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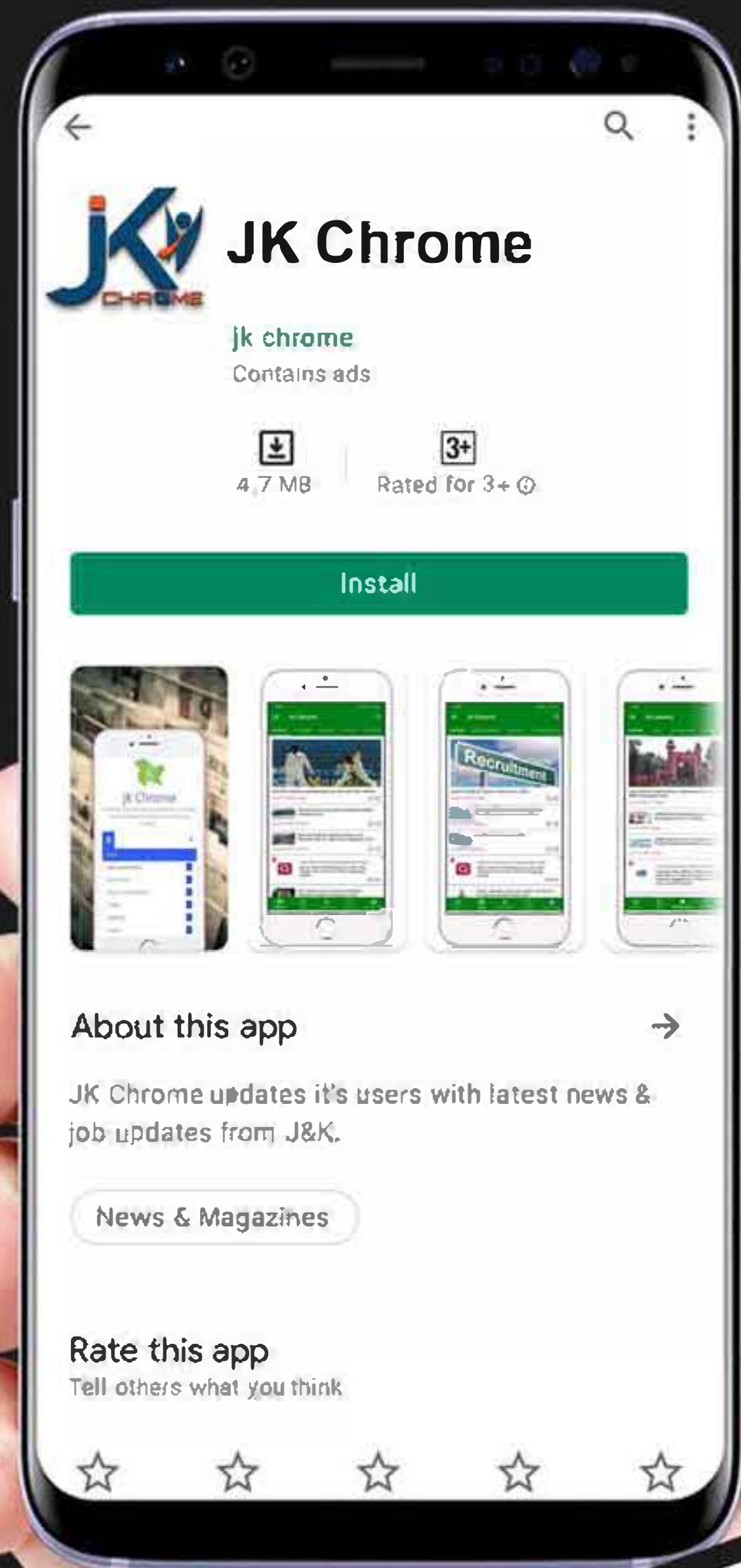
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NCERT Class 8th History Summary

How, When and Where Class 8 Notes Social Science History Chapter 1

In 1817, James Mill, a Scottish economist and political philosopher, published a massive three-volume work—A History of British India. In this, he divided Indian history into three periods – Hindu, Muslim and British. This periodization came to be widely accepted.

We try and divide history into different periods to capture the characteristics of time and its central features as they appear to us.

Moving away from British classification, historians have usually divided Indian history into 'Ancient', 'Medieval' and 'Modern'.

One important source of Indian history is the official record of the British administration. The Britishers believed that the act of writing was important. Every instruction, plan, policy, decision, agreement and investigation had to be clearly written up.

By the middle of the nineteenth century, along with the spread of printing, multiple copies of these records were printed as proceedings of each government department.

The practice of surveying also became common under the colonial administration.

These records tell us what the officials thought, what they were interested in, and what they wished to preserve for posterity. These records always help us understand what other people in the country felt, and what lay behind their actions.

As printing spread, newspapers were published and issues were debated in public. Leaders and reformers wrote to spread their ideas; poets and novelists wrote to express their feelings.

History is about the changes that occur over time. It is about the finding out of how things were in the past and how things have changed in the present. As soon as we compare the past with the present we refer to time, we talk of 'before' and 'after'.

If someone asks you when people began to drink tea or coffee, you would fail to answer this question. It is because people did not begin drinking tea on a one fine day, they developed the taste for it over time. Thus, you can only refer to a span of time, an approximate period over which particular changes became visible.

Still, we have enough reason why we associate history with a string of dates. There was a time when history was an account of battles and big events. It was about rulers and their policies. Historians wrote about the year when a king was crowned, the year he married, the year he fought a particular battle, etc. For such events, specific dates were fixed.

How do we determine that a particular set of dates is important? The dates we select, the dates around which we compare our story of the past, are not important on their own. They became important because we focus on a particular set of events as important.

The histories written by British historians in India, the rule of each Governor-General was important. These histories began with the rule of the first Governor-General Warren Hastings and ended with the last Viceroy Lord Mountbatten.

James Mill was a Scottish economist and political philosopher. In 1817, he wrote a three-volume book, *A History of British India*. In this he divided Indian history into three periods- Hindu, Muslim and British.

We divide history into different periods in order to capture the characteristics of a time, its central features as they appear to us. So the terms through we periodise, i.e. demarcate the differences between periods, become important.

Mill was of the opinion that all Asian societies were of the lower level of civilisations than Europe. According to his telling of history, before the British came to India, Hindu and Muslim despots ruled the country. Religious intolerance and caste taboos dominated the social life of Indian people. British rule, as Mill thought, could civilise India.

The British were absolutely prejudiced in classifying the Indian history. So the British classification of the Indian history cannot be justified. It is because a variety of faults existed simultaneously along with Hindus and Muslims in these periods.

Apart from the British classification, historians have divided Indian history into ancient, medieval and modern. This division has problems. It is a periodisation that is borrowed from the West where the modern period was associated with the growth of all the forces of modernity such as science, reason, democracy, etc. Medieval was the term used to describe a society where these features of modern society did not exist. But the features of modern period were not visible in India during the British rule. Many historians, therefore, refer to this period as colonial.

The British established their control over India and made it a colony.

Colonisation is a term that refers to a process in which one country subjugates another and thus brings political, economic, social and cultural changes.

Historians use different sources in writing about the last 250 years of Indian history. One important source is the official records of the British administration. The British believed that the act of writing was important. Easy instruction, plan, policy, etc. had to be clearly written up. The British also felt that all important documents and letters needed to be carefully preserved. So, they set up record rooms attached to all administrative institutions. Specialised institutions like archives and museums were also set up to preserve important records.

The practice of surveying also became common under the colonial administration.

By the early 19th century detailed surveys were being carried out to map the entire country.

In villages, revenue surveys were conducted.

From the end of the 19th century, Census operations were held at the interval of every ten years. It prepared all the detailed records of the number of people in all the provinces of India, noting information on castes, religions and occupation.

All these are official records. These records do not always help us understand what other people in the country felt and what lay behind their actions.

To know about these things we have diaries of people, accounts of pilgrims and travellers, autobiographies of important personalities, etc.

All these sources were produced by those who were literate. From these we will not be able to understand how history was experienced and lived by the tribals, and the peasants, the workers in the mines or the poor on the streets.

Historian: One who writes about the events of the past, i.e. how things were and how they changed.

Debate: Discussion on an important topic of public interest.

Periodisation: Posing any event into periods.

Ancient: Very old.

Medieval: It refers to the period in which features of modern society did not exist.

Colonization: Colonization is a process in which one country subjugates another and thus brings political, economic, social and cultural changes.

Subjugation: Gaining control over a country.

Calligrapher: One who is specialised in the art of beautiful writing.

Survey: The act of examining and recording the measurements, features etc. of an area of land to prepare a map or plan for it.

Archives: A place where historical documents or records of a government, an organisation, etc, are stored.

1773 – Warren Hastings became the first Governor-General of India.

1782 – First map produced by James Rennel.

1817 – James Mill published a massive three-volume work, A History of British India.

1920 – The National Archives of India came up.

From Trade to Territory Class 8 Notes Social Science History Chapter 2

East India Company Comes East: In 1600, Queen Elizabeth I granted a charter to East India Company for a monopoly of trade with nations in the east. Trading companies made efforts to maximise profit by eliminating rivals in trade.

East India Company Begins Trade in Bengal: The first factory of East India Company, which worked as a warehouse and base for the workers of the company, was established in 1651. The workers were known as ‘factors’. As trade expanded, the company persuaded merchants to settle near the factory.

The Battle of Plassey: Sirajuddaulah succeeded Ali Vardi Khan. He faced the armies and the naval fleet of the East India Company at Plassey in the year 1757. The British army was led by Robert Clive who managed to crush the forces of the Nawab, thus winning the first major battle and making it a historic landmark.

The Battle of Buxar: Mir Jafar became the new Nawab, and in return, he gave huge amounts of revenue to East India Company and its officials. East India Company felt it as the best way of earning profits and started exchanging with nawabs regularly. Mir Kasim was made the Nawab after Mir Jafar, and when he posed danger to their existence, East India Company replaced him again by Mir Jafar.

Tipu Sultan-The Tiger of Mysore: The company engaged in a direct conflict only when a native state became detrimental to the company’s rule in the subcontinent. Mysore emerged as a potential threat under Haidar Ali and his son, Tipu Sultan.

War with the Marathas: The Third Battle of Panipat shattered the dreams of the Marathas to rule India from Delhi. It also led to the division of Maratha confederacy. Four chiefs ruled from four centres under a Peshwa based in Pune.

Subsidiary Alliance: A policy introduced by Lord Wellesley through which Indian states were to accept a British resident and had to disband their army. East India Company deployed its troops and their maintenance was borne by Indian rulers.

The doctrine of Lapse: A law introduced by Lord Dalhousie which stated that if any ruler of a subsidiary state dies without having a natural heir, his state would lapse into East India Company empire. The states annexed were Satara, Sambhalpur, Udaipur, Nagpur and Jhansi.

The British power began to emerge in India from the second half of the 18th century.

The British originally came to India as a small trading company and were reluctant to acquire territories. Ultimately, they became the masters of the vast territory. This did not happen overnight. It took a long time.

In 1600, the East India Company acquired a Charter from the ruler of England, Queen Elizabeth I, granting it the sole right to trade with the East.

The Royal Charter, however, could not prevent other European powers from entering the eastern markets. The Portuguese established their presence in the western coast of India and got their base in Goa. By the early 17th century, the Dutch too were exploring the possibilities of trade in the Indian Ocean. Soon, the French traders arrived.

All the companies wanted to buy the same things such as fine qualities of cotton, silk, pepper, cloves, cardamom and cinnamon from the Indian market.

Competition amongst the companies pushed up the prices at which these goods could be purchased and this reduced the profits that could be earned. The only way trading companies could flourish was by eliminating rival competitors.

The first English factory was set up on the banks of the river Hugli in 1651. Soon, the trade expanded and the East India Company persuaded merchants and traders to come and settle near the factory.

By 1696 it began building a fort around the settlement. It also bribed Mughal officials into giving the company zamindari rights over three villages. One of these was Kalikata which later became the city of Calcutta or Kolkata as it is now called.

It also persuaded the Mughal emperor Aurangzeb to issue a farman granting the company the right to trade duty-free.

The officials of the Company who were carrying on private trade, were expected to pay duty. But they refused to pay which angered the Nawab of Bengal, Murshid Quli Khan. This led to fierce battles.

After the death of Aurangzeb, the Bengal Nawabs (Murshid Quli Khan, Alivardi Khan and Sirajuddaulah) one after another refused to grant concessions to the Company.

In such a situation the Company began to think about replacing Sirajuddaulah with a puppet ruler who would willingly give trade concessions and other privileges. They began helping one of Sirajuddaulah's rivals become the Nawab. Sirajuddaulah got infuriated. This finally led to the Battle of Plassey in which Sirajuddaulah got defeated.

One of the main reasons for the defeat of the Nawab was that the forces led by Mir Jafar, one of Sirajuddaulah's commanders, never fought the battle.

For the Company, it was the first victory in India.

Mir Jafar who had deceived Sirajuddaulah was made the new Nawab of Bengal.

But Mir Jafar could not prove himself a puppet ruler for a long time. Hence, the Company deposed him and installed Mir Qasim in his place. When Mir Qasim complained, he in turn was defeated in the Battle of Buxar in 1764, driven out of Bengal and Mir Jafar was reinstated, who died the next year, i.e. 1765. In the same year the Mughal emperor appointed the Company as the Diwan of the provinces of Bengal. The Company now began to exploit the vast revenue resources of Bengal.

After the Battle of Buxar the Company appointed Residents in Indian states. These Residents were political or commercial agents and their job was to serve and further the interests of the company. Through the Residents, the Company began interfering in the internal matters of Indian states. Soon the Company forced the states into a subsidiary alliance. According to the terms of this alliance, Indian rulers were not allowed to have their independent armed forces.

They were to be protected by the company, but had to pay for the 'subsidiary forces' that the Company was supposed to maintain for the purpose of this protection. If the Indian rulers failed to make the payment, the part of their territory was taken away. Awadh and Hyderabad, for example, were forced to cede territories on this ground.

Whenever the Company saw a threat to its political or economic interests, it resorted to direct military confrontation. In this regard we can give example of Mysore.

Mysore had become powerful under rulers like Haider Ali and his son Tipu Sultan.

Mysore controlled the profitable trade of the Malabar coast where the company purchased pepper and cardamom. In 1785, Tipu Sultan stopped the export of Sandalwood, pepper and cardamom through the parts of his kingdom, and disallowed local merchants from trading with the Company. This infuriated the Company.

The Company, for this reason, fought four wars with Mysore. Only in the last the Battle of Seringapatam did the company ultimately win a victory. Tipu Sultan was killed defending his capital Seringapatam.

The Company also subdued the Marathas in a series of wars.

From the early 19th century the Company pursued an aggressive policy of territorial expansion.

Under Governor-General Lord Hastings (1813-1823) a new policy of paramountcy was initiated. The Company now claimed that its authority was paramount or supreme. Following this policy, the Company annexed several states.

Under Governor-General Lord Dalhousie annexations were at the peak. He devised a policy that came to be known as the Doctrine of Lapse. The doctrine declared that if an Indian ruler died without a male heir his kingdom would become the part of Company territory.

Satara, Sambalpur, Udaipur, Nagpur and Jhansi were annexed by applying this doctrine.

In 1856, the Company also took over Awadh.

When Warren Hastings became the first Governor-General of India he introduced several administrative reforms, especially in the sphere of justice.

In the early 19th century, the British developed a uniform military culture. Soldiers were increasingly subjected to European-style training, drill and discipline that regulated their life for more than before.

Thus, the East India Company was transformed from a trading company to territorial colonial power.

Mercantile: The word refers to a business enterprise that makes profit primarily through trade, buying goods cheap and selling them at higher prices.

Factor: The Company traders were known at that time as factors.

Farman: A royal order during the Mughal period.

Puppet: The term here is used to refer to a person who is controlled by someone else.

Negotiation: A formal discussion between people in order to find a solution.

Charter: An official order or resolution.

Nabob: The British called the nawab as nabob, who was the symbol of power and authority.

Subsidiary alliance: As per the terms of this alliance, Indian rulers were not allowed to have their independent armed forces. They were to be protected by the company.

Injunction: Instruction.

Subservience: The act of being submissive.

Confederacy: Alliance.

Paramountcy: Being paramount or supreme.

The Doctrine of Lapse: This was a policy of the Company to annex kingdoms. As per this policy if an Indian ruler died without a male heir, his kingdom would become the part of the Company territory.

Qazi: A judge.

Mufti: A jurist of the Muslim community responsible for expounding the law that the Qazi would administer.

Impeachment: A trial by the House of Lords in England on charges of misconduct brought against a person in the House of Commons.

Sawar: Men on horses.

Dharmashastra: Sanskrit texts prescribing social rules and codes of behaviour. These were begun to compose from C. 500 BCE onwards.

Musket: A heavy gun used by infantry soldiers.

Matchlock: An early type of gun in which the powder was ignited by a match.

1498 – Vasco da Gama, a Portuguese explorer, discovered the sea-route to India.

1600 – The East India Company acquired a Charter from the ruler of England, Queen Elizabeth I granting it the sole right to trade with the East.

1651 – The first English factory was set up on the banks of the river Hugli.

1696 – The Company began building a fort around the settlement.

1756 – Alivardi Khan died and Sirajuddaulah became the Nawab of Bengal.

1757 – The Battle of Plassey took place.

1764 – The Battle of Buxar took place.

1765 – The Mughal Emperor appointed the Company as the Diwan of the provinces of Bengal.

Chapter 3

Ruling the Countryside Class 8

Britain turns to India: As the demand for Indigo grew in Europe, East India Company turned to India for its supply by extending the cultivated area under it. Many of the company officials found it so profitable that they left their jobs.

Demand of Indian Indigo: India had better weather conditions for the growth of the Indigo plant and the French and Italian manufacturers used Indian Indigo for dyeing the cloth. The cloth manufacturers favoured Indigo against the Wood plant.

Cultivation of Indigo: There were two popular systems in practice—Nij and Ryoti. In the Nij system, cultivators grew Indigo on their own land. In the Ryoti system, it was grown on rented land by hired labourers.

Problem with Nij cultivation: The problem with Nij was that the expansion of area was not possible. Scattered small plots were available. Mobility of labour was low. Growing season of Indigo clashed with that of rice cultivation season.

Indigo on the land of Ryotis: Planters extended loans and pressurized peasants or headmen to produce Indigo. The planters provided seeds and drill. These contracts never came to an end and the vicious cycle continued.

The Blue Rebellion: In March 1859, crippled by the circumstances and suffering, cultivators rose in revolt against indigo planters and their Indian agents. They were supported by zamindars and headmen.

Collapse of Indigo production: The rebellion left the government worried. It set up the Indigo Commission to inquire into the system of Indigo production. The Commission held the planters guilty and criticised them for their coercive methods. It declared that Indigo production was not profitable for Ryots.

After the assumption of Diwani in 1765, the Company began to use the vast revenue resources of Bengal. Now the revenues from India could finance company's expenses. These revenues could be used to purchase cotton and silk textiles in India.

This caused a huge loss of revenue for Bengal. The Bengal economy fell into deep crisis. Artisans began to desert villages because they were being forced to sell their goods to the Company at low prices. Peasants were also worried. Agriculture cultivation showed signs of collapse. Then in 1770 a terrible famine killed ten million people in Bengal.

Now the Company felt the need of improvement in the field of agriculture because only then its revenue income was sure.

Finally, the Company introduced the Permanent Settlement in 1793. The rajas and talukdars were asked to collect rent from the peasants and pay revenue to the Company. The amount to be paid was fixed permanently.

It was felt that this would ensure a regular flow of revenue into the Company's treasury and at the same time encourage the zamindars to invest in improving the land.

But the zamindars were not capable of investing in the improvement of land. The revenue that had been fixed was so high that they found it difficult to pay.

By the first decade of the 19th century, the prices in the market rose and cultivation slowly expanded. This meant an increase in the income of the zamindars but no gain for the Company since it could not increase a revenue demand that had been fixed permanently.

The Permanent Settlement was oppressive for the cultivators. The rent they paid to the zamindars was high and their right on the land was insecure.

Finding the Permanent settlement a failure, Holt Mackenzie, an Englishman, devised a new system called Mahalwari Settlement which came into effect in 1822. The collectors were asked to visit villages, inspect the land, measure the fields and record the customs and right of different groups. The estimated revenue of each plot within a village was added up to calculate the revenue that each village or mahal had to pay. This demand was to be revised periodically.

In the British territories in the south ryotwar (or ryotwari) system was devised. It was initiated by Captain Alexander Read and developed by Shomas Munro. This system was gradually extended all over South India.

The Ryotwari Settlement was made directly with the cultivators (ryots).

All the new systems proved to be failure. The Company had imposed these systems in order to increase the income from land, but its purpose was not solved because the revenue demand was very high.

By the late 18th century the Company was trying to expand the cultivation of opium and indigo.

Indian indigo was in great demand in Europe. Hence, the Company in India looked for ways to expand the area under indigo cultivation.

From the last decades of the 18th century Bengal indigo came to dominate the world market. In 1788 only about 30% of the indigo imported into Britain was from India. By 1810 the proportion had gone up to 95%.

As the indigo trade grew, commercial agents and officials of the Company began investing in indigo production.

Indigo cultivation was done under two systems known as nij and ryoti. Within the system of nij cultivation, the planter produced indigo in lands that he directly controlled.

But it was difficult for planters to expand the area under nij cultivation.

Indigo could be cultivated only on fertile lands and these were all already densely populated.

Labour was also not easily available.

Ni cultivation on a large scale also required several ploughs and bullocks. Investing on purchase and maintenance of ploughs was a big problem. Therefore, planters showed reluctance towards expanding the area under nij cultivation.

Under the ryoti system, planters forced the ryots to sign a contract, an agreement, also known as satta. Those who signed the contract got cash advances from the planters at low rates of interest to produce indigo. But this system was not in favour of the cultivators because they were not given fair prices after the harvest was ready. Thus, indigo cultivators were highly dissatisfied.

Several ryots in Bengal refused to grow indigo. Soon they became violent. They got support of the local zamindars and village headmen in their rebellion against the planters.

This worried the government. It brought in the military to protect the planters and set up the Indigo Commission to enquire into the system of indigo production.

The Commission held the planters guilty.

It declared that indigo production was not profitable for ryots. Hence, they were not needed to produce indigo in future.

Ultimately indigo production collapsed in Bengal. The planters then shifted their operation to Bihar.

Countryside: Rural areas.

Permanent Settlement: Under this settlement it was decided that the rates of revenues once fixed would not be changed.

Mahal: In British revenue records Mahal is a revenue estate which may be a village or a group of villages.

Mahalwari Settlement: Under this system, the rates of revenues were to be revised periodically, not permanently fixed.

Ryot: Cultivator.

Indigo: A plant that produces a rich blue colour.

Plantations: A large farm operated by a planter employing various forms of forced labour. Plantations are associated with the production of coffee, sugarcane, tobacco, tea and cotton.

Woad: A plant that produces violet and blue dyes.

Slave: A person who is owned by someone else, i.e., the slave owner. A slave enjoys no freedom and is compelled to work for the master.

Bigha: A unit of measurement of land.

Chapter 4

Tribals, Dikus and the Vision of a Golden Age

Affect of Colonial rule: The tribal life was disrupted in many ways by the colonial rule. There was a significant change experienced by the tribal people after they came into contact with the colonial rule and the outsiders whom they described as 'Dikus'.

Some of them were hunters and gatherers: These people managed their livelihood by hunting wild animals and by gathering forest products such as fruits, roots and medicinal shrubs. They also sold the forest products in the local markets and supplied sal and mahua flowers.

Impact of Forest Laws: Tribals were intimately connected with the forests. British regulations made them vulnerable as some forests were declared reserve forest and declared as the property of the state.

Affect on shifting cultivators: The Britishers wanted the tribal groups to settle down to bring them under the ambit of revenue assessment. Therefore, the measurement of land took place. Some peasants were declared landowners and others as their tenants.

What happened to tribal chiefs: The privileges enjoyed by the tribal chiefs were lost as soon as the Britishers arrived. They were forced to pay tributes. They lost the administrative powers that were enjoyed by them previously.

Search for work: The tribals who went far away from their respective homes were the major sufferers. Plantation agriculture began in the late 19th century and they were employed in this industry. Their position became pathetic, as they were not allowed to go home.

The problem with trade: Moneylenders and traders frequently visited the tribal areas. Their motive was to make profit by exploiting the tribals as per their wish. Soon the tribals understood their interest and started maintaining distance from them.

Some were Jhum cultivators: Some tribal communities practised Jhum cultivation, i.e. they cleared a patch of the forest and cultivated it for few years and when it lost its fertility, they moved to other sites. It is also called slash and burn technique.

Herded animals: There were some groups who lived the life of pastoral nomads. They migrated from one place to another with the change in season along with their livestock in search of fodder.

Birsa Munda: Birsa Munda was born in mid-1870s in a poor family. His family was moving in the search of work. Since his childhood, he had seen the elder members of the tribes urging the younger members to rebel against the exploitation.

Settled cultivation: Some tribal communities settled down and cultivated the same field year after year. They started using plough and cleared the fields around the Chhotanagpur plateau; thus they became the first settlers. These were the people of Munda tribes.

The customs and rituals of tribal societies differ from those laid down by the Brahmans. Unlike the caste societies, the societies of tribals did not have the sharp social divisions. Those who belonged to the same tribe shared common ties of kinship. But, this did not mean that there were no social and economic differences within tribes.

By the 19th century, tribal people in different parts of India were involved in a variety of activities.

Some tribal people engaged in jhum or shifting cultivation. In this type of cultivation, small patches of land were made cleared off trees. The cultivators burnt the vegetation and spread the ash from the firing, which contained potash to fertilise the soil. They used equipments like axe and hoe for preparing the soil for cultivation. They did not plough the land and sow the seeds. Instead they used to scatter the seeds on the field. Once the crop was ready and harvested, they moved to another field.

Shifting cultivators were found in the hilly and forested tracts of north-east and central India.

Some tribal groups earned their livelihood by hunting animals and gathering forest produce. They saw forests as essential for survival. The Khonds were such community living in the forests of Orissa. They ate fruits and roots collected from the forest. They used many forest shrubs and herbs for medicinal purposes and sold forest produce in the local markets.

At times they exchanged goods—getting what they needed in return for their forest produce. Some of them were engaged in some odd jobs in villages such as carrying loads or building roads, etc.

But a time came when supplies of produce shrank. As a result, more and more tribal people began to wander around in search of work.

However, Baigas remained in the forest. They did not go anywhere.

Several tribal groups were engaged in heeding and rearing animals. They were pastoralists who moved with their herds of cattle or sheep according to the seasons. The Van Gujjars of the Punjab hills and the Labadis of Andhra Pradesh were cattle herders, the Gaddis of Kulu were shepherds and the Bakarwals of Kashmir reared goats.

Many tribal groups preferred to settle down instead of moving from one place to another. They began to use plough, and gradually got rights over the land they lived on.

The British officials found the settled tribal groups like the Gonds and Santhals more civilised than hunter-gatherers or shifting cultivators.

The British rule, however, changed the life of the tribal people.

The tribal chiefs were considered important people because it is they who controlled their territories. Under the British rule they lost their administrative power and were forced to follow law made by British officials in India.

The British never liked those tribal groups who moved about and did not have a fixed home. They wanted these tribal groups to settle down. Settled peasants were easier to control and administer than people who were always on move.

The British also wanted a regular revenue income for the state. Hence, they introduced land settlements—that is, they measured the land, defined the rights of each individual of that land and fixed the revenue demand for the state.

The British effort to settle jhum cultivators was not very successful.

The British brought several changes in forest laws. This affected the tribal lives. The British extended their control over all forests and declared that forests were state property. Some forests were classified as Reserved Forests for they produced timber which the British

wanted. In these forests people were not allowed to move freely and practise jhum cultivation. As a result, several jhum cultivators moved to other areas.

Now, the British faced a problem of shortage of labour. Hence, they decided that they would give jhum cultivators small patches of land in the forests and allow them to cultivate these on the condition that those who lived in the villages would have to provide labour to the Forest Department. After this forest villages were established around the Forest Department.

Many tribal groups reacted against the colonial forest laws.

During the 19th century, traders and moneylenders began to come into the forests. They offered cash loan to the tribal people and asked them to work for wages.

The case of the silk growers is worth-mentioning in this regard. In the 18th century, Indian silk was in great demand in European markets. Hence, the East India Company officials tried to encourage silk production to meet the growing demand.

The Santhals of Hazaribagh reared cocoons. The silk traders sent in their agents who gave loans to them to collect the cocoons. The growers were paid three to four rupees for a thousand cocoons. These were then exported to Burdwan or Gaya where they were sold at five times the price. Thus, the silk-growers earned very little.

The plight of the tribals who had to go far away from their homes for work was even worse.

Finally, the tribal groups in different parts of the country rebelled against the changes in laws, the restrictions on their practices, the exploitation by traders and moneylenders, etc. The movement that Birsa Munda led is worth-mentioning here.

Birsa Munda himself declared that God had appointed him to save his people from trouble, free them from the slavery of dikus (outsiders). Soon, thousands became the followers of Birsa. They all were unhappy with the changes they were experiencing and the problems they were facing under British rule. They wanted to recover their golden past.

A movement began under the leadership of Birsa Munda. The political aim of the Birsa Movement was to drive out missionaries, moneylenders, Hindu landlords and the government and to set up a Munda Raj with Birsa at its head.

As the movement spread, the British officials arrested Birsa in 1895.

In 1897, he was released. Afterwards, he toured the villages to gather support. He urged people to destroy 'Ravana' (dikus and the Europeans) and establish a kingdom under his leadership.

Birsa died in 1900 and the movement initiated by him faded out, but its significance cannot be undermined.

Dikus: Outsiders or foreigners

Jhum Cultivation: In this type of cultivation, the cultivators clear off a patch of land, burn the vegetation and spread the ash from the firing, which contains potash to fertilise the soil. Then they prepare the soil for cultivation. They scatter the seeds on the field. Once the crop is ready they move to another land.

Fallow: A field left uncultivated for a while so that the soil recovers fertility.

Mahua: A flower that is eaten or used to make alcohol.

Bewar: It is a term used in Madhya Pradesh for shifting cultivation.

Sleeper: The horizontal planks of wood on which railway lines are laid.

Akhara: Wrestling ground

Sirdars: Leaders

Vaishnav: Worshippers of Vishnu

Satyug: The age of truth

Chapter 5

When People Rebel Class 8

Nawabs lose their power: Nawabs and Rajas lost their powers to the East India Company. Residents stationed at Indian states worked effectively so that Indian states didn't join against the East India Company. Negotiations were put down by the East India Company, which was aiming to rule Delhi.

Peasants and Sepoys: Peasants and zamindars lost their lands to the moneylenders as rate of revenue was excessively increased due to the new land revenue measures and they could not pay it. Indian sepoys were ill paid; their religious sentiments were hurt.

From Meerut to Delhi: Mangal Pandey was hanged on 29th April, 1857 for attacking his officer. On 9th May, 1857 sepoys at Meerut were imprisoned as they refused to use the infield rifle. On 10th May, 1857 army sepoys released their sepoy companions and killed British officers. The sepoys then captured guns and ammunitions and marched towards Delhi. The sepoys stationed at Delhi garrison welcomed the sepoys from Meerut. British officers were murdered. The victorious sepoys declared Bahadur Shah Zafar as the emperor of India. Zafar unwillingly blessed the rebels and appealed the rulers to form a confederacy against the

The rebellion spread: The rulers of the states saw it as an opportunity to settle their scores from the company and rose in revolt for the fulfilment of their selfish aims of regaining their territory from East India Company.

The Company fights back: The Company was determined to suppress the revolt with all its might. It passed laws to demoralise rebels and mobilised troops from all the states and reinforcement arrived from England. Delhi was recaptured and gradually other rebel states were also recaptured.

Aftermath: By 1859, British regained control over the rebels. Parliament put an end to the East India Company rule in India. Office of Secretary of State was created, which was to be advised by the Indian council. Thus, government took the responsibility directly.

Since the mid-18th century, Nawabs and Rajas had gradually lost their power and authority. Their freedom reduced, their armed forces disbanded and their revenues and territories taken away. The company adopted policies to end the Mughal dynasty and thus paved the way for the British government to rule India.

Many ruling families such as Rani Lakshmbai of Jhansi tried to negotiate with the company to protect their interest but they did not get success.

Now the Company began to plan to bring an end to the Mughal dynasty. To make this plan successful the Company took several measures.

The name of the Mughal king was removed from the coins minted by the Company.

In 1849, it was announced that after the death of Bahadur Shah Zafar, the family of the king would be shifted out of the Red Fort and given another place in Delhi to reside in.

In 1856, the Company decided that Bahadur Shah Zafar would be the last Mughal king, and after his death his descendants would be called princes.

In the countryside peasants and zamindars resented the high taxes and the rigid methods of revenue collection.

The Indian sepoys were unhappy about their pay, allowances and condition of service. Some of the Company's rule even violated their religious sentiments. Thus, everywhere there spread discontentment.

The responses to the reforms brought in the Indian society by the British were also not positive, although some reforms were essential.

The Company passed laws to stop the practice of sati.

English language education was promoted.

In 1850, a new law was passed to make conversion to Christianity easier.

Some Indians thought that the British were destroying their religion and their social customs while some wanted to change existing social practices.

By and by people began to view the British as their common enemy and, therefore, they rose up against this enemy at the same time.

In May 1857, a massive rebellion started that threatened the Company's very presence in India.

Sepoy mutinied in several places beginning from Meerut and a large number of people from different sections of society rose up in rebellion.

On 29 March 1857, Mangal Pandey, a young soldier, was hanged to death for attacking his officers in Barrackpore. This was too much for the sepoys. They refused to do the army drill using the new cartridges, which were suspected of being coated with the fat of cows and pigs. Thus, tension grew between the Company and sepoys.

The sepoys were determined to bring an end to the Company's rule. From Meerut they rushed to Delhi.

As the news of their arrival spread, the regiments stationed in Delhi also rose up in rebellion. They killed several British officers, seized arms and ammunitions, set buildings on fire.

They met the Mughal emperor Bahadur Shah Zafar and proclaimed him as their leader.

The Mughal emperor got support from the rulers and chiefs of the country and together they rose against the British power.

After the British were routed from Delhi, there was no uprising for a few days. Then, a spurt of mutiny began.

Regiment after regiment mutinied and took off to join other troops at nodal points like Delhi, Kanpur and Lucknow. After them, the people of the towns and villages also rose up in rebellion and rallied around local leaders, zamindars and chiefs who were prepared to fight the British. Thus, a widespread revolt shook the British confidence over ruling India.

The Company had no way out except suppressing the revolt with all its might. It brought reinforcements from England, passed new laws so that the rebels could be convicted with ease, and then moved into the storm centres of the revolt.

The Company recaptured Delhi from the rebel forces in September 1857. Bahadur Shah Zafar was tried in court and sentenced to life imprisonment. He along with his wife were sent to prison in Rangoon.

But people in other areas still continued to resist and battle the British. The British had to fight for two years to suppress the massive forces of popular rebellion.

The British had regained control of the country by the end of 1859 but they could not carry on ruling the land with the same policies any more.

The British Parliament passed a new Act in 1858 and transferred the powers of the East India Company to the British Crown in order to ensure a more responsible management of Indian affairs.

The Governor-General of India was given the title of Viceroy, that is, a personal representative of the Crown. In this way the British government took direct responsibility for ruling India.

All ruling chiefs of the country were allowed to pass on their kingdoms to their heirs, including adopted sons. However, they were made to acknowledge the British Queen as their Sovereign Paramount.

Sepoy: Soldier

Mutiny: When soldiers together begin to disobey their officers in the army.

Firangis: Foreigners, Here, the term has been used for the Englishmen.

Ghazis: Religious warriors

Paramount: Supreme

1849 – Governor-General Dalhousie announced that after the death of Bahadur Shah Zafar, the family of the king would be shifted out of the Red Fort and given another place in Delhi to reside in.

1856 – (i) Governor-General Canning decided that Bahadur Shah Zafar would be the last Mughal king and after his death his descendants would be recognised as princes.

(ii) The Company passed a new law which stated that every new person who took up employment in the Company's army had to agree to serve overseas if required.

29 March 1857 – Mangal Pandey, a young soldier, was hanged to death for attacking his officers in Barrackpore.

May 1857 -Sepoys mutinied in several places.

10 May 1857 – Sepoys rushed to Delhi from Meerut.

September 1857 – Mughal emperor Bahadur Shah Zafar along with his wife was sent to prison in Rangoon.

October 1858 – A new Act passed by the British Parliament transferred the powers of the East India Company to the British Crown.

Chapter 6

Colonialism and the City

In the late 18th century, Presidency cities were developed by the British—Bombay, Madras and Calcutta.

De-urbanisation took place as a result of British economic policies. The old manufacturing towns of India such as Dacca, Murshidabad, Surat, etc. lost their glory.

Delhi became the hub of political parties.

The period from 1830 to 1857 is referred to as the period of the Delhi Renaissance.

The British wanted Delhi to forget its Mughal past and got the area around the forts cleared off, gardens and mosques for security reasons.

New Delhi was constructed as a 10-square mile city on Raisina Hill.

Two architects Edward Lutyens and Herbert Baker designed New Delhi and its buildings.

The British considered overcrowded places as unhealthy and unhygienic and thus wanted a new city that had better water supply, sewage disposal and drainage facilities than the old city.

In most parts of the western world modern cities grew with industrialisation. In Britain industrial towns like Leeds and Manchester grew rapidly in the 19th and 20th centuries.

In India Calcutta, Bombay and Madras emerged in importance as Presidency cities in the late 18th century.

These Presidency cities became the centre of British power in the different regions of India.

At the same time cities like Machlipatnam, Surat and Seringapatam declined.

The historic imperial city of Delhi became a dusty provincial town in the 19th century before it was rebuilt as the capital of British India.

Delhi has been a capital for more than a 1,000 years, although with some gaps. As many as 14 capital cities were founded in a small area of about 60 square miles on the left-bank of the river Jamuna of these, the most important are the capital cities built between the 12th and 17th centuries.

Shah Jahan built the most splendid capital of all. Shahjahanabad was begun in 1639 and consisted of a fort-palace complex and the city adjoining it. The Red Fort contained the palace complex.

Delhi during Shah Jahan's time was also a centre of Sufi culture. It had several dargahs, khanqahs and idgahs.

Even this was no ideal city and its delights were enjoyed only by some. There were sharp differences between the rich and the poor.

In the first half of the 19th century the British lived along with the wealthier Indians in the Walled City. They learned to enjoy Urdu/Persian culture and poetry and participated in local festivals.

But things did not remain the same after 1857. During the Revolt Delhi remained under rebel control for four months. When the British regained it they embarked on a campaign of revenge and plunder. They began to demolish everything that was associated with the Mughals. In fact, the British were very much annoyed with the Mughal emperor Bahadur Shah Zafar to see his active participation in the revolt.

They either demolished mosques or put to other uses. For example, the Zinat-al-Masjid was converted into a bakery. No worship was allowed in the Jama Masjid for five years. One-third of the city was demolished and its canals were filled up.

In the 1870s, the western walls of Shahjahanabad were broken to establish the railway and to allow the city to expand beyond walls.

The British now began living in the sprawling Civil Lines area that came up in the north, away from the Indians in the Walled city.

Delhi college was turned into a school, and shut down in 1877.

Delhi emerged into the modern city only after 1911 when it became the capital of the British India.

New Delhi was constructed as a 10-square-mile city on Raisina Hill, south of the existing city.

Two architects, Edward Lutyens and Herbert Baker, were called on to design New Delhi and its buildings. It was kept in mind that the new buildings must assert British importance.

New Delhi took nearly 20 years to build. The idea was to build a city that was a stark contrast to Shahjahanabad. There were to be no crowded mohallas, no mazes of narrow by-lanes. In New Delhi, there were to be broad, straight streets lined with sprawling mansions set in the middle of large compounds. The architects wanted New Delhi to represent a sense of law and order in contrast to the chaos of old Delhi.

In 1947, India got independence but at the same time it was partitioned into India and Pakistan. This led to a large migration from Punjab that changed the social background of Delhi. An urban culture largely based on Urdu was overshadowed by new tastes and sensibilities, in food, dress and the arts.

Inside the old city, the excellent system of water supply and drainage was neglected in the 19th century. The system of wells or baolis also broke down and channels to remove household waste were damaged.

The population of Delhi was continuously growing at this time. The broken-down canals could not serve the needs of this ever-growing population.

At the end of the 19th century a new system of open surface drains was introduced. But this system too was soon overburdened. The Delhi Municipal Committee was not willing to spend money on a good drainage system.

At the same time, millions of rupees were being spent on drainage systems in the New Delhi area.

The havelis or grand mansions in which the Mughal aristocracy lived in the 17th and 18th centuries also declined gradually. In fact the Mughal amirs were unable to maintain these large establishments under conditions of British rule. Havelis therefore began to be subdivided and sold.

The colonial bungalow was quite different from the haveli. It was a large single-storeyed structure with a pitched roof and usually set in one or two acres of open ground.

The Census of 1931 revealed that the Walled City area was crowded with as many as 90 persons per acre while New Delhi had only about 3 persons per acre.

The poor conditions in the Walled City did not stop it from expanding. In 1888 an extension scheme called the Lahore Gate Improvement Scheme was planned by Robert Clarke for the Walled City residents. Streets strictly followed the grid system and were of identical width, size and character. Land was divided into regular areas for the construction of neighbourhoods. But even this scheme could not decongest the old city.

The Delhi Improvement Trust was set up in 1936, and it built areas like Daryaganj South for wealthy Indians. Houses were grouped around parks. Within the houses, space was divided according to new rules of privacy.

Presidency: colonial India was divided into three Presidencies—Bombay, Madras and Calcutta for administrative purposes.

Urbanisation: It is a process by which more and more people began to reside in towns and cities.

Dargah: It refers to a tomb of a sufi saint.

Khanqah: It refers to a sufi lodge often used as a rest house for travellers and a place where people came to discuss spiritual matters, got the blessings of saints and hear sufi music.

Idgah: It refers to an open prayer place of Muslims primarily meant for id prayers.

Cul-de-sac: Street with a dead end.

Gul Farosan: A festival of flowers

Renaissance: Literary rebirth of art and learning. It is a term often used to describe a time when there is great creative activity.

Baolis: The system of wells

Haveli: A grand mansion

Amir: A nobleman during the Mughal period

1639 – Shahjahanabad was begun.

1792 – Delhi College was established.

1830-57 – A period of Delhi renaissance.

1877 – Viceroy Lytton organised a Durbar to acknowledge Queen Victoria as the Empress of India.

1888 – An extension scheme called the Lahore Gate Improvement Scheme was planned by Robert Clarke for the Walled City residents.

1911 – The capital of India was shifted from Calcutta to Delhi.

1936 – The Delhi Improvement Trust was set up.

Chapter 7

Weavers, Iron Smelters and Factory Owners

The industrialization of Britain had a close connection with the conquest and colonization of India.

From the 16th century, European trading companies began buying Indian textiles for sale in Europe.

Printed cotton clothes were called chintz, cossies or khassa and bandanna.

The Tata Iron and Steel Company (TISCO) began producing steel in 1912.

The industrialisation of Britain had a close connection with the conquest and colonisation of India.

English East India Company's interest in trade led to the occupation of territory and the pattern of trade changed over the decades.

In the late 18th century the Company was buying goods in India and exporting them to England and Europe; making profit through the sale.

With the growth of industrial production, British industrialists began to see India as a vast market for their industrial products and very soon manufactured goods from Britain began flooding India. This badly affected Indian crafts and industries.

Just take the example of Indian textiles. Needless to say that Indian textiles were world famous for their quality and craftsmanship.

From the 16th century, European trading companies began buying Indian textiles for sale in Europe.

Here it is worth mentioning that Indian textiles were famous in western markets under different names such as muslin, calico, etc.

Printed cotton cloths were called chintz, cossies or khassa and bandanna.

From the 1680s there started a craze for printed Indian cotton textiles in England and Europe mainly for their beautiful floral designs, fine texture and to relative cheapness.

The popularity of Indian textiles during the early 18th century worried the wool and silk makers in England. They began protesting against the import of Indian cotton textiles.

In fact, textile industries had just begun in England at this time. Unable to compete with Indian textiles, English producers wanted a secure market within the country by preventing the entry of Indian textiles. The first to grow under government protection was the calico printing industry. Indian designs were now imitated and printed in England on white muslin or plain unbleached Indian cloth.

Competition with Indian textiles led to a search for technological innovation in England. The invention of Spinning Jenny in 1764 and Steam Engine in 1786 revolutionised cotton textile weaving. Cloth could now be woven in large quantities and cheaply too.

However, Indian textiles continued to dominate world trade till the end of the 18th century. European trading companies made huge profits out of this flourishing trade.

In India, textile production was concentrated in four regions in the early 19th century — Bengal, Dacca in Eastern Bengal (now Bangladesh), regions along the Coromandel Coast and Gujarat.

However, Indian textiles began to decline with the development of cotton industries in Britain and by the beginning of the 19th century, English-made cotton textiles successfully ousted Indian goods from their traditional markets in Africa, America and Europe.

This badly affected the weavers of India. They lost their employment. Bengal weavers were the worst hit.

English and European companies stopped buying Indian goods.

The situation became worse by the 1830s when British cotton cloth flooded Indian markets. This affected both specialist weavers and spinners. Thousands of rural women who made a living by spinning cotton thread became jobless.

However, handloom weaving continued to exist to some extent. This was because some types of cloths could not be supplied by machines. Machines failed to produce saris with intricate borders or cloths with traditional woven patterns.

Many weavers and spinners who lost their livelihood now became agricultural labourers. Some migrated to cities in search of work and yet others went out of the country to work in plantations in Africa and South America.

Some handloom weavers got employment in the new cotton mills that were established in different parts of India.

The first cotton mill in India was set up as a spinning mill in Bombay in 1854. Afterwards, mills came up in other cities too, for example, Ahmedabad and Kanpur.

The textile factory industry faced various problems in the beginning.

The first major spurt in the development of cotton factory production in India was during the First World War when textile imports from Britain declined and Indian factories were called upon to produce cloth for military supplies.

Indian Wootz steel which was produced all over South India, fascinated European scientists. However, the Wootz steel making process was completely lost by the mid- 19th century. The reason behind this was that when the British conquered India, the imports of iron and steel from England began to displace the iron and steel produced by the crafts people in India. As a result, several iron smelters lost their job. The demand for iron produced by them inevitably lowered.

By the early 20th century, the artisans producing iron and steel faced a new competition with the coming of iron and steel factories in India.

The Tata Iron and Steel Company (TISCO) began producing steel in 1912.

Soon in 1914 First World War broke out. Steel produced in Britain now had to meet the demands of war in Europe. So imports of British steel into India declined and the Indian Railways, that was expanding at that time, turned to TISCO for supply of rails.

It was the best moment for the TISCO to flourish.

The war dragged on for several years and TISCO had to produce shells and carriage wheels for the war.

By 1919 the colonial government was buying 90% of the steel manufactured by TISCO. Over time TISCO became the biggest steel industry within the British empire.

Chintz: It is derived from the Hindi word chintz which is a cloth with small and colourful flowery designs.

Bandanna: The word refers to any brightly coloured and printed scarf for the neck or head. Originally, the term derived from the word 'bandhna' and referred to a variety of brightly-coloured cloth produced through a method of tying and dying.

Spinning Jenny: A machine by which a single worker could operate several spindles on to which thread was spun. When the wheel was turned all the spindles rotated.

Charkha and takli: Household spinning instruments. The thread was spun on the charkha and rolled on the takli.

Rangrez: The dyer who dyed the thread.

Chhipigar: Block printer

Aurang: A Persian term for a warehouse—a place where goods are collected before being sold.

Smelting: The process of obtaining a metal from rock or soil by heating it to a very high temperature, or of melting objects made from metal in order to use the metal to make something new.

Bellows: A device or equipment that can pump air.

Slag heaps: The waste left when smelting metal.

1720 – The British government enacted legislation banning the use of printed cotton textiles—chintz.

1764 – Spinning Jenny was invented.

1786 – Steam engine was invented.

1854 – The first cotton mill in India was established in Bombay.

1912 – The Tata Iron and Steel Company (TISCO) began producing steel.

Chapter 8

Civilising the “Native”, Educating the Nation

The Tradition of Orientalists: Orientalists needed Indian scholars to teach them vernacular languages, local customs and laws and help them translate and interpret ancient texts. They believed that the ancient customs of the country and oriental learning ought to be the basis of the British rule in India.

Education for Commerce: It was believed that Indians would be able to understand the advantages of trade and commerce through European learning. Western influence would change the lifestyle of educated Indians so that they would readily accept British goods.

What Happened to Local Schools: Earlier, local schools or pathshalas were allowed to function without much interference. But after 1854, the British standardized the curriculum, imposed routines, established rules and ensured regular inspections of these schools.

New Routines, New Rules: The Britisher’s government-appointed officials who were made in-charge of four to five schools. Teaching was now according to a regular timetable. Students wrote examinations, paid a regular fee and obeyed the new rules of discipline.

Agenda for National Education: In the 19th century, Indian thinkers were impressed with the developments in Europe. They felt that western education would help in modernization of India. They urged the British to open more schools, colleges and universities and spend more money on education.

Gandhi's View on Western Learning: Gandhi argued that colonial education created a sense of inferiority in the minds of Indians and destroyed the pride they had in their own culture.

Tagore's 'Abode of Peace': Tagore felt that creative learning could be encouraged only within a natural environment. Therefore in 1901, he set up his school, Shanti Niketan, in a rural setting where children lived in harmony with nature and cultivated their natural creativity.

The British in India established their rule over the entire country. But their task was not completed with the establishment of control. They felt that they had a cultural mission. They had to civilise the natives by giving them proper education and by changing their customs and values.

For this it was necessary to study Indian history, philosophy and law. William Jones, an expert in law and a linguist, took this task. He began to study ancient Indian texts on law, philosophy, religion, politics, morality, arithmetic, medicine and the other sciences.

Englishmen like Henry Thomas Colebrooke and Nathaniel Halhed were also busy discovering the ancient Indian heritage, mastering Indian languages and translating Sanskrit and Persian works into English.

Jones and Colebrooke shared a deep respect for ancient cultures. Both of India and the West Indian civilisation, they felt, had attained its glory in the ancient past but had subsequently declined. In order to understand India it was necessary to discover the sacred and legal texts that were produced in the ancient time.

Jones and Colebrooke went about discovering ancient texts, understanding their meaning, translating them and making their findings known to others.

Several company officials got influenced by these ideas. They felt that the Hindus and the Muslims ought to be thought what they were already familiar with, and what they valued and treasured, not subjects that were alien to them.

It was thought that this was the only way the British could win the hearts the 'natives', and could get respect from them.

A madrasa was set up in Calcutta in 1781 to promote the study of Arabic, Persian and Islamic law. In 1791, the Hindu College was established in Benaras to encourage the study of ancient Sanskrit texts that would be useful for the administration of the country.

Not all Company officials shared these views. They began to criticise the Orientalist vision of learning. They strongly disapproved the British effort to encourage the study of Arabic and Sanskrit language and literature.

James Mill was one of those who attacked the Orientalists. He was of the opinion that Indians should be made familiar with the scientific and technical advances that the West had made, rather than with the poetry and sacred literature of the Orient.

Thomas Babington Macaulay, another critic of Orientalists, saw India as an uncivilised country that needed to be civilised. He emphasized the need to teach Indians the English language.

Finally, the English Education Act of 1835 was introduced. The decision was to make English the medium of instruction for higher education, and to stop the promotion of Oriental institutions like the Calcutta Madrasa and Benaras Sanskrit College.

In 1854, an educational despatch, popularly known as Wood's Despatch, was sent to India. Outlining the educational policy that was to be followed in India. It emphasised once again the practical benefits of a system of European learning.

Wood's Despatch argued that European learning would enable Indians to recognise* the advantages that flow from the expansion of trade and commerce and make them see the importance of developing country's resources. European learning would also improve the moral character of Indians. It would make them truthful and honest and thus supply the company with civil servants who could be trusted.

The British took several measures to uplift the Indian's educational system. They set up education departments of the government. Universities were established in Calcutta, Madras and Bombay. Upto the mid-19th century, the company's primary concern was to improve higher education.

Afterwards, it also took steps to improve the condition of local schools.

In 1830s William Adam, a Scottish missionary, was given the charge by the Company to tour the districts of Bengal and Bihar. He was asked to report on the progress of education in local schools.

Adam found that the system of education in the local schools, known as pathshalas, was flexible. There were no fixed fee, no benches or chairs, no system of separate classes, no annual examinations, etc. In some places classes were held under a banyan tree, in other places in the corner of a village's shop or temple, or at the guru's home. Teaching was oral and the guru decided what to teach.

After the Company got Adam's report, it immediately took decision to improve the system of vernacular education.

It appointed a number of government pandits, each in charge of looking after four to five schools. The task of the pandit was to visit the pathshalas and try to improve the standard of teaching.

New routines and rules were introduced. Teaching was now to be based on textbooks and learning was to be tested through a system of annual examination. Students were asked to pay regular fee, attend regular classes, sit on fixed seats and obey the new rules of discipline.

Not only the British officials but several Indians too wanted to spread English education in the country. The Indians felt that Western education would help modernise India. Hence, they urged the British to open more and more schools, colleges and universities.

At the same time, there were other Indians too, such as Mahatma Gandhi and Rabindranath Tagore, who were dead against western education.

Mahatma Gandhi argued that coloured education created a sense of inferiority in the minds of Indians. It would enslave Indians. He felt that Indian languages ought to be the medium of teaching. Education in English crippled Indians, distanced them from their own social surroundings and made them strangers in their own land.

With the spread of nationalist movement, other thinkers also began thinking of a system of national education which would be different from that one set up by the British.

Rabindranath Tagore started Shantiniketan in 1901. He was of the view that creative learning could be encouraged only within a natural environment. So he chose to set up his school 100 kilometres away from Calcutta, in a rural setting. He saw it as an abode of peace, i.e. Shantiniketan, where living in harmony with nature, children could cultivate their natural creativity.

Linguist: One who knows and studies several languages.

Native: Original inhabitant of the land.

Orientalists: Those with a scholarly knowledge of the language and culture of Asia.

Munshi: A person who can read, write and teach Persian.

Vernacular: It refers to a local language or dialect as distinct from the standard language.

Minute: A short note on a subject.

Despatch: A message or report.

Pathshala: Local school.

Guru: Teacher.

1781 – A madrasa was set up in Calcutta.

1791 – The Hindu College was set up in Benaras.

1835 – The English Education Act was enacted.

1854 – Wood’s Despatch was issued.

1901 – Rabindranath Tagore established Shantiniketan.

Chapter 9

Women, Caste and Reform

Till the 19th century, the condition of Indian women was deplorable. Their condition was pathetic, which was manifested in various social evils such as child marriage, female infanticide, sati system, etc.

Raja Rammohan Roy and his Brahmo Samaj were pioneers in championing the emancipation of women.

Ishwarchandra Vidyasagar, Keshab Chandra Sen, Rabindranath Tagore, Derozio, Begum Rokeya Shekhawat Hossain, all worked for the emancipation of women.

A number of women associations were formed which created social consciousness and also voiced public opinion on certain important issues related to women.

About two hundred years ago our society was not as it is now. It had imposed many barriers on women. They could not go to school, they could not marry according to their wilt etc. In some parts of the country, sati pratha existed and widows were praised if they chose death by burning themselves on the funeral pyre of their husbands.

The society that existed in those days was also caste-based. People were divided along lines of caste. Brahmans and Kshatriyas were considered as upper caste. After them traders and moneylenders were placed. Then came peasants and artisans. At the lowest rung were those whose job was to keep cities and villages clean. There were also untouchables, who were considered inferior by the so called upper-caste people.

Things have been greatly changed now. Women are now enjoying better position in every field. They are getting high education, and are doing jobs after that. Though caste-feeling is not completely rooted out, but its intensity has been minimized considerably.

What positive changes we see in our society have not occurred overnight. It took long years to take place.

From the early 19th century, debates and discussions began to take place in order to root out the evils that had crippled our society for years. These debates were often initiated by Indian reformers and reform groups.

Raja Rammohun Roy was one such reformer. He founded the Brahmo Samaj in Calcutta.

He wanted to spread Western education in the country. He advocated for women education. He strongly disapproved the system of sati. Many British officials also criticised Indian traditions and customs. They supported Raja Rammohun Roy. Finally sati pratha was banned in 1829.

Ishwarchandra Vidyasagar was a great social reformer. He favoured widow re-marriage. British officials supported his cause and passed a law in 1856 that permitted widows to re-marry. Swami Dayanand Saraswati, founder of Arya Samaj, also supported widow re-marriage.

These reformers felt that in order to improve the condition of women it was necessary to educate them. For this purpose several schools were opened for girls by the efforts of Vidyasagar and other reformers.

People reacted sharply against sending girls to schools. Hence, they were taught at homes throughout the 19th century.

In aristocratic Muslim families in North India, women learnt to read the Koran in Arabic. They were taught by women who came home to teach.

Muslim women like the Begums of Bhopal did a lot for the promotion of education among women.

They set up a primary school for girls at Aligarh.

Begum Rokeya Sakhawat Hossain also opened schools for Muslim girls in places like Patna and Calcutta.

By the 1880s, Indian women began to take university education. Some of them trained to be doctors while some became teachers. Many women began to write and publish their critical views on the status of women in society. For instance, Tarabai Shinde published a book named Stripurushtulna.

Pandita Ramabai wrote a book about the pathetic condition of upper-caste Hindu widows. She set up a widow home at Poona in order to give shelter to widows.

Orthodox Hindus and Muslims became worried about all these changes.

However, women ultimately began to enjoy greater freedom. And from the 1920s, some of them even joined various kinds of nationalist and socialist movements.

Caste inequalities had crippled our society. Reformers made sincere efforts to root out these evils from society. In Bombay, the Paramhans Mandali was founded in 1840 to work for the abolition of caste.

During the course of the 19th century, Christian missionaries became active. They set up schools for tribal groups and lower caste children.

But at the same time, the people from low caste, in order to get rid of the exploitation from upper-caste, began to migrate to cities where there was new demand for labour.

People belonging to lower castes began to organise movements from the second half of the 19th century against caste discrimination. They demanded social equality and justice. In this connection we can mention the Satnami Movement in central India, initiated by Ghasidas who came from a low caste.

In eastern Bengal, Haridas Thakur's Matua sect worked among low caste Chandala cultivators. Haridas questioned Brahmanical texts that supported the caste system.

Jyotirao Phule, also a low-caste leader, attacked the Brahmans, claim that they were superior to others, since they were Aryans.

He proposed that Shudras (labouring castes) and Ati Shudras (untouchables) should unite to fight against caste discrimination.

He founded Satyashodhak Samaj that propagated caste equality. In 1873, he wrote a book named Gulamgiri meaning slavery.

Dr B.R. Ambedkar and Ramaswami Naicker continued the movement for caste reform in the 20th century.

Ambedkar belonged to a Mahar family. As a child he experienced what caste prejudice meant in everyday life. He remembered how he was forced to sit outside the classroom on the ground and not allowed to drink water from taps meant for upper-caste children. These systems were very depressing.

In 1927, he started a temple entry movement, which was resented by the Brahman priests.

The non-Brahman movement began in the early 20th century. It was initiated by qualified, and wealthy non-Brahman castes. They challenged Brahmanical claims to power.

E.V. Ramaswamy Naicker, popularly known as Periyar, founded the Self Respect Movement. He inspired untouchables to fight for their dignity and self-respect. He was also a great critic of Hindi scriptures.

Several associations were established and movements started by our reformers in order to make Indian society free from all evils. A glimpse of these associations and movements have been given below.

The Brembo Samaj founded by Raja Rammohun Roy in 1830 to prohibit all forms of idolatry and sacrifice.

Derozio and Young Bengal — Henry Louis Vivian Derozio, a teacher at Hindu College, Calcutta initiated the Young Bengal Movement in the 1820s to promote radical ideas and encourage his students to question all authority.

The Ramakrishna Mission and Vivekananda. Vivekananda established the Ramakrishna Mission to stress the ideals of salvation through social service and selfless action.

The Prarthana Samaj. Established in 1867 at Bombay, the Prarthana Samaj worked for removing caste restrictions, encouraging the education of women, etc.

The Veda Samaj. It was established in 1864. It worked to abolish caste distinctions and promote widow Remarriage and women's education.

The Aligarh Movement. Sayyid Ahmed Khan founded the Mohammedan Anglo-Oriental College in 1875 at Aligarh. It later became famous as the Aligarh Muslim University. The institution offered modern education. It is known as the Aligarh Movement.

The Singh Sabha Movement. This movement sought to free Sikhism from superstitions, caste distinctions and practices seen by them as non-Sikh.

Sati: It means virtuous women. These women chose death by burning themselves on the funeral pyre of their husbands.

Untouchable: Untouchables were considered to be the lowest by the upper-caste people. They were denied entry in temples, restaurants, etc.

Gulamgiri: A book written by Jyotirao Phule. It means slavery.

Stripurushtulna: A book published-by Tarabai Shinde. It means a comparison between women and men.

Conservative: Those who want to stick to old traditions and customs and oppose new changes.

Suffrage: The right to vote.

1772-1833 – Raja Rammohun Roy brought a lot of reformations in the Indian society during this period.

1829 – Sati was banned.

1856 – A law was passed to permit widow remarriage.

1875 – The Arya Samaj was founded.

1929 – The Child Marriage Restraint Act was passed.

1927-1935 – Ambedkar led three temple entry movements between this period.

Chapter 10

The Changing World of Visual Arts

New forms of Imperial Art: From 18th century, European artists visited India. They painted what they perceived in India. They brought with them new techniques such as oil paintings, which made painting lifelike. These new art forms were instantly adopted by Indian artists.

Looking for picturesque: In this kind of painting style, India was depicted as an unexplored land with wild and untamed landscape. Thomas and William Daniell were two painters, who projected India in this way. Their paintings had great demand in Britain as people wanted to know about the Company's new Empire.

What happened to the Court Artists: The Court of Mysore resisted the new trends and its ruler, Tipu Sultan, encouraged local traditions such as Mural paintings on the walls. In the states conquered by British, painters adopted the change and one such example was use of perspective in their paintings.

The New Popular Indian Art: In the early 19th century, new popular forms of Indian art developed in various parts of India. In Bengal, local scroll painters were developed around pilgrimage centres. These painters moved to new cities and developed new art forms such as Kalighat,

The search for National Art: Nationalism also spread through the media of paintings. Many painters attempted to develop an art style that could be considered modern as well as Indian.

The Art of Raja Ravi Varma: Ravi Varma belonged to the royal house of Travancore and attempted to develop an art style that could be modern as well as national. He mastered the Western oil paintings and realistic life study, but painted scenes from Indian mythology.

A different vision of national art: A new group of nationalist artists emerged under Rabindranath Tagore. This group rejected Raja Ravi Varma's style to be considered as national. They laid emphasis on the spiritual essence of the east rather than of the west in the paintings.

A lot of changes came in the world of visual arts during the British period in India.

A colonial rule introduced many new art forms, styles, materials and techniques which were creatively adapted by Indian artists for local patrons and markets, in both elite and popular circles.

A stream of European artists, who came to India from the 18th century, brought with them new styles and new conventions of painting. The pictures that they produced shaped Western perceptions of India.

These artists introduced the idea of realizing. This was based on careful observation and the faithful depiction of scenes which they saw with their own eyes.

The technique of oil painting, which was a new thing for the Indian artists, was also introduced. This type of painting enabled artists to produce images that looked real.

The European artists chose varied subjects for their paintings but they never missed to emphasize the superiority of Britain—its culture and its people, its power.

Picturesque landscape painting was a popular imperial tradition. This style of painting depicted India as a quaint land, to be explored by traveling British artists, its landscape was rugged and wild, seemingly untamed by human hands. Thomas Daniell and his nephew William Daniell painted within this tradition. They produced some of the most evocative picturesque landscapes of Britain's newly conquered regions in India.

Portrait painting was another tradition of art in colonial India. The portraits were life-size images that looked lifelike and real. The size of the paintings itself projected the importance of the patrons who commissioned these portraits.

Portrait painting became famous. As a result many European portrait painters came to India in search of profitable commissions. The name of Johann Zoffany is worth-mentioning in this connection.

The third category of imperial art is known as history painting. This tradition sought to dramatise and recreate various episodes of British imperial history.

British victories in India provided a rich material for history painters in Britain. These paintings once again celebrated the British, their power, their victories, their supremacy.

Imperial history paintings sought to create a public memory of imperial triumphs.

Different courts had different trends. In Mysore, Tipu Sultan not only fought the British on the battlefield but also resisted the cultural traditions associated with them. He continued to encourage local traditions and had the walls of his palace at Seringapatam covered with rural paintings done by local artists.

The court of Murshidabad had a different trend. Here, after defeating Sirajuddaulah the British had successfully installed their puppet Nawabs (Mir Zafar and Mir Qasim) on the throne. The court at Murshidabad encouraged local miniature artists to absorb the tastes and artistic styles of the British.

As the British established their power in India, several local courts lost their influence and wealth. They could no longer support painters and pay them to paint for the court. As a result, many painters turned to the British, who welcomed them.

British officials wanted images through which they could understand India, remember their life in India and depict India to the Western world. Local painters got work. They began producing a vast number of images of local plants and animals, historical buildings and monuments, festivals and processions, trades and crafts, castes and communities. As these pictures were collected by the East India Company officials, they became famous as Company paintings.

There were also painters who were not associated with any court. These painters developed a new world of popular art in many of the cities of India during the 19th century.

In Bengal, around the pilgrimage center of the temple of Kalighat, local village scroll painters potters began developing a new style of art. They moved from the surrounding villages into Calcutta in the early 19th century in the life of new patrons and new buyers of their art.

Before the 19th century, the village potters and painters had painted on mythological themes and produced images of gods and goddesses. But the images were not realistic and lifelike.

After the 1840s, they began producing paintings on social and political themes.

Many of these Kalighat pictures were printed in large numbers and sold in the market. In the beginning, the images were engraved in wooden blocks. The carved block was inked, pressed against paper, and then the woodcut prints that were produced were colored by hand. In this way many copies could be produced from the same block.

By the late 19th century, mechanical printing presses were established which allowed prints to be produced in even larger numbers. As a result, these prints became accessible for the poor too.

Middle-class Indian artists also set up printing presses and produced prints for a wide market.

With the spread of nationalism, popular prints of the early 20th century began carrying nationalist messages. In many of them one can see Bharat Mata appearing as goodness carrying the national flag, or nationalist heroes sacrificing their head to the Mata, and gods and goddesses slaughtering the British.

The images of India were produced by photographers too.

European photographers traveled to India and took pictures. They set up studios and established photographic societies to promote the art of photography.

Towards the end of the 19th century, the painters began to develop a style that could be considered both modern and Indian.

Raja Ravi Verma was one of the first artists who created such a style. He mastered the Western art of oil painting and realistic life study but painted themes from Indian mythology. His mythological paintings became popular among Indian princes and art collectors.

However, the nationalist artists in Bengal did not approve the art of Ravi Verma because it was imitative and westernized. They declared that such a style was unsuitable for depicting the nation's ancient myths and legends. They felt that a true Indian style of painting had to draw inspiration from non-western art traditions and try to capture the spiritual essence of the East.

They broke away from the convention of oil painting and the realistic style and turned to for inspiration to medieval Indian traditions of miniature painting and the ancient art of mural painting in the Ajanta caves.

Convention: It refers to a norm or style that has been accepted.

Engraving: It refers to a picture printed onto paper from a piece of wood or metal into which the design or drawing has been cut.

Picturesque: Scene.

Portrait: It is a picture of a person in which the face and its expression is prominent.

Portraiture: It is an art of making portraits.

Commission: Choosing someone to do a special piece of work usually against payment.

Mural: It is a wall painting.

Perspective: The way that objects appear smaller when they are further away and the way parallel lines appear to meet each other at a point in the distance.

Scroll painter: One who does painting on a long roll of paper that could be rolled up.

Life study: It is the study of human figures from living models who pose for artists.

Chapter 11

The Making of the National Movement

The advent of Gandhiji: Gandhiji was 46 years old when he came to India after leading the Indians in South Africa in non-violent marches against racist restrictions.

Indian National Congress: The Indian National Congress was established in December 1885. Around 72 delegates attended the first meeting of the Indian National Congress held in Bombay. The early important leaders were Dadabhai Naoroji, Ferozshah Mehta, Romesh Chandra Dutt, and S. Subramania Iyer.

Radicals in the Congress: Since the 1890s, the Congress party witnessed the emergence of the trend of radicals. They began to question the nature of the political methods and approach of the moderates in Congress.

The Swadeshi Movement: The Swadeshi Movement emerged out as a result of many demonstrations and mass protest against the partition of Bengal in 1905. The movement was very strong in Bengal. It encouraged the ideas of self-help, swadeshi enterprise, national education and use of Indian languages.

The All India Muslim League: The All India Muslim League was formed at Dacca in 1906 by a group of Muslim landlords and Nawabs. It supported the partition of Bengal because of its desire for separate electorates for Muslims.

The Congress Split: The Congress split in 1907 because the moderates were opposed to the use of boycott by the Radicals. The Moderates dominated the Congress after its split. The Radicals and the Moderates of the Congress reunited in December 1915.

Demands of Moderates: The moderates demanded a greater voice for Indians at higher positions in government and administration. They also demanded the legislative councils to increase the number of representatives by including Indians. They demanded the introduction of legislative councils in the provinces.

The Lucknow Pact: The Lucknow Pact was a historic agreement signed in 1916 between the Congress and the All India Muslim League. Both parties decided to work together for the representative government in the country.

The Khilafat Agitation: The Indian Muslims Community launched the Khilafat Agitation. Its two important leaders were Mohammad Ali and Shaukat Ali. It was launched against the Britishers' imposition of a harsh treaty (Treaty of Sevres) on the Turkish Sultan or Khalifa.

The Non-Cooperation Movement: The leaders of the Khilafat Agitation, Mohammad Ali and Shaukat Ali, persuaded Gandhiji to launch the Non-Cooperation Movement. Gandhiji accepted it and urged the Congress to protest and demonstrate against the Jallianwala massacre, the Khilafat wrongdoing and in favor of Swaraj.

The Chauri Chaura Incident: Gandhiji was against the use of violent methods and movements. He called off the Non-Cooperation Movement abruptly due to the Chauri Chaura incident in which 22 policemen were killed when a crowd of peasants set fire to the police station in February 1922.

The Rowlatt Satyagraha: In 1919, Gandhiji launched an anti-Rowlatt Satyagraha, which received a countrywide response. April 6, 1919 was observed as the day of "humiliation and prayers" and hartal (strike). Satyagraha Sabhas were held throughout the country.

The Rowlatt Act: The Britishers passed the Rowlatt Act in India, under which people could be imprisoned without trial. This act was called the 'Black Act'. This strengthened the power of the police.

The Simon Commission: In 1927, the British government in England sent a commission headed by Lord Simon to decide India's political future. The commission did not have any Indian representative, due to which it faced protest by Indians.

The Salt March: In 1930, Gandhiji decided to lead a march to break the Salt Law. The march began at Sabarmati Ashram and ended at the coastal village of Dandi and Gandhiji broke the Salt Law by gathering salt naturally found on the seashore.

Quit India Movement: In 1942, Gandhiji launched Quit India Movement against the Britishers. The movement urged the Britishers to quit India and followed a popular slogan "Do or Die", calling upon the people's full effort to fight against the Britishers in a non-violent manner.

League and the Independent States: The All India Muslim League moved a resolution demanding "Independent States" for Muslims in the 1940s. The league located its "Independent States" in the north-western and eastern areas of the country.

After the Revolt of 1857, people of India became determined to root out British rule from the country.

As awareness spread among them, they began to feel that India was for the people of India and its resources were meant for all the Indians. Unless British control over the resources of India and its people was ended, India could not be for Indians. Hence, the first and foremost task of every Indian was to fight against the foreign rule unless and until it was rooted out.

Political associations came into being in the 1870s and 1880s. The more important ones were the Poona Sarvajanik Sabha, the Indian Association, the Madras Mahajan Sabha and the Bombay Presidency Association. The aim of all these associations was to empower Indians so that they might take decisions regarding their affairs.

The British were aware of all these developments. They began to take action. In 1878, the Arms Act was passed which disallowed Indians from possessing arms. In the same, the Vernacular Press Act was passed, which tried to silence all those who were critical of the government.

The need for an all-India organization of educated Indians had been felt since 1880. Finally, in 1885 the Indian National Congress came into being.

In the beginning, the congress was more or less moderate in its objectives and methods. It demanded a greater voice for Indians in the government and in administration. It also demanded separation of the judiciary from the executive, the repeal of the Arms Act and the freedom of speech and expression.

Congress, in the early years, also raised several economic issues. It declared that an increase in the land revenue had impoverished peasants and zamindars. Hence, reduction of revenue was essential.

The Moderate leaders in the Congress published newspapers, wrote articles and showed how British rule was leading to the economic ruin of the country. All this they did in order to draw public attention towards the unjust rule of the British.

Some leaders in the Congress such as Bipin Chandra Pal, Bal Gangadhar Tilak, and Lala Lajpat Rai, did not like the ideas of the Moderates. They criticized the Moderates for their 'politics of prayers' and emphasized the importance of self-reliance and constructive work. They argued that people must fight for swaraj. Tilak raised the slogan, "Freedom is my birthright and I shall have it".

In 1905, Bengal, the biggest province of British India and included Bihar and parts of Orissa, was partitioned by Viceroy Curzon. It enraged people all over India. Both the Moderates and the Radicals unitedly opposed the British action. This led to the birth of the Swadeshi Movement, which boycotted British institutions and goods.

An important development came in 1906 with the formation of the All India Muslim League at Dacca. The founder members of the League were Muslim landlords and nawabs. They supported the partition of Bengal and demanded for separate electorates for Muslims.

However, in the year 1916, the Congress and the Muslim League decided to work together for representative government in the country.

The growth of mass nationalism began to take place after 1919. Peasants, tribals, students, and women became involved in the struggle against British rule.

Mahatma Gandhi emerged as a mass leader. He, first of all, toured the entire country in order to understand the people, their needs and the overall situation.

Afterward, he led to local movements in Champaran, Kheda, and Ahmedabad in which he got immense success.

In 1919 Gandhiji started Satyagraha Movement against the Rowlatt Act that the British had just passed. The Act curbed fundamental rights such as the freedom of expression and strengthened police powers.

In April 1919, there were a number of demonstrations and hartals in the country against this Act. The government used hartal measures to suppress them. The Jallianwala Bagh atrocities in Amritsar on Baisakhi Day were a part of this Suppression.

In the year 1920, the British did another wrong known as khilafat wrong. The British imposed a harsh treaty on the Turkish Sultan also known as Khalifa. This enraged the Muslims and Khalifa agitation started under the leadership of Mohammad Ali and Shaukat Ali. They wished to initiate a full-fledged Non-Cooperation Movement. Gandhiji supported their call and urged the congress to campaign against Jallianwala massacre, Khilafat wrong and demand swaraj.

During the years 1921-22, the Non-Cooperation Movement gained momentum because it got a wide support. However, it was abruptly called off by Mahatma Gandhi when in February 1922 a crowd of peasants set fire to a police station in Chauri Chaura. Twenty-two policemen were killed on that day. It hurt Mahatma Gandhi because he had never thought that people would go violent. He always wished to drive away the British by non-violent methods.

The Congress now resolved to fight for Purna Swaraj (complete independence) in 1929 under the presidentship of Jawaharlal Nehru.

Now efforts began to be made in this direction. In 1930, Gandhiji started Dandi March against the Salt Law. He got immense support from the people.

The combined struggles of the Indian people bore fruit when the Government of India Act of 1935 prescribed provincial autonomy and the government announced elections to the provincial legislatures in 1937.

In September 1939, the Second World War broke out. The Congress leaders were ready to support the British war effort. But in return, they wanted independence after the war. The British refused to concede the demand.

A new phase of movement, popularly known as Quit India Movement was initiated in August 1942 under the leadership of Mahatma Gandhi. As a result prominent leaders were jailed at once. But the movement spread.

In between these events the Muslim League began to demand independent States for Muslims in the north-western and eastern areas of the country. Mahatma Gandhi was not in favour of this.

The League began to think that Muslims were a minority and they would always have to play second fiddle in any democratic structure. The Congress's rejection of the League's desire to form a joint Congress-League government in the United Provinces in 1937 further annoyed the League.

In 1945, the British opened negotiations between the Congress, the League and themselves for the independence of India. The talks failed because the League now wanted Pakistan.

In March 1946, the British cabinet sent a three-member mission to Delhi to examine the League's demand for Pakistan and to suggest a suitable political framework for a free India.

The Mission suggested that India should remain united and constitute itself as a loose confederation with some autonomy for Muslim majority areas. Neither the Congress nor the League agreed to it. Now, partition of India became inevitable.

Finally, Pakistan came into existence. The violence of partition shook both the newly-independent countries—India and Pakistan. It marred the joy of independence.

Sarvajanik: All the people.

Sovereign: Being independent without outside interference.

Publicist: Someone who publicises an idea by circulating information, writing reports, speaking at public meetings.

Moderate: A person who is against taking extreme action.

Repeal: To undo the law.

Radical: A person who welcomes new ideas or opinions.

Revolutionary Violence: The use of violence to make a radical change within society.

Council: An appointed or elected body of people with an administrative advisory or representative function.

Knighthood: An honor granted by the British crown for exceptional personal achievement or public service.

Picket: A person or a group of people protesting outside a building or shop to prevent others from entering.

Mahants: Religious functionaries of Sikh gurudwaras.

Illegal eviction: Forcible and unlawful throwing out of tenants from the land they rent.

RSS: It stands for Rashtriya Swayamsevak Sangh.

Purna Swaraj: Complete independence.

Provincial Autonomy: Capacity of the provinces to make relatively independent decisions while remaining within a federation.

General Constituencies: Election districts with no reservations for any religious or other community.

Refugee: One who has been forced to leave his country or home due to some political, religious or social reasons.

1878 – The Arms Act was passed.

1885 – The Vernacular Press Act was passed.

1905 – The Indian National Congress came into existence. Bengal got partitioned.

1915 – Mahatma Gandhi came to India from South Africa. The Rowlatt Satyagraha started.

1919 – Rowlatt Satyagraha started. The Jallianwala Bagh massacre took place.

1920 – The Non-Cooperation Movement started.

1922 – Gandhiji called off the Non-Cooperation Movement.

1929 – The Congress resolved to fight for Purna Swaraj.

26 Jan 1930 – Independence Day was observed all over the country.

1930 – Mahatma Gandhi launched Dandi March.

August 1942 – The Quit India Movement started.

Chapter 12

India After Independence Class 8

A New and Divided Nation: India finally gained independence, but it was divided into two separate nations. This resulted in the mobilization of a large number of people. The settlement of these people and organization of princely states were the main challenges before the new nation.

A Constitution was formed: Constitution is a written document, which lays out the working of the government of the country. The duties and responsibilities of all the organs of government are mentioned in this document. Moreover, the rights and duties of the citizens are also mentioned in the constitution.

A large population with diversity: the Indian population at the time of independence was 345 million. The people followed different faiths, spoke different languages and followed different cultures. Therefore, many people opined that India could never unite as a nation. The problem of development was also attached to this.

Constituent Assembly: In order to frame the Constitution for India, Constituent Assembly was appointed. It had members from all parts of the country. It met between December 1946 and November 1949. Discussions and debates were held on different issues in order to frame the constitution which could be acceptable by all.

Features of the Indian Constitution: Indian Constitution conferred Universal Adult Franchise to all its citizens above the prescribed age limit. Another feature of the Indian Constitution was a provision of equality before law. One important feature included in the Constitution was the provision of special privileges for poor and backward groups.

Power Sharing: Constituent Assembly spent many days in discussing the issue of sharing of power between the central government and the state governments. Discussions led to the division of powers between the centre and states.

National language: Many leaders were of the view that Hindi should be recognized as the national language, but leaders of non-Hindi states opposed this opinion.

Prominent Leaders: B. R. Ambedkar was the chairman of the Drafting Committee. His responsibility was to draft the constitution after compiling the reports of all the Committees.

The demand of the Linguistic States: Nationalist leaders were reluctant to form states on the basis of languages or religions, as a country had already undergone the trauma of partition. Potti Sriramulu went on hunger strike and died after 58 days of strike, which made the condition worse.

Planning for Development: In 1950, the Planning Commission was formed for designing and executing suitable policies for the economic development of the country. The mixed economy model was chosen for India.

Second Five-Year Plan: In 1956, the second five-year plan was formulated. It laid stress on the development of the heavy industries and building of dams.

The Nation after Sixty Years: On August 15th 2007, India celebrated its 60 years of independence. In its 60 years, India has remained free and democracy exists in India. However, divisions are still persisting in Indian society. Communal violence and caste discrimination still exist in India.

Partition created a number of problems for independent India.

First and foremost task was to rehabilitate the refugees who had come into the country from the newly born Pakistan.

Then there was the problem of the princely states.

These two problems needed an immediate solution. Afterward, the new nation had to adopt a political system that would best serve the hopes and aspirations of its people.

The population of India in 1947 was about 345 million. One could observe a lot of diversities in the country regarding languages, foods, dresses, professions etc. There was wide gap between high castes and low castes. In spite of all these diversities, people had to live together in one nation-state. This created the problem of unity.

The problem of development was another major point. Indian economy was very weak at the time the country got freedom. Farmers and peasants depended on the monsoon for their survival.

In the cities, factory workers lived in crowded slums with little access to education or health care.

The new nation had to do a lot of work in order to eradicate poverty, illiteracy, etc. It had to increase productivity of agriculture and promote new, job-creating industries.

A written constitution was essential for the country. For this a series of meetings on the country's political future was held. As a result the Indian Constitution came into being on 26 January 1950.

The constitution adopted Universal Adult Franchise. All Indians above the age of 21 would be allowed to vote in state and national elections. (Later it was reduced to 18' years.)

Our constitution guaranteed equality before the law to all citizens, regardless of their caste or religious affiliation.

A third feature of the constitution was that it offered special privileges for the poorest and most disadvantaged Indians. The practice of untouchability was abolished. A certain percentage of seats in legislatures as well as jobs in government was reserved for members of the lowest castes.

Along with the former untouchables, the advasis or Scheduled Tribes were also granted reservation in seats and jobs. Like the Scheduled Castes, these Indians too had been deprived and discriminated against.

In order to maintain balance between the central government and that of the state governments, the constitution provided three lists of subjects—a Union List, with subjects such as taxes, defence and foreign affairs, which would be sole responsibility of the Centre, a State List with subjects such as education and health, which would be taken care of mainly by the states, a Concurrent List under which would come subjects such as forests and agriculture, in which both the centre and states would have joint responsibility.

The language was also an important point. Several members of the Constituent Assembly wanted to replace English language with Hindi. But non-Hindi speakers had different opinion. They wanted English language to be continued. Therefore, a compromise was finally arrived at. It was resolved that while Hindi would be the 'official language' of India, English would be used in the courts, the services and communication between one state and another.

Another major problem was that of the formation of state. Both Prime Minister Nehru and Deputy Prime-Minister Vallabhbhai Patel were against the creation of linguistic states. Nehru clearly said that he had to check disruptionist tendencies caused due to partition and make the nation strong and united.

This caused great disappointment among the Kannada speakers, Malayalam speakers, the Marathi speakers and the Telugu speakers. They began to protest. The strongest protest came from the Telugu-speaking districts of the Madras Presidency.

In October 1952 a veteran Gandhian named Potti Sriramula went on a hunger fast demanding the formation of Andhra state to protect the interests of Telugu speakers. As the fast went on, it attracted much support. Hartals and bandhs were observed in many towns.

Finally, the new state of Andhra Pradesh came into being on 1 October, 1953.

Now other linguistic communities also began to demand their own separate states. A States Reorganisation Commission was set up which submitted its report in 1956, recommending the redrawing of district and provincial boundaries to form compact provinces of Assamese, Bengali, Oriya, Tamil, Malayalam, Kannada and Telugu speakers respectively.

The large Hindi-speaking region of north India was broken up into several states.

In 1960, the bilingual state of Bombay was divided into separate states for Marathi and Gujarati speakers.

In 1966, the state of Punjab was also divided into Punjab and Haryana.

Now, planning for development began to be made. Lifting India out of poverty and building a modern technical and industrial base was 'among the major objectives of the new nation.

In 1950, the government set up a Planning Commission to help design and execute suitable policies for economic development.

In 1956, the Second Five Year Plan was formulated which focused strongly on the development of heavy industries.

Sixty-two years of independence have passed. This is not a short duration. A lot has been achieved in this time but at the same time, there have been a number of failures.

Successes: India is still united and it is still democratic.

- There is a free press.
- There is an independent judiciary.
- Unity in diversity.

Failures

- Deep divisions persist.
- Despite constitutional guarantee, the Untouchables or the Dalits face violence and discrimination.
- The gulf between the rich and the poor has grown over years.

Refugee: A person who has been forced to leave his country because of some political, social or religious reasons.

Franchise: The right to vote.

Linguistic: Relating to language.

State: Concerned with the government.

Non-alignment: The policy of not providing support for or receiving support from any of the powerful countries (USA and USSR) in the world.

15 August 1947 – Indian got independence.

30 January 1948 – Mahatma Gandhi was assassinated.

26 January 1950 – The Indian Constitution was adopted.

1 October 1953 – The new state of Andhra Pradesh came into being.

1960 – The bilingual state Bombay was divided into separate states for Marathi and Gujarati speakers.

1966 – Punjab and East Patiala states union were divided into Punjab and Haryana.

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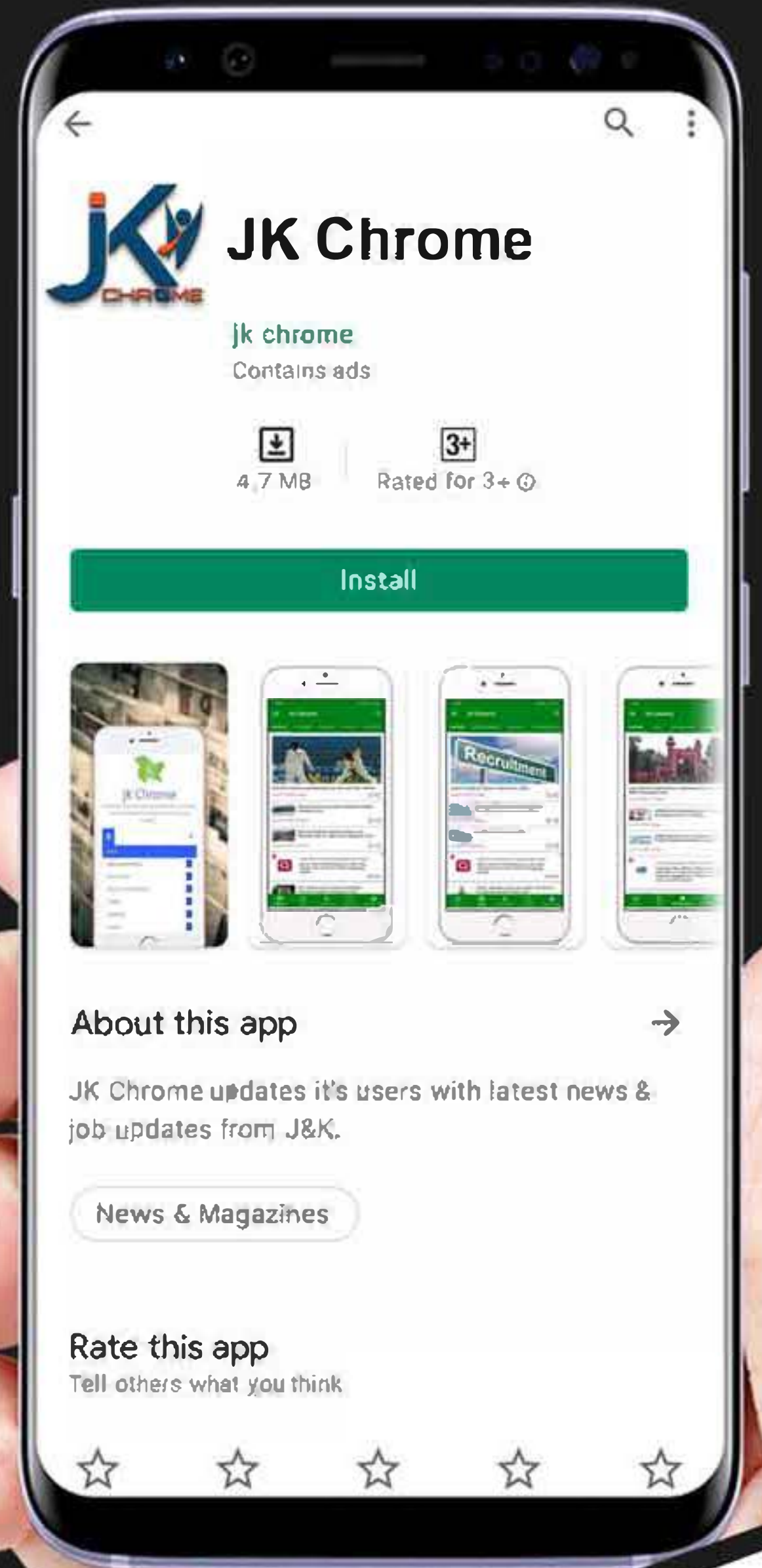
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