

# **MODERN INDIAN HISTORY**

## **(1857 TO THE PRESENT)**

**STUDY MATERIAL**

**I / II SEMESTER**  
**HIS1(2)C01**

**COMPLEMENTARY COURSE OF**  
**BA ENGLISH/ECONOMICS/POLITICS/SOCIOLOGY**  
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**UNIVERSITY OF CALICUT**

**SCHOOL OF DISTANCE EDUCATION**

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## MODULE I

### INDIA AS A POLITICAL ENTITY

#### **Battle Of Plassey: Consolidation Of Power By The British.**

The British conquest of India commenced with the conquest of Bengal which was consummated after fighting two battles against the Nawabs of Bengal, viz the battle of Plassey and the battle of Buxar. At that time, the kingdom of Bengal included the provinces of Bengal, Bihar and Orissa. Wars and intrigues made the British masters over Bengal. The first conflict of English with Nawab of Bengal resulted in the battle of Plassey. The fought between English and French was a dress rehearsal. The edifications learnt there were profitably applied in Bengal. It was the most fertile and the richest of India's provinces. Its industries and commerce were well developed the company and its auxiliaries had highly remuneratively lucrative trading intrigues in this province. Under a royal Farman by the Mughal emperor in 1717, the company secured valuable privileges and got the liberation to import and export their goods in Bengal without paying taxes the right to issue dastaks for the kineticism of such goods. The Mughal emperor Farrukhsiyar had sanctioned the English to trade in Bengal without any payment of tax.

The company officials sold the dastaks to Indian merchants. And the practice of imposing tax on Indian goods. This contravened the interest of the Nawab, Siraj ud daula. When the nawab endeavored to check this malpractice endeavored to penalize the guilty Indian merchants, the English provided aegis to them. This was the primary cause of the conflict between the nawab and the English. The British commenced fortification of Fort William against French. The nawab did not relish it and authoritatively mandated the English fill up the ditch. The company relucted to comply. And the nawab decided to penalize the English. He assailed English factory at Kazimbasar and captured it. On June 16, 1756, he assailed Calcutta. The nawab captured Fort William and appointed Malikchand as its administrator. When the nawab gone back the English re-appeared in Calcutta. In December 1756, an English army arrived at Calcutta from Madras under the commandship of Clive and Admiral Watson and reconquered Calcutta. They captured Calcutta on January 2, 1757 and eradicated the city of Hugli. After a minor engagement the treaty of Alinagar was signed. English got some concessions. The English enheartened all those who were against the nawab and became a party to a conspiracy against the nawab. It was decided that after the de-thronement of Sirajuddaula, Mir Jafar would be placed on the throne. When everything was settled, the English placed infeasible demands afore the nawab. When the nawab relucted to accept them, a battle became inevitably ineluctable. The battle took place in Plassey on June 23, 1757. It was a battle only in denomination. A major part of the nawab's army, led by Mir Jafar and Rai Durlabh took no part in the battle because of their conspiracy with the English. The nawab was coerced to flee. But he was captured and dispatched to Murshidabad where he was killed by Miran, son of Mir Jafar. Mir Jafar reached Murshidabad on June 24 and Clive declared him the nawab of Bengal, Bihar and Orissa.

#### **Result Of The Battle**

The battle of Plassey was not an astronomically immense event, but its results were very paramount; therefore, this war is counted among the decisive war of India. It ended Sirajuddaula's rule in Bengal. The British made Mir Jafar, their favourite, the nawab of Bengal. The political result of the battle proved to be very farsighted. It gave an incipient turn to the history of India. It not only elongated the influence of the English in India but additionally founded the British Imperium in India.

The battle of Plassey turned the English merchants to be the rulers. They become the makers of nawabs in Bengal. This battle disclosed the impotency of the Indians afore the British.

The English understood that successes could be achieved in India only through conspiracies and intrigues. The imperialistic designs of the English got the boost when they optically discerned the political and military impuissance of India. The battle of Plassey withal disclosed that the people of Bengal were not gratified with their rulers. Hence, the English patronized the dissatisfied Hindus and with their avail they endeavored to procure prosperity against the Muslim nawabs.

Bangal was very consequential for the English from the military perspective. It was very arduous for the English people to establish their reign in south due to the potency of Nizam and the Marathas. Bangal was quite far from these elevating powers and the English could facilely elongate their imperium through Bengal. Besides this, Bangal was very proximate to the sea and the ruler of Bangal could make utilization of the dihydrogen monoxide route for the expansion of his trade and military potency. Genuinely the control of the English on Bengal availed them in establishing their control over northern India.

Bengal had great consequentiality from the economic perspective. It was counted among the richest province of India. After the establishment of the reign of the company over Bengal its resources considerably enhanced.

### **Battle of Buxar (1764)**

The incipient nawab sanctioned free trade in Bengal, Bihar and Orissa. The company was given zamindari rights and immensely colossal mazuma as emolument. The plassey laid the substratum stone for the later British Imperium in India. Though Mir Jafar became the nawab of Bengal, the authentic power was within the hands of company. Mir Jafar was puppet in the hands of the company. The English utilised the resources of Bengal to enhance their financial and political interest in Bengal. They were able to make a brisk trade though it designated consummate draining away of the resources of Bengal. Company appointed Robert Clive as its governor of Bengal. He injuctively authorized more and more mazuma from Mir Jafar which could not be met by him. Consequently he was superseded by Mir Kasim as the nawab of Bengal by the English. He was a jagir to the company. He was some sort able ruler and imposed certain incipient taxes. He endeavored to modernise his army and not yare to be puppet in the hands of English. Company couldn't abide it and that resulted in its conflict with the nawab. There were many other factors for the conflict between them, ultimately resulted in the battle of Buxar. Mir Kasim endeavored rule independently without heedfully aurally perceiving the ordinant dictations of Clive. According to the subsisting law, tax was accumulated only from the Indian traders. He cancelled trade tax plenary in internal trade. This incipient reform considering Indians and English traders was not accepted. By the company and Clive asked the nawab to withdraw it, but the replication was negative. Then they commenced military campaigns against the nawab. The nawab's army was subjugated and coerced him to elude to Oudh. There made a coalition with shuja ud-daula, the ruler of Oudh to fight against British. Shah Alam II, the Mughal ruler additionally joined with them. They composed a amalgamated army and marched against the English. The English army under colonel Hector Munroe lamentably defated them at Buxar, on October 23, 1764. Shah Alam surrenderd, Mirkasim fled to Delhi. The English now became undisputed masters over Bengal province .The battle of plassey was won over by the English more by their diplomatic adeptness than by vigor of their arms, but the battle of Buxar was victoriously triumphed by them their vigor and adeptness in their arms. Clive returned to Bengal in 1765 as the governor of east India Company. The emperor granted the diwani-the rights of amassing the revenue from Bengal province and dispensation of civil equity.

### **Results**

The prime victim, Shah Alam II, signed the Treaty of Allahabad that secured Diwani Rights for the Company to amass and manage the revenues of virtually 100,000,000 acres

(400,000 km<sup>2</sup>) of authentic estate, which form components of the modern states of West Bengal, Odisha, Bihar, Jharkhand, and Uttar Pradesh, as es. Mir Qasim, who was not a general, was quietly superseded. He withal received a minute quota of the total land revenue, initially fine-tuned at 2 million rupees.

The Treaty of Allahabad heralded the establishment of the rule of the East India Company in one-eighth of India felicitous with a single stroke. The battles of Plassey and Buxar secured a perpetual foothold for the British East India Company in the affluent province of Bengal, and secured its political ascendancy in the entire region. Buxar should be visually perceived in conjunction with the third battle of Panipat in January 1761 in terms of its impact on consolidating British presence in north-east India. By the treaty of 1752, the Marathas had essentially surmounted administration of all the subahs of the Mughal imperium, and had established their right to amass Chauth across these subahs. In reciprocation, they would bulwark the north-west frontier of the Mughal imperium from Afghan incursion. This resulted in nine years of Maratha-Afghan struggle to establish control over the imperium, and the subah of Punjab, which was claimed by both. However, due to the Marathas' defeat at the third battle of Panipat, and their subsequent ten-year hiatus from North Indian affairs, the British were able to establish a foothold in North Indian affairs. Buxar was a paramount step in that direction.

Nawab Shuja-ud-Daula was renovated to Oudh, with a subsidiary force and ensure of defence, the emperor Shah Alam II solaced with Allahabad and an encomium and the frontier drawn at the boundary of Bihar. For Bengal itself the Company took a decisive step.

In reciprocation for recuperating Shah Alam II to Allahabad, the Company got from him the imperial grant of the diwani or revenue ascendancy in Bengal and Bihar. This had hitherto been relished by the nawab of Bengal. Thus now there was a double regime, the nawab retaining judicial and police functions but the Company exercising the revenue potency. The Company was acclimatised, as it were, into the Indian scene by becoming the Mughal revenue agent for Bengal and Bihar. There was as yet no cerebation of direct administration, and the revenue was amassed by a Company-appointed deputy-nawab, Muhammad Reza Khan. The nawab of Bengal, Mir Qasim But this arrangement made the British East India Company the virtual ruler of Bengal, since it already possessed decisive military puissance. All that was left to the Nawab was the control of the judicial administration. But he was later coerced to hand this over to the Company in 1793. Thus the company's control was virtually consummate.

In spite of all this the East India Company was again on the verge of bankruptcy, which stirred the British to a fresh effort at reform. On the one hand Warren Hastings was appointed with a mandate for reform; on the other an appeal was made to the British state for an imprest. The result was the commencements of state control of the Company and the thirteen-year governorship of Warren Hastings.

Hastings's first paramount work was that of an organiser. In the two and a moiety years afore the Regulating Act came into force he inserted order the whole Bengal administration. The Indian deputies who had accumulated the revenue on behalf of the Company were deposed and their places taken by a Board of Revenue in Calcutta and English collectors in the districts. This was the authentic beginning of British administration in India.

It should withal be noted that when the Marathas conclusively did send a sizably voluminous force back into North India in 1771, they were able to persuade Shah Alam II to leave British aegis and enter Maratha aegis. They then established Maratha regency over Delhi, which they essentially held till their vanquishment in the Second Anglo-Maratha War of 1803.

### **Carnatic War**

Carnatic is the designation given by the Europeans to the coromandal coast and its

hinterland. The region was the scene of a long drawn contest between the French and English for virtually 20 years. It was their the English East India Company and the French East India Company had developed rivalry in India for colonial and commercial ascendance protracted struggle. The decline of the Mughal Imperium wiped away any local ascendancy to the competition between these two powers .The contest led to the ultimate overthrow of the French power in India.

There were three Carnatic wars between them in India. The quandaries aroused in Europe withal led to the war between them in India additionally. The first carnatic war was in the year 1746, but it was commenced part of the Austrian succession war broke out in Europe in connection with the succession of Maria Theresa to the throne of Austria. Frederic the great of Prussia relucted to accept the succession Maria Theresa. On this issue the French fortified Austria and the British fortified Prussia. This led to the clash between the French and the British companies at carnatic. At that time Dupleix was the chief official of the French company at Pondicherry .The French opened hostilities by sacking fort St.George and expelling all Englishmen. The Nawab of carnatic Anwaruddin, sent an army but was subjugated by the French in the battle of Adayar withal kened as the battle of St.Thomas, near Madras. Later the French force the English to surrender at fort St.David, but failed. The English counter assailed to capture Pondicherry but were subjugated by stiff resistance from French forces. The carnatic war ended with the treaty of Aix la chappelle in 1748. According to this treaty the English got back madras and the French got the Breton island and Louisberg the boundaries of the companies' unchanged. The second carnatic war, Dupleix, decided to loan his army and resources to local princes in their quarrels in reciprocation for monetary, commercial or territorial favours. The French along with Chand Sahib, the son in law of Dost Ali, the nawab of Arcot, availed Mussaffar Jung claim the throne by subjugating Anwar uddin. Later, the English entered into an accedence with Mussaffar Jung's uncle, Nasir jung and availed him to subjugate Mussaffar Jung and Chanda Sahib in 1750. Chand Sahib was killed and vanquished and the entire carnatic fell in to the hands of the English. In this second battle the French and the British, the French were subjugated. Dupleix was sent back to France in 1754 .The incipient French governor Godeheu pacified the war and concluded the treaty of Pondicherry with the English. By this treaty both parties concurred not to interfere in the quarrels of native princess and reverence each other possession. The English proved their preponderation by installing Muhammed Ali as the nawb of carnatic.

The short tranquility between the English and the French ended with the outbreak of the Seven Years war in Europe in 1756. In India the war commenced in Bengal.The French deputed Count de Lally as the governor and commander in chief of the army to conduct the war. The English under Clive and Watson assailed the French at Chandranagore and captured in 1757. Lally captured Fort St.David in 1758 but in the mean while an English army under sir Eyre Coote subjugated him at Wandiwash in January 22, 1760. Lally returned to France where he was confined and executed. The British captured Pondichery in 1761.

The third battle of carnatic proved to be a decisive for survival between the English and French in India. It was ended with the treaty of Paris in 1763 renovated the French factories in India, the French political influence consummately vanished after the war. There after the French, like their Portuguese and Dutch counterparts in India, confined themselves to country trade

### **Maratha War**

Peshwa Balajibaji Rao died just after the subjugation of the Marathas in the third battle of Panipat in 1761. He succeeded his son, Madhav rao but the death of Madhav rao in 1772 could be considered as the background for the first Maratha war. He was prospered by his son Narayan rao; he was killed by his uncle Raghunath rao, who declared himself as the Peshwa. Maratha nobles and chieftains under the leadership of Nana phadnis opposed him. He sought avail from

English, opened negotiations with them both at Calcutta and Bombay. They acceded to avail him and signed treaty of Surat at Bombay in 1775. As per the treaty the English would fortify him with 2500 soldiers at his own expense. Salsette, Bassein and adjacent islands would be ceded to the British. Colonel Keating subjugated an army of the Marathas on May 1775. This commenced the first Maratha war against the English. The treaty of Purandhar in 1776 was signed between them. Belligerence was there and Hastings despatched a force to assail in 1778 but the English army was subjugated and the commander was coerced to sign the convention of Wadgaon. It acceded that would return all that territories which they had captured since 1773. Warren Hastings, sent a vigorous army under Goddard from Bengal and captured Bassein in 1780. He dispatched another force under Colonel Popham who captured the fort of Gwalior on August 3, 1780 and subjugated Sindhia at Spiri on February 16, 1780. These successes preserved the English prestige. The treaty of Salbai was on May 17, 1782. The internal conflict among the Marathas intensified postmortem of Nana Phadnavis in 1800 and mutual rivalries among the chiefs additionally gave an opportunity to the Britishers to interfere in the Maratha affairs. Lord Wellesley became governor general of India in 1798 and he was resolute to make the company paramount power in India. Jaswant rao vanquished peshwa Baji Rao in a battle near Poona in October 25, 1802. The Peshwa fled towards Bassein where Holker was in hold. Feeling desperate, the peshwa sought the coalition of the English and signed the treaty of Bassein in December 31, 1802. Baji rao accepted the subsidiary coalition imposed by Lord Wellesley.

The second Anglo-Marathawar commenced in the year 1803 with the coalesced forces of the Maratha chieftains. The English forces under Arthur Wellesley subjugated them, the assailed apathetical fronts. Consequently many components of the Maratha kingdom came in the hands of the company rule and concluded treaties with Holkars, Sindhias and Bhosales. They gave earnest blow to the Maratha puissance. The Marathas were plenarily subjugated and ravaged by the British in the several wars during 1817-1818 (third Anglo-Maratha war). It was commenced with the assailing of Baji Rao on the British residency at Kirk, but he surrendered in June 1818. British abolished the position of Peshwa and Marathas were circumscribed to the minuscule kingdom of Sathara. All chiefs were subjugated and their territories were reduced in size, subsidiary forces were kept within their territories. Thus, the Maratha power ended sempiternally.

### **Mysore War**

The state of Mysore emerged as a consequential power under the leadership of Hyderali. He became the ruler of Mysore in 1761. It was the potent state in the Deccan region. The wars between Karnataka and Hyderabad, the conflicts between the French and the English in the south and the vanquishment of the Marathas availed him in elongating and consolidating the territory of Mysore. He prospered in making Mysore a vigorous state in the south and himself its master. This incited the jealousy of the Marathas and Nizam of Hyderabad. With facile prosperity in Bengal, the English concluded treaty with Nizam Ali of Hyderabad and committed the company to avail the Nizam with troops in his war against Hyder Ali. In 1767, the Nizam, the Marathas and the English made a coalition against Hyder. The war commenced when the Marathas assailed Mysore in 1766. He purchased placidity with the Marathas and Nizam launched an unsuccessful attack on Mysore with the avail of English. In March 1769, he assailed Madras and coerced the English to sign a treaty on April 4, 1769. The terms of the treaty ended the first Anglo-Mysore war. In 1779, the English captured the French possession at Mahi which were under the aegis of Hyderali. This infuriated him and decided to revenge on the English. He joined all hands with the Nizam and the Marathas and all the three concurred to fight against the English. In 1780, he entered the plains of Karnataka with more than 83000 soldiers and 100 canons. The English dispatched one force under Colonel Baillie and another one under Munroe. He vanquished Baillie and captured Arcot. But in September 1781, Sir Eyre Coote subjugated him at Solinghur and captured Nagapattanam in November. He died of cancer. Tipu perpetuated fighting against the English even after the death of his father. In 1784, the treaty of Mangalore was signed between Tipu and the English. Both acceded to return each other's surmounted territories and additionally the prisoners of war. The conflict between the English and the



Mysore again commenced when Cornwallis came to India. Tipu was a determined enemy of the English. He was endeavoring to seek coalitions of peregrine powers against the English and for that purport he had sent his ambassadors to France and Turkey. Cornwallis, therefore, was convinced of the desideratum of subduing of Tipu and described the war against him as a 'cruel necessity'. Tipu had certain grievances against the raja of Travancore who was a dependently of the English. He assailed his kingdom in December 1789. Cornwallis entered negotiations both with the Marathas and the nizam on July 1790, both acceded to avail. English declared war against him and assail of the English under general Medows failed. So Cornwallis himself took the command of the army. He proceeded towards Bangalore and captured in March 1791. Cornwallis captured all the hill forts which obstructed his advance towards Seringapattanam and reached near its outer wall. Tipu opened negotiations with the English, and optically discerning no option, signed the treaty of Srirangapatm in March 1792. The treaty resulted in the surrender of proximately a moiety of the Mysorean territory to the victorious allies. He had additionally to pay an astronomically immense war indemnity of and his two sons were taken as hostages. He did not forget his vanquishment and mortification at the hands of English in the third Mysore war. He prepared himself to instaurate the lost power and prestige. He further fortified his capital and endeavored make coalition with Marathas and the nizam but the English very expeditious to conclude coalition with these native states. Thus Arthur Wellesley declared war against Tipu. In 1799, they assailed him from north and south-western components of Mysore. The English besieged Srirangapatanam and captured it in May 1799. Tipu died fighting and his son surrendered. The fourth Mysore war ravaged the state of Mysore and prospered or consummated the subjugation of Mysore.

### **Subsidiary alliance.**

The doctrine of subsidiary alliance was introduced by Lord Wellesley, British Governor- General in India from 1798 to 1805. Early in his governorship Wellesley adopted a policy of non- intervention in the princely states, but he later adopted the policy of composing subsidiary alliance. This policy was to play a major role in British expansion in India. According to the term of this, alliance Indian rulers were not sanctioned to have their independent armed force . They were to be bulwarked by the company, but had to pay for the 'subsidiary forces' that the company was supposed to maintain for the purport of this bulwark. If the Indian rulers failed to make the payment, then part of their territory was taken away as penalty. For example, the ruler of Awadh was coerced to give over a moiety of his territory to the company in 1801, as he failed to pay for the "subsidiary forces". Hyderabad was withal coerced to cede territories on kindred grounds. By the tardy 18th century, power of the Maratha Imperium had debilitated in the Indian subcontinent, and India was left with a great number of states, most diminutive and impuissant. Many rulers accepted the offer of aegis by Lord Wellesley, as it gave them security against attack by their neighbors. The main principles of a subsidiary alliance were:

1. An Indian ruler entering into a subsidiary alliance with the British had to accept British forces within his territory and additionally concurred to pay for their maintenance.
2. The ruler would accept a British Resident in his state.
3. An Indian ruler who entered into a subsidiary coalition would not enter into any further coalition with any other puissance, nor would he declare war against any puissance without the sanction of the British.
4. The ruler would not employ any Europeans other than the British, and if he were already doing so, he would dismiss them.
5. In case of a conflict with any other state, he would concur the resolution decided upon by the British.
6. The ruler would acknowledge the East India Company as the paramount power in India.

7. In reciprocation for the ruler accepting its conditions, the Company undertook to bulwark the state from external hazards and internal disorders.
8. If the Indian rulers failed to make the payments required by the coalition, then part of their territory was to be taken away as a penalty.

Under this doctrine, Indian rulers under British aegis surrendered the control of their peregrine affairs to the British. Most disbanded their native armies, instead maintaining British troops within their states to forfend them from attack. As British power grew, in most components of India this became increasingly unlikely.

The Nizam of Hyderabad was the first to enter into such a alliance. Tipu Sultan of Mysore relucted to do so, but after the British victory in the Fourth Anglo-Mysore War, Mysore was coerced to become a subsidiary state. The Nawab of Awadh was the in juxtaposition of accept the Subsidiary alliance, in 1801. After the Third Anglo-Maratha War, the Maratha ruler Baji Rao II withal accepted a subsidiary alliance.

### **Subsidiary alliance System by Lord Wellesley**

It was Wellesley who efficaciously reverted the policy of "non intervention" followed by his predecessors. He made the Nawab and Nizams subsidiary allies by signing virtually 100 such treaties. Initially Wellesley compelled the cordial rulers to accept this coalition. The policy of subsidiary coalition was first utilized by Wellesley in dealing with the Nizam of Hyderabad. Wellesley neutralized the Nizam by getting him to sign the Subsidiary coalition to supersede his French detachments. He additionally proscribed Nizam to correspond with the Marathas without British consent. As the Nawab was a French protégé, he had appointed many Frenchmen at his court, but after this treaty, he was coerced to dismiss the French employees and maintained six expensive British Battalions. Marathas in Deccan had not entered into any kind of treaty, but still they were neutralized by Wellesley by a promise of share in the spoils of Tipu. After that only Wellesley authoritatively mandated submission of Tipu and followed an incursion. In summary, the system of Subsidiary Coalition could be any of the following: **1.** The company lent its army in lieu of the Cash **2.** Company kept the armies near the border of the Protectorate and accumulated mazuma. **3.** Company kept the army inside the border for aegis and amassed mazuma. **4.** Company kept its army inside the border of army and got some territories. The last among the above given 4 types was perilous. It was Nawab of Oudh that entered into this kind of arrangement in 1801 (Treaty of Lucknow) and ceded a moiety of Awadh to the British East India Company and withal acceded to disband his troops in favor of a hugely expensive, British-run army. After this, the British were able to utilize Oudh's prodigious treasuries, perpetually digging into them for loans at reduced rates. They withal got revenues from running Oudh's armed forces. Last, but not least, the subsidiary coalition made Oudh a "buffer state", which gave strategic advantage to the British

### **The Doctrine of Lapse**

The Doctrine of Lapse was an annexation policy purportedly devised by Lord Dalhousie, who was the Governor General for the East India Company in India between 1848 and 1856. According to the Doctrine, any princely state or territory under the direct influence of the British East India Company as a vassal state under the British Subsidiary System, would automatically be annexed if the ruler was either "manifestly maladroit or died without a direct heir". The latter supplanted the long-established right of an Indian sovereign without an heir to cull a successor. In integration, the British decided whether potential rulers were competent enough. The doctrine and its application were widely regarded by Indians as illegitimate.

At the time of its adoption, the Company had absolute, imperial administrative jurisdiction over many regions spread over the subcontinent. The company surmounted the princely states of Satara (1848), Jaipur and Sambalpur (1849), Nagpur and Jhansi (1854) and Awadh(Oudh)(1856) and

Udaipur utilizing this doctrine. The Company integrated about four million pounds sterling to its annual revenue by utilization of this doctrine. The British surmounted Awadh in 1856 with the reason that the ruler was not ruling felicitously. This led to a revolution. With the incrementing power of the East India Company, discontent simmered amongst many sections of Indian society and the largely indigenous armed forces; these rallied abaft the deposed dynasties during the Indian revolt of 1857 additionally kenneled as the Sepoy Mutiny of 1857. Following the revolt, in 1858, the incipient British Viceroy of India, whose rule superseded that of the British East India Company, renounced the doctrine. The princely state of Kittur was surmounted by the East India Company in 1824 by imposing a 'Doctrine Of Lapse'. So it is debatable whether it was authentically devised by Lord Dalhousie in 1848, though he controvertibly did make it official by putting it to paper-and- ink. Dalhousie's annexations and the doctrine of lapse had caused suspicion and uneasiness in the mind of virtually all ruling princes in India.

### **Economic Settlements**

The battle of Plassey stands as a paramount landmark in the economic history of India. The peregrine conquest of country commenced the process which culminated in the transformation of India's economy in to a colonial economy. In its first phase, the impact of peregrine rule on India's trade and industry was both bellicose and destructive. The trade and industry of the country, more particularly that of Bengal, received an astringent jolt as a result of the policies of the East India Company and corrupt practices of its officials. This was of course, ephemeral phase. By the cessation of the 18 century, British rule had been established in astronomically immense components of the country and had come to stay. Britain, therefore, came to look upon India as her colony which had to be developed in the imperial interest. The overriding constraint on the process of development was to be the interest of the British manufacturers. India was to be turned in to a market for British goods and exporter of raw materials and food stuffs to feed Britain's industries and her people. This policy thwarted economic magnification and resulted in economic stagnation. The cottage and minuscule scale industries which were the pride of the country in the 17th and the first a moiety of the country languished as a result of peregrine competition and optate of fortification from the regime. Incipient sizably voluminous scale industries were tardy to come but even when they commenced to be established in the second a moiety of the 19 century, far from inspiritment, the government's posture towards them was one of open belligerence. The First World War engendered far-reaching vicissitudes in the world's economy and circumstances coerced Britain to transmute her industrial and commercial policies in India. Fiscal autonomy to India was conceded by the secretary of state in 1919 and the principle of discriminating aegis was accepted in 1923. This availed the industrial magnification, and a number of incipient astronomically immense scale consumer goods industries, such as sugar, matches, cement and paper came to be established in the country under the impetus of auspice. But the great melancholy intervened mean while and obviated industrial magnification from being as rapid as it otherwise might have been expected. The result of British rule in India was the aborted magnification of her economy. The British rule additionally engendered consequential structural vicissitudes in the Indian economy. The incipient land laws gave an incipient concept of property and ownership in land which was alien to her. The principle of Joint stock in business units was for the first time introduced by the British. A coalesced currency system for the whole country, monetization of India's rural economy, supersession of commercial food crops in agriculture, a network of railways and telegraphs all over the country, a gargantuan increase in India's export trade and emergence of an incipient class structure were some of the more paramount contributions of the British rule in India's economy. During the first a moiety of the 19th century or even up to 1880 India's economy witnessed an outlandish phenomenon. While western countries were experiencing industrialization, India suffered a period of industrial decline. This process has been described as de industrialization.

The third phase of colonialism commenced from the 1860s, when British India became a component of the ever-expanding British Imperial, to be placed directly under the control and sovereignty of the British crown. This period was one of 'finance imperialism'; when some British

capital was invested in the colony. This capital was organized through a closed network of British banks, export-import firms and managing agencies. Industrial development withal led to capital accumulation, which was concentrated in a minute number of banks and corporations. This capital was invested in the colonies to sustain the rapid inflow of raw materials to fuel further expansion of industrial engenderment. High tariff restrictions in other developing capitalist countries led to a contraction of markets for British manufactured goods. And the desideratum for heftily ponderous imports of agricultural products into Britain was making her position vulnerably susceptible in her trade with other countries. India proved crucial in solving the quandary of Britain's deficits. Britain's control over India ascertained that there would always be a captive market for Lancashire textiles. Moreover, India's export surplus in raw material with countries other than Britain, counter-balanced her deficits elsewhere. While on the one hand indigenous handicrafts faced impoverishment, on the other hand, there were few endeavors at developing modern industries in the colony. Albeit the colonial regime verbalized about 'free trade', indigenous enterprise faced many obstructions perpetuated by the state's discriminatory policies. British capital was initially invested in railways, jute industry, tea plantations and mining. The Indian mazuma market was dominated by European banking houses. While British entrepreneurs had facile access to capital made available by this banking network, Indian traders had to depend on family or caste organizations for their capital needs. British banking houses and British trading intrigues were well organized through Chambers of Commerce and Managing Agencies and could withal influence the colonial state, to punctiliously gainsay Indian entrepreneurs access to capital. It was during the First World War that some Marwari businessmen from Calcutta, like G.D. Birla and Swarupchand Hukumchand invested in the jute industry. Gradually their control commenced expanding into other areas like coal mines, sugar mills and paper industry, and they could even buy up some European companies. The greatest prosperity of Indian capital was visually perceived in the cotton industry in western India, which capitalized on high demands during the war years (1914-18) to consolidate its successes, and eventually was in competition with Lancashire. Certain traditional trading communities like Gujarati Baniyas, Parsis, Bohras and Bhatias became paramount in this sector. The colonial regime withal provided some aegis to the sugar and cotton industries, in the face of falling prices in the agricultural sector. Low prices coerced capital from land into the manufacturing sector. Indians withal ventured into the field of indemnification and banking. Again, during the Second World War (1939-45), as peregrine economic influence declined, Indian entrepreneurs managed to magnify profits. Invigorated by its constrained prosperity, the Indian capitalist class reinforced their links with the nationalist kineticism. They anon commenced injuctively authorizing the establishment of cumbersomely hefty industries under state ownership and commenced organizing themselves to resist the ingression of peregrine capital. But, to place these markers of prosperity in perspective, on an overall level, these developments remained confined to the domestic market and indigenous capital still had a long battle ahead, against the structural impotencies of a colonial economy. The potential for magnification remained dejected given the massive penuriousness of the Indian people. Early Indian nationalists like Dadabhai Naoroji, M.G. Ranade and R.C. Dutt had expected Britain to undertake capitalist industrialization in India, but were deeply disillusioned with the results of colonial industrial policies. Consequently, they formulated a vigorous economic critique of colonialism in the tardy nineteenth century. Dadabhai Naoroji put forward the drain of wealth theory. Impecuniosity in India, according to them, was the result of a steady drain of Indian wealth into Britain—a result of British colonial policy. This drain occurred through the interest that India paid for peregrine debts of the East India Company, military expenditure, ensured returns on peregrine investment in railways and other infrastructure, importing all stationery from England, 'home charges' paid for the Secretary of State in Britain and salaries, pensions and training costs of military and civilian staff employed by the British state to rule India. Even if this drain was a minuscule fraction of the value of India's total exported, if invested within the country it could have availed engender a surplus to build a capitalist economy.

### **Agrarian Settlements**

The main encumbrance of providing mazuma for the trade and profits of the company, the

cost of administration, and the wars of British expansion in India had to be borne by the Indian peasant or ryot. In fact the British could not have surmounted such a prodigious country as India if they had not taxed him heavily. The Indian state had since times immemorial taken a component of the agricultural engender as land revenue. It had done so either directly through its coadjutants or indirectly through inter me diaries, such as zamindars, revenue farmers, etc., who accumulated the land revenue from the cultivator and kept a component of it as their commission. These intermediaries were primarily collectors of land revenue, albeit they did some times own some land in the area from which they accumulated revenue. After the Diwani of Bengal, Bihar and Orissa was granted to the East India Company in 1765, the maximization of revenue from the colony became the primary objective of the British administration. Agricultural taxation was the main source of income for the company, which had to pay dividends to its investors in Britain. Therefore, the British administration endeavored out sundry land revenue experiments to this aim. These experiments additionally partly determined the relationship that the colonial state would apportion with the people it governed

### **Permenant settlement**

In 1765, the east India Company acquired the Diwani, or the control over the revenues, of Bengal, Bihar and Orissa. Initially, it made an endeavor to perpetuate the old system of revenue amassment though it incremented the amount to be accumulated from Rs. 14,290,000 in 1772 and Rs. 8,180,000 in 1764 to Rs.23, 400,000 in 1771. In 1773 it decided to manage the land revenue directly. Warren Hastings auctioned the right to accumulate revenue to the highest bidders. But his experiment did not prosper. Though the amount of land revenue was pushed high by zamindars and other speculators bidding against each other, the genuine accumulation varied from year to year and seldom came up to officials prospects. This introduced instability in the Company's revenues at a time when the company was hard pressed for mazuma. Moreover, neither the ryot nor the zamindar would do anything to amend cultivation when they did not ken what the next year's assessment would be or who would be the next year's revenue collector. It was at this stage that the conception first emerged of fine-tuning the land revenue at a perpetual amount. Determinately after perpetuated discussion and debate, the perpetual settlement was introduced in Bengal and Bihar in 1793 by Lord Cornwallis. The first feature of this system was the zamindars and revenue collectors were converted in to so many land lords. They were not only to act as agents of the regime in amassing land revenue from the ryot but additionally to become the owners of the entire land in their zamindar. Their right of ownership was made hereditary and transferable. The second feature is that the zamindars were to give 10/11 of the rental they derived from the peasantry to the state, keeping only 1/11 for them. But the sums to be paid by them as land revenue were fine-tuned in perpetuity. The state would not make any further demand upon him. Concurrently, the zamindar had to pay his revenue rigidly on the due date even if the crop had failed for some reason; otherwise his lands were to be sold. It was later generally admitted by officials and non officials kindred that afore 1793 the zamindars of Bengal and Bihar did not relish proprietary rights over most of the land. The land lord in Britain was the owner of land not only in cognation to the tenant but withal in cognation to the state. But in Bengal while the zamindars was landlord over the tenant, he was further subordinated to the state. The sempiternal settlement ensured the stability of income. The incipiently engendered property of the zamindars acted as a security of this. Moreover, the sempiternal settlement enabled the company to maximize its income as land revenue was now fine-tuned higher than it had ever been in the past. Amassment of revenue through a minuscule number of zamindars seemed to be much simpler and more frugal than the process of dealing with lakhs of cultivators. The sempiternal settlement was expected to increment agricultural engenderment. Since the land revenue would not be incremented in future even if the zamindar's income went up, the latter would be inspired to elongate and ameliorate agricultural productivity. Failure of Warren Hastings experiment of auctioning the right to amass revenue to the highest bidder; exordium of Perpetual settlement by Cornwallis in 1793 in Bengal and Bihar with the avail of Sir John Shore Cornwallis name ranks pre-eminent because of the galvanizing reforms introduced by him in land revenue which came to be kened as the sempiternal settlement. The erstwhile arrangement was that the zamindar was given a right to amass revenue on an ad interim or

periodic substructure. Since they had no perpetual right over the land; they would amass as much as they could. This entailed oppression and coercion upon the cultivators who naturally became nonchalant to cultivation and as a result the output was diminutive. Cornwallis emanated from the landed aristocracy in and so he could well diagnose the malady. The remedy prescribed by him was the Sempiternal settlement in 1793 with zamindars. The zamindars were required to pay eighty nine percent of the revenue and retain eleven percent of the revenue. The system was not arisen without thorns. It had both advantage and disadvantage

### **Merits of the Permanent Settlement**

Since the zamindars were entrusted with the amassment of revenue, the officers of the company were now relieved of the encumbrance of revenue settlement and they could be engaged in the more paramount administrative and judicial functions of the company. It ameliorated the status of the zamindars that relished a secure position in the sense that they could not be deprived of their position so long as they paid revenue to the company. As a result they could give more interest and attention to their land, since they got the position of the owner of the land. The system abstracted the erstwhile practice of obnubilating the revenues and resultant evasion of the revenue. The result was that the revenue of the company incremented. It certainly contributed to develop the agricultural wealth of Bengal to an extent not found in any other Indian province. It preserved Bengal from the incrementing exactions of periodical settlements that have been one of the causes of the impecuniosity of the other provinces as compared to Bengal. Owing to this sempiternal settlement in Bengal we never had the painful essentiality of special measures like, for instance, the Bombay Agricultural Mitigation Act. The net result was that Bengal gained material prosperity out of the sempiternal settlement.

### **Demerits of the Permanent settlement**

The earnest imperfection with the sempiternal settlement was that it did not yield the extra revenue from the land, though the value of the land had incremented or more areas were brought under cultivation. Thus the system remained static from its inception in 1793 to the day of its abolition in 1954. The zamindars did not take as much interest in the land as they were expected to do so. So the province of Bengal as a whole suffered for the negligence of the zamindars that did not live in the land but in the town and lived in luxury and debauchery. The perpetual settlement was propitious for the zamindars and the company but not for the peasants. The zamindars grew in potency, position and wealth at the cost of the cultivators and to a more preponderant extent of the state. A solemn imperfection of the perpetual settlement was confining industries in the hands of the affluent and the trade in the hands of the lower castes in the Hindu society. The sempiternal zamindari settlement was later elongated to Orissa, the Northern Districts of Madras, and the District of Varanasi. In components of Central India and Awadh the British introduced an ad interim zamindari settlement under which the zamindars were made owners of land but the revenue they had to pay was revised periodically.

### **Ryotwari settlement**

The establishment of British rule in South Western India brought incipient quandaries of land settlement. The officials believed that in these regions there were no zamindars with sizably voluminous estates with whom settlement of land revenue could be made and that the prelude of zamindari system would upset the subsisting state of affairs. Many Madras officials led by Reed and Munro recommended that settlement should therefore be made directly with the genuine cultivators. They additionally point out that under the sempiternal settlement the company was a financial loser as it had to apportion the revenues with the zamindars and could not claim a portion of the growing income from land. Moreover, the cultivator was left at the mercy of the zamindar that could oppress him at will. Under the system they proposed which is kenneed as Ryotwari settlement, the cultivator was to be apperceived as the owner of his plot of land subject to the payment of land revenue. The adherents of the Ryotwari system claimed that it was a continuation of the state of affairs that had

subsisted in the past. The ryotwari settlement was introduced in components of the Madras and Bombay Presidencies in the commencement of the 19 century. The settlement under the ryotwari system was not made perpetual. It was revised periodically after 20 to 30 years when the revenue demand was conventionally raised. The ryotwari system bulwarked neither the rights of the cultivators nor put them to any financial gain. The system did not introduce peasant ownership. The state remained the owner of the land. The cultivator had to pay customary revenue otherwise they could be dispossessed of their lands any time. The injunctive authorization of revenue by the regime remained very high. The cultivators were, thus, not sure of more preponderant advantage for their more preponderant engendering. For them the state stood as a zamindar which was more potent than the zamindars under the sempiternal settlement or the Mahalwari settlement. Under the Ryotwari system, the regime fine-tuned the revenue directly with the cultivators. The revenue was amassed with the avail of local hereditary village officers who were apperceived by the regime. The state demand was mostly kept at fifty percent of the engender. To keep out intermediaries from revenue amassment, so that the state could acquire a more immensely colossal quota of the income from land, the Ryotwari System was commenced by Alexander Read in 1792, for the Madras Presidency. Later it was introduced in the Bombay Presidency as well. Under this system, revenue was initially accumulated from each village discretely, but later each cultivator or 'ryot' was assessed individually. Thus, peasants not zamindars were established as property owners. Albeit this system incremented the revenue amassed by the state, the assessments were faulty and the peasants over encumbered by the taxes. The landed intermediaries perpetuated to flourish.

#### Merits of the Ryotwari Settlement

1. Absence of zamindars with sizably voluminous estates with whom settlement of land revenue could be made in some regions like Madras and Bombay and hence the desideratum to make settlement directly with the genuine cultivators
2. Desire of the company to claim a portion of the growing income from land which the company could not do under the sempiternal settlement and which the company could do because of the periodic revision of the revenue demand under the incipient system.
3. Need to bulwark the cultivators from the oppression of the zamindars, which was rampant under perpetual settlement. This could be done by apperceiving the cultivators as the owner of his plot of land.
4. The adherents of the Ryotwari system claimed that it was a continuation of the state of affairs that had subsisted in the past. Due to the efforts of Sir Thomas Munro it was introduced first in Madras Presidency followed by Bombay.

#### Demerits.

1. In most areas the land revenue fine-tuned was exorbitant
2. he regime retained the right to enhance land revenue at will.
3. The ryot had to pay revenue even when his engender was partially or extirpated. Supersession of immensely colossal number of zamindars by one giant zamindar the state.

#### The Mahalwari System

The company could not draw any advantage from incremented engenderment in agriculture in the system introduced in Bengal .i.e., the sempiternal settlement. The system was opposed by members of the village communities. The adhesion of the zamindars to the company could additionally be taken for granted. The company lost its monopoly of trade with India in 1813 and therefore, India was opened to all British traders. The company so far had been fascinated with exporting Indian goods broad. But now the British manufacturers, because of the industrial Revolution in England desired to engender an astronomically immense market in India for their culminated goods and additionally to convert India in to a field for raw material. A modified version

of the zamindari settlement, introduced in the Gangetic valley, the North West Provinces, components of Central India, and the Punjab, was known as the Mahalwari system. The revenue settlement was to be made village by village or state (mahal) by estate with landlords or heads of families who collectively claimed to be the landlords of the village or the estate. In the Punjab, a modified Mahalwari system known as the village system was introduced. In Mahalwari areas additionally, the land revenue was periodically revised. Under this system, the revenue was settled only for a fine-tuned period with either the local zamindars of a village and its hereditary collectors of the revenue or with the zamindars or hereditary collectors of a Mahal (estate which included many villages). The zamindars were not accepted as hereditary owners of the land. It was held that they had only the right to accumulate revenues which the regime may perpetuate or withdraw. The Mahalwari system brought no benefit to the cultivators. It was a modified version of the zamindari system and benefited the upper class in villages. The regime demand was additionally very high. Initially the state share was fine-tuned at two-thirds of the gross engender. Bentinck, therefore, reduced it to sixty six percent and, afterwards, in some areas, it was reduced to fifty percent. The encumbrance of all this cumbersomely hefty taxation determinately fell on the cultivators. Both the zamindari and the ryotwari systems departed fundamentally from the traditional land systems of the country. The British engendered an incipient form of private property in land in such a way that the benefit of the innovation did not go to the cultivators. All over the country land was now made salable, mortgagable, and alienable. This was done primarily to bulwark the Regimes revenue. Another reason for introducing private ownership in land was provided by the credence that only right of ownership would make the land lord or the ryot exert him in making ameliorations. The British by making land a commodity which could be liberatingly brought and sold introduced a fundamental transmutation in the subsisting land systems of the country. The stability and continuity of the Indian villages were shaken. In fact, the entire structure of rural society commenced to break up.

### Sanyasi Revolt

The Sannyasi Revolt or Sannyasi Revolt was the activities of sannyasis and fakirs (Hindu and Muslim ascetics, respectively) in Bengal, India in the tardy 18th century. It is additionally known as the Fakir-Sannyasi Revolt which took place around Murshidabad and Baikunthapur forests of Jalpaiguri. Historians have not only debated what events constitute the revolt, but have additionally varied on the paramountcy of the revolt in Indian history. While some refer to it as an early war for India's independence from peregrine rule, since the right to amass tax had been given to the British East India Company after the Battle of buxar in 1764, others categorize it as acts of truculent banditry following the depopulation of the province, post the Bengal famine of 1770.

At least three separate events are called the Sannyasi Revolt. One refers to an astronomically immense body of Hindu sannyasis who travelled from North India to different components of Bengal to visit shrines. En route to the shrines, it was customary for many of these holy men to exact a religious tax from the headmen and zamindars or regional landlords. In times of prosperity, the headmen and zamindars generally obliged. However, since the East India Company had received the diwani or right to accumulate tax, many of the tax demands incremented and the local landlords and headmen were unable to pay both the ascetics and the English. Crop failures, and famine, which killed ten million people or an estimated one-third of the population of Bengal compounded the quandaries since much of the arable land lay fallow. In 1771, 150 saints were put to death, ostensibly for no reason. This was one of the reasons that caused distress leading to violence, especially in Natore in Rangpur, now in modern Bangladesh. However, some modern historians argue that the kineticism never gained popular support. The other two forms of kineticism involved a sect of Hindu ascetics, the Dasnami naga sannyasis who likewise visited Bengal on pilgrimage commixed with mazuma lending opportunities. To the British, these ascetics were looters and must be ceased from accumulating mazuma that belonged to the Company and possibly from even entering the province. It was felt that an immensely colossal body of people on the move was a possible threat.



When the Company's forces endeavored to obviate the sannyasis and fakirs from entering the province or from accumulating their mazuma in the last three decades of the 18th century, fierce clashes often ensued, with the Company's forces not always victorious. Most of the clashes were recorded in the years following the famine but they perpetuated, albeit with a lesser frequency, up until 1802. The reason that even with superior training and forces, the Company was not able to suppress sporadic clashes with migrating ascetics was that the control of the Company's forces in the far-abstracted hilly and jungle covered districts like Birbhum and Midnapore on local events was impotent.

The Sannyasi revolt was the first of a series of revolts and revolts in the Western districts of the province including (but not restricted to) the Chuar Revolt of 1799 and the Santal Revolt of 1855–56. What effect the Sannyasi Revolt had on revolts that followed is debatable. Perhaps, the best reminder of the Revolt is in literature, in the Bengali novel *Anandamath*, indited by India's first modern novelist Bankim Chandra Chatterjee. The musical composition, *Vande Mataram*, which was indited in 1876, was utilized in the book *Anandamath* in 1882 (pronounced *Anondomô h* in Bengali) and the 1952 movie predicated on the book. *Vande Mataram* was later declared to be India's National Musical composition (not to be confounded with the Indian National Anthem)

### **Fakir uprising**

Anti-British sentiments emerged shortly after the annexation of the province of Bengal, Bihar and Orissa by Warren Hastings in 1772. One such revolt that was of a great paramountcy was the Faqir Uprising of Bengal that took place in 1776-77 and had the potential of shaking the very substratum of the nascent British rule in India.

After the annexation of Bengal, in 1776-77 a group of wandering Muslim religious mendicants known as faqirs, commenced against the British ascendancy an agitation which came to be known as Faqir Uprising of Bengal. Manjum Shah was the pioneer of this revolt, these faqirs under his bellwether commenced to levy tax on the zamindars and peasants. This was in defiance of the British ascendancy. After Manjum Shah's death, Chirag Ali Shah became the bellwether of the group and under his leadership the uprising spread to the northern districts of Bengal. The uprising was fortified by the Pathans, Rajputs and disbanded Indian soldiers.

The Hindus withal actively participated in the faqirs uprising. Bhawani Pathak and Devi Chaudhurani were among the prominent Hindu bellwethers who lent their fortification to this kineticism. The faqirs, led by Chirah Ali Shah, gained considerable vigor and assailed the English factories and prospering in seizing their goods, cash and ammunition. The faqirs and the company's troops entered into a number of skirmishes. The faqirs uprising was determinately crushed at the commencement of the 19th century.

### **The Santal Revolt (1855-56)**

The santhals, a halcyon and unassuming agricultural people, pristinely belonged to Manbhum, Barabhum, Hazaribagh, Midnapur, Bankura, and Birbhum areas. The perpetual settlement of Bengal (1793) handed over the land which they had cultivated for centuries to the zamindars. The extortionate rent authoritative ordinances of the zamindars compelled these tranquility doting people to leave their ancestral homes and settle in the plains skirting the Rajmahal bills. With great industry they cleared the forests. Once the land was made opportune for cultivation the acquisitive zamindars of the adjoining areas laid claim to the proprietorship of the soil. The mazuma lenders, mostly from Bengal and upper India, commenced their usurious practices. "The santhal, reported an inditer in the 'Calcutta Review,' optically discerned his crops, his cattle, even himself and family appropriated for a debt which ten times paid remained an incubus upon him still." Worst still, the santhal found the police, the revenue and court amlas all ranged abaft the mazuma lender and all cumulating to practice extortions, oppressive exactions and forcible dispossession of his property and land. The santhal's main grouse was against the 'civilized people' from Bengal and upper India, but they turned against

the Regime when they found that in lieu of remedying their grievances, the Regime officials not only bulwarked the oppressors but participated in their economic oppression. In June 1855, under the leadership of two brothers, Sidhu and Kanhu, the santhals promulgated "their intention to take possession of the country and set up a Regime of their own". They cut off postal and rail communications between Bhagalpur and Rajmahal. The santhals proclaimed the terminus of the company's rule; the regime of their subah had commenced. The troops were alerted and military operations commenced. Unable to face the company's musketry, the revolters took shelter in the thick jungles and carried on their struggle. A British force under Major Burrough suffered a mortifying to subjugation. However, in February 1856 the revolter bellwethers were apprehended and the revolt suppressed with great brutality. The regime endeavored pacification by engenderment of a separate (district of santh) parganas.

### **Pazhassi Revolts**

The Pazhassi Revolt was the most solemn outbreak against the British in South India. The prime mover of this revolt was Kerala Varma Pazhassi Raja and hence the denomination Pazhassi revolt. Kerala Varma belonged to the Western branch of the Kottayam royam family (Puraikizhnad), which had its headquarters at Pazhassi. Kerala Varma was one of the few princes of Malabar who withstood the Mysorean incursion. In fact Kerala Varma availed the English to capture Mahe in 1761 and availed them at Thalasseri against Tippu. But when the British failed to accolade his accommodations to the company after the expulsion of Tippu, Pazhassi revolted against them. An opponent of peregrine ascendancy, Pazhassi assiduously opposed the Mysoreans. He spearheaded an acerbic struggle against the British with the prime object of liquidating peregrine rule from the land. The Kerala Varma struggle marks a consequential stage in the history of resistance forms of kineticism against the British

#### **First Pazhassi Revolt (1793-97)**

Kerala Varma came in to Conflict with the company for personal as well as national reasons. He had the personal grievance that his accommodations to the company earlier were not taken in to consideration by them. The British failed to accolade the prior acquiescent that the territories will be renovated back to the former Rajas anon after the expulsion of Tippu. Pazhassi had supplemental causes of complaint. Instead of sanctioning him, the company made permanent arrangements of revenue amassment for Kottayam with the Kurmbranad Raja. To integrate insult to injury, the company renewed Kurmbranad Rajas lease for five more years. The British had adopted a revenue policy that went detrimental to the fascinatees of the tenants. While the Mysoreans had amassed their revenue direct from the tenants. The British inverted this policy and sanctioned the local Rajas to accumulate the same. Their astringent assessment and forcible accumulation was resisted by the tenants. Pazhassi championed the cause of the tenants Pazhassi unfurled the banner of revolt against the misconstrued revenue policy of the British. He ceased all accumulation of revenue in Kottayam. The company found it arduous to meet the situation. They looked upon the Raja as the "moist intractable and intransigent of all the Rajas" and endeavored to subjugate him. Lt. Gordon endeavored to seize the Raja in his palace at Pazhassi. But, to his dismay the bird has flown away and the cage was vacuous. Therefore he plundered the palace and looted the valuables. The Raja took refuge in the jungles of Wayanad and adopted the guerrilla system of warfare. His adherents assembled in minute groups, erected barriers and cut off British communications. The Rajas of Kurumbranad, parappanad, eastern branches of the Zamorin's family, the Moplahs led by Chempan Pokker and the Gounders of Coimbatore – all allied with Pazhassi. The Raja additionally sought the avail of Mysore in driving the English out of Wayanad, the hilly nature of the country and the vigorous support he received from the hill tribes like the Kurichiyars coerced the company to have a truce with the Raja as a matter of political expediency. To work out a compromise with the Raja, Duncan the Bombay governor himself came to Malabar. The chirakkal Raja acted as the mediator. By the accedence, the Company acceded to withdraw all the troops from Wayanad, to recuperate the treasure taken from the Pazhassi palace, to abrogate the accedence with the Kurumbranad Raja and to pay a pension of Rs. 800/- to the Raja. The revolt was a great prosperity and tranquility was renovated for the time being

## **Second Pazhassi Revolt (1800-1805).**

The tranquility concurred between the English and the Pazhassi Raja was only an armistice, which was transitory. Pazhassi was instigated by the British move to take possession of Wayanad which had been ceded to him by the treaty of Srirangapatanam. Pazhassi had a further claim to the district as it had been granted to him by Tipu. Therefore he insisted in possessing it. The Raja's correspondence with the enemies of the British worsened the situation. To subjugate the Raja; the British brought Arthur Wellesley to Malabar. The Wellesley devised minute plans of operations. Networks of roads were constructed; Military outposts were set up at strategic places to contravene the guerrilla tactics. These plans devised to bring an early end to the revolt yielded results in the long run. Pazhassi Raja commenced his epic resistance in 1800. His troops came down the ghats and assailed British outposts and spice plantations. Attacks and contravene attacks followed. The British troops under Col. Stevenson achieved a great deal of prosperity. Ultimately Wayanad fell in to their hands. Pazhassi Raja became a homeless wanderer in the jungles. His adherents were hunted down. A few of them were captured and hanged. Kannavath Nambiar, the most trusted lieutenant of the Raja was one among them. The resistance kineticism lost its spirit, but not died out. Thalakkal Chandu and Edachana Kunjan pushed forward, captured the Panamaram fort and for long controlled all the passes in Wayanad. When there was a peasant uprising in Malabar against the enhancement of land revenue, the Pazhassi troops made mundane cause with the peasants. They assailed the spice plantations at Anjarakkandi, a climax to their prosperity. Early in 1804, Thomas Harvey Baber came as sub collector of Thalassery. This turned the tide of war in favour of the British. Baber took a series of measures to crush the Pazhassi revolt. The local people were made responsible for co-operation with the revolters. Rewards were promulgated to those who would supply timely information of the revolter forms of kineticism. Baber additionally commenced a systematic hunt to capture the Raja and his associates. Baber chased the Raja to the jungles. On 30th November, 1805 the British troops circumvented the Raja and his men on the banks of Mavilaythodu (Kangarapuzha). After a rigorous battle of 15 hours, the Pazhassi forces were routed and the Raja was shot dead. Local tradition tells that the Raja committed suicide by swallowing the diamond in his ring. It has additionally been verbally expressed that Pazhassi evacuated his pistol to his own chest in order to elude capture by the British. Baber was so physically contacted by the gallantry of the Raja that he carried the Raja's dead body in his own palanquin to Mananthavady and cremated it with customary accolade. Baber indited "thus terminated the vocation of a man who has been enabled to persevere in hostilities against the company for nine years".... Although a revolter, he was one of the national chieftains of the country and might be considered on that account as a fallen enemy. The revolt of Pazhassi marks a consequential stage in the history of resistance forms of kineticism against the foreigner's ascendancy in Kerala. Pazhassi fought in defence of liberation and his object was the liquidation of peregrine rule. Though not a nationalist in the modern sense, he was a patriot with indomitable valiancy and heroism. Though commenced as an isolated outbreak and centred primarily on personal grievances, the Pazhassi revolt postulated the character of a popular kineticism. As the conflict dragged on Pazhassi identified his fascinations with other disaffected groups of Malabar. The revolt of Pazhassi Raja was a people's revolt in every sense. All classes of people were involved in it. The active involvement of the tribal communities of the Kurichiyas and Kurumbar has lent it the dimensions of an agrarian upheaval. It is true that the Raja became a revolter on account of the British disregard to his personal rights. But as a patriot, he rose above communal and regional considerations, organized the diverse sections of the Malabar population in to a confederacy against the British and gained the fortification of the revolter powers in other regions. In fact Pazhassi symbolised the resolve of the people to be free and sacrificed his life in defence of it. "In spite of his failure, Pazhassi Raja's martyrdom has invested his life with a unique halo and won for him an abiding place in the hearts of his fellow countrymen". However, Woodcock (Kerala – A Portrait of the Malabar Coast) remarks: "These feudal noblemen had no conception for an Indian nation: they were fighting not for the future, but for the past; one may venerate their stoutheartedness and spirit; one may sympathise with their desire to live as they had always lived; But when all is verbally expressed, they looked back to a

feudal order, to a rigid caste system, to a restrictive society dominated by the Brahmins and the Nairs; for the submerged a moiety of the society, they had little feeling. Far from representing India of 1789, they stood for it of 1745”.

### **Kurichiya Revolt**

The Kurichiya uprising of 1812 is one of the distinctive resistance forms of kineticism against the British in Malabar. It had been a typical peasant uprising that broke out in Wayanad during 1810's. The Kurichiyas were a tribal folk who lived in the mountainous regions of Wayanad. They clinged to ancestral customs and adhesions. They lived a placid isolated life in the jungles. The Kurichiyas under their bellwether Thalakkal Chandu had played a leading role in the Pazhassi revolt. Many of Pazhassi victories were attributed to the Kurichiyas. The British acquisition of Wayanad impertinently perturbed their otherwise tranquil life. After the suppression of Pazhassi revolt, the British subjected the Kurichiyas to untold miseries. The British captured many of them and reduced some of them to slavery. However it was the incipient revenue settlement made by the incipient collector Thomas Warden that led the Kurichiyas to raise the banner of revolt. It was rather the arbitrary.

### **Civil Revolts**

The colonial endeavor to surmount the principalities of India was resisted by the local rulers like rajas, princes, chieftains, nobles, land lords and deposed zamindars. The colonial expansion in India from Plassey up to the revolt 1857 resulted the capturing of their puissance. So these rulers revolted. Apostasy, fabrication of erroneous documents and other perfidious betokens were resorted to by the British.

### **The Revolt of the Raja of Vizianagaram (1794)**

The East India Company acted in a very high handed manner after acquisition of the Northern Sarkars in 1765. It authoritatively mandated a present of three lakhs from the Raja apart from authoritatively mandating him to disband his troops. On the Raja's refusal, his estate was annexed. This was a signal for a revolt in which the Raja received full support of his people and his troops. The Raja lost his life in a battle in 1794. Wisdom dawned on the Company's ascendant entities who offered the estate to the deceased Raja's son and additionally reduced the authoritative ordinance for presents. Similarly the Poligars of Dindigul and Malabar took up arms against the evils of the English land revenue system. During 1801-5 the Poligars of the ceded Districts and North Arcot revolted against the company. The resistance forms of kineticism was led by Veera Pandya Kttabomman and Marutha Pandian, but they were captured and killed by the Britishers in 1799 and 1801. Sporadic risings of the Poligars in the Madras Presidency perpetuated up to 1856.

### **Ramosi Uprisings.**

The Ramosis who accommodated in the lower ranks of the Maratha army and police, revolted in Satara in 1822 under the leadership of Chittur Sing in protest against clumsily hefty assessment of land revenue and very rigorous method of its amassment. Gadkari uprising and Sawantwadi revolt were the two other such forms of kineticism in this region.

### **Kittur Chennamma (1824-29)**

There was a solemn uprising at Kittur, when the British after the death of local chief in 1824, relucted to recognise the adopted heir to the Gaddi of Kittur and took over the administration. Thereupon, Chennamma, the widow of the chief availed by Royappa rose in revolt.

### **Revolt in Ganjam, in 1835**

Dhanajaya Bhanja, the zamindar of Gumsur raised the revolt. In Mysore Dhondi Waghs organised a revolt in 1840-41 and in the same year the Dhar Rao revolt transpired in Satara. The Bundela land lords in Sagar broke into revolt in 1842.

### **Waghera Elevating**

The Wagheras of Okha Mandal resented the imposition of peregrine rule from the very beginning. The exactions of the Gaekwar of Baroda fortified by the British Regime compelled the Waghera chief to take up arms. The Wagheras carried on in roads in to British territory during 1818-19. A placidity treaty was concluded in November 1820.

### **Surat Salt Agitation**

Surat had a long history of opposition to unpopular measures. The raising of salt obligation from 50 paise to one rupee in 1844 caused great discontent among the people. Anon the anti Regime spirit turned in to a vigorous anti British spirit. Some Europeans were assailed. Faced with a popular kineticism the Regime withdrew the supplemental salt levy. Similarly in 1848 the Government's decision to introduce Bengal Standard weights and measures had to be withdrawn against the people's determined bid to resort to boycott and passive resistance.

### **The Cutch Revolt**

Anti British sentiments prevailed in the Cutch and Kathiawar areas. The struggle between the Cutch ruler, Rao Bharmal and the pro –Jhreja chiefs was at the root of the trouble. In 1819 a British force subjugated and deposed Rao Bharmal in favour of his infant son. The genuine administration of Cutch was committed to the care of a Council of Regency under the superintendence of the British Resident. The administrative innovations made by the Regency Council coupled with exorbitant land assessment caused deep resentment. The news of the English reverses in the Burma war emboldened the chiefs to elevate in revolt and injunctively authorize the recuperation of Bharmal. Extensive military operations had to be undertaken. The trouble erupted again in 1831. The company's ascendant entities were compelled to follow a conciliatory policy.

### **Kolhapur and Savantvadi Revolts**

The hardships caused by administrative reorganization in the Kolhapur state after 1844 caused deep resentment. The Gadkais (the hereditary military class which garrisoned Maratha forts) were disbanded. Faced with the spectre of unemployment the Gadkaris rose in revolt and occupied the forts of Samangarh and Bhundargarh. Similarly; the simmering discontent caused a revolt in Savantvadi.

### **Resistance From Veluthampi Dalawa**

The revolt of Velu Thampi, the Dalawa of Travancore, is a paramount episode in the annals of Indian resistance forms of kineticism against the British. Velu Thampi came in to the limelight of History in 1800 as the bellwether of a popular revolt against the notorious triumvirate (trio) of Travancore under the reigning sovereign Bala Rama Varma. It was a critical time for Thiruvithamkur. The state's administration was controlled by the trio consisting of Sankaran Namputiri, Sankaranarayana Chetty and Mathu Tharakan. Discontent was raging against these corrupt men. Velu Thampi, as the champion of the oppressed organised a sizably voluminous force of Nairs, marched to the capital and persuaded the Raja to dismiss the unpopular ministers. Velu Thampi was elevated to the high office of Dalawa (1801) on the advice of Macaulay. The incipient Dalawa commenced far reaching reforms to fortify the regime and to amend the finances of the state. Expenditure was curtailed down and income was augmented. Velu Thampi toned up the administration of the state by a judicious utilization of support to the Resident and firm dealings with corrupt officers. Government business was conducted firmly and rigorously without fear or favour. This alarmed his enemies who plotted to dismiss the Dalawa. But fortunately for Velu Thampi, the Resident intervened and reinstated Velu Thampi as Dalawa. There was additionally a mutiny was suppressed, with the avail of the company's forces. The price of this avail was an incipient treaty with the British. Velu Thampi took the initiative to have an incipient treaty with the company. The revised treaty of perpetual comity and Coalition (12th January, 1805) gave the British concrete power to keep a subsidiary force in Travancore and to interfere in its internal affairs. The treaty virtually sounded the death knell of Travancore as an independent kingdom. Velu Thampi who was in best of terms with the resident had

reasons for estrangement of cognation with Macaulay. He found that the Resident was interfering in the internal affairs of the state utilizing the treaty as a pretext. The Resident further turned down his request for a reduction of encomium. To make matters worse, the Resident cancelled the order of the Dalawa annexing the property of Mathu Tharakan who was a defaulter. The overbearing conduct of the Resident exasperated the Dalawa who prevailed upon the king to authoritatively mandate the recall of Macaulay. The Resident retaliated by authoritatively mandating the dismissal of the Velu Thampi. Velu Thampi now took the crucial decision to organise a revolt against the English. He made preparations for an armed insurrection with the avail of anti British forces in India and abroad. He entered into a secret deal with Paliath Achan, the chief minister of Kochi who too had kindred grievances. The two chief ministers drew up a prevalent plan of action. They amassed men and arms on an astronomically immense scale. Velu Thampi envisaged an anti British coalition consisting of the French, the Mahrattas, the Poligars of Madurai, the Nairs and Moplahs of Malabar. He additionally sought French avail from Mauritius. The Dalawa additionally expected Russian avail. He additionally made some pergrinate to seek avail from the Americans. His orchestrations for a grant anti British coalition as envisaged, however, failed to take off. He had determinately to depend upon his own people and resources. Velu Thampi chalked out a mundane plan of action. A simultaneous attack on the British forces stationed at Kollam and Kochi was orchestrated to be executed. Paliath Achan assailed the Residency at Kochi to capture Macaulay. Macaulay had already sent a detachment of his bodyguard to escort Velu Thampi who gave the impression of his resignation and retirement. Velu Thampi's move was to deplete the residency of its advocates. The assailing on the Bolghatty palace had taken place on 18 December, 1807, when a force of 600 commanded by Paliath Achan assailed the Residency. The revolter looted the residency, ruptured the jail in Kochi and set all prisoners free. Macaulay narrowly eluded in a British ship anchored in the harbour. In Travancore, the revolt took an earnest turn. At Alapuzha, 36 English men were killed by the natives. Velu Thampi peregrinate from Allapuzha to Kollam. As the encounter at Kollam yielded disappointing results, Velu Thampi made a strategic recede to Kundara where he established his head quarters. Having reached Kundara, Velu Thampi issued his famous proclamation on (1.6.984) Makaram 1, 984 Kollam era (January 11, 1809) exhorting the people to rally, under his banner for a patriotic struggle against the British. The proclamation called upon the people to elevate en masse in defence of the king, their country and religion. The Kundara proclamation reads: "It is the nature of the English nation to get possession of countries by perfidious means". If they obtain ascendancy in Travancore, the following may transpire: They will put their own sentinels in the palace, Sarkar buildings, forts. They will eradicate the royal seal, do away with palanquins and other distinguishing marks. They will suppress the Brahmins and proscribe worship in temples. They will make the manufacture of salt a state monopoly. They will be the absolute owners of wastelands. They may impose heftily ponderous taxes on paddy lands, coconut etc. They will inflict heftily ponderous penalization on low caste people for minor offences. They will put up crosses and Christian flags in temples. They may compel inter espousements of Brahmin women without caste or creed and practice all inequitable and unlawful things which characterise Kaliyuga. "Let us therefore exert ourselves to keep off the impending calamities and endeavour that no disparagement may be imputed to us in sentinelizing our homes, the eleemosynary institutions and the manners and customs of the people". The Kundara proclamation is an intriguing document. It is a feudal document and reveals the traditional background of the revolt. It shows concern for the maintenance of gregarious forms in general and the caste system in particular. "There are very few documents in history which can match the Kundara Proclamation in the force of its language, rhetorical flavour and emotional appeal". The Proclamation had its magic effect. It motivated the masses for an unprecedented upsurge against the British. The masses rose against the English, with 3000 men and 18 guns. Velu Thampi renewed the war. He sent part of his forces to Kochi to avail Paliath Achan and with the rest proceeded against the English. But at Kollam, the Travancore forces met with to vanquishment. Velu Thampi had withal the news that the Cochin forces too were subjugated by the British and Paliath Achan withdrew from the struggle, leaving Velu Thampi alone. The tide of revolt had decisively turned against Velu Thampi. But Thampi resolved to fight rather

than to surrender. In the meanwhile the British forces entered Thiruvitamkur, thrust in to the interior, captured Udayagiri fort and the old capital Padmanabhapuram and advanced towards the incipient capital. The Raja there up on sued for tranquility. Velu Thampi was removed as Dalawa and an incipient Dalawa was appointed. The incipient Dalawa and the British pursued the fallen foe. Velu Thampi proceeding to the north took refuge in the house of the Potti of the Mannati temple. The gallant bellwether was apostatized. But afore the enemies could capture him, Velu Thampi committed suicide. His dead body was brought to Kannanmula (TVM) where it was exposed on a gibbet. His house was razed to the ground. His relatives were expatriated to Maldives. A few of them were put to death. The revolt failed because of several factors like (1) the defection of Paliath Achan (ii) the military preponderation of the British forces (iii) the non materialisation of an all India front against the British. The revolt of Velu Thampi engendered immediate and far reaching results. The immediate result was the incremented control of the Company over native states. The native militia was disbanded and the defence of the state was entrusted to the British. The king came under more and more control of the Company. "The martyrdom of Velu Thampi drew the curtain on one of the most heroic struggles waged in the country against peregrine domination". Velu Thampi had every claim to be regarded as a patriot and a martyr. He was one of the earliest who organised a mass revolt against the peregrine ascendance. He has been incriminated of opportunism, for having sought British avail against his opponents. He has been criticised for having apostatized the intrigues of the state by signing the treaty of 1805. It is alleged that the Kundara Proclamation apostatizes religious inequitableness and caste prejudice. It may be pointed out that Velu Thampi's foremost aim was to remind the people the manifold perils of Western colonial rule. When all is verbally expressed, Velu Thampi has a rightful place in the forefront of the great patriots and liberation fighters of India.

### **Revolt Of 1857**

The revolt began at Meerut 58 km from Delhi on 10th May 1857 and then it spread various parts of north India. It covered vast area, that is north Punjab to Narmada in the south and Bihar in the east to Rajasthan in the west (The mutiny spread rapidly in eastern and northern India. Dehri, Arrah, Azamgarh, Allahabad, Gorakhpur, Faizabad, Fatehpur, Jhansi, Lucknow, Kanpur, Etawah, Fategarh, Gwalior, Shahjahanpur, Agra, Bharatpur, Rohilkhand, Mathura, Agra, Hatras, Delhi, Meerut, Bareilly and Roorkee). It came to an end by the hanging of Tantio Tope 19th century witnessed some anti-imperialist uprisings against imperialism, most notably in Latin America against Spanish colonialism under the leadership of Simon Bolivar and the revolutionary priest Hidalgo. But both in terms of social base and geographical distribution, the 1857 Revolt in India was much more powerful. The Revolt started with the mutiny of the Indian sepoy over the use of greased cartridges, but the sepoys were soon joined by broader sections of the civil society whose moral economy had been disrupted by the political system that had been imposed by the East India Company. The conjunction between the sepoy mutiny with the civil uprisings imparted the rebellion of 1857 the character of a national popular armed Revolt. Writing shortly after the outbreak in the New York Tribune of 28 July 1857, Karl Marx had correctly described it as "not a military mutiny, but a national Revolt". On 14 September 1857 in New York Tribune Marx compared the 1857 Revolt with the 1789 French revolution

### **Causes for the Revolt:-**

How did the Revolt break out? What were its causes? The main reason for this was the ruthless exploitation of the Indian people by the British. The British rule which was formally established after the Battle of Plassey in 1757 in Bengal, strove to fill the coffers of the East India Company at the expense of the Indians. The East India Company was governed by greedy merchants and traders who could go to any extent to enrich themselves. The Company was formed in 1600, and was given a Royal Charter by Queen Elizabeth which conferred on it the exclusive privilege to trade with the East. Its main aim was to assume the trade monopoly in India. It was not an ordinary merchant company formed for trade but had its train of soldiers who fought battles with the Portugues and the French trading companies in the 17th and 18th centuries in order to establish its trade monopoly. After these

rival powers had been defeated it also tried to humble the Indian traders who offered competition. When the Battle of Plassey was won in 1757, the British successfully imposed their trade monopoly over the area under their control, eliminated competition from the Indian traders and forced the artisans to sell their products to them. The artisans were now paid so low that they could hardly survive. The legend has it that the weavers of Dhakacut their thumbs to protest against such low payments by the East India Company for their superb work on muslin renowned for its fine texture.

### **Economic cause**

During the first two hundred years (16th and 17th centuries) the East India Company confined its activities to trade and commerce and had no political intention. The company purchased textiles, indigo, saltpetre, spices and foodgrains from Indian market in exchange for gold and other precious metals. It thus played a useful role by exporting Indian goods and by increasing the production the Indian goods became so popular that the British government had to pass a law in 1720 forbidding the use of Indian textiles. However during the 18th century, the pattern of trade went through a drastic change. With the advent of the Industrial Revolution, England developed its own textile industry and with that the dependence on Indian textiles came to an end. The result was that instead of buying finished textile goods from India, the British company purchased raw cotton and exported the same to England. India soon became a raw material producing country, supplying cotton and jute to the factories in Britain. Cotton was processed into finished cloth and exported back to India. British traders made massive profit through this two way trade. Demand for Indian textiles having reduced, the local handloom industry incurred heavy losses and suffered badly. The poor Indian weavers could not compete with the machine made goods imported from England. Moreover, the Company used its political resources to buy the best quality cotton from the Indian markets leaving no scope for the Indian weavers to produce good quality products. Gradually, the Indian handicraft and Cottage industries died out. There was major unemployment problem and that resulted in thousands of soldiers under the employment of the native states became jobless when the states were annexed to the British dominion. As many as 60,000 families lost their livelihood, when Oudh's army was disbanded. Naturally the disbanded soldiers were seething with anger and were seeking an opportunity to strike at the new regime which had deprived them of their livelihood

### **Exploitation of the peasantry**

Although the trade monopoly enriched the East India Company considerably, its main source of income was now derived from the land. After entrenching itself in Bengal, it spread its power in India through wars and treaties. To extract as much money as possible it devised new systems of land settlements - Permanent, Ryotwari and Mahalwari -each more oppressive than the other. The Permanent Settlement which was effective in Bengal Presidency and in large parts of north India did not recognize the hereditary rights of the peasants on land, which they had earlier enjoyed. The loyal zamindars and revenue-collectors were now given the proprietary rights on land. The cultivators were reduced to the status of simple tenants. But even the newly created landlords were not given absolute rights. Their situation was also deliberately left very precarious. They had to pay to the Company 10/1 lth of the entire rent derived from the cultivators and if they failed to do so. their property was sold to others. The other land settlements were no better. In all of these the peasants had to pay beyond their means and any adverse natural shifts like droughts or flood compelled them to go for loans to the money lenders who charged exorbitant interest. This made the peasants so heavily indebted that they were ultimately forced to sell their land to these money lenders. It is because of this that the money lenders were so hated in rural society. The peasantry was also oppressed by petty officials in administration who extracted money on the slightest pretexts. If the peasants went to the law court to seek redress of their grievances, they were bound to be totally ruined. When the crop was good the peasants had to pay back their past debts; if it was bad, they were further indebted. This nexus between the lower officials, law courts and money lenders created a vicious circle which made the peasantry desperate and ready to welcome any opportunity for change of regime



### **Political Causes-Annexations of Princely states**

The East India Company did not spare even its former allies. The native state of Awadh was annexed by Dalhousie in 1856 on the pretext that Nawab Wazid Ali Shah was mismanaging the state. Even before this he had annexed Satara in 1848 and Nagpur and Jhansi in 1854 on the pretext that the rulers of these states had no natural heir to succeed them after their death. These annexations embittered the rulers of these states, making Rani of Jhansi and Begums of Awadh staunch enemies of the British. Further the British refusal to pay pension to Nana Sahib, the adopted son of Peshwa Baji Rao II worsened the situation. The annexation of Awadh was also resented by the sepoys as most of whom came from there. This action hurt their patriotic loyalty and sense of dignity. Moreover, since their relatives had now to pay more taxes on land, it adversely affected the purses of the sepoys themselves

Lord Dalhousie's policy of annexation caused uproar among the people of India. The last Peshwa, Baji Rao's adopted son Nana Sahib was deprived of the pension his father was receiving. Rani Laxmi Bai's adopted son was not given the throne after the death of his father. To make matters worse Lord Dalhousie announced in 1849 that Bahadur Shah Zafar will not be allowed to stay in the Red Fort anymore and they were compelled to move to a place near Qutab Minar. To further worsen the situation Lord Canning announced in 1856 that with the demise of Bahadur Shah Zafar, his successor will not be allowed to use the title "king"

The myth about the superiority of the British was shattered when they were badly beaten in the first Afghan War. They were again humbled in 1855-56, when they had to face the rebellion of the Santhal tribe of Bengal and Bihar. This proved that the Indian army was quite powerful

There was a rumour floated around that with the end of the Revolt of 1857 the British Raj would come to an end. This rumour emanated from the fact that the battle of Plassey in 1757 brought about British power and with 1857 a century would be completed which will mark the end of British rule

### **Military Causes-Sepoys condition**

The revolt of 1857 originated with the mutiny of the Sepoys. These Sepoys were drawn mainly from the peasant population of North and North-West India. As we have seen, the rapacious policies followed by the East India Company were impoverishing and ruining the peasantry. This must have affected the Sepoys also. In fact, most of them had joined the military service in order to supplement their fast declining agricultural income. But as the years passed, they realised that their capacity for doing so declined. They were paid a monthly salary of 7 to 9 Rupees out of which they had to pay for their food, uniform and transport of their private baggage. The cost of maintaining an Indian Sepoy was only one-third of his British counterpart in India. Moreover, the Indian Sepoy was treated roughly by the British officers. They were frequently abused and humiliated. The Indian Sepoy, despite his valour and great fighting capacity. Could never rise above the rank of a Subedar while a fresh recruit from England was often appointed his superior overnight.

### **The Religious cause**

Apart from degrading service conditions, another factor inflamed the feelings of the sepoys. An impression was created among them that their religion was being attacked by the British. This belief was also shared by the general civilian population. The proselytizing zeal of the missionaries and some of the British officials instilled fear in the minds of the people that their religion was in danger. At several places conversions to Christianity were reported to be made. The Government maintained the chaplains at its own cost and in some cases also provided police protection to the missionaries. Even the army maintained chaplains at state cost and Christian propaganda was carried among the sepoys. Furthermore, the sepoys were forbidden to wear their caste marks, and in 1856 an Act was passed under which every new recruit had to give an undertaking to serve overseas, if required. The conservative beliefs of the sepoys were thus shaken and they sometimes reacted

strongly. For example in 1824, the 47th Regiment of sepoys at Barrackpore refused to go to Burma by sea-route because their religion forbade them to cross "black water". The British reacted ruthlessly, disbanded the Regiment, and put some of its leaders to death. In 1844, seven battalions revolted on the question of salaries and batta (allowance). Even during the Afghan War from 1839 to 1842 the soldiers were almost on the verge of revolt. Indians had a lurking suspicion that they would be converted to Christianity under the new regime. The fear was largely due to the activities of some of the activities of some Christian missionaries who openly ridiculed the customs and the traditions of both Hindus and Muslims. The English also established Chapels and Churches for propagating Christianity at the expense of the government. Even civil and military officers were asked to propagate the gospel. The religious sentiments of the people were further hurt when a tax was imposed on property held by temples and mosques. Indian soldiers in the service of the company were equally prejudiced against the English in the religious matters. An ACT was passed in 1856 known as the "General Services Enlistment Act", which imposed on the Indian sepoys the obligation to serve wherever required. This dreaded sea voyage and considered this measure against their religious customs. The passing of the laws allowing converts from Hinduism to Christianity to inherit their ancestral property was a clear proof of the encouragement to the Christian missionaries for the spread of Christianity in India. The introduction of western innovations had unsettled the minds of the ignorant people. The spread of English education, the construction of railways and telegraph lines, legislation for the suppression of sati and the remarriage of the widows engendered a belief that the British were determined to convert the people to Christianity. The introduction of railways was resented on the ground that people of all castes would have to travel in the same compartments. The common people did not appreciate these changes. They looked upon them as foreign innovations designed to break down the social order to which they were accustomed and which they considered sacred.

### **Immediate cause**

The atmosphere was so surcharged that even a small issue could lead to revolt. The episode of greased cartridges, however, was a big enough issue to start the rebellion on its own. Dry tinder-box was there and only a spark was needed to set it ablaze. Cartridges of the new Enfield rifle which had recently been introduced in the army had a greased paper cover whose end had to be bitten off before the cartridge was loaded into rifle. The grease was in some instances made of beef and pig fat. This completely enraged the Hindu and Muslim sepoys and made them believe that the government was deliberately trying to destroy their religion. It was the immediate cause of the revolt. The revolt of 1857 was an eruption of the volcano of various pent up forces and feelings of the people of India. It came as unpopular discontent with the British policies which had led to a great exploitation of the people there were several cultural, economic, military, political, religious and social causes of the revolt. The alien rulers wanted to impose their culture, their etiquettes and manners on the people of India. Lord Macaulay very emphatically stated that through the introduction of the new system of education, their in India would emerge a class of people Indian in blood and colour but English in manners and tastes.

### **Results**

Despite the fact that the revolt of 1857 failed, it gave a severe jolt to the British administration in India. The structure and policies of the re-established British rule were, in many respect, drastically changed.

### **Transfer of Power**

The first major change was that the power to govern India passed from the East India Company to the British Crown through an Act of 1858. Now a Secretary of State for India aided by a Council was to be responsible for the governance of India. Earlier this authority was yielded by the Directors of the Company. The British Parliament passed an "Act for the Better Government of India" in 1858, whereby the administration responsibility was passed into the hands of the British Queen and her

Parliament. With this, the rule of the Company came to an end. The Board of Control was abolished and the board of Directors had no power left. A secretary of State for India was to take the place of the President of the Board of Control. He was advised by a board of fifteen members. The designation of the Governor-General was changed. While he remained governor-General for the provinces under his rule, he came to be known as Viceroy while dealing with Nawabs, Rajas and native princes

### **Change in the army**

The second drastic change was effected in the army. Steps were taken to prevent any further revolt by the Indian soldiers. Firstly, the number of European soldiers was increased and fixed at one European to two Indian soldiers in Bengal Army and two to five in Bombay and Madras armies. Moreover, the European troops were kept in key geographical and military positions. The crucial branches of the army like artillery were put exclusively in European hands. Secondly, the organisation of the Indian section of the army now based on the policy of "divide and rule". Regiments were created on the basis of caste, community and region to prevent the development of any nationalistic feeling among the soldiers

### **Divide and Rule**

This policy of "divide and rule" was also introduced in the civilian population. Since the British thought that the revolt was a conspiracy hatched by the Muslims the latter were severely punished and discriminations made against them in public appointment and in other areas. This policy was later reversed and a belated appeasement of Muslims began. Policy of preferential treatment of the Muslims was adopted towards the end of the 19th century. These policies created problems for Indian freedom struggle, and contributed to the growth of communalism.

### **New Policy towards the native states**

Another important change was in the British policies towards the Princely states. The earlier policy of annexation was now abandoned and the rulers of these states were now authorised to adopt heirs. This was done as a reward to those native rulers who had remained loyal to the British during the revolt. However, this authority of the Indian rulers over particular territories was completely subordinated to the authority of the British and they were converted into a Board of privileged dependents.

### **Economic exploitation**

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

### **Nationalism**

The sacrifices of some great Indian rulers during the Revolt of 1857 aroused feelings of nationalism among men. Nana Sahib, Rani of Jhansi and Bahadur Shah became National heroes. People celebrated their heroism and their attempts to fight for freedom. The revolt became a symbol of challenge to the mighty British power in India.

### **Nature of the Revolt**

Diametrically views have been expressed by historians, philomaths, statesmen and writers on the nature and character of the events of 1857. The Revolt of 1857 was born out of sundry features ranging from the British policy of conquest and expansion to the colonial exploitation of India. Geographically verbalizing, it affected north-western, north and central India. The 'Sepoy Mutiny' – as it was labelled initially by the colonial official inditements, fixated on the 'Mutiny' theme. To

colonial officials and writers it was the handiwork of a set of discontented sypoys who were unhappy with the exordium, in 1857, of the incipient Enfield rifle, with its distinct ammunition, which required the bullet to be bitten afore loading. Rumours that the grease utilized on the bullets was either from the fat of cattle or pigs had symbolic implicative insinuations. Thus, whereas cows were considered 'sacred' by the Hindus, the Muslims considered pigs to be 'polluting'. This engendered vigorous animosities and was located as an assailment on Hindu and Muslim religious notions. As can be expected, this construal gave primacy to the religious factor and reinforced a line of cerebrating which tooth edged cutting implement the Revolt as a 'Muslim conspiracy', that gained acceptance among contemporary officials. Syed Ahmad Khan (1817 - 1898) indited a tract (*Asbab-e-Baghawat-e-Hind* viz. 'The Causes of the Indian Revolt') to contravene this allegation, where he sought to examine the underlying features that determined the nature of 1857 Mutiny.

Contemporary indictments in the mid-nineteenth century engendered political hysteria and racism, which legitimized the troglodytic image of the 'Indian'. Nevertheless, the 1857 Revolt demonstrated the way English opinion itself was divided at home. Thus, Chartists like Ernest Jones hailed the Revolt and unmasked the colonial exploitation of India (*The Revolt of Hindustan; or, The Incipient World*, London, 1857). Of course the most solemn dissenting voice was that of Karl Marx who linked the colonial exploitation of India to the vexation that was exhibited by the people during the Revolt. Marx and Engels hailed the unity exhibited by the different religious communities who opposed British colonialism (Marx and Engels, *The First War of Independence, 1857-1859*, Moscow, 1975).

Interestingly, the Indian National Congress after its formation (1885) genuinely denounced the 1857 Revolt, given the convivial background of most of the bellwethers who were pro-British in their cerebrating. However, by the cessation of the nineteenth century the Revolt magnetized and inspired the first generation of the Indian nationalists. Thus, V.D.Savarkar, who was perhaps the first Indian to indite about the Revolt in 1909, called it *The Indian War of Independence of 1857*. His nationalist stance made Savarkar reject the colonial assertion that linked the Revolt with the greased cartridges. As he put it, if this had been the issue it would be arduous to explicate how it would magnetize Nana Sahib, the Emperor of Delhi, the Queen of Jhansi and Khan Bahadur Khan to

From the 1920s, efforts were made to analyze the Revolt from a Marxist position by pioneers like M.N. Roy (M.N. Roy in collaboration with Abani Mukherji, *India in Transition*, 1922) and Rajni Palme Dutt (*India Today*, 1940). Roy was rather dismissive about 1857 and visually perceived in its failure the shattering of the last vestiges of feudal puissance. He was emphatic about the 'revolution of 1857' being a struggle between the jaded feudal system and the incipiently introduced commercial capitalism, that aimed to achieve political supremacy. In contrast, Palme Dutt optically discerned 1857 as a major peasant revolt, albeit it had been led by the decaying feudal forces, fighting to get back their privileges and turn back the tide of peregrine ascendancy. Consequently, one witnesses the commencements of a process that interrogated and critiqued the internal feudal order, even while lauding the popular substructure of the Revolt

The access to sources after the independence of India visually perceived fascinating developments cognate to the studies on the 1857 Revolt. What developed was a rather sophisticated Nationalist historiography that harped on the involutions of the Revolt. It included Nationalist historians like R.C. Majumdar, S.B. Chaudhuri, S.N. Sen, and K.K. Datta, (viz. R.C. Majumdar, *The Sepoy Mutiny and the Revolt of 1857*, 1957; S.B. Chaudhuri, *Civil Revolt in the Indian Mutinies, 1857-59*, 1957 and *Theories of the Indian Mutiny*, 1965; S.N. Sen, *Eighteen Fifty- Seven*, 1957; and, K.K. Datta, *Reflections on the Mutiny*, 1967). These historians were not uniformly comfortable with the conception that the 1857 Revolt was the 'First War of Indian Independence'. Moreover, they referred to conceptions like nationalism that were suppositiously witnessed during 1857 or visually perceived the very inception of the national kineticism contained in the Revolt. Nevertheless, they went very pellucidly beyond the simple categorizations that had optically discerned two ascendant and opposing narratives – lauding the British, the victors who had 'won' the war and the claims of

the 'rebellious Indians', who had been 'defeated John Lawrence of the view that the events of 1857 had their inchoation in the army and their cause was the greased cartridges and nothing else. To John Seeley " Wholly patriotic and selfish sepoy mutiny with no native leadership and no popular support" Diametrically views have been expressed by historians, scholars, statesmen and writers on the nature and character of the events of 1857. The Revolt of 1857 was born out of various features ranging from the British policy of conquest and expansion to the colonial exploitation of India. Geographically speaking, it affected north-western, north and central India. The 'Sepoy Mutiny' – as it was labelled initially by the colonial official writings, focused on the 'Mutiny' theme. To colonial officials and writers it was the handiwork of a set of discontented sypoyes who were unhappy with the introduction, in 1857, of the new Enfield rifle, with its distinct ammunition, which required the bullet to be bitten before loading. Rumours that the grease used on the bullets was either from the fat of cattle or pigs had symbolic implications. Thus, whereas cows were considered 'sacred' by the Hindus, the Muslims considered pigs to be 'polluting'. This created strong animosities and was located as an attack on Hindu and Muslim religious beliefs. As can be expected, this understanding gave primacy to the religious factor and reinforced a line of thinking which saw the Revolt as a 'Muslim conspiracy', that gained acceptance among contemporary officials. Syed Ahmad Khan (1817 - 1898) wrote a tract (*Asbab-e-Baghawat-e-Hind viz. 'The Causes of the Indian Revolt'*) to counter this allegation, where he sought to examine the underlying features that determined the nature of 1857 Mutiny

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### **National uprising**

Lord Canning, the Governor general of India " The struggle which we had , has been more like a national war than a local insurrection. In its magnitude, duration scale of expenditure and in some its moral features it partakes largely of the former character"

Benjamin Disraeli, a contemporary conservative leader in England describes it as a national rising he contended that 'the so called mutiny was no sudden impulse but was the result of careful combinations, vigilant and well organized , on the watch for opportunity the decline and fall of empires are not affairs of greased cartridges ... such rebellions are occasioned by adequate causes and accumulation of adequate cause".

### **Revolutionary war**

Justine Mc Carthy History of Our Times, " The fact was that through out the greater part of the northern and north western provinces of the Indian Peninsula there was a rebellion of the native races against the English power. It was not alone the sepoys who rose in revolt – it was a combination grievances – national hatred and religious fanaticism against the English occupation of India . the native princes and native soldiers were in it ..."

### **Rural revolt**

S.B. Chaudhari points out that the rural areas across as one man and the principal cause was the loss of land rights to the urban money lender and traders under pressure of British land revenue system. Ric stocks, on the other hand, points out that rebellions were often the fiercest and the most protracted were land transfers were low and the hold of the money lender the weakest

### **War of Independence**

VD Savaarkar a nationalist and revolutionary leader and eminent writer, after a good of research, wrote his book ' the Indian war of independence he described the uprising of 1857 as a planned war of Indian independence and attempt to prove that the uprisings of 1826-27, 1831-32, 1848 and 1854 were rehearsal of the great drama played in 18 . Later on several leaders of the freedom struggle further developed the theme of the popular character of the revolt and it cited as a shining example of the perfect accord and harmony between the Hindus and the Muslims in the fight for freedom from British domination . S N Sen in his book " 1857 is inclined to believe that the uprising of 1857 was a war of independence he concludes that revolutions are mostly the work of a minority, with or without the active support or sympathy of the masses..."

R C Majumdar gave his analysis of the events of 1857 in his book " the sepoy mutiny and the revolt of 1857 and " British Paramountcy and the Indian renaissance" he argues " What ever might have been the original character it soon became a symbol of challenge to the mighty British power in India

J L Nehru, Discovery of India remarks, it was much more than a military mutiny and it spread

rapidly and assumed the character of a popular rebellion and a war of Indian independence”.

K M Panikkar argues, it is true that all leaders of rebellion came from among the disposed, but all were united in the object they had in view, the expulsion of the British and the recovery of national independence.

### **Queens’s proclamation**

The Delhi Durbar, meaning "Court of Delhi", was a mass assembly at Coronation Park, Delhi, India, to mark the coronation of a King and Queen of the United Kingdom. Also known as the Imperial Durbar, it was held three times, in 1877, 1903, and 1911, at the height of the British Empire. The 1911 Durbar was the only one attended by the sovereign, who was George V. The term was derived from common Mughal term durbar

The Company's economic and administrative policies gave rise to widespread discontent in all sections of societies. This discontent together with various other factors gave rise to the revolt of 1857. The revolt shook the East India Company. The British Government also got alarmed. All sections of political opinion in Britain agreed that the East India Company should be set aside and British Government should assume direct responsibility for the administration of India. The British crown by a proclamation in 1858 assumed the direct control of India.

By the Act of 1858 India was to be governed directly by and in the name of the Crown through a Secretary of State in England. The Secretary of State was to be assisted by a Council of fifteen members of whom at least nine would have served in India for not less than ten years, and would have left India not more than ten years before their appointment to the Council. The central administration in India continued to remain in the hands of the Governor General who was given the new title of Viceroy. An executive council was formed to help the Governor General. The members of executive council were to act as the heads departments and advisors to Governor General. The India 'Councils Act of 1861 enlarged the Governor General's council (from 6 to 12) for making laws in which capacity it was known as the Imperial Legislative Council. In this council Indians could also be associated for making laws. The Indian National Congress after its formation in 1885. Demanded a number of changes in the administration. As a result The Act of 1892 was passed. By this Act the number of members in the Council was increased from 10 to 15. The Act also empowered the Council to discuss the annual financial statement. They were not to vote the budget item by item, but could indulge in a free and fair criticism of the policy of the government. The role of supervision and control of the Secretary of State for India was circumscribed. The reduction in the powers of the Governor General vis-a-vis the Home Government was clearly brought out. The dual control of the President of the Board of Directors of the Company was abolished and all the authority was centered in the Secretary of State. The financial powers enabled the Governor-General to scrutinize and control the expenditure of the Government of India. The Royal Titles Act of 1876, clearly brought out the subordination of the Governor General and his council to the authority of the Secretary of State. While the powers of the Secretary of State were increased the checks upon his authority were weakened. The Indian Council was reduced to advisory functions. In fact the Secretary of State began to be regarded as the "grand Mughal".

### **Administrative Decentralisation**

A beginning in the direction of decentralization was made by the Act of 1861. It provided legislative powers to the Presidencies of Bombay and Madras. But they had to obtain permission from the Governor General for passing an act. Lord Mayo in 1870 for the first time granted fixed sums to provinces to spend it as they wished on Police, Jails, education. More financial independence was given in 1877 when Lord Lytton transferred certain other expenditures like Land Revenue, Excise, General administration. By 1882 the system of giving fixed grants to the provinces was put to an end. Sources of revenue were fully handed over to the provinces, some partially and some reserved to Centre.

### **Local administration**

Because of the financial problems the Government further decentralized the administration and promoted municipalities and district boards. This process started in 1864. In the initial years most of the members were nominated and the bodies were presided over by the District Magistrates. They were to generate revenue to be spent in their jurisdiction. The situation improved by 1882. Now the local boards were to be developed throughout the country and not only in towns: These bodies were assigned definite duties and funds. The majority of nominated members was replaced by elected members. Now official members were limited to one third, urban bodies were to be independent and Economic Policy.

The British continued to exploit India's economy. The burden of the East India Company's London establishment and of dividends to its shareholders was replaced after 1858, by the expenditure on the Secretary of State's India Office. The Indian debt in England which was already considerable as a result of the company's military ventures and suppression of the mutiny was further increased, when compensation to the Company's shareholders was added to Government of India's account. The Home charges also included, pensions to British Indian officials, costs of army training, etc. In 1901, the Home charges came to about \$17.3 million. Both Home charges and private remittances were channelised through Indian exports as pointed out by the nationalist economists from Dadabhai Naoroji onwards. The character of economic drain which was originally mercantilist, underwent a change and it now took the form of exploitation through free trade. In the later stage it got linked with the structure of British Indian finance capitalism. In fact India's export surplus became vital for Britain's balance of payments by the end of the nineteenth century. In the nineteenth century the developing capitalist economies of Europe had erected high tariff walls. Britain was finding it difficult to get markets for its exports. The policy of free trade in India meant a ready market for its Lancashire textiles while India's export surplus helped to counter balance British deficits. Besides military and strategic advantages, this indeed was a solid advantage which the British gained from the Indian Empire.

The British rule inhibited and curbed indigenous industry through a variety of structural constraints. The government policies actively promoted the European enterprise and discriminated against Indians. The railway network and freight rates encouraged traffic with ports as against inland centres. The organised money market was largely under the British control, the only exception being the Punjab National Bank and the Bank of India. The British controlled the bulk of the external trade through exchange banks, export import firms, and shipping concerns. The British tried to justify their policy by pointing to the remittance of capital which had been invested in railways, plantations, mines and mills, which, they proclaimed would lead to the development and modernisation of India. But the establishment of railways was geared to British commercial and strategic needs, while plantations, mines and mills promoted interlocking of British financial, commercial and industrial activity and served to intensify the capitalist exploitation of the Indians by the British. The land revenue policy became interwoven with its commercial policy. The government made no worthwhile effort for a long time for the improvement of agriculture. The only government initiative that could be mentioned in this context is the giving of some paltry taccavi loans from the 1870's and the introduction of a canal system passing through Punjab, Western UP and parts of Madras Presidency. In fact the colonial structure acted as an inbuilt depressor as proved by the famines in the 1870 and 1890's.

### **Relation with Princely states**

After the revolt of 1857 the British realized that the Princely States could play an important role in checking the discontent of Indian masses. Therefore the policy of annexation of Indian states was given up and their co-operation was sought in strengthening the British imperialism. The Princely States were asked to extend their co-operation. A number of powers were restored to them and they were assured that if they continued to be loyal to the British they would not be harmed. Through the policy of Paramountcy a close check on the states was also maintained. Now no Indian ruler was



allowed to maintain relations with other countries except through the British. British interfered in day to day functioning of the states through their agents called Residents. British Residents and nominated ministers were posted in almost all the states. They were to protect British interests and implement British policies. The right to recognize the successors was also reserved with the British government. If any ruler did not fall in line he was replaced with a person of the British choice. Likewise the rulers of Baroda in 1873 and Manipur in 1891 were removed. In other states also a policy of interference was followed. In spite of these policies majority of Indian rulers supported the British to secure their status and privileges.

### **Significance of the Revolt**

The administrative, constitutional, military, political religious and social structure of India underwent radical changes after the revolt. The British govt took two important steps to bring about changes these were 1) Government of India act 1858 2) proclamation of the queen of England (Mentioned earlier)

#### Major Provision of the act

- S.B.1) India came to be govern in the name of Queen
- S.B.2) The administration of territories of India was transferred from the company to the crown
- S.B.3) The military and naval forces were to transferred to Queen
- S.B.4) The government of India began to be carried out by the viceroy on behalf of the queen
- S.B.5) The board of control and the court of directors of the company were abolished and all the powers possessed by them were given to the secretary of state for India and his council
- S.B.6) The secretary of state was to be a member of the cabinet. His salary and allowences were from Indian treasury
- S.B.7) The British parliament got control over Indian affairs. The members of parliament could ask questions from the secretary of the state on matters of Indian administration.
- S.B.8) The secretary of state for India was to submit a report every year to the British parliament on the moral and material progress of India.
- S.B.9) The act laid down that except for the purpose of repelling invasion or any other sudden or urgent necessity Indian revenues were not to be employed for military operation outside India without the consent of parliament.
  
- S.B.10) Appointments to the civil services were to be made by open competition Other changes
  - S.B.10.1. Administrative changes : the company's administration and control over India came to an end, Now Indian affairs came under the crown of England,
  - S.B.10.2. Educational Changes: Universities were established at Calcutta, Madras and Bombay
  - S.B.10.3. Judicial Changes : the penal; code on which Penal code established, crowns superman court and companies sadar courts were united in the high court's which were now established at each presidency.
  - S.B.10.4. Military changes: increase in the number of European troops, it was laid down that at least one third of the army in India must consists of Europeans. The distinction between kings troops and company's troops were abolished.

#### Rise of nationalism

The sacrifices of some great Indian rulers during the Revolt of 1857 aroused feelings of Nationalism among men. Nana Sahib, Rani of Jhansi and Bahadur Shah became National heroes. People celebrated their heroism and their attempts to fight for freedom. The revolt became a symbol

of challenge to the mighty British power in India. According to Tara Chand, "the memory of 1857 substantiated the later movement, infused courage into the hearts of the fighters furnished a historical basis for the grim struggle and gave it a moral stimulus - (its) memory distorted but hallowed with the sanctity, perhaps did more damage to the cause of the British rule in India than the revolt itself

### **Hindu Muslim Unity**

There was remarkable hindu-muslim unity to face the Britishers during the struggle. Hindus and Muslims were well represented in the leadership and the declaration of Bahadurshah II as the emperor is a best example for this.

## MODULE II

### SOCIO- RELIGIOUS MOVEMENTS

#### **Back ground**

The 19th C was marked by strenuous attempts to rediscover, reassesses and regenerates Indian society by eschewing orthodoxy and eradicating social evils which had been eating the very vitals of the Indian society and especially the Hindu society. The religious and social reformers emphasized that the truths revealed by the sages and theologians of ancient ages in India, should be seen the right perspectives

The main streams of the new movements may be summed up as purging of society of superstitions reaping the fruits of science and restoration of the society there were movements in almost every part of India. The leaders of the movements made missionary tours over different regions of the country for promoting rational outlook.

Social reformers were religious reformers also they tried to promote social reforms on the basis of religious scriptures. Other reformers encouraged interpretation of religious texts based on rational and scientific thinking they quoted the scriptures to show that there is no place for superstition, cast system and untouchability. The reformers promoted the ideas of equality and fraternity which helped national awakening.

#### **Rajaram Mohan Roy**

Rajaram Mohan Roy also known as the father of modern India was born in Bengal was a western educated Indian who was associated with Derozians. As a social reformer he denounced the abuses of cast sati and idolatry. He founded the The Hindu College in 1816, the first academic institution of western learning. He was born as a conservative Brahmin. He joined the service of the EEC in 1805 he left the service of the company in 1814 and settled in Calcutta. Learning English along with the study of Greek and Hebrew. Roy became fascinated by western thought and deeply interested in all religions. He translated some of the Upanishads in to English and also brought out a book of extracts from and commentaries on New Testament, called 'the Precepts of Jesus a guide to peace and happiness'.

#### **Brahma Samaj**

In 1828, Raja Ram Mohan Roy founded an organization called 'Brahma Samaj'. Indian historians consider this organization the forerunner which paved the way for reformation in India and its establisher as the 'father of modern India'. Raja Ram was a Brahman from Bengal. He was a British civil coadjutant in India. He visually perceived in British rule of India the best things that were salutary to India. He adored the west European philosophy of democracy, liberalism and humanism. He had a great interest in non- Indian cultures and religions. He was especially impressed by Christianity and other religions which preached the subsistence of one Almighty God. Raja Ram endeavored to engender an incipient Hindu religion philosophy and enfolded in it the subsistence of one God and other notions, which were then not the predominant features in Hinduism.

He assailed some Hindu traditions and features among them caste system, child espousements, Sati - burning of the live wife over her dead husband's pyre, idolatry and other credence's. He endeavored to transmute the popular Hindu traditions and claimed that the popular Hindu traditions were different from the authentic Hindu notions. Raja Ram and his organization 'Brahma Samaj' endeavored to transmute the gregarious order of India. He established newspapers and schools all around India. He convinced the British in 1829 to outlaw Sati. But during that period there wasn't yet

an Indian ethos among the Indians. Indians were never one nation but always an accumulation of different entities. They were habituated to different rulers including non-Indians. From their perspective the British were just another ruler over them. But the main contribution of the Brahma Samaj to the society of India was that it evoked issues that were prevalent to people all around the Indian sub-continent. The notions of this organization were the inspiration for other organizations and sundry secular political parties, like the Indian National Congress, which were later on engendered in India

### **Arya Samaj**

Maharishi Dayanand Saraswati was an important Hindu religious scholar, reformer, and founder of the Arya Samaj, a Hindu reform movement. He was the first to give the call for Swarajya—"India for Indians"—in 1876, later taken up by Lokmanya Tilak. Denouncing the idolatry and ritualistic worship prevalent in Hinduism at the time, he worked towards reviving Vedic ideologies. Subsequently the philosopher and President of India, S. Radhakrishnan, called him one of "makers of Modern India," as did Sri Aurobindo. One of his notable disciples was Shyamji Krishna Varma, who founded India House in London and guided other revolutionaries. Others who were influenced by and followed him included Madam Cama, Pransukh Yadav, Vinayak Damodar Savarkar, Lala Hardyal, Madan Lal Dhingra, Bhagat Singh, Swami Shradhdhanand, Sukhabodhananda, Mahatma Hansraj and Lala Lajpat Rai. One of his most influential works is the book *Satyarth Prakash*, which contributed to the Indian independence movement. He was a sanyasi (ascetic) from boyhood, and a scholar, who believed in the infallible authority of the Vedas. Dayananda advocated the doctrine of karma and skepticism in dogma, and emphasized the ideals of brahmacharya (celibacy) and devotion to God. The Theosophical Society and the Arya Samaj were united from 1878 to 1882, becoming the Theosophical Society of the Arya Samaj. Among Maharishi Dayananda's contributions are his promoting of the equal rights of women, such as the right to education and reading of Indian scriptures and his translation of the Vedas from Sanskrit into Hindi so that the common person might be able to read them. Aum or Om is considered by the Arya Samaj to be the highest and most proper name of God. Dayananda set about the difficult task of reforming Hinduism with dedication despite attempts on his life. He traveled the country challenging religious scholars and priests to discussions and won repeatedly on the strength of his arguments. He believed that Hinduism had been corrupted by divergence from the founding principles of the Vedas and that Hindus had been misled by the priesthood for the priests' self-aggrandizement. Hindu priests discouraged the laity from reading Vedic scriptures and encouraged rituals, such as bathing in the Ganges River and feeding of priests on anniversaries, which Dayananda pronounced as superstitions or self-serving practices. By exhorting the nation to reject such superstitious notions, his aim was to educate the nation to go back to the Vedas. While he wanted the people to follow the Vedic life, he also exhorted the nation to accept social reforms like the abolition of untouchability, sati, and dowry, as well as the adoption of Hindi as the national language. Through

his teachings, preachings, sermons and writings he inspired the nation to aspire to Swarajya (self governance), nationalism, and spiritualism. He advocated the equal rights and respects to women and advocated the full education of a girl child.

Far from borrowing concepts from other religions, as Raja Ram Mohan Roy had done, Swami Dayananda was critical of Islam and Christianity as well as of other Indian faiths like Jainism and Buddhism, in integration to denouncing idolatry in Hinduism, as may be visually perceived in his book *Satyartha Prakash*. He was against what he considered to be the corruption of the pristine faith in his own country. Unlike many other reform forms of kineticism within Hinduism, the Arya Samaj's appeal was addressed not only to the inculcated few in India, but to the world as a whole as evidenced in the sixth principle of the Arya Samaj. In fact his edifications professed universalism for the all living beings and not for any particular sect, faith, community or nation. Arya Samaj sanctions and emboldens converts to Hinduism. Dayananda's concept of dharma is verbalized in the "Notions and Disbeliefs" section of *Satyartha Prakash*. He verbalized, "I accept as Dharma whatever is in full

conformity with impartial equity, veracity and the like; that which is not opposed to the edifications of God as embodied in the Vedas. Whatever is not liberate from partiality and is inequitable, partaking of untruth and the like, and opposed to the edifications of God as embodied in the Vedas—that I hold as adharmā". He additionally verbalized "He, who after conscientious cerebrating, is ever yare to accept truth and abnegate falsehood; who counts the jubilation of others as he does that of his own self, him I call just". Dayananda's Vedic message was to accentuate reverence and reverence for other human beings, fortified by the Vedic notion of the divine nature of the individual—divine because the body was the temple where the human essence (soul or "atma") had the possibility to interface with the engenderer ("Paramatma"). In the ten principles of the Arya Samaj, he enshrined the conception that "All actions should be performed with the prime objective of benefiting mankind", as opposed to following dogmatic rituals or revering idols and symbols. In his own life, he interpreted mokshato be a lower calling (due to its benefit to one individual) than the calling to emancipate others. Dayananda's "back to the Vedas" message influenced many ruminators. Taking the cue from him, Sri Aurobindo decided to probe for obnubilated psychological designations in the Vedas.

Swami Dayananda's creation, the Arya Samaj, unequivocally condemns idol worship, animal sacrifice, ancestor worship, pilgrimages, priest craft, offerings made in temples, the caste system, untouchability, child marriages and discrimination against women on the grounds that all these acked Vedic sanction. The Arya Samaj discourages dogma and symbolism and encourages kepticismin beliefs that run contrary to common sense and logic. To many people, the Arya Samaj aims to be a "universal society" based on the authority of the Vedas

### **Aligarh Movement**

Sir Syed Ahmed Khan, one of the architects of modern India was born on October 17, 1817 in Delhi and started his career as a civil servant. The 1857 revolt was one of the turning points of Syed Ahmed's life. He clearly foresaw the imperative need for the Muslims to acquire proficiency in the English language and modern sciences if the community were to maintain its social and political identity, particularly in Northern India. He was one of those early pioneers who recognized the ritual role of education for the empowerment of the poor and backward Muslim community. In more than one ways Sir Syed was one of the greatest social reformers and a great national builder of modern India. He began to prepare the road map for the formation of a Muslim University by starting various schools. He instituted Scientific Society in 1863 to create a scientific temperament among the Muslims and to make the Western knowledge available to Indians in their own language. The Aligarh Institute Gazette, an organ of the Scientific Society was started in March 1866 and succeeded in transforming the minds in the traditional Muslim Society. Anyone with an average level of commitment would have backed off in the face of strong opposition but Sir Syed responded by bringing out another journal 'Tehzibul Akhlaq' which was rightly named in English as Mohammedan Social Reformer'. In 1875, Sir Syed founded the Madarsatul Uloom in Aligarh and patterned the MAO College after Oxford and Cambridge universities that he visited on a trip to London in 1869. His objective was to build a college in tune with the British education system but without compromising its Islamic values. He wanted this College to act as a bridge between the old and the new, the East and the West. While he fully appreciated the need and urgency of imparting instruction based on Western learning, he was not oblivious to the value of Oriental learning and wanted to preserve and transmit to posterity the rich legacy of the past. Dr. Sir Mohammad Iqbal observed that "the real greatness of Sir Syed consists in the fact that he was the first Indian Muslim who felt the need of a fresh orientation of Islam and worked for it--- his sensitive nature was the first to react to modern age".

The aim of Sir Syed was not merely restricted to establishing a college at Aligarh but at spreading a network of Muslim managed educational institutions throughout the length and breadth of the country. Keeping in view this, he instituted All India Muslim Educational Conference in 1886 that revived the spirit of Muslims at national level. The Aligarh Movement motivated the Muslims to

help open a number of educational institutions. It was the first of its kind of such Muslim NGO in India, which awakened the Muslims from their deep slumber and infused social and political awareness among them. He contributed much to the development of the modern society of the subcontinent. During Sir Syed's own life time, 'The Englishman', a renowned British magazine of the 19th century remarked in a note on November 17, 1885: 'Sir Syed's life "strikingly illustrated one of the best phases of modern history"'. He died on March 27, 1898 and lies buried next to the main mosque at AMU. This most respected and important educational centre for Indian Muslims was initially founded as Mohammedan Anglo Oriental College (MAOC) at Aligarh in 1875 by Sir Saiyad Ahmed Khan and subsequently raised to the status of Aligarh Muslim University (AMU) in 1920. Aligarh Muslim University (AMU), known more as a movement than an academic institution is one of the most important chapters of Indian history as far as the sociology of Hindu-Muslim relation is concerned. Sir Saiyad said: "This is the first time in the history of Mohammedans of India, that a college owes it not to the charity or love of learning of an individual, nor to the spending patronage of a monarch, but to the combined wishes and the united efforts of a whole community. It has its own origin in course which the history of this county has never witnessed before. It is based on principles of toleration and progress such as find no parallel in the annals of the east." Sir Saiyad's famous speech which he made while foundation of MAO College was laid down by Lord Lytton on 18th January, 1877 is the soul of Aligarh Movement. Sir Saiyad said: "from the seed which we sow today, there may spring up a mighty tree, whose branches, like those of the banyan of the soil, shall in their turn strike firm roots into the earth, and themselves send forth new and vigorous saplings".

It's a common misconception that Sir Saiyad and Aligarh Movement is anti-oriental studies (Islamic and Eastern studies) and MAO College was started in a reactionary movement to counter the religious school, Darul-Uloom Deoband, started by Maulana Qasim Nanotvi (another student of Sir Saiyad's teacher Maulana Mamlook Ali Nanotvi). In fact Sir Saiyad had a broader vision and had put forward the need of the hour to get equipped with the modern education to improve the social and economical conditions of Muslims of India. He never discouraged or denied the importance of religious and oriental studies. By his individual means and with the help of Muslim Educational Conference, he always tried to modernize the Madararas, update their syllabus as per the need of the hour

### **Satyasodhak Samaj**

Satyasodhak samaj was founded by Jyotiba Phule in 1873. It means truth seeking society. It is securing social justice for the weaker sections. In 1851 he opened girl's school at Pune and established a good library for the low castes and a night school for adults. Jyotiba rejected caste distinctions and the supremacy of the Brahmins over the non Brahmins. He opened orphanages and widow homes and encouraged the adoption of children of the widows. He took keen interest in improving the living condition of the mill workers. He contempt the practice of child marriage, infanticide and shaving the heads of the widows. He wanted to keep out the priests from performing marriage ceremonies. He put forth his views in his book Gulam-Giri.

### **Pandita Rama Bhai**

Ramabai was born on April 23, 1858 in Dakshina Kannada District, Gangamoola, now in Karnataka. Her Family belongs to Mala Kattemanne Dongare Family. Her father, Anant Shastri, was an intellectual Brahmin, who from his study of Hindu texts, believed that women should be edified. His second wife, Ramabai's mother, Lakshmi Bai, was a child bride nine years of age. Against the prevailing Hindu traditions, he decided to inculcate her. The village Brahmins responded by ostracizing him, so Shastri left the village to make a home in the forest. The family peregrinate from place to place. whenever he could her father would lecture on the desideratum for female inculcation. He edified Ramabai to read and indite Sanskrit, as well as how to interpret vedic texts. By the age of twelve, Ramabai had memorized 18,000 verses from the Puranas. Besides Sanskrit, Ramabai learned the Marathi, Kanarese, Hindustani, and Bengali languages.

When her parents died in the 1877 famine, Ramabai and her brother decided to perpetuate their father's work. She and her brother peregrinated all over India. Ramabai's fame as a lecturer reached Calcutta, where the pandits invited her to verbalize. In 1878, Calcutta University, conferred on her the denomination of Pandita, as well as the highest denomination of Saraswati in appreciation of her interpretations of sundry Sanskrit works.[3] The theistic reformer Keshab Chandra Sen gave her a replica of the Vedas, the most sacred of all Hindu literature, and inspired her to read them.

Postmortem of her brother in 1880, Ramabai espoused Bengali lawyer, Bipin Behari Medhvi and they had a daughter whom they designated Mano. Medhvi was a Sudra, so her espousment was inter-caste, albeit it was considered infelicitous for a Hindu to espouse into a lower caste. They were espoused in a civil ceremony on 13 November 1880. Ramabai resolved to spend her life endeavoring to more preponderant the status of women in India. She studied and discussed issues which circumvent Indian women, especially Hindu traditions. She verbalized against the practice of child espousment and the resulting constraints on the lives of child widows. Husband and wife had orchestrated to commence a school for child widows, when Medhvi died in 1882.

After Medhvi's death, Ramabai peregrinate to Pune where she founded Arya Mahila Samaj, which is Sanskrit for "Noble Women's Society". The purport of the society was to promote the cause of women's edification and deliverance from the oppression of child espousment. When in 1882 a commission was appointed by Regime of India to look into edification, Ramabai gave evidence afore it. In an address to Lord Ripon's Edification Commission, she declared with fervor, "In ninety-nine cases out of a hundred the edified men of this country are opposed to female edification and the felicitous position of women. If they observe the slightest fault, they magnify the grain of mustard-seed into a mountain, and endeavor to ruin the character of a woman." She suggested that edifiers be trained and women school inspectors be appointed. Further, she verbally expressed that as the situation in India was that women's conditions were such that women could only medically treat them, Indian women should be admitted to medical colleges. Ramabai's evidence engendered a great sensation and reached Queen Victoria. It bore fruit later in starting of the Women's Medical Kineticism by Lady Dufferin.

In 1883 Ramabai received a scholarship to train as an edifier in England. During her time here she converted to Christianity and joined the Anglican Church. She developed a more clear vision at this time for what would become her future ministry in India. She dreamed of founding schools in India that amalgamated edification and industry. She additionally realized the desideratum for Kindergarten school in India. In 1886 she was invited to America so she intently studied the kindergarten systems in America. When she returned to India, she commenced homes for the destitute and Christian churches. Ramabai coalesced her Christian ideals with her Indian culture to promote transmutation in India. She withal lectured across America for three years on the

plight of women and child widows in India; and when the Ramabai Substructure was composed in America to amass funds for her projects in India, more than 30,000 was accumulated. More than 10,000 facsimiles of her book, *High Caste Hindu Women* were sold in America, the profits from which were utilized give shelter to destitute women in India.

It was there that an association was composed to fund her school for child widows. By April 1889 she had commenced a home-cum-school in Bombay, which she denominated as Sharda Sadan. This was the first home for widows in Maharashtra- the only other home was in Bengal, commenced by a Mr. Sen. As Ramabai was a Christian and the school was funded by missionaries, local citizens viewed it with extreme caution and wariness. She brought in Sharada, an adolescent Indian lady, after whom the Sadan was designated while she was pregnant. But as Sharada relucted Pandita's urge to take up Christianity, Ramabai drove her out 11 days after her distribution which was vigorously criticised. Sharada fell ill and eventually died. Ramabai peregrinate to Poona, name transmuted to Mukti Sadan. When they were hit by the 1900 famine, Ramabai and her auxiliaries were able to rescue

several hundred women. According to ManMohan Kaur there were as many as 1900 people in the Sadan. A school was organized 400 children were accommodated in the Kindergarten, A training school for edifiers was additionally opened and an Industrial School with gardens, fields, oil press, dairy, laundry, ovens, etc. It additionally edified sewing, weaving, and embroidery.

In 1889, Ramabai established the Mukti Mission in Pune, as a refuge and a Gospel witness for puerile widows deserted and abused by their families; she withal established Krupa Sadan, a home for "fallen" women, who had been cast out of society. Ramabai additionally commenced SHARDA SADAN, which additionally provided housing, edification, vocational training and medical accommodations for many needy groups including widows, orphans and the blind. In 1896, during a rigorous famine Ramabai toured the villages of Maharashtra with a caravan of bullock carts and rescued thousands of outcast children, child widows, orphans, and other destitute women and brought them to the shelter of Mukti and Sharada Sadan. A learned woman kenning seven languages, she additionally translated the Bible into her mother tongue - Marathi - from the pristine Hebrew and Greek. Ramabai was born on April 23, 1858 in Dakshina Kannada District, Gangamoola, now in Karnataka. Her Family belongs to Mala Kattemane Dongare Family. Her father, Anant Shastri, was an intellectual Brahmin, who from his study of Hindu texts, believed that women should be educated. His second wife, Ramabai's mother, Lakshmi Bai, was a child bride nine years of age. Against the prevailing Hindu traditions, he decided to educate her. The village Brahmins responded by ostracizing him, so Shastri left the village to make a home in the forest. The family moved from place to place. whenever he could her father would lecture on the need for female education. He taught Ramabai to read and write Sanskrit, as well as how to interpret vedic texts. By the age of twelve, Ramabai had memorized 18,000 verses from the Puranas. Besides Sanskrit, Ramabai learned the Marathi, Kanarese, Hindustani, and Bengali languages.

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### **Ramakrishna Mission**

Ramakrishna Paramahansa (1836–1886), regarded as a 19th-century saint, was the founder of the Ramakrishna Order of monks and is regarded as the spiritual founder of the Ramakrishna movement. Ramakrishna was a priest in the Dakshineswar Kali Temple and attracted several monastic and householder disciples. Narendranath Dutta, who later became Vivekananda was one of the chief monastic disciples. Shortly before his death in 1886, Ramakrishna gave the ochre cloths to his young disciples, who were planning to become renunciates. Ramakrishna entrusted the care of these young boys to Vivekananda. After Ramakrishna's death, the young disciples of Ramakrishna gathered and practised spiritual disciplines. They took informal monastic vows on a night which to their pleasant surprise turned out to be the Christmas Eve in 1886.

After the death of Ramakrishna in 1886, the monastic disciples formed the first Math (monastery) at Baranagore. Later Vivekananda became a wandering monk and in 1893 he was a delegate at the 893 Parliament of the World's Religions. His speech there, beginning with "Sisters and brothers of America" became famous and brought him widespread recognition. Vivekananda went on lecture tours and held private discourses on Hinduism and spirituality. He also founded the first Vedanta Society in the United States at New York. Soon after his return to Kolkata, Swami

Vivekananda accomplished another important task of his mission on earth. He founded on 1 May 1897 a unique type of organization known as Ramakrishna Mission, in which monks and lay people would jointly undertake propagation of Practical Vedanta, and various forms of social service, such as running hospitals, schools, colleges, hostels, rural development centers etc, and conducting massive relief and rehabilitation work for victims of earthquakes, cyclones and other calamities, in different parts of India and other countries. Though he was a Hindu monk and was hailed as the first Hindu missionary in modern times, he exhorted his followers to be true to their faith but respect all religions of the world as his guru Ramakrishna had taught that all religions are pathways to God. One such example is his exhortation that one can be born in a church but he or she should not die in a church meaning that one should realise the spiritual truths for themselves and not stop at blindly believing in doctrines taught to them. The same year, famine relief was started at Sargachi by swami Akhandananda, a direct disciple of Ramakrishna. Swami Brahmananda, a direct disciple of Ramakrishna was appointed as the first president of the Order. After the death of Vivekananda in 1902, Sarada Devi, the spiritual counterpart of Ramakrishna, played an important role as the advisory head of a nascent monastic organisation. Gayatri Spivak writes that Sarada Devi "performed her role with tact and wisdom, always remaining in the background

The Ramakrishna Mission is administered by a Governing Body, which is composed of the Trustees of Ramakrishna Math. The headquarters of Ramakrishna Math at Belur (popularly known as Belur Math) serves also as the headquarters of Ramakrishna Mission. A branch centre of Ramakrishna Math is managed by a team of monks posted by the Trustees led by a head monk with the title Adyaksha. A branch centre of Ramakrishna Mission is governed by a Managing Committee consisting of monks and lay persons appointed by the Governing Body of Ramakrishna Mission whose Secretary functions as the executive head.

All the monks of the Ramakrishna Order form the democratic base of the administration. A representative meeting of all monks is held every three years when the report of all the activities of the Organization are approved and the accounts passed and guidance sought for further development. This conference places its seal of approval on the decisions taken by the Trustees elected by them and gives policy guidance. The scope of the Administration follows the detailed rules made by Swami Vivekananda when he was the General President of Ramakrishna Mission after the monastic brothers opined that there should be specific rules for the work of the Ramakrishna Mission (as the Ramakrishna Movement is commonly known). These rules were dictated by Swami Vivekananda to Swami Suddhananda, between 1898 to 1899, and has been accepted as the consensus of the opinion of all the monks of the Ramakrishna Mission then, consisting of all the disciples of Sri Ramakrishna and their disciples. Later for clear and formal legal confirmation of these rules, a Trust Deed was registered by Swami Vivekananda and many of the other disciples of Sri Ramakrishna, during 1899 – 1901.

### **Sree Narayana Guru**

Sri Narayana Guru, also known as Sree Narayana Guru Swami, was a Hindu saint, sadhu and social reformer of India. The Guru was born into an Ezhava family, in an era when people from backward communities like the Ezhavas faced much social injustices in the caste-ridden Kerala society. Gurudevan, as he was fondly known to his followers, led Reform movement in Kerala, revolted against casteism and worked on propagating new values of freedom in spirituality and of social equality, thereby transforming the Kerala society and as such he is adored as a prophet. Narayana Guru is revered for his Vedic knowledge, poetic proficiency, openness to the views of others, non-violent philosophy and his unrelenting resolve to set aright social wrongs. Narayana Guru was instrumental in setting the spiritual foundations for social reform in today's Kerala and was one of the most successful social reformers who tackled caste in India. He demonstrated a path to social emancipation without invoking the dualism of the oppressed and the oppressor. Guru stressed the need for the spiritual and social upliftment of the downtrodden by their own efforts through the establishment of temples and educational institutions

A new phase began in the Guru's life in 1904. He decided to give up his wandering life and settle down in a place to continue his Sadhana (spiritual practice). He chose Sivagiri, twenty miles north of Thiruvananthapuram. Goddess 'Amba' became his deity of worship. Next, he started a Sanskrit school in Varkala. Poor boys and orphans were taken under his care. They were given education regardless of caste distinctions. Temples were built at different places - Thrissur, Kannur, Anchuthengu, Tellicherry, Calicut, Mangalore. A temple was built for Sharada Devi in 1912, at Sivagiri. Worship at such temples helped reduce to a large extent superstitious beliefs and practices. One of the temples built in Thrissur is the Sri Narayana Temple at Koorkenchery. The temple has a school in its compound named Sri Narayana School. The School encourages students' talents by organizing talent competitions. These competitions, regularly held every year, have been a platform for youngsters to stand up and recognize their talents. In 1913, he founded the Advaita Ashram at Aluva. This was an important event in his spiritual quest. This Ashram was dedicated to a great principle - Om Sahodaryam Sarvatra (all men are equal in the eyes of God). This became the motto of the new Ashram. When N r yana Guru attained the age of sixty, his birth day was observed throughout the west-coast from Mangalore to Sri Lanka. Between 1918 and 1923 he visited Sri Lanka many times. In 1921, a Conference of Universal Brotherhood was held at Aluva. Again in 1924, a conference of all religions was held there. Guru stressed the need for a Brahma Vidyalaya for a comparative study of different religious faiths. Sree N r yana Guru had many followers and disciples. Nataraja Guru, a notable disciple of Sree N r yana Guru, introduced Guru's visions and ideals to the western world. He established Narayana Gurukulam in 1923 in the Nilgiri Hills with the blessings of N r yana Guru.

#### **Message to Sree Narayana Dharma Paripalana (SNDP) Yogam**

In a message to the Sree Narayana Dharma Paripalana Yogam in 1926 Gurudevan declared, No community can make progress except through organization. He further verbalized in that message, the designation Ezhava does not denote a caste or a religion and he made temple rights to everyone. Therefore people can be admitted to this organization without paying heed to differences of caste. On June 14, 1927 Sree Narayana Guru consecrated a mirror - with the message "Om shanti" indited on the surface - in a temple in Kalavankode. The prathishta of the mirror is symbolic in that Advaita edantainterprets the mirror as the visible symbol of the unity of the Finite and the Illimitable. That was the last prathishta that the Guru would do. Schools rather than temples are to be preferred, he exhorted in a dramatic shift of focus. Gurudevan participated in the anniversary of the Sree Narayana Dharma Paripalana Yogam held at Palluruthy in 1927. It was a splendid meeting which demonstrated the sincere, devout faith of the people in Gurudevan. T. K. Madhavan was one of the chief architects of this meeting. In 1928 Gurudevan took part in the special meeting of the Sree Narayana Dharma Paripalana Yogam at Kottayam and gave away registration certificates to the branch organizations. Even though Guru commenced SNDP as a forum to lead the activities for convivial equipollence and caste less society, eventually SNDP turned out to be a forum of Ezhava caste, which is a contradiction to Guru's vision. Sundry factions in the SNDP Yogam inculcate others of financial irregularities and corruption. There are allegations that liquor barons are controlling the SNDP Yogam. It is an irony that today SNDP Yogam represents precisely those things/conceptions which Guru opposed.

He advised the followers to organize a series of lectures on the themes with experts conducting them. The lectures should be listened to attentively. More important, the principles should be put into practice. Success must accompany efforts. Only then will the country and the people benefit. This must be the core purpose of Sivagiri pilgrimage. Finally; it was decided to start the first pilgrimage from the village of Elavumthitta in Pathanamthitta District. The S N D P unit No .76 of Elavumthitta selected 5 youngsters for the pilgrimage, namely, P.K.Divakara Panicker, P.K.Kesavan, P.V.Raghavan, M.K.Raghavan, and S.Sankunni. All the 5 pilgrims wore bright yellow dress, as suggested by Sree narayana Guru. All the way to Sivagiri, they were reciting 'Swaathanthrya gadha' - written by Kumaranaasan. They were teased with the words 'Manjakkilikal' - meaning yellow birds. They never got provoked, with a smile they moved on. The dominant thought in their mind was the mission to fulfil, will have to reach Sivagiri, a great responsibility bestowed on their shoulders by the

Sreenarayana devotees. Their mission was a great success. Today thousands are following the way they have shown. The Palluruthi event in 1927 was the last anniversary of the Yogam which Gurudevan attended. It was also the last public function Gurudevan attended. Gurudevan went to Vellur Mutt at Vaikom to rest. There he was taken ill. He went to Alwaye and later to Trichur for treatment. Dr. Krishnan took Gurudevan to Palghat. From there Gurudevan travelled to Madras for treatment.

**His famous teachings**

- 1) One Jati(Caste) One Religion, One God for Man
- 2) All are of one Self-fraternity Such being the dictum to avow, In such a light how can we take life And devoid of least pity go on to eat
- 3) Ask not, Say not Think not caste. Think only Gods.
- 4) Acts that one performs For one's own sake Should also aim for the good Of other men
- 5) Love of others is my happiness, Love that is mine is happiness for others. And so, truly, deeds that benefit a man Must be a cause for other's happiness too.
- 6) Grace, Love, Mercy -all the three - Stand for one same reality- Life's Star. He who loves is who really lives.
- 7) Whatever may be the difference in men's creed, religion, dress, language etc. because they all belong to the same kind of creation, there is no harm at all in their dining together or having marital relation with one another.
- 8) Liquor is poison Make it not Sell it not Drink it not.
- 9) Devoid of dividing walls Of caste or race Or hatred, We all live here In Brotherhood
  
- 10) Progress through education. Strengthen through organisation

## MODULE III

### Indian National Congress-The Early phase

#### Factors responsible for the growth of Indian Nationalism

The British conquest of India was followed by the establishment of a centralized government which brought about political and administrative unification. In the pre-colonial India the people were not socially and economically integrated in the absence of a unified national economy and efficient and extensive means of communication. Common subjection, common institutions common laws began to unite India in a common bond. In the words of Edwyn Bevan, "the British Raj was like a steel-frame which held the injured body of India together till the gradual process of internal growth had joined the dislocated bones, knit up the torn fibers and enabled the patient to regain inner coherence and unity". Thus establishment of political unity, uniform system of administration, uniform reign of law and a uniform currency system generated the idea of India as a nation.

#### Development of Means of Communication and Transport

Administrative convenience, military defense and economic exploitation were the factors that urged the British government to have planned development of modern means of transport. The British constructed a modern postal system and electric telegraph all over the country. In the words of Edwin Arnold, "Railways may do for India what dynasties have never done what the genius of Akbar the Magnificent could not affect by government, not the cruelty of Tipu Sahib by violence, they have made India a nation." The modern means of communications and transport enabled people living in different parts of the country to maintain regular contacts with one another which provided them not only a sense of unity but also the facility to organize an all-India movement

#### Impact of Western Education

Perhaps the greatest contribution of the British rule to the growth of India nationalism was the introduction of western education in India. It brought about a profound intellectual transformation in India. Western education brought the Indians into touch with the works of great European thinkers and writers like Milton, Thomas Paine, Burke, J.S. Mill, Spencer, Locke, Voltaire, Rousseau and Mazzini and helped them imbibe the ideas of liberty, equality, fraternity, democracy and national freedom. The pioneers of Indian nationalism were moved by the aspirations for self-government, for political power and representative institutions. The study of English language not only helped build up a democratic and national outlook, it also did a great service to the cause of Indian nationalism by providing a medium of communication for the educated Indians throughout India to exchange views on a national scale. It cut across personal barriers and served as a lingua franca. Educated Indians began to meet and discuss common problems through the medium of English and to meet on a common platform to devise plans for independence of the country

#### Economic Exploitation of India

The British economic policy in India led to impoverishment of the country. The main object of British policies was a systematic destruction of traditional Indian economy. The Indian reaction to the discriminatory economic policy of the British government was the rise of economic nationalism in India. India became a supplier of raw materials to the British industries, a market for the sale of British goods and a place for investment of British capital. Indian economy was sacrificed for British economic interests. Economic exploitation by the British was increasing

India's poverty. The British Indian administration was extremely costly. Systematic attempts

were made to destroy the indigenous industries of India to make room for manufactured goods from England. Gradually the people realized that it was drain of wealth from India which made India poor. As all classes suffered economically because of the British rule, they realized the necessity of uprooting the British rule from India. It gave a great impetus to the spirit of nationalism. Socio-Religious Reform Movements

The socio-religious reform movements also known as the Indian Renaissance were the first Expression of national awakening. They represented attempts to revise the old religion in the spirit of the new principles of nationalism and democracy. To quote or Zacharias; "The Indian national movement was a part of the Indian Renaissance of India which manifested in the form of a general reform movement and produced striking religious and social reforms long before it issued in a movement for political emancipation." The Brahma Samaj, the Arya Samaj, the Ramakrishna Mission and the Theosophical Society in their own respective ways, revived the glory of ancient India, generated faith in Indian culture and religion and tried to strengthen them by removing the evils. Similarly revivalism among the Muslims was provided by the Wahabi Movement on the one side and by the personality of Sir Syed Ahmad Khan on the other. These movements breathed a new life into the degenerated Hindu and Muslim communities. They created self-confidence and inculcated a sense of self-respect which in its turn brought dissatisfaction against the British rule. They preached love for India and everything Indian. It promoted pa-Indian feelings and spirit of nationalism.

### **Emergence of Modern Press and Nationalist Literature**

Indian press played an equally important role in building and developing Indian nationalism. It is through press that the Indian nationalists spread the message of patriotism and modern economic, social and political ideas among the people. The Indian press has played a notable role in mobilising public opinion, organizing political movements and promoting nationalism. Despite government restrictions news papers like the Indian mirror, Amrit Bazar Patrika, the Pioneer, The Hindu, the Maratha, Keshari, Bombay Samachar, Samachar Darpan, Andhra Prakasika etc. became a powerful instrument of political education for the middle class and stimulated the growth of national feeling by making public the grievances of the people and also by exposing the failings and deficiencies of the foreign rule. B.B. Majumdar has rightly remarked, "Western education and the Indian press were the two of the most important agencies destined to infuse into the people of India the spirit of national unity and to inspire them to achieve independence without bloodshed." Nationalist literature in the form of novels, essays and patriotic poetry played an important role in creating national consciousness. Bankim Chandra, Rabindranath Tagore, Vishnu Shastri Chiplunkar, Subramanyam Bharati and Altaf Hussain Hali were some of the writers who infused the spirit of patriotism in the minds of the common people.

### **Denial of Higher Jobs to deserving Indians**

The charter Act of 1833 laid down that fitness was to be the criterion of eligibility for jobs. It was again reiterated in the Queen's proclamation of 1858. But deliberate attempts were made by the British to debar Indians from higher posts specially the Indian Civil Service. S.N. Banerjee,

Aurobindo Ghosh etc. were denied entry into Indian Civil Service on flimsy grounds. In 1877 the entrance age to ICS was reduced from 21 to 19 just to reduce the prospects of Indian candidates from the Indian Civil Service. This decision led to a countrywide agitation and marked the beginning of the unity of action and solidarity of purpose. S.N. Banerjee started an all-India campaign for restoring the entrance age of 21 and for simultaneous ICS examination in India. It helped the educated Indians to unite for promoting their interests.

### **Reactionary Regime of Lytton and the Ilbert Bill Controversy**

The regime of Lord Lytton as Governor General (1876-80) was full of reactionary measures. Lytton held an Imperial Durbar at Delhi in 1877 to announce Queen Victoria as the Empress of India at a time when a large part of the country was in the grip of a severe famine. He put on the statute

book two obnoxious measures the vernacular press Act and the Indian Arms Act. While the press Act intended to restrict the freedom of the vernacular press, the Arms Act aimed to disarm the Indian people. Another discriminatory measure was the reducing of the import cotton duties by five percent to appease the Lancashire mill-owners. Then he reduced the entrance age to ICS from 21 to 19 which antagonized the educated Indians. The Ilbert Bill controversy during the period of Lord Ripon exposed the racial bitterness of the British and united the Indians. Ripon tried to abolish judicial disqualification based on race

### **Surendra nath Banerjee**

Surendra nath Banerjee was one of the earliest Indian political leaders during the British Raj. He was born on 10 November 1848 in Calcutta. He founded the Indian national association, through which he held two sessions of the Indian national conference in 1883 and 1885 along with Anand Mohan Bose. He wrote the book "Nation in the Making" which highlights his ideas about self government. Surendra nath Banerjee is also known as Rastra Guru. He founded Indian National association on July 26, 1876, the first Indian political organisation of its kind. He founded the English language news paper, "The Bengali". Banerjee was one of the most important public leaders to protect the partition of the Bengal Province in 1905. The Indian national association also known as Indian association was the first nationalist organization founded in British India by Surendra nath Banerjee and Ananda Mohan Bose in 1876.

### **East India Association**

The East India Association was founded by Dadabhai Naoroji in 1866, in collaboration with Indians and retired British officials in London superseded the London Indian Society and was a platform for discussing matters and ideas about India, and to provide presentation for Indians to the government. The association provided information on all India subjects to the British citizens and members of parliament. It presented the grievances of Indians and suggested remedial measures.

### **Indian national Congress and safety valve**

Indian National Congress was formed in 1885, its founding members proposed economic reforms and wanted a larger role in the making of British policy for India. It was presided over by W C Banerjee and attended by 72 delegates. A O Hume played an instrumental role in the foundation of INC with an aim to provide Safety valve to the British government. A O Hume, a retired ICS officer was instrumental in the formation of Indian National Congress. He wrote an open letter to the students of Calcutta university asking at least fifty among them to be ready for making sacrifices for the cause of the mother land. Mr Hume met Lord Dufferin, the then governor general of India and decided to form an association which might function on the model of the opposition party of Britain. This association could be consulted by the British government to assess the Indian public opinion on various issues of national interest. Moreover, this all India forum would work as "Safety Valve" for the escape of great forces generated due to the British rule in India. Hume invited eminent Indians from different parts of the country to meet at Poona from 25th to 28th December 1885. But the venue of the meeting was shifted to Bombay as Poona became infected with Cholera.

The first session of All India Congress began on 28th December 1885 at Gokuldas Tejpal Sanskrit College. Eminent barrister of Calcutta, Mr. Woomesh Chandra Banerjee presided over it. Seventy-two invited delegates from different parts of India assembled in this first session. Mr Hume was elected as the first general secretary of Indian national congress. Nine resolutions were passed in this first session.

By 1907, however the congress had split into a moderate group led by Gopal Krishna Gokhale, who sought dominion status for India, and a militant faction under Bal Gangadhar Tilak, who demanded self rule. In 1920 the congress began a campaign of passive resistance led by Mohandas Karamchand Gandhi, against restrictions on the press and political activities.

### **Moderate Phase(1885-1905)**

Moderate phase of the Congress (or the national movement) was dominated by the “moderates”. They were people who believed in British justice and were loyal to them. Dadabhai Naoroji, W.C. Banerjee, G. Subramanya Aiyer, Gopal Krishna Gokhale, Surendra Nath Banerjee, R. C. Dutt, Pherozeshah Metha, P. R. Naidu, Madan Mohan Malaviya, Ananda Charlu, S. Subramania Iyer were the important moderate leaders.

#### **Successes of the moderates**

- a Indian Councils Act of 1892 was the first achievement of the INC.
- b They popularised ideals like democracy, liberty, and equality.
- c They exposed many draining economic policies of the British.
- d Leaders like Gopal Krishna Gokhale and M. G. Ranade were social reformers too and opposed child marriage and imposed widowhood.

#### **Limitations of Moderates**

- a This phase of national movement excluded the masses and only the educated elites participated in it.
- b They did not demand complete independence from foreign rule.
- c They did not demand complete independence from foreign rule.
- d They did not understand the power of mass movement of people unlike Gandhi who used this power.
- e. Drew most of their ideas from western political thinking which further alienated them from the people.

#### **Drain Theory**

Dadabhai Naoroji was the first man to say that internal factors were not the reasons of poverty in India but poverty was caused by the colonial rule that was draining the wealth and prosperity of India. In 1867 Dadabhai Naoroji put forward the drain of wealth theory in which he stated that Britain was completely draining India. He mentioned this theory in his book “Poverty and Un-British Rule in India.” On the footsteps of Dadabhai Naoroji considered it as a major evil of British in India. Dadabhai Naoroji was a greater supporter of free education especially to women and children in India. He also wanted to uplift the condition of women in India. He laid the foundation of Jyoti Prasad Mandal, the only girls high school in Bombay. His contribution to politics were also immense. He was the founder of Bombay Association and established it in 1852.



## MODULE IV

### Swadeshi and Home rule movements

#### Partition of Bengal and Swadeshi movements

Partition of Bengal was the most important event during the rule of Lord Curzon. It was carried out mainly for the convenience of administration. Lord Curzon was the viceroy of India from 1899 to 1905. The partition of Bengal province came into effect during his viceroyalty on 16th October 1905. Some people realized the actual motive of Lord Curzon and began the anti-partition movement. They made the anti-partition movement to not to be divided and this was the spirit of nationalism among Indians thus they called the anti-partition movement as Swadeshi movement.

Swadeshi movement was a popular strategy for eradicating the British rule and for improving the economic conditions of the country. The concept of Swadeshi as explained by Mahatma Gandhi is employment of unemployed or semi-employed people by encouraging village industries and the general trend was towards building a non-violent society. Thus, the main policies of the Swadeshi movement included boycotting all types of British products and the restoration of all domestic products. The popular upsurge of 1905 was unprecedented. But of course it did not emerge from nowhere. Head planners of Swadeshi movement were Bal Gangadhar Tilak, Lala Lajpat Rai, Bipin Chandrapal, Aurobindo Ghose and Veer Savarkar. The writings and speeches of Bal Gangadhar Tilak and his associate had done much to prepare the way. Tilak reached out to masses through popular festivals. He transformed the traditional Ganapati Utsav into a public celebration where patriotic ideas could be spread. Later he inaugurated a Shivaji festival for the same purpose.

The day of the partition of Bengal went to effect on 16th October, 1905. This was observed in Bengal as day of mourning. No cooking was done, and shops and marketplaces were closed. In Kolkata, thousands walked barefoot in silent processions to a mammoth meeting where the cornerstone of a federation hall, monument to united Bengal was laid. The ceremony of Raksha Bandhan was given a new turn, where the yellow thread that the people tied to one another, its wrists symbolised the brotherhood of each to all.

The Swadeshi movement quickly gathered force in the country. Popular enthusiasm was sustained by songs written by Rabindra Nath Tagore and others. Vande Mataram by Bankim Chandra Chattopadhyay became the national anthem. Further, the Swadeshi movement gave tremendous impetus to Indian Industries. At the same time, Indian labour took its first real steps towards organisation.

The concept of Swadeshi as explained by Gandhi, is employment of unemployed or semi-employed people by encouraging village industries. The popular upsurge of 1905 was unprecedented. The writings and speeches of Bal Gangadhar Tilak and his associate had done much to prepare the way. Tilak reached out to the masses through popular festivals. He transformed the traditional Ganapati Utsav into a public celebration where patriotic ideas could be spread. Later he inaugurated a Shivaji festival for the same purpose. In 1906 Bengal honored the great Maratha as a national hero.

The Swadeshi movement gave tremendous impetus to Indian Industry. Beginning were made in the manufacture of Swadeshi salt, sugar matches and other products.

#### Muslim League

The All-India Muslim League was a political party established in 1906 in the British Indian Empire. Its strong advocacy for the establishment of a separate Muslim-majority nation state.

December 30, 1906, Muslim League was formed under the leadership of Aga Khan, the Nawab of Dhaka and Nawab Moshin-ul-Mulk to safeguard the rights of Indian Muslims. The partition of Bengal created a communal divide. On December, 1906 Muslim League was formed under the leadership of Aga Khan, the Nawab of Dhaka and Nawab Mohsin-ul-Mulk to safeguard the rights of Indian Muslims. The Amritsar session of the League held in 1908, under the presidency of Sir Syed Ali Imam, demanding a separate electorate for the Muslims, this was conceded to them by the Morley Minto reforms of 1909. Maulana Muhammad Ali started an English journal "Comrade" and an Urdu paper "Hamdard" to propagate his anti-League views. He also started *Al-Hilal* which served as a mouthpiece of his Nationalist views.

### **Minto-Morley reforms**

Indian Council Act 1909, commonly known as the Morley Minto or Minto Morley reforms, was an act of Parliament in the United Kingdom that brought about a limited increase in the involvement of Indians in the governance of British India. In 1906 Lord Morley, the Secretary of State for Indian Affairs, announced in the British Parliament that his government wanted to introduce new reforms for India, in which the locals were to be given more powers in legislative affairs.

### **Salient provisions**

Expansion of legislative councils

The act enlarged the size of the legislative council both central and provincial. The number of members in the central legislative council was raised from 16 to 60. The number of provincial legislative councils was not uniform. Legislative councils of Bengal, Bombay, and Madras were increased to 50 members each.

### **Communal Representation**

For the first time, the Indian Council Act gave recognition to the elective principle for the appointment of non-official members to the councils. It introduced a system of communal representation for Muslims by accepting the concept of separate electorates. Under this, Muslim members were to be elected only by Muslim voters. Thus, the act legalised communalism and Lord Minto came to be known as the father of communal electorates.

### **Revolutionary activity - Ghadar Party**

The Ghadar Party was an Indian revolutionary organisation primarily founded by Indians. The party was multi-ethnic although mostly Punjabi and had Sikh, Hindu, and Muslim members but mostly Sikh leaders.

It was in Bengal, in the first decade of this century, that revolutionary and terrorist activities began to occur with some regularity. Small groups of terrorists were active in Madras and in the Poona region, but, until the time of the planned Ghadar rising of 1915, Bengal became the most important centre of revolutionary activity. In Bengal, the revolutionary appeal was strongest among the *bhadralok* who were the province's western educated elite.

The Ghadar Party, with its headquarters in San Francisco and its roots in the Punjab immigrant community of rural California, was also dedicated to winning India's freedom by revolution. In Punjab, unlike Bengal, the impetus for terrorism and revolutionary violence came not from a discontented and underemployed educated elite, but from the Punjabi peasants who had emigrated to the US and Canada.

### **Annie Besant and Tilak**

Tilak launched the Indian Home Rule League in April 1916 at Belgaum. Annie Besant launched the Home Rule League in September 1916 at Madras. They had the common objective of achieving self-government in India. Dr. Annie Besant was the president of the World Theosophical Society. She joined the Congress in 1914 when Tilak was released from the jail after imprisonment. In the

Seventies and eighties she had fallen under the spell of Madame Blavatsky who had retreated to England. Mrs Annie Besant therefore became a Theosophist and settled in India. In 1914 she moved from educational and socio religious activities to politics. She pressed her demands through the constitutional style of agitations based on nineteenth century models. By the end of the 1914 she impressed upon the dominant moderates to revive district congress Committees and allow Tilak and his followers back into congress. Dr Annie Besant and Tilak to revive political activity outside the framework of the Congress. In 1915 both Tilak and Mrs. Besant announced plans to the establishment of the Home Rule League, which was inaugurated officially after 1916. Home Rule League launched a countrywide agitation projecting the aims and objectives that appealed millions in towns and villages. Newspapers were printed and pamphlets distributed in English and vernacular languages.

### **Home Rule Movement**

The aim of the home rule movement was the attainment of home rule or a dominion status for India under the British Empire along the lines of countries like Canada and Australia. There were two home rule leagues launched. Tilak launched the Indian Home rule league in April 1916 at Belgaum. Annie Besant launched the home rule league in September 1916 at Madras. They had the common objective of achieving self government in India.

### **Objectives of Home rule movement**

- a To achieve self government in India.
- b To promote political education and discussion to set up agitation for self government .
- c To build confidence among Indians to speak against the government's suppression.
- d To demand a larger political representation for Indians from the British government.
- e To revive political activity in India while maintaining the principles of congress party.

### **Significance of Home rule Movement**

- 1 The Home Rule League functioned through out the year as opposed to the Congress party whose activities were confined to once a year .
- 2 The moderates, extremists and the Muslim League were briefly united through this movement
- 3 The movement was able to spread political regions in the country.

### **Limitations of Home rule Movement**

- a The movement was not a mass movement. It was restricted to educated people and college students.
- b The leagues did not find a lot of support among Muslims, Anglo Indians and non-Brahmins from southern India as they thought home rule would mean a rule of the upper caste Hindu majority.
- c Tilak's absence and Besant's inability to lead the people led to the movement's fizzing out.

### **Role of press identification of cultural Icons and programmes.**

The media was started after 1860s and played a very important role in educating, convincing and mobilizing people in terms of spreading the nationalist and patriotic ideas. This includes at the British Time and literally working for various purposes and plays a major role in India during British period. The news paper published during the British rule were intended to mass communication. The News paper played an indispensable role in casting and developing national awareness among the Indian mass. The development of printing papers prompted the large-scale cooperation of people in the nationalist movement of India.

The first news paper printed in India was Hicky's Bengal Gazette was started in 1780. Other news papers such as The India Gazette, The Calcutta Gazette, The Madras Courier (1785) and the

Bombay Herald (1789).

### **Lucknow Pact (1916)**

The Lucknow pact was an agreement that reached between the Indian national congress and the Muslim league at the joint session of both the parties held in Lucknow in October 1916. The Lucknow pact played an important role in improving cooperation between the British and the Society in India. Improving relations between the Muslim league and the Indian National Congress. Reducing conflict between the extremist faction of congress and the moderate faction of Congress. The Lucknow pact is an agreement between the Indian politics and established communalism as an unavoidable part of Indian politics despite the apparent between the two communities at the session. The primary impact of the Lucknow pact was that it paved the way for greater Hindu-Muslim unity in India. The Lucknow Pact helped in establishing cordial relations between the two prominent groups within the Indian National Congress -the extremist faction led by the Lal Bal Pal and the moderate faction led by Gopal Krishna Gokhale until his death.

#### **Reforms suggested in the Lucknow pact**

- 1 self government in India
- 2 Abolition of the Indian Council
- 3 Separation of the executive from the judiciary.
- 4 Salaries of the secretary of State for Indian affairs to be paid from British coffers and not the Indian funds.
5. 1/3 rd representation to be given to Muslims in the central government.
- 6 .The number of Muslims in the provincial legislatures to be laid down for each province.
7. Separate electorates for all communities until a joint electorate is demanded by all.
8. Increasing the term of the Legislative Council to 5 years.

#### **Books for study**

1. Percival Spear, The History India, Vol 2
2. Percival Spear, Oxford History of Modern India 1740- 1947
3. Bipan Chandra et.al., India's Struggle for Independence
- 4) A. R, Desai, Social Background of Indian Nationalism
- 5) Sumit Sarkar, Modern India 1885- 1947
- 6) Sekhar bandhopadhyaya, From Plassy to Partition.

**Model Question paper**

**HIS1(2)CO1 INDIA UNDER COLONIAL RULE AND EARLY RESISTANCES (1857- 1885)**

Time: three Hours Marks: 80

Multiple Choice Questions (Attempt All)

- 1) Who killed the sons of the Mughal Emperor  
a) Hugh Ross b) Lt Hudson c) Nicholzen d) Campell
- 2) Who captured delhi?  
a) Hugh Ross b) Lt Hudson c) Nicholzen d) Campell
- 3) Who called the 1857 revolt as Great war of Independence  
a) Dada Bhai Naoroji b) V D Savarkar c) AL Mehtha d) None.
- 4) Mangal Panday was Executed on  
a) 9<sup>th</sup> May 1857 b) 9<sup>th</sup> May 1858 c) 9<sup>th</sup> May 1890 d) None.
- 5) “The Meerut outbreak was sudden and short-lived like a summer gale”. This statement with reference to 1857 mutiny was of\_?  
a) S N Sen b) S B Choudhari c) Gnadhi d) None.
- 6) Who was the first martyre of the revolt?  
a) Mangal panday b) Nehru c) Ranin LaxmiBhai d) Tantie Tope
- 7) Who founded Brahmasamaj?  
a) Mohan Roy b) Benkim Chandra Chatterji c) Tagore d) None.
- 8) Dayanatha Saraswathy founded .....
- 9) Hindu College Calcutta was founded by.....
- 10) Who is known as father of Modern India  
a) Gandhi b) Nehru c) Vivekanata d) Rajaram Mohan Roy
- 11) Which part of India witnessed the revolt in 1857?  
a) South India b) North India c) Eastern India d) North east
- 12) “Neither first nor war of Independence” whose words are theses?  
a) R C Majumdar b) J L Nehru c) Disraeli d) None

**(12x .5= 6) Attempt**

**any seven of the following (7x2=14)**

- 13) Mangal pandey
- 13) Greased Cartridges
- 14) Siraj Ud-Daula
- 15) Tipu Sultan
- 16) Dalhousie
- 17) Kurichiar
- 18) Victoria
- 19) Sir Sayyed Ahmad Khan
- 20) Narayana Guru

**Attempt any five of the following (5x6=30)**

- 22) Write a note on Carnatic wars
- 21) Subsidiary alliance
- 22) Evaluate Sanyasi revolt
- 23) Victorian proclamation of 1858
- 24) Briefly explain the Pandita Ramabhai's role in the reform of 19<sup>th</sup> C
- 25) Explain Indian nationalism
- 26) How Brahma samaj came in to being

**Attempt any two of the following (2x15=30)**

- 29) Evaluate the nature of the revolt of 1857
- 30) What are the factors responsible for the growth of nationalism in India