



JK Chrome

JK Chrome | Employment Portal



Rated No.1 Job Application of India

Sarkari Naukri
Private Jobs
Employment News
Study Material
Notifications



JOBS



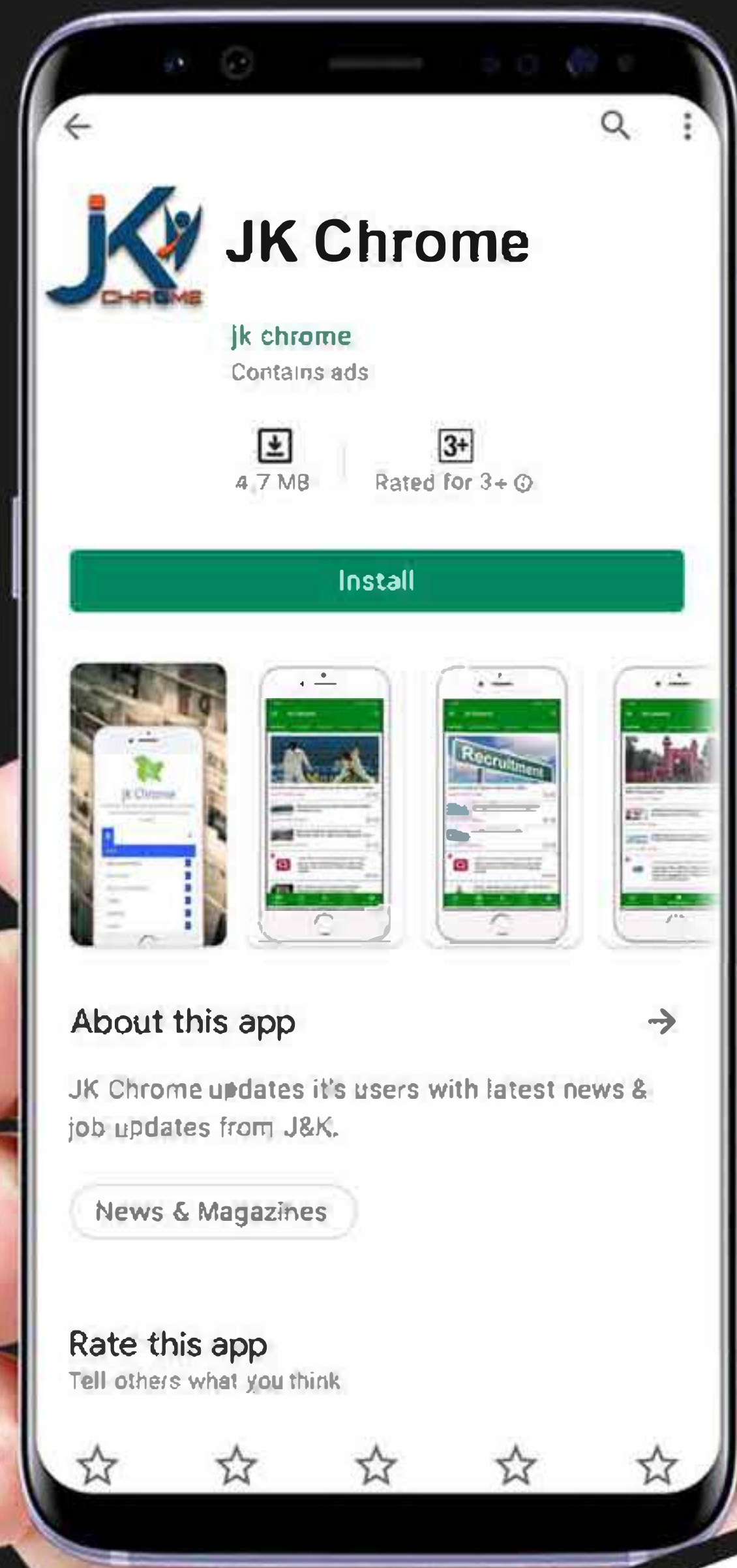
NOTIFICATIONS



G.K



STUDY MATERIAL



JK Chrome

jk chrome
Contains ads



www.jkchrome.com | Email : contact@jkchrome.com

Chapter 1

The French Revolution

After analysis of the previous 3 years' examination papers, it is concluded that the following topics are the most important concepts from this chapter and should be focussed upon.

- The outbreak of the French Revolution
- Changes after Revolution
- Classes of French Societies
- Facts about Napoleon, the former emperor of France.

The French Society during the Late 18th Century-

The French Society comprised :

1st Estate: Clergy

2nd Estate: Nobility

3rd Estate: Big businessmen, merchants, court officials, peasants, artisans, landless laborers, servants, etc.

Some within the Third Estate were rich and some were poor.

The burden of financing activities of the state through taxes was borne by the Third Estate alone.

The Struggle for Survival: Population of France grew and so did the demand for grains. The gap between the rich and poor widened. This led to subsistence crises.

The Growing Middle Class: This estate was educated and believed that no group in society should be privileged by birth. These ideas were put forward by philosophers such as Locke the English philosopher and Rousseau the French philosopher. The American Constitution and its guarantee of individual rights was an important example of political theories of France. These ideas were discussed intensively in salons and coffee houses and spread among people through books and newspapers. These were even read aloud.

The Outbreak of the Revolution

The French Revolution went through various stages. When Louis XVI became the king of France in 1774, he inherited a treasury which was empty. There was growing discontent within the society of the Old Regime.

1789: Convocation of Estates General. The Third Estate forms National Assembly, Tennis Court Oath the Bastille is stormed, peasant revolts in the countryside, Assembly issues Declaration of the Rights of Man.

1791: A constitution is framed to limit the powers of the king and to guarantee the basic right to all human beings.

1792-93: Convention abolishes Monarchy; France becomes a republic. The Jacobin Republic overthrown, a Directory rules France.

1795: New Constitution is adopted. A new Convention appointed a five-man Directorate to run the state from 26th October 1795. Churches reopened.

1799: The Revolution ends with the rise of Napoleon Bonaparte, Napoleon's coup abolishes Directory and establishes Consulate.

Time Line: The French Revolution

1770s-1780s: Economic decline: French Government in deep debt. In 1774, Louis XVI ascends to the throne.

1788-1789: Bad harvest, high prices, food riots.

1789, May 5: Estates-General convened, demands reforms.

1789, July 14: National Assembly formed. Bastille stormed on July 14. French Revolution starts.

1789, August 4: Night of August 4 ends the rights of the aristocracy, the surrender of feudal rights.

1789, August 26: Declaration of the Rights of Man

1790: Civil Constitution of the Clergy nationalizes the Church.

1791: Dissolution of the National Constituent Assembly.

1792: Constitution of 1791 converts absolute monarchy into a constitutional monarchy with limited powers.

1792: Austria and Prussia attack revolutionary France, Robespierre, elected the first Deputy for Paris to the National convention.

1793: Louis XVI and Marie Antoinette were executed.

1792-1794: In 1793, the Reign of Terror starts. Austria, Britain, the Netherlands, Prussia, and Spain are at war with France.

Robespierre's Committee of Public Safety repels back foreign invaders.

Executes many 'enemies of the people' in France itself.

1794: Robespierre is executed. France is governed by a Directory, a committee of five men. The Reign of Terror ends.

1795: National convention dissolved.

1799: Napoleon Bonaparte becomes the leader of the French Revolution ends.

Women's Revolution

- From the very beginning, women were active participants in the events which brought about so many changes in French society.
- Most of the women of the third estate had to work for a living.
- Their wages were lower than those of men.
- They demanded equal pay for equal work.
- In order to discuss and voice their interests, women started their own political clubs and newspapers.
- One of their main demands was that women must enjoy the same political rights as men.
 - Some laws were introduced to improve the position of women.
 - Their struggle still continues in several parts of the world.
 - It was finally in 1946 that women in France won the right to vote.

The Abolition of Slavery

- There was a triangular slave trade among Europe, Africa, and America.
- In the 18th century, there was little criticism of slavery in France.
- No laws were passed against it.
- It was in 1794 that the convention made free to all slaves.
- But 10 years later slavery was reintroduced by Napoleon.
- It was finally in 1848 that slavery was abolished in the French colonies.

The Revolution and Everyday Life

- The years following 1789 in France saw many changes in the lives of men, women, and children.
- The revolutionary governments took it upon themselves to pass laws that would translate the ideals of liberty and equality into everyday practice.
- One important law that came into effect was the abolition of censorship.
- The ideas of liberty and democratic rights were the most important legacy of the French Revolution. These spread from France to the rest of Europe during the 19th century.

Napoleon

- In 1804, Napoleon crowned himself emperor of France.
- He set out to conquer neighboring European countries, dispossessing dynasties and creating kingdoms where he placed members of his family.
- He saw his role as a modernizer of Europe.
- He was finally, defeated at Waterloo in 1815.

Chapter 2

Socialism in Europe and the Russian Revolution

As per the previous 3 years' examinations, special emphasis has been laid upon the following topics from this chapter and thereby students should pay attention on them.

- Progress of Russian Revolution
- The First World War and the Russian Revolution
- Events and Effects of February and October Revolution of Russia
- Social changes that were taken place in Russia.

The Age of Social Change

The French Revolution opened up the possibility of creating a dramatic change in the way in which society was structured. Not everyone in Europe, however, wanted a complete transformation. Some were 'conservatives', while others were 'liberals' or 'radicals'.

Liberals: Wanted a nation which tolerated all religions. They argued for an elected parliamentary government, subject to laws interpreted by a well-trained judiciary that was independent of rulers and officials. They were not Democrats.

Radicals: Wanted a nation in which government was based on the majority of a country's population. They disliked the concentration of property in the hands of a few, not the existence of private property.

Conservatives: They resisted change. After the revolution, they started accepting change provided it was slow and had links and respected the past.

Industries and Social Change: This was the time of economic and social change. Men, women, and children were pushed into factories for low wages. Liberals and Radicals who were factory owners felt that workers' efforts must be encouraged.

Socialism in Europe: Socialists were against private property. They had different visions of the future. Some believed in cooperatives, some demanded that governments must encourage cooperatives.

Karl Marx and Friedrich Engels added that industrial society meant capitalist society which was not profitable for everyone. Marx believed that a socialist society would free workers from capitalism. This would be a communist society in which collective ownership of land and factories would be promoted.

Socialism Given Support: Workers in Germany and England began forming associations to fight for better living conditions. They set up funds for members in distress, reduction of working hours and right to vote.

The Russian Revolution

In 1914, Tzar Nicholas II ruled the Russian empire.

Economy and Society: Most of the Russian population were agriculturalist. Industries were being set up which were mostly private property of the industrialists. Workers were divided into groups but they did unite to strike work when they were dissatisfied. Peasants had no respect for nobility, unlike the French peasant. Russian peasants were the only peasant community which pooled their land and their commune divided the land according to the needs of individual families.

Socialism in Russia: All the political parties were illegal in Russia before 1914. The Russian Socialist Democratic Labour Party was formed in 1900. It struggled to give peasants their rights over land that belonged to nobles. As land was divided among peasants periodically, it was felt that peasants and not workers would be the main source of the revolution. But Lenin did not agree with this as he felt that peasants were not one social group. The party was divided into Bolsheviks and Mensheviks.

The 1905 Revolution: Russia was an autocracy. The Tzar was not subject to the Parliament. Liberals wanted to end this state of affairs. They worked towards demanding a constitution during the Revolution of 1905.

Bloody Sunday: Prices of essential goods rose so quickly by 1904 that the real wages declined by 20%. During this time, four members of the Putilov Iron Works were dismissed. The action was called for. Over 110,000 workers in St. Petersburg went on strike demanding a reduction in working hours and an increase in wages. This procession was attacked by the police and Cossacks.

Over 100 workers were killed. Strikes took place as a reaction. People demanded a Constituent Assembly. The Tzar allowed the creation of an elected Consultative

Parliament or Duma. The Tzar dismissed the first Duma within 75 days and announced the election of a second Duma.

The First World War and the Russian Empire: In 1914, the Russian Army was the largest army in the world. The war was initially very popular but later the support grew thin. Anti-German sentiments ran high. Russian armies lost badly in Germany and Austria. There were 7 million casualties and 3 million refugees in Russia.

The war also affected the industry. There was a shortage of labour, railway lines were shut down and small workshops were closed down. There was a shortage of grain, agricultural production slumped and thus, there were crises in the food supply.

The February Revolution in Petrograd

Events

- In the winter of 1917, Petrograd was grim. There was a food shortage in the workers' quarters.
- 22 February: a lockout took place at a factory. Workers of 50 other factories joined in sympathy. Women also led and participated in the strikes. This came to be called the International Women's Day.
- The government imposed curfew as the quarters of the fashionable area and official buildings were surrounded by workers.
- On the 24th and 25th, the government called out the cavalry and police to keep an eye on them.
- On 25th February, the government suspended the Duma and politicians spoke against this measure. The people were out with force once again.
- On 27th, the Police Headquarters were ransacked. People raised slogans and were out in the streets.
- Cavalry was called out again but they refused to fire on the demonstrators.
- An officer was shot at the barracks of a regiment and other regiments mutinied, voting to join the striking workers. They gathered in the evening to form a Soviet or council. This was the Petrograd Soviet.
- On 28th, a delegation went to meet the Tzar. The Military commanders advised him to abdicate.
- The Tzar abdicated on 2nd March.
- A Provincial Government was formed by the Soviet and Duma leaders to run the country.
- The people involved were the parliamentarians, workers, women workers, soldiers, and military commanders.

Effects

- Restrictions on public meetings and associations were removed.
- Soviets like the Petrograd Soviet were set up everywhere.
- In individual areas, factory committees were formed which began questioning the way industrialists ran their factories. Soldiers' committees were formed in the army.
- The Provisional Government saw its power declining and Bolshevik influence grow. It decided to take stern measures against the spreading discontent.
- It resisted attempts by workers to run factories and arrested leaders.
- Peasants and the Socialist Revolutionary leaders pressed for a redistribution of land. Land committees were formed and the peasants seized land between July and September 1917.

October Revolution

- 16th October 1917 – Lenin persuaded the Petrograd Soviet and the Bolshevik Party to agree to a socialist seizure of power. A Military Revolutionary Committee was appointed by the Soviet to organize seizure.
- The uprising began on 24th October. Prime Minister Kerenskii left the city to summon troops.
- Early morning military men loyal to the government seized the buildings of two Bolshevik newspapers. Pro-government troops were sent to take over telephone and telegraph offices and protect the Winter Palace.
- In response, the Military Revolutionary Committee ordered to seize government offices and arrest the ministers.
- The Aurora' ship shelled the Winter Palace. Other ships took over strategic points.
- By night, the city had been taken over and the ministers had surrendered.
- All Russian Congress of Soviets in Petrograd approved the Bolshevik action.
- Heavy fighting took place in Moscow and by December, the Bolsheviks controlled the Moscow – Petrograd area.
- The people involved were Lenin, the Bolsheviks, troops (pro-government).

Effects

- The Bolsheviks were totally opposed to private property.
- Most industry and banks were nationalized in November 1917.
- The land was declared social property and peasants were allowed to seize the land of the nobility.
- Use of old titles of the aristocracy was banned.
- New uniforms were designed for the army and officials.

- In November 1917, the Bolsheviks conducted the election but failed to gain the majority support.
- Russia became a one-party state.
- Trade unions were kept under party control.
- A process of centralized planning was introduced. This led to economic growth.
- Industrial production increased.
- An extended schooling system developed.
- The collectivization of farms started.

The Civil War – When the Bolsheviks ordered land redistribution, the Russian army began to break up. Non-Bolshevik socialists, liberals, and supporters of autocracy condemned the Bolshevik uprising. They were supported by French, American, British and Japanese troops. All of them fought a war with the Bolsheviks.

Making a Socialist Society – The Bolsheviks kept industries and banks nationalized during the Civil War. A process of centralized planning was introduced. Rapid construction and industrialization started. An extended schooling system developed.

Stalin and Collective Farming – Stalin believed that rich peasants and traders stocked supplies to create a shortage of grains. Hence, collectivization was the need of the hour. This system would also help to modernize farms. Those farmers who resisted collectivization were punished, deported or exiled.

Global Influence

By the 1950s, it was recognized in the country and outside that everything was not in keeping with the ideals of the Russian revolution. Though, its industries and agriculture had developed and or were being fed, the essential freedom to its citizens was being denied. However, it was recognized that social ideals still enjoyed respect among the Russians. But in each country, the ideas of socialism were rethought in a variety of different ways.

Chapter 3

Nazism and the Rise of Hitler

The following topics from this chapter are being highlighted the most in the previous 3 years' examinations and thereby hold significant importance.

- Formation of the Weimer Republic
- The rise of Hitler's power
- The flow of Nazi around the world
- The Racial Ideology of Hitler and how it affected other countries
- How the years of Depression affected the German Economy.

Birth of the Weimer Republic

Germany fought the First World War (1914-1918) along with the Austrian empire and against the Allies (England, France and Russia).

Germany initially made gains by occupying France and Belgium. However, the Allies won defeating Germany and the Central Powers in 1918.

A National Assembly met at Weimer and established a democratic constitution with a federal structure. The republic, however, was not received well by its own people largely because of the terms it was forced to accept after Germany's defeat at the end of the First World War. Many Germans held the new Weimer Republic responsible for not only the defeat in the war but the disgrace at Versailles.

The Effects of the War – The war had a devastating impact on the entire continent both psychologically and financially. From being a creditor, Europe became a debtor. The supporters of the Weimer Republic were criticized and became easy targets of attack in the conservative nationalist circles. Soldiers came to be placed above civilians. Aggressive war propaganda and national honour became important.

Political Radicalism and Economic Crisis – The birth of the Weimer Republic coincided with the uprising of the Spartacist League on the pattern of the Bolshevik Revolution in Russia. The Spartacists founded the Communist Party of Germany.

Political radicalization was heightened by the economic crisis of 1923. As Germany refused to pay the war reparations, France occupied its leading industrial

area, Ruhr. Germany retaliated with printing paper currency recklessly. The value of the German mark collapsed. Prices of goods soared. There was hyperinflation.

The Years of Depression

1924-1928 saw some stability, yet it was built on sand. In 1924, with the introduction of the Dawes Plan by the Americans, Germany came out from the financial instability. Germany was totally dependent on short-term loans, largely from the USA. This support was withdrawn with the crash in 1929 of the Wall Street Exchange. The German economy was hit badly. The middle class and working population were filled with the fear of proletarianization.

The Weimer Republic had some inherent defects:

1. Proportional Representation
2. Article 48 which gave the President the powers to impose emergency, suspend civil rights and rule by decree.

Hitler's Rise to Power

Hitler was born in Austria in 1889. He earned many medals for bravery in the First World War.

The German defeat horrified him. The Treaty of Versailles made him furious.

He joined the German Workers Party and renamed it National Socialist German Workers' Party. This later came to be known as the Nazi Party.

Nazism became a mass movement only during the Great Depression. The Nazi propaganda stirred hopes of a better future. Hitler was a powerful and effective speaker. He promised the people a strong nation where all would get employment.

The Destruction of Democracy: Hitler achieved the highest position in the cabinet of ministries on 30 January 1933. Hitler then set out to dismantle the structures of democratic rule.

The Fire Decree of 28 February 1933 suspended civic rights like freedom of speech, press, and assembly. The Communists were hurriedly packed off to newly established concentration camps. All political parties were banned. Special surveillance and security forces were created to control the people and rule with impunity.

Reconstruction: Economist Hjalmar Schacht was given the responsibility of economic recovery. This was to be done through a state-created economic programme.

Hitler pulled out of the League of Nations in 1933, reoccupied the Rhineland in 1936 and integrated Austria and Germany in 1938 under the slogan: One people, One empire, One leader.

He then took Sudetenland from Czechoslovakia. Hitler had the unspoken support of England.

He did not stop here. He chose war as a way out of the Economic Crisis.

Resources were to be accumulated through the expansion of territory. In September 1940' Germany invaded Poland. This started a war with France and England. The USA resisted involvement in the war. But when Japan extended its support to Hitler and bombarded Pearl Harbour, the USA entered the war. The war ended in 1945 with Hitler's defeat and the US bombing of Hiroshima and Nagasaki in Japan.

The Nazi World Wide

According to Nazi ideology, there was no equality between people, but only racial hierarchy. The Nazis quickly began to implement their dream of creating an exclusive racial community of pure Germans by physically eliminating all those who were considered undesirable. They wanted a society of pure and healthy Nordic Aryans. Jews, Gypsies, Blacks, Russian, Poles, even certain Germans, and abnormals were considered undesirable.

The other aspect of Hitler's ideology related to the geopolitical concept of Lebensraum, or living space. Jews were the worst sufferers in Nazi Germany. Hitler believed in pseudoscientific theories of a race which said that conversion was no solution to the Jewish problem. It had to be solved through their total elimination.

From 1933-1938 – the Nazis terrorized, pauperized and segregated the Jews, compelling them to leave the country.

The next phase, 1939-1945, aimed at concentrating them in certain areas and then killing them in gas chambers in Poland.

The Racial Utopia

Genocide and war became two sides of the same coin. Occupied Poland was divided. Poles were forced to leave their homes and properties behind to be occupied by the ethnic Germans brought in from occupied Europe.

Youth in Nazi Germany

Hitler felt that a strong Nazi society could be established by teaching Nazi ideology to children.

All schools were given German teachers. Children were divided into two groups - desirable and undesirable.

Textbooks were rewritten, functions of sports in schools was to nurture the spirit of violence and aggression. Ten-year-olds had to enter Jungvolk. At 14, all boys joined 'Hitler Youth', they joined the Labour Service at 18.

The Nazi Cult of Motherhood – Women were told to be good mothers and rear pure-blooded Aryan children. They were encouraged to produce many children.

The Art of Propaganda – The Nazi regime used language and media with care and often to great effect. They used films, pictures, radio, posters, etc., to spread hatred for Jews.

Crimes Against Humanity – People saw the world through Nazi eyes and spoke the Nazi language. At times even the Jews began to believe in the Nazi stereotypes about them.

Knowledge about the Holocaust – It was only after the war ended that people came to know about what had happened. The Jews wanted the world to know about the atrocities and sufferings they had endured during the Nazi killing operations. They just wanted to live, even if it was for a few hours, to tell the world about the Holocaust.

Chapter 4

Forest Society and Colonialism

In the previous 3 years' examinations, significant importance has been given to the following topics from this chapter. Therefore, students should have a deep understanding of these concepts.

- Changes in Forest Societies under Colonialism
- Location of Bastar people
- Bastar Rebellion
- Forest Rebellion in Java
- World Wars and Deforestation.

Relationship Between Forest and Livelihoods

Forests give us a mixture of things to satisfy our different needs — fuel, fodder, leaves, trees suitable for building ships or railways, trees that can provide hardwood.

Forest products like roots, fruits, tubers, herbs are used for medicinal purposes, wood for agricultural implements like yokes, ploughs, etc.

Forests provide shelter to animals and birds. They also add moisture to the atmosphere.

Rainfall is trapped in forest lands.

Foresters and villagers had very different ideas of what a good forest should look like.

The forest department wanted trees which were suitable for building ships or railways.

They needed trees that could provide hardwood and were tall and straight. So particular species, like teak and sal, were promoted and others were cut.

The new forest laws meant severe hardship for villagers across the country. After the Act (Forest Act), all their everyday practices, cutting wood for their houses, grazing their cattle, collecting fruits and roots, hunting and fishing became illegal.

People were now forced to steal wood from the forests, and if they were caught they were at the mercy of the forest guards who would take bribes from them.

Women who collected fuelwood were especially worried. It was also common for police constables and forest guards to harass people by demanding free food from them.

Deforestation: Deforestation is cutting down of trees indiscriminately in a forest area. Under colonial rule, it became very systematic and extensive.

Why Deforestation?

As the population increased over the centuries and the demand for food went up, peasants extended the boundaries of cultivation by clearing forests.

The British encouraged the production of commercial crops like jute, sugar, wheat, and cotton for their industries as raw material.

The British thought that forests were unproductive land as they yielded no revenue nor agricultural produce. Cultivation was viewed as a sign of progress.

Oak forests in England were disappearing. There was no timber supply for the shipbuilding industry. Forest resources of India were used to make ships for the Royal Navy.

The spread of railways required two things: land to be cleared to lay railway tracks, wood as fuel for locomotives and for railway line sleepers.

Large areas of natural forests were cleared for tea, coffee, and rubber plantations. Thus, the land was given to planters at cheap rates.

Changes in Forest Societies Under Colonialism

Shifting Cultivators: Forest management had a great impact on shifting cultivators. In shifting cultivation parts of the forest are cut and burnt in rotation. European foresters regarded this practice as harmful for the forests. They felt that such land could not be used for growing trees for railway timber and was dangerous while being burnt as it could start a forest fire. This type of cultivation also made difficult for the government to calculate taxes.

Nomadic and Pastoralist Communities: Nomadic and pastoralist communities were also affected by changes in forest management. Their traditional customary grazing rights were taken away and their entry into the forests was restricted. Passes were issued to them which had details of their entry and exit into and out of the forests. The days and hours they could spend in the forest were also restricted. This was in contrast to the earlier system that allowed them unrestricted entry into forests.

Pastoralists had to lessen the number of cattle in their herds which reduced their income. Now they were deprived of this additional income. Some pastoralists even had to change their lifestyle, leave pastoralism and work in mines, plantations, factories. Some were branded as the 'criminal tribes'.

Firms Trading in Timber/Forest Products: Firms trading in timber products were given the sole trading rights to trade in the forest products of particular areas. They made huge profits and became richer. The entire timber and forest trade passed on to them. They became powerful and began to cut down trees indiscriminately.

Plantation Owners: Plantation owners found that more and more forest land could be cleared for plantations. The British had made it very clear that their system of forestry would be scientific forestry, i.e., plantations. Plantation owners began to reap profits as the British government gave large areas of forest land to European planters.

Kings/British Officials Engaged in Shikar: The Kings/British officials engaged in shikar found that now the villagers were prohibited from entering the forests. They had the forest and wild animals to themselves. Hunting animals became a big sport for them. Thus, hunting increased to such an extent that various species became almost extinct.

Important Dates

1600: Approximately one-sixth of India's landmass was under cultivation. The population of Java was 3.4 million.

1700-1995: 9.3% of the world's total area was cleared for industrial uses, cultivation pastures and fuel wood.

1770: Kalanga uprising which was suppressed.

1850: The spread of Indian Railways.

1864: The Indian Forest Service was set up.

1865: The Indian Forest Act was formulated.

1878: The Indian Forest Act was amended and divided forests into Reserved, Protected and Village forests.

1890: Surontiko Samin started a movement against the state ownership of forests.

1899-1908: Terrible famines.

1910: Rebellion in the kingdom of Bastar.

1880-1920: India's cultivated area rose by 6.7 million hectares. Terrible famines.

1946: The length of railway tracks laid by now was over 765,000 km.

1980: Introduction of scientific forestry and restriction imposed on the forest communities resulted in many conflicts.

Location of Bastar and Believe of the People of Bastar

Bastar is located in the southernmost part of Chhattisgarh and borders Andhra Pradesh, Odisha, and Maharashtra. The central part of Bastar is on a plateau.

A number of different communities live in Bastar such as Maria and Muria Gonds, Dhurwas, Bhatras and Halbas. They speak different languages but share common customs and beliefs.

The people of Bastar believed that each village was given its land by the Earth, and in return, they had to look after the earth by making some offerings at each agricultural festival. They show respect to the spirits of the river, the forest and the mountain.

Since each village knows where its boundaries lie, the local people look after all the natural resources within that boundary. If people from a village want to take some wood from the forests of another village, they pay a small fee called deysari, Land or man in exchange.

Some villages also protect their forests by engaging watchmen and each household contributes some grain to pay them. Every year there is one big hunt where the headmen of villages meet and discuss issues of concern, including forests.

Causes for Bastar Rebellion

When the colonial government proposed to reserve two-thirds of the forest in 1905 and stop shifting cultivation, hunting and collection of forest produce, the people of Bastar were very worried.

Some villages were allowed to stay on in the reserved forests on the condition that they worked free for the forest department in cutting and transporting trees, and protecting the forest from fire. So, these came to be known as Forest Villages.

People of other villages were displaced without any notice or compensation. Villagers had been suffering from increased land rents and frequent demands for free labour and goods by colonial officials.

Then the terrible famines came in 1899-1900 and again in 1907-1908. Rebellion became inevitable.

Results of the Bastar Rebellion

In a major victory for the rebels, work on the reservation was temporarily suspended.

The area to be reserved was reduced to roughly half of that planned before 1910.

Causes for Forest Rebellion in Java

The Dutch wanted timber from Java to build ships. They banned the practice of shifting cultivation. The Dutch enacted forest laws in Java, restricting villagers' access to forests.

Now wood could only be cut for specified purposes like making riverboats or constructing houses, and only from specific forests under close supervision.

Villagers were punished for grazing their cattle in young stands, transporting wood without a permit, or traveling on forest roads with horse carts or cattle.

As in India, the need to manage forests for shipbuilding and railways led to the introduction of a forest service by the Dutch in Java.

The Dutch first imposed rents on land being cultivated in the forest and then exempted some villages from these rents if they worked collectively to provide free labour and buffaloes for cutting and transporting timber. This was known as the *blandongdiensten* system.

Forest Rebellion in Java or Saminist Movement in Java

In the 1890s, Surontiko Samin a teak forest villager began questioning state ownership of the forest. He argued that the state had not created the wind, water, earth, and wood, so it could not own it.

Soon a widespread movement developed. Amongst those who helped to organize it was Samin's sons-in-law.

By 1907, 3,000 families were following his ideas. Some of the Saminists protested by lying down on their land when the Dutch came to survey it, while others refused to pay taxes or fines or perform labour.

World Wars and Deforestation

The First World War and the Second World War had a major impact on forests. In India, working plans were abandoned at this time, and the forest department cut trees freely to meet British war needs.

In Java, just before the Japanese occupied the region, the Dutch followed a 'scorched earth' policy, destroying sawmills, and burning huge piles of giant teak logs so that they would not fall into Japanese hands.

The Japanese then exploited the forests recklessly for their own war industries, forcing forest villagers to cut down forests.

After the war, it was difficult for the Indonesian forest service to get this land back. As in India, people's need for agricultural land had brought them into conflict with the forest department's desire to control the land and exclude people from it.

www.jkchrome.com

Chapter 5

Pastoralists in the Modern World

Pastoralism has been important in societies like India and Africa for years. Pastoralism is a way of keeping animals such as cattle, sheep, that involves moving from one place to another to find water and food. Nomads are people who do not live in one place but move from one area to another to earn their living.

Movement Of Pastoral Nomads In Mountains

Mainly pastoral communities are found in mountainous regions.

Gujjar Bakarwals

Gujjar Bakarwals of Jammu and Kashmir are great herders of goat and sheep. Many of them migrated here in the 19th century in search of pastures for their cattle and settled here.

In winter, when the mountains were covered with snow, they lived with their herds in the low hills of Siwalik range. Here, the dry scrub forests provided pastures for their herds. They crossed the Pir Panjal passes and entered Kashmir valley.

In summer, when the snow melted in the mountains and mountainsides were left lush green, they moved onto high levels. The variety of sprouted grass provided rich nutritious forage for their animals.

By the end of September, they used to start moving again for their downward journey back to their winter base. Several households came together for this journey forming a kafila.

Mandaps of Ringal:

The Gujjar cattle herders live in the mandaps, made of ringal—a hill bamboo—and grass from the Bugyal. A mandap was also a workplace. Here, the Gujjar used to make ghee which they ‘ took down for sale. In recent years, they have begun to transport the milk directly in buses and trucks. These mandaps are at about 10,000 to 11,000 feet, as buffaloes cannot climb any higher.

Gaddi Shepherds:

Gaddi shepherd is a pastoral community of Himachal Pradesh. They had a similar cycle of seasonal movements like Gujjar Bakarwals of Jammu and Kashmir.

Movement of Gaddi Shepherds:

During winter, Gaddi Shepherds grazed their flocks in scrub forests of the low hills of Siwalik range.

By April, they moved North and spent the summer in Lahul and Spiti. Further to the East, in Garhwal and Kumaun, the Gujjar cattle herders came down to the dry forests of the bhabhar in the winter and went up to the high meadows-the bugyals in summer. Many of the Gujjar cattle herders were originally from Jammu and Kashmir and came to the uphill in the 19th century in search of good pastures. When the snow melted on the high mountains, they moved onto higher mountain meadows (dhars). By September, they began their return movement. On the way, they stopped once again in the villages of Lahul and Spiti, reaping their summer harvest and sowing their winter crop.

On the way down, they stop for a while to have their sheep sheared. The sheep are bathed and cleaned before the wool is cut valley near Palampur in Himachal Pradesh is one of the areas where shearing of wool is being done. Then, they further descend to their winter base the Siwalik hills.

Bhotiyas, Sherpas and Kinnauris Many pastoralists of the Himalayas like the Bhotiyas, Sherpas and Kinnauris also followed cyclic movement between summers and winters in search of pastures. They all had to adjust to seasonal changes and make proper use of available pastures. When the pasture was exhausted or unusable in one place, they moved their herds and flock to new areas. This continuous movement of the pastoralists allowed the pastures to recover.

On The Plateaus, Plains And Deserts

The pastoral communities are also found in the plateaus, plains and deserts of India.

Dhangars:

Dhangars were an important pastoral community of Maharashtra. In the early 20th century, their population was more than 4 lakhs. They were mainly shepherds, blanket weavers and buffalo herders. Dhangars stayed in the central plateau of Maharashtra during the monsoon. In the monsoon, this track became a vast grazing ground for their flocks.

By October, the Dhangars harvested the bajra and started to move towards West. After a month, reached Konkan which had high rainfall and rich soil. Here, they were welcomed by the Konkani peasants.

After the harvest of the Kharif crop, the fields had to be fertilised and made ready for the rabi harvest. Dhangar flocks manured the fields and fed on the stubble. The Konkani peasants also gave supplies of rice which the shepherds took back to the plateau where grain was scarce.

With the onset of monsoon, they returned to their settlements on the dry plateau as sheep could not tolerate the wet monsoon conditions.

The Gollas, Kurumas and Kurubas The Gollas, Kurumas and Kurubas are the important pastoral communities of the dry central plateau of Karnataka and Andhra Pradesh. The Gollas herded cattle. The Kurumas and Kurubas reared sheep and goats and sold woven blankets.

They lived near the forests, cultivated small patches of land, engaged in a variety of small trades and took care of their herds. The movement of these pastoralists depended on monsoon and dry season.

In the dry season, they moved to the coastal tracts and left when the rains came. Only buffaloes liked the swampy, wet conditions of the coastal areas during the monsoon months. Other herds had to be shifted to the dry plateau at that time.

Movement Of Pastoral Nomads On The Plateaus, Plains And Deserts

Bhabhar A dry forested area below the foothills of Garhwal and Kumaun.
Bugyals Bugyals are vast natural pastures on the high mountains, above 12,000 feet. They are under snow in the winter and come to life after April. At this time, the entire mountainside is covered with a variety of grasses, roots and herbs. By monsoon, these pastures are thick with vegetation and carpeted with wild flowers.
Kharif The autumn crop, usually harvested between September and October.
Rabi The spring crop, usually harvested after March.
Stubble Lower ends of grain stalks left in the ground after harvesting.

Banjara Tribes

They were an important group of graziers, which were found in the villages of Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh and Maharashtra. In search of good pasture land for their cattle, they moved over long distances. They sold their plough cattle and other goods to villagers in exchange of grain and fodder.

Ratios

They lived in the deserts of Rajasthan. Before 1947, they used to migrate to Sindh and grazed their animals on the banks of the Indus. But after partition, when Sindh

became a part of Pakistan, this activity was restricted. Now, they started migrating to Haryana where sheep can graze on agricultural fields after the harvest. The rainfall in the region was less and uncertain. So, they combined cultivation with pastoralism.

During the monsoon, the Raikas of Barmer, Jaisalmer Jodhpur and Bikaner stayed in their home villages, where pasture was available. By October, when those grazing grounds were exhausted, they moved out in search of new pastures. They returned in their home villages during the next monsoon.

Maru Raikas

One group of Raikas were known as Maru Raikas who reside in the Thar desert near Jaisalmer, Rajasthan. Their settlement is called a dhandi. They herded camels and another group reared sheep and goat. Maru Raikas know the history of their community from a genealogist. The genealogist is the one, who recounts the history of tribes. Such oral traditions give pastoral groups their own sense of identity. These oral traditions can tell us about how a group looks at its own past.

Camel Fairs

The camel fairs are held at different places of Rajasthan such as Pushkar, Balotra, etc. Camel herders come to the fair to sell and buy camels. The Maru Raikas also display their expertise in training their camels. Horses from Gujarat are also brought for sale at this fair.

Factors that Contributed to the Movement of Pastoralists

The life of pastoral groups is not easy. It was sustained by careful consideration of a host of factors. They had to judge how long the herds could stay in one area and know where they could find water and pasture. They needed to calculate the timing of their movements and ensure that they could move through different territories.

Customary Rights Rights that are used by people by custom and tradition.

They had to set up a relationship with farmers on the way so that the herds could graze in harvested fields and manure the soil. They combined a range of different activities viz., cultivation, trade and herding to make their living.

Colonial Rule And Pastoral Life

The Colonial Government made different laws from time to time which severely affected the lives of the pastoralists. Their grazing grounds shrank, their movements were regulated, they had to pay high revenue, their agricultural stock declined and their trades and crafts were also affected adversely.

The colonial power believed that all grazing lands were wastelands because they were unproductive. These lands did not produce revenue or agricultural products. From the mid-19th century, Wasteland Rules were enacted in various parts of our country.

Wasteland Rules and Forest Acts

The government granted selected individuals various concessions and encouraged to settle them in these areas. Even some of them were made as headmen of villages. In most areas, the lands taken over were actually grazing tracts used regularly by pastoralists as their customary rights.

They believed that grazing destroyed the saplings and young shoots of trees that germinated on the forest floor. The herds crushed the saplings and munched away shoots. These prevented new trees to grow. The Forest Acts made by the British Government changed the lives of pastoralists. Some forests which produced commercially valuable timber like deodar or sal were declared as 'reserved'.

In the reserved forests, no pastoral activity was allowed and in the protected forests their activity was strictly restricted. In the protected forests, they needed a permit for entry. The permit specified the timing of their entry and departure. If they overstayed there, they were liable to fines.

Criminal Tribes Act

British officials were very suspicious of nomadic people. They wanted to rule over a settled population which could be easily identified and controlled. In 1871, the British Government in India passed the Criminal Tribes Act. By this act, many communities of craftsmen, traders and pastoralists were classified as Criminal Tribes.

They were stated to be criminal by nature and birth. As a result of this act, these communities were expected to live only in notified village settlements and they were not allowed to move without a permit. The village police also kept a strict watch on them.

The imposition of Grazing Tax

In the mid—19th century, Grazing Tax was introduced by the British Government in most pastoral lands of India. In order to increase income, the government imposed tax even on animals.

The tax per head of cattle went up rapidly and the system of the collection was made increasingly efficient. In the decades between the 1850s and 1880s, the right

to collect the tax was carried out by contractors. These contractors tried to extract high tax so that they could earn the profit. By the 1880s, the government began collecting taxes directly from the pastoralists.

Each of them was given a pass. The pastoralists had to pay tax on every animal they grazed in the pastures. To enter a grazing tract, the pastoralist had to show the pass and pay the tax.

Report by the Royal Commission on Agriculture

The Royal Commission on Agriculture in 1928 reported that the extent of the area available for grazing has gone down tremendously with the extension of the area under cultivation because of increasing population, an extension of irrigation facilities, acquiring the pastures for government purposes, e.g. defence, industries and agricultural experimental farms. Now breeders find it difficult to raise large herds. Thus, their earnings have gone down. The quality of their livestock has deteriorated, dietary standards have fallen and indebtedness has increased.

Effects of Colonial Changes on the Lives of Pastoralists:

Wasteland Rules, Forest Acts, Criminal Tribes Act and the imposition of grazing tax affected the lives of pastoralists badly. The effects were

- These measures led to the serious shortage of pastures as grazing lands were turned into cultivable land.
- The shepherds and cattle herds could no longer freely graze their cattle in the forests.
- Nomadic people had to move frequently from one place to another in search of pastures.
- The animal stock declined as underfed cattle died in large numbers during scarcities and famines.

Ways by which Pastoralists Cope with the Changes Pastoralists coped up with the changes in a variety of ways

- Some reduced the number of cattle in their herds since there was not enough pasture to feed large numbers.
- Some discovered new pastures when a movement to old grazing grounds became difficult.
- Over the years, some richer pastoralists began buying land and settling down, giving up their nomadic life.
- Many poor pastoralists borrowed money from moneylenders to survive.
- Some of them became labourers, working on fields or in small towns.
- In spite of such difficulties, pastoralist communities still exist and are considered the most important form of life ecologically.

Pastoralism In Africa

Africa is a country where over half the world's pastoral population lives. Even now, over 22 million Africans depend on some forms of pastoral activities for their livelihood.

The different pastoral communities of Africa are Bedouins, Berbers, Maasai, Somali, Boran and Turkana. Most of them lived in semi-arid grasslands where rainfed agriculture is difficult.

They raise cattle, camels, goats, sheep and donkeys. They sell milk, meat, animal skin and wool. Some of them earn through trade and transport. Others combine pastoral activity with agriculture field and still, others do a variety of odd jobs.

The life of Maasai Community

The Maasai are nomadic and pastoral people who depend on milk and meat for subsistence. The title Maasai derives from the word 'Maa'. Maai-sai means 'My People'.

Before colonial rules, Maasailand stretched over a vast area from North Kenya to the steppes of Northern Tanzania. In the late 19th century, European imperial powers divided the region into different colonies.

After colonial rule, best grazing lands of Maasai community were gradually taken over for white settlement and the Maasai were pushed into a small area in southern Kenya and northern Tanzania.

By changing conditions, the Maasai were forced to agriculture. They started growing crops such as maize, rice, potatoes, cabbage. Maasai believed that tilling the land for crop farming is a crime against nature. Once you cultivate the land, it is no longer suitable for grazing.

Effects of Colonial Ryle on Naassi Community

Maasais Lost their Grazing Lands

From the late 19th century, the British Colonial Government in East Africa also encouraged local peasant communities to expand cultivation. As cultivation expanded, pasturelands were turned into cultivated fields. The Maasai community lost about 60% of their land and were confined to an arid zone with uncertain rainfall and poor pastures.

In pre-colonial times, the Maasai pastoralists had dominated their agricultural neighbours both economically and politically. By the end of colonial rule, the situation became the opposite. In 1885, Maasailand was cut into half with an international boundary between British Kenya and German Tanganyika.

They lost their grassing lands in the following ways

Large areas of grazing land were turned into game reserves like the Maasai Mara and Samburu National Park in Kenya and Serengeti Park in Tanzania. The Serengeti National Park has created over 14,760 km of Maasai grazing land.

Without grass, livestock (cattle, goats and sheep) were malnourished, which meant less food available for families and their children.

The Kilimanjaro Water Project cuts through the communities of the area near Amboseli National Park. But the villagers are barred from using the water for irrigation or for livestock.

The loss of the finest grazing lands and water resources created a serious problem for the pastoralists. Feeding the cattle became a persistent problem due to the unavailability of enough grazing lands.

Effect of Closed Borders on Pastoralists

Pastoral groups were forced to live within the confines of special reserves. The boundaries of these reserves became the limits within which they could now move.

They were not allowed to move out with their stock without special permits. They were not even allowed to enter the markets in white areas. They were prohibited from participating in any form of trade.

The new territorial boundaries and restrictions imposed on them suddenly changed the lives of pastoralists. This adversely affected both their pastoral and trading activities. Earlier, pastoralists not only looked after animal herds but traded in various products. The restrictions under colonial rule did not entirely stop their trading activities but they were now subject to various restrictions.

Effect of Dried Pastures on Maasais

The Maasais were forced to live in semi-arid tracts prone to frequent drought. Since they could not shift their cattle to places where pastures were available, large numbers of Maasai cattle died of starvation and disease in these years of drought.

The colonial rules had unequal effects on elders and warrior groups of Maasai society. The Elders formed the ruling group and met in periodic councils to decide on the affairs of the community and settle disputes.

The Warriors consisted of young people, mainly responsible for the protection of the tribe. The Warrior class proved their manliness by raiding the cattle of other pastoral groups and participating in wars.

The British imposed various restrictions on raiding and warfare. Thus, the traditional authority of both Elders and Warriors was negatively affected.

The chiefs appointed by the Colonial Government accumulated wealth over time. They had regular income with which, they could buy animals, goods and lands. They lent money to poor neighbours who needed it to pay taxes. They started to live in towns and involved in trades. Their family stayed back in villages to look after lands and animals. These rich chiefs managed to survive devastations due to war and drought.

The poor pastoralists did not have the resources to tide over bad times and thus, they were compelled to do odd jobs, like charcoal burners, workers in road and building construction, etc.

Rituals to become Maasai Warrior

Even today, Maasai young men go through an elaborate ritual before they become warriors, although actually it is no longer common. They must travel throughout the section's region for about 4 months, ending with an event where they run to the homestead and enter with an attitude of a raider.

During the ceremony, boys dress in loose clothing and dance non-stop throughout the day. This ceremony is the transition into a new age. Girls are not required to go through such a ritual.

Kaokoland Herders of Namibia

In Namibia, in South-West Africa, the Kaokoland herders traditionally moved between Kaokoland and nearby Ovamboland and they sold skin, meat and other trade products in neighbouring markets. All this was stopped with the new system of territorial boundaries that restricted movements between regions.

In most places in colonial Africa, the police were given instructions to keep a watch on the movements of pastoralists and prevent them from entering white

Conclusion

Pastoral communities in different parts of the world are affected in a variety of different ways by changes in the modern world. New laws and new borders affect the patterns of their movement.

They change the path of their annual movement, reduce their cattle numbers, press for rights to enter new areas. They exert political pressure on the government for relief, subsidy and other forms of support and demand a right in the management of forests and water resources.

They are not people who have no place in the modern world. Environmentalists and economists have increasingly come to recognise that pastoral nomadism is a form of life that is perfectly suited to many hilly and dry regions of the world.

Pastoralism is a way of keeping animals and moving from one place to another to find water and food.

Gujjar Bakarwals migrated in the 19th century to Kashmir crossing Pir Panjal. They shifted their grazing lands from highlands in summer to lower hills of Siwalik range in winter. They used to move to form kafilas.

Gaddi shepherds of Himachal Pradesh like Gujjar Bakarwals used to come down to the dry forest of bhabhar in winter and went up to the high meadows of bugyals in summer.

Shearing of wool is being done at Uhl valley near Palampur in Himachal Pradesh.

To adjust to seasonal changes and make proper use of available pastures Bhotiyas, Sherpas and Kinnauris also involved in cyclic movement between summer and winter.

Dhangars of Central Plateau, Maharashtra were mainly shepherds, blanket weavers and buffalo herders. After harvesting bajra, they move towards Konkan to reap benefits of high rainfall and rich soil.

Gollas, Kurumas and Kurubas are cattle herders of dry Central Plateau of Karnataka and Andhra Pradesh.

Cyclic movement of Pastoralist communities in Plateaus, Plains and desert was defined by alteration of monsoon and dry season.

Banjara tribes were found in villages of Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh and Maharashtra, who also moved over long distance in search of Pastures.

Raikas of Rajasthan had to combine cultivation with pastoralism when Sindh became part of Pakistan after 1947. Maru Raikas of Jaisalmer lived in a settlement called dhandi and know about their community from a genealogist.

Camel fairs were held in Pushkar, Balotra where Maru Raikas display their expertise in training camels.

Pastoralists had to set up a relationship with farmers and combined a range of different activities like cultivation, trade and herding.

Colonial Government considered that all grazing lands were unproductive. Hence, they categorised forest into the reserved forest (no pastoral activity allowed) and protected forest (permit system prevailed). These laws affected the customary rights of the traditional pastoralist.

Criminal Tribe Act of 1871 classified many communities of craftsmen, traders and pastoralists as criminal tribes.

British Government introduced Grazing Tax, which was auctioned out to contractors.

The changes brought by laws of British Government reduced the available area for pastureland. Thus continuous grazing in the same piece of land degraded the quality of pasture.

To adapt to the changing circumstances, pastoralists reduced the number of cattle, discovered new pasture. Some even bought land and started settling down.

Pastoralism is still considered an ecologically most viable form of life.

Africa houses over half of the world's pastoral population. Pastoral communities like Bedouins, Berbers, Maasai, Somali, Boran and Tukana lived here.

The Maasai community lost about 60% of their land and were confined to arid zones due to colonial laws, even though they dominated in economic and political fields in the pre-colonial era.

Territorial boundaries and restrictions were imposed on Pastoralists and required the social permit to move out of it. For exp. Kaokoland herders of Namibia were severely affected by these territorial boundaries.

Maasai society was divided into Elders and Warriors.

Elders were ruling community who settled disputes and decided on affairs of the community.

The Warriors were young people who raided cattle and participated in wars. But restrictions imposed by Britishers affected the traditional authority of both Elders and Warriors.

Though the traditional difference between Elders and Warriors was disturbed it did not breakdown. With social change new distinction between wealthy and poor pastoralist developed.

The relevance of Maasai tribe can be realised from the fact that even today young men go through an elaborate ritual before they become warriors. The boys in the ceremony wear loose clothing and dance throughout the day.

Pastoral communities are greatly affected by the new laws and new borders of the countries. But they are not redundant communities rather recognised as the perfectly suitable communities for many hilly and dry regions by environmentalists and economists.

Chapter 6

Peasants and Farmers

This chapter deals with peasants and farmers of three different countries i.e. the small cottages in England, the wheat farmers of the USA and the opium producers of Bengal (India). The comparison between the histories of different places shows how these histories are different even though some processes are similar.

The Time Of Open Fields And Common Land In England

The agricultural system of England changed dramatically over the late 18th and the early 19th century. Before this time, in large parts of England, the countryside was open. The lands were not enclosed or partitioned by the landlords. Peasants cultivated on strips of land around the village they live in. At the beginning of each year, people were allocated a number of strips to cultivate at the public meeting. These strips were located at different places and vary in quality.

Benefits of Common Land

Beyond enclosures lands lay the common land. Due to this, it was ensured that everybody gets a mix of good and bad land. Everybody had access to the common land.

On this land, villagers grazed their cattle and collected fuelwood for fire. They also gathered berries and fruits for food. They fished in the rivers and ponds and hunted rabbits in common forests. For the poor, the common land was essential for survival as it helped them to overcome bad times when crops failed.

Wool Production and Enclosures

In the 16th century, the price of wool went up in the world market. Rich farmers wanted to expand wool production, thus they began dividing and enclosing common lands to allow improved breeding of sheep. They prevented the poor from entering the enclosed lands. After the mid—18th century, the enclosure movement swept through the countryside to fulfill the increasing demand for food grains due to the industrialization. Between 1750 and 1850, 6 million acres of land was enclosed. The British Parliament passed 4000 Acts legalizing these enclosures.

Enclosure The fencing of once common land to bring it into private ownership, in England between 16th to the 18th century.

Common land A piece of land over which everyone had customary rights of collecting fruits, firewood, grazing, and even fishing.

New Enclosures for Grain Production

The new enclosures became a sign of a changing time. In the old enclosures of the 16th century promoted sheep farming but 1 new enclosure of the late 18th century was for grain production. From the mid-18th century, the English population expanded four times. This meant an increased demand for foodgrains to feed the population. During this period, Britain was industrializing. Thus, more and more people began to live and work in urban areas.

Impact of Migration and War on Enclosure Men from rural areas migrated to towns in search of jobs. To survive they had to buy foodgrains in the market. As the urban population grew, the market for foodgrains expanded. When demand increased rapidly, foodgrain prices rose.

By the end of the 18th century, France was at war with England. This broke trade and the import of foodgrains from Europe. Prices of foodgrains in England became very high, encouraging landowners to enclose lands and enlarge the area under grain cultivation. Landowners pressurized the Parliament to pass the Enclosure Acts.

The Age of Enclosures

In earlier times, rapid population growth was followed by a period of food shortages. Foodgrain production in the past had not expanded as rapidly as the population. From the mid -19th-century grain production grew as quickly as population. In 1868, England was producing almost 80% of the food it consumed and the rest was imported.

This increase in foodgrain production was made possible by innovations in agricultural technology and by bringing new lands under cultivation. Landlords divided pasturelands, and carved up open fields, cut up forest commons, took over marshes and turned larger areas into agricultural fields.

Innovation In Agriculture

In the late 17th century, farmers continued to use simple innovation in agriculture. In the 1660s, farmers in many parts of England began growing turnip and clover, instead of leaving the land fallow.

They started practicing crop rotation to increase soil fertility. They soon discovered that planting these crops improved the soil and made it more fertile. Turnip was moreover, a good fodder crop relished by cattle. So farmers began cultivating turnips and clover regularly. These crops became part of the cropping system. Later findings showed that these crops had the capacity to increase the nitrogen

content of the soil. Now enclosures were seen as necessary to make long-term investments on land and plan crop rotations to improve the soil.

Effect of Enclosures on the Poor

Enclosures allowed only the landlords to make more profit. But for the poor, life became hard. They could no longer collect firewood, fruits, and berries or graze their cattle or hunt small animals for meat. It was due to fences which made enclosed land the exclusive property of the landowner. Enclosure happened on a big scale in the Midlands and the countries around from which the poor were displaced.

The poor found that their customary rights started gradually disappearing. From the midlands, they moved to the Southern counties of England in search of work. Earlier, the labourers lived with their landlords. They helped their masters and worked for them throughout the year. By 1800, this practice was disappearing. Landowners tried to increase their profit. Thus, they cut the amount they had to spend on their labourers. ' The labourers were employed only during the harvest time. For a large part of the year, the poor had no work.

The Introduction of Threshing Machines

During the Napoleonic Wars, prices of foodgrains were high and farmers expanded their production largely. The landlords began buying the new threshing machines to reduce dependence on labourers. A single machine could do the work of more than 20 labourers.

The loss of livelihood forced the poor to oppose the introduction of threshing machine. The Captain Swing riots spread in the countryside at this time. The threshing machines had become a sign of bad times for the poor. After the Napoleonic Wars, thousands of soldiers returned, who needed alternative work to survive.

At that time, grain started flowing into England from Europe and the prices declined, so the landowners began reducing the area under grain cultivation. Thus, an Agricultural Depression set in. They tried to cut the wages and number of labourers they needed.

Protest and Government Actions

In England during 1830s, farmers received threatening letters of not using threshing machines that remove workmen of their livelihood. Some farmers found their barn and haystack reduced to ashes by fire at night. Most of the letters were signed in the name of Captain Swing. It was a mythic name used in these letters.

Landlords feared attacks by armed groups at night and many destroyed their own machines. The government took severe actions on these riots. The suspects of the riots were arrested.

Conclusion on Modern Agriculture in England Many changes were introduced with the coming of modern agriculture in England. The open fields disappeared and the customary rights of peasants were removed.

The poor left their villages in large numbers while the richer farmers expanded grain production and made profits. They became powerful. The income of labourers became unstable, their jobs insecure and their livelihood dependent on others.

Bread Basket Of The World

Modern agriculture developed in the USA and it became the breadbasket of the world. At the time, when common fields were being enclosed in England at the end of the 18th century, settled agriculture had not developed on any extensive scale in the USA. At that time, forests covered over 800 million acres and grasslands (prairies) 600 million acres. Most of the landscape was not under the control of white Americans. Till the 1780s, white American settlements were confined to a small narrow strip of coastal land in the East.

At that time there were various Native American groups. Several of them were nomadic, some were settled. Still, others were expert trappers through whom European traders had secured their supplies of beaver fur since the 16th century. By the early 20th century, this landscape had transformed radically. White Americans had moved Westward and controlled up to the West coast by displacing local tribes and transformed the whole landscape into agricultural fields.

The Westward Move of White Americans and Wheat Cultivation

Many native Americans lived by hunting, gathering, and fishing, others cultivated corn, beans, tobacco and pumpkin. After the American War of Independence (1775 to 1783) and the formation of the United States of America, the white Americans began to move Westward.

In 1800, over 700,000 white Americans had moved on to the Appalachian plateau through the passes. They had the idea that wilderness of forests could be turned into cultivation fields. Forest timber could be cut for export, animals hunted for skin, mountains mined for gold and minerals. For this, the American Indians had to be cleared from the land. After 1800, the US government took a policy of driving

the American Indians Westward, first beyond the river Mississippi and then further West.

Displacement of Local Tribes and Settlement

To displace local tribes was not an easy task. Many wars were waged in which Indians were massacred and many of their villages burnt. They were forced to sign treaties, give up their lands and move Westward. The settlers poured in as the Indians retreated. The white Americans settled on the Appalachian plateau by the first decade of the 18th-century and then moved into the Mississippi valley between 1820 and 1850.

Wherever the White American settlers went, they slashed and burnt the forests and cleared the land for cultivation. They ploughed the land and sowed corn and wheat. After the 1860s, the Great Plains across the River Mississippi became a major wheat-producing area of America. Timber for houses was not available in this area. Settlers in the area began clearing the grasslands and made sod houses to live in.

The Wheat Farmers of USA

From the late 19th century, there was a great expansion of wheat production in the USA. The urban population was growing and the export market was becoming bigger. With the increasing demand for grain, prices also increased and encouraged the farmers to produce more. The spread of railways also made it easier for exporting the grain. By the early 20th century, the demand became even higher.

The demand of wheat further increased during the First World War, when Russian supply of wheat was cut off. The US President Wilson called upon the farmers to plant more wheat. He said 'Plant more wheat, i.e. wheat will win the war'.

In 1910, about 45 million acres of land in the USA was under wheat production. After 9 years, the area had expanded to 74 million acres, an increase of about 65%. In the USA, a new class was emerged-The Wheat Barons who controlled as much as 2000 to 3000 acres of land individually.

The Coming of New Technology

The expansion of wheat production was made possible by new technology. In the 19th century, as the settlers moved into new habitats and new lands, they modified their implements to meet their requirements.

When they entered prairie grasslands, their traditional tools became ineffective as prairie was covered with a thick

mat of grass with tough roots. To break the sod and turn the soil, a variety of new ploughs were devised. Some of them were about 12 feet long.

In the early 20th century, farmers were breaking the ground with tractors and disk ploughs, clearing vast stretches for wheat production. Before the 1830s, the grain used to be harvested with a cradle or sickle.

The new machines allowed big farmers to rapidly clear large tracts, break up the soil by removing the grass and prepare the ground for cultivation. With power-driven machinery, 4 men could plough effect seed and harvest 2000 to 4000 acres of wheat in a season.

Effect of New Technology on the Poor

Machines brought misery for the poor. Many poor farmers bought machines by taking loans from the banks. They hoped the wheat prices would bring high profits and they would pay their debts back. But it did not happen due to the war. Production expanded during the war and unsold stock piled up. Wheat prices fell and the export market collapsed. The vast amount of wheat and corn turned into animal feed. This created great Agrarian Depression of the 1930s.

Those poor farmers who borrowed money found it difficult to pay back their loan. Many of them left their farms and looked for a job elsewhere.

USA Became Dust Bowl

The expansion of wheat production in the USA created other problems. Farmers slashed and burnt forests indiscriminately, uprooted all vegetation, which had deep roots in the Earth. As trees and grasses were cut, there was no rains year after year and the temperature increased. The tractors had broken the soil into dust. The whole region had become a dust bowl.

In the 1930s, terrifying duststorm began to blow over the Southern plains. The wind blew with great speed. Black blizzards rolled in, sometimes 7000 to 8000 feet high. It looked like monstrous waves of muddy water.

Through the 1930s, these duststorms came day after day and year after year. People were blinded and choked, cattle were suffocated to death, sand covered fields and coated the surfaces of the rivers till fishes died. Dead bodies of birds and animals were all over the landscape.

The Trade With China

The story of British trade with China and the history of opium production in India

are interlinked. In the late 18th century, the English East India Company was buying tea and silk from China for sale in England.

As tea became a popular English drink, the tea trade became more and more important. In 1785, about 15 million pounds of tea were being imported into England.

By 1830, the figure had jumped to over 30 million pounds. In fact, the profits of the East India Company came to depend on the tea trade.

The problem of English Hembants with Chin, England at this time produced nothing that could be easily sold in China. The Confucian rulers of China, the Manchus, were suspicious of all foreign merchants.

The Manchus were unwilling to allow the entry of foreign goods. In such a situation, Western merchants found difficulty in financing the tea trade.

They could buy tea only by paying in silver coins or bullion. This meant an outflow of treasure from England, a prospect that created widespread anxiety. It was believed that a loss of treasure would make the nation poor and deplete its wealth. Merchants, therefore, looked for ways to stop this loss of silver.

They searched for a commodity they could sell in China, something they could persuade the Chinese to buy. Opium was such a commodity.

Opium as a Medium of Exchange

The Portuguese had introduced opium into China in the early 16th century. Opium was, however, known primarily for its medical properties and used in very small quantities for certain types of medicines.

The Chinese were aware of the dangers of opium addiction and the Emperor had forbidden its production and sale except for medicinal purposes. But Western merchants in the mid—18th century began an illegal trade in opium. It was unloaded in a number of sea ports of South-Eastern China and carried by local agents to the interiors.

While the English cultivated a taste for Chinese tea, the Chinese became addicted to opium. People of all classes took to the drug. As China became a country of opium addicts, British trade in tea flourished. The returns from opium sale financed the tea purchases in China.

Opium Cultivation in India

When the Britisher conquered Bengal, they made a determined effort to produce opium in the lands under their control.

As the market for opium expanded in China, larger volumes of opium flowed out of Bengal ports. Before 1767, no more than 500 chests (of two maunds each) were being exported from India. Supplies had to be increased to feed this booming export trade. By 1870, the government was exporting about 50000 chests annually from Bengal to China.

Unwilling Cultivators Made to Produce Opium

Indian farmers were not willing to grow opium in their lands for the following reasons

- First, opium had to be grown on the best land, on fields that lay near villages and well manured.
- Second, many cultivators owned no land, so they had to pay rent and lease land from the landlords.
- Third, the cultivation of opium is a long and difficult process.
- Finally, the price the government paid to the cultivators for the opium they produced was very low. It was unprofitable for cultivators to grow opium at that price.

Unwilling cultivators were made to produce opium through a system of advances. In Bengal and Bihar, there were a large number of poor peasants, who found it difficult to survive. When the village headman (mahato) offered loans to produce opium, they took it hoping to repay it later. The government opium agents gave the money to the headman, who gave it as loan to the peasants.

By taking the loan, the peasants were forced to grow opium and hand over the product to the agents once the crop had been harvested. The prices given to the cultivators were very low. The British Government was not ready to increase the price of opium. They wanted to produce it at a cheap rate and sell it at a high price. The difference between the buying and selling price was the government's opium revenue. But the peasants began agitating for higher prices and refused to take advances. They even sold their crop to traveling traders (pykars), who offered higher prices.

Monopoly and Conflict Over Opium Trade

By 1773, the British Government had established a monopoly to trade in opium. By the 1820s, the British found that opium production in their territories was rapidly declining, but its production outside the British territories was increasing. It was being produced in Central India and Rajasthan, within the Princely States that

were not under British rule. In these areas, local traders were offering much higher prices and were controlling the opium trade to China.

The British Government considered this trade illegal and instructed its agents posted in the Princely States to seize all opium and destroy the crops. The conflict between the British Government, peasants and local traders continued as long as opium production lasted.

Conclusion

All sections of rural people were not affected in the same way. Some gained and others lost. The history of modernization was not only a glorious story of growth and development. It was also a story of displacements and poverty, ecological crises and social rebellion, colonization, and repression. We need to look at these variations and strands to understand the diverse ways in which peasants and farmers confronted the modern world.

The coming of modern agriculture in England created many problem for small farmers and labourers.

In protest to the modern agriculture, they started setting fire on haystack and barn, destroying threshing machine.

Before advent of modern agriculture, land were not enclosed and peasants cultivated on stripes of land allocated to them in public meeting.

Beyond enclosures land, lied the common land where villagers grazed their cattle and collected fuel wood for fire.

Wool production gained importance in 16th century. So, rich farmer enclosed the land preventing entry of poor farmers to expand wool production.

Though the enclosure movement was slow in the early of 18th century later on there was a fanatic effort to enclose land.

The new enclosure was for grain production whereas old enclosures were for sheep farming.

Migration to urban areas, due to industrialisation raised the demanct of foodgrain and thus its prices. Foodgrains prices further increased when trade was disrupted due to England-French war.

There was rapid increase in foodgrain production from mid-19th century, which was the result of radical innovation in agricultural technology and bringing of new lands under cultivation.

Farmers also used certain innovative methods like growing turnip and clover, practise of crop rotation etc.

During the Napoleonic wars, prices of foodgrains were high and farmers expanded their production and bought threshing machine.

After the Napoleonic wars, thousands of soldier returned who needed work, there was grain inflow into England from Europe, food prices declined, landlords reduced the area of cultivation which all led to the Agricultural Depression.

Development of Modern agriculture in USA made it the bread basket of the world.

With formation of the United States of America white Americans moved westward and drove away American – Indians (native settlers). This displacements lead to may wars.

In 19th century there was dramatic expansion in wheat production in USA. The export market grew bigger and rising prices encouraged farmers to produce more.

New technology the ploughs to break the sod and turn the soil, tractors, diskplough and the reaper invented by Cyrus McCormick helped improving wheat cultivation.

Machine brought misery for the poor, many took loans to buy machines and found it difficult to pay back.

After the First World War, demand of wheat reduced, stocks piled up and all this lead to the great Agrarian depression of 1930s.

Indiscriminate cutting of trees, practice of slashing and burning of forest resulted in drought and soaring temperature in USA.

Soil turned into dust and the whole region became a dust bowl. Terrifying duststorm blew over the Southern plains year after year.

The American dream of land of plenty turned into a nightmare and the American realised that they had to maintain the ecological balance of each region.

After the Battle of Plassey (1757), to establish their rule in India, the British wanted to impose regular system of land revenue thus expanded area of cultivation.

Indigo and opium were two major commercial crops in 19th century and later on sugarcane, cotton, jute, wheat and several crops were also included to meet the growing demand in Europe.

The East India Company was buying tea and silk from China for sale in England, paying in silver coins. But it was drying out the treasury of England, hence they started illegal trade in opium.

The opium in China came from farmlands of Bengal, where poor farmers were lured to grow opium by giving them advance loans through village headman (Mahato).

By 1773, the British Government had established a monopoly to trade in opium. But its production was also increasing outside British territory within the Princely States in Central India and Rajasthan. The local traders controlled the trade.

The British considered this trade illegal. The conflict between the British and local traders peasants continued as long as opium production lasted.

The history of modernization of agriculture was not beneficial for all. Some rural people gained and some lost.

Chapter 7

History and Sport: The Story of Cricket

The present chapter deals with how the history of cricket was connected to the social history of the time. It shows the evolution of cricket as a game in England and discuss the wider culture of physical training and athleticism of the time. It will then move to the history of the adoption of cricket in our country.

The Story Of Cricket

Cricket was invented in England and became intimately linked to the culture of 19th century-Victorian society. The game was expected to represent all that England valued; fair play, discipline and gentlemanliness. With the British, cricket spread to the colonies. It was supposed to uphold the values of Englishness also. The colonial masters assumed that only they could play the game as it ought to be played in its spirit.

The game of cricket thus got linked up closely with the politics of colonialism and nationalism. Within the colonies of the British, the game had a complex history. It was connected to the politics of caste and religion, community and nation. The emergence of cricket as a national game was the result of many decades of historical development.

Cricket grew out of the many stick-and-ball games played in England 500 years ago, under a variety of different rules. The word 'bat' is an old English word that simply means stick or club.

By the 17th century, cricket had evolved enough to be recognisable as a distinct game. Till the middle of the 18th century, bats were roughly the same shape as hockey sticks, curving outwards at the bottom. There was a simple reason for this, the ball was bowled underarm, along the ground so the curve at the end of the bat gave the batsman the best chance of making contact.

The Historical Development Of Cricket As A Game In England

The social and economic history of England in the 18th and 19th centuries shaped the game and gave it a unique nature. For instance, a Test match of cricket can go on for five days and still end in a draw. No other modern team sport takes even half as much time to complete.

The length of the pitch is specified i.e. 22 yards but, the size and shape of the ground is not specified. Grounds can be oval, like Adelaide, or nearly circular, like Chepauk in Chennai. A six at the Melbourne Cricket Ground needs to clear much more ground than a Feroz Shah Kotla in Delhi. Both these strange aspects consist a historical reason.

Laws of Cricket

The first written Laws of Cricket were drawn up in 1774. These laws stated that ‘the principals shall choose the gentlemen from amongst present two umpires who shall, absolutely decide all disputes. The stumps must be 22 inches high and bail across them 6 inches. The ball must be between 5 to 6 ounces and the two sets of stumps should be 22 yards apart’. There was no limits on the shape or size of the bat.

Changes in Cricket Laws by Marylebone Cricket Club.

The world’s first cricket club was formed in Hambledon in 1760s and the Marylebone Cricket Club (MCC) was founded in 1787. In 1788, MCC published the first revision of the laws and became the guardian of cricket’s regulations.

The MCC revision of the laws brought in a series of changes in the game that occurred in the second half of the 18th century. During the 1760s and 1770s, it became common to pitch the ball through the air, rather than roll it along the ground. It opened new possibilities for pace, spin and swing for the bowlers.

The weight of the ball was limited between 5-10 ounces and the width of the bat to 4 inches. In 1774, the first leg-before law was published and three days had become the length of a major match.

Changes in Cricket During 19th Century

Many important changes occurred during the 19th century. They were

- The rule about wide balls was applied
- The exact circumference of the ball was specified
- Protective equipment like pads and gloves became available
- Boundaries were introduced. Previously all shots had to be run
- Over-arm bowling became illegal.

Cricket as a Reflection of Past and Present

The game of cricket matured during the early phase of the Industrial Revolution in the late 18th century. This history has made cricket a game with characteristics of both past and present. Cricket’s connection with a rural past can be seen in the



JK Chrome

JK Chrome | Employment Portal



Rated No.1 Job Application of India

Sarkari Naukri
Private Jobs
Employment News
Study Material
Notifications



JOBS



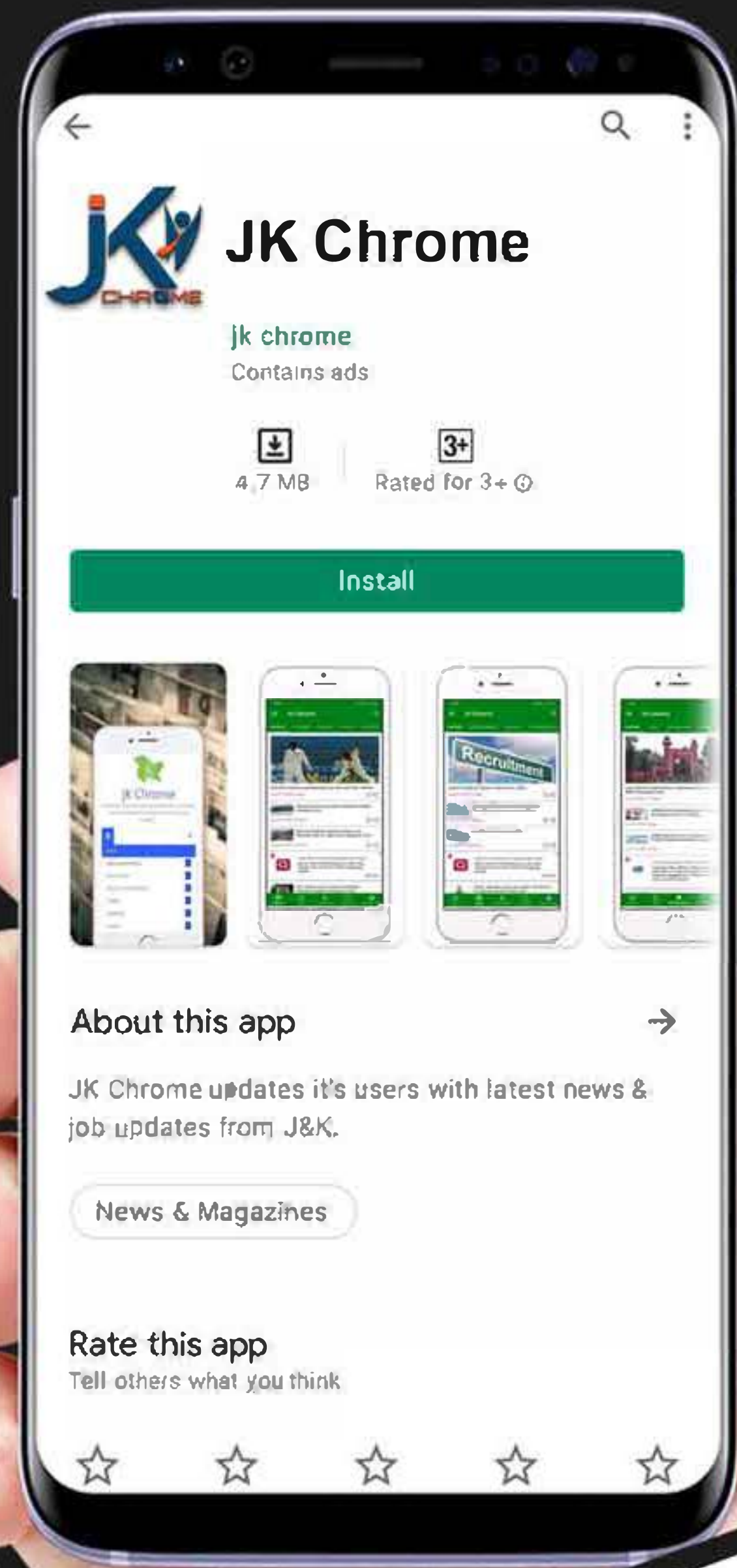
NOTIFICATIONS



G.K



STUDY MATERIAL



JK Chrome

jk chrome
Contains ads



www.jkchrome.com | Email : contact@jkchrome.com

length of a Test match and the uncertainty about the size of a cricket ground. Even after boundaries were written into the laws of cricket, their distance from the wicket was not specified. Originally, cricket matches did not have time limit.

Modern factory work meant that people were paid by the hour or the day or the week. That's why games like football and hockey were strictly time-limited so that time should be limited to fit the routines of industrial city life.

Technological Changes in Cricket Equipments

The cricket has changed with changing time and it also remained true to its origins in rural England. Cricket's most important tools like bat, ball, stumps, bails all are made of natural, pre-industrial materials. The material of bat changed slightly over time. But cricket has refused to make its tools with man-made materials, like, plastic, fibre glass, metal, etc.

In the matter of protective equipment, cricket has been influenced by technological change. The invention of vulcanised rubber led to introduction of pads in 1848 and protective gloves soon afterward. Also, helmets made of metal and synthetic lightweight materials were introduced.

Cricket and Victorian England

The organisation of cricket in England reflected the nature of English society. The rich, who could afford to play it for pleasure, were called amateurs and the poor, who played it for a living, were called professionals. The wages of professionals were paid by patronage or subscription or gate money.

Gentlemen and the Players

The game was seasonal and it did not offer employment for the whole year. Thus, professionals worked as miners or in other forms of working class employment. The social superiority of amateurs was built into the customs of cricket. Amateurs were called Gentlemen, while professionals were called Players. They even entered the playground from different entrances.

Amateurs tended to be batsman, leaving the energetic, hardworking aspect of the game, like fast bowling to the professionals. That is why the laws of the game always gave the benefit to the batsman. Cricket is a batsman's game because its rules were made to favour 'Gentlemen'. The social superiority of the amateur was also the reason that the captain of a cricket team was traditionally a batsman. Captain of teams, whether club teams or national sides were always amateurs. It was not till the 1930s that the English team was led by a professional, the Yorkshire batsman, Len Hutton.

Introduction of Crickter to Boys School

It is often said that the 'Battle of Waterloo was won on the playing fields of Eton'. It means that Britain's military success was based on the values taught to school boys in its public schools. Eton was the most famous of these school. The English boarding school was the institution that trained English boys for careers in the three great institution of imperial England (i.e. the Military, Civil service and the Church).

By the beginning of 19th century, educationist like Thomas Arnold (founder of the modern public school system) saw team sport like, cricket and rugby as not just outdoor game, but as a way of teaching English boys the discipline, the importance of hierarchy, the skills, the codes of conduct and the leadership qualities that helped them to build the British empire properly.

Cricket helped the English Elite by glorifying the amateur ideal, where cricket was played not for victory or profit but for its own sake in the spirit of game.

English ruling class believed that they won the wars due to- the superior characters of its young men, built in boarding schools, playing gentlemanly games like cricket that tipped the balance.

Sports for Girls

Till the end of the 19th century, sports and vigorous exercise for girls were not a part of their education in Britain. Croquet which was a slow-pace, elegant game considered suitable for women, especially of the upper class. By the 1890s, schools began acquiring playgrounds and allowing girls to play some, of the games which were earlier considered as male games.

The Spread Of Cricket

Some English team games like hockey and football became international games but cricket remained a colonial game. It was only played in the countries that were once had been part of British empire. In the colonies, cricket was established as a popular sport either by white settlers or by local upper classes who wanted to copy their colonial masters. In colonies, playing cricket became a sign of superior social and racial status.

The Afro-Caribbean population of the countries in the West Indies was discouraged from participating in organized club cricket. This remained dominated by white plantation owners and their servants.

The first non-white club in the West Indies was established towards the end of the 19th century and its members were the light-skinned Mulattos. The blacks played informal cricket on beaches, in back alleys and parks.

Cricket became hugely popular in the Caribbean. Success at cricket became a measure of racial equality and political progress. When the West Indies won its First Test Series against England in 1950, it was celebrated as a national achievement.

Ironies of the Victory

The following points state ironies of this victory

It was a way of demonstrating that West Indians were the equals of white Englishmen.

The winning West Indies team was captained by a white player. The first time a black player, Frank Worrell led the West Indies Test team in 1960.

The West Indies cricket team represented not one nation but several dominions that later became independent countries.

Cricket, Race, and Religion

In colonial India, cricket was organised on the principle of race and religion. The first record of cricket being played in India is 1721. It was played as a recreational sport by English sailors in Cambay.

The first Indian club, the Calcutta Cricket Club was established in 1792. Through the 18th century, cricket in India was only played by British military men and civil servants in all white clubs and gymkhanas.

The first Indian community to start playing the game was the small community of Zoroastrians, the Parsis in Bombay.

The Parsis came into close contact with the British because of their interest in trade and this was the first Indian community to westernize. They founded the first Indian cricket club, the Oriental cricket club in Bombay in 1848.

History of Gymkhana Cricket

Parsi clubs were funded and sponsored by Parsi businessmen like the Tatas and the Wadias. There was a quarrel between the Bombay Gymkhana (a whites-only club) and Parsi cricketers over the use of a public park. So the Parsis built their own gymkhana to play cricket.

A Parsi team beat the Bombay Gymkhana at cricket in 1889, just four years after the foundation of the Indian National Congress in 1885. Indian National Congress was an organisation which had early leaders, like the great Parsi statesman and intellectual Dadabhai Naoroji.

The establishment of the Parsi Gymkhana became precedent for other Indians, who in turn established clubs based on the idea of religious community.

By the 1890s, Hindus and Muslims were busy gathering funds and support for a Hindu Gymkhana and an Islam Gymkhana. The history of gymkhana cricket led to first-class cricket being organised on communal and racial lines. The teams that played colonial India's greatest and most famous tournaments represents religious communities.

Quadrangular and Pentangular Tournaments

The first-class cricket tournament was called the Quadrangular as it was played by four teams, the Europeans, the Parsis, the Hindus and the Muslims. Later, the Quadrangular became the Pentangular when a fifth team, viz the Rest was added. The Rest was comprised of all the communities left over. For example, Vijay Hazare, a Christian, played for the Rest. By the late 1930s and early 1940s, journalists, cricketers and political leaders had begun to criticise the racial and communal foundations of the pentangular tournament.

The distinguished editor of the Bombay Chronicle, S A Brelvi, radio commentator, A F S Talyarkhan and India's most respected political leader like Mahatma Gandhi, were against the Pentangular as a communally divisive competition. It was played at the time when nationalists were trying to unite India.

A rival first-class tournament on regional lines, the National Cricket Championship (later named the Ranji Trophy), was established but was not able to replace Pentangular tournament. It was present until independence but colonial tournament died with their rule.

Caste and Cricket

Palwankar Baloo was born in Poona in 1875. He was the greatest Indian slow bowler of his time. He played for the Hindus in the Quadrangular tournament. Despite being their greatest player he was never made captain of the Hindus because he was born as a Dalit.

His younger brother, Vithal was a batsman. He became captain of the Hindus in 1923 and led the team to a famous victory against the Europeans.

'The Hindus' brilliant victory was due more to the judicious and bold step of the Hindu Gymkhana in appointing Mr Vithal as a captain of the Hindu team. The moral that can be safely drawn from the Hindus' magnificent victory is that removal of Untouchability would lead to swaraj, which is the prophecy of Mahatma Gandhi.

The Modern Transformation Of The Game

Tests and One-day Internationals (ODIs), played between national teams dominate modern cricket. The players who become famous, who live on in the memories of cricket's public, are those who have played for their country. The players are remembered by Indian fans from the era of the Pentangular and the Quadrangular tournaments.

CK Nayudu is popularly remembered as an outstanding Indian batsman. He became India's first Test Captain and played for India in its first test match against England in 1932.

The entry of Indians to Test Cricket

India entered the world of Test cricket in 1932. This was possible because Test cricket from its origins in 1877 was organised as a contest between different parts of the British empire, not sovereign nations.

The first Test was played between England and Australia when Australia was still a white settler colony, not even a self-governing dominion. Similarly, the small countries of the Caribbean that together make up the West Indies team were British colonies after the Second World War.

Mahatma Gandhi and Colonial Sport

Mahatma Gandhi believed that sport was essential for creating a balance between the body and the mind. He often emphasised that games like cricket and hockey were imported into India by the colonial masters and were replacing our traditional games.

Games like cricket, hockey, football, and tennis were expensive games, so these were meant for the privileged only. Gandhiji suggested that these games showed a colonial mindset and were a less effective education than the simple exercise of those who worked on the land.

Decolonization and Sport

Decolonization is the process through which different parts of European empires became independent nations. It began with the independence of India in 1947 and continued for the next half of century. This process led to the decline of British

influence in trade, commerce, military affairs, international politics and sports matter.

Even after the disappearance of the British colonies, the regulation of international cricket remained the business of the Imperial Cricket Conference (ICC). In 1965, the ICC renamed the International Cricket Conference. But it was dominated by its foundation members, England and Australia which had the veto power. After 1989, the privileged position of England and Australia was taken away.

The colonial flavour of world cricket during 1950s and 1960s can be seen from the fact that England, Australia and New Zealand continued to play Test cricket with South Africa, a racist state where a policy of racial segregation is practiced. Test-playing nations like India, Pakistan and the West Indies boycotted South Africa. English cricket authorities canceled a tour by South Africa only in 1970 after the increasing political pressure to boycott the racist state.

Commerce, Media And Cricket Today

The 1970s was the decade, in which cricket was transformed. It was notable for the exclusion of 'Racist' South Africa from international cricket. Year 1971 was a landmark year because the first One-Day International was played between England and Australia in Melbourne. In 1975, the first World Cup was staged successfully. In 1977, cricket was changed forever by a businessman.

World Series Cricket

Kerry Packer, an Australian television tycoon saw the money-making potential of cricket as a televised sport. He signed up fifty-one of the world's leading cricketers against the wishes of the National Cricket Boards and for about two years staged unofficial Tests and one-day internationals under the name of World Series Cricket. It was described as Packer's circus.

Kerry Packer made cricket more attractive to television audiences which changed the nature of the game. Coloured dress, protective helmets, field restrictions, cricket under lights, became a standard part of the post-Packer game. Packer gave the lesson that cricket was a marketable game, which could generate huge revenue. Cricket boards became rich by selling television rights to television companies.

Television and Expansion of Cricket

Television channels made money by selling sports to television companies. The continuous television coverage made cricketers celebrities. The cricketers made larger sums of money by making commercials for wide range of products, from types to Colas, on television.

Television coverage changed cricket. It expanded the audience for the game by beaming cricket into small towns and villages. The technology of satellite television and the worldwide reach of multi-national television companies created a global market for cricket.

Since India had the largest viewership and market for the game, the game's center of gravity shifted to South Asia. This shift was symbolized by the shifting of the International Cricket Council (ICC) headquarters from London to tax-free Dubai. The center of gravity in cricket has shifted away from the old Anglo-Australian axis to subcontinental teams like India, Pakistan and Sri Lanka.

Conclusion

One hundred and fifty years ago, the Parsis, the first Indian cricketers struggled for an open space to play cricket. Today, Indian players are the best-paid, most famous cricketers in the game. The factors behind this transformation are the replacement of the gentlemanly amateur by the paid professional, the triumph of the one-day game in place of Test cricket and the remarkable changes in global commerce and technology. In this way a colonial sport became the most popular game in our country.

Cricket was invented in England and it was assumed that the game ought to be played in its true spirit. Hence, it was linked up closely with politics of colonialism and nationalism, caste, religion and community.

Cricket had evolved as a different game by 17th century. Ball was bowled underarm and till middle of the 18th century bats were of same shape as hockey sticks.

Cricket was shaped by the social and economic history of England in the 18th and 19th century.

Length of the pitch is specified as 22 yards; but shape and size of the ground is not fixed.

The laws of cricket were codified in 1774. Stumps 22 inches high, bail 6 inches, ball 5 to 6 ounces but shape or size of bat not specified.

Marylebone Cricket Club (MCC) was founded in 1787. In 1788 it published the first revision of the laws and became the guardian of cricket's regulations.

Cricket as a game is connected with both past and present. The past is reflected in the length of cricket match, size of cricket grounds, no time limit etc.

The organization of cricket in England reflected the nature of English society. The rich played for pleasure and were called amateurs and the poor played for living were called professionals.

Amateurs were called gentlemen while professionals were called players. Amateurs were batsman hence rules of cricket were in favor of Batsman.

Educationist like Thomas Arnold saw sports like cricket, rugby as not just outdoor game but as source of discipline, skills, code of conduct and leadership quality.

Girls were only allowed to play slow pace and elegant game until 1890, after which they played games earlier considered as male games.

The cricket remained a colonial game, as playing cricket became a superior social and racial status. The Afro-Caribbean population discouraged from participating in organised club cricket.

Cricket became so popular in Caribbean that success in cricket became a measure of racial equality and political progress.

Cricket was organised on the principle of race and religion. The Calcutta Cricket Club was first Indian club established in 1792. The Oriental Cricket Club, established by Parsis in 1848, was the first Indian Cricket Club.

The Parsis team beat the Bombay Gymkhana in 1889.

The first class cricket tournament was called Quadrangular (Europeans, Parsis, Muslims and Hindus), later it became Pentangular when a fifth team Rest was added.

The division of cricket tournament was condemned by respected leaders including Mahatma Gandhi, for being communally divisive.

Modern cricket is dominated by test and One Day Internationals.

India played first test match against England in 1932.

The impact of decolonisation process was also reflected in cricket as after 1989 privileged position of England and Australia was scrapped.

South Africa was excluded from international cricket because of prevailing racialism.

First International One Day match was played between England and Australia in 1971 at Melbourne.

Kerry Packer realised the money making potential of cricket, as a televised sport and made it more popular and attractive with coloured dress, protective helmets, crickets under light, etc!

The technology of satellite television created a global market for cricket.

Since India had the longest viewership, the game center of gravity shifted to South Asia.

International Cricket Council (ICC) headquarters shifted from London to Dubai.

Colonial sport cricket became the most popular game in our country.

www.jkchrome.com

Chapter 8

Clothing: A Social History

There is a history to the clothes we wear. All societies observe certain rules about wearing clothes. Some of them are quite strict about the ways in which men, women and children should dress or different social classes and groups should dress themselves. These rules were made to define the identity of people. They shape the notions of grace and beauty, ideas of modesty and shame. As societies were transformed with time, these rules also changed.

History Of Clothing Style

The emergence of the modern world is marked by dramatic changes in clothing. Before the age of democratic revolutions and the development of capitalist markets in 18th century Europe, most people dressed according to their regional codes. This was limited by the types of clothes and cost of materials that were available in that region. Clothing styles were strictly regulated by class, gender or status in the social hierarchy.

After 18th century, the colonisation of most of the world was done by Europe. The growth of democratic ideals and industrial society changed the thinking and meaning of clothes for people. The people started using styles and materials from other countries. The Western dress style for men was adopted worldwide.

Sumptuary Laws And Social Hierarchy

In medieval Europe, detailed laws regarding the dress code were sometimes imposed upon members of different sections of societies. From about 1294 to the time of the French Revolution in 1789, the people of France were expected to strictly follow the Sumptuary Laws. The laws tried to control the behaviour of social inferiors, preventing them from wearing certain clothes, consuming certain foods and beverages and hunting game in certain areas.

In medieval France, the materials to be used for clothing were legally prescribed. Only royalty could wear expensive materials like ermine, fur, silk, velvet and brocade. Other classes were not allowed to clothe themselves with materials that were used by the aristocratic class.

Not all Sumptuary Laws were meant to emphasise social hierarchy; some laws were passed to protect home production against imports.

For example, a law passed in 16th century England compelled all persons over six years of age except those of high position to wear woollen caps made in England. This law lasted for 26 years and was very useful in building up to English woollen industry.

End of Sumptuary Laws

The French Revolution ended the dress distinctions between the rich and the poor, as it completely removed the Sumptuary Laws. Members of Jacobin clubs called themselves as 'sans-culottes (without knee breeches). The fashionable 'knee breeches' were used by the aristocracy. Both men and women began wearing clothing that was loose and comfortable.

Blue, white and red became popular colours of France, as they were a sign of the patriotic citizen. Other political symbols too became a part of dress like the red cap of liberty, long trousers and the revolutionary cockade which was pinned on to a hat. The simplicity of clothing was meant to express the idea of equality.

Clothing And Notion Of Beauty

The end of Sumptuary Laws did not mean that everyone in European societies could now dress in the same way. Some social differences were still there, as the poor could not dress or eat like the rich people. But laws no longer stopped people's right to dress in the way they wished. Different classes developed their own culture of dress according to their earnings.

Clothing Styles in Victorian England

Styles of clothing also emphasised differences between men and women. In Victorian England, dutiful and obedient women were considered ideal ones. They were expected to bear pain and sufferings. On the other hand, a man symbolised strength, depth, seriousness and responsibility. Norms or ideas of clothing reflected these ideals.

From childhood, girls were tightly laced up and dressed in stays. The effort was to restrict the growth to their bodies. When slightly older, girls had to wear tight fitting corsets having a busk. Tightly laced, small-waisted women were admired as attractive, elegant and graceful. Thus, clothing played a key role in creating humble and obedient Victorian women.

The reaction of Women to the Norms of Clothing

The ideals of womanhood were believed by many women.

They got the ideals from society, literature and educational institutions. From childhood, they grew up to believe that having a small waist was a womanly duty.

Being a woman, it was essential to suffer pain. They had to wear the corset to be seen as attractive and to be womanly. But not everyone accepted these ideals.

Agitation in England

Over the 19th century, ideas of women changed. By the 1830s, women in England began agitating for democratic rights. As the suffrage movement developed, many women began agitating for democratic rights and campaigning for dress reform. Women's magazines described that tight dresses and corsets caused deformities and illness among young girls. Such clothing restricted body growth and affected blood circulation.

Their muscles remain underdeveloped and spines got bent. Doctors reported that many women were regularly complaining of acute weakness and fainted frequently. Thus, corset became necessary to hold up their weakened spine.

Agitation in America

In America, a similar movement developed amongst the white settlers on the East coast. Traditional feminine clothes were criticised for various reasons. Long skirts swept the grounds and collected dirt which caused illness. They were large in volume and difficult to handle.

In the 1870s, Mrs Stanton of the National Woman Suffrage Association and Lucy Stone of the American Woman's Suffrage Association campaigned for dress reform. Everywhere conservatives opposed change.

Thus, women reformers did not immediately succeed in changing social values. But by the end of the 19th century, changes started with the new times and new values came. People began accepting the ideas of reformers.

New Times

Many changes were made possible in Britain due to the introduction of new materials and technologies. Other changes came about because of the two World Wars and the new working conditions for women.

Introduction of New Materials

Before the 17th century, most of the ordinary women in Britain possessed very few clothes made of flax, linen or wool, which were difficult to clean. After 1600, trade with India brought cheap, beautiful, easy to maintain Indian chintzes within the reach of Europeans.

During the Industrial Revolution, cotton clothes, became more accessible to a wider section of people. By the early 20th century, artificial fibers appeared. They were clothes made of cheaper and easier to wash and maintain. Of the late 1870s, heavy, restrictive underclothes were no longer in use. Clothes got lighter, shorter and simpler.

Effect of the War on Clothing

Major changes happened in women's clothing due to the two world wars. Many European ladies stopped wearing jewellery and luxurious clothes. Social barriers were removed as upper class women mixed with other classes. All classes of women began to dress in similar ways.

During the First World War (1914-1918), clothes of women got shorter due to practical necessity. By 1917, over 7 lakh, women in Britain were employed in ammunition factories. They wore a working uniform. Khaki overalls, caps, short skirts and trousers became the dresses of new professional women. Use of bright colours in clothes was replaced by sober colours. Thus, clothes became plainer and simpler.

Effect of Professionalism and Games

For convenience women took to cutting their hair short. By the 20th century, a plain and simple style came to reflect seriousness and professionalism.

Gymnastics and games entered the school curriculum for women. They had to wear clothes that did not affect movement. They needed clothes that were comfortable and convenient.

Clothing Transformation In Colonial India

During the colonial period, there were significant changes in male and female clothing in India. There was a consequence of the influence of Western dress forms and missionary activity. It was also due to the effort by Indians to fashion clothing styles that included an indigenous tradition and culture. Cloth and clothing became very important symbols of national movement.

In 19th century, Indians reacted to Western style clothing in following three different ways

Many people began incorporating some elements of Western style clothing in their dress. The wealthy Parsis of Western India were among the first to adopt Western style clothing. Baggy trousers and the phenta (hat) were added to long collarless coats, with boots and a walking stick.

Western-style clothing was accepted by dalits, who were converted to Christianity. At that time, it was men rather than women who accepted the new dress styles first.

There were others who were convinced that Western culture would lead to a loss of traditional cultural identity. The use of the Western style of clothes was taken as a sign of the world turning upside down.

Some men started wearing Western clothes without giving up their Indian clothes. In the late 19th century, many Bengali bureaucrats began stocking Western-style clothes for working outside the home and used the more comfortable Indian clothes at home.

Caste Conflict and Dress Change

Though there were no formal Sumptuary Laws in India, still it had its own strict social codes of food and dress. The caste system clearly defined what subordinate and dominant caste Hindus should wear, eat, etc., and these codes had the force of law.

An Example of Caste Conflict: Shanars of Kerala

The Shanars were a community of toddy tappers who migrates to Southern Travancore to work under Nair landlords. They were not allowed to use umbrellas, shoes or gold ornaments. Even men and women of Shanar community were not allowed to cover their upper bodies before the upper caste.

In 1820s, Shanar women under the influence of Christian missionaries began to wear tailored blouses like upper castes. But complaints were filed against them for dress change. Specially when shanars also refused to give free service to the upper castes. Hindu reformer like Ayya Vaikunder supported this dress reform.

In 1855, slavery was abolished in Travancore and caste conflict emerged among upper castes and the Shanars.

Finally by a proclamation of government, Shanar women were allowed to wear a jacket to cover their upper bodies, but not like women of upper castes.

British Rule and Dress Codes

In different cultures, specific items of clothing often convey contrary meanings. This leads to misunderstanding and conflict. Styles of clothing in British India changed through such conflicts.

The turban in India was not just for protection from the heat but was a sign of respectability and could not be removed at will. But in the Western tradition, the

hat to be removed before social superiors as a sign of respect. This cultural difference sometimes created misunderstanding.

The British were often offended if Indians did not take off their turban when they met colonial officials.

Another such conflict related to the wearing of shoes. Earlier, British officials had to follow Indian etiquette and remove their footwear in the courts of ruling kings or chiefs.

Some British officials also wore Indian clothes. But in 1830, Europeans were forbidden from wearing Indian clothes at official functions, so that the cultural identity of the white masters was not destroyed. At the same time, Indians were expected to wear Indian clothes to office and follow Indian dress codes.

Controversy Over Taking Off Shoes

In 1824-1828, Governor General Amherst ordered that Indians should take off their shoes as a sign of respect when they appeared before him. But this order was not strictly followed. Lord Dalhousie, made it mandatory that Indians were made to take off their shoes when entering any government institution. Only those who wore European clothes were exempted from this rule.

In 1862, Manockjee Cowasjee Entee, an assessor in the Surat Fouzdaree Adawlut, refused to take off his shoes in the court of sessions judge. He was restricted to enter into the courtroom and he sent a letter of protest to the Governor of Bombay. This incident led many controversies.

Indians urged that taking off shoes in sacred places and at homes was linked with following two reasons. There was the problem of dirt. Shoes collected the dirt on the road. This dirt could not be allowed into spaces that were clean, particularly when people in Indian homes sat on the ground.

Leather shoes and the dirt that stuck under it were seen as polluting. But public buildings like the courtrooms were different from home. It took many years for Indians to enter courtroom wearing shoes.

Designing the National Dress

As nationalist feelings swept across India by the late 19th century, Indians began developing cultural symbols that would express the unity of the nation. Artists looked for a National Style of art, poets wrote National Songs, a debate began over the design of National Flag, an experiment started in search of a National Dress. This move was to define the cultural identity of the nation in a symbolic way.

Chapkan: Combination of Hindu-Muslim Dresses

In the 1870s, the Tagore family of Bengal experimented with designs for a National Dress for both men and women in India. Rabindranath Tagore suggested that instead of combining Indian and European dresses, India's National Dress should combine elements of Hindu and Muslim dresses.

So, the chapkan (a long buttoned coat) was considered the most suitable dress for men. There were also attempts to develop a dress style that would draw on the tradition of different regions.

Pan-Indian Style of Sari

In the late 1870s, Jnanadanandini Devi, wife of Satyendranath Tagore adopted the Parsi style of wearing the sari. This was adopted by women of Brahma Samaj and came to be known as Brahmika sari.

This style gained acceptance among Maharashtrian and Uttar Pradesh Brahmos, as well as non-Brahmos. However, these attempts at devising a pan-Indian style did not fully succeed. Women of Gujarat, Kodagu, Kerala and Assam continue to wear different types of sari.

The Swadeshi Movement

The Swadeshi Movement in Bengal in the first decade of 20th century was centrally linked to the politics of clothing. The British first came to trade in Indian textiles that were in great demand all over the world. The Industrial Revolution in Britain which mechanised spinning and weaving and greatly increased the demand for raw materials' such as cotton and indigo changed India's status in the world economy.

Political control of India helped the British in two ways. Indian peasants were forced to grow crops like indigo and cheap British manufacture easily replaced coarser Indian products.

Large number of Indian weavers and spinners were left without work. Important textile weaving centres, like Murshidabad, Machilipatnam and Surat declined as demand fell.

Effect of Partition of Bengal on Swadeshi Movement

In 1905, Lord Curzon decided to partition Bengal to control the growing opposition to British rule. The Swadeshi Movement developed in reaction to this measure.

People were urged to boycott British goods of all kinds and started their own industries for the manufacture of goods, such as match boxes and cigarettes. The use of khadi had become the patriotic symbol. Women were urged to throw away their silk saris, glass bangles and wear simple shell bangles.

Rough homespun was glorified by the patriotic poems and songs. The change of dress appealed largely to the upper class, rather than the poor.

Actually, it was impossible to compete with the cheap machine made products of Britain by 'Swadeshi' products. Despite its limitations, the experiment with Swadeshi gave Mahatma Gandhi important ideas about using cloth as a symbolic weapon against British rule.

Mahatma Gandhi's Experiments with Clothing

Mahatma Gandhi's experiments with clothing summed up the changing attitude to dress in the Indian sub-continent. It is stated in the points below

- When he went to London to study Law as a boy of 19 in 1888, he cut off the tuft on his head and dressed in a Western suit. On his return, he continued to wear Western suits topped with a turban.
- As a lawyer in Johannesburg, South Africa in the 1890s, he still wore Western clothes.
- In Durban, in 1913, Gandhiji first appeared in an Itmgi and kurta with his head shaved as a sign of mourning to protest against the shooting of Indian coal miners.
- On his return to India in 1915, Gandhiji decided to dress like a Kathiawadi peasant.
- In 1921, he adopted the short dhoti, the form which he wore until his death. He adopted this dress of the poorest Indian to identify himself as a common man.
- Khadi is a white and coarse dress material. It was a sign of purity, simplicity and poverty for Gandhiji. Wearing khadi also became a symbol of nationalism and a rejection of Western mill-made cloth.
- Gandhiji even wore the short dhoti without a shirt when he went to England for the Round Table Conference in 1931.

Responses for Gandhiji's Call for Wearing Khadi

Mahatma Gandhi's dream was to clothe the whole nation in khadi. He felt khadi would be a means of erasing difference between different religions, classes, etc. Some examples of other responses to Mahatma Gandhi's call are as follows

- Nationalists such as Motilal Nehru, a successful barrister from Allahabad, gave up his expensive Western-style suits and adopted the Indian dhoti and kurta. But these were not made of coarse cloth.
- Those who had been deprived by caste norms rules for centuries were attracted to Western dress styles. Therefore, unlike Mahatma' Gandhi, other nationalists such as Babasaheb Ambedkar never gave up the Western-style suit.
- Many Dalits in the early 1910s began to wear three-piece suits and shoes and socks on all public occasions, as a political statement of self-respect.
- A woman from Maharashtra in 1928 wrote to Mahatma Gandhi in response of his call. She said, 'A year ago, I heard you speaking on the extreme necessity of everyone of us wearing khadi and thereupon decided to adopt it. But we are poor people, my husband says khadi is costly. Belonging as I do to Maharashtra, I wear a sari nine yards long (and) elders will not hear of a reduction (to six yards)'.
- Other women, like Sarojini Naidu and Kamala Nehru, wore coloured saris with designs, instead of coarse, white homespun.

Conclusion

Changes in styles of clothing are thus linked up with shifts in cultural tastes and notions or ideas of beauty. Style also enhance due to the changes in the economy and changes in society due to social and political conflict.

Societies observe rules, some of them are strict about the ways in which men, women and children should dress.

Societies are transformed as times change and modifications in clothing reflect these changes.

After the 18th century, most of the world was colonised by Europe. The growth of democratic ideals and industrial society changed the thinking and meaning of clothes for people.

From 1294-1789, Sumptuary Laws tried to control the socially inferior classes, from wearing certain clothes and consuming certain foods in France.

French Revolution ended the dress distinctions between the rich and the poor, as it completely removed the Sumptuary laws.

Law no longer barred people's right to dress in the way they wished. Different classes developed their own culture of dress according to their earnings.

Styles of articles of clothing emphasized differences between men and women in Victorian England. Women were groomed to be docile, dutiful, submissive whereas, man symbolised strength, depth, seriousness and responsibility.

By the 1830s women in England began agitating for democratic rights. As the suffrage movement developed, many women started campaigning for dress reform.

During the Industrial Revolution, cotton clothes, which were easy to wash and maintain, become more accessible to a wider section of people. Thus clothes got lighter, shorter and simpler.

Radical changes happened in women's clothing due to the two World Wars. European ladies stopped wearing jewellery and luxurious clothes.

Women started to wear uniform in their work place. Thus clothes became plainer, simpler and convenient.

During the colonial period, there were significant changes in male and female clothing in India.

This change was consequence of the influence of western dress forms and missionary activities.

In 19th century western style clothing was accepted by dalits, who were converted to Christianity. It was men rather than women who accepted the new dress styles first.

India had its own strict social codes of food and dress. The caste system clearly defined what subordinates and dominant caste Hindus should wear, eat, etc. and these codes had the force of law. For example, men and women of Shanar community were not allowed to cover their upper bodies before the upper caste.

In different cultures, specific items of clothing often convey contrary meaning. This leads to misunderstanding and conflict, styles of clothing in British India changed through such conflicts.

The Turban in India could not be removed at will as it was a sign of respectability not just for protection from heat. But in western tradition the hat to be removed before social superiors as a sign of respect.

By the late 19th century, as nationalist feelings emerged, India began preparing cultural symbol that would express the unity of the nation. Experiment started over National Songs, National Flag, and National Dress.

Rabindranath Tagore suggested the Chapkan as the most suitable dress for men and Brahmika Sari was adopted for women by Jananadanandini Devi.

The Swadeshi Movement in Bengal was linked to the politics of clothing.

Political control of India helped the British in two ways. Indian peasants were forced to grow crops like Indigo and cheap British manufacture easily replaced coarser Indian products.

In 1905 partition of Bengal started Swadeshi Movement. People started boycott of British goods of all kinds. The use of Khadi had become the patriotic symbol.

Mahatma Gandhi's experiments with clothing summed up the changing attitude to dress in the Indian sub-continent. Wearing Khadi become a symbol of Nationalism.

Not all Indian could wear khadi as it was coarse and costly rather than mill-made cloth.

Gandhi cap became a symbol of defiance and a part of the nationalist uniform.

Changes in style of clothing arise due to economic, social and political changes in the society.



JK Chrome

JK Chrome | Employment Portal



Rated No.1 Job Application of India

Sarkari Naukri
Private Jobs
Employment News
Study Material
Notifications



JOBS



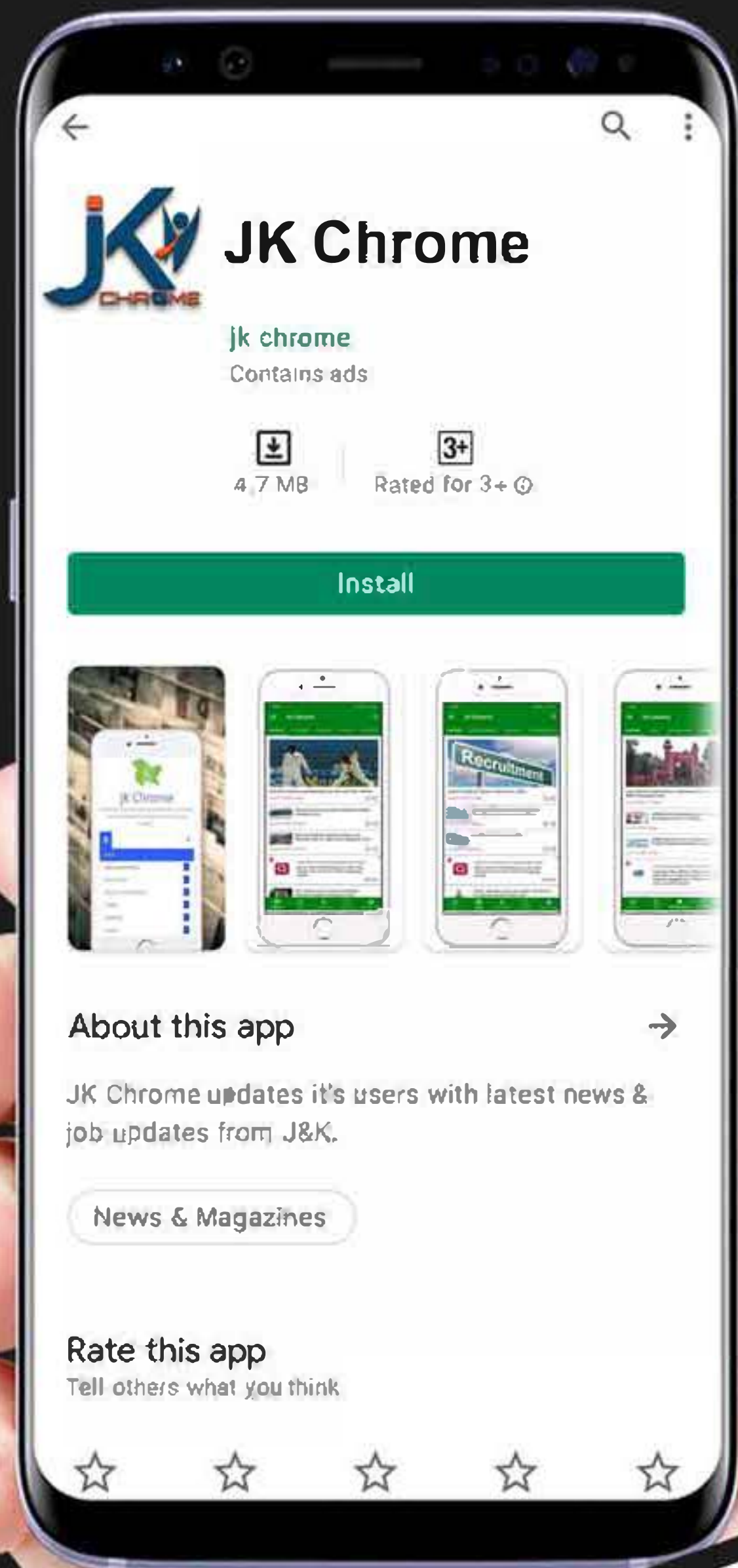
NOTIFICATIONS



G.K



STUDY MATERIAL



JK Chrome

jk chrome
Contains ads



www.jkchrome.com | Email : contact@jkchrome.com