of evidence and information from printed calendars and guides. Such editions were the pre-digital equivalent of the websites and databases that are now revolutionising broad access to archival information. There are now numerous examples where search engines developed primarily for commercial and mass-market appeal often do not serve the academic historian fully.

For example, the data involved in indexing the online versions of the 1841–1901 census records, runs to tens of millions of names for each survey. Yet the search options are constructed around genealogical investigation. Historians hoping to use the English and Welsh census to facilitate possible scholarly studies of people engaged in particular trades in a town, migration, social mobility or surname distribution, will have to work hard to extract data from resources constructed for single name searching.

Many researchers seeking digital copies of documents contained in TNA's DocumentsOnline website are also steered towards searches for individuals (although the range of core executive documents is expanding rapidly, and more flexible searches are possible with some imaginative manipulation of the search fields). Clearly, the need to generate income makes this genealogical approach an economically sustainable option. It does, however, limit the broadest utility of some digitised documents, and this trend has not benefited academic historians as well as it might have done.

Several catalogues have employed inconsistent standards to the entry of keyword data upon which searches are based. The shortcomings of the TNA's Catalogue in this area are perhaps more prominent because of the sheer size of its database, and the fact that it is the product of several years' worth of layered development and overlapping data entry. Searching for early wills on the DocumentsOnline site, for example, frequently requires practical knowledge of the variants of medieval and early modern spellings of personal names, since searches will only return results if the search terms match exactly the catalogued content (or its stem). This is also the case in other catalogues, where results might be missed unless alternate spellings of search terms are considered.

The skill levels historians need in order to interpret and analyse manuscripts have remained consistent throughout these developments in the format though which documents are studied. Digital catalogues have focused primarily on problems of access to manuscript collections; especially where previous arrangements have been explained as part of the process.

The skills required to interpret and analyse the contents of web versions of documents remains less well developed, since generic help is difficult to present in anything but a basic level within online resources. The onus remains with historians to acquire and extend the skills they need to extract the required evidence from relevant documents. For those historians who already possessed mastery of their documents, the digital world of access to, and presentation of, primary source material has made few new demands on their fundamental skills in administrative history, languages and diplomatic, etc.

Archivists might be forgiven for thinking that in some cases historians' archival skills are now focused primarily upon mastering the technologies of their laptop and digital camera software in order to minimise the time they spend within search rooms. The process of understanding the content and context of the documents under

investigation is becoming something that historians no longer have to attempt within archives to the same extent as they have done in the past. Although a gross generalisation, digital technology is allowing this phase of the research process to be conducted in front of a computer rather than before a manuscript or departmental file. The ability to capture hundreds of digital images in a day (in those archives that permit free use of digital cameras) has certainly altered the focus of archival researchers.

The massive transformation underway in access to archival information should not cloud the fact that the discipline of history still requires the full range of analytical and interpretative skills that have always been at the core of the best type of archival research. The format through which primary source material is accessed is certainly changing: from paper or parchment indexes and documents studied within archival search rooms, to searchable catalogues and digital images of documents viewed by computer. The content of these texts and documents remains the same, so in one sense the interpretative archival skills necessary to decipher them are unchanged. Historians' archival energies are now directed wholeheartedly at sifting through the proliferating range of online information relevant to their field of study.

There is no doubt that the best Internet resources for historical investigation are revolutionising access to texts and documents and developing the way in which archives are used. But is there not already a danger that historians' reliance upon digital resources is mismatched to the completeness and dependability that those resources presently offer? With most historians physically distant from major archival collections, it is easy to understand why comprehensive and accurate resources such as British History Online (BHO) have become so well used and respected within certain research communities but not all historians are so well served.

The discipline of archival research is therefore in a period of flux. The first stages of contextual research can now be carried out online. Calendars, textual summaries of documents, articles and administrative

histories are accessible via websites like BHO, Google Books or JSTOR. Consultation of major collections of digital document surrogates can be conducted from any suitably equipped PC or laptop. The physical separateness of historians from archives is progressing as archival information and parts of archival collections become almost instantly accessible online. An entire range of new archival skills related to information manipulation and access are being added to traditional techniques of document interpretation.

The benefits brought by immediate universal access to sources via the Internet are raising new issues over completeness, reliability and sustainability of archival resources. Historians and archivists are at the centre of these developments, and will continue to work together closely to ensure that the discipline of history continues to benefit from the recent rise of digital online resources.

Freedom Fighters India

His brave deeds earned Vallabhbhai Patel the title of the iron man of India. For his role in the Bardoli Satyagraha, Patel came to be called the Sardar. Sardar Patel was a famous lawyer but gave up his practice in order to fight for the freedom of the country. After independence he became the deputy PM of India and played an important role the integration of India by merging numerous princely states with the Indian Union.

Indian Independence

The feeling of nationalism had started growing in the minds of Indians as early as the middle of the nineteenth century but it grew more with the formation of the Indian national Congress in 1885. Though the Congress started on a moderate platform but with the passage of time and apathetic attitude of the British government, the national movement began to shape well.

Mahatma Gandhi

Mahatma Gandhi was born as Mohandas Karamchand Gandhi on 2nd October 1869. He was the most popular as well as the most influential political and spiritual leaders of India. His contribution to the freedom struggle of India is priceless and the country owes its independence, partly, to this great man. The Satyagraha movement, which led to India's independence, was founded by Mahatma Gandhi only.

1.2 SOURCES: ARCHIVAL RECORDS

'Archival records' connotes documents rather than artifacts or published materials, although collections of archival records may contain artifacts and books. Archival records may be in any format, including text on paper or in electronic formats, photographs, motion pictures, videos, sound recordings. The phrase archival record is sometimes used as an expanded form of archives to distinguish the holdings from the program.
An archive is an accumulation of historical records or the physical place they are located. Archives contain primary source documents that have accumulated over the course of an individual or organization's lifetime, and are kept to show the function of that person or organization. Professional archivists and historians generally understand archives to be records that have been naturally and necessarily generated as a product of regular legal, commercial, administrative, or social activities. They have been metaphorically defined as "the secretions of an organism", and are distinguished from documents that have been consciously written or created to communicate a particular message to posterity.

In general, archives consist of records that have been selected for permanent or long-term preservation on grounds of their enduring cultural, historical, or evidentiary value. Archival records are normally unpublished and almost always unique, unlike books or magazines for which many identical copies exist. This means that archives are quite distinct from libraries with regard to their functions and organization, although archival collections can often be found within library buildings.

A person who works in archives is called an archivist. The study and practice of organizing, preserving, and providing access to information and materials in archives is called archival science. The physical place of storage can be referred to as an archive (more usual in the United Kingdom), an archives (more usual in the United States), or a repository.

When referring to historical records or the places they are kept, the plural form archives is chiefly used. The computing use of the term 'archive' should not be confused with the record-keeping meaning of the term.

Archival Arrangement Collections of archives, manuscripts and personal papers are distinct groupings of records defined by format, content and creating agency. Typically, archival records refer to the body of materials created by an institution, business or government agency, whereas manuscript collections and personal papers are those materials gathered or created by a singular entity (an individual) or a related group of persons (e.g., a family). Generically, we will refer to all collections maintained by the department as “archival collections.” However, it is important to understand the differences between records, collections and papers as these differences may manifest during the arrangement, description and cataloguing processes. “Processing” is the physical act of assessing, arranging and describing collections. The basic procedures for processing all types of collections- whether archival, book, graphic or artefactual- are the same: The processor reviews the contents of the collection, determines whether collection items are accessible and usable in their current state, decides which items are appropriate for retention, and provides some sort of description of the collection for the purpose of making it available for research use. The goal of archival processing is to provide fair and equitable representation of all items contained within a collection. Although specific items may be highlighted through descriptive means, the overarching purpose is to make a collection available in its entirety. To do that, we follow the steps below:

STEP ONE: Using all available and applicable forms (i.e., the Donor Agreement, Collection Information Form, the Collection Inventory

Notes

and/or the Arrangement Work Plan), determine your best plan of action for arranging the collection. This plan may be devised by answering the following questions:

1. How large is the collection? Is it a discrete collection or does it form part of a larger collection?

2. Have all collection items been evaluated in regards to format and condition?

    a. What types of items comprise the collection? Which formats are represented and what is their composition?

    b. Have monographs, serials and other publications been evaluated for processing (i.e., cataloguing) separately?

    c. Have metal or other non-archival fasteners been removed from collection items?

    d. Are there folded or creased documents that can be flattened without causing damage to the item(s)?

    e. Have highly acidic items, such as newspaper clippings, been isolated?

    f. Has the Preservationist been contacted regarding materials that are fragile, damaged or otherwise unstable?

3. Have archival sleeves, folders and boxes been used to house the collection and individual items within the collection? Does the collection or specific collections items need re-housing?
4. Has the collection undergone any physical processing? If so, can this order be maintained? If there are discernible series and sub-series, are they appropriate, too general or too specific?

5. Does any information about the creator(s) exist as part of the collection?

STEP TWO: Determine your audience. Figuring out the type of researcher most likely to use the collection- undergraduate or graduate students, members of the local community or scholarly researchers- will help you determine the level of processing, arrangement and description necessary for making the contents of the collection available to researchers. This step is especially important for large collections requiring a significant amount of staff time and departmental resources. Depending on the availability of personnel and processing materials, some collections- namely those that are not deemed "research worthy"- only may be processed and described at the collection or box level. However, these collections may be revisited and reassessed when patrons express interest in collection contents.

STEP THREE: Determine how you will arrange the collection. [If the collection has been arranged in a discernible way, you may be able to skip this step. Maintaining a collection's original order not only makes life easy for the processor, but it also can reveal information about the parties involved in the collection's creation.] As noted on the Arrangement Work Plan Worksheet, the levels of arrangement are: collection, box, folder and item. For our purposes, most collections will be arranged at either the folder or item level. This means that when a collection is processed, either groups of items or individual items will be identified and maintained. "Groups" of items can consist of record groups and sub-groups or series and sub-series (see the Glossary for definitions of these terms). "Individual" items are single documents, photographs, etc. that often are arranged descriptively, chronologically, alphabetically or by type within a collection. Answering the following questions may aid in the arrangement process:

1. If the collection has not been processed previously, and no discernible organization exists, can you create a viable and

feasible arrangement? Can you readily discern series and sub-series, record groups and subgroups?

2. Has the collection been processed partially? Is it possible to continue and maintain the groups/ sub-groups or series/ sub-series previously established? Is there a better method of arrangement that should be discussed with the Archivist or Librarian?
3. If the collection has been processed, has it been arranged in a meaningful and logical way? Do the series and sub-series follow set patterns throughout the entire collection (i.e., chronological, alphabetical, geographical, level of importance, etc.)?

At this stage, it often is useful to make a preliminary outline of the series identified. This can be done using the completed Collection Inventory Form or by writing down information as it becomes apparent. A preliminary collection outline may help the processor see patterns of arrangement not immediately or previously identified.

1.3 PRIVATE PAPERS

Private Archives Section has in its custody a rich collection of private papers of eminent persons who have contributed immensely in various fields of public life in India. These papers have been acquired mainly through donations and gifts from individuals and institutions across the world. They are an important source to supplement the information contained amongst the public records. Some of the most important private papers in our custody are those of Mahatma Gandhi, Rajendra Prasad, Dadabhai Naoroji, P.D. Tandon, Maulana Azad, Minoo Masani, Sardar Patel, K.D.Malaviya, etc. All these private papers are accessible as per provisions contained in the Public Records Rules, 1997 or conditions as laid down by the donor at the time of their donation to the National Archives of India.

Private Archives Collections:

S.No	Name of the document and its introduction in one line

1.	**Abdul Qadeer Azad Collection (1912-1946):-** 943 issue of old newspapers (939 issues of Urdu newspapers and 5 issues of English newspapers). These include Ahl-i-Hadis (1916-1920), Hamdard (1915-1929),Al-Asr (1917), Tarjuman (1916); Muslim Gazette (1912-1913), The Muslim Chronicle (1929), The Independent (1922) and The Statesman (1913).
2.	**Ambedkar Papers:-** 123 letters in English, Marathi and Hindi (1920-1954) – throws light on Dr. Ambedkar's literary activities, his pursuit of professional legal work and his efforts to secure political and social rights for the Depressed Classes.
3.	**Badruddin Tyabji Collection:-** 1122 items/letters relating to his correspondence reports, speeches, notes and invitation cards, etc. (1871-1919).
4.	**Benarsidas Chaturvedi Collection:-** 8444 items comprising of correspondence, articles, photographs, press clippings, books and periodicals. (1900-1968)
5.	**Bhulabhai Desai Papers:-** 200 items comprising letters, extracts from books, speeches, diary and press clippings. (1899-1965)
6.	**Champaran Satyagraha Papers:-** Relating to Satyagraha, which Gandhiji launched in Champaran in 1917 to redress the grievances of the Indigo Cultivators.
7.	**C.F. Andrews Papers:-** 187 items - mainly correspondence with Munshi Ram (Swami Shrahanand), R. Tagore, Ganga Ram, S.K Rudra, R.C Hobert and Lala Lajpat Rai. (1913-1919)
8.	**Dadabhai Naoroji correspondence (1852-1917)** 31,000 items – relate to campaign in England – Agitation for simultaneous civil service examination in India and England, admission of Indians in public services.
9.	**Delhi Court Papers:-** 7 volumes relating to the trial of Indian

	revolutionaries. (1914, 1929-1943)
10.	**Edward Hall Papers:-** 117 items including correspondence, paintings, etc. (1720-1921)
11.	**G.S. Khaparde Papers:-** 320 items - mainly correspondence and diaries. (1879 -1938)
12.	**Gian Singh Rarewala Papers:-** 900 items - mainly his correspondence, press statements, etc. (1901-1977)
13.	**Gooroodas Banerjee Papers:-** 303 letters (1877-1918) - mainly correspondence on educational problems, constitutional reforms and religious and moral teaching in Govt. Schools and Colleges.
14.	**Gopal Krishan Gokhale Papers:-** 3,493 items - mainly correspondence (1889-1915)
15.	**Gobind Ballabh Pant Papers:-** 732 items - mainly correspondence, photo albums, diaries, etc. (1908 and 1910-61)
16.	**Indian Independence League Papers:-** 130 items comprising of letters, pamphlets, news paper clippings, notes, etc. (1942-1945) relating to activities of various branches of the Indian Independence league in Thailand, Shanghai, Malaya, Singapore, etc.
17.	**Indian National Army Papers:-** • 95 items (1943-1949) throwing light on the Indian National Army's activities in Malaya • 990 files relating to INA
18.	**Indra Vidya Vachaspati Papers:-** 1100 items (1900-1963) comprising of magazines, correspondence, news papers, etc.
19.	**Jehangir C. Coyajee Papers:-** 1202 items (1902-1946) -

	comprising correspondence, press clippings, articles, photographs, etc.
20.	**Joseph Bampfylde Fuller Papers:-** 51 letters (1930-1948) pertaining to democracy and discipline, customs in India and Europe, Hindu-Muslims Unity, etc.
21.	**K.M. Panikkar Papers:-** 1350 items (1938-1963) - comprising letters, articles and press clippings.
22.	**K.M. Cariappa Papers:-** 11,000 items (1912-1981) - comprising correspondence, press clippings, reports, etc.
23.	**K. Santhanam Papers:-** 455 items (1947-65) - comprising correspondence, articles, notes, book reviews, etc.
24.	**Lahore Conspiracy Case:-** Mainly proceedings and copies of judgement of Lahore Conspiracy Case and material relating to Martyrs Bhagat Singh, Rajguru and Sukhdev (1930-31).
25.	**Lala Hardayal Papers:-** 15 letters addressed to Sardar Singh Rana and Mrs. Rana in Paris (1910).
26.	**Lala Lajpat Rai Papers:-** Diary (1914-1917) showing his movements during his visit to U.S.A and Japan.
27.	**Mahatma Gandhi Papers:-** 27,500 items/volumes (1880-1948) relating to Gandhi-Kallenbach, Gandhi-Polak correspondence, Gandhi-Holmes correspondence, Gandhi Murder Trial papers and Gandhiji's correspondence with eminent personalities. FIR relating to Gandhiji's Murder on 30 January 1948
28.	**Nanavati papers:-** 5 Volumes and other papers (1944-45) relating to Bengal Famine Enquiry Commission.

29.	**Maulana Abul Kalam Azad Papers:-** 218 letters in Urdu (1953-55)
30.	**Meerut Conspiracy Case Papers:-** 4,226 items (1929-1933) throwing light on the history and growth of Communism and Trade Union Movement in India and International Communism and its impact on India.
31.	**M.R. Jayakar Papers:-** 7,000 items (1823-1958) - comprising correspondence, diaries, press clippings and miscellaneous papers.
32	**Munshi Daya Narain Nigam Papers:** 264 issues (1907-1942) of Zamana News Papers and some typed material.
33.	**Mutiny papers:-** 62 letters (1857).
34.	**N.B. Khare Papers:-** 179 items (1935-68) relating to his correspondence, Book and Press clippings.
35.	**N.K. Bose Papers:-** 1,020 +14= 1034 items (1909-1970) comprising correspondence, speeches, press clippings, articles, books, papers relating to Jharkhand movement, Anthropological Survey of India, files relating to Institute of Advanced Studies, direction action 1946, two personal diaries and some miscellaneous files, etc.
36.	**P.K. Malviya Papers:-** 3,720 items (1907-1969) - comprising his correspondence and Abhyudaya.
37.	**P.S. Sivaswamy Aiyer Papers:-** 10,000 items (1889-1946) - relating to correspondence, press clippings, speeches, books, journals, etc.
38.	**Currency notes of Siam and Japan** - 83 notes

39.	**P.D. Tandon Papers:-** 28,738 items (1926-1960) relating to his correspondence, News papers clippings, pamphlets, booklets, etc.
40.	**Raja Mahendra Pratap Papers:-** 1,148 items (1915-1970) - comprising correspondence, photographs, books, pamphlets
41.	**Rajendra Prasad Papers:-** 34,900 items (1935-1962) comprising his articles, notes, correspondence, press clippings, speeches, pamphlets, etc.
42.	**R.C. Dutt Collection:-** 40 items and a notebook (1901-1909).
43.	**R.L. Chopra Papers:-** 17 items (1846-1907) regarding Europeans in the Army of Maharaja Ranjit Singh.
44.	**Sampurnanand Papers:-** 1,907 items (1922-1968) mainly his correspondence and some literary works.
45.	**Sarojini Naidu Papers:-** 34 items (1896-1911) - consists poems and songs.
46.	Letter of Vaidya family from Vaidya's daftar (in Marathi)
47.	**S.S. Bhatnagar Papers:-** 21 items (1942-1954) relating to reports and proceedings of the meetings on various aspects of scientific developments.
48.	**S.C. Dixit Papers:-** 100 items (1869, 1934-1975) - comprising newspapers, periodicals, etc.
49.	**Sita Ram Papers:-** 56 files (1906-1967) relating to his correspondence.
50.	**Srinivasa Ramanujam Papers:-** One volume (1912-1920)

	throwing light on his life and his work.
51.	**Tata Iron and Steel Company Jamshedpur:-** 7 files (1928-1961) throwing light on various problems of Tata Workers and growth of Labour Movement in Tata Nagar, Jamshedpur.
52.	**Udham Singh Trial Papers (1940):-**
53.	**United Service Club Papers:-** 115 itmes (1870-1961) relating to club at Simla.
54.	**Virendranath Chattopadhyaya Papers:-** One volume (1917-1921, 1955) relating to his revolutionary activities.
55.	**V. Krishna Swamy Aiyer Papers:-** 350 items (1898-1911) relating to his correspondence.
56.	**V.S. Srinivasa Sastri Papers:-** 1,354 items (1889-1946) relating to correspondence, articles, speeches, etc.
57.	**Woods Collections:-** 62 items (1931-1946) relating to correspondence with S.C. Bose and V.J. Patel - Photographs and Press clippings.
58.	**Helfferich Papers:-** 9 items
59.	**Khan Bahadur Admad Bakhsh:-** 363 items (1890-1955) containing addresses correspondence , press clippings, photographs, etc.
60.	**Lala Murlidhar Papers:-** 95 items containing sanads, correspondence, invitation cards, notification, etc.
61.	**N.G. Ranga Papers:-** 132 items (1934-1986) containing correspondence, articles, speeches (xerox copies).

62.	**Rana Jang Bahadur Papers:-** 104 items (1924-1986) containing correspondence, articles, testimonials, addresses, etc.
63.	**M.C. Chagla Papers:-** 223 items (1921-1981) containing speeches, articles, photos, correspondence, press clippings, etc.
64.	**Danial Latifi Papers:-** containing correspondence, notes and a booklet.
65.	**Madras Chamber of Commerce and Industry Papers:-** 92 vols. (1836-1962) containing reports, etc.
66.	**C.P. Ramaswami Aiyer:-** 41 microfilm rolls (1914-1966) containing speeches, correspondence, radio talk lectures, press clippings, etc.
67.	**C.Rajagopalachari Papers:-** 15 microfilm rolls (1930-1959) containing correspondence.
68.	**S.N. Majumdar Papers:-** Judgement of the Special Tribunal at Alipur – 'Emperor Vs Jitendranath Gupta and others' (printed copy)
69.	**Shiv Shankar Rawal Papers:-** 62 packets (1931-1951) containing correspondence, books, periodicals, etc.
70.	**Phoolchand Jain Papers:-** 425 items (1830-1947; 1985-1992) regarding Delhi Satyagraha, Quit India Movement, Ghadar Party, Indian National Army and Mahatma Gandhi.
71.	**H.K. Barpujari Papers (1835-1900):-** • 11 Microfilm rolls regarding American Mission Papers and 20 Books.
72.	**Chaudhri Ranbir Singh Papers:-** 25 items and 48 photographs (1898-1990) relating to Constituent Assembly, Sanads certificates, etc.

73.	**U.G. Krishnamurti papers:-** 418 items (1939-1999) having correspondence, press clippings, magazines, books, pamphlets, photos, 26 items containing printed books in English as well as in different languages. These books contains the ideas of philosophical thought and rational approach relating to life, God, courage, etc., quotes of U.G. Krishnamurti, set of 108 money maxim cards; CDs/VCDs of U.G.'s interviews world over and file containing copies of web pages links and postage stamps issued in USA on U.G. Krishnamurti.
74.	**Minnoo Masani Papers:-** 7 folders (1933-1974) having correspondence, articles, press clippings, photographs.
75.	**Lal Bahadur Shastri and Hari Kishan Shastri Papers (1931-66):-** 15 items (42 folders), 1,528 xerox copies, 5 files/folders containing correspondence, speeches, broadcast, messages, press clippings pamphlets and abhinandan patras.
76.	**Nanaji Deshmukh Papers:-** 17 items relating to letters, addresses and speeches.
77.	**Comrade Ramchandra Papers:-** 9 items containing books, text of interviews, etc.
78.	**Dr. Suryya Kumar Bhuyan Papers:-** All items (1894-1964) containing speeches, correspondence, articles, books, etc.
79.	**Kasturbhai Lalbhai Papers:-** 147 bundles (1936-69) containing correspondence, books, diary, etc.
80.	**Gulzari Lal Nanda Papers:-** 35 bundles (1954-1977) relating to correspondence, books, etc.
81	**Yashpal Kapoor Papers:-** 19 items (1956-64) relating to correspondence and articles.
82.	**V.V. Giri Papers:-**

	23 items (1975-1979) relating to his correspondence.
83.	**B.N. Pande papers:-** 44 items (1936-1964) relating to his correspondence.
84.	**R.L. Avasthi Papers:-** 11 items (1941-53)
85.	**Sir Hashmatullah Khan Saheb Papers:-** 21 items (1927-1932) relating to self and his correspondence.
86.	**O.P. Paliwal Papers:-** 54 items (1961-1991) relating to his correspondence.
87.	**S.L. Bhatia Papers:-** 146 items (1916-1982) comprising printed books, articles, journals, letters and files relating to his correspondence.
88.	**Faltis K. Otto Papers** (1933-1942):- 34 enclosures / photographs relating to the activities of Netaji Subhas Chandra Bose in Central Europe.
89.	**R. Venkataraman Papers:-** One album containing 28 photographs.
90.	**Kanpur Conspiracy Case Papers (1924):-** 4 Vols. relating to the trial.
91.	**Morarji Desai Papers:-** 2,500 pages (1952-1980) – correspondence, articles, photographs, speeches, newspaper clippings, etc.
92.	**Rabindranath Tagore Letters:-** Books and correspondence (in Microfilm rolls)
93.	**Punjab Conspiracy Case:-** Judgment and Index of case.
94.	**Satya Bhakt Papers:-** 84 items relating to Indian Communist Party, his

	correspondence, books and biography (1925-1968).
95.	**Dr. Y. Subbarow Papers:-** 1893 items (1922-1955) relating to Scientific matters.
96.	**Navin Chandra Rai:-**A book.
97.	**Jairam Das Daulat Ram Papers:-** 12 packets and 4 boxes (1538-1984) relating to his correspondence.
98.	**Prof. Malwinderjit Singh Waraich:-** Photographs and material relating to freedom fighters (xerox copies) (1914-1931), Lahaore Conspiracy Case, Babbar Akali Conspiracy case, two CDs relating to exhibition on Shaheed Bhagat Singh and India's struggle for freedom
99.	Subhas Chandra Bose Papers:- Books, speeches, leaflets, etc. (1934-1984).
100.	Pherozeshah Mehta Papers:- Correspondence with eminent personalities (1846-1917) (in Microfilm rolls).
101.	**Sardar Patel Papers:-** 168 rolls relating to correspondence and press clippings.
102.	**Zorawar Singh Niam papers:-** Regarding Etawah Conspiracy Case Papers- correspondence, Press Clippings.
103.	**Proceeding's** of the trial of Hari Kishan and Judgement of the Session Court at Lahore.
104.	One Certificate of Conviction and Sentence of Madan Lal Dhingra. (1909)
105.	**Amritsar Conspiracy Case** Crown Vs Dr. S.D. Kitchlew, Dr. Satapal and others (1919) -

	One Microfilm roll.
106.	**Mainpuri Conspiracy Case:-** Crown Vs. Gopinath and others. (1919) - One Microfilm roll.
107.	**Trial proceedings of Shaheed Mangal Pandey** and others (1857).
108.	Material relating to **Bangladesh books,** pamphlets, newspaper clippings (1971).
109.	**Macartney Papers** (1781-1796) – 32 Vols.
110.	**Bardoli Satyagrah Papers in Gujarati (1939-48) -** One microfilm roll and 3 Vols. of Harijan.
111.	**Komagatamaru:-** List of passengers who travelled on the aforesaid ship.
112.	**Lhasa at Last** by Evan Trigh Croslegh (1903-1904) (one diary).
113.	**Shiv Shankar Rawal Papers:-** 62 Packets.
114.	**India Divided -**Manuscript of the book by Rajendra Prasad.
115.	**History of Freedom Movement:-** Material relating to Freedom Movement in various regions of India (1857-1947).
116.	**Jain Scriptures:-** Relates to science of numbers (Ank Vigyan). The manuscripts are stated to throw light on ancient Hindu art, civilization, medicine, mathematics and other sciences.
117.	**Mira Behn Papers:-** Relating to pension and repatriation of her servant in 1970.
118.	**Indo-Russia relations in the 17th Century:-**

	One book, two vols. and some xerox copies of documents.
119.	**Atulya Ghosh Papers:-** 34 items and one book.
120.	N.Sanjeeva Reddy Papers:- 56 Vols./ folders (1953-1982) relating to correspondence with eminent personalities.
121.	**K.M. Munshi Papers:-** In 7 microfilm rolls containing correspondence, court papers and press clippings (1916-1957).
122.	Qaumi Ekta Papers:- 15 microfilm rolls relating to the events and issues in Punjab, articles on Sikh history, life and culture (1974-1986).
123.	Daya Narain Nigam Collection:- Containing 29 issues of Zamana, photographs, material, etc. (1907-1942).
124.	**R.H. Col. Phillimore Papers:-** 42 Vols./36 maps containing Historical Records of Survey of India.
125.	**Bholanath Roy Papers:-** A book – 'Oaten Incident-1916' and 13 letters.
126.	47 **Issues of Young India**, **The People and National Front** (1924-1938).
127.	**Ladai Ka Akhbar** - Hindi Weekly from Allahabad – 16 issues, (1918-1919).
128.	**Balidan** (1971-1973) - ** Issues of
129.	**Dr. H.S. Pareek Papers:-** Material relating to his correspondence (1945-1995) (with gaps).
130.	Institute of Actuaries Papers:- Relating to Madras Military Fund Life Insurance in India Indian Railways (1933-41).

131.	**Association of Indian Universities Standing Committee Minutes: -** Comprising 10 Vols. (1967-1990).
132.	**Servant of the People Society Papers:-** Consisting 228 items (xerox papers) on P.D. Tandon, Lal Bahadur Shastri, Congress working, agrarian reforms, local self government and Lala Lajapat Rai (1920-1969).
133.	**Newspaper clippings on Hyderabad affairs:-** one Vol. (1875-1888)
134	**E.S. Reddy Papers:-** Relating to Gokhale's visit to South Africa; Letters by Ole Colbojorrisen to the Noble Committee nominating Gandhi for Noble Peace Prize (1912-1939)
135	Fortnightly Journal of the All India Trade Union Congress, Homage to the martyrs (5 August – 20 August 1977), Independence Golden Jubilee Special Number, Trade Union Record
136	**C.K.Nair Papers:-** Diary of one of the 78 Satyagrahi participated in the historical march of Gandhiji from Sabarmati to Dandi in 1930 (in microfilm)
137	**Prof. Dwijendra Tripathi Papers:-** 24 items including files, reports relating to Bank of Baroda, Hilda Ltd., Larsen and Toubro and Ranchhodlal Papers, the found of Ahmedabad Cotton Textile Industries donated by Prof. Tripathi, Ahmedabad (1916-1951)
138	**Shri Jitendra Prasad Papers:-** 10 files of private papers of late Shri Jitendra Prasad (former Vice President and General Secretary of Indian National Congress) relate to correspondence of Smt.Indira Gandhi, Rajiv Gandhi, Arjun Singh, misc papers, press clippings and condolence messages, etc.
139.	One letter from Shri B.C.Gangopadhyay, Ex-Secretary to the

	Government of India as well as Ex Secretary, Government of Andhra Pradesh regarding Krishna River Water Tribunal (Bachawat Commission)
140	**Balram Jakhar Papers:-** Containing speeches, articles and books
141	**Amar Kumar Jhingan Papers:-** Includes Pandulipi/ Tarpatra, (Tamil, 16th century) *Sar Sudha-Nidhi* in Hindi (1880-1888) Stray magazines/ periodicals/ booklet, etc., (1826-1925)

The Private Papers (or 'European Manuscripts') of the Oriental and India Office Collections of the British Library comprise about three hundred collections and over three thousand smaller deposits of papers relating primarily to the British experience in India. Though often including papers similar to or complementing the much more extensive India Office Records (containing the official archives of the East India Company, the Board of Control, the India and Burma Offices, and copies of the proceedings of the Government of India) the Private Papers are distinguished from the Records by their provenance from private sources.

Chronologically the main strength of the Private Papers lies in the period from about 1750 up to 1947, though there are some holdings for the earlier period including the earliest known summary of the East India Company's foundation charter of 1600, and one or two collections reflect continuing British contacts with India and Pakistan in the immediate post-colonial period. Their geographical scope concentrates mainly on the sub-continent of India, but also reflects the East India Company's and the Government of India's contacts with many other countries ranging from Egypt to Japan and from Tibet to Sri Lanka.

Documents of every type, private letters, diaries, memoirs, official correspondence and papers, drafts of scholarly or literary works, newspaper cuttings, scrapbooks, photographs and paintings, are to be

found in the Private Papers. Also included are photocopies and microfilms of papers relevant to South Asian studies held in other repositories or in private hands, and a collection of tape-recorded interviews with people with personal experience of British India during the last decades of the Raj.

The subjects covered by the Private Papers are enormously diverse, but perhaps three major themes can be distinguished. First, the administrators and soldiers of the Raj easily outnumber all the other categories put together, and the dominant theme of their papers is the political, administrative and military history of British India and Burma. The single most important class of documents is the unpublished correspondence between Viceroy and Secretary of State for India. Altogether, the Private Papers contain collections of fifteen Viceroys and twelve Secretaries of State, and it is possible to study British policy making at the highest level through the collection of either a Viceroy or a Secretary of State (and sometimes both) for an almost continuous period from the assumption of the Government of India by the Crown in 1858 to the achievement of independence by India and Pakistan in 1947. Lower down the hierarchy, there are collections of some fifty Provincial Governors, and the papers, memoirs or diaries of a very large number of East India Company servants and members of the Indian Civil and Political Services, with the Indian Police and the specialist Ecclesiastical, Educational, Engineering, Forest and Medical Services also represented. On the military side there are collections of only six Commanders-in-Chief, but regimental officers of the Indian Army make a very strong showing, with British Army officers also present. The rank and file put pen to paper only rarely, but when they did the result could be graphic, for example the description by Private William Guess of the exhausting marches, battles, and summary executions of rebel sepoys, which he experienced during the Indian Mutiny.

A second theme, as one might expect in a collection of private papers, is the private lives of the British, their hopes and fears, their social and sporting relaxations, their family concerns, their careers, ambitions and

disappointments. It is a theme illustrated from many different angles by people in all walks of life: not only officials and soldiers, but also scholars, missionaries, teachers, businessmen, railway engineers, planters, travellers, explorers and others. It should be noted that women are very well represented among all these groups. They wrote many letters, diaries and memoirs describing life in India, and took a particularly prominent role in the fields of education and missionary activity.

Thirdly, there is the interface between the Orient and the Occident, a theme which runs through all the papers. The Private Papers include a few collections formed by Indians, and Indians frequently appear as correspondents of the British; but inevitably in papers amassed largely by the British, the indigenous peoples themselves are seen largely through the writings of the strangers within their midst. Those writings display a variety of attitudes. We see both British admiration for the ancient civilization which they discovered in India, and their effort to convert that civilization to western ways or even, as some would argue, imprison it within western thought-patterns through the varied activities of administrators, entrepreneurs, missionaries, and orientalists. We see both arrogance and respect between the races, conflict and co-operation between the rulers and the ruled, both hostility and affection between masters and servants and officers and men. The Private Papers offer no simple picture of the relationship between Europeans and Indians, but a source for the study of that theme.

Check Your Progress 1

Note: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit.

1. How do you know about different Sources: Archival records?

……

……

……

Discuss about the Private papers.

……

……

……

……

1.4 LET US SUM UP

Selecting archival materials for Special Collections is done on a case-by-case basis- in accordance with the department's current collection development policy- with the final decision being that of either the Director of Special Collections or the Dean of the USF Libraries. Most acquisitions are secured through donation, with a select few acquired through purchase. Donors may be solicited by members of the Special Collections staff, the Library's Development Office or members and affiliates of the USF Libraries, including USF teaching faculty. On occasion, individuals or groups will contact the USF Libraries to inquire about donating materials to Special Collections. All donation inquiries should be referred to either the Director of Special Collections, or, especially in cases of the Director's absence, the Archivist or Librarian who oversees the archival, manuscript and personal papers collections. Collections will not be accepted "sight unseen." All potential donors must make an appointment to visit Special Collections with the items they are considering donating or have someone from Special Collections meet at an agreed upon location (often the donor's home) to evaluate the items. During this meeting, the Director, Archivist or Librarian will assess the intrinsic and enduring value of the items available for donation to determine whether the collection will supplement or complement existing collections or establish a new area of focus. (Collections establishing new areas of focus for Special Collections must be in concert with the Library system's overarching collection development policy and will need to be discussed fully with the Director before being accepted for donation.) The Director, Archivist or Librarian also will conduct a preliminary assessment of the items to determine the level of preservation and processing needed to maintain the collection and discuss the collection transfer process with the donor. Discussion of the

collection transfer process may cover such topics as the treatment of collection items identified for deaccession as well as access restrictions imposed by the donor.

The Private Papers trace their origin to the decision of the Directors of the East India Company in 1801 to establish a Library for the safe custody of books and manuscripts placed in their care by their servants in India and others. In 1858 the Company was abolished and its Library, including the Private Papers, was taken over by the newly established India Office. In 1947, with the achievement of independence by India and Pakistan, it was the turn of the India Office to be abolished, and the Library was inherited by the Commonwealth Relations Office and later by the Foreign and Commonwealth Office. In 1954, the Library was joined with the archives of the former India Office to form the India Office Library and Records which in 1982 were transferred from the Foreign and Commonwealth Office to the British Library, and in 1991 merged with the latter's Oriental Collections Department to form the Oriental and India Office Collections of the British Library. Throughout these organizational changes the Private Papers (or 'European Manuscripts') section retained a distinct identity.

1.5 KEY WORDS

Archive: A repository or collection especially of information

Private Papers: Private Archives Section has in its custody a rich collection of **private papers** of eminent persons who have contributed immensely in various notes.

1.6 QUESTIONS FOR REVIEW

1. How do you know about different Sources: Archival records?
2. Discuss about the Private papers.

1.7 SUGGESTED READINGS AND REFERENCES

- Basham, A.L., ed. The Illustrated Cultural History of India (Oxford University Press, 2007)
- Buckland, C.E. Dictionary of Indian Biography (1906) 495pp full text
- Chakrabarti D.K. 2009. India, an archaeological history : palaeolithic beginnings to early historic foundations
- Dharma Kumar and Meghnad Desai, eds. The Cambridge Economic History of India: Volume 2, c. 1751 – c. 1970 (2nd ed. 2010), 1114pp of scholarly articles
- Fisher, Michael. An Environmental History of India: From Earliest Times to the Twenty-First Century (Cambridge UP, 2018)
- Guha, Ramachandra. India After Gandhi: The History of the World's Largest Democracy (2007), 890pp; since 1947
- James, Lawrence. Raj: The Making and Unmaking of British India (2000)
- Khan, Yasmin. The Raj At War: A People's History Of India's Second World War (2015)
- Kulke, Hermann; Rothermund, Dietmar (2004). A History of India (4th ed.). New York: Routledge. Archived from the original on 23 March 2008.
- Majumdar, R.C. : An Advanced History of India. London, 1960. ISBN 0-333-90298-X
- Majumdar, R.C. (ed.) : The History and Culture of the Indian People, Bombay, 1977 (in eleven volumes).
- Mcleod, John. The History of India (2002) excerpt and text search
- Mansingh, Surjit The A to Z of India (2010), a concise historical encyclopedia
- Metcalf, Barbara D. and Thomas R. Metcalf. A Concise History of Modern India (2006)
- Peers, Douglas M. India under Colonial Rule: 1700–1885 (2006), 192pp
- Richards, John F. The Mughal Empire (The New Cambridge History of India) (1996)
- Riddick, John F. The History of British India: A Chronology (2006) excerpt

- Riddick, John F. Who Was Who in British India (1998); 5000 entries excerpt
- Rothermund, Dietmar. An Economic History of India: From Pre-Colonial Times to 1991 (1993)
- Sharma, R.S., India's Ancient Past, (Oxford University Press, 2005)
- Sarkar, Sumit. Modern India, 1885–1947 (2002)
- Senior, R.C. (2006). Indo-Scythian coins and history. Volume IV. Classical Numismatic Group, Inc. ISBN 978-0-9709268-6-9.
- Singh, Upinder. A history of ancient and early medieval India : from the Stone Age to the 12th century (2008)
- Singhal, D.P. A History of the Indian People (1983)
- Smith, Vincent. The Oxford History of India (3rd ed. 1958), old-fashioned
- Spear, Percival. A History of India. Volume 2. Penguin Books. (1990) [First published 1965]
- Stein, Burton. A History of India (1998)
- Thapar, Romila. Early India: From the Origins to AD 1300 (2004) excerpt and text search
- Thompson, Edward, and G.T. Garratt. Rise and Fulfilment of British Rule in India (1934) 690 pages; scholarly survey, 1599–1933 excerpt and text search
- Tomlinson, B.R. The Economy of Modern India, 1860–1970 (The New Cambridge History of India) (1996)
- Wolpert, Stanley. A New History of India (6th ed. 1999)

1.8 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 1.2
2. See Section 1.3

UNIT 2: UNDERSTANDING MODERN INDIA II

STRUCTURE

2.0 OBJECTIVES

After this unit we can able to know:

3. Newspapers and memoirs, periodicals and oral tradition
4. Approaches and interpretation – different schools of thought

2.1 INTRODUCTION

Newspapers from around the world.

Everyone has a vague, but few a very precise, idea of what constitutes a "periodical." For the purpose of this paper, a "periodical" will be defined as a primarily text-oriented publication that regularly issues new content and intends to do so for the indefinite future. Digital periodicals come in many flavors; they include selections or versions of paper magazines, such as Wired; peer-reviewed scholarly journals; e-'zines; online newspapers; boutique electronic updates or analyses for the business executive; and trade, political, or special-interest newsletters. These may or may not exist in parallel print/paper form; the two formats may not constitute perfect substitutes for one another. The variety makes

generalizations difficult; the analysis that follows will be accurate for the primary body of periodicals, but the wide variety of producers in this realm ensures that exceptions will be common.1 Digital periodicals are sometimes based on e-mail delivery or occasionally on the use of specialized reader software, but most today are delivered over the World Wide Web, and that environment is our focus here.

In the paper era, libraries subscribed to and maintained collections of many periodicals (the Harvard libraries still receive about 100,000 active titles), and collections were highly redundant. Libraries invested in a range of activities intended to maintain the usability of what they collected: binding materials in protective enclosures, repairing damage, housing collections securely and in environments designed to prolong the life span of paper, and reformatting deteriorated materials through photocopying or microfilming. With the exception of microfilm masters, the copies of journals being saved for future generations were the same copies being read by the library's current users. While in research libraries operations were always planned with one eye on the indefinite future, the actions that preserved materials for future generations also served to maintain them for current use.

The new world of Web-delivered periodicals is different. While libraries continue to subscribe to periodicals as they migrate to digital form (subscriptions to electronic journals number in the thousands today in most academic libraries), the service model has changed fundamentally. Libraries no longer receive and store materials locally, and subscriptions no longer provide copies but a license to access. This change has profound implications for the archiving and preservation of periodicals because it removes two key attributes of the current system :

1.maintenance of copies of periodicals primarily for users of future generations; and

2.redundancy of copies, which ensures that accidents, theft, conscious destruction, or changes in policy or priority at any given institution do not result in the complete loss of the published record.

Digital materials are surprisingly fragile. They depend for their continued viability upon technologies that undergo rapid and continual change. All digital materials require rendering software to be useful, and they are generally created in formats specific to a given rendering environment. In the world of paper, many valuable research resources have been saved passively: acquired by individuals or organizations, stored in little-visited recesses, and still viable decades later. That will not happen with the digital equivalents. There is no digital equivalent to that decades-old pile of Life or National Geographic magazines in the basement or attic. Changes in computing technology will ensure that over relatively short periods of time, both the media and the technical format of old digital materials will become unusable. Keeping digital resources for use by future generations will require conscious effort and continual investment.

In the new world of digital periodicals, copies of materials are often held by a single institution, and the investments required to maintain their long-term viability must be made by that institution, which presumably owns them. Factors such as changes in the economic viability of materials, the high cost of a technical migration, a new market focus, company failure, or a reduction in available resources all cause worry about whether such continuing investments will be made. Without such investments, materials will be lost. Such concerns have led libraries to cling to paper copies, when available, even while they provide electronic versions of the same material for the daily use of their readers. This duplicate cost will obviously be problematic over time, and the issue of how to archive and preserve Web-based periodicals is widely felt to have reached a critical state.

2.2 NEWSPAPERS AND MEMOIRS, PERIODICALS AND ORAL TRADITION

Newspapers and memoirs

Searching for significant and relevant information that is useful in scientific research can be a challenging task. Newspapers (historical and contemporary) are full of different kinds of information that can be used

in many ways – for amusement or education, for example, but also for scientific research. Often newspapers are perceived as having content that is less worthy than scientific journals and textbooks for any serious education or research purpose because of their sensationalistic character. Up to a certain degree this is true; however, they do reflect social and cultural values of a certain place and time and often contain unique information that cannot be found anywhere else. Moreover, they carry a reflection of the language structure of a certain time. Newspapers are also a material artefact worth researching, both in print form (typography, paper properties) and online (graphic design). Online newspapers offer a lot of material for sociological research (reader comments, etc.). These are just some explicit values of newspapers which make them worthy of research in the social sciences and humanities. Scholars such as historians, linguists, psychologists, scholars from media studies, education science, information sciences, publishing, graphic design and other scientific fields could benefit from having access to well organised and preserved newspaper collections. The professional literature devoted to the topic of newspapers as an information source reflects the diverse aspects from which newspapers are studied. A large body of literature is devoted to the digitisation process and creating digital newspaper collections (King 2005, Lanz et al. 2009). This issue is presented most often from technical or organisational points of view, and the focus is often on the preservation and accessibility of newspaper collections (Fleming and King 2009, Allen and Johnson 2008). Although the use of different information sources has been popular among the human information behaviour researchers (Ingwersen and Jarvelin 2005, Case 2012), relatively small body of literature examines information behaviour in the context of newspapers. Whitlam and Preston (1998) discussed newspapers as an information resource in sports journalism. Several authors have focused on analysing the information behaviour and needs of historians and linguists which are relevant for this paper. Anderson (2004) analysed historians' search methods for primary sources. He revealed that the predominant factor explaining historians' information-retrieval behaviour is the type, or genre, of source concerned. Among other things he

investigated newspapers as a retrieval method. Tibbo (2002) explored how historians located primary resource materials in the digital age, including newspapers among other resources. Hassan, Wade and Wilkinson (2012) analyzed the information needs of historians working with original and/or digitised primary resources, particularly local newspaper collections. They focused on preferences between original or digitised resources and the reasons behind these preferences. Through interviews, Allen and Sieczkiewicz (2010) focused on historians' needs for searching collections of newspapers and managing the information they find. Flavian and Gurrea (2007) explored the relationships between digital and traditional newspapers and the readers attitudes to both formats as did Massis (2012), who examined the transition of print newspapers to the digital environment and the role and place of libraries within this process. Maidel et al. (2010) researched the relationship between user behaviour and relevance of information. They described the ontological content-based filtering method for ranking the relevance of items for readers of news within a personalised electronic newspaper prototype system. Sivankutty and Sudhakaran (2011) explored the attitudes of library professionals in India towards newspapers as an information source and the ways in which newspapers are used. Kanellopoulos and Kotsiantis (2012) evaluated Greek newspaper websites and gave a proposal for matching Greek online newspapers with the profiles of potential readers. This paper focuses on the ways in which Croatian historians and linguists use newspapers in their scientific research and their perception of the value of newspaper content. It follows up on the preliminary results from a case study conducted in 2012 at the Faculty of Humanities and Social Sciences at the University of Osijek, Croatia (Krtalić and Hasenay 2012).

Periodicals

NARA Resources

Periodicals received at ALIC

Listing of over 700 print and online journals available through ALIC.

Notes

Prologue: The Journal of the National Archives and Records Administration

Index of previous issues (since 1982)

Tables of Contents (since 1997, with selected articles online)

Quarterly Compilation of Periodical Literature Reflecting the Use of Records in the National Archives (QCOMP)

2018

Previous Years

Compiled Citations by Record Group Clusters

Records of the Freedmens' Bureau

Index of News Clips About NARA

NARA news clips since April 2000 are kept in the AII Library in Room 3000.

Other Resources

Making of America Collection : Cornell University and the University of Michigan digital library of 19th century journals and books

Scholarly Journals : Distributed via the World Wide Web (University of Houston Libraries)

Internet Library of Early Journals : Oxford University digital library of 18th and 19th British journals

Newspaper Archives on the Web (Special Libraries Association)

Technical Profile of Digital Periodicals

Digital periodicals are surprisingly complex given the seeming simplicity of their paper antecedents, and the level of complexity is growing. The content of digital periodicals comes in a wide variety of technical formats, varying not just among publications, but within a single title or article. The following discussion is not exhaustive of the types of digital

material that make up current periodicals, but it is indicative of the scope of complexity involved.

The core content of most periodicals is text. The text of a periodical or periodical article, however, can be created and maintained in a number of ways. Some current periodicals are composed of digital pictures of printed pages (frequently, these are then embedded in portable document format [PDF] wrappers for delivery and viewing in the Web environment). More commonly, text is encoded in one of several ways. Some simple publications encode the output of word-processing programs in hypertext markup language (HTML) for Web viewing. HTML provides a rather simplified level of content "markup," primarily oriented toward good visual presentation in today's Web browsers. More sophisticated publications, particularly those thought by their creators to be of lasting interest, are frequently encoded in standard generalized markup language (SGML) or extensible markup language (XML), both of which support much more detailed labeling of components of a textual document than HTML does. However, SGML and XML are enormously flexible, and different publishers use highly varied markup schemes (e.g., document type definition [DTD] schemas). Software to render text marked up in this way must be sensitive to the specific scheme used in the text being displayed.

A critical issue with computerized text is the character set used to represent the letters, ideographs, or other components. Standardization in the encoding of text components has progressed enormously in recent years, particularly with the development and adoption of Unicode by an increasing range of technology providers. Text for most contemporary languages can be fully encoded in Unicode. However, textual documents contain more than letters and words, and many of the specialized symbols used in periodicals do not have standard digital representations, or evolving standards are not yet widely implemented for them. These include

- mathematical symbols

- chemical formulas
- archaic scripts or ideographs, such as Egyptian or Mayan hieroglyphs
- musical notations

Publications containing such extended characters or notations today use a variety of conventions for storage, and rendering software must be sensitive to these conventions when preparing text for Web display.

Periodicals contain more than simple text. Visual materials such as photographs and drawings are extremely common and can be encoded in different technical formats. Increasingly, sound and video clips are found in periodical publications, again in a variety of technical formats.

Advertisements represent particular difficulties for archiving and preservation. In paper periodicals, advertisements were usually tied inextricably to specific issues. With Web publications, although most periodical content is relatively static once published, advertisements seen in a particular context can change from minute to minute or from day to day. Advertisements can be selectively displayed for specific audiences or national communities (varying in language or in response to legal restrictions, such as those for drug advertisements). Advertisements are often delivered from a different source than the periodical itself and in fast-changing, proprietary, and challenging technical formats that try to stay on the cutting edge. Advertisements represent a rich source for historical research, and their preservation will be of interest. However, archiving and preserving advertisements will pose a significant challenge.

There are other new types of periodical content that raise technical issues. Increasingly, scholarly articles are accompanied by "supplementary materials"-files containing detailed research data, further explication of the article information, or demonstrations of points made in the article. These files contain many types of information (statistical data, instrumentation data, computer models, visualizations,

spreadsheets, digital images, sound, or video) and come in a wide range of formats, usually dependent on whatever technical tools the author is using at a given moment. Journal editors and publishers frequently exercise no control over these formats, accepting whatever the author chooses to deposit. More than any other instance of periodical content, these supplementary materials introduce a rapidly growing and essentially unbounded flow of new technical formats that will pose significant difficulties for long-term preservation.

Because digital periodicals are composed of many pieces, frequently in differing technical formats, some form of relationship information is required to map the pieces into a coherent form for delivery to a user. This relationship information can take many forms: "container" formats (such as PDF) that hold explicit or implicit relationships, XML documents, metadata databases, and static HTML documents. Practices for what data are recorded and how they are structured vary enormously and are primarily based on the current rendering and delivery applications a publication uses.

One other type of periodical content warrants note. A particular strength of the Web is its ability to link distributed pieces of content, a power as frequently used in digital periodicals as in other types of Web objects. Such linkages come in many forms: some links are to other content in the publisher's delivery system, where both the link and its target are under the control of the same organization; others are to independent sources. The latter can be of the casual reference sort ("If you are interested in this, that site over there also has relevant material"); other links to separate systems, however, are integral to the publication (e.g., Web bibliographies or pointers to data in knowledge-bases such as genetics or astrophysical databases). Some links are standard URLs, providing static addresses for specific objects on specific computers. Other links point instead to intermediary systems, capable of finding the current location(s) of the pointed-to object (the Digital Object Identifier, for example). In archiving digital periodicals, it will be important to determine the best way to handle links and the level of responsibility an

archive has for maintaining the ability to find independent linked-to objects referenced in archived periodicals.

Organizational Issues

The Open Archival Information System (OAIS) reference model is a powerful abstract model for digital archiving that has informed much contemporary thinking and practice. OAIS defines roles for three players in archiving: creators, archive operators, and end users (see figure 1).

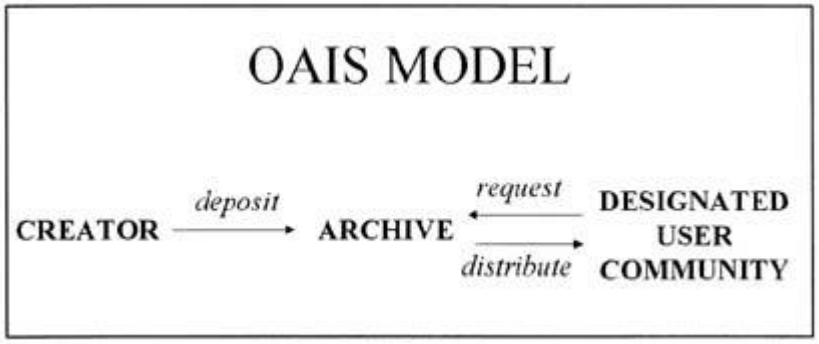


Fig. 1. OAIS model of players and roles

Creators/Depositors

In the case of digital periodicals, "creator" is not a sufficient term, because many players are involved in digital content creation, formatting, distribution, and ownership. A scholarly journal, for instance, can involve any or all of the following:

- author(s)
- copyright owner(s) of the included material (e.g., photographs, drawings)
- scholarly society that owns the journal
- publisher responsible for peer review, editing, layout, etc.
- distributor(s) providing online access to the title
- aggregator(s) that includes an article in an online compilation

At least some of these players have a role in "deposit." It may be useful to distinguish among players who have the rights, the motivation, and the

appropriate technical manifestation to deposit materials and to cooperate in archiving.

Rights: The deposit of materials into an archive involves questions of ownership and rights: who is legally positioned to provide content to an archive and to negotiate appropriate licenses, if required, for archiving? Because digital periodicals are composed of many separately created pieces, the issue of ownership can be complex. Authors can vary from scholars (who generally, but not always, turn over all copyrights to the periodical owner) to publisher's employees (whose work is automatically owned by the employer) to free-lance writers and illustrators (whose rights vary on the basis of the nature of their contracts). Individual articles can contain separately owned objects, whose owner's rights also vary (the same picture used under the fair-use right of criticism in one periodical requires permission when used in an advertisement in another). The same article can be included in different compilations, for example, in the periodical in which it originally appeared and as an aggregated database, such as LexisNexis or ProQuest. Periodical aggregates, as well as individual titles, could be subject to archiving.

Motivation:The interests of different possible deposit agents vary with the nature of the content, intended audience, and business model associated with specific materials. Some players' concerns are purely short-term. The economic value of some products falls quickly following publication, and the audience served has little interest in anything but today's information. Such players are unlikely to want to invest in archiving or preservation of their content, but they may also have little concern if others want to do so. Other players may believe that their publications have enduring economic value and may therefore be enormously concerned about independent archives holding copies of their content and, if archiving is permitted, about the terms and conditions of access to archived content. Still others, such as scholarly societies and original authors, may want to have their materials preserved and may be willing to invest in that preservation.

Technical manifestation: A number of middlemen are often involved between the owner and the user of periodical content. In the scholarly journal example, the publisher, distributors, and aggregators all play the role of middleman. Each middleman has its own systems, and copies of periodical content contained in each system can vary on the basis of the particular nature and function of those systems. A key consideration in archiving periodical content is the location of an appropriate archival copy: in many cases, the most appropriate copy for archiving may be held by someone other than the owner.

Archive

There is an increasing belief that archiving needs to be the responsibility of institutions for which it is a core mission, rather than an ancillary operation of an organization whose central interest lies elsewhere. Digital archiving will be a technically and organizationally challenging task, and it is unlikely that a large number of institutions will have the motivation, skill, or resources to undertake the long-term archiving of digital periodicals. The great majority of periodical subscribers and readers will, over time, probably rely on a few institutions to provide storage and preservation of periodical content.

Archives are likely to differ in focus. The organization of archiving activity across institutions involves the following important issues.

Collection policy: Each archive must clearly delineate the bounds of its archiving activity. Different institutions may define their scope of responsibility in different terms: by topic, by source of publication (publisher, distributor), by designating selected individually important titles, or by defining samples to be taken across specific literatures. Some level of redundancy is desirable, particularly for titles of potential historical importance. Equally important is the issue of coverage: is an adequate portion of the periodical literature being archived for the use of future generations?

User community: Both the selection of content for archiving and the specifics of archiving and preservation practice are sensitive to the particular user community for which archiving is being done. Different user communities have different requirements as to what is saved, how it is organized and accessed, the technical formats available from the archive (e.g., the writer of popular history needs materials in a form immediately accessible in current technology, the statistical researcher may want data unaltered from the original format), and the technical and support services available from an archive. A key observation of the OAIS model is that archiving activity needs to be designed with an understanding of the specified community being served.

Relationship to depositors: An archive does not automatically have the right to copy and store the publications of any given owner. In some cases, archiving activity may fall under the blanket of copyright deposit. But even then, unless the conditions of archiving are clearly specified in copyright legislation, the owner of archived material may legitimately require a specific license covering the terms of archiving. Given the large number of publishers and owners of digital periodical content, the transactional cost of negotiating archiving agreements will have to be minimized. Among the elements that will help are community agreement on archiving parameters and conventionalized licenses for archiving.

Archiving will come at a noticeable cost. A key issue in the relationship among archives, owners, and users will be the distribution of costs. Some of the major cost elements involved, arranged roughly in order of occurrence, are as follows:

- notification/identification of content to be archived
- creation of an archival version of content
- creation of archiving metadata
- storage, monitoring, and management of the archival collection
- preservation of archived content
- service to users

These costs can be distributed to the parties in various patterns. One might wonder whether the arrangement above suggests a model of costs distributed to owners, archives, and users as one moves down the list.

Users

The OAIS model suggests that archiving is done to meet the needs of a specified user community. User communities vary not only with the nature of publications but also with the passage of time. While some periodical content continue to be used primarily as originally intended (e.g., "how to" literature, works describing events or scientific observation, literary or critical works), other kinds of uses become common over time. The historian of science or the analyst of trends uses material in ways that are different from those of the original audience of a publication.

The owners of archived content can be expected to be quite sensitive to the following two primary questions about users.

Who can access archived content? At least while content is not in the public domain and continues to have economic value, many owners will want to limit the population that can access the archive. For example, access could be limited to

- auditors of the archive
- users with subscriptions to the archived content
- users within the walls of the archive
- users within the institutional bounds of the archive
- users making specific types of use (e.g., the archived objects could be made available to the historian of science, but not to the researcher in a pharmaceutical company)

When can content be accessed? Many archiving discussions revolve around the idea of "trigger events," that is, conditions under which archived content becomes more widely available. A trigger event may occur, for example, when

- a given periodical is no longer accessible on-line;

- a specified time has elapsed after initial publication (this is the current policy of PubMed Central, an archiving initiative of the National Library of Medicine, which calls for deposited content to be openly available no more than one year after publication)
- a title changes hands

Trigger events vary from owner to owner and from publication to publication. It is interesting to note the contrasting business models in today's periodical environment that are likely to influence a time-based trigger event. Some publishers charge significant subscription fees for current issues but offer free access to back files. Others, including some newspapers and magazines, provide free access to current issues but charge for access to back files. Still other business models may yet emerge.

Technical Issues

Many technical issues involved in periodical archiving will have to be faced by the various players (owners, archives, and users). Of key importance are the following.

Preserve Look, Feel, and Function?

Digital periodicals as perceived by users are composed of a complex of elements: the digital content itself, the display software used to render that content, and a variety of system functions provided by the Web site delivering the periodical. What parts of this complex should be archived? There are a number of questions raised if one were to consider archiving more than the raw content (e.g., the words, pictures, or sounds) of the publication). For example:

- Archive display formats or underlying data? Formats used for ready rendering on the Web frequently differ from the format of content in the underlying publishing system. A publisher may have text marked up in SGML or XML in its asset management system, but deliver HTML or PDF formats, or both, to users today. HTML or PDF may well be easier formats to use if one

wants to faithfully recreate the original look of a publication, but many believe they will present archiving problems because the rendering software will certainly be superceded over time. The SGML or XML marked-up text will be less sensitive to technological change, but ensuring the ability to re-render it as it was originally displayed will be technically complex.

- Archive periodical sites? Digital periodicals are delivered through Web sites that frequently offer a wide variety of functions, such as specific organization of content, search facilities, order forms, and communication facilities (to e-mail the editor or participate in a threaded discussion, for example). Archiving entire Web sites with all associated functionality will introduce a significant additional level of complexity beyond archiving periodical content.
- Use emulation as a preservation strategy? Emulation has been proposed by some as a means of preserving the original look and feel of digital objects. In this strategy, an archive stores not only the digital objects but also the software originally used for rendering. Because the software will depend on a specific technical environment (hardware, other software), the archive must build or acquire software capable of emulating that original technical environment, thus permitting obsolete software to run in new environments. Emulation as a preservation technique is highly controversial, with opinions about its practicality differing widely.

What Content Is Archived?

Most people initially assume that periodical archiving is concerned only with the content of articles. While articles are the intellectual core of periodicals, digital periodicals contain many other kinds of information. Examples of content commonly found in scholarly journals include the following:

- editorial board

- rights and usage terms
- copyright statement
- journal description
- advertisements
- reprint information
- editorials
- events lists
- errata
- conference announcements
- various sorts of digital files related to individual articles (data sets, images, tables, videos, models)

Which of these need to be archived and preserved for the future? Some of these types of materials will pose problems for publishers. Not all of these items are controlled in publishers' asset-management systems. Some are treated as ephemeral "masthead" information and simply handled as Web site content. When such information changes, the site is updated and earlier information is lost. For example, few if any scholarly e-journals provide a list of who was on the editorial board for an issue published a year or two ago. Deciding what of all that is seen on periodical sites today should be archived and maintained will require careful consideration by archives, publishers, and users.

Should Content Be Normalized?

The variety of formats of digital objects in an archive will affect the cost and complexity of operation. To control such complexity and cost, an archive may want to normalize deposited objects into a set of preferred formats whenever possible. Such normalization can happen at two levels:

1. File formats: An archive may prefer to store all raster images in TIFF, for instance, and convert JPEG or GIF images into that format. Controlling the number of file formats will reduce the complexity of format monitoring and migration.
2. Document formats: Many publishers encode article content in SGML or XML (or plan to do so soon). Most publishers create

their own DTD (or modify an existing DTD) to suit their specific needs and delivery platforms. An archive may choose to normalize all such marked-up documents into a common DTD, reducing the complexity of documentation, migration, and interface software.

Normalization and translation always involve the risk of information loss. Archiving may well involve a difficult trade-off between information loss and reduced complexity and cost of operation.

Should a Standardized Ingest Format Be Developed?

The OAIS model uses the concept of "information packages," that is, bundles of data objects and metadata about the objects that are the unit of deposit, storage, and distribution by an archive. The model allows transformation of objects as they move from one type of package to another (see figure 2).

If, as expected, any given publisher is depositing content into a number of different archives, and any given archive is accepting deposits from a number of different publishers, standardizing the format of submission information packages may reduce operational cost and complexity for both communities (although at the cost of devising and maintaining such a standard).

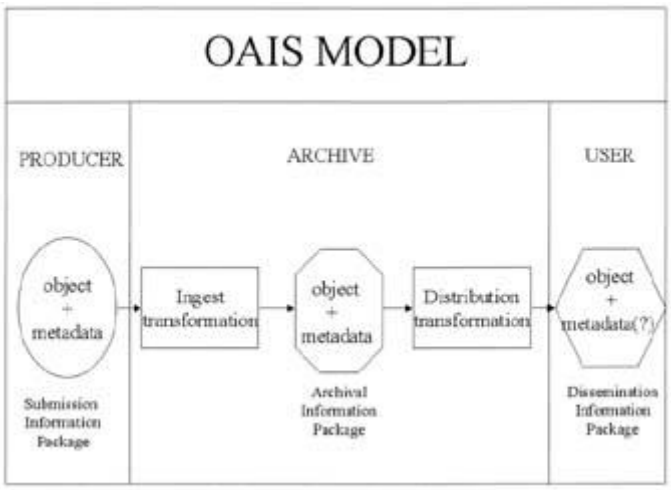


Fig. 2. Information packages in the OAIS model

Preserve Usable Objects or Just Bits?

A key element in digital preservation is maintaining the usability of digital objects in current delivery technology as the environment changes over time. This process is usually assumed to be one of "format migration," that is, the transformation of objects from obsolete to current formats, although it can also be carried out through emulation, that is, maintaining current programs capable of emulating older technology and thus rendering obsolete formats. However the process is accomplished, the cost of preservation will be sensitive to the number and types of formats in an archive.

Digital periodicals can contain a wide range of technical formats. Whether it will be practical for archives to maintain current usability for such a diverse range of formats is far from clear. It is possible that archives will need to differentiate between formats where usability is maintained and those for which the archive only ensures that the bits are maintained as deposited and that their documentation is kept usable to support future "digital archaeologists."

Oral tradition

The post-Second World War period has brought about a significant expansion in the functions and responsibilities of archival institutions and the archivists who manage them. Against a background of stagnant or diminish) resources, archivists have been called upon to accommodate increasingly large volumes of records, to adapt traditional archival practices and principles to new sources of information and record media, and to cope wit rapid technological advances in communications and recordkeeping devices.

The customary archival role of the custodian or keeper of local, state, an central government records has had to be modified and transformed in

many ways. This transformation has not been easy, as may be shown by the continuing controversy over the degree of involvement by archivists in the management of current and semi-current records. Archivists in different countries have responded in different ways to the challenges that have arisen. It is not surprising; therefore, that oral tradition and oral history have not received the universal welcome they deserve as legitimate archival endeavors.

There is nothing new in the recording, use and preservation of oral tradition and oral history. Indeed, individuals and institutions have collected, used, and preserved oral sources and have made those materials available to researchers for years. To a large extent, however, this has been done by university departments, specialized research institutions, or archival units set up specifically to deal with oral sources or sound recordings. For archival institutions at the local, state, and national levels, the novelty lies in the extent to which they are being asked to accept the role of custodians and administrators of this material and the extent to which they are even being asked to assume the entirely unfamiliar and often uncomfortable role of participation in the creation of these records. Whatever the pros and cons of such involvement, there is little doubt that oral tradition and oral history have had and will continue to have increasingly significant impact on archival work, and archivists must be prepared to accommodate and master this material. To do so, however, they must have as full and precise an understanding of oral history and oral tradition as they have of other more familiar archival sources.

Oral tradition and oral history share a common oral nature. While it is deceptively easy to propose distinctions between them, it is more difficult to sustain the differences in practice. There is often much similarity in the ways they are collected, processed, stored, and made available to researchers and in the equipment required to record and preserve these materials. In common practice, both those who concentrate on oral history and those who work with oral tradition

belong to a common class of oral historians and share many of the same interests, concerns, and objectives, methods and procedures.

Oral traditions are those recollections of the past, orally transmitted and recounted, that arise naturally within and from the dynamics of a culture. They are shared widely throughout the culture by word of mouth even though they may be entrusted to particular people for safekeeping, transmittal, recitation, and narration. They are organic expressions of the identity, purpose, functions, customs, and generational continuity of the culture in which they occur. They happen spontaneously as phenomena of cultural expression. They would exist, and indeed they have existed in the absence of written notes or other more sophisticated recording devices. They are not direct experiences of the narrators, and they must be transmitted by word of mouth to qualify as oral tradition.

Oral history, on the other hand, is usually identified as an activity, a detached and academic process of inquiry into the memories of people who have experienced the recent past directly. This inquiry and the responses it generates are recorded to supplement written records that have been found wanting in some measure for historical analysis. It is a studied, abstract, and analytical practice of historians and other social scientists, and it relies heavily on a recording device, whether manual, mechanical, or electronic. Oral history owes much to the traditions of Western European historiography. It was developed partly to remedy deficiencies in written records, but it has been viewed by many traditional historians as an undisciplined, rebellious, and perhaps even irresponsible child of documentary history. Rebellious or not, oral history necessarily presumes an existing context of written records, from which prior research identifies major lacunae that may' be filled through the recording of testimony by participants and witnesses to the events in question. The product of oral history is subject to textual criticism and content analysis by the same standards that are applied by historians to written documents.

Although oral traditions may be collected as an academic exercise and subsumed under the general umbrella of oral history, in their very nature they have an inherent additional social value in contributing to the social cohesion, dynamic evolution, and durability of the culture they represent. Oral traditions are therefore changed in the very act of recording from dynamic and developing or evolving self-consciousness into fixed and static "snapshots" of the culture at one point in its development. They become abstracted from the process that creates and nurtures them, and in this they necessarily become outdated very rapidly.

Oral traditions are to a large extent identified with societies lacking a written tradition, but they also exist in highly literate societies, even those with impressive archives of written records. Their most important archival function, however, has been in documenting those societies without written records, throwing light on the historical, social, economic, and cultural development of such societies. In many cases it has been the only way in which the past of a society could be reconstructed and recorded in written form for archival preservation.

Oral history became necessary, at least in part, because many historians came to believe that written records were excessively limited to the documentation of a ruling government or elite class, or to a dominant national function such as religion or law. Thus, much social history went unrecorded or was recorded incidental to other purposes which diminished the usefulness of the record for social history. Whole classes of people were poorly represented in great national annals, and the perspective reflected in those annals tended to be highly legalistic, formal, and bureaucratic. Modern historians are seeking to remedy this deficiency in a variety of ways, among them the collection of oral history and oral tradition. Modern institutions, whether commercial, governmental, religious, or social, have come to discover a need for documenting and sharing information beyond the strict confines of records of official transactions. Furthermore, oral history, even at its most studied and academic levels, has begun to discover the importance and use of mythology to rationalism even the most highly sophisticated

and deterministic activities of a modern technological society. As in the case of oral traditions, the relationship of a traditional perspective to the social dynamic may be as significant as the evidential value of the contents of oral history for documentation of historical phenomena.

Archives require durable records removed from the direct effect of continuing social development. Archivists must understand that in acquiring oral sources they are participating in a process of transformation from socially dynamic and evolving sources to static and durable records of segments of that process. For the archivist, the distinctions between oral tradition and oral history are important primarily in understanding the provenance of each, and perhaps in developing appraisal criteria for deciding the durability of the value of each for evidential, administrative, or general information needs. The forms in which the archivist encounters them are often remarkably similar, and the distinctions between them are often unimportant in archival management of the physical property of the records once created and deposited in the archives. Handwritten or typed notes and transcripts, magnetic audiotapes, sound motion picture films, and videotapes all may contain oral source records, but the most common for both oral tradition and oral history is magnetic audiotape, often but not necessarily accompanied by a written transcript or schedule of contents of the tape. Each form may record one, two, or several participants, although multiple participants beyond the inquirer-respondent dialogue form in oral history are less common. The inquirer or collector role in recordings of oral tradition is commonly much more reserved, obscure, and self-effacing than in the oral history interview, where the interviewer must act as a catalyst to prompt and challenge the memory of the narrator. It is crucially important, however, for both oral history and for oral tradition, that the archivist understand that what is given to the archives is a record of an interview or the record of a recounting of an oral tradition; it is not a record of or from the past about which the subject speaks, although it may be an attempt to define or recreate that past. It is a record of an event (an interview, a story-telling, the recitation of an epic poem, etc.) that took place in the recent past, not a surviving relic of that more distant

past of which the narrator speaks, even if the information supplied is the only surviving evidence of that past known to exist.

11.0 GUIDELINES FOR ORAL HISTORY

In concern for the integrity of the practice of oral history, and mindful of its responsibilities in that regard, the Oral History Association of the United States of America, after much thought and deliberation, developed two sets of guidelines that may prove helpful to others working in oral history. These guidelines are offered in this study as examples of criteria that can be developed to encourage collectors and administrators to improve the quality and reliability of the oral sources and their administration, and thereby make them more valuable to the writing of history. They are not offered as absolutes designed to fit every situation, and each archivist must make appropriate adjustments to his own situation.

The first set of guidelines very broadly establishes areas of concern and values for those broad areas. The second set of guidelines is more detailed and precise and was designed for comprehensive and thorough analysis, appraisal, and evaluation of oral history programmes, projects, and products.

11.1 Goals and Guidelines of the Oral History Association

The Oral History Association recognises oral history as a method of gathering and preserving historical information in spoken form and encourages those who produce and use oral history to recognise certain principles, rights, and obligations for the creation of source material that is authentic, useful, and reliable.

Guidelines for the Interviewee

The interviewee should be informed of the purposes and procedures of oral history in general and of the particular project to which contribution is being made. In recognition of the importance of oral history to an understanding of the past and in recognition of the costs and effort

involved, the interviewee should strive to impart candid information of lasting value. The interviewee should be aware of the mutual rights involved in oral history, such as editing and seal privileges, literary rights, prior use, fiduciary relationships, royalties, and determination of the disposition of all forms of the record and extent of dissemination and use. Preferences of the person interviewed and any prior agreements should govern the conduct of the oral history process, and these preferences and agreements should be carefully documented for the record.

Guidelines for the interviewer

Interviewers should guard against possible social injury to or exploitation of interviewees and should conduct interviews with respect for human dignity. Each interviewee should be selected on the basis of demonstrable potential for imparting information of lasting value. The interviewer should strive to prompt informative dialogue through challenging and perceptive inquiry, should be grounded in the background and experiences of the person being interviewed, and, if possible, should review the sources related to the interviewee before conducting the interview. Interviewers should extend the inquiry beyond their immediate needs to make each interview as complete as possible for the benefit of others, and should, whenever possible, place the material in a depository where it will be available for general research. The interviewer should inform the interviewee of the planned conduct of the oral history process and develop mutual expectations of rights connected thereto, including editing, mutual seal privileges, literary rights, prior use, fiduciary relationships, royalties, rights to determine the disposition of all forms of the record, and the extent of dissemination and use. Interviews should be conducted in a spirit of objectivity, candor, and integrity, and in keeping with common understandings, purposes, and stipulations mutually arrived at by all parties. The interviewer shall not violate and will protect the seal on any information considered confidential by the interviewee, whether imparted on tape as part of the interview or conveyed separately from the interview.

Guidelines for Sponsoring Institutions

Subject to conditions prescribed by interviewees, it is an obligation of sponsoring institutions (or individual collectors) to prepare and preserve easily useable records; to keep careful records of all creation and processing of each interview; to identify, index, and catalogue all interviews; and, when open to research, to make their existence known. Interviewers should be selected on the basis of professional competence and interviewing skill. Interviewers should be carefully matched to interviewees. Institutions should keep both interviewees and interviewers aware of the importance of the above guidelines for the successful production and use of oral history sources.

11.2 Oral History Evaluation Guidelines

The Oral History Association, in furtherance of its goals and guidelines and in support of its evaluation service, has developed guidelines for the use of those called upon to evaluate existing or proposed programmes and projects. The outline may also be used by individuals to test their own procedures and by funding agencies to appraise proposals.

Recognising that the ultimate measure of oral history lies in its reliability as a source for historical understanding, the Association submits that conscientious consideration of every step in its creation is a professional obligation, and that careful attention to the factors raised in the following outline substantially increases the probability of enduring value.

Therefore, the Association has developed the following guidelines to be used in the evaluation of programmes and projects producing oral history sources and to provide standards for new and established programmes. The text is intended to suggest lines of inquiry by evaluators, who should, however, recognise the need for flexibility in applying them to specific projects. The guidelines will be subject to continuing review by the Oral History Association.

Programme/Project Guidelines Purposes and Objectives

Are the purposes clearly set forth? How realistic are they? What factors demonstrate a significant need for this project? What is the research design? How clear and realistic is it? Are the terms, conditions and objectives of funding clearly made known to allow the user of the interviews to judge the potential effect of such funding on the scholarly integrity of the project? Is the allocation of funds adequate to allow the project goals to be accomplished? How do institutional relationships affect the purposes and objectives?

Selection of Interviewers and Interviewees

In what way are the interviewers and interviewees appropriate (or inappropriate) to the purposes and objectives? What are the significant omissions, and why were the omitted?

Records and Provenance

What are the policies and provisions for maintaining a record of provenance of interviews?

Are they adequate?

What can be done to improve them?

How are records, policies and procedures made known to interviewers, interviewees, staff, and users?

How does the system of records enhance the usefulness of the interviews and safeguard the rights of those involved?

Availability of Materials

Notes

How accurate and specific is the publicising of the interviews?

How is information about interviews directed to likely users?

How have the interviews been used?

Finding Aids

What is the overall design for finding aids?

Are the finding aids adequate and appropriate?

How available are the finding aids to users?

Management, Qualifications, and Training

How effective is the management of the programme/project?

What provisions are there for supervision and staff review?

What are the qualifications for staff positions?

What are the provisions for systematic and effective training?

What improvements could be made in the management of the programme/project?

Ethical/Legal Guidelines

What policies and procedures assure that each interviewee is made fully aware of:

- his/her rights and interests?

- the purposes of the programme/project?

- the various stages of the interviewing and transcribing process and his/her responsibilities in that process?

- the eventual deposit of the interview(s) in a suitable repository?

- the possible uses to which the material may be put?

What policies and procedures assure that each interviewer is fully aware of:

- his/her rights and interests?

- his/her ethical and legal responsibilities to the interviewee?

- his/her ethical and legal responsibilities to the programme/project?

How does the programme/project secure a release from the interviewer? What policies and procedures assure that for each interviewee an adequate deed of gift or formal contract transfer rights, title, and interest in both tape(s) and transcript(s) to an administering authority?

In lieu of a deed or gift or contract, what other evidence of intent does the programme/project rely on? Is it legally adequate? How does the programme/project relfect responsible adherence to ethical and legal standards? Specifically:

- How has the staff been impressed with the need for confidentiality of the interview content until the time of release?

- How has the staff been impressed with the need to conduct interviews in a spirit of mutual respect and with consideration for the interests of the interviewees?

Notes

- How does the programme/project demonstrate its ability to carry out the provisions of legal agreements and to protect the tape(s) and transcript(s) from unethical use?

- What steps are taken to assure that the staff recognises its responsibilities to gather accurate material, to process it as quickly as possible, and to make it available for use to the widest possible audience?

Tape/Transcript Guidelines

Information About the Participants

Are the names of both interviewer and interviewee clearly indicated on the tape/abstract/transcript and in catalogue materials? Is there adequate biographical information about both interviewer and interviewee? Where can these be found?

Interview Information

Are the tapes, transcripts, time indices, abstracts, and other material presented for use identified as to the programme/project of which they are a part?

Are the date and place of interview indicated on tape, transcript, time index, abstract, and in appropriate catalogue material? Are there interviewer's statements about the preparation for or circumstances of the interview(s)? Where? Are they generally available to researchers? How are the rights of the interviewees protected against the improper use of such commentaries? Are there records of contracts between th programme and the interviewee? How detailed are they? Are they available to researchers? If so, with what safeguards for individual rights and privacy?

Interview Tape Information

Is the complete master tape preserved? Are there one or more duplicate copies?

If the original or any duplicate has been edited, rearranged, cut, or spliced in any way, is there a record of that action, including by whom and for what purposes the action was taken?

Do the tape label and appropriate catalogue materials show the recording speed, level, and length of the interview?

Has the programme/project used recording equipment and tapes which are appropriate to the purposes of the work and use of the material?

Are the recordings of good quality? How could they be improved?

In the absence of transcripts, are there suitable finding aids to give users access to information on tapes? What form do they take?

Is there a record of who prepares these finding aids?

Are researchers permitted to listen to tapes? Are there any restrictions on the use of tapes?

Interview Transcript Information

Is the transcript an accurate record of the tape?

Is a careful record kept of each step of processing the transcript, including who transcribed, audited, edited, retyped, and proofread the transcript in final copy?

Are the nature and extent of changes in the transcript from the original tape made known to the user?

Notes

What finding aids have been prepared for the transcript? Are they suitable and adequate? How could they be improved?

Are there any restrictions on access to or use of the transcripts?

Are they clearly noted?

Are there any photo materials or other supporting documents for the interview? Do they enhance and supplement the text?

Interview Content Guidelines

Does the content of each interview and the cumulative content of the whole collection contribute to accomplishing the objectives of the programme/project?

In what particulars do the interview and/or collection appear to succeed or fall short?

In what way does the programme/project contribute to historical understanding?

In what particulars does each interview or the whole collection succeed or fall short of such contribution?

To what extent does the material add fresh information, fill gaps in the existing record, and/or provide fresh insights and perspectives?

To what extent is the information reliable and valid? Is it eye-witness or hearsay testimony? How well and in what manner does it meet internal and external tests of corroboration, consistency, and explication of contradictions?

What is the relationship of the interview information to existing documentation and historiography?

How does the texture of the interview impart detail, richness, and flavour to the historical record?

What is the basic nature of the information contributed? Is it facts, perceptions, interpretations, judgments, or attitudes, and how does each contribute to understanding?

Are the scope and volume, and where appropriate the representativeness of the population interviewed. appropriate and sufficient to the purpose? Is there enough testimony to validate the evidence without passing the point of diminishing returns? How appropriate is the quantity to the purpose of the study? Is there a good representative sample of the population represented in the interviews?

How do the form and structure of the interviews contribute to make the content information understandable.

Interview Conduct Guidelines Use of Other Sources

Is the oral history technique the best means of acquiring the information? If not, what other sources exist? Has the interviewer used them, and has he/she sought to preserve them if necessary? Has the interviewer made an effort to consult other relevant oral histories? Is the interview technique of value in supplementing existing sources?

Historical Contribution

Does the interviewer pursue the inquiry with historical integrity? Do other purposes being served by the interview enrich or diminish quality? What does the interview contribute to the larger context of historical knowledge and understanding?

Interviewer Preparation

Is the interviewer well-informed about the subjects under discussion?

Are the primary and secondary sources used in preparation for the interview adequate?

Interviewee Selection and Orientation

Does the interviewee seem appropriate to the subjects discussed? Does the interviewee understand and respond to the interview purposes? Has the interviewee prepared for the interview and assisted in the process?

Interviewer-Interviewee Relations

Do interviewer and interviewee motivate each other toward interview objectives?

Is there a balance of empathy and analytical judgment in the interview?

Adaptive Skills

In what ways does the interview show that the interviewer has used skills appropriate to:

- the interviewee's condition (health, memory, mental alertness, ability to communicate, time schedule, etc.)?

- the interview conditions (disruptions and interruptions, equipment problems, extraneous participants, etc.)?

Technique

What evidence is there that the interviewer has:

- thoroughly explored pertinent lines of thought

- followed up significant clues?

- made an effort to identify sources of information?

- employed critical challenge where needed?

Perspective

Do the biases of the interviewer interfere with or influence the responses of the interviewee? What information is available that may inform users of any prior or separate relationship of the interviewer to the interviewee?

2.3 APPROACHES AND INTERPRETATION – DIFFERENT SCHOOLS OF THOUGHT

APPROACH TO SCRIPTURE INTERPRETATION

I. Supernaturalistic

II. Naturalistic

III. Existential

IV. Dogmatic

THE FOLLOWING FOUNDATIONAL TRUTHS ARE ACCEPTED WITHOUT RESERVATION:

1). God is the Author of the Bible

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness (see note 2 Timothy 3:16)

2). The Bible is a supernatural Book

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints

and marrow, and able to judge the thoughts and intentions of the heart. (see note Hebrews 4:12)

For example, the Gospel writers treated the OT as prophecy (Matthew 2:14-15) by showing Jesus is the fulfillment of prophecy (Related resource Messianic Prophecies)

3). The Bible is a "human" Book

But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God. (See notes 2 Peter 1:20-21)

I. SUPER NATURALISTIC APPROACH TO INTERPRETATION

McQuilkin writes that…

the supernaturalistic approach interprets all Scripture from a supernatural point of view. The interpreter's task, consequently, is to seek several meanings or hidden meanings, which are to be uncovered through intuition and spiritual experience. The "natural" meaning of the text is downgraded or totally ignored. (Understanding and Applying The Bible)

This approach is synonymous with the…

Allegorical method - allegory searches for a hidden spiritual meaning that transcends the literal sense of a sacred text and the respected commentator Matthew Henry plainly states Song of Solomon "is an allegory" and goes on to add

that after the title of the book (Song of Solomon 1:1) we have Christ and his church, Christ and a believer, expressing their esteem for each other.

Clearly, Henry's interpretative approach does not seek the literal, natural meaning of the Song of Solomon but represents the allegorical approach.

Mystical approach - Webster defines "mystical" as

having a spiritual meaning or reality that is neither apparent to the senses nor obvious to the intelligence.

In other words this approach seeks a divine significance that surpasses natural human apprehension.

In the supernatural approach…

• The interpreter seeks to reveal a hidden meaning.

• Hidden meaning rules in the author's approach to interpreting the Scripture

• This method at first glance looks and sounds quite "spiritual"

• The problem is that the obvious (literal) meaning of the passage is often ignored and thus the interpreter does not take the Author's meaning and purpose seriously

The upshot of this approach is that the Bible is not allowed to be its own authority but the authority rests in the hands of the interpreter and unfortunately the result is that the interpretation "adds" to God's intended meaning of the passage.

A notable example of a commentator who approaches the Scriptures leaning heavily on the supernaturalistic approach is Arthur Pink. Pink frequently discusses "types" (other than those the Bible itself specifically designates as "types") in which he uses an OT event, personage or institution and associates it figuratively with some truth in the NT. Much of Pink's work is now freely available on the internet and often has very

insightful comments on the Scriptures. However in consulting his works, the reader is strongly advised to be aware of his supernaturalistic approach to the Scriptures lest one take away from a passage a meaning that God never intended. Remember that the most efficacious application of Scripture is predicated upon an accurate interpretation, lest one be misapply the Scriptures to their own detriment. Here is an example of A W Pink's interpretation of passages in Joshua…

Israel's capture of Jericho unmistakably pre-figured the victories achieved, under God, by the Gospel. The priests blowing with the trumpets of rams' horns pictured the servants of God preaching his Word. The forbidding of "the people" to open their mouths signified that the rank and file of Christians are to have no part in the oral proclamation of the Truth—they are neither qualified for nor called to the ministration of the Word. Nowhere in the Epistles is there a single exhortation for the saints as such to engage in public evangelism, nor even to do "personal work" and seek to be "soul winners." Rather are they required to "witness for Christ" by their daily conduct in business and in the home. They are to "show forth" God's praises, rather than tell them forth. They are to let their light shine. The testimony of the life is far more effectual than glib utterances of the lips. Actions speak louder than words. (Arthur W. Pink, Gleanings in Joshua)

Can you discern where Pink has taken considerable liberty in interpreting the Scriptures in Joshua? As Peter writes as saints we are to…

sanctify Christ as Lord in (our) hearts, always being ready to make a defense to everyone who asks (us) to give an account for the hope that is in (us), yet with gentleness and reverence (1Pe 3:15- note)

Robertson McQuilkin commenting on A W Pink's approach as illustrated in the preceding quote writes…

It will not do to excuse that way of handling the Bible by saying that there is only one meaning but many applications. It is true that a passage

may be applied in many ways to contemporary settings. But to handle Scripture in that way, deriving a message that is far from the intention of the author, provides a model for interpretation that does not take the author and his intent seriously. In such an approach, the Bible is not its own authority, free to make its own point and to demand obedience to its own teaching. Rather, it is used to make some other point the commentator has in mind through the process of spiritualizing—finding a hidden meaning in the text.

The ingenuity of the Bible student is the only limitation to the exciting "interpretations" of Scripture in such an approach. When straightforward history is taken by the preacher to have hidden implications and exciting spiritual truths, it is no wonder that many evangelical Christians treat the Bible in the same way for devotional use and in seeking guidance. Many Christians who are faithful in reading the Bible devotionally feel "blessed" only when they find a surprising thought suggested to them by the text, a thought that bears no direct relationship to the intent of the author. To them, seeking to know God's will through careful study to understand the intended meaning of the author seems dry and boring. (Understanding and Applying The Bible)

Related Resource: More discussion of A W Pink as well as Adam Clarke and William Barclay.

In the super naturalistic approach, the author often seeks to find a "hidden meaning" for the purpose of divine guidance. This application amounts in essence to the use of God's Word in a "magical way" to determine God's will. To be sure, God does often use His Word to reveal His will in our life, it is not through a "magical" approach. The more time one is in God's Word, and His Word is in the reader and the reader is obeys wholly and from the heart controlled by the Spirit, the more clearly one sees His will for one's life.

Jesus taught on the important relationship of knowing and doing, declaring that…

If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself. (John 7:17)

He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him. (John 14:31)

This relationship between walking in obedience and increasing in true knowledge is seen in Paul prayer for the saints at Colossae those they…

be filled with the knowledge of His will in all spiritual wisdom and understanding, so that you may walk in a manner worthy of the Lord (obedience), to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God. (Col 1:9 -note)

In summary, the danger of the Supernaturalistic approach is that one may conclude an interpretation that was never intended by God! Scripture is God's supernatural word taught by His Spirit and is to be in its natural sense unless such sense makes "nonsense". God usually means what He says. To be sure, God does make frequent use of figurative language (such as simile and metaphor) but even figurative language is subject to rules of interpretation. For example, when Jesus said I am the door clearly He was not declaring that He was a literal door. In context, Jesus was saying that He was the only Way a sinner could approach God the Father.

The discerning reader of the Word of Truth, needs to be aware that until the 1500's the Super naturalistic approach was the dominant approach used to interpret Scripture. This approach fell into disfavor with the onset of the Reformation and a return to "Sola Scriptura".

The Supernaturalistic approach is difficult to resist because it seems to be so "spiritual"!

II. NATURALISTIC APPROACH

The naturalistic approach limits the meaning to what one can understand. Some who espouse this approach say "I believe the Bible" but allow for nothing supernatural in the Bible! Other less strict naturalists allow for some supernatural elements in the Bible.

McQuilkin writes that…

the rationalist cannot accept the miraculous in Scripture because he has not personally experienced the miraculous, and also because reports of miracles cannot be verified by experimentation. Therefore, they must be explained either as a misapprehension of natural events or as myth growing up around some historical or imagined event. (Understanding and Applying The Bible)

What is rationalism? Briefly stated, in rationalism one relies solely on his or her human reasoning. And so if they cannot verify it in their experience it is not the Word of God. The Naturalistic approach became the dominant mode of interpretation in the 1600's. The authority in this interpretative approach is one's own human reasoning. The rationalist is his or her own final judge and jury on what any passage of Scripture means.

Those who hold to the Naturalistic Approach see 3 problems with the Word of God:

1). Certain things they feel are morally unworthy of God.

E.g., they have difficulty accepting David's imprecatory (invoking evil upon another) prayers, with Israel's instructions to take the promised land and to kill obliterate the original inhabitants (utterly destroy the men, women and children) from the land. Those who hold the natural approach cannot see that a loving God would command such "atrocities".

2). Miracles

3). "Seeming" contradictions in Scripture and "seeming" contradictions with science.

What is the "natural" result of the Naturalistic approach?

McQuilkin writes that…

the rationalist cannot accept the miraculous in Scripture because he has not personally experienced the miraculous, and also because reports of miracles cannot be verified by experimentation. Therefore, they must be explained either as a misapprehension of natural events or as myth growing up around some historical or imagined event… The end result of the rationalistic approach to Scripture is simply this: there is no sure word from God. That is, Scripture has no independent authority, for human reasoning is the final authority for judging anything that presents itself as a word from God. (Understanding and Applying The Bible)

This directly contradicts the writer of Proverbs who records that…

Every word of God is tested (refined as the goldsmith refines precious metal, the result being pure gold without imperfections or contaminants!) (Proverbs 30:5)

These individuals allow human reasoning rather than context and God's Spirit ("the Spirit of truth [Who] will guide you into all truth" John 16:13) to rules in their interpretation of Scripture.

Before listing the three subdivisions of the Naturalistic Approach, you should understand that the term Biblical criticism describes the skillful evaluation ("rational") of the data (the Biblical text including the original Hebrew and Greek manuscripts) to determine the truth about the Scripture. The practice of "Biblical criticism" did not arise until the 1800's.

Three Subdivisions of the Naturalistic Approach

1). TEXTUAL CRITICISM:

Textual criticism is also known as "lower" criticism (in contrast to "higher" criticism below). Textual criticism seeks to compare (Greek and Hebrew) extant copies of manuscripts in order to find the most accurate texts, since we no longer possess the original Biblical manuscripts or "autographs".

2). HIGHER CRITICISM

One branch of "higher criticism" takes a "historical approach" and "seeks to understand the Bible in light of its historical and cultural backgrounds, that is, as a book arising out of a human context." (Grenz, S., et al: Pocket Dictionary of Theological terms. Page 59. Downers Grove, Ill.: InterVarsity Press. 1999) The historical type of "higher criticism" can have some merit but the weakness is that it tends to downplay Scripture as a supernatural book written by God, and instead overemphasizes the humanness of the Scriptures.

Although such study can have some merit, "higher criticism" is a dangerous method in the hands of an individual who is also a naturalistic interpreter. This approach is often referred to as "destructive higher criticism".

One notorious example of this "destructive higher criticism" is the so-called "JEDP theory". In the 1800's Julius Wellhausen (1844-1918), a German OT scholar transformed the face of OT studies with his work on the dating of the sources in the Pentateuch. Wellhausen's work led to popularization of The Documentary Hypothesis which proposes that the Pentateuch was not written by Moses but that it went through a "process of composition" over several centuries, in which various sources were compiled into the final text. Wellhausen identified four sources in their historical order referred to as Jahwist (J), Elohist (E), Deuteronomist (D)

and Priestly (P), commonly abbreviated as JEDP. Such teaching undermines the inerrancy and authority of God's Word (Click excerpts of the 1561 Belgic and 1978 Chicago confessions regarding the authority and inerrancy of Scripture)

From this brief overview of the Rationalistic approach to Scripture, one can readily discern that it is human reasoning which rules in the interpretation.

Another example of this Rationalistic approach is found in "Harper's Bible Commentary" which states (a supposition based on "higher criticism") that

Colossians was most likely written by a pupil of Paul's… " and that the "Petrine authorship very improbable!" (Mays, J. L., Harper & Row, P., & Society of Biblical Literature. Harper's Bible commentary. San Francisco: Harper & Row - see note of 2Peter 1:1).

Thus one can readily see how important it is to know what approach your favorite commentary takes in regard to the Word of God. The safest approach is to first, do your own inductive Bible study for only then you will be equipped to intelligently "comment on the commentaries"!

3). CULTURAL RELATIVISM:

The context of culture is important in interpreting Scripture but in this aberrant approach, one's view of culture rules in interpretation.

Culture defines the way a group of people view things or does things. The problem in this approach to Scripture is that CULTURE is over emphasized and the natural (literal) meaning of the Scripture is set aside. Modern examples include what the Scripture has to say about homosexuality. Another modern example is the comment in the New Century Bible Commentary which says that wives do not need to submit to husbands in our modern cultures but that this practice was advocated by Paul because it was part of the culture at that time.

In all 3 of these subdivisions of the naturalistic approach, the main thesis is that man's finite thoughts are substituted for God's incomprehensible, infinite wisdom!

III. EXISTENTIAL APPROACH

This approach to interpretation of Scripture arose in the early 1900's as a reaction to rationalism which itself was a reaction to supernaturalism!

McQuilkin explains that…

the existential approach is an attempt to combine the first two. It accepts the naturalistic approach, yet goes beyond it by locating the truth of Scripture in the encounter between the interpreter's response and the witness of the biblical author to a similar religious experience. (Understanding and Applying The Bible)

The existential approach teaches that the Bible is not the Word of God but is the "vehicle" for the Word of God. They teach that the Bible becomes REVELATION only when properly mixed with truth and thus MAN is in CONTROL of the interpretation! This approach teaches that the Bible is not an independent AUTHORITY.

Existentialists use traditional words but with non-traditional meanings. For example, if one speaks of the demonic they might say it really is speaking of "evil" in society but not of a specific spiritual being. Generally however the existential approach does not deny the supernatural..

Existentialists, like Naturalists and Rationalists, give man the authority. The existential approach is very subtle and difficult to detect because it tends to speak so much about "faith".

The result of Existentialists interpretation is a mixture of belief and experience. This type of thinking is the often manifest in the approach to

Scripture which asks "What does the passage mean to you?" This approach therefore tends to bypasses God's intended meaning of a given passage. This approach is a "serendipity" type of Bible study where you walk in, read a verse, and ask what it means to the group! Have you ever been to a Bible study like that? Probably most of us have.

The important point is that must evaluate the "system" by which you are interpreting the Word of God because whatever method you are using will have it's ultimate affect on the way you think and then the way you behave. As Paul declared…

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. (See note Colossians 2:8)

Be a Berean. Don't be taken captive by philosophy, etc.

IV. DOGMATIC APPROACH

In this approach, the Scripture is made to conform to a predetermined system of doctrine or external authority. While there is a legitimate use of a system of doctrine, the problem arises when one's "system" deviates from God's intended meaning. If the dogmatic approach is carried to the extreme the problem is the independent authority of Scripture is replaced by a man-made system.

For example, in the study of the sovereignty of God, if one over emphasizes this truth, then man has no role whatsoever and is little more than a "puppet." If one follows this dogmatic approach out to its logical conclusion, than one would conclude that there is no need to send missionaries since God is sovereign in salvation and man has no responsibility.

THREE SOURCES OF DOGMATIC APPROACH:

1). TRADITION:

Some tradition is obviously good (eg, the traditional teaching of the Trinity), but the problem is when the tradition sneaks in as an "interpretation" which is unsupported by the Scripture. Be very careful making statements like "I believe whatever the church says… "! The church sadly has often times been guilty of a short sighted dogmatic approach on certain issues that would be quite clear if one approached the Scriptures literally.

2). ANOTHER CHRISTIAN:

We make take a certain interpretative leaning because we have come to trust and respect a particular individual teacher or leader. How many times have you heard someone defend their dogmatic point of view because another well known Christian has espoused that same view.

3). PERSONAL EXPERIENCE:

"I don't care what the Bible says. That was not my experience."

The result of the dogmatic approach is that one aspect of truth rules in the interpretation, a practice that can ultimately lead to erroneous interpretation (and application) in this other area.

McQuilkin adds that…

some believers, with otherwise sound approaches, may err in dogmatically setting aside the plain meaning of the text to make it conform to a system of doctrine, some human authority, or even a personal experience. Few would admit to espousing this approach, yet it is all too common. All of us are subject to the temptation. (Understanding and Applying The Bible)

It is interesting to note that each of these four approaches to interpretation of Scripture has an element of truth.

Supernaturalistic The Bible is supernatural
Naturalistic The Bible is natural
Existentialistic The Bible must be applied
Dogmatic The Bible is a coherent unit from Genesis to Revelation

The problem arises when one of the 4 areas above is emphasized to the exclusion of one or more of the other approaches. The essential error in each of these faulty approaches to Scriptural interpretation is a tendency to subjectivism and failure to rely wholly on the objective truth of the Word. It is as if "you" (or "me") as a frail, fallen man who becomes the final arbiter of the Truth of God's Word. Stated another way, when we approach Scripture subjectively, we as the interpreter become the ultimate authority for all interpretation. McQuilkin refers to Joshua 6 (see Josh 6:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21) to illustrate the diverse interpretations possible based on these four basic approaches…

The naturalist may see the account as an ancient story that was made up (since walls do not normally tumble before trumpet blasts) to teach the victory of good over evil against great odds. Since the supernaturalist is looking for a hidden meaning, he may see the marching around Jericho in silence as a mandate for Christians to witness by their "walk" in silence six days a week until the leader (preacher) on Sunday proclaims the gospel, and the walls of unbelief come tumbling down and people are converted. Existentialists might focus on the call to personal religious faith that was at the writer's center of attention. The story for the existentialist might be only a legend, the details of which hold no importance. Some dogmatists will have a problem with the slaughter of the citizens of Jericho at God's command—a loving God would never order the death of innocent people. Others might have no problem at all, believing that the people of Jericho were created for the purpose of damnation anyway.

It follows that the discerning believer must have some idea of how the author or authors of their favorite Bible commentary approach the interpretation of the Scriptures. If you are unsure, the book's preface or introduction might provide some information. If not, you would be well advised to consult another trusted, mature, Biblically centered, Spirit filled believer regarding their opinion is of the particular resource you are reading or listening to.

WHAT SHOULD BE ONE'S APPROACH TO INTERPRETATION?

One should let the Author's intended meaning rule in interpretation. One of the most objective methods to fulfill this worthy objective is to become a student of the inductive method of Bible Study. It is not the only method to study the Bible but is certainly one of the most tested and fruitful for lay persons and without a doubt the best material for partaking of the "solid food" of inductive study is available from Precept Ministries International.

As the writer of Hebrews declares…
solid food is for the mature, who because of practice have their senses trained to discern good and evil. (Heb 5:14, 12, 13, see note Heb 5:14)

The believer must always have the approach of the Bereans who…

were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so. (Acts 17:11, 10, 12,13, 14).

Check Your Progress 1

Note: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit.

1. Discuss about the importance of newspaper in Indian history as archive.

   ……

   ……

   ……

   ……

   ……

2. Discuss the necessity of periodicals.

   ……

   ……

   ……

   ……

   ……

2.4 LET US SUM UP

There is tremendous variety in the players, content, and technology that will naturally shape any program to archive digital periodicals and make program planning difficult. However, plan we must, or face losing over time a significant portion of the formal literature of our time. If that happens, future generations will be left with a much poorer understanding of our age than we have of our nineteenth- and twentieth-century ancestors.

2.5 KEY WORDS

Periodicals: Periodical literature is a category of serial publications that appear in a new edition on a regular schedule. The most familiar example is the magazine, typically published weekly, monthly, or quarterly. Other examples of periodicals are newsletters, academic journals and yearbooks.

Newspaper: A **newspaper** is a periodical publication containing written information about current events and is often typed in black ink with a white or gray background. ... The journalism organizations that

publish **newspapers** are themselves often metonymically called **newspapers**.

Archive: Internet **Archive** is a non-profit digital library offering free universal access to books, movies & music, as well as 391 billion **archived** web pages.

2.6 QUESTIONS FOR REVIEW

1. Discuss about the importance of newspaper in Indian history as archive.
2. Discuss the necessity of periodicals.

2.7 SUGGESTED READINGS AND REFERENCES

- Basham, A.L., ed. The Illustrated Cultural History of India (Oxford University Press, 2007)
- Buckland, C.E. Dictionary of Indian Biography (1906) 495pp full text
- Chakrabarti D.K. 2009. India, an archaeological history : palaeolithic beginnings to early historic foundations
- Dharma Kumar and Meghnad Desai, eds. The Cambridge Economic History of India: Volume 2, c. 1751 – c. 1970 (2nd ed. 2010), 1114pp of scholarly articles
- Fisher, Michael. An Environmental History of India: From Earliest Times to the Twenty-First Century (Cambridge UP, 2018)
- Guha, Ramachandra. India After Gandhi: The History of the World's Largest Democracy (2007), 890pp; since 1947
- James, Lawrence. Raj: The Making and Unmaking of British India (2000)
- Khan, Yasmin. The Raj At War: A People's History Of India's Second World War (2015)

2.8 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 2.2
2. The core content of most periodicals is text. The text of a periodical or periodical article, however, can be created and maintained in a number of ways. Some current periodicals are composed of digital pictures of printed pages (frequently, these are then embedded in portable document format wrappers for delivery and viewing in the Web environment). See Section 2.2

UNIT 3: INDIA IN THE 18TH CENTURY: TRANSITION AND CHANGES I

STRUCTURE

3.0 OBJECTIVES

After finishing up, this unit we can able to know:

- Social Condition 18th Century;
- Economic Condition 18th Century;
- Political Condition 18th Century;
- Military Condition 18th Century;
- Cultural conditions in the second half of the Eighteenth century in India;
- The historiography of the 18th Century.

3.1 INTRODUCTION

As a matter of fact, agriculture was no longer producing enough surpluses to meet the needs of the Empire, of constant warfare, and of the increased luxury of the Tuhng classes. If the Empire was to survive and regain its strength and if the people were to go forward, trade and industry alone could provide the additional economic resources. But it was precisely in trade and industry that stagnation was most evident. No r doubt the establishment of a large empire encouraged trade and industry in many ways and India‟s industrial production increased to a marked extent. Both in the quality of its products and their quantity, Indian industry was quite advanced by contemporary world standards. But unlike jn Europe at this time, Indian industry did not make any new advances in science and technology. Similarly, the growth of trade was hampered by bad communications and by the self-sufficient nature of village economy. Moreover, emphasis on land as a source of wealth and government revenue led to the neglect of overseas trade and the navy. Perhaps not even the best of kings and nobles could have changed this situation. In the absence of scientific and technological development and a social, economic and political revolution, India lagged behind Europe economically and politically and succumbed to its pressure.

An important socio-political cause of the downfal of the Mughal Empire was the absence of the spirit of political nationalism among the people. This

3.2 SOCIAL CONDITION 18TH CENTURY

Social life and culture in the 18th century were marked by stagnation and dependence on the past.

There was, of course, no uniformity of culture and social patterns all over the country. Nor did all Hindus and all Muslims form two distinct societies.

People were divided by religion, region, tribe, language, and caste.

Moreover, the social life and culture of the upper classes, who formed a tiny minority of the total population, was in many respects different from the life and culture of the lower classes.

Hindu

Caste was the central feature of the social life of the Hindus.

Apart from the four vanes, Hindus were divided into numerous castes (Jatis), which differed in their nature from place to place.

The caste system rigidly divided people and permanently fixed their place in the social scale.

The higher castes, headed by the Brahmins, monopolized all social prestige and privileges.

Caste rules were extremely rigid. Inter-caste marriages were forbidden.

There were restrictions on inter-dining among members of different castes.

In some cases, persons belonging to higher castes would not take food touched by persons of the lower castes.

Castes often determined' the choice of ' profession, though exceptions did occur. Caste regulations were strictly enforced by caste councils and panchayats and caste chiefs through fines, penances (prayaschitya) and expulsion from the caste.

Caste was a major divisive force and element of disintegration in India of 18th century.

Muslim

Muslims were no less divided by considerations of caste, race, tribe, and status, even though their religion enjoined social equality.

The Shia and Sunni (two sects of Muslim religion) nobles were sometimes at loggerheads on account of their religious differences.

The Irani, Afghan, Turani, and Hindustani Muslim nobles, and officials often stood apart from each other.

A large number of Hindus converted to Islam carried their caste into the new religion and observed its distinctions, though not as rigidly as before.

Moreover, the sharif Muslims consisting of nobles, scholars, priests, and army officers, looked down upon the ajlaf Muslims or the lower class Muslims in a manner similar to that adopted by the higher caste Hindus towards the lower caste Hindus.

The family system in the 18th century India was primarily patriarchal, that is, the family was dominated by the senior male member, and inheritance was through the male line.

In Kerala, however, the family was matrilineal. Outside Kerala, women were subjected to nearly complete male control.

Women were expected to live as mothers and wives only, though in these roles they were shown a great deal of respect and honor.

Indian women

Even during war and anarchy, women were seldom molested and were treated with respect.

A European traveler, Abbe J.A. Dubois, commented, at the beginning of the 19th century −

"A Hindu woman can go anywhere alone, even in the most crowded places, and she need never fear the impertinent looks and jokes of idle loungers....A house inhabited solely by women is a sanctuary which the most shameless libertine would not dream of violating."

The women of the time possessed title individuality of their own. This does not mean that there were no exceptions to this rule. Ahilya Bai administered Indore with great success from 1766 to 1796.

Many Hindu and Muslim ladies played important roles in 18th century politics.

While women of the upper classes were not supposed to work outside their homes, peasant women usually worked in the fields and women of the poorer classes often worked outside their homes to supplement the family income.

The purdah was common mostly among the higher classes in the North. It was not practiced in the South.

Boys and girls were not permitted to mix with each other.

All marriages were arranged by the heads of the families. Men were permitted to have more than one wife, but except for the well-off, they normally had only one.

On the other hand, a woman was expected to marry only once in her life-time.
The custom of early marriage prevailed all over the country.
Sometimes children were married when they were only three or four years of age.
Among the upper classes, the evil customs of incurring heavy expenses on marriages and of giving dowry to the bride prevailed.

The evil of dowry was especially widespread in Bengal and Rajputana culture.

In Maharashtra, it was curbed to some extent by the energetic steps taken by the Peshwas.
Two great social evils of the 18th century India, apart from the caste system, were the custom of sati and the harrowing condition of widows.
Sati involved the rite of a Hindu widow burning herself (self-immolation) along with the body of her dead husband.

Sati Practice

Sati practice was mostly prevalent in Rajputana, Bengal, and other parts of northern India. In the South it was uncommon: and the Marathas did not encourage it.

Even in Rajputana and Bengal, it was practiced only by the families of rajas, chiefs, big zamindars, and upper castes.

Widows belonging to the higher classes and higher castes could not remarry, though in some regions and in some castes, for example, among non-Brahmins in Maharashtra, the Jats and people of the hill-regions of the North, widow remarriage was quite common.

There were all sorts of restrictions on her clothing, diet, movements, etc. In general, she was expected to renounce all the pleasures of the earth and to serve selflessly the members of her husband's or her brother's family, depending on where she spent the remaining years of her life.

Raja Sawai Jai Singh of Amber and the Maratha General Prashuram Bhau tried to promote widow remarriage but failed.

Culturally, India showed signs of exhaustion during the 18th century. But at the same time, culture remained wholly traditionalist as well as some development took place.

Many of the painters of the Mughal School migrated to provincial courts and flourished at Hyderabad, Lucknow, Kashmir, and Patna.

The paintings of Kangra and Rajput Schools revealed new vitality and taste.

In the field of architecture, the Imambara of Lucknow reveals proficiency in technique.

Imambara of Lucknow

The city of Jaipur and its buildings are an example of continuing vigor.

Music continued to develop and flourish in the 18th century. Significant progress was made in this field in the reign of Mohammad Shah.

Literary Works

Poetry in reality, all the Indian languages lost its touch with life and became decorative, artificial, mechanical, and traditional.

A noteworthy feature of the literary life of the 18th century was the spread of Urdu language and the vigorous growth of Urdu poetry.

Urdu gradually became the medium of social intercourse among the upper classes of northern India.

The 18th century Kerala also witnessed the full development of Kathakali literature, drama, and dance.

Tayaumanavar (1706-44) was one of the best exponents of sittar poetry in Tamil. In line with other poets, he protested against the abuses of temple-rule and the caste system.

In Assam, literature developed under the patronage of the Ahom kings.

Heer Ranjha, the famous romantic epic in Punjabi, was composed at this time by Warris Shah.

For Sindhi literature, the 18th century was a period of enormous achievement.

Shah Abdul Latif composed his famous collection of poems.

Modern Indian History - Social Life

- Cultural activities of the time were mostly financed by the Royal Court, rulers, and nobles and chiefs whose impoverishment led to their gradual neglect.

- Friendly relations between Hindus and Muslims were a very healthy feature of life in 18th century.

- Politics were secular in spite of having fights and wars among the chiefs of the two groups (Hindus and Muslims).

- There was little communal bitterness or religious intolerance in the country.

- The common people in the villages and towns who fully shared one another's joys and sorrows, irrespective of religious affiliations.

- Hindu writers often wrote in Persian while Muslim writers wrote in Hindi, Bengali, and other vernaculars.

- The development of Urdu language and literature provided a new meeting ground between Hindus and Muslims.

- Even in the religious sphere, the mutual influence, and respect that had been developing in the last few centuries as result of the spread of the Bhakti movement among Hindus and Sufism among Muslim saints was the great example of unity.

Education

Education was not completely neglected in 18th century India, but it was on the whole defective.

It was traditional and out of touch with the rapid developments in the West. The knowledge which it imparted was confined to literature, law, religion, philosophy, and logic, and excluded the study of physical and natural sciences, technology, and geography.

In all fields original thought was discouraged and reliance placed on the ancient learning.

The centers of higher education were spread all over the country and were usually financed by nawabs, rajas, and rich zamindars.

Among the Hindus, higher education was based on Sanskrit learning and was mostly confined to Brahmins.

Persian education being based on the official language of the time was equally popular among Hindus and Muslims.

A very pleasant aspect of education then was that the teachers enjoyed high prestige in the community. However, a bad feature of it was that girls were seldom given education, though some women of the higher classes were an exception.

Women in the Society:

The condition of the women in the society was far from satisfactory. Although the Muslim laws provided women rights to property and right to divorce, their women folk was not also having a respectable status in the Muslim social set up.

Even before the Muslims were not influenced by the hierarchy of status created by the sanskritization of the Hindu society, Raziya Sultana was opposed for succession to the throne and later on nobody lamented on her being disgraced by the "nobles" only being belonging to the fair-sex. The number of wives kept by these "nobles" and other Muslim officers vindicates the fact that they were considered species of sexual pleasure.

As a consequence of this approach, purdah system and their segregation are self-explanatory to their low social status. Their status in Hindu society was even worst. They had almost no rights to property and marriage laws were very cruel.

The following traditions followed in the society vindicate their vulnerable conditions:

According to the religious taboos, the wives used to burn themselves with their dead husbands. This act was known as "Sati". This custom was practiced almost throughout the country. In the early years of the British

rule this custom was more rampant in Bengal. This number of satis approximated more than three-fourths of the total in British India.

The number of statis was the largest in in Hooghly, Nadia and Burdwan of Calcutta Presidency. It showed an upward trend in the 1880's in Ghazipur (Uttar Pradesh) and Shahabad (Bihar). It numbered between 27 and 40 in western India. It was, however, not performed in southern Konkan. Sati performances occurred more in Ganjam, Masulipattam and Tanjore in comparison to other parts of the southern peninsula.

It was rare in other places, and it was practiced mainly by the women of high caste such as Brahmins and Rajputs of Rajputana, the Punjab and Kashmir. Though it was, a noble act to the princely women, sati rites were generally performed by the middle and lower class women.

"The position of women in the Hindu system, the plurality of wives in some cases (especially among the Kulin Brahmins) the prospects of enforced austerity after the husband's demise, social convention, strong local feeling of the rite, the malevolent intentions of Brahmins, the antiquity and adoration of the practice were factors contributing to the continuance of sati." However, this rite made the women-folk sub-citizen of the Indian society of the eighteenth century.

Purdah:

Considering them as the species of sexual pleasures, the women were secluded and the purdah had long become an established system both among the Hindus and the Muslims. The general insecurity and lawlessness which prevailed at that time made their seclusion tighter. This seclusion deprived them of any opportunity to educational institutions.

As a result their physical and mental degradation was inevitable. The Hindu women-folk was more pitiable. They were subjected to certain centuries old abominable socio-religious customs such as infanticide, child marriage, polygamy, forced cellibacy of widows etc.

Infanticide:

Killing of the female children was not common in all the castes. It was however, a normal feature of the kshtriyas and it was practiced secretly. The British Resident at Benares, Jonathan reported this practice among the Rajkumars of Benares.

Later on this practice was discovered among the Jadejas of Kathiawar and Kutch ; Kuchwah Rajputs ; Chauhan Rajputs, the Pathak Ahirs of Mainpuri and among the wealthier end upper sections of the Punjab. The Bedis of Jullundur were so accustomed to it that anybody among them who kept a daughter was excommunicated.

This practice, perhaps, first came into the Chauhan Rajputs who killed their daughters lest they fell prey to the Muslim invaders. It was also the cause of killing by the Bedis which arose out of a fit of temper of Guru Nanak whose grandson Dharam Chand was the first to adopt it, and later it got a superstitious colour and continued into posterity as a social custom. Another cause was the rise of dowry.

The parents of the female children had to spend large sums. Out of pride, in conjunction with the fear of poverty and fear of disgrace, made the killing of the infants extremely barbaric. At many places the chlid was destroyed immediately after birth by filling the mouth with cowdung or by administering a small pill of opium or by not feeding the female child. This practice though a crime was abolished in the nineteenth century but there are certain cases which took place even after independence in Haryana, Rajputana, Punjab and Himachal. Pendaramy is the result of this infanticide of female children.

Child Marriage:

Our epics reveal that the Hindu girls in the ancient times had the freedom to select their husbands themselves. Swayambar was such practice among the ruling families. The false pride developed in the medieval times of martial and social prestige, had deprived the females of freedom to marry with husband of their choice.

Besides, the change in the approach towards womenfolk considering them as species of sexual pleasure also created a problem for their

parents, since the climate had not only bestowed beauty to the Indian women but also they reached a marriageable age at an early age.

Robert Orme observed: **"Nature seems to have showered beauty on the fairer sex throughout Hindustan, with a more lavish hand than in most other countries. They are all, without exception, fit to be married before thirteen.. ."**

The parents were also conscious of unsocial elements which resulted from the mercenaries employed by the war lords for acquiring their own independent estates. The parents found resort in early marriage. This became a common feature by the eighteenth century.

However, the early marriage was more for social security than the sign of backwardness. Buchanan's observation is rarer the truth: He said: "In this country the marriage is properly only a betrothing, and the wife never enters the husband's house; and does not cohabit with him until she arrives at the age of maturity, when she is conducted home with great expense and ceremony."

The gauna practiced still in rural areas of northern regions of India was in his mind while explaining the marriage. The instability of the eighteenth century had, however, created more anxiety among the parents and it accelerated child marriage at a faster rate. In this way, a good half of the society was locked up in the four walls of houses.

3.3 ECONOMIC CONDITION 18TH CENTURY

- India of the 18th century failed to make progress economically, socially, or culturally at a pace, which would have saved the country from collapse.
- The increasing revenue demands of the state, the oppression of the officials, the greed and rapacity of the nobles, revenue-farmers, and *zamindars*, the marches and counter marches of the rival armies, and the depredations of the numerous adventurers roaming the land during the first half of the 18th century made the life of the people quite despicable.

- India of those days, was also a land of contrasts. Extreme poverty existed side by side with extreme rich and luxury. On the one hand, there were the rich and powerful nobles steeped in luxury and comfort; on the other, backward, oppressed, and impoverished peasants living at the bare subsistence level and having to bear all sorts of injustices and inequities.
- Even so, the life of the Indian masses was by and large better at this time than it was after over 100 years of British rule at the end of the 19th century.

Agriculture

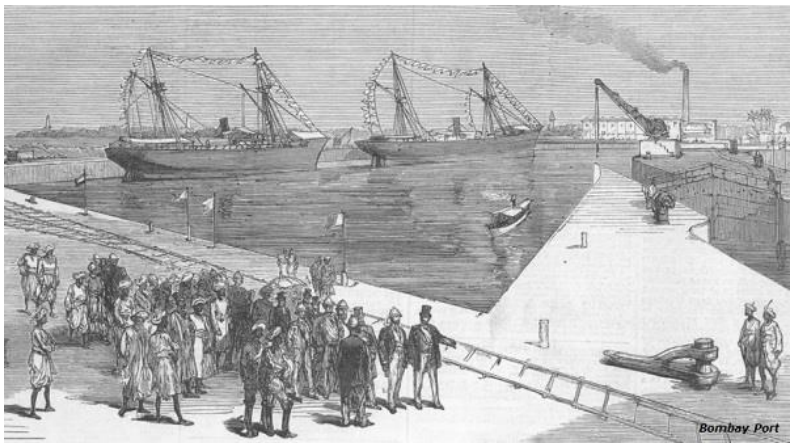
- Indian agriculture during the 18th century was technically backward and stagnant. The techniques of production had remained stationary for centuries.
- The peasants tried to make up for technical backwardness by working very hard. They, In fact, performed miracles of production; moreover, they did not usually suffer from shortage of land. But, unfortunately, they seldom reaped the fruits of their labor.
- Even though it was peasants' produce that supported the rest of the society, their own reward was miserably inadequate.

Trade

- Even though the Indian villages were largely self-sufficient and imported little from outside and the means of communication were backward, extensive trade within the country and between India and other countries of Asia and Europe was earned on under the Mughals.
- India imported –
    - pearls, raw silk, wool, dates, dried fruits, and rose water from the Persian Gulf region;
    - coffee, gold, drugs, and honey from Arabia;
    - tea, sugar, porcelain, and silk from China;
    - gold, musk and woolen cloth from Tibet;

- tin from Singapore;
- spices, perfumes, attack, and sugar from the Indonesian islands;
- ivory and drugs from Africa; and
- woolen cloth, metals such as copper, iron, and lead, and paper from Europe.

- India's most important article of export was cotton textiles, which were famous all over the world for their excellence and were in demand everywhere.



- India also exported raw silk and silk fabrics, hardware, indigo, saltpeter, opium, rice, wheat, sugar, pepper and other spices, precious stones, and drugs.
- Constant warfare and disruption of law and order, in many areas during the 18th century, banned the country's internal trade and disrupted its foreign trade to some extent and in some directions.
- Many trading centers were looted by the Indians as well as by foreign invaders. Many of the trade routes were infested with organized bands of robbers, and traders and their caravans were regularly looted.
- The road between the two imperial cities, Delhi and Agra, was made unsafe by the marauders. With the rise of autonomous provincial regimes and innumerable local chiefs, the number of custom houses or *chowkies* grew by leaps and bounds.

- Every petty or large ruler tried to increase his income by imposing heavy customs duties on goods entering or passing though his territories.
- The impoverishment of the nobles, who were the largest consumers of luxury products in which trade was conducted, also injured internal trade.

Many prosperous cities, centers of flourishing industry, were sacked and devastated.

  - Delhi was plundered by Nadir Shah;
  - Lahore, Delhi, and Mathura by Ahmad Shah Abdali;
  - Agra by the *Jats;*
  - Surat and other cities of Gujarat and the Deccan by Maratha chiefs;
  - Sarhind by the Sikhs, and so on.

- The decline of internal and foreign trade also hit the industries hard in some parts of the country. Nevertheless, some industries in other parts of the country gained as a result of expansion in trade with Europe due to the activities of the European trading companies.
- The important centers of textile industry were −
  - Dacca and Murshidabad in Bengal;
  - Patna in Bihar;
  - Surat, Ahmedabad, and Broach in Gujarat;
  - Chanderi in Madhya Pradesh
  - Burhanpur in Maharashtra;
  - Jaunpur, Varanasi, Lucknow, and Agra in U.P.;
  - Multan and Lahore in Punjab;
  - Masulipatam, Aurangabad, Chicacole, and Vishakhapatnam in Andhra;
  - Bangalore in Mysore; and
  - Coimbatore and Madurai in Madras.

- Kashmir was a center of woolen manufactures.

- Ship-building industry flourished in Maharashtra, Andhra, and Bengal.

Check Your Progress 1

Note: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit.

1. Discuss the Social Condition 18th Century?

   ……
   ……
   ……
   ……
   ……
   ……

2. Describe the Economic Condition 18th Century?

   ……
   ……
   ……
   ……
   ……
   ……

3.4 POLITICAL CONDITION 18TH CENTURY

Throughout the Georgian period the political rights of ordinary men and women were extremely limited. Only those men with substantial property or wealth were entitled to vote – this amounted to around 200,000 individuals, which was only a tiny fraction of the population. Many Members of Parliament were elected to represent 'rotten boroughs' – these were boroughs in which just a handful of voters enjoyed totally disproportionate representation in Parliament. Many large towns such as Manchester, on the other hand, which were expanding quickly as a result

of migration and industrialisation, had no representation at Westminster at all until the passing of the first Reform Act in 1832.

Although the majority of the British population had no right to vote, the influence of public opinion was extremely strong. The will of the people was expressed in many different ways. The leading political factions of the period – the Whigs and the Tories – were endlessly bullied and ridiculed in print, for example, and, like today, reputations could rise and fall quickly according to public opinion. Most politicians were satirised mercilessly in cartoons by leading artists such as James Gillray and Thomas Rowlandson, and there was a huge market for political pamphlets, books, ballads and newspapers.

Political opinion was also expressed in a more direct manner. Rioting was a familiar feature of daily life in both towns and the countryside, and many people came to fear the power of the 'mob'. Crowd action was particularly strong in London, where people regularly threw stones at the carriages of leading politicians or booed unpopular ministers. Crowds sometimes forced householders to light their windows in celebration of political or military victories, and massive mobs formed around their political heroes. In 1780, after the government had passed legislation giving more political rights to Catholics, thousands of people rioted for a week in London in protest. Catholics were attacked, and Catholic property smashed up. All of London's major prisons were burnt to the ground, and the Bank of England came under attack. King George III was forced to call in the Army in order to restore order, and over 200 people were killed in the ensuing violence. The incident became known as the Gordon Riots.

Riots over the rising cost of food also occurred regularly. In 1766 rising grain prices caused rioting across the British countryside. In Wiltshire food stores were looted, and over 3,000 troops were called in to disperse the crowds. Rioting and disturbances also frequently occurred during industrial disputes or strikes. In the 1760s, for example, hundreds of silk weavers in London rioted over foreign competition and the unemployment caused by the use of new weaving technology.

A major question is why Britain did not experience a political revolution, similar to those which took place elsewhere in Europe. Rioting and protest against the Establishment was certainly serious in Britain in the late 1700s, but it never resulted in fundamental upheaval. An answer can perhaps be found in the fact that the relationships between different social classes were mainly stable. The working classes remained the backbone of the industrial revolution, and their rights and customs were usually recognised by those in power. By the 1790s many working-class protests were also channelled through more formal political organisations that proved highly effective in bringing about political change by peaceful means.

The French Revolution

The French Revolution of 1789 had serious consequences in Britain. News of events across the Channel initially caused much sympathetic interest, and prompted many political radicals to agitate for Britain's own political reforms. For others, however, the French Revolution represented a grave political danger. It was the cause of much concern in the British government and illustrated the potentially serious consequences of social unrest at home.

The situation in France resulted in a range of measures passed in Britain during the 1790s that were designed to restrict political protest. This was a period of great repression in the country that has been described as Prime Minister William Pitt's 'Reign of Terror'. A series of legal measures were implemented to restrict the activities of political radicals, including the restriction of political meetings, the banning of allegedly treasonable publications and the extensive use of spies and informers. At the same time, large loyalist associations were
formed throughout the country pledging allegiance to the Crown.

3.5 MILITARY CONDITION 18TH CENTURY

India in the 18th century had to endure one of the most chaotic periods in its entire history. The Mughal Empire, which had dominated the Indian subcontinent for two centuries, began to decline with internal and external pressures. Following the decline of the empire, numerous local powers strived for independence, and foreign powers began to invade the area, further deteriorating the situation of India and promoting additional disorder.

This paper primarily focuses on the analysis of chief factors, or background which had caused significant disruptions and fragmentation in the area. Since the circumstances of the Indian subcontinent in the period were indeed tumultuous and complex, this paper classifies events in the Indian subcontinent into main three categories, in order to provide convenience to the readers: those in the Mughal Empire, those concerning local powers of the Indian subcontinent, and those related to foreign powers.

II. Brief Narrative History of India in the 18th century

Throughout the end of the 17th century, Aurangzeb brought the empire to its greatest extent, but his political and religious intolerance laid the seeds of its decline. He excluded Hindus from public office and destructed their schools and temples, while his persecution of the Sikhs of the Punjab turned the sect against Muslim rule and roused rebellions among the Rajputs, Sikhs, and Marathas. The heavy taxes he levied steadily impoverished the farming population, and a steady decay of the Mughal government was matched by a corresponding economic decline.

After Aurangzeb's death in 1707, the empire fell into decline. The Mughal Emperors progressively declined in power and became figureheads, being initially controlled by various courtiers and later by rising warlords. Several Mughal Emperors were killed, often after only briefly occupying the throne. The Marathas, as well as powerful officials ruling 'Mughal provinces', in theory, recognized Mughal sovereignty. In actuality, however, the Maratha rulers, the Nizam of Hyderabad, the Nawab of Bengal, the Kingdom of Awadh (Oudh) were independent. Especially, Marathas overran almost all of northern India after 1748.

The empire also had to suffer from the depredations of invaders like Nadir Shah of Persia and Ahmed Shah Abdali of Afghanistan, who repeatedly sacked Delhi, the Mughal capital. Mughal rule was reduced to only a small area around Delhi, which passed under Maratha (1785) and then British (1803) control.

III. Important Keywords & Categorization

From the narrative history of India, we could figure out that the situation of the Mughal Empire was deteriorating with rapidity. In order to simplify the intricate situation of the area, major events are categorized as followed. Based on the following categories, this paper will analyze the factors that motivated the fragmentation of the Indian subcontinent. Eight important points(which are written in bold words) elicited from the narrative history are:

1) Aurangzeb and religious intolerance
2) Rajput
3) Sikh
4) Nawabs (Hyderabad, Awadh, Bengal)
5) Maratha
6) Nadir Shah of Persia
7) Ahmed Shah Abdali of Afghanistan
8) British, or EIC

This paper will focus on how each of the eight key points contributed to the disordered situation in the Indian subcontinent.

IV. The Mughal Empire

Aurangzeb¡¯s achievements significantly affected the destiny of the Mughal Empire in the 18th century. He engaged in constant warfare, significantly increasing the size of his army, and launching numerous military campaigns all along the boundaries of his empire. From 1668, Aurangzeb also reformed a number of rules to force the subjects to follow Islam ideals and initiated several projects, in order to discriminate

Hindu from Islam. He banned the construction of Hindu temples, forbade Hindu customs, and revived the tax imposed to non-Muslims, or jizyah.

The combination of military expansion and religious intolerance produced devastating consequences. As the empire increased in size, Aurangzeb's chain of command weakened; the intolerant policy of Aurangzeb toward several religious groups, including Hindu, also provoked rebellions. The Sikhs of the Punjab increased in its military power and launched several revolts; the Marathas waged a long-lasting war with Aurangzeb, severely weakening the military power and finance of Mughal Empire. Even the former alliance and a crucial source of Mughal army, Rajputs, grew restive when Aurangzeb tried to interfere with their domestic affairs.

Aurangzeb was indeed successful in extending the territory of the Mughal Empire, but his somewhat harsh political and religious intolerance seemed to play a vital role in the decline of the empire. Lane Pool Stanley, in his book Aurangzeb, and the decay of Mughal Empire, effectively relates the decline of the empire with fallacies in the policies of Aurangzeb. Stanley constantly demonstrates throughout his book that Aurangzeb¡¯s religious intolerance played a crucial role in the decline of the empire:

¡°Akbar's main difficulties lay in the diversity and jealousies of the races and religions with which he had to deal. It was this method of dealing with these difficulties which established the Mughal Empire in all the power and splendor that marked its sway for a hundred years to come. It was Aurangzeb¡¯s reversal of this method which undid his ancestors work and prepared the way for the downfall of his dynasty.¡± (1)

¡°In matters of religion the Emperor was obstinate to the point of fanaticism. In other matters he displayed the wisdom and judgment of a clear and thoughtful mind.¡± (2)

¡°Aurangzib possessed many great qualities, he practised all the virtues; but he was lacking in the one thing needful in a leader of men: he

could not win love. Such a one may administer an empire, but he cannot rule the hearts of men.¡± (3)

Through three excerpts, we can see that Lane-Pool Stanley clearly points out that the biggest fallacy in Aurangzeb¡¯s policies was his excessive obsession with religion and intolerant policies toward others, so that he ¡°could not win love.¡± There is also a line which supports religious fanaticism of Aurangzeb in Anecdotes of Aurangzeb, ¡°it would be my duty to extirpate all the (Hindu) Rajahs and their followers¡± (4). Such intolerance would evoke hostility and opposition from local powers, and one problem that emerged is described in the following excerpt: ¡°if his dynasty was to keep its hold on the country and withstand the slaughter of fresh hordes of invaders, it must rest on the loyalty of the native Hinduists who formed the bulk of the population, supplied the army, and were necessarily entrusted with most of the civil employments." (5)

After Aurangzeb died in 1707, the situation in the Mughal Empire quickly began to worsen. In the war of succession, approximately 10,000 soldiers died, including many generals. When Bahadur Shah emerged as the victor, a number of structural problems were obvious. The central authority was significantly deteriorated. The emperor could no longer simply order an appointee to a new posting. It had become a matter of negotiation, the appointee using his friends at court to reverse or delay any undesirable posting. The center was receiving less and less information from outlying areas, and the financial position of the center steadily worsened. The extended conflict with the Rajputs had alienated the empire¡¯s most long-standing and loyal indigenous allies. Law and order and the safety of the roads were questionable in much of the empire. The situation of the Mughal Empire was indeed disruptive.

Map 1 : Rajasthan within the Republic of India (6)

V. Rebels and Local Powers

V.1 Rajputs

After Aurangzeb¡¯s death, weakened central authority created new opportunities for aggrandizement by provincial officers. During the first three decades of the eighteenth century, nascent regional kingdoms in several northern provinces began to appear. The rajahs, or governors of the area, reorganized their administrations, all with the aim of strengthening their powers while still paying lip service to the emperor¡¯s authority. The northern provinces were edging toward stability within a loosened, decentralized imperial structure.

In Rajasthan, the leading Rajput emirs energetically overturned the intricate imperial administrative controls imposed on that province. Rajputs dedicated considerable efforts into expanding their home territories, in order to build near-autonomous regional kingdoms. Furthermore, as the Mughal empire was gradually being burdened with difficulties, rajas stopped paying tribute.

The desire for independence partially arose from the harsh treatments they were granted, dating back to the reign under Aurangzeb. The ruthless campaigns of Aurangzeb in Rajasthan as well as his religious intolerance, including revival of jizyah, significantly aroused anger of many rajputs: ¡°The insults which had been offered to their chiefs and their religion and the ruthless and unnecessary severity of Aurangzeb¡¯s campaigns in their(rajputs) country left a sore which never healed. A race which had been the right arm of the Mughal empire at the beginning of the reign was now hopelessly alienated, and never again served the throne without distrust. ¡° (7)

V.2 The Sikhs

Religious intolerance launched under the Aurangzeb¡¯s reign also provoked opposition from Sikh. Since Sikh had a firm religious belief of its own, Aurangzeb¡¯s religious intolerance was harsh enough to induce opposition. Sikh established its distinct culture with the leader as Guru Gobind Singh, formalizing the religious practice in March 1699. Generally Sikhism has had amicable relations with other religions. However, under the punishments imposed by Aurangzeb, prominent Sikh Gurus were martyred by the Mughals for opposing its persecution of

non-Islamic religious communities. Subsequently, Sikhism militarized to oppose Islamic hegemony.

Some excerpts show that Sikh was a formalized religious group, and religiously intolerant attitudes toward them could greatly arouse them: ¡°Guru Teg Bahadur rightly refused to accept the standard which the Emperor Aurangzeb had in his mind to judge the so-called non-moslem goodness and Guru Teg Bahadur exhibited the spirit of a true spiritual hero, when he kept steadfast in showing that he himself was the greatest miracle of all miracle ... Aurangzeb, after having tried his utmost to convert Guru Teg Bahadur to Islam, and waiting for months in vain, ordered finally his beheadal¡± (8) As shown in the excerpt, Sikh was a religiously unified group who devoted their cause for their belief, but Aurangzeb¡¯s punishment and oppression has produced deep hostilities that would be continued throughout 18th century.

As the Mughal Empire declined in power, Sikhs raided the empire as far as Delhi practically every year for plunder. They entered Delhi three times in 11 years from 1772 to 1783: in 1772, 1778 and 1783. In 1799, under the leadership of Maharajah Ranjit Singh, Sikh Empire was established, which was characterized by religious tolerance and pluralism with Christians, Muslims and Hindus in positions of power. The empire included Kashmir, Ladakh, and Peshawar.

V.3 The Nawabs

Map 2 : Hyderabad State, 1767 (9)

V.3.1 Hyderabad

Whereas the rebellions by Rajputs and Sikh were primarily motivated by the religious suppression under Aurangzeb, quite a different story happened in Hyderabad. The uncertain circumstances of the Mughal Empire, combined with absurdness and jealousness of the emperor, provoked the independent feelings of Hyderabad.

The founder of the present dynasty was Chin Kilich Khan, a capable man of courage who rapidly rose in favor of the Emperor. Although young, he was made Viceroy of the Deccan. He exercised absolute power in the area that he eventually excited the jealousy of the Emperor, who gave orders for his assassination. The task was entrusted to Mobariz Khan, the local Governor of Hyderabad; however, he not only failed in the attempt but he himself was slain.

The following excerpt from Hyderabad affairs which demonstrates this event, suggests that the authority of the Mughal Empire was deteriorated to an embarrassing extent: ¡°The Nizam(of Hyderabad), who was a humorist, if of a somewhat grim kind, wrote to the Emperor congratulating him on the successful suppression of the revolt, sending him at the same time the head of the " traitor" Mobariz. This was in 1724, and henceforth Chin Kilich Khan, who assumed the title of Nizam-ul-Mulk conducted himself as an independent prince.

The incident further strengthened the Nizam in his independence. Embarrassed with his mistake and frightened of retaliation, the Mughal emperor honored his Viceroy with the title of Asaf Jah, and with instructions "to settle the country, repress the turbulent, punish the rebels, and cherish the people.". This somewhat humiliating incident for the emperor itself reflects the devastated authority of the Mughal Empire.

Map 2 : Awadh, 1707

V.3.2 Awadh

Kingdom of Awadh was no exception in that it protested to the rule of the Mughal Empire and initiated its own rule over the area. Saadat Khan Burhanul Mulk, who was appointed Nawab in 1722 and established his court, took advantage of a weakening Mughal Empire in Delhi to lay the foundation of the Awadh dynasty.

The region of Awadh was characterized by disorder and frequent absence of governors. In response to disorder in Awadh, later governors were given unprecedented powers, notably over the fiscal and revenue system. In 1722, Burhan al-Mulk, the founder of the kingdom of Awadh, bundled all administrative authority in the province into his own grasp.

Moreover, the majority of zamindars were engaged in widespread defiance of the Mughal authority and its revenue demands. For example, the Bais Rajputs of Banswara, who had been turbulent since the last years of Aurangzeb¡¯s reign, united under the banner of a single war leader and fought the Awadh governor in a three day battle at their central fortress. Besides, Afghan zamindars in Lucknow district remained in armed resistance to the governor throughout 1714. In the same year, virtually all the Rajput chiefs in Awadh district itself were in revolt. Such frequent resistance made collections from Awadh erratic, or modest at best. The financial situation of the Mughal Empire, therefore, severely deteriorated.

Beginning from its third Nawab, the Awadh kingdom began to decline. It fell out with the British after aiding Mir Qasim, the Nawab of Bengal, who lost in the Battle of Buxar by the British East India Company. Over time, the British gained control of more territories and authority in the state. In 1798, the fifth Nawab received opposition from both his people and the British, and was forced to abdicate. Then the British enthroned a puppet king, who in the treaty of 1801 ceded half of Awadh to the British East India Company and also replaced his troops with the British-run army. The treaty virtually made Awadh a vassal to the British East India Company; the state continued to be part of the Mughal Empire in name till 1819.

V.3.3 The Nawab of Bengal

From 1717 until 1880, three successive Islamic dynasties-the Nasiri, Afshar, and Najafi, ruled Bengal. The first dynasty, the Nasiri, ruled from 1717 until 1740. The founder of the Nasiri, Murshid Quli Jafar Khan, entered the service of the Emperor Aurangzeb and rose

through the ranks before becoming Nazim of Bengal in 1717, a post he held until his death in 1727.

Bengal was one of the wealthiest parts of the Mughal Empire. As the Mughal Empire began to decline, the Nawabs in the region grew in power, although nominally sub-ordinate to the Mughal emperor. They exerted great power in their own right and ruled as independent rulers, wielding virtually independent power over the region.

After the last independent ruler of Bengal was defeated by the British forces of Sir Robert Clive in 1757, the Nawabs became puppet rulers dependent on the British. Mir Jafar, who was personally led to the throne by Robert, briefly tried to re-assert his power by allying with the Dutch. This plan, however, failed. The Nawabs were deprived of any real power and finally in 1793, when the nizamat(governorship) was also taken away from them, they remained as the mere pensioners of the British East India Company.

Map 4 : Maharashtra within the Republic of India

V.4 The Marathas

Not unlike all other powers that emerged and moved against the Mughal Empire, Maratha also had a history of suppression by the empire, especially in the War of 27 years, which started with an invasion of the Maratha empire by Mughals under Aurangzeb in 1681: ¡°The Mughal strategy toward Maharashtra (during the War of 27 years) was not subtle, just thorough. It consisted of steady pressure on Maharashtra¡¯s forts, beating Maratha forces in the field when they could bring them to a battle, and devastating Maharashtra¡¯s countryside We can infer that the brutal attitude of the Mughal troops toward the Maratha partially functioned as a basis for hostility between two groups. Furthermore, since the Marathi believed in Hinduism, the religious intolerant positions adopted by the Muslim Mughal Empire provoked the resentment of the Marathi.

When the Mughal Empire began to decline after death of Aurangzeb, Maratha constantly plundered the empire. In the northern half of Maharashtra, Maratha bands regularly assaulted the Ahmadnagar area and plundered the suburbs of Burhanpur. In 1710, a Maratha band defeated the Mughal governor of Aurangabad and plundered part of the city. The same pattern continued in following years. The Mughal governor of Burhanpur was killed in 1711 defending the city from a Maratha band.

The Maratha Empire was at its height in the 18th century under Shahu. However, the Third Battle of Panipat in 1761 suspended further expansion of the empire in the Northwest and reduced the power of the Peshwas. In 1761, after severe losses in the Panipat war, the Peshwas slowly started losing the control of the kingdom.

VI. Foreign Invasions

VI.1 Nadir Shah

Nadir Shah became the prominent leader of Persia, after conquering the Safavid and defeating Afghans. His thoughts now turned to Mughal Empire of the south, which was greatly declining in its power. He defeated the Mughal army at the huge Battle of Karnal in 1739. After this victory, Nadir captured Mohammad Shah and entered with him into Delhi.

When a rumor broke out that Nadir had been assassinated, some of the Indians attacked and killed Persian troops. Nadir reacted by ordering his soldiers to massacre the people of the city. During the course of one day (March 22) 20,000 to 30,000 Indians were slaughtered by the Persian troops. Mohammad Shah begged for mercy; in response, Nadir Shah agreed to withdraw, but Mohammad Shah had to hand over the keys of his royal treasury, and even yield the Peacock Throne to the Persian emperor. The Persian troops left Delhi in May 1739. The invasion of Persia caused India to severely suffer from a great amount of loss, in terms of population, military power, and treasury.

From the invasion by Nadir Shah, we can infer that the mid-18th century India was remarkably weakened. Many excerpts support this point. The following excerpt describes the event when Mohammad Shah begged for mercy on March 22 when Indians were massacred by Persian soldiers: "The Moghul Emperor had come to the Persian camp that day to sue for peace. He had returned after some hours of bitter humiliation ... (he was reminded to send) at once fifty of the most beautiful maidens of India, and as many slave boys, for the Shah's approval ... the women of India, except a few peasants, he (Nadir Shah) had not yet seen, and it was said that they were not without beauty" (15). It can be inferred that the dignity of the emperor of the Mughal Empire could be found nowhere; the empire was weakened to the helpless degree.

A conversation between Nadir shah and an Indian girl also vividly demonstrates the fragmented and deteriorated situation of India in the period: ¡°Nadir smiled. ¡®They (the Mughal troops) could do nothing when they met my troops.' The girl said, ' My Lord, they have no leaders. The Moghul lords know nothing of war, and many are faithless to their salt.¡± (16). Not only did the Mughal empire was viewed as a helplessly faded empire by Nadir Shah, but it also lost credibility among its own people.

VI.2 Ahmad Shah Abdali of Afghanistan

Ahmad Shah first crossed the Indus river in 1748; his forces sacked Lahore during the invasion. In the following year, the Mughal ruler had to cede Sindh and all of the Punjab to Ahmad Shah, in order to save the capital from being attacked. In his fourth invasion of India in 1756/1757, Ahmad Shah invaded many provinces in India, including Delhi. He did not, however, displace the Mughal dynasty, which remained in nominal control as long as its ruler acknowledged Ahmad's hegemony over the Punjab, Sindh, and Kashmir. He instead installed a puppet Emperor, Alamgir II, on the Mughal throne. He married the daughter of the Mughal emperor Muhammad Shah. In 1757, Ahmad

Shah captured Amritsar and sacked the Golden Temple, initiating the long lasting hostility between Sikhs and Afghans.

VI.3 British East India Company, or EIC

The 18th century was an era when two notable European powers, France and Britain, struggled to achieve the superiority in India. The British East India Company (or EIC) was enlarging its power in India from early in the 17th century. It gained a number of trading posts and succeeded in a trade. Mughal emperors also showed some degree of favor to the company, especially toward the traders in Bengal (in 1717 completely waived customs duties for the trade). On the other hand, France also struggled to exert influence on the Indian subcontinent. Joseph François Dupleix, who was appointed the governor general of all French establishments in India in 1742, endeavored to acquire for France vast territories in India, and for this purpose he entered into relations with the native princes in the Indian subcontinent.

Two powers conflicts reached climax in the Seven Years' War (1756 ? 1763). As a result of the war, the French forces were defeated and their imperial ambitions were limited. Although French could maintain some territories, French ambitions on Indian territories were effectively laid to rest, thus eliminating a major source of economic competition for the EIC. In contrast, the EIC, with the endorsement of a disciplined and experienced army, was able to assert its interests in the Carnatic from its base at Madras and in Bengal from Calcutta, without facing further obstacles from other colonial powers.

The EIC engaged in military conflicts with local rulers during its expansion. Robert Clive led company forces against Siraj Ud Daulah, the last independent Nawab of Bengal to victory at the Battle of Plassey in 1757, resulting in the conquest of Bengal and becoming the first British Governor of the area. This victory estranged the British and the Mughals, since Siraj Ud Daulah was a Mughal feudatory ally. However, the Mughal empire was already on the wane, being broken up into pieces and enclaves. Haidar Ali and Tipu Sultan, the legendary rulers of

Mysore, gave a tough time to the British forces. Having sided with the French, the rulers of Mysore continued their struggle against the EIC. However, Mysore finally fell to the EIC forces in 1799, with the slaying of Tipu Sultan.

Military actions, threats, and shrewd diplomacy aided the Company in preventing the local rulers from putting up a united resistance against it. From the Battle of Plassey in 1757 to the Sepoy Mutiny of 1857, the EIC consolidated and began to function more as a nation and less as a trading concern.

It is interesting to note some reasons why the EIC could succeed in the rapid conquest of the subcontinent of India. First is that India was totally fragmented and destabilized in the 18th century, with several local powers emerging and contending for dominance. The following excerpt describes such a favorable background for the EIC to expand its conquest of the Indian subcontinent: ¡°we may trace the rise of those powers (that of EIC), in the Peninsula of India, which appeared during this reign, partly from the Hindoo States and Princes reclaiming their independence, and partly from the officers, who had commanded in the Mogul Provinces, beginning to lay the foundations of those lesser sovereignties.

Other factors also contributed to the rapid colonization of India by the East India Company. The EIC possessed highly advanced technology and enhanced military equipments, thanks to the Industrial Revolution that was opportunely on its progress during the era. Equipped with high-tech weapons, the East India Company of Britain could conquer the Indian troops handily, although the EIC had only a few soldiers. Another significant factor that had led the company to take over India is that the company had a strong urge to colonize India. Due to the Industrial Revolution in its homeland, the EIC ardently sought for a place where manufactured goods could be sold and raw materials could be achieved. Such a trend of the period rendered the East India Company to be highly obsessed with imperialism, by colonizing the declining empire and seeking to enlarge its profit to the maximum degree.

3.6 CULTURAL CONDITIONS IN THE SECOND HALF OF THE EIGHTEENTH CENTURY IN INDIA

Social life and culture in the eighteenth century were marked by stagnation and dependence on the past. Despite a certain broad cultural unity that had developed over the centuries, there was no uniformity of culture and social patterns all over the country.

Nor did all Hindus and all Muslims form two distinct societies. People were divided by religion, region, tribe, language and caste. Moreover, the social life and culture of the upper classes, who formed a tiny minority of the total population, was in many respects different from the life and culture of the lower classes.

Caste was the central feature of the social life of the Hindus. Apart from the four varnas, Hindus were divided into numerous castes (jatis) which differed in their nature from place to place. The caste system rigidly divided people and permanently fixed their place in the social scale. The higher castes, headed by the Brahmins, monopolized all social prestige and privileges. Caste rules were extremely rigid.

Inter-caste marriages were forbidden. There were restrictions on inter-dining among members of different castes. In some cases persons belonging to the higher castes would not take food touched by persons of the lower castes. Castes often determined the choice of profession, though exceptions occurred on a large scale.

For example, Brahmins were involved in trade and government service and held zamindaris. Similarly, many shudras achieved worldly success and wealth and used them to seek higher ritual and caste ranking in society. Similarly, in many parts of the country, caste status had become quite fluid.

Caste regulations were strictly enforced by caste councils and panchayats and caste chiefs through fines, penances (prayaschitya) and expulsion from the caste. Caste was a major divisive force and element of

disintegration in eighteenth century India. It often split Hindus living in the same village or region into many social atoms.

It was, of course, possible for a person to acquire a higher social status by the acquisition of high office or power, as did the Holkar family in the eighteenth century. Sometimes, though not often, an entire caste would succeed in raising itself in the caste hierarchy.

Muslims were no less divided by considerations of caste, race, tribe and status, even though their religion enjoined social equality on them. The Shia and Sunni nobles were sometimes at loggerheads on account of their religious differences.

The Irani, Afghan, Turani and Hindustani Muslim nobles and officials often stood apart from one another. A large number of Hindus who had converted to Islam carried their caste into the new religion and observed its distinctions, though not as rigidly as before.

Moreover, the Sharif Muslims consisting of nobles, scholars, priests and army officers looked down upon the ajlaf Muslims or the lower-class Muslims in a manner similar to that adopted by the higher-caste Hindus towards the lower- caste Hindus.

The family system in eighteenth-century India was primarily patriarchal, that is, the family was dominated by the senior male member and inheritance was through the male line. In Kerala, however, the family among Nairs was matrilineal.

3.7 THE HISTORIOGRAPHY OF THE 18TH CENTURY

In 1793, Britain – in coalition with other European states – was drawn into war with France. For most of the following 22 years Britain was in an almost constant state of war, resulting in severe strains on her national economy. A threat of invasion by French forces in the south created a sense of panic throughout the nation and was responsible for a wave of anti-French sentiment sweeping the country. In villages and towns up and down the country thousands of men were called to arms, and dozens of amateur volunteer forces were formed. By the end of the century

nearly 400,000 men were in readiness for an imminent French invasion – more than twice the size of the standing Army. These impressive lines of national defence would remain in place until Napoleon's eventual defeat in 1815.

During the first half of the eighteenth century, the boundaries of the Mughal Empire were reshaped by the emergence of a number of independent kingdoms. In this post, we will read about the emergence of new political groups in the subcontinent during the first half of the eighteenth century – roughly from 1707, when Aurangzeb died, till the third battle of Panipat in 1761.

The Mughal Crisis

- Emperor Aurangzeb had depleted the military and financial resources of his empire by fighting a long war in the Deccan.

- Nobles who were appointed as governors (subadars) controlled the offices of revenue and military administration (diwani and faujdari) which gave them extraordinary political, economic and military powers over vast regions of the Mughal Empire.
- Peasant and zamindari rebellions in many parts of northern and western India added to these problems.

Emergence of New States

- Through the 18th century, the Mughal Empire gradually fragmented into a number of independent, regional states.
- It can be divided into three overlapping groups:

1. States that were old Mughal provinces like Awadh, Bengal, and Hyderabad. Although extremely powerful and quite independent, the rulers of these states did not break their formal ties with the Mughal emperor.
2. States that had enjoyed considerable independence under the Mughals as watan jagirs. These included several Rajput principalities.
3. States under the control of Marathas, Sikhs and others like the Jats. They all had seized their independence from the Mughals after a long-drawn armed struggle.

Hyderabad

- Nizam-ul-Mulk Asaf Jah, the founder of Hyderabad state, was appointed by Mughal Emperor Farrukh Siyar.
- He was entrusted first with the governorship of Awadh, and later given charge of the Deccan.
- He ruled quite independently without seeking any direction from Delhi or facing any interference.
- The state of Hyderabad was constantly engaged in a struggle against the Marathas to the west and with independent Telugu warrior chiefs (nayakas)

Awadh

- Burhan-ul-Mulk Sa'adat Khan was appointed subadar of Awadh in 1722.
- Awadh was a prosperous region, controlling the rich alluvial Ganga plain and the main trade route between north India and Bengal.
- Burhan-ul-Mulk held the combined offices of subadari, diwani and faujdari.
- Burhan-ul-Mulk tried to decrease Mughal influence in the Awadh region by reducing the number of office holders (jagirdars) appointed by the Mughals.
- The state depended on local bankers and mahajans for loans.
- It sold the right to collect the tax to the highest bidders. These "revenue farmers" (ijaradars) agreed to pay the state a fixed sum of money. So they were also given considerable freedom in the assessment and collection of taxes.
- These developments allowed new social groups, like moneylenders and bankers, to influence the management of the state's revenue system, something which had not occurred in the past.

Bengal

- Bengal gradually broke away from Mughal control under Murshid Quli Khan who was appointed as the naib, deputy to the governor of the province and he was neither a formal subadar .
- Like the rulers of Hyderabad and Awadh, he also commanded the revenue administration of the state.
- In an effort to reduce Mughal influence in Bengal he transferred all Mughal jagirdars to Orissa and ordered a major reassessment of the revenues of Bengal.
- Revenue was collected in cash with great strictness from all zamindars.
- This shows that all 3 States Hyderabad, Awadh, Bengal richest merchants, and bankers were gaining a stake in the new political order.

The Watan Jagirs of the Rajputs

- Many Rajput kings, particularly those belonging to Amber and Jodhpur, were permitted to enjoy considerable autonomy in their watan jagirs.
- In the 18th century, these rulers now attempted to extend their control over adjacent regions.
- So Raja Ajit Singh of Jodhpur held the governorship of Gujarat and Sawai Raja Jai Singh of Amber was governor of Malwa.
- They also tried to extend their territories by seizing portions of imperial territories neighbouring their watans.

Seizing Independence

The Sikhs

- The organisation of the Sikhs into a political community during the seventeenth century helped in regional state-building in the Punjab.
- Guru Gobind Singh fought against the Rajaput and Mughal rulers, after this death, it was under Banda Bahadur's the fight continued.
- The entire body used to meet at Amritsar at the time of Baisakhi and Diwali to take collective decisions known as "resolutions of the Guru (gurmatas)".
- A system called rakhi was introduced, offering protection to cultivators on the payment of a tax of 20 per cent of the produce.
- Their well-knit organization enabled them to put up a successful resistance to the Mughal governors first and then to Ahmad Shah Abdali who had seized the rich province of the Punjab and the Sarkar of Sirhind from the Mughals.
- The Khalsa declared their sovereign rule by striking their own coin in 1765. The coin was same as that of Band Bahadur's time.
- Maharaja Ranjit Singh reunited the groups and established his capital at Lahore in 1799.

The Marathas

- Another powerful regional kingdom to arise out of a sustained opposition to the Mughal rule.
- Shivaji (1627-1680) carved out a stable kingdom with the support of powerful warrior families (deshmukhs). Groups of highly mobile, peasant- pastoralists (kunbis) provided the backbone of the Maratha army.
- Poona became the capital of the Maratha kingdom.
- After Shivaji, Peshwas[principal minister s] developed a very successful military organisation by raiding cities and by engaging Mughal armies in areas where their supply lines and reinforcements could be easily disturbed.
- By the 1730s, the Maratha king was recognised as the overlord of the entire Deccan peninsula. He possessed the right to levy chauth[25 per cent of the land revenue claimed by zamindars]. and sardeshmukhi[9-10 per cent of the land revenue paid to the head revenue collector in the Deccan] in the entire region.
- The frontiers of Maratha domination expanded, after raiding Delhi in 1737, but these areas were not formally included in the Maratha empire but were made to pay tribute as a way of accepting Maratha sovereignty.
- These military campaigns made other rulers hostile towards the Marathas. As a result, they were not inclined to support the Marathas during the third battle of Panipat in 1761.
- By all accounts cities[Malwa, Ujjain etc] were large and prosperous and functioned as important ant commercial and cultural centers show the effective administration capacities of Marathas.

The Jats

- Jats too consolidated their power during the late 17th and 18th-centuries.
- Under their leader, Churaman, they acquired control over territories situated to the west of the city of Delhi, and by the 1680s they had begun dominating the region between the two imperial cities of Delhi and Agra.

- The Jats were prosperous agriculturists, and towns like Panipat and Ballabhgarh became important trading centers in the areas dominated by them.
- When Nadir Shah (Shah of Iran) sacked Delhi in 1739, many of the city's notables took refuge there.
- His son Jawahir Shah had troops and assembled some another from Maratha and Sikh to fight Mughal.

Emergence of British as a Supreme Power

By 1765, the British had successfully grabbed major chunks of territory in eastern India. We shall learn about the emergence of British and the resistance from Indians to British in the coming posts.

Check Your Progress 2

Note: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit.

1. Discuss the Cultural conditions in the second half of the Eighteenth century in India.

   ……
   ……
   ……
   ……
   ……

2. Discuss the historiography of the 18th Century.

   ……
   ……
   ……
   ……
   ……

3.8 LET US SUM UP

Throughout the unit, we could see that India in the 18th century was characterized by extreme chaos and fragmentation. The Mugal Empire which had dominated the Indian subcontinent before the 18th century had to suffer from chaos after death of Aurangzeb; it not only had to experience a number of local powers emerging in the subcontinent, but also underwent a series of invasions by neighboring countries, notably by Nadir Shah. Most importantly, the British East India Company extended its influence into the area, signaling the beginning of colonization of the entire Indian subcontinent.

Such domestic fragmentations as well as foreign invasions of India clearly seem to derive partially from the exorbitant conquest and religious intolerance of the Mughal Empire that began under the reign of Aurangzeb. Enlarged territories gave the succeeding Mughal Emperors difficulty of maintaining the empire, and the harsh policies enacted toward local powers, particularly in terms of religion, severely aroused their oppositions. The disordered situations in India enticed foreign

powers into the territory, especially the EIC, which was equipped with a strong imperialistic urge to colonize the area.

The history of India in the 18th century demonstrates the procedure of deterioration and eventual collapse of a once powerful empire (Mughal), and its gradual colonization by the foreign power. However, the situation of the Mughal Empire was not limited to the empire alone. In fact, events that befell in the Indian subcontinent demonstrate the cosmopolitan trend (of colonialism and imperialism) that was beginning to spread throughout the world. European powers, having a reasonable urge to find new markets to sell their mass-manufactured products and seek places where they could achieve raw materials, began their centuries-lasting process of colonization throughout the world. Therefore, a series of incidents in India in the 18th century should be viewed not only as specific to the area, but as a microcosm of the cosmopolitan trend of imperialism initiated by the European powers.

3.9 KEY WORDS

Historiography: Historiography is the study of the methods of historians in developing history as an academic discipline, and by extension is anybody of historical work on a particular subject.

Empire: an extensive group of states or countries ruled over by a single monarch, an oligarchy, or a sovereign state.

3.10 QUESTIONS FOR REVIEW

1. Discuss the Social Condition 18th Century?
2. Describe the Economic Condition 18th Century?
3. Discuss the Cultural conditions in the second half of the Eighteenth century in India.
4. Discuss the historiography of the 18th Century.

3.11 SUGGESTED READINGS AND REFERENCES

Notes

- Richards, John F. The Mughal Empire. Cambridge University Press, 1993.
- Gordon, Stewart J. The New Cambridge History of India: The Marathas 1600-1818. Cambridge University Press, 1998.
- Singh, S.N. The Kingdom of Awadh. Mittal Publications, 2003
- Vaikuntham. Y. State, economy and social transformation: Hyderabad State(1724-1948). Manohar, 2002.
- Lane-Poole, Stanley. Aurangzeb, and the decay of Mughal Empire. Clarendon Press, 1896. < http://www.archive.org/details/aurangzbanddeca01lanegoog>
- Sarkar, J. Anecdotes of Aurangzeb, translated into English with notes and historical essays. M.C. Sarkar, 1917. < http://www.archive.org/details/anecdotesofauran00sarkuoft>
- Singh, P. Anecdotes from Sikh History. Khalsa Agency, 1903. < http://www.archive.org/details/anecdotessikh00singuoft>
- McAuliffe, Robert P. The Nizam; the origin and future of the Hyderabad State, being the Le Bas prize essay in the University of Cambridge. Cambridge University Press, 1904 < http://www.archive.org/details/nizamoriginandf00mcaugoog>
- Durand, Henry M. Nadir shah. London Constable, 1908. < http://www.archive.org/details/nadirshah00durauoft>
- Bruce, J. Annals of the Honorable East-India Company. Black, Parry, and Kingsbury, 1810. < http://www.archive.org/details/annalshonorable01brucgoog>
- Wheeler, James T. India under British rule from the foundation of the East India company. Macmillan and co.,

1886. <
http://www.archive.org/details/indiaunderbritis00wheeric
h>

3.12 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 3.2
2. See Section 3.3

Check Your Progress 2

1. See Section 3.6
2. See Section 3.7

UNIT 4: INDIA IN THE 18TH CENTURY: TRANSITION AND CHANGES II

STRUCTURE

4.0 OBJECTIVES

After this unit, we can able to know:

- The British conquest of India: the Imperial World policy of Britain
- War and Conquest
- Native and Princely States from Hastings to Dalhousie
- The major relations with Indian native states – Sikhs, Mysore, Maratha and others

4.1 INTRODUCTION

In 1600 the East India Company was established to run British trading operations in the Indian Ocean. It established numerous coastal trading posts and factories against competition from its Dutch, Portuguese and French counterparts. British influence was extended after victory against the Nawab of Bengal at the Battle of Plassey in 1757 and subsequent

installation of a ruler under British control. Over the next century, the Company extended its rule both militarily (four wars with Mysore, three with the Marathas) and through coercive diplomacy: two-thirds of India was occupied by puppet rulers who retained titular power but accepted the Company's suzerainty. Through subsidiary alliances, protection against other regional powers was provided in return for payment and nominal British control. This practice led to a widespread revolt against British rule; the Mutiny of 1857–58 saw the capture of Delhi, while the massacre of British civilians at Kanpur provoked a ruthless suppression, by the 'army of retribution'. The Company, held responsible for these violent events, was replaced by the British colonial government, which took control of India through a network of local rulers under the British Raj. It became known as the Indian Empire in 1876, when Queen Victoria became Empress of India. The 'minor' provinces of Burma, which had come under British rule between 1824 and 1852, were consolidated into the 'major' province of Burma, following the Third Anglo-Burmese War and annexation of Upper Burma in 1885. In 1897 Burma became a Lieutenant-Governorship, with its capital at Rangoon.

4.2 THE BRITISH CONQUEST OF INDIA: THE IMPERIAL WORLD POLICY OF BRITAIN

The British Occupation of Bengal

- The beginning of British political influence over India may be traced to the battle of Plassey in 1757, when the English East India Company's forces defeated Siraj-ud-Daulah, the *Nawab* of Bengal.
- As result of the Battle of Plassey, the English proclaimed Mir Jafar the *Nawab* of Bengal and set out to gather the reward i.e. the company was granted undisputed right to free trade in Bengal, Bihar, and Orissa.
- The East Company received the zamindari of the 24 Parganas near Calcutta. Mir Jafar paid a sum of Rs 17,700,000 as compensation for the attack on Calcutta and the traders of the city.

- The battle of Plassey was of immense historical importance, as it paved the way for the British mastery on Bengal and eventually on the whole of India.
- The victory of Plassey enabled the Company and its servants to amass untold wealth at the cost of the helpless people of Bengal.
- Mir Qasim realized that if these abuses continued he could never hope to make Bengal strong or free himself of the Company's control. He therefore took the drastic step of abolishing all duties on internal trade.
- Mir Qasim was defeated in a series of battles in 1763 and fled to Avadh where he formed an alliance with Shuja-ud-Daulah, the *Nawab* of Avadh, and Shah Alam II, the fugitive Mughal Emperor.
- The three allies clashed with the Company's army at Buxar on 22 October 1764 and were thoroughly defeated.
- The result of Buxar battle firmly established the British as masters of Bengal, Bihar, and Orissa and placed Avadh at their mercy.

Dual Administrative System in Bengal

- The East India Company became the real master of Bengal from 1765. Its army was in sole control of its defence and the supreme political power was in its hands.
- The *Nawab* of Bengal became dependent for his internal and external security on the British.
- The virtual unity of the two branches of Government under British control was signified by the fact that the same person acted in Bengal as the Deputy *Diwan* on behalf of the Company and as Deputy *Subedar* on behalf of the Nawab. This arrangement is known in history as the Dual or **Double Government.**
- Dual system of administration of Bengal held a great advantage for the British: they had power without the responsibility.
- British controlled the finances of Bengal and its army directly and its administration indirectly.

- The *Nawab* and his officials had the responsibility of administration, but not the power to discharge it.
- The consequences of double government for the people of Bengal were disastrous: neither the Company nor the *Nawab* cared for their welfare.
- In 1770, Bengal suffered from a famine which in its effects proved one of the most terrible famines known in human history.
- Bengal famine killed millions of people and nearly one-third of Bengal's population fell victim to its ravages. Though the famine was due to failure of rains, but its effects were heightened by the Company's policies.

The province of Bengal was the most fertile and suitable for trade and commerce. The British saw its importance and established a factory in Calcutta. The Farman issued by the Mughal emperor allowed free trade in Bengal but the Farman didn't apply to private trade by Company officials. **The Nawabs of Bengal** had forced the British to pay heavy taxes due to wrong interpretation of the Farman. Yet the Company officials continued to break rules whenever given a chance. Nawab of Bengal was now Siraj ud dawlah, he learnt of fortification by British and French. He ordered them to cease from this but the British continued. The Nawab waged a battle and defeated the British. But in haste he allowed them to escape to an island guarded by British navy. The Company officials waited there for reinforcements from madras. Meanwhile they managed to lure Mir Jafar and other nobles of Nawabs court to their side. In the battle between the English army led by **Robert Clive and Admiral Watson** and Nawab at Plessey the Nawab was defeated. He was captured and executed. Mir Jafar replaced him. Mir Jafar paid tributes to the Company but soon even he couldn't meet their demands and the British felt that he wasn't able to fulfill their expectations and soon he too was replaced by his son in law Mir Qasim.

Mir Qasim proved to be a threat to the British power in Bengal. He wanted to free Bengal from British control. For this he wanted to build a strong army and good administration. On the other hand the British wanted a titular Nawab. This led to confrontation between them and soon

the Nawab with the help of Shuja ud dawlah, Nawab of Awadh and shah alam II, the fugitive Mughal emperor waged a war against British. In this battle of Buxar they were defeated.

The battle of Buxar established British supremacy in India. The British got diwani rights of Bengal, Bihar and Orissa. All conquerors of odissa wanted domination over the Puri temple as it gave legitimacy to their rule in minds of local.

The diwani rights gave the British full and legitimate control over Bengal. The governor of Bengal Robert Clive started a dual system of government where the British were in charge of collecting revenue and the army but Nawab and his officials were in charge of administration. In effect this system meant no responsibility for both sides. The Nawab was entrusted with the responsibility of collecting revenue on behalf of British so they plundered the peasants for as much as they could and passed on a share to the British. This led to untold oppression in Bengal.

Sind: The British feared that **Russia might try to attack India through Persia or Afghanistan**. This had to be prevented and hence British had to increase their influence in both these countries. To do this Sind had to be brought under control.

Policy of annexation from 1848 to 1856

Lord Dalhousie came to India as the governor general and he wanted to extend the rule to all parts of India. This he felt as he believed the British rule was better than the corrupt and oppressive native rulers. He did this by his doctrine of lapse method. This meant that if the ruler of a protectorate state died without a natural heir then the state would be annexed by the British. The right of inheritance of the adopted child wasn't recognized.

CONTRIBUTION OF VARIOUS GOVERNORs AND GOVERNOR GENERALS

I. Warren Hastings.

He followed Robert Clive as the governor of fort William. He was a reformist and the steps he took were:

1. Abolished dual government system and the now the Company servants collected revenue on their own.
2. Board of revenue was created and collectors were established to collect revenue. The treasury was moved to a safer location of Calcutta from murshidabad. Calcutta soon became the capital of Bengal and then India.
3. To remove the highly corrupt judicial system. Civil courts were created presided by the collectors and criminal courts by an Indian judge. Appellate courts for civil and criminal cases were there in Calcutta. Highest court of appeal for civil cases was sadar diwani adalat and criminal cases were sadar Nizamat adalat.
4. A bank was established in Calcutta. Pre paid postal system was introduced. Police too were created to stop dacoits.
5. He was a patron of Indian languages and arts. He was a person of oriental tastes.

Regulating Act, 1773:

The controller of east India Company was the court of proprietors and court of directors. The three presidencies were independent and managed by governor and his council. The court of directors was elected annually and managed the affairs of the Company. The mismanagement of Indian territories led to bankruptcy of the Company and the directors asked for a loan. The government passed this act as a precondition for the loan.

It laid the foundations for a centralized administration in India. Governor of Bengal became the governor general of Bengal with an executive council of four to assist him. Decisions would be taken by majority and governor general could only vote in case of tie. Presidencies of Madras and Bombay lost their independence and became subordinate to Bengal.

It established a supreme court of justice at Calcutta. It prohibited the servants of EIC from accepting gifts and engaging in private trade.

Pitts Act, 1784:

Board of control was established to control political affairs in India. So a system of dual government was created. The number of members in the

governor's council was reduced to 3. The board of control was responsible to the parliament and controlled political affairs. The court of directors was in control of commercial affairs.

An amendment to this act in 1786 allowed the governor general to overrule the majority of his council.

II. Lord Cornwallis

He was a respected aristocrat. He led the British army in the war against America. Although he had to surrender he still commanded deep respect amongst his fellow countrymen.

Salient points of his rule were:

1. He increased the salaries of the Company servants and prohibited their private trade.
2. He removed collectors from the post of judges of the civil courts. Separated judiciary and administration.
3. Indians judges were appointed at the lowest judicial levels. District and city courts had European judges. Provincial court of appeals had European judges. Highest court of appeal at civil and criminal courts was governor general in council.
4. He appointed darogas in every thanas for policing.
5. He was the father of the Indian civil service.
6. He was responsible for implementing permanent settlement in Bengal and Bihar.
7. He was responsible for reformation, modernization, rationalization of civil service. He started the covenanted civil service with only Europeans and un-covenanted civil service for others.

III. Richard Wellesley

He was famous for introducing the subsidiary alliance system.

1.Pindaris rose during his regime as the thousands of soldiers who became unemployed as they were dismissed due to the subsidiary alliance. These soldiers became dacoits.

2. He was the maker of madras presidency and creator of Agra province.

IV. Lord Hastings.

Salient features of his administration:

1.The Nepal and British territories were bordering each other. The Gurkha's were aggressive and this led to confrontation. Lord Hastings declared war on Nepal and defeated them.

2.Ended the menace of the Pindaris.

3.Defeated the Marathas.

4.He was the maker of the Bombay province.

V. William Bentinck

He was the first governor general to believe in serving the Indian people.

Salient features of his administration:

1. He followed a policy of non intervention and non aggression with Indian princely states.
2. He abolished the provincial court of appeals.
3. Introduction of local languages in lower courts and English in higher courts.
4. Responsible for abolition of sati, female infanticide and suppression of thugs.
5. English became the official language of India. Calcutta medical college was established.
6. Introduction of English education.

Charter Act, 1813: It reduced monopoly of EIC to trade with India. But it kept monopoly for trade with china. It also allocated an amount of Rs. 1 lakh for promotion of Indian education.

Charter Act, 1833: Ended all monopolies of EIC with respect to trade. Governor General of Bengal became the governor general of India. It laid the foundation of Indianisation of public services.

VI. Lord Dalhousie

He was the youngest governor general.

Salient features of his administration:

1. He followed the policy of annexation by annexing Punjab, lower Burma, Oudh and central provinces to the British Empire.
2. He annexed the princely states if the rulers died without natural heirs. His doctrine of lapse was the reason many kingdoms were added to the British Empire. This policy was one of the reasons for princes joining the 1857 mutiny.
3. The annexation of Oudh affected the sepoy's of the British army as many came from Oudh. They had privileged positions in the army but after the annexation they became same as the remaining population. This too became a reason for 1857 mutiny.
4. He molded the new provinces into a centralized state. He shifted the Bengal artillery to Meerut and shiplap became the permanent headquarters of the army.
5. Railways were started in India by him. The reasons were commercial, administrative and defense.
6. Telegraph line was laid from Calcutta to diamond harbor. Telegraph and railways were very useful for crushing the 1857 mutiny.
7. Post stamps were introduced. Uniform rate of half Anna was charged on post throughout the country.
8. The universities of Calcutta, Madras and Mumbai were founded in 1857. John Wilson was first chancellor of Mumbai university and KT Telang was first Indian chancellor.
9. He modernized the public works department and laid foundation for engineering service in India.

He introduced the process of modernization in India and is hailed as **The Maker of Modern India.**

VII. Lord Lytton

Salient features of his administration:

1. The vernacular press act was passed to muzzle periodicals in Indian languages and curtail freedom of the press.

2. Arms act was passed to prevent Indians from keeping arms without license.

VIII. Lord Ripon

1. Repealed the vernacular press act.
2. Father of local self government. Started telephone in Kolkata in 1881.
3. Appointed hunter commission for expansion and improvement in elementary education for the masses.
4. Passed the factory act to improve working conditions in factory.
5. Tied to pass the Illbert bill which would have allowed Indian magistrates to try Europeans. But the bill was rejected due to the popular protest against it.

IX. Lord Curzon

1. Passed the universities act that brought all universities under government control.
2. Police training schools were started for officers and constables.
3. Passed the legislation making it mandatory for government to protect archaeological monuments.
4. Partition of Bengal was done by him.

4.3 WAR AND CONQUEST

In 1600, the East India Company was originally chartered to trade basic commodities such as silk, tea, salt opium and spices from India to Europe. Over time the East India company radically transformed itself from a trading company into an entity that controlled a massive empire in India. Britain, through the East India Company, was able to dominate the Indian sub-continent that includes modern-day India, Pakistan, Bangladesh, and Sri Lanka from the 1750s. The British effectively ruled the sub-continent for almost two centuries, from the 1750s until 1947, with relatively little opposition and unrest.

How was Britain, several thousand miles away and with a much smaller population come to dominate an entire sub-continent? The reason for this was as a direct result of a unique series of circumstances that allowed Britain to establish its authority over hundreds of millions of people. Among these factors were the decline of the Mughal Empire, a lack of unity among the local inhabitants, no real rivals, technological advantages and a clever policy of retaining local elites in power and gaining their cooperation.

Establishment of the East India Company

The British first established trading posts in India, in order to purchase spices that were much in demand in Britain and Europe. They first came to trade and not to conquer. The Anglo-Indian trade was monopolized by the East India Company. This was a company, that was owned by private shareholders, including wealthy merchants and aristocrats. Over time, the company earned spectacular profits from the trade with India and they became increasingly influential in the affairs of Britain. They eventually even established a private army, at first to defend its interests, but later they were used for offensive purposes.

The East Indian Company had an army by the 1750s, that was comprised of British officers and Indian soldiers. The forces of the Company in the 1750s were led by Rober Clive (later Clive of India). In 1757, Clive, who proved to be a brilliant general, defeated the Nawab of Bengal and his French allies at the Battle of Plassey. This victory turned the Company into perhaps the strongest power in India. Soon Clive and other Company commanders defeated Indian, French and other forces that were contesting British influence in India.

How did the British East India Company dominate most of India?

By 1760, much of the sub-continent was under the direct or indirect influence of the East India Company " The Company was in turn influenced by the British government, who used it to further its interests in India. London effectively let the East Indian Company rule Indian in its name. In the remaining decades of the eighteenth century, the British, through the East India Company expanded their influence. They were

resisted by native monarchs such as Tipu Sultan and the powerful Sikh Empire. Arthur Wellesley, later the Duke of Wellington, achieved significant victories against those Indian states that defied British influence

By 1800, the majority of the Indian sub-continent was under the de-facto control of the East India Company, which was supervised by the British government. It must be remembered that the Company did not seek to conquer India; they sought to exploit the subcontinent's wealth and to extend their influence. There was no concentered policy to dominate India and its rulers, rather they came to gradually rule, because of their own strengths and the India's weakness.

Decline of the Mughal Empire

Death of Tipu by Henry Singleton By Henry Singleton (1766 - 1839)

In 1700, the Indian sub-continent was largely unified under the powerful Mughal dynasty. This Muslim dynasty had conquered much of South Asia and brought a degree of peace and prosperity to the land. They were efficient rulers, great patrons of the arts and their huge army overawed any opposition. However, by 1750, the Mughal Empire was in decline. Even at the height of their power, they were unable to directly administer their territories and they often delegated authority to appointees. These local rulers were to supply soldiers and equipment to the Mughal army

and pay taxes. Over time, these local leaders became increasingly powerful and became independent of the Mughal Court. This weakened the Mughal Empire. The dynasty had also been undermined by the invasion of the Empire by an Afghan warlord who even sacked Delhi, the capital if the Empire.

The last truly effective emperor was Aurangzeb. He had been Islamic fundamentalist and he had departed from the traditionally tolerant policies of the Mughals and this led to much resentment among the majority Hindus. This was to spark a series of Hindu revolts by groups such as the Marathas and further weakened the dynasty. Furthermore, he had engaged in unceasing war, as he tried to conquer the few remaining areas on the subcontinent that were not directly controlled by the Mughals. The cost of his wars was ruinous and they left the Mughal Empire almost bankrupt.

By 1750, much of Indian only paid nominal obedience to the Mughal Empire and the Emperor was only a figurehead in Delhi. In reality, power was now in the hands of a multitude of Muslim and Hindi local rulers, known as Rajahs or Sultans. India was politically fragmented by the time that the British started to expand in India and this greatly facilitated their growing influence in the sub-continent. If Britain had been faced with a strong government, it is highly unlikely that they would have been able to establish their empire in South Asia.

Indirect Rule

India was not only weak at this time it was also divided among many competing local leaders. The fragmentation of the Mughal Empire meant that there was a great deal if instability over much of Indian. The local rulers fought each other endlessly, Muslim and Hindus fought each other and their co-religionists. Warfare was endemic in much of the sub-continent by the early decades of the eighteenth century. ". Many Indians welcomed the stability that the British brought, especially in the late eighteenth century, although they resented the various taxes that were imposed on them, by the foreigners.

The British adopted a clever strategy in India when it came to administering their new territories. They did not directly administer the majority of their new territories at least at first. They often left the local rulers in place, with all their privileges and wealth. They also did not interfere with the local landowning elites. The British tended to rule through these elites. They used them to collect taxes and enforce law and order, and in return, they were allowed a measure of autonomy in their local areas. These tactics meant that many local Indian elites, both Hindu, and Muslim, accepted British influence. "

Instead of simply annexing many of the states, they made an agreement with the local Rajs, Nawabs, and Sultans. They agreed not to attack local rulers as long as they made the British their heirs. This meant that many small states were bequeathed to the British upon the death for a ruler. The British also entered into treaties with local rulers, which allowed them to peacefully absorb these territories. They would agree to station military forces in a princely state and would not seek taxes but some territory. They also appointed a 'resident' to advise the ruler. Slowly, the local rulers found that they were becoming the mere puppets of the East Indian Company.

Attractions of British Rule

Many Indians proved willing to accept the rule and they did not try to oppose or rebel against the British presence in their lands, for they recognized the benefits of their rule. For decades, war had been endemic on the sub-continent." However, the areas that came under the direct and indirect influence of the British tended to be more stable. They discouraged those local rulers who were under their influence to restrain from attacking their neighbors and as a result, the level of violence in the country began to decline. This persuaded many to accept the British even though they were aware of their exploitation of their lands. With the growing stability trade and economic activity increased over the years of decline and this ensured that many local elites cooperated with the British.

Furthermore, the British tolerated all the various creeds and beliefs in India. They did not seek to impose any religion or ideology on the Indians and in a sense they revived the tolerant policies of many Indian rulers such as Ashoka and Akbar the Great. This reconciled many Indians, especially Hindus to the British Raj.

Furthermore, the British adopted a light-touch approach to government and they did not interfere with Indian customs and way of life. In fact, many Indians had no direct contact with the British in the early decades of their rule and this meant that there was relatively little popular opposition to their rule. These all helped to ensure that the British were able to rule vast and diverse territories.

4.4 NATIVE AND PRINCELY STATES FROM HASTINGS TO DALHOUSIE

The "native states"' or "princely States", as they were referred to, represented a unique system of poHty that had developed in India, partly as a result of policy and partly as a result of historical accident. The princely States of India and their relations with the British Government offer no parallel or analogy to any institution known to histor\. It was neither feudal nor federal, though in some aspects it showed similarities to both. It was not an international system, though the principal States in India were bound to the British Government by solemn treaties and were spoken of in official documents as allies. Nor would it be correct to consider it a political confederacy in which the major partner had assumed special rights, because it was admitted by all parties that the constituent States had no rights of succession. So a polity so curious and so unique deserves o be studied and analyzed scientifically. To study the position and nature of the princely States is of special interest It raises so many questions in regard to the nature of sovereignty, the basis of law. and the position of judiciary in subordinate States, that an examination of the subject in all its aspects would illuminate almost every side of political theory. Nowhere had the div sion of sovereign attributes been carried to such an extent. The Indian States included among them every

variety of political community ranging from "full-powered sovereign States", like Hyderabad or Gwalior, whose rulers enjoyed legally "unrestricted powers"" of life and death over their subjects, and who made, promulgated and enforced their laws and maintained their own armies, to small chieftainships who were confined within their own palaces. They varied in size and importance too—from Jammu and Kashmir, which was bigger than France and Hyderabad, and had a population of 12,000,000,^ to little States in Kathiawad which consisted of a few acres of land. They were scattered all over, from Jammu and Kashmir in the extreme north touching Central Asia and the Pamirs to Travancore in the extreme south. Though the rulers of the bigger States were subordinate to the Government of India, their laws were supreme in their own States, and there was no appeal from their courts even to the Privy Council." Time and again, at critical junctures, the princes showed themselves as loyal and usefiil friends of the Raj. In the Revolt of 1857, during the anti-partition agitation of 1905, in the war crisis of 1914 and 1939, and during the Quit India movement of 1942, princely money, princely forces and princely charismatic authority lent vital material and moral support to the imperial cause. Conversely, no other group of Indians was so consistently and generously feted by the British. Their services were recognized with land grants and special honour. The political relationship between the British and the States had deep roots. From the occasion of its first intervention in Arcot against the French (1750-54), to the battle of Buxar (1764), the British East India Company stood in relation to the Mughal Empire in position of subordination. With the victory at the battle of Buxar and the consequent fall of Nawab Shuja-u-Daula of Awadh, the Company got the Dewani of Bengal, Bihar and Orissa.^ From the time of the acquisition of Dewani to the end of Warren Hastings' tenure (1784), it got engaged in a life-and-death struggle, first with Mysore and then with the Marathas with the object of establishing an equality of status with the Indian powers. When Lord Cornwallis succeeded to the Governor Generalship, the Company had attained the position of equality with the Indian powers. The main States at that time in India were the Marathas of central and western India, the Nizam of Hyderabad, the Nawab of Arcot and the Sultan of Mysore. The

British maintained relations of a friend l\ character with the Marathas—who ruled almost whole of central and western India, the Nizam of Hyderabad, and the Nawab of Arcot; while with Mysore their relations were merely proper but hardly friendly. The relative position of the States vis-a-vis the Company continued to be the same until the arrival of the Marquis of Wellesley. But among themselves their power and authority had undergone considerable change. The Nizam was reduced to impotence after the fatal field of Kurdla in 1795, where his army capitulated to the Marathas. In the Maratha Empire itself, the balance of power had altered. The central authority o ' the Peshwa had weakened. Mysore remained under Tipu, but that redoubtable Sultan's power.

Warren Hastings

Warren Hastings (6 December 1732 – 22 August 1818), an English statesman, was the first Governor of the Presidency of Fort William (Bengal), the head of the Supreme Council of Bengal, and thereby the first de facto Governor-General of India from 1774 to 1785. In 1787, he was accused of corruption and impeached, but after a long trial, he was acquitted in 1795. He was made a Privy Counsellor in 1814.

In 1758 Hastings became the British Resident in the Bengali capital of Murshidabad – a major step forward in his career – at the instigation of Clive. His role in the city was ostensibly that of an ambassador but as Bengal came increasingly under the dominance of the East India Company he was often given the task of issuing orders to the new Nawab on behalf of Clive and the Calcutta authorities. Hastings personally sympathised with Mir Jafar and regarded many of the demands placed on him by the Company as excessive. Hastings had already developed a philosophy that was grounded in trying to establish a more understanding relationship with India's inhabitants and their rulers, and he often tried to mediate between the two sides.

During Mir Jafar's reign the East India Company exerted an increasingly large role in the running of the region, and effectively took over the defence of Bengal against external invaders when Bengal's troops proved insufficient for the task. As he grew older, Mir Jafar became gradually

less effective in ruling the state, and in 1760 British troops ousted him from power and replaced him with Mir Qasim. Hastings expressed his doubts to Calcutta over the move, believing they were honour-bound to support Mir Jafar, but his opinions were overruled. Hastings established a good relationship with the new Nawab and again had misgivings about the demands he relayed from his superiors. In 1761 he was recalled and appointed to the Calcutta council.

During the final quarter of the 18th century, many of the Company's senior administrators realised that, in order to govern Indian society, it was essential that they learn its various religious, social, and legal customs and precedents. The importance of such knowledge to the colonial government was clearly in Hastings's mind when, in 1784, he remarked:

Every accumulation of knowledge and especially such as is obtained by social communication with people over whom we exercise dominion founded on the right of conquest, is useful to the state ... it attracts and conciliates distant affections; it lessens the weight of the chain by which the natives are held in subjection; and it imprints on the hearts of our countrymen the sense of obligation and benevolence... Every instance which brings their real character ... home to observation will impress us with a more generous sense of feeling for their natural rights, and teach us to estimate them by the measure of our own. But such instances can only be obtained in their writings: and these will survive when the British dominion in India shall have long ceased to exist, and when the sources which once yielded of wealth and power are lost to remembrance.

Under Hastings's term as governor-general, a great deal of administrative precedent was set which profoundly shaped later attitudes towards the government of British India. Hastings had a great respect for the ancient scripture of Hinduism and set the British position on governance as one of looking back to the earliest precedents possible. This allowed Brahmin advisors to mould the law, because no English person thoroughly understood Sanskrit until Sir William Jones, and, even then, a literal

translation was of little use; it needed to be elucidated by religious commentators who were well-versed in the lore and application. This approach accentuated the Hindu caste system and to an extent the frameworks of other religions, which had, at least in recent centuries, been somewhat more flexibly applied. Thus, British influence on the fluid social structure of India can in large part be characterised as a solidification of the privileges of the Hindu caste system through the influence of the exclusively high-caste scholars by whom the British were advised in the formation of their laws.

In 1781, Hastings founded Madrasa 'Aliya at Calcutta; in 2007, it was transformed into Aliah University by the Government of West Bengal.[citation needed] In 1784, Hastings supported the foundation of the Bengal Asiatic Society, now the Asiatic Society of Bengal, by the oriental scholar Sir William Jones; it became a storehouse for information and data on the subcontinent and has existed in various institutional guises up to the present day. Hastings' legacy has been somewhat dualistic as an Indian administrator: he undoubtedly was able to institute reforms during the time he spent as governor there that would change the path that India would follow over the next several years. He did, however, retain the strange distinction of being both the "architect of British India and the one ruler of British India to whom the creation of such an entity was anathema."

Lord Dalhousie (1848-1856)

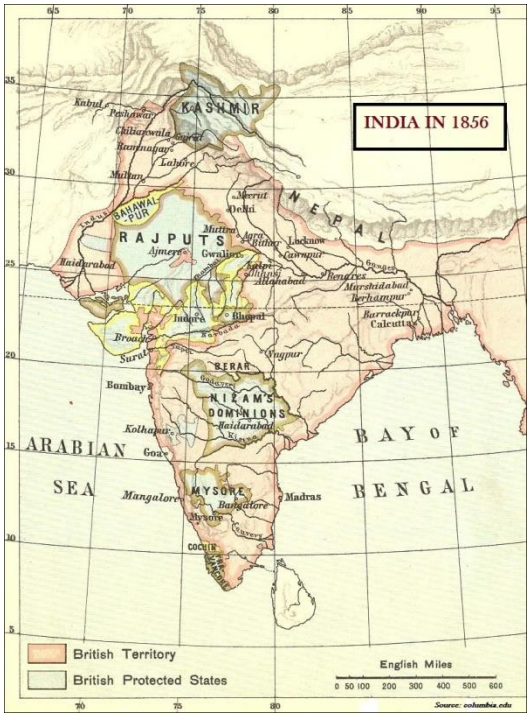
- Lord Dalhousie came to India as the Governor-General in 1848. He was from the beginning determined to extend direct British rule over as large area as possible.

- Dalhousie had declared that "the extinction of all native states of India is just a question of time". The ostensible reason for this policy was his belief that British administration was far superior to the corrupt and oppressive administration of the native rulers.
- The underlying motive of Dalhousie's policy was the expansion of British exports to India.
- Dalhousie, in common with other aggressive imperialists, believed that British exports to the native states of India were suffering because of the maladministration of these states by their Indian rulers.

Doctrine of Lapse

- The chief instrument through which Lord Dalhousie implemented his policy of annexation was the **'Doctrine of Lapse.'**
- Under the Doctrine of Lapse, when the ruler of a protected state died without a natural heir, his/her state was not to pass to an adopted heir as sanctioned by the age-old tradition of the country. Instead, it was to be annexed to the British dominions unless the adoption had been clearly approved earlier by the British authorities.
- Many states, including Satara in 1848 and Nagpur and Jhansi in 1854, were annexed by applying this doctrine.

- Dalhousie also refused to recognize the titles of many ex-rulers or to pay their pensions. Thus, the titles of the *Nawabs* of Carnatic and of Surat and the *Raja* of Tanjore were extinguished.
- After the death of the ex-Peshwa Baji Rao II, who had been made the Raja of Bithur, Dalhousie refused to extend his pay or pension to his adopted son, Nana Saheb.
- Lord Dalhousie was keen on annexing the kingdom of Avadh. But the task presented certain difficulties. For one, the *Nawabs* of Avadh had been British allies since the Battle of Buxer. Moreover, they had been most obedient to the British over the years.
- The Nawab of Avadh had many heirs and could not therefore be covered by the Doctrine of Lapse. Some other pretext had to be found for depriving him of his dominions.
- Lord Dalhousie hit upon the idea of alleviating the plight of the people of Avadh. Nawab Wajid Ali Shah was accused of having misgoverned his state and of refusing to introduce reforms. His state was therefore annexed in 1856.
- Undoubtedly, the degeneration of the administration of Avadh was a painful reality for its people.
- The *Nawabs* of Avadh, like other princes of the day, were selfish rulers absorbed in self-indulgence who cared little for good administration for the welfare of the people. However, the responsibility for this state of affairs was in part that of the British who had at least since, 1801 controlled and indirectly governed Avadh.



- In reality, it was the immense potential of Avadh as a market for Manchester goods which excited Dalhousie's greed and aroused his 'philanthropic' feelings.
- For similar reasons, to satisfy Britain's growing demand for raw cotton, Dalhousie took away the cotton-producing province of Berar from the *Nizam* in 1853.

4.5 THE MAJOR RELATIONS WITH INDIAN NATIVE STATES – SIKHS, MYSORE, MARATHA AND OTHERS

Hie Sikhs

Founded at the end of the 15th century by Guru Nanak. the Sikh religion spread among the Jat peasantry and other lower castes of the Punjab. The transformation of the Sikhs into a militant, fighting community was begun by Guru Hargobind (1606-1645). It was, however, under the leadership cf Guru Gobind Singh (1664-1708),.the tenth and the last Guru of the Sikhs, that they

became a political and military force. From 1699 onwards, Guru Gobind Singh waged constant war against the armies of Aurangzeb and the hill rajas. After Aurangzeb's death Guru Gobind Singh joined Bahadur Shah‟s camp as a noble of the rank of 5000 sat and 5000 sowar and accompanied him to the Deccan where he was treacherously murdered by one of his Pathan employees.

After Guru Gobind Singh's death the institution of Guruship came to an end and the leadership of the Sikhs passed to his trusted disciple Banda Singh, who is more widely known as Banda Bahadur. Banda rallied together the Sikh peasants of the Punjab and carried on a vigorous though unequal struggle against the Mughal army for eight years. He was captured in 1715 and put to death. His death gave a set-back to the territorial ambitions of the Sikhs, and their power declined.

The invasions of Nadir Shah and Ahmad Shah Abdali and the consequent dislocation of Pui\jab administration gave the Sikhs an opportunity to rise once again. In the wake of the marches of the invaders‟ armies, they plundered all and sundry and gained wealth and military power. With the withdrawal of Abdali from the Punjab, they began to fill the political vacuum. Between 1765 and 1800 they brought the Punjab and Jammu under their control. The Sikhs were organised into 12 mills or confederacies which operated in different parts of the province. These misls fully cooperated with each other. They were originally based on the principle of equality, with all members having an equal voice in deciding the affairs of a misl and in electing its chief and other officers. Gradually the democratic character of the misls disappeared and powerftil chiefs

dominated them. The spirit of brotherhood and unity of the khatsa also disappeared as these chiefs constantly quarrelled with one another and set themselves up as independent chieftains.

The Punjab under Ranjit Singh: At the end of the 18th ccntury, Ranjit Singh, chief of the Sukerchakia Mis!, rose into prominence. A strong and courageous soldier, an efficient administrator, and a skilful diplomat, he

was a born leader of men. He captured Lahore in 1799 and Amritsar in 3802. He soon brought all Sikh chiefs west of the Sutlej under his control and established his own kingdom in the Punjab. Later, he conquered Kashmir, Peshawar, and Multan. The old Sikh chiefs were transformed into big zamindars and jagirdars. He did not make any changes in the system of land revenue promulgated earlier by the Mughals. The amount of lanJ revenue was calculated on the basis of 50 per cent of the gross produce.

Ranjit Stngfi built up a powerful, disciplined, and -well-equipped army along European lines with the help of European instructors. His new army was not confined to the Sikhs. He also recruited Gurkhas, Biharis, Oriyas, Pathans, Dogras, and Punjabi Muslims. He set up modern foundries to manufacture cannon at Lahore and employed Muslim gunners to man them. It is said that he possessed the second best army in Asia, the first being the army of the English East India Company,

Ranjit Singh had great capacity for choosing his ministers and officials. His court was sfcidded with outstanding men. He was tolerant and liberal in religious matters, While a devout Sikh he was “known to step down,from his throne to wipe the dust off the feet of Muslim mendicants with his long grey heard.” Many of his important ministers and commanders were Muslims and Hindus.‟ The most prominent and trusted of his ministers was Fakir Azizuddin, while his Finance Minister was Dewan Dina Nath. In fact, in no sense W&s the Punjab, ruled by Ranjit Singh, a Sirkh state.

Poli„.;cal power 'ip^'neft used for exclusive' Sikh benefit On the O'VN haul, ihe Sikh

pedant A as ui much t'ppiesscd by Sikh chieft aswas'thj Hindu r>rt!ie %fu<.!'r*i pi‟asur.t I.i ia%t the s', IMUCC of the Punjab as. a „■fee mdci Ranul S„in»!i wjs Mrriiia: to il.o Mm^iurc of the other Indian' siii'is of iha jSt'i ivniuii

When the-British forbade Ranjrf Singh m 1809 to cross tlic Sutlej and took the Sikh/states east of the river under their protection, he kept quiet fbr heVealised that his sfrength was no matbh for the British, Thus by his diplomatic realism and military strength he temporarily saved his kingdom fiom English‟encroachment. But he did not remove the foreign

lhi'cat, he o:il> left n PUT to hi> successors. And so, aftei his death, whcit'hi* kir^ilom WJS '.^rn h\ an intense internal struggle for-power, the 1'nglish moved in and conquered it

1NDKN STATES AND bOULTY IN 1HL 18 111 CENTURY 29

The Rise and Fall of (he Maratha Power

The most important challenge to the decaying Mughal power came from the Maratha Kingdom which was the most powerful of the succession stales. In fact, it alone possessed the stiength to fill the political vacuum created by the disintegration of the Mughal Empire. Moreover, it produced a number of brilliant commanders and statesmen needed for the task. But the Maratha sardars lackcd unity, and they lacked the outlook and programme which were necessary for founding an alHndia empire, And so they failed to replace the Mughals. They did, however, succeed in waging continuous war against the Mughal Empire, till they destroyed it.

Shahu, grandson of Shivaji, had been a prisoner in the hands of Aurangzeb since 1689. Aurangzeb had treated him and his mother with great dignity, honour, and consideration, paying full attention to their religious,, caste, and other needs, hoping perhaps to arrive at a political agreement with Shahu. Shahu was released in 1707 after Aurangzeb‟s death. Veiy soon a civil war broke out between Shahu at Satara and his aunt Tara Bai at Kolhapur who had carried out an anti-Mughal struggle since 1700 in the name of her son Shivaji II nfter the death of her husband Raja Ram. Maratha sardars, each one of whom had a large following of soldiers loyal to himself filone, began to side with one or the other contender for power. They used this opportunity to increase their power and influence by bargaining with the two contenders for power. Several of them even intrigued with the Mughal viceroys of the Deccan. Arising out of the conflict between Shahu and his rival at Kolhapur, a new system of Maratha government was evolved under the leadership of Balaji Vishwanath, the PesWa of King Shahu. With this change began the second period—the period of Peshwa domination in Maratha history in which the Maratha state was transformed into an empiie

Balaji Vishwanath, a brahmin, started life as a petty revenue official and then rose step by step as an official. He rendered Shahu loyal and useful service in suppresssing his enemies. He excelled in diplomacy and won over many of the big Maratha sardars to Shahu's1 Cause. Th 1713, Shahu made him his Peshwa or the niukh pradtian (chief minister). Balaji Vishwanath gradually consolidated Shahu‟s hold and his own over Maratha sardars and over most of Maharashtra except for the region south of Kolhapur where Raja Ram‟s descendents ruled. The Peshwa concentrated power in his office and eclipsed the other ministers and sardars. In fact he and his son Rao I made the Peshwa' the functional head of the Maratha Empire. L'

Balaji Vishwanath took full advantage of the internal conflicts of thi Mughal officials to increase Maratha power. 'He had induced Zulfiqar Khan to pay the chauth and saidesli/tuikhi of the Deccaii. In the end, he signed a pact with the Saiyid brothers. All the territories that had earlier formed Shivaji‟s kingdom were restored to Shahu who was also assigned the chautk and sardeshmtikhl of the six provinces of the Deccan. In return Shahu, who had already recognised, though nominally, Mughal suzerainty, agreed to place a body of 15,000 cavalry troops at the Emperor‟s service, to prevent rebellion and plundering in the Deccan, and to pay an annual tribute of 10 lakh rupees. In 1719, Balaji Vishwanath, at the head of a Maratha force, accompanied Saiyid Hussain Ali Khan to Delhi and helped

the Saiyid brothers in overthrowing Farrukh Siyar. At Delhi he and the other Maratha sardars witnessed at first hand the weakness of the Empire and were filled with the ambition of expansion in the North.

For the efficient collection of the chautb and sardnhmukhi of the Deccan, Balaji Vishwanath assigned separate areas to Maratha sardars who kept the greater part of the collection for their expenses. This system of assignment of the chaulh and sardeshmukiu also enabled the Peshwa to increase his personal power through patronage. An increasing number of ambitious sardars began to flock to his side. In the long run this was to be a major source of weakness to the Maratha Empire Already the system of watans and saranjams (jagirs) had made Maratha sardars strong,

autonomous, and jealous of central power. They now began to establish their control in the distant lands of the Mughal Empire where they gradually settled down as more or less autonomous chicfs. Thus the conquests of the Marathas outside their original kingdom were not made by a central army directly controlled by the Maratha king or the Peshwa but by sardars with their own private armies. During the process of conquest these sardars often dashed wilh one another, If the central authority tried to control them too strictly, they did not hesitate to join hands with enemies, be they the Nizam, the Mughals, or the English.

Balaji Vishwanath died in 1720. He was succeeded as Peshwa by his 20-year old son Baji Rao I. In spiie of his youth, Baji Rao was a bold and brilliant commander and an ambitious and clever statesman. He has been described as “the greatest exponent of guerrilla tactics after Shivaji". Led by Baji Rao, the Marathas waged numerous campaigns against the Mughal Empire trying to compel the Mughal officials first to give them the right to collect the chaulh of vast areas and then to cede these areas to the Maratha kingdom. By 1740, when Baji Rao died, the Marathas had won control over Malwa, Gujarat, and parts of Bundel- khand. The Maratha families of Gaekwad, Holkar, Sindhia, and Bhonsle came into prominence during this period.

All his life Baji Rao worked to contain Nizam-ul-Muik's power in the Deccan. The latter, on his part, constantly intrigued with the Raja of Kolhapur, the Maratha sardars, and Mughal officials to weaken the Peshwfl‟s authority. -Twice the two met on the field of battle and both times the Nizam was worsted and was compelled to grant the Marathas the chauth and sardeshmukhi of the Deccan provinces.

In 1733, Baji Rao started a long campaign against the Sidis of Janjira and in the end expelled them from the mainland. Simultaneously, a campaign against the Portuguese was started. In the end Salsette and Bassein were captured. But the Portuguese continued to hold their other possessions on the west coast.

Bsji Rao died in April 1740. In the short period of 20 years he had changed the character of the Maratha state. From the kingdom of Maharashtra, it had been transformed into an Empire expanding in the North. He, however, failed to lay firm foundations for an empire. New territories were conquered and occupied but little attention was paid to their administiation. The chief concern of the successful sardars was with the collection of revenues.

Baji Rao‟s 18-year old son Balaji Baji Rao (known more widely as Nana Saheb) was the Peshwa from 1740 to 1761. He was as able as his father though less energetic. King Shahu died in 1749 and by his will left all management of state -affairs in the Feshwa‟s hands. The office of the Peshwa had already become hereditary and the Peshwa was the de facto ruler of the state. Now he became the official head of the administration and, as a symbol of this fact, shifted the government to Poona, his headquarters.

Balaji Baji Rao followed in the footsteps of his father and further extended the Empire in different directions taking Maratha power to its height. Maratha armies now overran the whole of India. Maratha control over Malwa, Gujarat, and Bundelkhand was consolidated. Bengal was repeatedly invaded and, in 1751, the Bengal Nawab had to cede Orissa. In the South, the state of Mysore and other minor principalities were forced to pay tribute. In 1760, the Nizam of Hyderabad was defeated at Udgir and was compelled to cede vast territories yielding an annual revenue Of Rs. 62 lakhs. Tn the North, the Marathas soon became the power behind the Mughal throne. Marching through the Gangetic Doab and Rajput$na they reached Delhi where, in 1752, they helped Imad-ul-Mulk to become the wazir. The new wazir soon became a puppet in, their hands. From Delhi they turned to the Punjab and soon brought it under control after expelling the agent of Ahmad Shah Abdali. This brought them into conflict with the doughty warrior-king of Afghanistan, who once again marched into India to settle accounts with the Maratha power.

A major conflict for mastery over North India now began. Ahmad Shah Abdali soon formed an aUiance with Najib-ud-daulah of Rohilkhand and Shuja-ud-dau 1 ah of Avadh, both of whom had suffered at the hands of the Maratha sardars. Recognising the great importance of the coming struggle, the Peshwa despatched a powerful army to the north voder the nominal command of his minor son, the actual command being in the hands of his cousin Sadashiv Rao Bhau. An important arm of this force was a contingent of European style infantry and artillery commanded by Ibrahim Khan Gardi. The Marathas now tried to find allies among the northern powers. But their earlier behaviour and political ambitions had antagonised all these powers. They had interfered in the internal affairs or the Raj pu tana states and levied huge tines and tributes upon them. They had made large territorial and monetary claims upon Avadh. Their actions in the Punjab had angered the Sikh chiefs. Similarly, the Jat chiefs, on whom also heavy fines bad been imposed by thim, did not trust them. They had, therefore, to fight their enemies all atone, except for the weak support of Imad-ul-Mulk; Moreover, the senior Maratha commanders constantly bickered with each other.

The two forces met at Panipat on 14 January 1761. The Maratha army was completely routed. The Peshwa‟s son, Vishwas Rao, Sadashiv Rao Bhau and numerous other Maratha commanders perished on the battle field as did nearly 28,000 soldiers. Those who fled were pursued by the Afghan cavalry and robbed and plundered by the Jats, Ahirs, and Gujars of the Panipat region.

The Peshwa, who was marching north to render help to his cousin, was stunned by the tragic news. Already seriously ill, his end was hastened and he died in June 1761.

The Maratha defeat at Panipat was a disaster for them. They'lost the cream of their aimy and their political prestige suffered a big blow. Most of all, their defeat gave an opportunity to the English' East India Company to consolidate its power in Bengal and did the Afghans benefit from their victory. They could not even hold the Punjab. In fact, the

Third Battle of Panipat did not decide who was to rule India but rather who was not. The way was, therefore, cleared for the rise of the British power in India.

The 17-year old Madhav Rao became the Peshwa in 1761. He was a talented Soldier and statesman. Within the short period of 11 years, he restored the lost fortunes of the Maratha Empire. He defeated the Nizam, compelled Haidar Ali of Mysore to pay tribute, and reasserted control over North India by defeating the Rohelas artd subjugating the Rajput states and Jat chiefs. In 1771, the Marathas brought back to Delhi Emperor Shah Alam, who now became their pensioner.

Thus it appeared as if Maratha ascendancy in the north had been recovered. Once again, however, a blow fell on the Marathas for Madhav Rao died of consumption in 1772. The Maratha Empire was now in a state of confusion. At Poona there was a struggle for power between Raghu- nath Rao, the younger brother of Balaji Baji Rao, and Narayan Rao, the younger brother of Madhav' Rao. Narayan Rao was killed in 1773. He was succeeded by his posthumous son, Sawai Madhav Rao, Out of frustration, Ragbunath Rao went over to the British and tried to capture power with their help. This resulted in the First Anglo- Macatha War.

The Peshwa‟s power was now on the wane. At Poona there was constant intrigue between the supporters of Sawai Madhav Rao, headed by Nana Phadnis, and the partisans of Raghunath. Rao. In the meanwhile the big Maratha *sardars* had been carving out semi- independent states in the North, which could seldom cooperate. Gaekwad at Baroda, Bhonsle at Nagpur, Holkar at Indore, and Sindhia at Gwalior were the most important. They had established regular administrations on the pattern of Mughal administration and possessed their separate armies. Their allegiance to the Peshwas became more and more nominal. Instead they joined opposing factions at Poona and intrigued with the enemies of the Maratha Empire., Among the Maratha rulers in the North, Mahadji Sindhia was the most important. He organised a powerful army with the help of French officers and established control over Emperor Shah Alam in 1784. From the Emperor he secured the appointment of the Peshwa as

the Emperor‟s Deputy *(Natb-i-Munaib)* on the condition that Mahadji would act on behalf of the Peshwa. But he spent his energies in intriguing against Nana Phadnis. He was also a bitter enemy of Holkar of Indore. He died in 1794. He and Nana Phadnis, who died in 1800, were the last of the great soldiers and statesmen who had raised the Maratha power to its height ,in the 18th ,century.

Sawai Madhav Rao died in 1795: and was succeeded by the utterly worthless Baji Rao II, son of Raghunath Rao. The British had by now decided to put an end to the Maratha challenge to their supremacy in India. The British divided the mutually-warring Maratha *sardars* through clever diplomacy and then overpowered them in separate battles during the second Maratha War, 1805-1805, and the Third Maratha War, 1816-1819, While other Maratha states were permitted to remain as subsidiary states, the house of the Peshwas was extinguished.

Thus, the Maratha dream of controlling the Mughal Empire and establishing their own Empire over large parts of the country could not be realised. This was basically because the Maratha Empire represented the same decadent social order as the Mughal Empire did and suffered from the same underlying weaknesses. The Maratha chiefs were very similar to the later Mughal nobles, just as the *saranjami* system was similar to the Mughal system of jagirs. So long as there existed a strong central authority and the need for mutual cooperation against a common enemy, the Mughals, they remained united in a loose union. But at the first opportunity they tended to assert their autonomy. . If anything, they were even less disciplined than the Mughal nobles. Nor did the Maratha *sardars* try to develop a new economy. They failed to encourage science and technology or to take much interest in trade and industry. Their revenue system was similar to that of the Mughals as also was their administration. Like the Mughals, the Maratha rulers were also mainly interested in raising revenue from the helpless peasantry. For example, they too collected nearly half of agricultural produce as tax. Unlike the Mughals, they failed even to give sound administration to the people outside Maharashtra, They could not inspire the Indian people with any higher degree of loyalty than the Mughals had succeeded in doing. Their dominion too depended on force and force alone. The only way the

Marathas could have stood up to the rising British power was to have transformed their state into a modem state, This they falied to do.

Mysore

Next to Hyderabad, the most important power that emerged in South India was Mysore under Haidar Ah. The kingdom of Mysore had preserved its precarious independence ever since the end of the Vijaya-nagar Empire, Early in the 18th century two ministers Nanjaraj (the Sarvadhikan) and Devraj (the Dulwai) had seized power in Mysore reducing the king Chikka Krishna Raj to a mere puppet. Haidar All, born in 1721 in an obscure family, started his career as a petty officer in the Mysore army. Though uneducated he possessed a keen intellect and was a man of great energy and daring and determination. He was also a brilliant commander and a shrewd diplomat.

Haidar Ali soon found his opportunity in the wars which involved Mysore for more than twenty years. Cleverly using the opportunities that came his way, he gradually rose in the Mysore army. He soon recognised the advantages of western military training and applied it to the troops under his own command. He established a modern arsenal in Dindigul in 1755 with the help of French experts In 1761 he overthrew Nanjaraj and established his authority over the Mysore state. He extended full control over the rebellious poligars (zamindars) and conquered the territories of Bidnur, Sunda, Sera, Canara and Malabar. Though illiterate he was an efficient administrator. He took over Mysore when it was a weak and divided state and soon made it one of the leading Indian powers. He practised religious toleration and lus first Dewan and many other officials were Hindus.

Almost from the beginning of the establishment of his power, he was engaged in wars with the Maratha *sardais,* the Nizam, and the British. In 1769, he repeatedly defeated the British forces and reached the walls of Madras. He died in 1782 in the course of the second Anglo-Mysore War and was succeeded hy his son Tipu.

Sultan Tipu, who ruled Mysore till his death at the hands of the British in 1799, was a man of complex character. He was, for one, an innovator. His desire to change with the times was symbolised in the introduction of

a new calendar, a new system of coinage, and new scales of weights and measures His personal library contained books on such diverse subjects as religion, history, military science, medicine, and mathematics. He showed a keen interest in the French Revolution. He planted a „Tree of Liberty‟ at Sringapatam and he became a member of a Jacobin Club. His organisational capacity is borne out by the fact that in those days of general indiscip- line among Indian armies his troops remained disciplined and loyal to him to the last. He tried to do away with the custom of giving jagirs, and thus increase state income. He also made an attempt to reduce the hereditary possessions of the poligars.

However, his land revenue was as high as that of other contemporary rulers—it ranged up to 1 /3rd of the gross produce. But he checked the collection of Illegal cesses, and he was liberal in granting remissions.

His infantry was armed with muskets and bayonets in fashion which were, however, manufactured in Mysore. He effort to build a modern navy after 1796. For these purpose two dockyards, the models of the ships being supplied him. In personal life he was free of vices and kept luxury. He was recklessly brave and, as a commander, was, however, hasty in action and unstable in nature.

As a statesman, he, more than any other 18th century recognised to the full extent the threat that the English India as well as to other Indian powers He stood forth a foe of the rising English power. The English, in turn, loo as their most dangerous enemy in India.

Though not free from contemporary economic backwar flourished economically under Haidar All and Tipu, especial in contrast with its immediate past or with the rest of the cc the British occupied Mysore after defeating and killing they were completely surprised to find that the Mysore pea more prosperous than the peasant in British occupied John Shore, Governor-General from 1793 to 1798, wrote peasantry of his dominions are protected, and their laho and rewarded.” Tipu also seems to have grasped the modem trade and industry. In fact, alone among the Ini understood the importance of economic strength as the military strength. He was some attempts to introduce tries in India by importing foreign workmen as experts an state support to many industries. He sent

embassies to f Iran and Pegu to develop foreign trade He also trade He even tried to set up a trading company on the .patter companies.

Some British historians have described Tipu as real hero but this is not borne out by facts. Though he was orthogious views, he was in fact tolerant and enlightened in toward other religions. He gave, money for the constmclic of goddess Sarda in the Shnngcri Temple after the latter the Maratha horsemen m 1791. He regularly gave gifts well as several other temples. The famous temple of Sri situated barely 100 yards from his palace.

Check Your Progress 1

Note: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit.

1. Discuss the British conquest of India: the Imperial World policy of Britain.

   ……

   ……

   ……

   ……

2. Discuss about War and Conquest.

   ……

   ……

   ……

   ……

3. Discuss Native and Princely States from Hastings to Dalhousie.

   ……

   ……

   ……

   ……

4. Describe the major relations with Indian native states – Sikhs, Mysore, Maratha and others.

……

……

……

4.6 LET US SUM UP

Britain on the face of it- should never have been able to conquer India. It had no direct presence in the country, had a smaller population and it was very far away. Indeed, they left the conquest of India, to a private company, the East Indian Company. However, the British East India Company was able to lay the foundation of an empire in the Indian sub-continent because from a British perspective, a fortuitous series of circumstances. These included the decline of the Mughal Empire, the country was divided red years politically, a lack of European rivals and there was no sense of national unity. The British were also shrewd in the manner of their conquest; they cleverly used the local elites to administer their new domains and adopted a piecemeal approach to extending their authority and rule. It was these factors that helped to establish British rule in India that lasted almost two hundred years until Indian independence after the Second World War

4.7 KEY WORDS

Native: a person born in a specified place or associated with a place by birth, whether subsequently resident there or not.

Princely: A princely state, also called native state, feudatory state or Indian state, was a vassal state under a local or indigenous or regional ruler in a subsidiary alliance with the British Raj.

4.8 QUESTIONS FOR REVIEW

5. Discuss the British conquest of India: the Imperial World policy of Britain,
6. Discuss about War and Conquest
7. Discuss Native and Princely States from Hastings to Dalhousie

8. Describe The major relations with Indian native states – Sikhs, Mysore, Maratha and others.

4.9 SUGGESTED READINGS AND REFERENCES

- By Francis Hayman - Public Domain, https://commons.wikimedia.org/w/index.php?curid=565912
- Bence-Jones, Mark. Clive of India.(London, Constable & Robinson Limited, 1974), p. 89.
- Bence-Jones, p. 45#.
- Harrington, Jack. Sir John Malcolm and the Creation of British India (New York, Palgrave Macmillan, 2010), p. 119.
- Faught, C. Brad. Clive: Founder of British India. (Washington, D.C.: Potomac Books, Inc. 2013),p. 34.
- Harrington, p. 67.
- Faught, p. 67.
- Spear, Percival, A History of India, Volume 2, New Delhi and London: Penguin Books.1990) p. 298.
- Bandyopadhyay, Sekhar. From Plassey to Partition: A History of Modern India (New Delhi and London: Orient Longmans, 2004), p. 59.
- Peers, Douglas M. India under Colonial Rule 1700–1885 (Harlow and London: Pearson Longmans, 2003) p. 163.
- Smith, Simon. British Imperialism 1750–1970 (Cambridge University Press, Cambridge, 1994), p 145.
- Bhagavan, Manu. "Princely States and the Hindu Imaginary: Exploring the Cartography of Hindu Nationalism in Colonial India" Journal of Asian Studies, (Aug 2008) 67#3 pp 881–915 in JSTOR
- Bhagavan, Manu. Sovereign Spheres: Princes, Education and Empire in Colonial India (2003)
- Copland, Ian (2002), Princes of India in the Endgame of Empire, 1917–1947, (Cambridge Studies in Indian History & Society).

Cambridge and London: Cambridge University Press. Pp. 316, ISBN 978-0-521-89436-4.

- Ernst, W. and B. Pati, eds. India's Princely States: People, Princes, and Colonialism (2007)
- Harrington, Jack (2010), Sir John Malcolm and the Creation of British India, Chs. 4 & 5., New York: Palgrave Macmillan., ISBN 978-0-230-10885-1
- Jeffrey, Robin. People, Princes and Paramount Power: Society and Politics in the Indian Princely States (1979) 396pp
- Kooiman, Dick. Communalism and Indian Princely States: Travancore, Baroda & Hyderabad in the 1930s (2002), 249pp
- Markovits, Claude (2004). "ch 21: "Princely India (1858–1950)". A history of modern India, 1480–1950. Anthem Press. pp. 386–409. ISBN 978-1-84331-152-2.
- Ramusack, Barbara (2004), The Indian Princes and their States, The New Cambridge History of India, Cambridge and London: Cambridge University Press. Pp. 324, ISBN 978-0-521-03989-5
- Pochhammer, Wilhelm von India's Road to Nationhood: A Political History of the Subcontinent (1973) ch 57 excerpt
- Zutshi, Chitralekha. "Re-visioning princely states in South Asian historiography: A review" Indian Economic & Social History Review (2009) 46#3 pp 301–313. doi: 10.1177/001946460904600302

4.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 4.2
2. See Section 4.3
3. See Section 4.4
4. See Section 4.5

UNIT 5: POLITICS AND POLICIES OF EXPANSION

STRUCTURE

5.0 OBJECTIVES

The British knew what they did was morally and ethically incorrect and to justify their action, they used ideological bases to brainwash the natives of India and the world that what they did in India was in the interest of the progress and development of India and it was their 'white man's burden' to 'civilize India' from a historical barbarian rule of the earlier centuries of Indian polity and culture. Romila Thapar rightly observes that the historical writings produced by the European scholars, beginning in the 18th century, were formulated in terms of the ideological attitudes then dominant in Europe.

After this unit we can able to understand:

- To know about the Expansion Policies by British Emperor
- To discuss the Politics by British Emperor.

5.1 INTRODUCTION

Of all the European East India companies which came to India as traders in different periods of the 15th and 16th centuries, only the British and the French East India companies remained as dominant ones by the beginning of the 18th century.

In the first decade of the 18th century, the fortunes of the then mighty Mughal Empire began to decline and there emerged a number of successor states or regional powers or country powers in different parts of India.

The two European trading companies after realizing the weakness of the then country powers decided to make sincere efforts to become a strong political power and to expand and consolidate their sway in India. It is the trade interest that made the two European companies chart out this process of territorial expansion.

The European trading companies established their factories on the western, eastern and southern coastal areas and in this process they extended their influence into the mainland territories of the Indian subcontinent.

The expansion and consolidation of the British influence was achieved in a span of one hundred years, i.e., 1757 to 1857 by using the tools of war and diplomacy. Rabindra Nath Tagore, very aptly in a poetic way described this as "darkness settled on the face of the land then the weighing scales in the merchant's hand changed into the imperial sceptre".

5.2 EXPANSION POLICIES BY BRITISH EMPEROR

The Carnatic Wars:

The outbreak of the Austrian succession war in Europe in which the British and the French were in opposite camps and the outbreak of the succession war in Hyderabad, one of the country states, where the British and the French supported the claims of the rival claimants provided the first opportunity to the British and the French to put to test their relative military strengths and strategy of interfering in internal matters of regional powers. P.E. Roberts remarks aptly, "at the outbreak of the war

the English and the French seemed about equally matched in strength and extent of possessions.

It cannot be doubted that in financial power, in commercial wealth and in material resources the advantage lay considerably on the side of the English". In all the British and the French fought three wars, which are known as Carnatic wars between 1746- 1763?

The Carnatic wars ended in the resounding victory of the British, which ultimately resulted in the establishment of British hegemony in India. The first Carnatic war came to an end with the treaty of Aix-la-Chapelle concluded in 1748. The first Carnatic war did not affect any territorial changes. But it was a war of significance. We can agree with Dodwell that, "it demonstrated the overwhelming influence of sea power, it displayed the superiority of European methods of war over those followed by Indian armies, and it revealed the political delay that had eaten into the heart of the Indian state".

The second Carnatic war took place between 1748-54 and concluded with the treaty of Pondicherry concluded by the French Governor Godeheu in 1755. As a result of this war, the influences of the British increased in Carnatic as well as in Hyderabad as Muhammed Ali and Salbat Jung, respectively were well disposed towards the British.

Once again due to the outbreak of the seven years war in Europe, hostilities took the shape of third Carnatic war between the British and the French, in which the French wanted to revive their influence again but ultimately the fate of the French was sealed and they were made to give up their ambitious desire for political power. P.E. Roberts aptly remarks, "The fall of Pondicherry sounded the death knell of the French dominion in India".

The French East India Company formally ended its career in 1769 and private traders continued to use the French factories. Many factors like the commercial superiority and better financial position of the British East India Company, the British employees' keen and sincere interest in promotion of trade, the realization of the British that success in trade was more important than terri-torial gains, marked superiority of the British Generals and finally the naval supremacy of the British and access to the

resources of Bengal which was acquired in 1757, enabled the British East India Company to be a winner in the struggle and to carry on further annexations in other regions. We may agree with the view of V.A. Smith, "Neither Alexander the great nor Napoleon could have won the empire of India by starting from Pondicherry as a base and contending with the power which held Bengal and command of the seas".

The Battles of Plassey and Buxar:

While the Carnatic wars were going on between the British and the French in South India, Bengal was occupied by the British in the year 1757 by their victory in the battle of Plassey. Bengal became a hunting ground for all the European trading companies from the 17th century and by the 18th century Bengal provided 60 per cent of British imports from Asia. Thus, commercial viability of Bengal was the main cause of the British interest in this province.

Siraj-ud-daula was the Nawab of Bengal in 1756. But, his accession was opposed by his cousin Shaukat Jung and his aunt Ghasiti Begum and the dominant group consisting of jagat Seth, Unichand, Raj Ballesh and Mirjafar. Further, the relations between the British and the Bengal Nawab were strained because of the activities of the British East India Company like the fortification around Calcutta without the permission of the Nawab, the misuse of the company's trade privileges by the officers of the East India Company for their private benefits and for granting shelter to Krishna Das son of Raja Ballesh, who fled with lot of money. Both Siraj and the British were suspicious of each other and in that situation the arrival of Robert Clive with a strong force deepened the suspicion of the Nawab of Bengal.

Already there was a secret understanding between the foes of Nawab and the British. Nawab Siraj-ud-daula attacked the British factory at Kasimbazar, seized it and advanced towards Fort William and besieged it with an army of 50, 000. This sudden attack surprised the British and the British were forced to surrender to the Nawab.

The British recaptured Calcutta on 2 January, 1757 and attacked Siraj. This made Siraj enter into a peace treaty with the British on 9 February, 1757. By this treaty the British gained many advantages and yet not content they insisted for further conces-sions. The Nawab did not yield and evaded the issue. The British attacked the French possession of Chandranagore and captured it in 1757. The Nawab in turn gave protection to the French refugees. Realizing that war with Siraj was inevitable; the British conspired with the opponents of Siraj and made prepara-tions to proceed to Plassey.

The British despatched a letter to Siraj charging him of betraying them and violating the treaty of 9 February, 1757. On 23 June 1757, the actual battle of Plassey took place and as planned and agreed upon Mirjafar and his army stood inactive and by the evening the success of the British became a reality. In this battle Siraj was captured and killed by the orders of Miraj, Mir Jafar's son. Thus, political power in Bengal passed into the hands of the British by their success in the battle of Plassey and the other European trading companies were eliminated from Bengal. This victory made the British in Bengal king makers and placed their protege Mir Jafar on the throne of Bengal and Mir Jafar was replaced by his son-in-law Mir Kasim. As Mir Kasim did not agree to be a loyal subordinate and satisfy the desires of the British, they planned to place Mir Jafar on the throne of Bengal again.

A war broke out between the British and Mir Kasim in which Mir Kasim was driven away. Mir Kasim, Siraj-ud-daula and Shah Alam I joined together and fought with the British at Buxar in 1764. The British won victory in this battle and a treaty was concluded at Allahabad in 1765. By their victory in the battle of Buxar, the British became the political masters of Bengal, Bihar and Orissa. In a span of 8 years from 1757 to 1765, the political power in Bengal gradually and slowly was transferred from the hands of the Nawab of Bengal to a trading company, the British East India Company.

We may conclude by stating that the economic and commercial interests of the company and its officials and the growth of factional politics in the courts of Nawab of Bengal and internal conflicts among different groups in the court acted as favourable factors for this political transformation of

significance in the history of India. Thus by 1765, the British East India Company became a dominant political power in South India as well as in Bengal.

The Mysore Wars:

Next, the British East India Company turned its attention to the annexation of Mysore which was under Haidar Ali and Tipu Sultan, who were opposed to the British East India Company and were ready to take the cooperation of the French in sustaining the kingdom of Mysore. Let us trace the backdrop that led to the actual wars between the Mysore state and the British East India Company.

The 18th century India, in general witnessed complex power struggle between various groups of powers – native as well as European trading companies. It was a struggle to establish political hegemony between the colonial power and the Indian states and also among the Indian powers themselves; the Nizam, Mysore and the Marathas. While the main cause for struggle between colonial power and the Indian state was economic and commercial interest, and the struggle between native powers was for territorial expansion to augment their resources to sustain their power.

In this backdrop, the rise of Mysore state under Haidar Ali and Tipu Sultan sent alarm signals of threat to the neighbouring kingdoms of the Marathas, the Nawab of Carnatic and the Nizam of Hyderabad as each kingdom was primarily interested in expansion and consolidation of their territorial boundaries. Each one was suspi-cious of the other power and there were syndicates of understanding and cooperation for immediate gain. This mutual suspicion and constant enmity among the country powers ultimately led to the effective intervention of the British and their success in establishing political hegemony.

The immediate cause for the British intervention was primarily the appre-hension of the commercial loss in the spices trade of Malabar due to the control of Haidar Ali over Malabar and a possible threat to the control of Madras under the British. Further, the French alliance with Mysore hastened the British to follow and implement a more aggressive expansionist policy in Mysore.

Haidar Ali and Tipu Sultan fought four wars:

(i) The first Anglo-Mysore war (1767-69),

(ii) The second Anglo-Mysore war (1780-1784),

(iii) The third Anglo-Mysore war in (1790-92) and

(iv) The fourth Anglo-Mysore war (1799).

In the first Anglo Mysore war, Haidar Ali successfully thwarted the designs of the Nizam, the Marathas and the British and was successful in his war against the British and their allies. The British became friends of Haidar Ali and when the Marathas invaded Mysore in 1771, he approached the British to respond but when they failed to respond, he lost his battle against the Marathas. Haidar Ali for diplomatic reasons kept quiet and in 1779, he joined hands with the Nizam and the Marathas against the British. There was a war between the British and Mysore, the Nizam and the Marathas.

In the middle of the war Haidar Ali died in 1782 and his son Tipu Sultan continued the war and the peace treaty of Mangalore were concluded in 1784. The war ended indecisively. Again war broke out between Tipu Sultan and the British between 1790 and 1792 and in the end Tipu concluded the peace treaty of Srirangapatnam in March 1792. Tipu had to surrender half of his kingdom which was shared by the English, the Marathas and the Nizam. The final showdown between Tipu and the British took place in 1799, wherein Tipu lost his life fighting heroically and Mysore was placed under the earlier Odayar family.

Mysore became a dependency of the British by 1799. From the British perspective, the annex-ation of Mysore was a great event Majumdar, H.C. Raychaudhari and K.K. Dutta observe: "It secured for the company substantial territorial, economic, commercial and military advantages. It extended the company's dominion from sea to sea across the base of the peninsula encompassing the new kingdom of Mysore on all sides except in the north. When in 1800, the Nizam transferred his acquisitions from Mysore to the company; his kingdom was entirely encircled by the Pax Britannica".

The Maratha Wars:

As in the case of Mysore, the primary cause for the British interest in the affairs of the Marathas and the desire to expand their way into the Maratha territory was solely commercial, as the British developed lucrative cotton trade after 1784 to China from Gujarat through Bombay. Further, the growth of infantry and gunnery in Maharashtra created suspicion in the minds of the British that their objective of expansion of their territorial sway cannot be achieved unless the Marathas are reduced to submission.

As in the case of the Nizam of Hyderabad and the Carnatic, the rivalry for succession among Narayana Rao, the younger brother of Peshwa Madhava Rao and Raghoba or Ragunath Rao, uncle of Peshwa Madhava Rao and the subsequent events between 1772 and 1775, necessitated the intervention of the British in the Maratha affairs

Conse-quently, there were three Anglo-Marartha wars:

(i) Anglo-Maratha war 1775-1782,
(ii) Maratha war 1803-1806, and
(iii) Maratha war 1816-1817.

In the first Anglo-Maratha war, the British supported the claims of Raghoba who approached them but Nana Phadnavis opposed the move of Raghoba. Consequently, the first Anglo-Maratha war took place between 1775 and 1782, and the war came to an end by the treaty of Saibai of 1782. The British obtained Salsette and Madhava Rao Narayan, the posthumous son of Peshwa Madhavarao was confirmed as the rightful Peshwa. There was peace for two decades and taking advantage of the peaceful situation the British made Mysore their dependency. During this period there developed dissensions between Gaikwad of Baroda, Bhonsle of Nagpur, Holkar of Indore and Scindia of Gwalior and at this juncture Wellesley wanted the Marathas to enter into Subsidiary Alliance system.

Understanding the real implications, the Marathas refused to oblige. At this juncture only. Nana Phadnavis died and taking advantage of this

Jaswant Rao Holkar defeated Scindia along with the forces of Peshwa in 1800 and captured the city of Poona. This loss of Poona made the Peshwa once again to approach the British and thus started the second Aglo-Maratha war of 1803-1805

The Peshwa, Bajirao II entered into subsidiary alliance in 1802 and accepted the treaty of Bassein, which was opposed by Scindia and Bhonsle but they were defeated by the British. In 1804, Holkar made an effort to retrieve the lost prestige of the Marathas but he failed. Thus, ended the second Anglo Maratha war as Wellesley was called from India to England. Again in 1817-1819, Peshwa Baji Rao II made efforts to form a united coalition to drive the British, but his attempt also failed.

Finally, the British succeeded in making the Marathas forgo their independence, and the dominions of Bhonsle and Holkar were annexed by the British. Thus by 1820, the British expanded their political sway over Carnatic, Nizam of Hyderabad, Mysore and the Marathas, and the British rule in India became a reality.

In northern India, the decline of the Mughal power led to the emergence of country states of Awadh, Rohillas, Jats and Sikhs. We also witness conflict and cooperation among these powers and with the British in their pursuit of expansion and consolidation of their dominions. After the success in the battle of Buxar, the British East India Company forced a subsidiary alliance on Ayodhya or Awadh. Awadh become a buffer zone between the territories of the British and the regions of Western India. Despite the opposition of the British, the Nawab of Awadh maintained his hold effectively by restricting the trade by the company and other Europeans in Awadh territories between 1765 and 1775.

As the defenses of Awadh weakened between 1775 and 1801, the hold of the company over Awadh increased and the ruler of Awadh was isolated diplomati-cally and reduced financially. Lord Wellesley succeeded in forcing the Awadh Nawab to enter into a new treaty in 1801 by which he ceded Doab, Gorakhpur and Rohilkhand to the company.

Further, by the third provision of this treaty the Nawab had to act with the advice in conformity to the council of the officers of the said Honorable Company. The British company slowly and gradually

increased its hold over the mindset of the people of Awadh and made it a virtual dependent of the company and by 1856, Awadh was annexed to the British Empire and the Resident took over the administration of Awadh as the Chief Commissioner. The British intervention in Rohilkhand is linked with the interests of Awadh.

In the 18th century the Afghans who migrated to India in search of employment occupied artd settled between Delhi and Agra in the west and Awadh and Allahabad in the east. The Rohillas became politically important under the leadership of Dadu and AH Muhammad Khan. After the death of Ali Muhammad Khan, the possessions of the Rohillas were divided and there were skirmishes among the neighbouring states and by 1761 the Rohillas became independent.

As the Rohillas were attacked by the Marathas, they entered into a treaty with the Nawab Wazir of Avadh in 1772. By this treaty, they agreed to pay 40 lakhs as the price for their help. In 1713, the Marathas attacked Rohilkhand but left after the approach of the British and Avadh troops. The Nawab Wazir demanded the Rohillas to pay the amount as per the treaty but they refused. The British troops in association with the troops of Avadh attacked Rohilkhand and Rohilkhand was annexed to Avadh. The occupation of Rohilkhand by Avadh with the help of the British was unjustifiable on any ground. It reflects the avariciousness of the Avadh ruler and the British.

The British East India Company while making efforts to weaken Awadh and capture it was planning to repeat the same story of annexation in Punjab also. By the time the British East India Company developed into a political power in India, the Sikhs became a power to be reckoned with by occupying all the territory extending from Saharanpur in the east to Attock in the west and from Jammu in the north to Kangra in the south. The Sikhs were divided into 12 Misls and generally they used to fight against each other. It was Ranjit Singh, the son of Sardar Mahasingh of Sukar Chakia clan, who ruled from 1792 to 1839, united the Sikhs into a unified state structure.

Ranjit Singh with foresight maintained cordial relations with the British and never fought with them directly, in spite of the problems posed by

them. Political instability that set in the Punjab after the death of Ranjit Singh in 1839 and quick succession of rulers in the Punjab and the high handedness of the military and Sikhs allies like Prime Minister Rajan Lal Singh, the Commander-in-Chief Misar Tej Singh and Dogra Raja Gulab Singh made the British intervention possible.

The Sikhs fought two wars:

(i) Sikh war 1845-1846 and
(ii) Sikh war 1848-49.

In the first Sikh war the British won and concluded the humiliating treaty of Lahore in 1846 and the British annexed the Jalandhar Doab and handed over Jammu & Kashmir to Raja Gulab Singh. A British resident was stationed at Lahore with extensive authority over all matters and expenses to be borne by the Lahore government.
The revolt of Mulraj against the Lahore Durbar in 1848 led to the beginning of the second Sikh war in which the British defeated the Punjab and Punjab was annexed to the British Empire in 1849. The British East India Company had chosen two tools of war and diplomacy to expand their political sway in India. In the preceding pages, we witnessed how the British expanded their territories by waging war with Bengal, Nizam, the Carnatic, Mysore, the Marathas, Avadh and the Punjab. Now, let us take up the aspect of diplomacy followed by the British.

The two important policies of diplomatic nature are:
(a) The subsidiary alliance of Wellesley, and
(b) The Doctrine of Lapse of Dalhousie.

a. The Subsidiary Alliance of Wellesley:

Besides the tool of war, the British East India Company, like a hungry wolf was anxiously waiting to use any means to expand its territorial holdings in India. Of such means Subsidiary Alliance is one. It is

Wellesley, the Governor General of Bengal, who vigorously implemented this policy for the advantage of the company. Though, Wellesley is associated with Subsidiary Alliance, the author and originator was not Wellesley but Dupleix, the French Governor. Dupleix devised it and implemented it and later the same was followed by the British from Clive to Wellesley.

Alfred Lyall notices four stages in the evolution of this system. In the first stage, the British East India Company supplied weapons and armies to the native ruler, as we notice the supply of arms and armies to the Nawab of Avadh against Rohillas during the tenure of Warren Hastings. In the second stage, the British with the help of the native ruler took the field. In the third stage, the British took money from the native ruler for the maintenance of the army separately for the defence of such state, e.g., Oudh in 1797.

In the fourth stage, the British agreed to maintain a permanent and fixed subsidiary force within the territory of its ally in return for a payment of a sum or ceding certain territory permanently to the British. Further, Wellesley by this Subsidiary Alliance system made it mandatory for the ally to keep a British Resident in the court of the native ruler, not to employ any other European nationals in this service, not to maintain relations with any other native ruler without the prior approval of the British. The British agreed to protect the territory of such allies from foreign aggression and not to intervene in the internal affairs of such native ally who entered into this alliance.

A critical review of this policy clearly reveals that this is advantageous to the British and disadvantageous to the native ruler. The policy was designed in such a way that it served the main interest of the British East India Company in expanding its hold in new territories of its allies without spending money from its coffers and to make these allies its dependencies.

The Doctrine of Lapse:

Dalhousie, the last of the Governors General of the time of the Company was associated with this policy of the Doctrine of Lapse. By using this policy as a means, Dalhousie annexed the native states like Satara, Nagpur, Jhansi, Jaitpur and Sambhalpur. By denying the right of adoption to a Hindu native state as legitimate one, the British Governor General Dalhousie annexed the above native states to the British Empire in India.

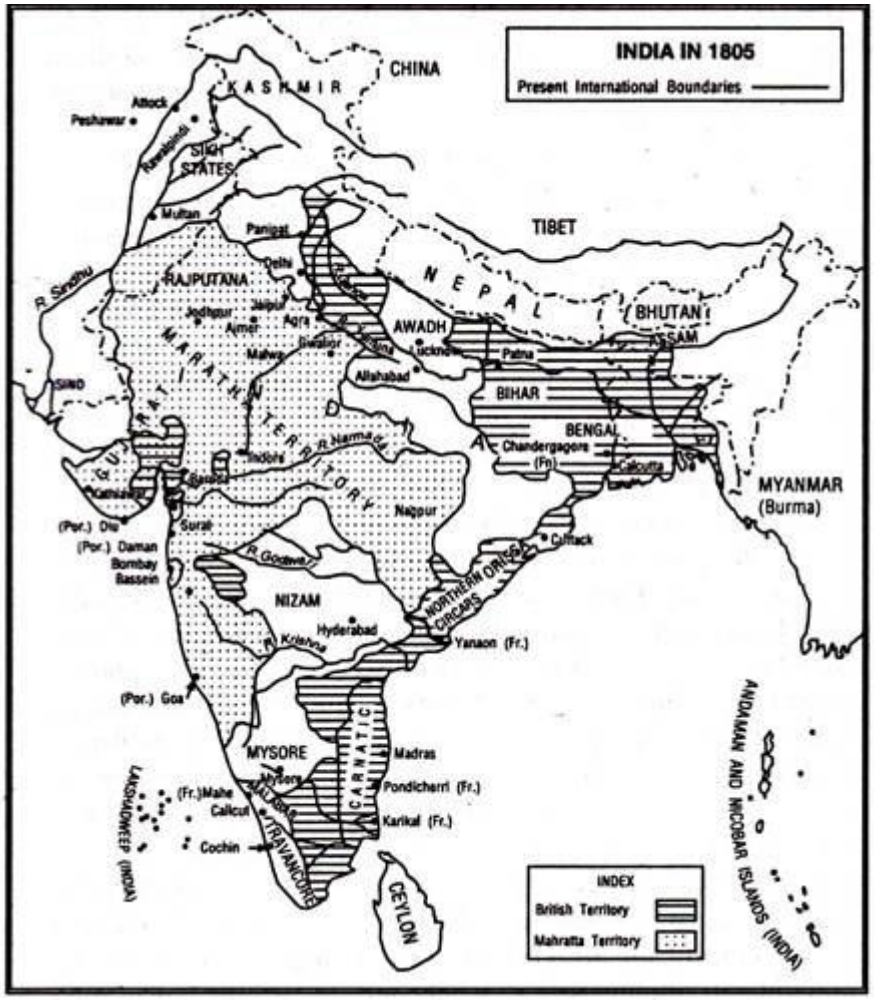
His policy resulted in a political upheaval which threatened to destroy the solid foundations of the Company's rule in India in 1857, because his annexationist policy based on the Doctrine of Lapse has no legal, moral or expediency justification. The British East India Company expanded its control over a vast territory and also extended its influence beyond India in Sri Lanka in the south, Mauritius in the south-west Afghanistan in the north-west, Nepal in the north to Andamans and Nicobar, Burma, Malaya, and Philippines in the south-east.

It can be said without any hesitation that it was mainly at the cost of India that England became the dominant power in the whole of South Asia and Asian lands on the Indian ocean by using the Indian sepoys like cannon fodder and draining the Indian treasury through unnecessary wars and diplomacy.

5.3 POLITICS

Expansion of British Rule under Lord Wellesley (1798 –1805):

The next large-scale expansion of British rule in India occurred during the Governor-Generalship of Lord Wellesley who came to India in 1798 at a time when the British were locked in a life-and- death struggle with France all over the world.



Till then, the British had followed the policy of consolidating their gains and resources in India and making territorial gains only when this could be done safely without antagonizing the major Indian powers. Lord Wellesley decided that the time was ripe for bringing as many Indian states as possible under British control. By 1797 the two strongest Indian powers, Mysore and the Marathas, had declined in power.

Political conditions in India were propitious for a policy of expansion:

Aggression was easy as well as profitable. To achieve his political aims Wellesley relied on three methods: the system of Subsidiary Alliances', outright war, and the assumption of the territories of previously subordinated rulers.

While the practice of helping an Indian ruler with a paid British force was quite old, it was given definite shape by Wellesley who used it to subordinate the Indian states to the paramount authority of the Company.

Under his Subsidiary Alliance system, the ruler of the allying Indian state was compelled to accept the permanent stationing of a British force within his territory and to pay a subsidy for its maintenance. All this was done allegedly for his protection but was, in fact, a form through which the Indian ruler paid tribute to the Company. Sometimes the ruler ceded part of his territory instead of paying annual subsidy.

The 'Subsidiary Treaty' usually also provided that the Indian ruler would agree to the posting at his court of a British Resident, that he would not employ any European in his service without the approval of the British, and that he would not negotiate with any other Indian ruler without consulting the Governor-General.

In return, the British undertook to defend the ruler from his enemies. They also promised non-interference in the internal affairs of the allied state, but this was a promise they seldom kept. In reality, by signing a Subsidiary Alliance, an Indian state virtually signed away its independence.

It lost the right of self-defence, of maintaining diplomatic relations, of employing foreign experts, and of settling its disputes with its neighbours.

In fact, the Indian ruler lost all vestiges of sovereignty in external matters and became increasingly subservient to the British Resident, who interfered in the day-to-day administration of the state. In addition, the system tended to bring about the internal decay of the protected state. The cost of the subsidiary force provided by the British was very high and, in fact, much beyond the paying capacity of the state.

The payment of the arbitrarily-fixed and artificially-bloated subsidy invariably disrupted the economy of the state and impoverished its people. The system of Subsidiary Alliances also led to the disbandment

of the armies of the protected states. Lakhs of soldiers and officers were deprived of their livelihood, spreading misery and degradation in the country.

Moreover, the rulers of the protected states tended to neglect the interests of their people and to oppress them as they no longer feared them. They had no incentive to be good rulers as they were fully protected by the British from domestic and foreign enemies.

The Subsidiary Alliance system was, on the other hand, extremely advantageous to the British. They could now maintain a large army at the cost of the Indian states. This enabled them to fight wars far away from their own territories, since any war would occur in the territories either of the British ally or of the British enemy.

They controlled the defence and foreign relations of the protected ally, and had a powerful force stationed at the very heart of his lands, and could, therefore, at a time of their choosing, overthrow him and annex his territories by declaring him to be 'inefficient'.

As far as the British were concerned, the system of Subsidiary Alliances was, in the words of a British writer, "a system of fattening allies as we fatten oxen, till they were worthy of being devoured".

Lord Wellesley signed his Subsidiary Treaties with the Nizam of Hyderabad in 1798 and 1800. In lieu of cash payment for the subsidiary forces, the Nizam ceded part of his territories to the Company. The Nawab of Awadh was forced to sign a Subsidiary Treaty in 1801.

In return for a larger subsidiary force, the Nawab was made to surrender to the British nearly half of his kingdom, consisting of Rohilkhand and the territory lying between the Ganga and the Jamuna. His own army was virtually disbanded and the British had the right to station their troops in any part of his state.

Wellesley dealt with Mysore, Carnatic, Tanjore and Surat even more sternly. Tipu of Mysore would, of course, never agree to a Subsidiary Treaty. On the contrary, he was not reconciled to the loss of half of his territory in 1792.

He worked incessantly to strengthen his forces for the inevitable struggle with the British, He entered into negotiations for an alliance with Revolutionary France. He sent missions to Afghanistan, Arabia and Turkey to forge an anti-British alliance.

The British army attacked and defeated Tipu in a brief but fierce war in 1799, before French help could reach him. Tipu still refused to beg for peace on humiliating terms. He proudly declared that it was "better to die like a soldier, than to live a miserable dependent on the infidels, in the list of their pensioned rajas and nabobs".

He met a hero's end on 4 May 1799 while defending his capital Seringapatam. His army remained loyal to him to the very end.

Nearly half of Tipu's dominions were divided between the British and their ally, the Nizam. The reduced Kingdom of Mysore was restored to the descendants of the original rajas from whom Haidar Ali had seized power.

A special treaty of Subsidiary Alliance was imposed on the new raja by which the Governor-General was authorised to take over the administration of the state in case of necessity. Mysore was, in fact, made a complete dependency of the Company.

In 1801, Lord Wellesley forced a new treaty upon the puppet Nawab of Carnatic compelling him to cede his kingdom to the Company in return for a pension. The Madras Presidency as it existed till 1947 was now created, by attaching the Carnatic to territories seized from Mysore, including the Malabar. Similarly, the territories of the rulers of Tanjore and Surat were taken over and their rulers pensioned off.

The Marathas were the only major Indian power left outside the sphere of British control. Wellesley now turned his attention towards them and began aggressive interference in their internal affairs.

The Maratha empire at this time consisted of a confederacy of five big chiefs, namely, the Peshwa at Poona, the Gaekwad at Baroda, the Sindhia at Gwalior, the Holkar at Indore and the Bhonsle at Nagpur, the Peshwa being the nominal head of the confederacy. But all of them were engaged in bitter fratricidal strife, blind to the real danger from the rapidly advancing foreigner.

Wellesley had repeatedly offered a Subsidiary Alliance to the Peshwa and Sindhia. But the far-sighted Nana Phadnis had refused to fall into the trap.

However, when on 25 October 1802, the day of the great festival of Diwali, Holkar defeated the combined armies of the Peshwa and Sindhia, the cowardly Peshwa Baji Rao II rushed into the arms of the English and on the fateful last day of 1802 signed the Subsidiary Treaty at Bassein.

The victory had been a little too easy and Wellesley was wrong in one respect: the proud Maratha chiefs would not surrender their great tradition of independence without a struggle. But even in this moment of their peril they would not unite against their common enemy.

When Sindhia and Bhonsle fought the British, Holkar stood on the sidelines and Gaekwad gave help to the British. When Holkar took up arms, Bhonsle and Sindhia nursed their wounds.

In the south, the British armies led by Arthur Wellesley defeated the combined armies of Sindhia and Bhonsle at Assaye in September 1803 and at Argaon in November. In the north, Lord Lake routed Sindhia's army at Laswari on the first of November and occupied Aligarh, Delhi

and Agra. Once again the blind emperor of India became a pensioner of the Company. The Maratha allies had to sue for peace.

Both Sindhia and Bhonsle became subsidiary allies of the Company. They ceded part of their territories to the British, admitted British Residents to their courts and promised not to employ any Europeans without British approval. The British gained complete control over the Orissa coast and the territories between the Ganga and the Jamuna. The Peshwa became a disgruntled puppet in their hands.

Wellesley now turned his attention towards Holkar, but Yeshwant Rao Holkar proved more than a match for the British and fought British armies to a standstill. Holkar's ally, the Raja of Bharatpur, inflicted heavy losses on Lake who unsuccessfully attempted to storm his fort. Moreover, overcoming his age-old antagonism to the Holkar family, Sindhia began to think of joining hands with Holkar.

On the other hand, the shareholders of the East India Company discovered that the policy of expansion through war was proving costly and was reducing their profits. The Company's debt had increased from £17 million in 1797 to £31 million in 1806. Moreover, Britain's finances were getting exhausted at a time when Napoleon was once again becoming a major threat in Europe.

British statesmen and the directors of the Company felt that time had come to check further expansion, to put an end to ruinous expenditure, and to digest and consolidate Britain's recent gains in India. Wellesley was, therefore, recalled from India and the Company made peace with Holkar in January 1806 by the treaty of Raighat, giving back to the Holkar the greater part of his territories.

Wellesley's expansionist policy had been checked near the end. All the same, it had resulted in the East India Company becoming the paramount power in India.

A young officer in the Company's judicial service, Henry Roberclaw, wrote (about 1805):

An Englishman in India is proud and tenacious, he feels himself a conqueror amongst a vanquished people and looks down with some degree of superiority on all below him.

Expansion of British Rule under Lord Hastings (1813-22):

The Second Anglo-Maratha War had shattered the power of the Maratha chiefs but not their spirit. They made a desperate last attempt to regain their independence and old prestige in 1817. The lead in organising a united front of the Maratha chiefs was taken by the Peshwa who was smarting under the rigid control exercised by the British Resident.

The Peshwa attacked the British Residency at Poona in November 1817. Appa Sahib of Nagpur attacked the Residency at Nagpur, and Madhav Rao Holkar made preparations for war. The Governor-General, Lord Hastings, struck back with characteristic vigour.

He compelled Sindhia to accept British suzerainty, and defeated the armies of the Peshwa, Bhonsle and Holkar. The Peshwa was dethroned and pensioned off at Bithur near Kanpur. His territories were annexed and the enlarged Presidency of Bombay brought into existence.

Holkar and Bhonsle accepted Subsidiary forces. To satisfy Maratha pride, the small Kingdom of Satara was founded out of the Peshwa's lands and given to the descendant of Chatrapati Shivaji who ruled it as a complete dependent of the British. Like other rulers of Indian states, the Maratha chiefs too existed from now on at the mercy of British power.

The Rajputana states had been dominated for several decades by Sindhia and Holkar. After the downfall of the Marathas, they lacked the energy to reassert their independence and readily accepted British supremacy.

Thus, by 1818, the entire Indian subcontinent excepting the Punjab and Sindh had been brought under British control.

Part of it was ruled directly by the British and the rest by a host of Indian rulers over whom the British exercised paramount power. These states had virtually no armed forces of their own, nor did they have any independent foreign relations.

They paid heavily for the British forces stationed in their territories to control them. They were autonomous in their internal affairs, but even in this respect they acknowledged British authority wielded through a Resident. They were on perpetual probation.

Check Your Progress 1

Note: a) Use the space provided for your answer.
b) Check your answers with those provided at the end of the unit.

1. How do you the Expansion Policies by British Emperor?
   ……
   ……
   ……
   ……
   ……
2. Discuss the Politics by British Emperor.
   ……
   ……
   ……
   ……
   ……

5.4 LET US SUM UP

The British East India Company slowly and gradually expanded its trading activities in India by getting permission from the then ruling powers, the Mughals and the local rulers.

By the time the Mughal Empire's decline started and it fragmented into successor states, the British East India Company developed designs of becoming a political power by the middle of the 18th century.

The British East India Company in its desire to become a political power realized that it had to eliminate the other European companies from trading activity and so obtained permission to build forts and to improve its military strength.

After making thorough preparations, the British East India Company acquired its foothold firmly in Bengal, Bihar, and Orissa by its victories in the battles of Plassey (1757) and Buxar (1765).

Since then, the British East India Company adopted a threefold strategy of ideological, military and colonial administrative apparatus to expand and consolidate the British Indian Empire. In this process, we witness a transformation of trading connec-tions into colonial relations of unequal nature. Now, let us understand how the British East India Company tried to justify its policy of acquiring political power through its ideological bases of mercantilism, orientalism, utilitarianism and evangelicalism.

The British were not just crude blood-thirsty annexationists or conquerors like the Arabs and the Turks. The British who came to India as traders, in course of time realized that in order to obtain the optimum profits from Indian trade, they have to secure political power, backed by force. What had never happened in the world's history so far happened in India and a trading company becomes sovereign political power.

The British knew what they did was morally and ethically incorrect and to justify their action, they used ideological bases to brainwash the natives of India and the world that what they did in India was in the interest of the progress and development of India and it was their 'white

man's burden' to 'civilize India' from a historical barbarian rule of the earlier centuries of Indian polity and culture. Romila Thapar rightly observes that the historical writings produced by the European scholars, beginning in the 18th century, were formulated in terms of the ideological attitudes then dominant in Europe.

Further she states, "the European ideologies entailed a set of attitudes towards India which were for the most part highly critical as that of unchanging India, unhistorical, barbarian and uncivilized", in support of their design to conquer. In this backdrop let us take up the first aspect of expansion and consolidation of the British Indian Empire, the ideological bases.

5.5 KEY WORDS

British: The United Kingdom, made up of England, Scotland, Wales and Northern Ireland, is an island nation in northwestern Europe. England – birthplace of Shakespeare and The Beatles – is home to the capital, London, a globally influential centre of finance and culture. England is also site of Neolithic Stonehenge, Bath's Roman spa and centuries-old universities at Oxford and Cambridge.

Ideology: An ideology is a set of normative beliefs and values that a person or other entity has for non-epistemic reasons. These rely on basic assumptions about reality that may or may not have any factual basis.

5.6 QUESTIONS FOR REVIEW

3. How do you the Expansion Policies by British Emperor?
4. Discuss the Politics by British Emperor.

5.7 SUGGESTED READINGS AND REFERENCES

- Abernethy, David (2000). The Dynamics of Global Dominance, European Overseas Empires 1415–1980. Yale University Press. ISBN 978-0-300-09314-8. Retrieved 22 July 2009.
- Andrews, Kenneth (1984). Trade, Plunder and Settlement: Maritime Enterprise and the Genesis of the British Empire, 1480–1630. Cambridge University Press. ISBN 978-0-521-27698-6. Retrieved 22 July 2009.
- Bandyopādhyāẏa, Śekhara (2004). From Plassey to partition: a history of modern India. Orient Longman. ISBN 978-81-250-2596-2.
- Brendon, Piers (2007). The Decline and Fall of the British Empire, 1781–1997. Random House. ISBN 978-0-224-06222-0.
- Brock, W.R. (n.d.). Britain and the Dominions. Cambridge University Press.
- Brown, Judith (1998). The Twentieth Century, The Oxford History of the British Empire Volume IV. Oxford University Press. ISBN 978-0-19-924679-3. Retrieved 22 July 2009.
- Louis, Roger (1986). The British Empire in the Middle East, 1945–1951: Arab Nationalism, the United States, and Postwar Imperialism. Oxford University Press. p. 820. ISBN 978-0-19-822960-5. Retrieved 24 August 2012.
- Buckner, Phillip (2008). Canada and the British Empire. Oxford University Press. ISBN 978-0-19-927164-1. Retrieved 22 July 2009.
- Burk, Kathleen (2008). Old World, New World: Great Britain and America from the Beginning. Atlantic Monthly Press. ISBN 978-0-87113-971-9. Retrieved 22 January 2012.
- Canny, Nicholas (1998). The Origins of Empire, The Oxford History of the British Empire Volume I. Oxford University Press. ISBN 978-0-19-924676-2. Retrieved 22 July 2009.
- Clegg, Peter (2005). "The UK Caribbean Overseas Territories". In de Jong, Lammert; Kruijt, Dirk (eds.). Extended Statehood in the Caribbean. Rozenberg Publishers. ISBN 978-90-5170-686-4.
- Combs, Jerald A. (2008). The History of American Foreign Policy: From 1895. M.E. Sharpe. ISBN 978-0-7656-2056-9.

- Dalziel, Nigel (2006). The Penguin Historical Atlas of the British Empire. Penguin. ISBN 978-0-14-101844-7. Retrieved 22 July 2009.
- David, Saul (2003). The Indian Mutiny. Penguin. ISBN 978-0-670-91137-0. Retrieved 22 July 2009.
- Elkins, Caroline (2005). Imperial Reckoning: The Untold Story of Britain's Gulag in Kenya. New York: Owl Books. ISBN 978-0-8050-8001-8.
- Ferguson, Niall (2004a). Colossus: The Price of America's Empire. London: Penguin. ISBN 978-1-59420-013-7.
- Ferguson, Niall (2004b). Empire: The Rise and Demise of the British World Order and the Lessons for Global Power. New York: Basic Books. ISBN 978-0-465-02329-5.
- Fieldhouse, David Kenneth (1999). The West and the Third World: trade, colonialism, dependence, and development. Blackwell Publishing. ISBN 978-0-631-19439-2.
- Fox, Gregory H. (2008). Humanitarian Occupation. Cambridge University Press. ISBN 978-0-521-85600-3.
- Games, Alison (2002). Armitage, David; Braddick, Michael J (eds.). The British Atlantic world, 1500–1800. Palgrave Macmillan. ISBN 978-0-333-96341-8.
- Gapes, Mike (2008). HC Paper 147-II House of Commons Foreign Affairs Committee: Overseas Territories, Volume II (PDF). The Stationery Office. ISBN 978-0-215-52150-7. Retrieved 21 November 2017.
- Gilbert, Sir Martin (2005). Churchill and America. Simon and Schuster. ISBN 978-0-7432-9122-4. Retrieved 22 July 2009.
- Goldstein, Erik (1994). The Washington Conference, 1921–22: Naval Rivalry, East Asian Stability and the Road to Pearl Harbor. Routledge. ISBN 978-0-7146-4559-9. Retrieved 22 July 2009.
- Goodlad, Graham David (2000). British foreign and imperial policy, 1865–1919. Psychology Press. ISBN 978-0-415-20338-8. Retrieved 18 September 2010.

- Herbst, Jeffrey Ira (2000). States and power in Africa: comparative lessons in authority and control. Princeton University Press. ISBN 0-691-01027-7.
- Hinks, Peter (2007). Encyclopedia of antislavery and abolition. Greenwood Publishing Group. ISBN 978-0-313-33143-5. Retrieved 1 August 2010.
- Hodge, Carl Cavanagh (2007). Encyclopedia of the Age of Imperialism, 1800–1914. Greenwood Publishing Group. ISBN 978-0-313-33404-7. Retrieved 22 July 2009.
- Hogg, Richard (2008). A History of the English Language. Cambridge University Press. ISBN 978-0-521-66227-7. Retrieved 13 April 2010.
- Hopkirk, Peter (2002). The Great Game: The Struggle for Empire in Central Asia. Kodansha International. ISBN 978-4-7700-1703-1.
- Hollowell, Jonathan (1992). Britain Since 1945. Blackwell Publishing. ISBN 978-0-631-20968-3.

5.8 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 5.2
2. See Section 5.3

UNIT 6: COLONIAL CONSTRUCTION OF INDIA

STRUCTURE

6.0 OBJECTIVES

After this unit, we can able to know:

- To know about Changing framework of Colonial governance & administrative structure,
- To discuss the Regulating Act to Queen's Proclamation 1858
- To know The arms of the State Police, Army, Law
- To describe Ideologies of the Raj and racial attitudes

6.1 INTRODUCTION

Over recent years there has been a growing interest in the field of administrative strategies for developing countries and development administration has become recognised as a valid academic discipline. Theoretical models of public administration have been developed to include the special circumstances which are encountered in the development environment. Riggs has emphasised the underdeveloped

nature of society as a factor influencing administrative performance and has tried to explain administrative behaviour in the light of general social and political characteristics of that society. Others have emphasised the importance of the development of organisations and an administrative structure which are properly adapted to the problems of development in alternative circumstances. This report is not intended to add to sociological theory or to analyse its corresponding significance in differing development situations. It is more concerned with the need for fashioning new and more appropriate administrative approaches in underdeveloped circumstances, where rising expectations, limited organisational capabilities and severe shortages of resources characterise the bureaucracy. A major question is whether the accepted bureaucratic system, frequently inherited from former colonial administrators, is the most appropriate type of public organisation for new states hoping to use the administrative arm of government as the main means of initiating and guiding the process of development. In different situations the degree to which a government can implement its development policies in conjunction with the private sector, by way of semi-official boards and corporations or through co-operatives and similar institutions, will vary. Administrative analysis, by comparison with alternative topics, presents rather severe conceptual and methodological problems. Administrative organisations in developing countries as a. rule embody features of formal models developed in European and American contexts and transplanted at successive points in time. Any outsider coming to an ex-British or ex -French colony is presented with complex administrative structures, whose arrangement seems to follow known western patterns, but whose operation has been affected by exotic cultural and economic factors.

6.2 CHANGING FRAMEWORK OF COLONIAL GOVERNANCE & ADMINISTRATIVE STRUCTURE

The decisive transition India embarked upon nearly two decades ago has developed through an interplay of perceptions that has created the intellectual conditions needed, both in India and abroad, for change to

materialize. At the end of the 1980s, India was stuck in a paradox. On the one hand, it was the direct heir of a brilliant civilization anchored in 3,000 years of intellectual and material accomplishments, and it was also on the verge of becoming, after China, the second country on Earth whose population exceeded 1 billion – which occurred in 2000. On the other hand, its historical depth and demographic expanse were not matched by the country's economic and diplomatic status. Though it had 15% of the world's population, India was contributing less than 1% of global trade. And on the geopolitical front, the glory days of the Non-Aligned Movement were over. India was not seated at the high table of global politics, alongside the five permanent members of the United Nations (UN) Security Council.

2Today India is still outside the UN's sanctum sanctorum, and its relative contribution to global trade has increased only marginally. Yet India's perception of itself has changed dramatically, as has its image of the world and, just as important, the new image the world has of India. "India Everywhere" was the motto chosen by the large Indian delegation to the Davos Summit of 2006. Matters of concern, old and new, remain to be addressed, but India has clearly entered a new historical phase. From 1947 to the 1980s, it was a post-colonial country, cast in the mould thoughtfully crafted by Jawaharlal Nehru and set on its way, though in slow motion. Today, India is a post-post-colonial country, whose decision-makers believe that the Nehruvian paradigm has to be adjusted to new realities. They have not forgotten the past or its legacy, but they have begun to look with a renewed confidence to the future of a "resurgent India." They believe that globalization is more of an opportunity than a challenge.

3However, India's status today is ambiguous. It is, by all accounts, the dominant power in South Asia, but it has been unable to achieve fully normalized relations with its largest neighbors, Pakistan and Bangladesh. Indian media and noted analysts celebrate Indian Unbound (Das, 2002), and publish volumes entitled India Empowered (Gupta, 2006) and India: The Next Global Superpower? (Bhandare, 2007). Yet there is a clear

difference between "global reach" and "global power." While top political leaders may sometimes recall that "the emergence of India as a major global power [is] an idea whose time [has] come," they usually prefer to define India as "a self-confident and united nation moving forward to gain its rightful place in the comity of nations" – a somewhat less enthusiastic formulation (Singh, 2008).

4By definition, "emerging India" is still in the process of transition. A regional power expanding its circle of influence beyond the confines of South Asia, emerging India is becoming a global player as well, though still without being a full-fledged global power.

The governance of most of the third world countries have been embedded in the past and gradual development takes place on the basis of learning with the help of that past experience, to cope with the needs of changing times and demands of the common people. The system of government in Bangladesh is no different which traced back to the colonial history of Pakistan (1947-1971) and British India (1601-1947). Though, the postcolonial system of governance in Bangladesh, India and Pakistan continued to be influenced by the Westminster model of governance. However, they couldn‟t success like those Westminster countries because their inherited structure, status and behavioral formation of bureaucracy influenced and dominated post-colonial governance. An attempt has been made to explore how colonial rule influenced the governance of a postcolonial independent country like Bangladesh in this paper. This paper is analyzed under the following three parts: theoretical framework, colonial rule, and postcolonial governance. In the theoretical part, conceptual issues and relevant theories have been illustrated which offers to explore the impact of historical institutionalism on institutional development and its impact on governance.

Theoretical Framework: Bureaucracy and Governance

It would not be amazing to Max Weber and Woodrow Wilson, if they out of the blue appear on the landscape of modern public administration

with normative theories in hand, to recognize the field (Ewalt, 2001) because the paradigm shift from public administration to new public management where organizations operate within a notion of governance. Governance is a much talked and pronounced issue for the last twenty years. This is a new process of governing, or a changed condition by which society is governed (Stoker, 1998:17). The term governance used instead of government goes back at least to the work of Harlan Cleveland (1972) and was a way of distancing authors " paradigm shift from public administration to new public governance" (Frederickson, 1999: 705). Simply governance means as a process by which a state manages its affairs trough using it resources (both material and non-material resources). In a broader sense, governance means more than government, which refers to a democratic process that encompasses the whole society where the government is not the only actor of governance but also the private sector, NGOs, and other civil society organizations are encouraged and appreciated for participating the development process as well governance (Mollah, 2008). Helu (1997) used a triangular model (figure 1) of governance, which is worth mentioning for this paper. According to Helu, this model is applicable for a society as a whole where he mentioned three main actors of governance e.g. State (three organs of the state: executive, legislative and judiciary), Business and Civil Society. In this model, the state is the main actor of the governance process, which includes three branches- executive, legislative and judiciary to manage its affairs with the cooperation of business organizations and civil societies. Basically, government deals through bureaucracy, which is ultimately responsible for implementation of government policy. Therefore, an efficient bureaucracy is indispensable for good governance. An efficient bureaucracy means, which act with integrity, impartially, fairly, and efficiently deliver public services to the peoples. By acting fairly and efficiently, public bureaucracy can fulfill the legitimate expectation of the people towards the public institutions. The bureaucracy of India is inherited from a long history of colonial rule. The following sections deal with colonial rules and its impact on bureaucracy and governance.

The Colonial Rule

In most developing nations, one of the dominant features of governance is its inherited colonial legacy, though, several attempt has been made for rehabilitation and reforming in the administrative superstructure in the postcolonial period (Haque, 1997). Since, numerous foreign rulers ruled the Indian subcontinent for over centuries and left a governance legacy, which for many years after independence has affected the government and politics of these societies. The system of government and administration under the reigns of Mughal Emperors, Hindu Kings and other Rulers of British India were characterized by despotism, however under various conditions British rule created a new and stable government in the Indian subcontinent (Younis and Mostafa, 2000). The colonial rule and the governance of Bangladesh have been analyzed as British India and Pakistan periods.

British India Period (1601-1947)

The root of the Indian Civil Service is originated from the early in the 17th century when the British East India Company came to India to trade by the patronage of Queen Elizabeth-I (Hunter, 1889) and settled its trading activities in India (1601-1722), showing no particular enthusiasm for taking political responsibility (Morris-Jones, 1957:3). In 1694, the Company acquired the status of Zamindar, with limited powers of local government as delegated by the Indian emperors. Then, by dint of the Diwani grant of 1765, the Company obtained the right to collect revenue and at this stage the governor and later governor-general exercised both executive and legislative power. Thus, the Company was the ruling power with administrative responsibility from 1772-1813 (Younis and Mostafa, 2000). The East India Company started its rule with the traditional bureaucracy and continued till Robert Clive. However, the administration of Warren Hastings introduced a bureaucracy dominated by European elements (Khan, 1980). The European civilians held the top offices while natives held the lower bureaucracy like as a blend of the old and new

bureaucracies (Islam and Shelly, 2003). On the other hand, Lord Cornwallis abandoned the experiment of ruling the kingdom with a bureaucracy in partnership with the natives and laid the foundation of a colonial bureaucracy consisting exclusively of whites (Ali, 1965). The civil service was made absolutely an all-white affair.

he natives were left with only insignificant jobs (Ali, 1993). The civil service manual embodying the rules and regulations and set-up of the Covenanted Civil Service (hereafter CCS) was incorporated into the Charter Act of 1793. Under the Charter Act of 1793, the Court of Directors enjoyed the privilege of recruiting members of the CCS, a privilege which came under severe public criticism after the abolition of the monopoly right of the Company in 1813 (Younis and Mostafa, 2000). Under the changed state of affairs, it became practically impossible to run the colonial state with only the white bureaucracy. The Charter Act of 1833 created a supreme government with governor-general of India in council (Obaidullah, 1999) and also provided that henceforth Un-covenanted Civi`1 Service (hereafter UCS) would be open to all people irrespective of race, religion and caste but civilian pressure groups prevented the Charter declaration from being fully implemented (Khan, 1980). Lord Bentinck introduced some reforms in the judicial branch of the government. He appointed a principal Sadar Amin in the district court. He also proposed to appoint a native deputy collector in the district administration but in the face of civilian opposition the proposal remained unimplemented until the 1840s (Younis and Mostafa, 2000). During that time, the recruitment examination was highly competitive and held in England. Very few Indians could have become a member of Indian Civil Service (ICS). Successful candidates were a symbol of excellence. Career development of civil servants was smooth. Promotion and transfer were based on seniority, merit and performance (Rahman, 2002). From 1855 to 1914, Indian recruitment remained insignificant (only 84 as against 2644 Europeans), and no Indian could rise in rank above that of the district judge or district magistrate (Islam and Shelly, 2003). These factors drew the attention of nationalists and the vernacular press.

Their persistent demand was that in the governance of India, Indian participation would have to be made significant (Younis and Mostafa, 2000). Attempts were made to enhance native participation in the bureaucracy by restructuring UCS. Under the Civil Service Act 1861, the former UCS was abolished and a new service called Subordinate Executive Service for the Indian and Anglo-Indian communities was introduced (Ahmed, 1980). Under this service, deputy and sub-deputy collectors were appointed from amongst the departmental candidates (Younis and Mostafa, 2000). From a departmentally prepared panel of three persons, one was appointed on the basis of merit ascertained by a departmental competitive examination. Appointment to a substantive post of the Deputy collector and deputy Magistrate was preceded by a period of probation and passing of the departmental examination (Ali, 1993). Under the pressure of nationalists, the civil service was further Indianised in 1879 through the creation of a new service called Statutory Civil Service, under which provisions were made to appoint a certain number of Indians in the higher executive service by nomination (Sitaramayya, 1935). Recruitment of aristocratic but loyal people from Hindu and Muslim communities was essentially the object of this service (Dodwell, 1926). However, such divisive measures evoked severe criticism from the Bengal press and the elites. Their demand was to hold Indian Civil Service (ICS) examinations in India and recruit increasing number of Indians in the ICS and other services (Khan, 1980). Thus in 1886, Public Service Commission that was commonly called Aitchison Commission was established. The commission was asked to make recommendations on ways and means of further Indianising the civil service (Ali, 1993; Ahmed, 1980). The Atchison Commission recommended the abolition of the Subordinate Civil Service and Statutory Civil Service, and formation of Imperial Civil Service and other central services like the forest and public works (Kennedy, 1987; Ali, 2004). The Aitchison Commission further recommended that some services reserved for the covenanted civil service (CCS) ought to be transferred to the provincial civil service and that every provincial civil service should have a junior cadre called subordinate civil service

(Ali, 1993). Furthermore, it recommended that recruitment in these services should be made through competition among departmentally nominated candidates (Younis and Mostafa, 2000). In short, making a strong and prestigious provincial civil service was the essence of the Aitchison Commission (Ali, 1993; Islam and Shelly, 2003). All the recommendations of the Aitchison Commission were implemented, including the name of the service. Covenanted Civil Service was renamed as Indian Civil Service and thus the provincial civil service was introduced for the provinces (Khan, 1980). Against unreserved and unrestricted Indianization of civil services, the central government argued that all provinces of British India were not equally equipped for open competition. Even within the province itself, in its view, all communities were not equally prepared for free competition (Islam and Shelly, 2003). In addition, there were ethnic and low caste problems. It was argued that completely open competition would lead to the absolute predominance of the Bengal Hindu Bhadralok (gentleman) class in civil services, a development that would create undoubtedly new political problems. For example, though Muslims were majority community in Bengal, in 1915 only five percent of them were represented in the service. The free competition was thus sure to make the situation further worse (Misra, 1970). The problem was intensely studied by the Islington Commission (1912-1915) and recommended that 75 percent of the ICS should be recruited solely in England by open competitive examination and the remaining 25 percent were to be filled in India by nomination (Khan, 1980). The report was strongly opposed by the Indian National Congress and the nationalist press. In 1918, the Montagu- Chelmsford report suggested that one-third of the positions in the superior civil services should be recruited in India and that this percentage should progressively increase in the interest of the development of self-governing institutions (Younis and Mostafa, 2000). In 1924 the Lee Commission further studied the recommendations of the Montagu-Chelmsford Report and recommended for the planned Indianization of the civil services. According to the recommendations of the Lee Commission, 20% of the ICS vacancies should be filled by promotion from the provincial civil service, and 80% should be equally

divided between Indians and Europeans (Islam and Shelly, 2003). Recruitment should be made on the basis of competitive examinations held in England and India. In the case of recruitment and promotions, the government was advised to keep mutual and ethnic interests in view. For the first time, ICS examinations were held in India in 1922. In 1926, the Indian Public Service Commission was established as per recommendations of the Lee Commission, (Ali, 2004). The government of India Act 1935 provided for elaborate provisions in respect of civil service in India. The Public Service Commission consisted of five members including the chairman, and was directly appointed by, and responsible to, the Secretary of State-in-Council (Ahmed, 1980). Under the Government of India Act of 1935, many superior services were transferred to the provincial civil service. But the district administration was retained in the hands of the ICS until the end of British rule in 1947 (Khan, 1980). The British system of governance was a unitary one with centralized control vested in the courts of directors of East India Company and later in the secretary of state for India who acted through viceroy and governor general (Ahmed, 1980). The viceroy was the sole agent of the British crown in India used to implement the imperialist policies through permanent secretaries and provincial governors who were directly answerable to him (Rahman, 2002). The authority of British rule was not open for challenge or account to the people. The only accountability was that of subordinates to the governor and council in each settlement who were bound to act in accordance with UK laws (Younis and Mostafa, 2000). During this period, corruption became rampant and spread in almost every sphere of administration (Khan, 1980).

6.3 REGULATING ACT TO QUEEN'S PROCLAMATION 1858

In August 1858, the British parliament passed an act that set an end to the rule of the company. The control of the British government in India was transferred to the British crown. At this time, Victoria was the queen of Britain. The supreme body in Britain was the British parliament to which the British government was responsible. All activities of the

British government were however, carried out in the name of the monarch. A minister of the British government, called the secretary of state, was made responsible for the government of India. As the British government was responsible to parliament, the supreme body for India also was the British parliament. The British Governor-General of India was now also given the title of viceroy which means the representative of the monarch.

Features of Act

1. It provided that India henceforth was to be governed by, and in the name of, Her Majesty. It changed the designation of the Governor-General of India to that of Viceroy of India. He (viceroy) was the direct representative of the British Crown in India. Lord Canning thus became the first Viceroy of India.

2. It ended the system of double government by abolishing the Board of Control and Court of Directors.

3. It created a new office, Secretary of State for India, vested with complete authority and control over Indian administration. The secretary of state was a member of the British cabinet and was responsible ultimately to the British Parliament.

4. It established a 15-member Council of India to assist the secretary of state for India. The council was an advisory body. The secretary of state was made the chairman of the council.

5. It constituted the secretary of state-in-council as a body corporate, capable of suing and being sued in India and in England.

'The Act of 1858 was, however, largely confined to the improvement of the administrative machinery by which the Indian Government was to be supervised and controlled in England. It did not alter in any substantial way the system of government that prevailed in India.' After 1858, the interests of India were further subordinated to those of Britain. Due to

the conflicts of Britain with the other imperialist powers, India was made to serve the British economic interests. Indian resources were also utilized to serve the interests of the British Empire in other parts of the world and in costly wars against other countries.

The War of Independence 1857 was an event of great importance in the history of the Indian sub-continent. After this war the British policy towards Indians changed drastically, especially as far as constitutional development was concerned. For the purpose of addressing the grievances of the Indian population a new Act was introduced in India by the Crown in 1858. The Act was passed by the British Parliament on 2nd August 1858. The main Provisions of the Act of 1858 were as follows:

1. The rule of British East India Company was abolished and the Government of India was directly taken over by the Crown with Queen Victoria as the supreme monarch.
2. The Crown was empowered to appoint a Governor-General and the Governors of the Presidencies.
3. The Court of Directors and the Board of Control were abolished and their place was taken over by the Secretary of State for Indian Affairs and the India Council.
4. Extensive powers were given to the Secretary of State for Indian Affairs and the Indian Council consisted of 15 members. The Council was made to assist him but only had an advisory role.
5. The people of India were promised their rights by Queen Victoria under this Act.
1. Complete freedom of religion was ensured and gradual participation in the administration of the country was also proclaimed.
6. Pardon was given to all the Indians except those who had killed British people.
2. The Act said that the princes of the states could retain their former status and all agreements with the princes will be honoured.
7. Doctrine of Lapse was discarded under this Act.

According to this Act the Secretary of State for Indian Affairs was given extensive powers. He was not answerable to anyone. He could do whatever he wants to do. Neither Parliament nor Indian Council could bind him for taking any action; both of these institutions were not given the power to put limits on his extensive powers. Moreover the promises that were made by Queen Victoria were never fulfilled by her. The Indian people were not given their due rights that were promised to them under this Act.

Check Your Progress 1

Note: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit.

1. How do you know about changing framework of Colonial governance & administrative structure?

   ……
   ……
   ……
   ……
   ……

2. Discuss the Regulating Act to Queen's Proclamation 1858.

   ……
   ……
   ……
   ……
   ……

6.4 THE ARMS OF THE STATE POLICE, ARMY, LAW

The model of policing which originated in Ireland was designed to police a foreign land and is known as the colonial system. Describes the influence of the colonial model in the development of the armed police in

India, used for order maintenance rather than the prevention and detection of crime. Contrasts with the Metropolitan Police system are drawn and the history of the Indian police is outlined. Although successful in protecting British commercial and political interests in the past it no longer serves the more recent needs of India, e.g. dealing with underlying social problems, allowing democratic ideals and freedom. A civilian model needs to be developed.

The birth of independent India was immediately followed by a need for an adequate mechanism of governance, indigenous in its nature and yet acceptable and sensitive to the needs and customs of the large multitude of castes, classes, religious and linguistic communities it was trying to tie up together. Unsurprisingly then, for the new government, continuance of the judicial system put together by the British was a compromise formula that worked best then. Steeped in European culture and practices, a number of these legal codes saw themselves being adopted in Indian society and being in existence long after the colonial powers had left.

Ten years into independence, the Law Commission of India in its fifth report on the British statutes applicable in India stated, "While India remains a member of the Commonwealth of Nations, the only trace of the old ties is the fact that the Crown is regarded by India as the symbolic Head of the Commonwealth." No longer tied with the United Kingdom, the Commission suggested that India could have a new set of legal Code and if a British statute is sought useful, it could be replaced by a corresponding Indian statute, having necessary provisions from the British law.

Though 1200 archaic laws were scrapped in bulk, Indians are still following many obsolete laws that have been prevalent from the time of British colonial rule. A majority of the laws over which the Indian judiciary relies upon are derived from colonial times.

Here are some of the archaic laws that we continue to follow even now:

The criminalisation of homosexuality or what is popularly referred to as Section 377 of the Indian Penal Code (IPC) dates back to 1860 when the British introduced it as sexual activities against the "order of nature." The section has been much in controversy since 2009 when the High Court decriminalised it. Later, in 2012, however, the Supreme Court overturned the decision and homosexuality continues to be a criminal offence in India. Although recent developments relating to the IPC law has evoked a flicker of hope among people, when the apex court headed by Chief Justice Dipak Misra heard a clutch of petitions challenging the IPC law for three days without a break from July 10, 2018, reserving the verdict on July 17.

The roots of the legality, however, can be found in European culture which for a long time had influenced Indian ways and thoughts.

The stigma attached to homosexuality in Europe dates back to the 11th and 12th centuries when categories of people like lepers, witches, prostitutes and sodomists were considered to be carriers of contamination. The contamination was believed to threaten Europe's sexual identity and it was considered necessary to include sodomy laws wherever colonisation was in effect.

As early as 1825, laws related to sexual offences had come into existence under the leadership of the then Chairman of the Law Commission Thomas Babington Macaulay. In 1842, British court termed the act of homosexuality as "nasty, wicked, filthy, lewd, beastly, unnatural and sodomitic practices," to which the defence raised objections on the vagueness of the crime and said that mere adjectives did not provide clarity of the crime.

In light of the sepoy mutiny of 1857, the "Offences against the Person Act" was passed by the Parliament of the United Kingdom of Great Britain and Ireland in 1861 which went on to define homosexuality as "unnatural offences", an inspiration to the provision present under the IPC. Macaulay introduced two clauses defining "Unnatural Offences" based on whether the act was consensual or non-consensual. The clause

further dropped the value of consent, and is what it reads today as Section 377 of IPC, 1860.

Ironically, England made homosexuality partially legal and repealed its 1885 law, introducing the Sexual Offences Act, 1967, which amended the previous law criminalizing homosexuality.

Sedition law

Section 124A of IPC was used in the recent past against the youth of the JawaharLal Nehru University (JNU) which resulted in arrest of the two for voicing their thoughts in favour of the separatist, Afzal Guru. Since then, the provision has been slapped on many and in July 2017 the National Crime Records Bureau (NCRB) recorded 165 arrests made on the charge of sedition in the last three years.

War against the King, compelling him to amend his policies or to intimidate the Parliament was considered an offence in England under the Treason Act, 1795. During the lifetime of King Charles II, sedition had its genesis under the Treason Act.

In the context of colonial India, sedition was first introduced in 1835 and was legally made into a criminal offence in 1870. Nationalist leader Bal Gangadhar Tilak was among the first few to face the brunt of the British law. According to the Bombay High Court archive, two British soldiers were murdered in Pune by some Brahmin youths who were allegedly instigated by Tilak's public speeches. Charged with sedition twice, Tilak was released after completing a sentence of 18 months for the first trial and was sentenced six years for an editorial published in his newspaper, Kesari.

Terming sedition as the "prince among the political sections," M K Gandhi considered sedition designed to suppress the liberty of citizens when he was brought in court for his articles in Young India magazine in 1922.

An amendment was made to the law and the word 'sedition' was dropped from the statute on December 2, 1948 when senior Congress leader, Seth Govind Das spoke in the house, "I believe they (British government) remember that this section was specially framed for securing the conviction of Lokamanya Bal Gangadhar Tilak. Since then, many of us have been convicted under this section."

Although the term sedition vanished constitutionally, but it remained under IPC as Section 124A.

Blasphemy law

Controversial for curtailing freedom of speech, Section 295A of the IPC has been time and again imposed for banning publication of several books and other content. After the infamous lawsuit against Wendy Doniger's book, 'The Hindus: An Alternative History,' there have been uncountable debates concerning Article 19(2) (fundamental rights) of the Indian Constitution.

The blasphemy law was inherited from the British colonial government during Punjab's religious uprising and repeal of the Press Act in 1920, when Muslims violently protested against a publication, Rangeela Rasool. The publication included information of Prophet Mohammed's private life vastly offending Muslims. Charged under Section 153A of the IPC, the Lahore High Court did not consider the same an offence against the author under the said section but added a clause to Section 295 of the IPC. Publishing pamphlets having content that might hurt religious sentiments of a community was made an offence under the additional clause.

Rangeela Rasool included information of Prophet Mohammed's private life vastly offending Muslims. Following the communal tensions, the British considered this a grave lacuna not having a law modulating religious violence. While drafting the provision, the drafting committee raised several concerns regarding the language of the provision, fearing the fate of "scurrilous scribbler" as well as religious critiques.

Personal laws

Debates over triple talaq under Muslim personal law have been making rounds for the past many years, however, Muslim women rejoiced over the judgment pronounced last year by the Supreme Court declaring the practice as 'void and invalid'. The top bench had directed the government to make amends to The Muslim Women (Protection of Rights on Marriage) Bill, 2017 and bring a legislation promoting equality among genders. The bill received an approval from the Union Cabinet on August 9, however, is awaiting its fate in the Rajya Sabha.

In the Medieval period and during the Mughal Empire, the Muslim administrators maintained harmony between the Hindu laws and the Muslim laws and chose not to interfere in the Hindu family, marriage and succession laws. Instead of constituting a new law modulating religious sentiments of both communities, Governor-General of India, Warren Hastings nurtured the personal laws of Hindus and Muslims.

In the Medieval period and during the Mughal Empire, the Muslim administrators maintained harmony between the Hindu laws and the Muslim laws and chose not to interfere in the Hindu family, marriage and succession laws. (Express photo javed raja)

Under the Charter Act of 1753, Indians were explicitly spared from trying their suits and disputes in the Mayor's court (highest court during the British rule) and were directed to resolve their disputes themselves, unless both the parties of the case subjected themselves to the jurisdiction of the court. Hastings Rule specifically demarcating the personal laws of Hindus and Muslims was rephrased in Cornwallis Code of 1793 and it is by this rule that personal laws found a firm ground in the 17th century and continues to be what it is today.

The Dramatic Performance Act

In the 18th century, India used theatre as a weapon to exhibit rebellion against the colonial rule. Threatened by revolutionary impulses, the

British government introduced the Dramatic Performance Act in 1876, which prohibited dramatic performances of "scandalous" and "defamatory" nature. Performances that would excite feelings among people against the government in power or likely to corrupt persons at the performance were prohibited.

Seventy years after independence, the law still exists and post-1947 many states introduced the law and amended it accordingly with the exception of Delhi and West Bengal.

70 years of independence, independence day, independence day 1947, post 1947, pre 1947, Indian independence, India independence day, colonial rule, British rule India, colonial rule in India, Indian express news.

Performances that would excite feelings among people against the government in power or likely to corrupt persons at the performance were prohibited. (Wikimedia commons)

The Law Commission in its 248th report published in 2014, recommended the repeal of the Act and said, "It was enacted during the colonial era and extensively used to curb nationalist sentiments propagated through dramatic performances. It has no place in a modern democratic society."

6.5 IDEOLOGIES OF THE RAJ AND RACIAL ATTITUDES

In 2014, a British Social Attitudes survey, conducted by NatCen, revealed the shocking state of racial prejudice in our supposedly inclusive British society: 30% of the 2000 people surveyed described themselves as "very" or "a little" racially prejudiced. As the table below shows, however, this statistic is not an unusual phenomenon: racial prejudice on this scale appears, incredibly, to be the norm.

How is it possible that, as Alison Park who co-directed the survey describes, "Racial prejudice… is undoubtedly still part of the national psyche"? To truly comprehend why a third of Britain's population today identify as being racially prejudice to some extent, an understanding of

racial attitudes in the era of the British Empire –a veritable Golden Age in the formation of such a collective 'pysche' – is paramount.

Britain, along with other colonial powers, justified racial classification by explaining their desire to 'enumerate, categorize and assess their [colonial] populations and resources' was for administrative purposes. Although there was widespread European endeavor to discover and classify during this period, this ideology was manipulated in colonial settings, as racial classification supported a divide-and-rule strategy which maintained and enhanced European control over colonized populations. Although this essay will primarily focus upon British India, throughout I shall draw comparisons with African and Caribbean colonies in order to demonstrate that using racial classification to preserve power was a constant paradigm of British and European colonialism. I will firstly investigate the ideology and methods colonisers used to justify and conduct these practices, before assessing the social and political impacts of racial classification upon innocent colonial populations. This article will also assess how political manipulation, religion and medical practice throughout European colonies served as supplementary methods of maintaining power over colonised people, disclosing how racial classification formed part of a wider colonial power strategy. Throughout this piece I will show how racial classification was used for far more than simply administrative purposes: it was actually vital to preserving the ideological and political power structure of European empires.

The Ideology of Racial Classification

In order to appreciate how the British viewed colonial peoples, we must first investigate how all Europeans viewed themselves. E.M. Collingham explains that European racial self-classification, which built upon theories of social Darwinism, established the white European body as the pinnacle of human development. This classification formed part of a wider discourse which aimed to confirm European intellectual superiority over colonial races, which consequently justified colonial rule. The elevation of the European race, however, only forms half of the

European racial classification dynamic. Colonised people were viewed as being a racial 'other'. Thomas Metcalf's groundbreaking analysis of British colonial ideologies in India, Ideologies of the Raj, shows how racial ideology defined colonial peoples as being weak and dependent on the guidance of Europeans in order to develop.

British historiography underpinned the understanding that 'India… had to be saved from itself', given that the Mughal dynasty were perceived as exceptional rulers whose decline made British rule essential in order to prevent 'anarchy' across the sub-continent. Such concepts of Indian racial inferiority were typical of the ideological attitudes of Europeans: they served as a prelude to racial classification, which would seek to scientifically prove European racial superiority, legitimizing colonialist expansion.

The Methods of Racial Classification

The methods of this classification are best highlighted by analysing racial classification within British India. Indian society contained a fluid plethora of identities, in which social classifications of caste, tribe, religion and race were hugely intertwined. The approach of Herbert Risley, an administrator in the Indian Civil Service, Census Commissioner for the 1901 Census of India and author of the anthropological investigation The People of India, provides extensive insight into British methods of racial classification. Firstly, Risley's anthropological approach typifies how scientific methods of racial classification were used to construct an understanding of colonial peoples which benefitted the European coloniser. The physical measurements he makes of Indian skulls and noses reflect the wider European colonial anthropological approach, which equated physical qualities to racial stereotypes.

Extract from Risley's 'The People of India'

Similarly, Risley's use of photography contains hierarchical observations, as the portrait of Gujars reflects their supposed deceitful nature, in contrast with photographs of Bunjaras with their wives and

children which suggests an 'allegiance to the Victorian world of family values'. Therefore, Risley used measurements and photography as methods of racial classification to simultaneously confirm European biological superiority over Indians and construct social differences between the colonised people, both of which legitimized and enhanced British colonial rule.

Secondly, Risley's application of racial classification for understanding the Indian political structure in both the 1901 Census of India and his research for The People of India further reflects Christopher Bayly's conclusion that the British 'found it easier to rule a continent divided'. Risley researched the hierarchy of the caste system through asking the opinions of individual high-ranking members of Indian castes: naturally, the individuals questioned sought to further their own caste by claiming a higher level of political status. This flaw in his approach is illustrated by the complaints of the Vaisyas, who disputed being in the same caste as Rajputs in order to gain greater political authority. As Peter Gottschalk's examination of classification in British India reveals, this example highlights how racial classification served to reshape 'the dominant paradigms of social knowledge.'

These methods were similarly reflected among the other European colonial powers. The investigations of the Paris Anthropological Society in Guinea, for example, assessed the political structure of colonised people through the paradigm of racial classification, which 'implicitly supported colonial rule'. Racial classification therefore altered the existing social hierarchies of colonised people in both India and Africa by forcing the colonised population to differentiate from each other. This evidences Emmanuel Sibued's view that racial classification provided 'a scientific frame legitimizing everyday and symbolic colonial segregation', which supported the coloniser's attempts to divide the local population in order to enhance their colonial authority.

The Social and Political impacts of Racial Classification

In the same way that racial prejudice in today's Britain can impact everyday life, racial classification in British colonies had a huge variety of social and political impacts. Western and Indian scholars have achieved historiographical consensus when analysing these effects: Srinvas and Cohn, for example, both convincingly argue that the social ranks allocated according to British census reports 'became the equivalent of traditional copper-plate grants declaring the status, rank and privilege of a particular caste'. This firstly resulted in the ideological differentiation and competition between Indians, as illustrated by the rural Mahton group. The Mahtons demanded to be classified as part of the Rajput caste, in order to gain social standing, access to Sikh regiments in the British Indian Army and to become eligible for Zamindari scholarships. Simply by offering political and social benefits to particular classifications of race, the British were able to create competition between Indian groups where non existed prior to colonial rule. These divisions were fundamental to maintaining British power through a strategy of divide and rule.

The Criminal Tribes Act of 1924, which combined all previous criminal tribe acts in British India

Sanjay Nigam's investigation of criminal tribes in India further demonstrates the vast negative impact of racial classification. The Government of India's legislative proceedings state that for particular groups 'crime is their trade' and members of these groups, their dependents and future generations are 'destined' to remain habitually criminal. Consequently, the British enforced the Criminal Tribe Act in 1871, deeming the 'registration, surveillance and control of certain criminal tribes' necessary. The lack of facts and figures relating to offenses by such tribes, which suggest their members will inevitably be habitual criminals, demonstrate how this Act was simply legislating a (colonial) social and legal fiction: Racially stereotyping tribes as being 'criminal' allowed British colonial authorities to exercise wider powers of social control. They were able to obtain intrusive records of colonised Indian's personal details, restrict their movement, forcibly relocate

populations to agricultural settlements or reformatory camps and even separate children from their parents. This plethora of oppressive measures relentlessly impacted upon the lives of the so-called 'criminal' Indian population, constantly reinforcing the social and political superiority of their European masters.

The political and social re-organisation of racial groups in British colonies is further demonstrated by the colonial policies concerning the Kikuyu and Igbo peoples, of East and West Africa respectively. The British created tribal leaders where none had previously existed: this proved 'deeply disruptive to social and political stability', which consequently increased British power over their colonised population. Overall, the British Empires' use of racial classification both furthered the idea of European racial superiority over colonised peoples whilst, more significantly, creating social and political divisions between colonial populations in order retain control over their colonies.

Alternative Methods of Maintaining Colonial power

Dividing colonial peoples according to their religion was another method of maintaining power used by the British empire, which complemented their strategies of racial classification. Gottschalk argues in Religion, Science and Empire that the British viewed Hindus and Muslims as belonging to 'mutually exclusive categories of social belonging that bifurcated every societal and cultural dimension of India.' This analysis is firstly supported by British political policies towards the Indian National Congress. The East India Company had previously supported Hindu government agents as they were less hostile to British power, yet as Hindu influence over the congress became politically dominating, this policy was reversed and the British Raj increasingly favored Muslim delegates. Evidently, religion was used by the British create political divisions between Indians in order to ensure their political control over Indian National Congress.

Religious Demographic of British India, 1909

Furthermore, the British conductors of religious surveys throughout the colonial period replicated this strategy. Boileau's classification of religion and caste 'purportedly promoted only prejudice' whilst Beverly's report of Bengal characterized religions 'according to longstanding stereotypes', describing Hinduism as entailing devil worshipping because the religion was not monotheistic. Therefore, Gottschalk's analysis proves religious classification was used in conjunction with racial classification in the British Empire in order to achieve definite imperial goals: the preservation of the colonizer's power over the colonized in and through the social and religious division of the native population against one another.

Megan Vaughan successfully demonstrates how bio-medical knowledge related to the ideology and methods of racial classification I have previously discussed, further enhancing the power of the British over colonised people in African colonies. Just as the ideology of racial classification degraded the Indian races in contrast with the European race, medicine in British Africa 'elaborated classification systems and practices which have to be seen as intrinsic to the operation of colonial power'. Bio-medical knowledge was used to construct an ideology that African people belonged to a lesser race. British medical professionals weighed brains and measured the pre-frontal-cortex of African colonial subjects in order to justify their arguments that education was detrimental to African people, as they could only reach the level of intelligence displayed in a 7 year old European boy and were not biologically equipped to understand more developed intellectual ideas. Similar approaches in the treatment of African leprosy, syphilis and psychiatric patients all served British colonial power structures by suggesting that illness in Africa was a result of African biological difference and racial identity. Both religious classification and medical knowledge, then, were also used alongside racial classification in order to institutionalize racial prejudice.

Check Your Progress 2

Note: a) Use the space provided for your answer.
b) Check your answers with those provided at the end of the unit.

1. How do you know about the arms of the State Police, Army, Law?

   ……
   ……
   ……
   ……
   ……

2. Describe Ideologies of the Raj and racial attitudes.

   ……
   ……
   ……
   ……
   ……

6.6 LET US SUM UP

This unit outlines trends in efforts at administrative reform in India. It spans the shift of ideological paradigm of the Indian political economy. While the pre-1991 period was marked by a waning Statism, structural economic reforms marked a shift towards neo-liberal public management in the post 1991 period. This shift made the role of markets more salient as a framework for public services, in contrast to traditional perspectives of public administration. In the last two decades, even though some concern regarding administrative reform was expressed, substantive change took place outside the realm of the state machinery while blurring the borders between private and public institutions in delivering public services. The current political regime has added emphasis in the direction of using the bureaucracy to promote marketization and privatization in the allocation of public resources.

Prior to the British conquest, relations between regional people and the sovereign power had never been defined wholly by religion. A web of

economic and social relationship had survived periods of imperial consolidation, crisis and collapse, to bind the subcontinent into a loosely layered framework of interdependence. Despite a long history of creatively accommodating multiple levels of supreme powers, the renegotiation of the terms for sharing power in an independent India saw the special opportunity of a rigid and massive conception of territorial sovereignty based on a systematic standard.

The onset of British rule in India was a major watershed in Indian society and history. The East India Company which ruled parts of India in the 18th century took steps to introduce autonomous judicial and political administration in its territories. As historical anthropologist Bernard Cohn tells us, "In the second half of the eighteenth century, the East India Company had to create a state through which it could administer the rapidly expanding territories acquired by conquest or accession. The invention of such a state was without precedent in British constitutional history. The British colonies in North America and the Caribbean had from their inception form of governance that was largely an extension of the basic political and legal institutions of Great Britain." But in its rule over India the British had to create a separate system of political and juridical administration. The early British rulers were careful not to introduce English rules in the Indian soil; they did not want to interfere in the working of the native society. At the same time, the British felt the need to create new instrumentalities of rule in colonial India which would be in tune with the local ethos. In this effort, India also provided a laboratory for experimenting with new models of rule and governance emerging in Great Britain for instance the ones proposed by the utilitarians. As Erik Stokes tells us in his instructive historical study, English Utilitarians and India: "The British mind found incomprehensible a society based on unwritten customs and on government by personal discretion, and it knew only one sure method of marking off public from private rights--the introduction of a system of legality under which rights were defined by a body of formal law equally binding upon the state as upon its subjects."

In the introduction of rules of law in Indian society during the early days of colonialism there were two important considerations: first to create a rule of property in the native land and second to create rules of adjudication. In creating an appropriate rule of adjudication, there were two streams of efforts and consciousness: one which emphasized that the new rules should be based on the existing rules of Indian society; and second, which thought that the native rules were too chaotic and they should be formalized ant codified. While Warren Hastings, the first Governor General of Bengal, and scholars of the Early British Raj in India who had much more respect for the native Indian tradition known as Orientalists wanted the new rules to be in tune with the rules of the Dharmasastras others such as Thomas Macaulay and James Mill who were influenced by the contemporary regnant ideology of utilitarianism were much more in favor of a formal law in the line of English Law.

6.7 KEY WORDS

Reform: Reform means the improvement or amendment of what is wrong, corrupt, unsatisfactory, etc. The use of the word in this way emerges in the late 18th century and is believed to originate from Christopher Wyvill's Association movement which identified "Parliamentary Reform" as its primary aim.

6.8 QUESTIONS FOR REVIEW

1. How do you know about changing framework of Colonial governance & administrative structure?
2. Discuss the Regulating Act to Queen's Proclamation 1858.
3. How do you know about the arms of the State Police, Army, Law?
4. Describe Ideologies of the Raj and racial attitudes.

6.9 SUGGESTED READINGS AND REFERENCES

- "Tax evasion cases: I-T 'special agents' to carry arms". The Indian Express. 7 September 2011. Retrieved 27 July 2019.

- "Finally, govt clears central terror agency, tougher laws | India News - Times of India". The Times of India.
- "Cabinet clears bill to set up federal probe agency".
- "Govt tables bill to set up National Investigation Agency | India News - Times of India". The Times of India.
- Balachandran, Vappala (17 July 2016). "Fixing Mumbai: Free the police" – via www.thehindu.com.
- http://persmin.gov.in/Archive/Acts_Rules_Archive/AISRules_Archive/IPSRules/IPS(Uniform)Rules(Revised).htm#_ftnref21
- "First ever woman chief of SSB retires; Rajni Kant Mishra takes charge". 14 July 2018 – via The Economic Times.
- "Government allows women to be combat officers in all Central Armed Police Forces". 11 July 2018 – via The Economic Times.
- "Women quota in CRPF, CISF to be made 15 per cent". www.telegraphindia.com.
- Delhi cops seek bigger fund to pay informers, Hindustan Times, 16 May 2012.

6.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 6.2
2. See Section 6.3

Check Your Progress 2

1. See Section 6.4
2. See Section 6.5

UNIT 7: SOCIAL POLICIES AND SOCIAL CHANGES I

STRUCTURE

7.0 OBJECTIVES

After this unit, we may able to know:

- To know about British understanding of Indian Society
- To discuss the Colonial Ideology and Colonial Rule
- To describe Orientalism, Utilitarianism, Evangelicalism
- To know about the Missionary activities in India.

7.1 INTRODUCTION

The present global stratification and make-up has been dictated in totality by the colonization and conquest of European nations. Although direct colonialism has largely ended, we can see that the ideology of colonialism has lingered in the identity of people within the general cultural sphere as well as the institutions of political, economic, and social practices. Colonization or the "colonial complex" is: (1) colonization begins with a forced, involuntary entry; (2) the colonizing power alters basically or destroys the indigenous culture; (3) members of

the colonized group tends to be governed by representatives of the dominate group; and (4) the system of dominant-subordinate relationship is buttressed by a racist ideology. (Marger, 2000:132) This process has created the identities of both the colonized and the colonizer with pathological effects. It has destroyed both the lives and the cultures of the colonized and implanted a culture of destruction upon all inhabitants, both the colonized and the colonizer. There are two reasons for exploring the pathology of colonization. First we must understand the creation of the present social, political and economic dichotomy we face, but more importantly we must understand the psychological problems created by colonization, so we as humans can deconstruct the present Leviathan we live in and create a world based on cultural diversity, liberty, and mutual aid.

7.2 BRITISH UNDERSTANDING OF INDIAN SOCIETY

In the course of a single generation, the British empire was transformed from being a network of self-governing Atlantic communities into a cluster of largely Asian territories acquired, for the most part, through conquest. As countless historians note, the second half of the eighteenth century saw an 'epochal shift in world power'. For many scholars it was this period which saw the 'foundations of modern colonial empires' (p. 2). For some, it marks the beginning of forms of imperial domination which continue into our present.

Robert Travers opens his elegant and well-argued account of this initial period of imperial rule in India by noting how startled British contemporaries were by the extension of European sovereignty in the subcontinent. Edmund Burke called the rise of British power in India one of the most 'stupendous revolutions that have happened in our age of wonders' (p. 1). The demise of the Mughal empire and its successor states, and the growth of European authority in Asia, created shockwaves in the intellectual world of London and elsewhere.

But despite their surprise at Britain's transformed role, Travers emphasises how the Britons who first thought about sovereignty in India drew largely from intellectual resources which existed in their own past. As he shows, a generation of British officials from Robert Clive to Warren Hastings walked backwards into their colonial future, trying to paper over the fissures and ruptures that separated them from the Indian or British pasts by talking about India's ancient constitutions and customary rights. Travers has no doubt the British were doing something different in late eighteenth-century India. There was, he says, 'a clash of different political cultures in Bengal', even if those cultures were always 'dynamic and internally contested'. 'Clearly', he says, 'the contested history of the ancient Mughal constitution cannot be used to support a theory of continiuity at the level of political discourse' (p. 250). But, as Travers notes, the fact that Britons described their actions as if they accorded with the political traditions of India's past 'blurs the edges between the categories of "British" and "indigenous" politics in the eighteenth century'.

Travers's book seriously complicates arguments about the extent to which the transition to colonialism in India was marked by continuity or dramatic change. Its major achievement is to introduce a third term, perhaps more accurately a third moment, between the continuous, evolving traditions of Mughal and post-Mughal politics on the one hand and the consciously innovating, actively reforming colonial state on the other. The time between 1757 and 1793 was a brief period of constructive imperialism guided neither by the dominance of Indian political and social forms nor the transformative effort of British officials. Instead, it relied on a series of deep-rooted arguments among the East India Company's officers between rival attempts to recover India's past which nonetheless significantly transformed Indian politics. Many nineteenth-century officers romantically celebrated Indian custom, some even nostalgically harking back to the Mughal empire. But none thought the legitimacy and succesful operation of the British state relied on its ability to persuade Indians and Britons alike that it was merely a continuation of India's 'ancient constitution', as Travers's late

eighteenth-century officials did. While men such as Robert Clive, Warren Hastings and Philip Francis needed to engage with pervasive European stereotypes of 'Oriental despotism', the serious task of colonial state-building was rooted in a much more positive view of India's political past. Far from being an empire founded on ideas of imperial mission or colonial improvement, the East India Company's late eighteenth-century regime was 'an empire of constitutional restoration' (p. 207), intent on justifying itself in the name of the subcontinent's – supposed – political past.

Travers shows how some of the most fundamental cleavages within late eighteenth-century British political discourse were reflected in the fierce debate Company officers had about this ancient Indian constitution. In chapters three and four, he demonstrates how British arguments about the relative power of the central state against country property were replicated in the debate between Warren Hastings and Philip Francis, for example. Francis used opposition ideology to champion the rights of rural proprietors in Bengal against Hastings's attempt to centralise, a rural bias mistaken as the importation of French physiocratic 'radicalism' by the historian Ranajit Guha.(1) Often, the language used by Company officials had more in common with the vocabulary of the defenders of the customary rights of North American colonists than parliament. The network of arguments which Travers's officials are part of extends across the Atlantic as well as the Indian Ocean. Their complex colonial contexts meant that odd intellectual moves were made. Appointees of parliament like Francis used whig 'country' rhetoric to oppose the power of corporate property in the name of the Crown, for example.

Travers does not see India simply as the field on which pre-forrmed European ideas or representations were played out. Ideology and Empire articulates a sense of the importance of political argument through time and its relationship to governmental processes. The concepts and categories used to describe Indian action are treated as continually contestable terms in a series of debates that have 'real' referents, not least the East India Company's ability to collect revenue from Indian society.

Here, the arguments Travers makes in his second chapter, 'Colonial encounters and the crisis in Bengal, 1765–1772', are one of the strong points of the analysis. The chapter shows how the Company's fluctuating attempts to establish legitimate forms of government in the period immediately after it began to collect revenue – and assert its political right to do so – were rooted in a series of fiscal crises. Company officials in Bengal were squeezed between pressure from London for ever-greater quantities of revenue and a rapidly changing relationship with Indian nobles and landholders. These crises led to the devastating Bengal famine of 1769–70, followed by widespread resistance from landholders and peasants. In a detailed local study of the relationship between one British collector and the Dinajpur Raj, Travers shows that in practice the British effort to impose its sovereignty was blunted by the necessity of negotiation with magnates; despite their transformative intentions, local accomodations needed to be sought if the British wanted to collect revenue at all. As Travers suggests, the East India Company's brief attempt to evoke an ancient Mughal polity and construct 'an empire of constitutional restoration' emerged as an attempt to 'give some coherence and stability' to their chaotic territorial government' (p. 99) wracked by financial instability and crisis.

Travers's discussion of 'crisis' will be considered in a moment. Here, though, one must note the way Travers offers an account of the ebb and flow of ideas in relation to political practice. He deploys something akin to Quentin Skinner's contextualist methodology to reveal how particular concepts were deployed to explain action in a number of different contexts at once; his account constantly loops back from the heights of political discourse to events in the rather murkier realms of Company finance and local politics. Just as in Skinner's account of early modern political thought, in Travers's narrative actors describe their future conduct using concepts drawn, usually explicitly, from their own political past. As Travers shows, that past was largely but not exclusively populated with British political concepts, even if ideas such as 'the ancient constitution' were torn from their original contexts and given

new meanings in Bengal. One feels that Travers would have liked to have said more about Indian argument, but doesn't find sufficient material to allow him to do so in his largely British archive. Indian 'voices' are present in so far as they were the subjects within colonial conversation; Travers's point is to show how their words were muffled by the British concepts and categories to which their own arguments are assimilated. So, Muhammad Reza Khan, a senior critic of Hastings's regime, was converted by Francis and his allies into an English country whig. The ongoing work of scholars such as Kumkum Chatterjee and Muzaffar Alam will provide a better account of the twists and turns of Mughal and post-Mughal political discourse in the eighteenth-century. But in the future, this liberation of these discourses from the grip of colonial historiography will depend on Travers's account of the British intellectual contexts into which Indian arguments were initially translated and (perhaps one might say) misunderstood.

Ideology and Empire is a properly post-national and post-imperial account of the early phase of British imperialism in India because it concerns a form of empire, and a form of modernity, which is neither our empire nor our modernity. In his account, the past is neither excoriated nor celebrated as a positive, alternative way of doing things that is superior to those of our present time.

Here, Travers's rich and nuanced account of the twists and turns of British thought in its imperial situation contrasts with the rather more reductive way historians of political thought have written on similar topics recently. A recent genre of scholarship has impugned the pluralisic credentials of liberal political thinkers from James and John Stuart Mill onwards. In doing so they contrast liberal imperialism with other, seemingly more palatable ways of thinking about the relationship between Europe and the rest of the world, whether those proposed by anti-rationalists like Edmund Burke or Enlightenment savants such as Voltaire.(2) A number of such accounts have made important theoretical interventions in each case. But again in each case, the fluctuating arguments of individuals thinking and acting in real, historical time is

reduced to a reified position that can be used or criticised in argument today.

By contrast, Travers's writing shows how the best forms of historical understanding do not come with either condemnation of or sympathy for individual characters, and that history which is not 'judging history' – to quote James Mill – can be written well. Ideology and Empire does not offer a sympathetic portrayal of the strange conduct of men placed in imperial situations such as Clive, Hastings and Francis. But with a light and unjudgemental tone, the book does place ideas in context and explain what this generation of imperial officers thought they were doing. Travers does not abstract the thought of the individuals he considers from their historical context to allow them to be used to judge empire today. Challenging the myth of intellectual coherence which underpins many accounts of imperial intellectual history, his book undertakes the far more important project of explaining how empire and its early justifications actually emerged.

Driving Travers's argument is his attempt to show how imperial agents legitimated their conduct in Bengal. As a good Skinnerian, Travers assumes that actions have conceptual consequences, and need to be justified with a language which legitimises them in some form. In his account actions sometimes are caused by particular ideological positions imported from Britain, at other times justification occurs afterwards, but in each case they have significant consequences for subsequent conduct.

Perhaps, though, Travers's attempt to show the close relationship between imperial action and the discourses which justify it produces its own myth of coherence. This is so simply in the way his approach presumes all action is either produced by or produces coherent strands of legitimist thought. Action and the conceptual justification of action are closely related, but as Travers (like Quentin Skinner) perhaps sometimes forgets, they are different things. Actions can be performed which cannot be justified within existing discourse, sometimes which receive no contemporary explanation at all. Individuals can hold contradictory sets

of thoughts at what seems to be the same point in time. Properly 'contextualising' political thought requires attention to the incoherence of human action, its semantic failures, as well as to moments when action occurs without an intention to explain at all. The failure of words totally to describe action plays some role in Travers's analysis. After all, his text begins with Burke's description of the revolution from which British rule in India emerged as an incomprehensible act. But that failure is not adequately explained.

Travers frequently refers to imperial 'crises' and 'breakdowns' of various kinds; the word 'crisis' occurs 15 times. He often suggests that legitimist concepts emerge in moments of stress. But he describes the conceptual process in which existing ideas are mapped onto new kinds of imperial action as, for the most part, a remarkably unstressful and anxiety free chain of events. One criticism of Ideology and Empire, then, is that it fails to account for the very radical way in which British concepts such as the 'ancient constitution', despotism or the right of conquest were reworked to find conceptual use in Bengal. One is left wondering what, precisely and practically, happens to concepts when they travel. How far does their reployment and redefinition make them part of a conceptual world wholly alien to the one which produced their original use? Are ideas articulated in a dramatically different context the same ideas?

Ideology and Empire leaves one thinking about the relationship between concepts and imperial crises in a fundamental sense. There is an unexplained tension throughout the text. On the one hand, Travers emphasises the unprecedented character of what the British were doing in India, and the important role a sense of uncertainty and continual crisis had in producing imperial ideology. This seems convincing, until one realises that Travers is suggesting that British officials approached politics in exactly the same way they would have done in Britain. One has to ask, if they found empire such a perplexing enterprise, why did they rely on they historicist, constitutionalist mood of political legitimacy they would have deployed in discussing the politics of their 'own' society? One wonders how persuasive it would be to argue exactly the

reverse of Travers's case. Perhaps this colonial attempt at constitutional restoration demonstrates how relatively straightforward it was for Britons to assimilate empire in India to British ideology, showing in the process how comfortable they were in ruling Bengal during this first period of direct rule. But perhaps other forces led them to produce different ideas of colonial rule.

There were, of course, processes that prevented the easy assimilation of Indian empire into British ideology. One was the fiscal relationship between the Company and Indian society, which Travers discusses superbly. The absolute centrality of revenue collection to everything the Company did made it alter its structure frequently in search of increasing, secure sources of cash. The tension between these rapid, anxious twists and turns and the search for stable sources of historicist legitimacy is a crucial theme of the book. The rigidity of the Company's fiscal concerns, as well as the corporate character of its civilian chain of command, marked ways in which British officials were doing something very different and peculiarly colonial in governing Bengal.

A second process, which also marks colonial India's difference from Britain but which Travers pays less attention to, was the military conquest of Bengal. That process required the practical mobilisation of troops long after the Battle of Plassey in 1757. But its conceptual consequences were just as significant.

Travers rightly emphasises the importance of the language of ancient constitutionalism in the period. But in both Europe and India the idea of the 'ancient constitution' was deployed to minimise the rupturing force of conquest. In Britain the idea of the 'ancient constitution' was used to deny the transformative impact of the Norman Conquest, in Bengal of events such as Plassey. Within the colonial discourse Travers describes, conquest was always impicitly present as the figure in opposition to which the discourse of ancient constitutionalism was deployed. But however hard they tried to suppress it, Britons writing about India could not avoid a more explicit counter-discourse which described British

actions as conquest. By the early nineteenth century, this discourse had stabilised into a discussion of 'the right of conquest', an idea that brought with it the assumption that where they 'tolerated' pre-colonial institutions they did so from a sense of expediency not law. In the era of high European imperialism, the 'right of conquest' became a stable principle of international law.(3) But in the period that Travers is discussing, the situation was more complex, the idea of conquest confirming suspicions about the illegitimacy of British rule, or the ease with which colonial order could be undermined by empire's more emotional and atavistic side. Travers's discussion of the languages of legitimacy deployed by British officers only considers one side of the unstable opposition between conquest and constitutionalism, rupture and continuity. Yet it was the unsteady balance between the two which governed imperial minds.

Ideology and Empire superbly excavates the forgotten history of a moment in early colonial political thought, and in doing so forces us dramatically to rethink accounts of British rule in India during the period. Travers's emphasis on the importance of historicist languages of legitimacy would have been diminished by discussion of other ideas and forces, and the impact of the argument book weakened as a result; it is up to other scholars to place the arguments Travers highlights in the broader context this reviewer has just indicated. In any case, such criticisms are merely the comments of a scholar with his own agenda and his own argument to sell. They offer nothing more than a starting point for how one might begin to engage with the significant intervention offered by this enormously engaging book. There is no doubt that scholars of empire, India and the history of political thought will need to respond to this work for some time to come.

7.3 COLONIAL IDEOLOGY AND COLONIAL RULE

The Ideology of Colonization

Colonization is based on the doctrine of cultural hierarchy and supremacy. The theory of colonialism is the domination by a

metropolitan center which rules a distant territory through the implanting of settlements. It is the establishment and control of a territory, for an extended period of time, by a sovereign power over a subordinate and "other" people which are segregated and separated from the ruling power. Features of the colonial situation include political and legal domination over the "other" society, relations of economic and political dependance, and institutionalized racial and cultural inequalities. To impose their dominance physical force through raids, expropriation of labor and resources, imprisonment, and objective murders; enslavement of both the indigenous people and their land is the primary objective of colonization.

Another technique used to subdue the native population is the sacking of cultural patterns; these cultural values are stripped, crushed and emptied. The colonialists see their culture as a superior culture; usually tied to either Cultural Evolutionary or Social Darwinist theories. In an attempt to control, reap economic benefits, and "civilize" the indigenous peoples the colonialist dismantle the native cultures by imposing their own. There is a destruction of the cultural values and ways of life. Languages, dress, techniques are defined and constructed through the ideology and values of the colonialist. Setting up the colonial system does not destroy the native culture in itself; the culture once fluid, alive and open to the future becomes classified, defined and confined through the interpretation, imposed oppression, and values of the colonialist system. At this point the native culture turns against its members and is used to devalue and define the identity of the native population.

Their constant and very justified ambition is to escape from their colonized condition, an additional burden in an already oppressive status. To that end, they endeavor to resemble the colonizer in the frank hope that he may cease to consider them different from him. Hence their efforts to forget the past, to change collective habits, and their enthusiastic adoption of Western language, culture and customs. (Memmi, 1965:15)

The Question of Land and Resources

Human History is rooted in the earth, everything is centered around or is connected to our use of land and territory. This has meant that much of human activities has revolved around the territory they live in and extract resources from. This has lead some cultures to desire more land and obtain new territory; therefore they must deal with the indigenous peoples of that land. At a very basic level colonialism is the desire for, settling on, and controlling of land that a culture does not posses; land that is lived on an owned by other people. Edward Said points out the rate at which Europe acquired lands at the end of their colonial reign.

Consider that in 1800 Western powers claimed 55 percent but actually held approximately 35 percent of the earth's surface, and that by 1878 the proportion was 67 percent, a rate of 83,000 square miles per year. By 1914, the annual rate had risen to an astonishing 240,000 square miles, and Europe held a grand total of roughly 85 percent of the earth as colonies, protectorates, dependencies, dominions, and commonwealths. (Said, 1993:8)

It was not only the acquisition of land that drove colonialism, but there was also a desire for natural resources and labor. The colonialist countries needed raw materials to support their growing economies. Places such as the Americas and Africa offered natural resources they could utilize for manufacturing — as well as opened up new markets to sell their goods. Political structures of the colonial countries both economically and militaristically backed the establishment and maintenance of the colonies, but it can not be ignored that a high percentage of the funding for the colonies were provided by emerging capitalists; the Europeans extended their power by promoting merchant houses and chartered companies. In settler colonies like Kenya and Mozambique, there was a plantation-based export-commodity production of products like cotton, tea, coffee and sugar. Places like South Africa and Zaire were exploited for their gold and diamond mines. For the economies of the colonialist states the resources were harvested by the native populations (either through direct slavey or extreme wage-slavery).

Colonial Identity

"The colonial situation manufactures colonialists, just as it manufactures the colonized (Memmi, 1965:56)." If we are to look at how colonization created the identities of both the colonized and the colonizer, we must recognize that historical situations are created by people, but people are in turn created by these situations. The way a person sees the world, both geographically and culturally, is dictated by their abstract understanding of the world. Although culture does exist as a tangible entity, it is the abstract ideologies of comparison between cultures that create cultural identities situated in social, economic, and political hierarchies. It is in this abstract world of ideas that the colonizer, by creating the "other" which was to be colonized, created his own identity in opposition to that of the colonized. (Said, 2000:71–74)

The Colonizer

The Colonialist that accepts

The colonist who was either born in the colony or traveled there to better himself economically (often those who traveled and established themselves in a colony were from poor or working class backgrounds; only in the colony did they have a chance to make something of themselves) and embraces the colonial structure in which he was, in his eyes, entitled to was obviously the majority of the colonists. By accepting the role of the colonizer, he accepted the responsibility and identity of both himself and the colonized. Although the colonized are an interracial and necessary economic part of the colony, the colonizer must disown the colonized and defend his identity both intellectually and physically. He must accept the violence and poverty he sees daily; it is his job to rationalize the actions of himself and fellow colonialists because he needs to absolve himself of the atrocities committed in the name of economic and cultural superiority.

This man, perhaps a warm friend and affectionate father, who in his native country (by his social condition, his family environment, his

natural friendships) could have been a democrat, will surely be transformed into a conservative, reactionary, or even colonial fascist. He cannot help but approve discrimination and codification of injustice, he will be delighted at police tortures and, if the necessity arises, will become convinced of the necessity of massacres. (Memmi, 1965:55–56)

The contradiction of his lifestyle, even with the economic benefits and cultural justifications, takes a tool on his psyche. Deep down inside himself he lives with the knowledge of his actions, and no matter how much he justifies or rationalizes his behavior the colonist pleads guilty. But a person cannot live with such contradictions, and thus the colonist creates an identity to defend his actions. It is at this point that he creates the image of the colonist as a humanitarian, who just happens to gain economic benefit. In his eyes he is bringing "civilization" to the "savages." As Social Evolutionary Theory teaches the colonialist; all cultures evolve into centralized industrial nations. He is helping these "backward' countries reach their evolutionary goal. He is bringing high civilization to them, and yes there is some hardship, but evolution is rough; if the natives would just stop resisting this natural process and abandon their traditional ways, they could learn to live the right way.

The Colonialist that Resists

At the core of the colonizer is his privilege, some individuals born or traveled to the colonies felt overt guilt for this privilege. At first they deny such privilege, but when it is in their face daily it can no longer be ignored; at this point they try to resist, but to do so would be to give up their privilege. He finds himself on the other side of the scale from the colonized. If his living standards are high, it is only because the colonized live in poverty. He has positions of authority because these positions are reserved for him. To refuse means to either withdraw physically from the colonial condition or remain there and fight to change them.

The choice to stay and fight puts the colonizer into a life of contradiction; he is now at odds with his country men, and cannot easily

escape mentally from the concrete situations and ideology that make up the actual relationships of the colony. This contradiction deprives him of all coherence and tranquillity of his identity. He finds that it is one thing to refuse colonization, but it is quite another to accept the colonized and be accepted by them because who can completely rid themselves of bigotry in a country and system founded on such a principle. No matter how genuine he is, there remains a fundamental difference between himself and the colonized. "In other words, either he no longer recognizes the colonized, or he no longer recognizes himself (Memmi, 1965:32)." In resisting he is aiding the birth of a social order which may not have room for him.

He dreams of a new social order were the colonized stop being colonized, but he does not see a transformation of his own situation and identity. In the new harmonious social order he will continue being who he is, with his language intact and his cultural traditions dominating because though he hates the oppression of colonization he too buys the theories of Social Evolution. In other words, he hopes to continue his identity within the abstract concepts of the dominate culture with a situation where the dominate culture would not exist. He calls for a revolution, but refuses to conceive that this revolution would result in the overthrow of his situation and identity. It is hard to imagine or visualize one's own end, even if it's to be reborn as another; especially if like the colonized, one can hardly evaluate such a rebirth.

The Colonized

Images and Myths of the Colonized

To justify the colonization of a people, images need to be created so that the subjugation makes sense. These images become the identity of the colonized. There are many images used, but one universal image that has been put on native people is laziness. This image is a good example of how the colonizer justifies his actions. This image becomes the excuse for the colonial situation because without such images the actions of the colonialist would appear shocking. The image of the lazy native is a

useful myth on many levels; it raises the colonizer and humbles the colonized. It becomes a beautiful justification for the colonizer's privilege. The image is that the colonized are unbearably lazy; in contrast the colonizer is always in action. It implies that the employment of the colonized is not very profitable, therefore justifying the unbearable wages paid to them. The logical assertion would be that colonization would profit more by employing experienced workers, but this is not the case. The qualified worker then comes from the colonizer's class; they then earn three to four times that of the colonized. It is more profitable to use the labor of three of the colonized and pay them less than what would be paid to one colonialist. Therefore the colonialist becomes the specialist, and the colonized become the laborers.

Dependancy Complex of the Colonized

Dependancy Theory is when the colonizing states exploit their colonizing regions that enhance their own development and accumulation of capital. When wealth and resources are extracted from the colony, colonist stunts the development or undo past development. This lack of development or modernization is placed on the colonized as their failure to be able to compete with the colonial state. What development that does occur is then distorted by a dependancy relationship and creates both internal and external problems to the local communities, thus creating an image of inadequacy upon the colonized. The colonial states manipulate the industrialization process in order to increase their profits, by undermining the local autonomy of the native population. Often they control supplies and resources available to the colonized community, forcing them to produce cash-crops instead of food, then sell food at an inflated price to the native population. This not only makes the colonized dependent psychologically, but also dependent on the colonial system for basic resources. If one adds that many Europeans go to the colonies because it is possible for them to grow rich quickly there, that with rare exceptions the colonial is a merchant, or rather a trafficker, one will have grasped the psychology of the man who arouses in the autochthonous population "the feeling of inferiority." (Fanon, 1967:108)

Colonial Conflict/Relationship

The image of the settler and native village, although a physical reality of habitation; there is a psychological distinction between the two, and when we see this physical and mental connection, there is an understanding of identity. The colonial world is really a Manichean world; there is that of the native village and that of the settler's village. Between these two worlds are the policeman and the soldier, they are the true officials and liaisons of the colonial system. The dividing lines between these two separate worlds are the barricades, barbed wire and police stations.

The Settler Village

The settler town is strong; it is made of stone and steel, and the streets are covered in asphalt. The town is brightly lit. The streets are clean and the people are clean. They are all well clothed and well feed. Education is a given in this world. "The settler's town is well-fed town, an easygoing town; its belly is always full of good things. The settlers' town is a town of white people, of foreigners. (Fanon, 1963:39)

The Native Village

The native village, otherwise known as the shanty-town, getto, or reservation, is an infamous place throughout the colony. The colonized are born there, and die there with no notice or thought given to them. It is rarely open, the space is cramped and stifling (both mentally and physically.) The people live on top of each other, hungry, malnourished, barely clothed. There are next to no streetlights and darkness is not only a physical but psychological reality. The walls that are built to keep the natives out of the settler town, in fact keep them in the squaller of the native town. There is no way out of this village. The barbed wire and lack of education, hand in hand with skin color, makes sure the doors are closed and the colonized stay in their village. "The native town is a crouching village, a town on its knees, a town wallowing in the mire." (Fanon, 1963:39).

Freedom from Despotism

"The crux of the matter rests, not merely in the resistance to the predatory nature of the present Eurocentric status quo, but in conceiving viable sociocultural alternatives (Churchill, 1996:31)."

Decolonization

Most decolonization theory is solely focused on the decolonization of the colonized. There is a necessary reason for this. The issue of colonization and the atrocities committed by the colonists towards the colonized is no less than cultural and physical genocide, but as Frantz Fanon discusses in *The Wrenched of the Earth*, there is no way to return to a pristine/pre-colonial time, so the only way to change the stratification of the post-colonial world is through decolonization. But this decolonization cannot just be of the colonized, this process must be also of the colonizer. White people need to deconstruct their culture and ideologies because the stratification is founded and maintained in our hegemony in regards of this culture of colonization.

The new relationships are not the result of one barbarism replacing another barbarism, of one crushing of man replacing another crushing of man. What we Algerians want is to discover the man behind the colonizer; this man who is both the organizer and the victim of a system that has chocked him and and reduced him to silence. As for us, we have long sense rehabilitated the Algerian colonized man. We have wrenched the Algerian man from a centuries-old and implacable oppression. We have risen to our feet and we are now moving forward. Who can settle us back in servitude? (Fanon, 1965:32)

Cultural Revitalization

The key to decolonization is a conscious act of cultural revitalization. There needs to be a rebirth of cultures dismantled during colonialism. The cultures of colonized and traditional people need to teach this culture lessons of the past. In this I don't mean teach the Eurocentric power structure the mistakes of their past, but the teaching of traditional knowledge, values and lifestyles. This also means returning stolen lands

and creating relations that are not based on white privilege. In a very real sense, we need to overthrow our own existence to be reborn, in the sense that Memmi speaks of. "Only in that way can we transcend the half millennium of culture shock brought about by the confrontation with Western civilization. When we leave the culture shock behind we will be masters of our own fate again and be able to determine for ourselves what kind of lives we will lead." (Deloria, 1999:153)

With understanding of political, economic and cultural knowledge of traditional culture, white people can break away from the pathology created with colonization and live in a culturally diverse society; one in which we live under a new cultural understanding in solidarity with those living within their traditional cultural ways. "I may say that I believe such an agenda, which I call 'indigents,' can and will attract real friends, real allies, and offer real alternatives to both Marxism and capitalism. What will result, in my view, is the emergence of a movement predicated on the principles of what are termed 'deep ecology,' 'soft-path technology,' 'anarchism,' and global 'balkanization.'" (Churchill, 1996:480) This traditional knowledge offers us a way out of the stratification and poverty, both economically and psychological, that we face today. It is a starting point to destroying the structures established by colonial ideologies, and creating a society based on equality, liberty, and mutual aid.

Check Your Progress 1

Note: a) Use the space provided for your answer.
b) Check your answers with those provided at the end of the unit.

1. What do you know about British understanding of Indian Society?

   ……
   ……
   ……
   ……

……

……..

2. Discuss the Colonial Ideology and Colonial Rule.

……

……

……

……

……

7.4 ORIENTALISM, UTILITARIANISM, EVANGELICALISM

Rise of British East India Company

The British East India Company slowly and gradually expanded its trading activities in India by getting permission from the then ruling powers, the Mughals and the local rulers. By the time the Mughal Empire's decline started and it fragmented into successor states, the British East India Company developed designs of becoming a political power by the middle of the 18th century.

After making thorough preparations, the British East India Company acquired its foothold firmly in Bengal, Bihar and Orissa. This happened by its victories in both the battles of Plassey (1757) and Buxar (1765). Since then, the British expansion adopted a threefold strategy of ideological, military and colonial administrative apparatus to expand and consolidate the British Indian Empire.

British Expansion

How the British Managed to Gain Political Power?

The British expansion was not just crude blood-thirsty annexationists or conquerors like the Arabs and the Turks. They realized that in order to obtain the optimum profits from Indian trade, they have to secure political power. The British knew what they did was both morally and ethically incorrect.

They justified their action by using ideological bases to brainwash the natives of India and the world. They convinced everyone that their interest in the progress and development of India was a responsibility to civilise India. In this backdrop, let us take up the first aspect of expansion as well as its consolidation of the British expansion, the ideological bases.

Mercantilism

By the beginning of the 16th century, we notice the decline of feudalism in Europe along with the emergence of new ideas. These promoted the rise of the nation-state and urged for new geographical discoveries. Further, a new commercial outlook influenced by mercantilist ideas dominated Europe between the 17th and 18th centuries.

Added to these, the growth of science and technology in England made it an industrially developed country. In consequence, England had become a colonial power and a capitalist country. All these developments necessitated England to search for raw materials necessary for the manufacture of goods in England and new markets for their finished mechanized products.

England wanted to achieve these objectives through colonialism in India, as merchants became an influ-ential social class of England. Thus, by the 17th century, the countries of Europe came under the impact of a set of economic ideas and practices called mercan-tilism.

Mercantilism presupposes the volume of world trade as more or less fixed, precious metals silver and gold form the desirable national wealth, balance of trade should be the norm and for that purpose should impose high tariffs on imports.

Orientalism

Orientalism is a concept that stresses the uniqueness of the culture and civili-zation of the Orient. Orientalists are also called Ideologists.

Orientalists, who were conservative by nature pleaded for providing a framework of security without interference in the working of the religious-social institutions and cultural tradi-tions. They argued that peace would promote the trade and it would be to Britain's advantage.

This view of the Orientalists was supported by the right-wing Tories and they also opposed missionary activity of any sort in India. This serious study of the past of India became inevitable as the British expansion authorities decided that it was essential for officers of the British East India Company to be proficient about Indian culture and civilization to rule them properly.

Evangelicalism

Evangelicalism is a Protestant Christian movement of England of the 18th century. This movement in contrast to the Orthodox Church emphasized on personal experiences, individual reading of gospel rather than the traditions of the established church. While some Christian missionaries attempted to reform the 'degenerate Indian society' quietly, the evangelists were openly hostile to 'Indian barbarism' and desired to 'civilize India'.

The influential members of the Evangelicalism were Wilberforce, the confidant of Pitt, Charles Grant, a chairman of the directors and his son who was a cabinet minister. They advocated bringing Christian West to the East and "India will reform herself as a flower to the Sun". Charles Grant propagated the policy of assimilation of India into the great civilizing mission of Britain. This attitude coincides with the liberalism advocated by Macaulay.

England wanted to achieve these objectives through colonialism in India, as merchants became an influ-ential social class of England. Thus, by the 17th century the countries of Europe came under the impact of a set of economic ideas and practices called mercan-tilism.

Mercantilism presupposes the volume of world trade as more or less fixed, precious metals silver and gold form the desirable national wealth, balance of trade should be the norm and for that purpose should impose high tariffs on imports.

Colonization should be adopted and if necessary rival powers should be curbed by force of arms and finally colonial trade should be a monopoly of the mother country. The above-mentioned mercantilist ideas dominated the European nations between the 17th and 18th centuries and this system was criticized by Adam Smith, the author of Wealth of Nations published in 1776 and Maurice Dobb, the famous Marxist thinker as The Mercantile System was a system of state-regulated exploitation through trade which played a highly important role in the adolescent capitalist industry. It was essentially the economic policy of an age of primitive accumulation.

Orientalism:

Orientalism is a concept that stresses the uniqueness of the culture and civili-zation of the Orient. Orientalists are also called Ideologists. But Romila Thapar is of the view that the term 'Orientalist' was used in the wider sense of scholars interested in Asia and the term Ideologists referred to those interested only in India. These orientalists started the first serious study of the past civilization and culture of India in particular in the late 18th century.

Orientalists, who were conservative by nature pleaded for providing a framework of security without interference in the working of the religio-social institutions and cultural tradi-tions. They argued that peace would promote the trade and it would be to Britain's advantage.

This view of the orientalists was supported by the right wing Tories and they also opposed missionary activity of any sort in India. This serious study of the past of India became inevitable as the British East India company authorities decided that it was essential for officers of the

British East India Company to be proficient about Indian culture and civilization to rule them properly.

In order to encourage this type of study, the Asiatic Society was established in 1784 to undertake research into the past of Indian culture and civilization. William Jones, Wilkins, H.T. Colebrooke, W.H. Wilson and Max Muller who never visited India were the well-known orientalists. Owing to the efforts of the above orientalists, by the middle of the 19th century the interest in the past culture of India has become deep-rooted and spread to various parts of Europe.

The most significant revelation of the orientalists was the relation between Sanskrit and certain European languages. Translations of the important Sanskrit classics were carried by orientalists of the Asiatic Society. As a consequence of the efforts of the orientalists, there was an infectious spread of the romantic fascination of India and her culture throughout Europe.

Warren Hastings, the Governor General of Bengal not only patronized Asiatic Society but desired to reconcile the British rule with the Indian institutions. In order to translate the vision of Hastings, Halhead prepared the ‘Gentoo laws’ with a view to ensure stability to the acquisitions of the British in India. To encourage further the study of the past of India, Wellesley established the Fort William College at Calcutta in 1800.

The focus of the Fort William College was imparting scholarship in Indian languages to the students to enable them to become good administrators. The British consciously made every effort to educate every British officer to be aware of the customs and traditions of the locality of their posting. Besides languages, they also mastered the institutions like law and landed property as the British began to consolidate their conquests. The British followed the policy of learning about the Indian society to the extent that knowledge enabled the administrators to be conversant with laws and customs of Indians of

various localities but never disturbing the Indian society by mediation or intervention.

Evangelicalism:

Evangelicalism is a Protestant Christian movement of England of the 18th century. This movement in contrast to the Orthodox Church emphasized on personal experiences, individual reading of gospel rather than the traditions of the established church. While some Christian missionaries attempted to reform the 'degenerate Indian society' quietly, the evangelists were openly hostile to 'Indian barbarism' and desired to 'civilize India'.

The influential members of the Evangelicalism were Wilberforce, the confidant of Pitt, Charles Grant, a chairman of the directors and his son who was a cabinet minister. They advocated bringing Christian West to the East and "India will reform herself as a flower to the Sun" Charles Grant propagated the policy of assimilation of India into the great civilizing mission of Britain. This attitude coincides with the liberalism advocated by Macaulay.

The British East India Company too agreed upon this philosophy of civilizing India because they can acquire properties in India and they could have markets for their finished products in India due to the implementation of free trade policy. Charles Grant too supported this idea as civilizing process would lead to material prosperity. Thus, in the late 18th and the early 19th centuries the idea of 'improvement' became a part of the civilizing process. The then Governor General Cornwallis introduced permanent settlement in Bengal as a part of his vision of improvement as the magic touch of property would create capital and market in land.

Munro was critical of the permanent settlement idea as it was an alien concept of English rule of law with its strict division of judiciary and executive. Murnro argued for the preservation of the stable heritage of village committees by introducing Ryotwari settlements.

When Wiliam Bentink became the Governor General of India by the Charter Act of 1833, liberal minded Macaulay suggested that Indians should be civilized through the Western education system. There arose a debate between the orientalists who insisted that the old system of education be continued and the Anglicists who supported the move of Macaulay. Finally, the Western education system was introduced with the cooperation of the reformer, Raja Ramohan Roy.

The Utilitarians:

The utilitarians too believed in the vision of civilizing and improving India like the evangelicalisms and liberals. The utilitarians were radicals and humanists and had a strong faith in reason. The most important advocate of utilitarian philosophy was James Mill, the author of History of India published in 1817. Though, his book was studied by the employees of the British East India Company as a Bible, it caused immense harm to Indian society by laying the seeds of communalist approach to the study of Indian history and civilization.

They advocated that introducing reforms into the problem of law and landed property they could attain the Benthamite principle of the 'greatest good of the greatest number'. They believed that law could be an instrument of change and through enactment of laws; Indian society could be transformed into a modern society from that of superstitious society.

With the joining of James Mill in the East India Company's London office, a systematic attempt began to give a concrete shape to a vision of political reform in the philosophical premises of utilitarianism. Resultantly, a series of laws and penal codes were enacted to make India civilized and improved. The utilitarians opposed any form of repre-sentative government in India at that time as well as in near future.

The utilitarian philosophy also influenced the views of Dalhousie in creating all-India depart-ments with single heads. What we notice was

the decline of the overall spirit of reform and the British administration was now dominated by the outlook of pragmatism and rationality.

In the span of a hundred years (1757-1857) in this process of expansion and consolidation of the British power, the mission of the British was to civilize and improve India from a society of historical unchanging barbarian image by providing a unity of action in spite of differences in the perception of the orientalists, evangelicalisms and the utilitarians led by Sir William Jones, Charles Grant and James Mill respectively. An objective analysis of the process reveals that these ideological bases and advocates of these ideologies were responsible in building the British Empire in India.

7.5 MISSIONARY ACTIVITIES

The traditional definition of mission was advocated by Gustav Warneck (1890) as, "the total activity of Christendom to plant and organize the Church among Non-Christian".According to S. J. Samartha, "Mission is continuing activity through the spirit to mend the brokenness of creation to overcome the fragmentation of humanity and to heal rift between humanity, nature and God" Above all, mission can be best understood from the accent in Jesus' interpretation of mission in the Nazareth Manifesto (Luke 4:18-19). It is liberation from oppression, removal of all forms of dehumanization and restoration of justice. Therefore, indisputably the goal of mission can be interpreted as not simply the conversion of individuals but the transformation of society. According to David J. Bosch Christian mission gives expression to the dynamic relationship between God and the world, which was first portrayed in the story of the covenant people of Israel and then in the birth, life, death, resurrection and exaltation of Jesus of Nazareth. It can also be understand as the task given to a particular person or group by the church and organization for the presentation of the gospel. The biblical concept is expressed by the use of verbs meaning 'to send,' normally with God as the expressed subject.

Christian Missionaries in India

There is something unhealthy in the whole missionary idea. Conversions have an unedifying history. The Encyclopaedia Britannica says, «Christianity from its beginning, tended towards an intolerance that was rooted in self-consciousness. Christianity consistently practiced an intolerant attitude in its approach towards Judaism and paganism as well as heresy in its own ranks». The advent of Christianity into entire continents, the Americas, vast parts of Africa, some parts of Asia razed local cultures to the ground. To go to a people like the Hindus, a race of high culture and a long tradition ante-dating Christianity and to go avowedly to save its people from damnation is certainly something grotesque!

The Papacy was born to convert the world to the only true religion, Christianity. This Pope merely continues this 2000 year tradition to cleanse the world off 'false faiths'. Turn it exclusively Christian. And it is understandable because despite the colossal money and missionary effort pumped into this country since the times of Thomas some 2,000 years ago, the Christian population of India remains below three per cent of the total. Reliable reports say that attendance at churches in the West is dwindling, that churches are being sold away. According to that multi-disciplinary scholar, N S Rajaram, even in Rome, the home of Christianity, church attendances are down to six per cent or less. So why then is the Vatican not concentrating on retaining its flock instead of trying to harvest more and more souls in India and the rest of Asia?

A large part of Asia has gone Islamic and another large chunk communist. Their doors are closed for Christian missionaries to storm in. So, India has emerged as a fertile grazing ground. Christianity is now working overtime trying to convert Indian people, particularly the tribals. The rich white missionary agencies are making use of the country's poverty and social ills to further their ends. In Madhya Pradesh, as the Neogy Report showed, the missionaries give small loans of say five or ten dollars to the tribals on interest, loans which they know could not be easily paid back but the payment of which can be waived off if the debtors accepted Christianity. It is not at all disinterested philanthropy!

A couple of years ago, the Millennium Peace Summit of the delegates of various religions of the world took place in New York. A unanimous resolution passed by about 1,000 delegates said all the religions are equal and there should be no violence in the name of religion. The ink on the resolution had hardly dried when the pontiff gave his assent to a 36-page report prepared by a committee of Vatican bishops. The report postulated that the non-Christian religions are gravely deficient as they did not accept Jesus Christ as the only son of god. Simultaneously, it stated that the other Christian churches too have defects because they do not accept the primacy of the Pope. The idea of equality of all religions is, therefore, totally unacceptable to the Church.

Recently, Michel Danino, a French student who lives in India since 1977 as a genuine scholar of Indian culture and India's ancient history, wrote an article that we want to reproduce here below in its essential feature.

«The methods used to secure conversions to Christianity are not only monetary allurements, but psychological pressure on the sick, promises of cure upon conversion, pressures to rope in the rest of the family when the promises don't materialize, and finally to throw out of the family those who continue to "worship Satan". In fact some missionaries and Christian educational institutions openly refer to tribals, Hindus, and Buddhists as Satan ka bachcha ('children of Satan') while Christians are Ishwar ka bachcha ('children of God'). We heard several heart-rending tales of teenage boys or girls having been thus expelled from their families when they refused to convert, accused by their own parents of being "Satan". Converted families are then instructed not to have contacts with the non-Christians, as a result of which they refuse to take part in traditional harvests and other aspects of the community's collective life; the centuries-old harmonious working of the community suddenly becomes divided, and indeed division is a great way to secure conversions: "divide and convert", until you can "divide and rule".

That ultimate step is already visible in the militant movements of the North-East, most of which are rooted in Christian ideology. Witness the conversions the militants secure at gunpoint in remote villages at night, a fact asserted to us repeatedly.

The real tragedy is perhaps not the devious methods used by Baptists or Catholics alike — for, after all, the whole of Christian history is full of them and tainted in deep red. Rather it is the failure of the government to fulfil its primary duty of protecting from aggression peace-loving citizens and endangered communities and cultures. And the failure of educated Indians ('miseducated' would be more correct) to ably project the specific values of Indian culture, such as the oneness of humanity, the essential divinity of man, or the complete spiritual freedom to choose one's path towards the manifestation of that divinity — values that are conspicuously absent from Abrahamic. Surely, one may be critical of a few aspects of Hinduism or Indian traditions; but to throw away a gem because some mud has stained it is plain ignorance».

Besides, the attempt of converting tribals in India is a long and dirty business. According to Suresh Desai, «The British imperialists had various ideas for the conversion of tribals in India. They wanted to sow the seeds of division, dissension and separatism in the Hindu society to perpetuate their own rule. That's why the 1871 census described the tribals as animists. Animists means people who worship spirits and propitiate them. It is indeed very difficult to define where Hindu Dharma ends and tribalism begins. But when I go to my village, I see there my own cousins doing yoga for meditation in the morning and indulging in worshipping the spirits of the ancestors, the kuldaivata, the gram daivata, the vetala and the cobra in the evening. Would you say that they are Hindus in the morning and animists in the evening? Some of them are extremely well-versed in the subtlest nuances of the philosophies of vedânta». (Reviews and Reflections).

Christian Europe has always believed that it has the divinely ordained mission of bringing all heathendom under the domain of the Church;

similarly at the dawn of modern period, Imperial Europe felt heavily the "white man's burden of civilizing the world". Edmund Gustav Albrecht Husserl (1859-1938) says: «Naturally, the Europeanization of all foreign parts of the world is the destiny of the earth». God made Europe in His own image, and now the rest of mankind will be made in the image of Europe. Heidegger (1889-1976) also refers to the «complete Europeanization of the earth and of mankind», but he is less proud about it. Europeanization of the earth may satisfy the West's ego, but the satisfaction will be short-loved. The West does not realize how deep is man's including its own, present evolutionary crisis.

Arnold Toynbee (1889-1975), the great British historian, published his massive researches in 12 volumes between 1934 and 1961 as A Study of History. He was a major interpreter of human civilization in the 20th century. He has observed: «Christianity presents a contrast to the religious and philosophies of Indian origin in being, on the whole, exclusive minded and intolerant hearted. Most Christians believe that their own religion has a monopoly of truth and salvation; some Christians feel hostility towards other religions; and some of these, again, have put this Christian belief and Christian feeling into action in times past by trying to wipe other religions off the map. In showing this militant aggressive temper, Christianity is not unique. The same temper is characteristic of all those living religions and ideologies that have arisen in the section of the Oikoumene that lies to the west of India. Intolerance is common to Christianity, Islam, Judaism, and Zoroastrianism, and also to the modern Western ideologies, that have sprung up in a post-Christian environment: I mean Fascism, Nazism, Communism. But, on the whole, aggressive militancy is, I am afraid, characteristic of all the religions of the trans-Indus family, in contrast to the catholicity of Indian religion and philosophy» (One World and India).

Before the rise of Christianity, the Pagan Greek Civilization, on the Mediterranean Sea, gave the world a Golden Age. It produced thinkers like Socrates and Plato, poets like Homer and Hesiod, dramatists like

Aeschylus and Sophocles, as well as scientists like Ptolemy, Pythogoras and Euclid. The seat of this ancient wisdom was destroyed by the rise of Christianity. Alexandria used to be a great center of Platonic learning. One of the greatest Neo-Platonic scholars was Hupatia, who used to teach at the academy.

A Christian monk named Cyril and a gang of hooligans dragged her out of the academy and murdered her in public. (Cyril is considered a saint and was named a 'Doctor of the Church' by the Pope in 1882). Greece never recovered from the disaster. The Vatican's goal is to repeat its 'success' in Greece in India by destroying Hinduism. It was put in so many words by Father J. Monachanin, a Catholic priest: «India has received from the Almighty an uncommon gift, an unquenchable thirst for whatever spiritual. From the Vedic and Upanishadic times, a countless host of her sons and her daughters have been great seekers of God… Communion with Him and liberation from whatever hinders that realization, was for them the unique goal. Unfortunately, Indian wisdom is tainted with erroneous tendencies and looks as if it has not yet found its own equilibrium. So was Greek wisdom before Greece humbly received its Paschall message of the Risen Christ. But once Christianized, Greece rejected her ancestral errors [Greek Civilization was destroyed]… Is not the message she[India] has to deliver to the world similar to the message of the ancient Greece? Therefore the Christianization of Indian civilization is to all intents and purposes an historical undertaking comparable to the Christianization of Greece». So, according to Father Monchanin, all India has to do is allow her civilization to be destroyed by marauders in the name of Christ – like classical Greek civilization. None of this has to do with religion, much less with spirituality.

Check Your Progress 2

Note: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit.

1. Describe Orientalism, Utilitarianism, Evangelicalism.

   ……

   ……

   ……

   ……

   ……

2. What do you know about the Missionary activities in India?

   ……

   ……

   ……

   ……

   ……

7.6 LET US SUM UP

Envisioning, executing, and explaining colonization in the Atlantic world was a complex process for European and American intellectuals, who were often called upon to justify these actions both domestically and to the wider Atlantic community. As a result, several ideologies—or core intellectual ideas that focused goals, expectations, and actions—impacted European expansion into, and subsequent engagement with, the Atlantic world. Certain fundamental ideologies were shared, though not equally, by most of the European Atlantic powers. These included the intellectual desires to bring about Christian conversion and "civilization" among indigenous peoples; to utilize legal and political dialogue to justify their actions; to expand the territorial size of their states through colonization or conquest; improve national economic, political, and imperial power, especially vis-à-vis other competing European states; and to learn about the unknown parts of the world and its peoples and then determine how this new knowledge altered the world picture. Each nation also developed somewhat specific ideologies, both because of contemporary national perceptions that were not necessarily of interest to other nations, and as a direct challenge to the ideological justifications used by other European Atlantic powers. As a counterpoise to the Iberian ideology of belligerent conquest, for example, which was informed by their

experiences with the *Reconquista*, the northern powers of Britain, France, and the Netherlands argued (though not without exception) for a more peaceful and benign method of colonization. In the process of this ideological debate, the northern powers tended to emphasize their desire for land, trade, and peaceful relations with the native population, rather than the subjugation of indigenous peoples. In turn, this land- and commodity-based ideology informed new economic policies and different attitudes toward native peoples and African slaves. Likewise, Protestant nations such as Britain and the Netherlands often argued for the importance of an ideology of liberty (of person and conscience), self-government, and private enterprise, as opposed to the more rigorous uniformity of religion and state that characterized the Catholic powers of France, Portugal, and Spain. As the subject of Atlantic ideology is a very large and complex one, this entry focuses on some general ideologies of colonization, while other entries should be consulted for more detailed treatment of individual themes (such as economic, religious, and racial ideologies, as well as the ideologies of liberty and republicanism.)

7.7 KEY WORDS

Orientalism: "**Orientalism**" is a way of seeing that imagines, emphasizes, exaggerates and distorts differences of Arab peoples and cultures as compared to that of Europe and the U.S. It often involves seeing Arab culture as exotic, backward, uncivilized, and at times dangerous.

Utilitarianism: **Utilitarianism** is a moral theory that advocates actions that promote overall happiness or pleasure and rejects actions that cause unhappiness or harm. A **utilitarian** philosophy, when directed to making social, economic, or political decisions, aims for the betterment of society.

Evangelicalism: Evangelicalism, evangelical Christianity, or evangelical Protestantism, is a worldwide, trans-denominational movement within Protestant Christianity which maintains the belief that the essence of the Gospel consists of the doctrine of salvation by grace, solely through faith in Jesus's atonement.

7.8 QUESTIONS FOR REVIEW

1. What do you know about British understanding of Indian Society?
2. Discuss the Colonial Ideology and Colonial Rule.
3. Describe Orientalism, Utilitarianism, Evangelicalism.
4. What do you know about the Missionary activities in India?

7.9 SUGGESTED READINGS AND REFERENCES

- Churchill, Ward From A Native Son. Boston: South End Press, 1996
- Deloria, Vine Jr. and Clifford M. Lytle American Indians, American Justice. Austin: University of Texas Press, 1983
- Deloria, Vine Jr. Spirit & Reason. Colorado: Fulcrum Publishing, 1999
- Fanon, Frantz The Wretched of the Earth. New York: Grove Press, 1963
- Fanon, Frantz A Dying Colonialism. New York: Grove Press, 1965
- Fanon, Frantz Black Skin, White Masks. New York: Grove Press, 1967
- Marger, Martin N. Race an Ethnic Relations 5th Edition. Belmont: Woadsworth, 2000
- Memmi, Albert The Colonizer and the Colonized. Boston: Beacon Press, 1965
- Said, Edward Culture and Imperialism. New York: Vintage Books, 1993

- Said, Edward The Edward Said Reader. New York: Vintage Books, 2000

7.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 7.2
2. See Section 7.3

Check Your Progress 2

1. See Section 7.4
2. See Section 7.5