

Modern Indian History Class 21

7th December, 2023 at 9:00 AM

A BRIEF OVERVIEW OF THE PREVIOUS CLASS (09:00 AM)

POST-1857 PEASANT REVOLTS/ EARLY INM (09:05 AM)

- **New features**
are more aware of british institutions (*law, court) and
- **Now peasants better organized themselves.**
- **Peasants began using British laws and Courts to assert their rights instead of using violence. Therefore peasants became more aware of colonial policies and the institutions.**
- **For the first time, the educated middle class began taking up leadership of peasants by raising the demands of the peasants and therefore started acting as a bridge or a link between the peasants and the British authorities.**
- **For the first time, the Western Educated Middle Class (WEMC) began taking up leadership of peasants by raising the demands of the peasants and therefore started acting as a bridge or a link between the peasants and the British authorities.**

INDIGO REVOLT (1859-63) (09:18 AM)

(in Bengal)

- In 1788, ^{EIC} ~~ECI~~ began indigo plantations by giving loans to 10 European planters for the cultivation of Indigo on lines of the Caribbean West Indies in Central America. These planters took lands on lease from the zamindars and ryots worked as tenants under these planters.
- **Nij system**- Planters bought lands. The challenge of buying large lands, arranging labor, etc
- The Nij system of indigo cultivation in India involved planters directly controlling the land and production process.
- Indigo cultivation thrived on fertile land, which was often already under cultivation by peasant farmers. Finding large, contiguous tracts of land proved difficult for planters.
- Indigo cultivation was labor-intensive, requiring a large number of workers for various tasks, including planting, harvesting, and processing the dye.
- **Ryoti System**- Leased lands from Zamindars and signed contracts whereby
- Ryot must grow Indigo at 25% of the plot
- Planters gave low-interest loans and sold seeds and drills to ryots.
- Pre-1857 revolts like by Titu Mir of 24 Parganas 1831 and Faraizi Movement of Duddu Miyan of the 1830s in East Bengal had a grievance against the indigo planters.
- Grievances-

mtlb apna
khud ka
i.e. nij



Concept of LG was added in 1854 after Charter Act of 1853 by Dalhousie⁴⁸⁵⁶ to reduce the burden of GGI because before that GGI was working as GG of India and Governor of Bengal also.

- Soil fertility destroyed- Indigo cultivation depleted the soil of essential nutrients, leading to decreased fertility and lower yields of other crops crucial for the farmers' livelihood.
- Low prices by planters for Indigo cultivated, therefore indebtedness and Ryot was forced to take more loans to cultivate Indigo.
- Fall in international prices of Indigo (* bz financial market crash around 1859 in England)
- Sympathetic **Lieutenant Governor** [* 1854-Lieutenant Governor- to reduce the load of Governor General of India] asked DCs to side ~~with~~ Ryot.
take of
- Action
- Ryots refused loans to cultivate Indigo, and there was a social boycott of agents of planters. (* i.e. NC before MG)
- Non-Cooperation before Mahatma Gandhi
- Planter went to court to enforce contracts for forcing ryots to cultivate indigo,
- Ryots began the No Rent campaign [* Non-Cooperation before Mahatma Gandhi]
- Planters tried eviction
- Ryots filed cases under the Rent Act of 1859
- **Role of Western Educated Middle Class (WEMC).**
- i) 1860- Deenbandhu Mitra's play Neeldarpan highlighted issues and greatly increased awareness
- ii) Michael Madhusudan Datta translated it into English and Missionary James Long published it, therefore awareness in Britain.
(newspaper in English) (newspaper in Bengali)
- iii) Aggressive editorials by **Hindu Patriot** and **Som Prakash**
- iv) Even educated Zamindars supported
- v) 1860- Indigo commission- "Fulfill present contracts but free to not sign future contracts".
- vi) 1863- Indigo cultivation shifted to Bihar as the **Tinkathia system** [* Same as Ryoti System, but 15% and not 25%]
(i.e. 3/20th of land)
- vii) Champaran Satyagrah by Mahatma Gnadhi (In 1917)
- viii) Champaran Agrarian Act ~~1980~~ 1918. resolved issue in Bihar. 😊

This Indigo issue comes three times:

1. Pre 1857: Didu Miya(Faraizi movement), Titu Mir
2. Post 1857: Indigo Revolt
3. In 1917 in Champaran

Tin: means three
Kathia: means parts of land

So, Tinkathia means three parts of land that is why 3/20th part.

(organization, sabha, sangh etc.)

(district in East Bengal)

PABNA AGRARIAN LEAGUES, 1873 (BENGAL) (10:06 AM)

- Grievances
- Zamindars not respecting Rent Act 1859. Also, there were High rents and illegal ~~Awabots~~ Abwabs
- Peasants self-organized into agrarian leagues, pooled money to fight zamindars in courts
- However, the educated middle class was in a dilemma as the peasants were now opposing not European planters but Indian Zamindars and they themselves came from landed families.
- Hindu Patriot and Amrita Bazar Patrika were pro-zamindars while Bengalee of **Surendra Nath Banerjea** supported ryots. [* Because father was Zamindar].
(SNB cleared Civil Services bz)
- Anglo-Indian press was Anti-zamindar [* As rich Indian under attack] and also the revenge of the Indigo revolt where Europeans were under Attack. by Zamindars.
- **1880- The Rent Commission led to the Bengal Tenancy Act of 1885.** (in which occupancy rights were given to ryots when they cultivate any land for more than 12 years)

MAHARASHTRA- THE DECCAN RIOTS (1875) (10:44 AM)

- 1873-74: No Tax campaign against increase in land revenue.
- Deccan Riots 1875
- Grievances were high land revenue, High-interest loans, loss of lands, etc.
- Actions taken- **Poona Sarvajanik Sabha 1870** convinced the government to declare that **confiscation** of land should be the last resort
- But moneylenders now refused loans, therefore, Ryots were unable to pay Land Revenue
- Violent revolt
- However, money lenders refused to give loans therefore peasants were incapable of paying Land Revenue, and now a revolt broke out but not the life of money lenders only the debt bonds were targeted. [* Aware of the tool of oppression and not murderers]
- Deccan Agriculturist Relief Act 1879- Regulated interest rates.
- 1896-97- No tax campaign when no **remission** of Land Revenue despite crop failure.

(decrease)

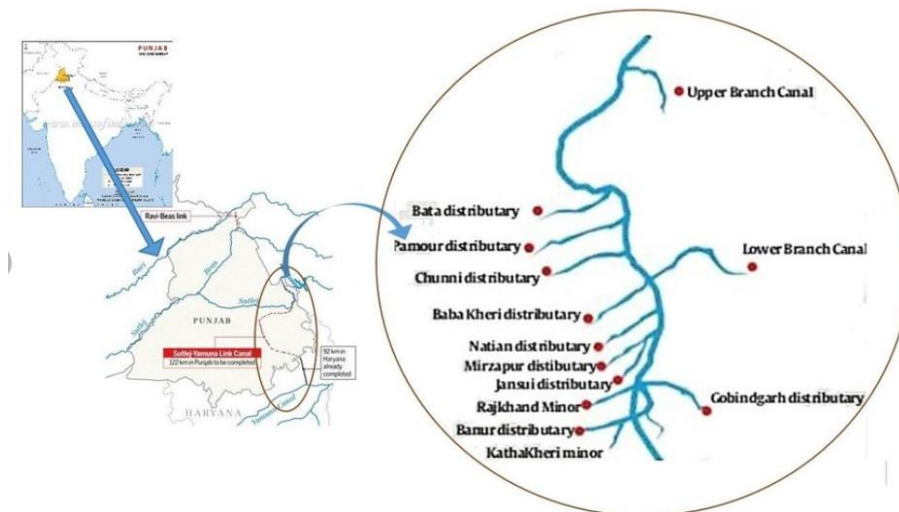
Confiscation refers to the act of taking someone's property, assets, or belongings by a legal or authoritative body, often without compensation. This is typically done as a penalty for breaking laws, as part of enforcement measures, or under specific government policies.

PUNJAB- 1871-72, KUKA REVOLT (11:00 AM) (by Namdhari sect) (reforms like Arya Samaj)


- Kuka means shouter. [* The term "Kuka" is derived from the Punjabi word "kook," which means "**to cry out**" or "to shriek." The followers of the Kuka Movement were called "Kukas" because of their distinctive practice of shouting religious slogans and hymns during their gatherings and processions.]
- The Kuka Movement, led by leaders such as **Baba Ram Singh from Namdhari Sect.**
- They started violence against priests, cow-slaughterers, and then against the British.
- 1872- Baba Ram Singh was exiled to Burma.

1907- PUNJAB CANAL COLONY AGITATION

- Government Bill allowed the government to control inheritance in canal colonies. It also increased water rates and fines.
(political organization) (religious organization)
- **Lahore Indian Association 1878, Arya Samaj 1875, Singh Sabha 1873**, organized peasants. [* Note- Religion plays an important role in providing leadership as Arya Samaj and Singh Sabha is a socio-religious organization]
- No tax campaign and riots broke out
- Bill was withdrawn due to fear of disaffection in the army (* bz sikhs were in army)



1857 REVOLT (11:17 AM)

- Sepoy's grievances
- a) Economic issues
 - a.1) Reduced salary- This likely led to financial strain and dissatisfaction among sepoys, who were already receiving lower pay compared to their British counterparts
 - a.2) End of allowance and foreign travel allowance- This could have been perceived as a loss of benefits and status, further fueling resentment.
 - a.3) Discrimination in promotion and pension- This hampered career growth and financial security for sepoys, creating a sense of injustice.
- b) Social issues
 - b.1) Lack of adherence to caste rules- The British disregard for traditional caste hierarchies and practices likely offended the religious and social sensibilities of many sepoys
 - b.2) Forced to travel abroad- This could have been seen as an infringement on their cultural and religious practices, especially when traveling across oceans.
 - b.3) Food-related issues- Concerns about the quality and religious permissibility of food provided to sepoys could have caused anxiety and mistrust.
 - b.4) Presence of Christian missionaries- While religious freedom is essential, any attempts to forcibly convert sepoys could have been perceived as a threat to their faith and identity
- c) Psychological
 - c.1) Rumours about grease and food contamination- These unsubstantiated claims, fueled by distrust and fear, likely played a role in escalating tensions and anxieties.
 - c.2) Racism and derogatory terms- Being referred to as "pigs" was a clear example of racial prejudice and disrespect, deeply insulting and dehumanizing the sepoys.
 - c.3) The grievance of feudal elements -
 - The doctrine of Lapse- It didn't recognize the adopted sons as legal heirs eg Satara, Nagpur, Sambalpur, Udaipur, or Jhansi.
- Annexed  Awadh in 1856 on grounds of maladministration.
- Aristocrats of the Courts were also affected -Nana Sahib, Khan Bahadur Khan.
- Bahadur Shah Zafar- Canning in 1856 announced that the title of Mughals would change from kings to Princes.
- d) The grievance of nobility/rajas-
 - d.1) **Annexation- Doctrine of lapse**

- **Introduced by Lord Dalhousie in 1848**, this policy allowed the British to annex any Indian state whose ruler died without a natural heir.
- This policy was seen as a blatant disregard for traditional inheritance customs and a violation of the sovereignty of Indian states.
- d.2) Maladministration
- The British administration was often perceived as inefficient, corrupt, and insensitive to the needs of the people.
- This was particularly felt by the nobility, who saw their privileges and influence diminishing under British rule.
- The British often interfered in internal matters of Indian states, further fueling resentment and discontent.
- The grievance of Taluqdars -
- Annexation of Awadh- In 1856, **the British annexed Awadh under the Doctrine of Lapse**, deeply unsettling the Taluqdars who saw it as a violation of their traditional rights and privileges.
- Summary Settlements in Awadh in 1856-The British implemented hurried and flawed land revenue settlements in Awadh in 1856. These settlements were conducted without proper surveys, leading to inaccurate assessments and unfair demands on the Taluqdars, often resulting in substantial revenue increases.
- This further burdened the Taluqdars and fueled their ^(krodh) **resentment**
- Loss of estates for them- The British confiscated many Talukdari estates as punishment for alleged rebellions and non-payment of revenue.
- They were disarmed and their forts demolished- The British disarmed the Taluqdars and demolished their forts, effectively stripping them of their military power and traditional authority.
- Grievance against the **British School of Law (loss of status)**- The introduction of the British legal system undermined the traditional authority of the Taluqdars. Their customary rights and privileges were often disregarded, and they were subjected to the same legal system as the common people, leading to a loss of status and influence.
- Peasants-
- High land revenue basically in NW provinces and Awadh - suffered indebtedness(Loss of the land due to government auctioning)
- Loss of land to moneylenders.
- [* British rule was seen as Immoral rule]
- Artisans- They lost the ^(sanrakshan) patronage of nawabs and the inflow of British goods after the Charter Act of 1813 hampered their growth.
- Grievance common to all

- **British rule was immoral and a feeling that our religion was under threat**
- **[* Immoral= Taxing places of religious worship temples and mosques and ending their tax exemption status + Fear of religious conversion + Sadhus continued to generate passion among the masses against the Britishers + Social Reforms - Sati, widow remarriage- Fear of religion under threat + LexLoci Act 1850-Inheritance right to convert, Christian convert will also have the inheritance right + economic immorality- Now under British we are losing land]**
- **Fear of religious conversion.**

THE TOPIC FOR THE NEXT CLASS- WHY BRITISHERS WON?, WAS IT A 1ST WAR OF INDEPENDENCE? AND IMPACT.