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India and Dialectics of Change between Colonial and Post-colonial Eras: Economic and Cultural Perspectives

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I dedicate this modest work to my dearest parents for being always available to push me further, with their sincere prayers and best wishes.

To my sisters: Fatima and Khaira.

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List of Abbreviations

B.E.I.C: British East India Company.

F.F.Y.P: First Five Year Plan.

S.P.C: State Planning Committee.

W.H.O: Wealth Health Organization.

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Abstract

India as post-colonial country is of growing concern in the world due to several criteria such as its economic development and others despite the fact that it was colonized around two centuries by the British Empire. This dissertation examines how India changed during the colonial and the post-colonial periods in both economy and culture. The main argument of this study is that radical changes have occurred in India both economically and culturally during colonialism and after its demise. This dissertation meets this research aims through an extensive study of relevant literature. This research produces a number of key findings: recent research and surveys confirm a significant development of India in different fields such as economic growth, cultural upheavals and social structure during both the colonial era and more in the post-colonial one. The main conclusions drawn from this research are: first, colonialism reforms were efficient in some fields where we noticed a hopeful development. Second, they were deficient because they fail to embrace a holistic change instead it opted to make things more complicated.

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General Introduction

General Introduction

India is located in South Asia. It is the seventh largest country in the world in terms of geographical territory. It has a rich history which is blended by many historical events.

This research work deals with the case of Indian situation during colonial and post-colonial periods. It tackles the changes occurred both in economic, cultural and social sides. This research paper also tries to answer the following questions:

1- What are the effects of British colonialism on India?

2-What are the main strategies and policies adopted in the Indian economy since the year of independence?

3-What is the shift noticed in culture including education, literature, women, social structure and religion as patterns?

The main objective of this work maps India as a British colony and an independent state from economic and cultural lenses. It attempts to identify the different regulations adopted by the British colonialists and by the Indian government since gaining independence in 1947, involving the agricultural and industrial fields as well as some components of Indian culture as education literature, women, social structure and religion.

The work includes two chapters. Chapter one is devoted to introduce colonialism and its impacts on India during the British raj (1857-1947). It defines the concept of colonialism and its relationship with imperialism. The same chapter denotes the main causes which led to the British domination in the subcontinent. It also reflects how the British colonialism affected India in economy since the colonizer entered initially India as traders; similarly it shows its continuous impact on the cultural field.

The second chapter involves a study of post-colonial India as an independent state, mentioning the partition of the country. It also highlights

syntactic resonances of postcolonialism and post-colonialism and shows the difference between the hyphenated and non-hyphenated term. Moreover, it presents the economic policies adopted by the Indian government as well as reforms which took place in some parts of Indian culture since its independence.

Chapter one: Understanding Colonialism and its Impact on Indians (1857-1947)

1.1 Introduction

This chapter sheds light on certain important features of colonialism. It refers first to this period, second to its relationship with imperialism. It deals with the history of the British rule in India and lists the main factors that led to its colonization. This chapter also focuses on the effects of British colonial rule on the Indian economy in general and Indian culture in particular.

Briefly, it provides a theoretical overview on colonialism in the case of India and its impact on the Indian economic and cultural sides.

1.2 Understanding Colonialism

Colonialism is an enormous problematic concept. There is a variety of views concerning its meaning and the ways in which the term may be defined.

The word "colonialism" comes from the Roman term "colonia" which means "farm" or "settlement" to refer to the Romans who settled in lands. It is considered as the expansion of a nation over foreign territories through forcible occupation. This phenomenon began in the fifteenth century and developed in the late nineteenth century.

According to the Oxford English Dictionary, colonialism is the policy or practice of acquiring political control over country, occupying it with settlers and exploiting it economically.

Sociologist Ronald J. Horvath considered colonialism as: "a form of domination and exploitation. The idea of domination is closely related to the concept of power."[1]Thus, colonialism is directly related to domination, exploitation and power.

According to anthropologist Ania Loomba in her book *colonialism/ Postcolonialism* (1998), colonialism restricts the original citizens and this creates the complex relationships in human history. In this sense, she argued

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[1]Ronald J. Horvath, "A Definition of Colonialism" Current Anthropology, vol. 13, No. 1 (Feb., 1972), 46.

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> Colonialism was not an identical process in different parts of the world but every where it locked the original inhabitants and the new comers into the most complex and traumatic relationships in human history.[2]

Therefore, the history of colonialism has existed all over the parts of the world. She also points out the relationship between colonialism and capitalism. She stated: "colonialism was the midwife that assisted at the birth of European capitalism[3], or that without colonial expansion the transition to capitalism could not have taken place in Europe."[4]

European colonialism had applied a variety of techniques and patterns of domination and it produced the economic balance, necessary for the growth of European capitalism.

Professor Darrell. J. Koslowski believed that colonialism is "a system of direct political and cultural control by powerful country over a weaker one."[5]

Lecturer Jane Hiddleston described colonialism as: "the conquest and subsequent control of another country, and involves both the subjugation of that country's native peoples and the administration of its government, economy and produce."[6] Therefore, it is a system of controlling the different fields (political, economic and cultural) of the colonized countries.

1.2.1 Colonialism and Imperialism

'Colonialism' is sometimes replaced with the word 'imperialism', but in fact the terms mean different things.

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[2]Ania Loomba, *Colonialism/Postcolonialism*, (London and New York: Routledge, 1998),2
[3]'Capital' is taken to mean capitalists, people whose actions propel accumulation process whreas Capitalism is used to refer the properties of the social structure in which these actors are located (Vivek Chibber," Making Sense of Postcolonial Theory: a Response to Gayatri Chakravorty Spivak", Cambridge Review of International Affairs, October 03, 2014, 621).
[4]Ania Loomba, op.cit., p4.
[5]Darrell J .Koslowski, *Key Concepts in American History: Colonialism* (New York: Chelsea House Publishers, 2010), 1.
[6] Jane Hidlesston, *Understanding Postcolonialism* (Stocksfield: Acumen, 2009), 2.

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In her book *Colonial and Postcolonial Literature* (2005), novelist Elleke Bohemer involved colonialism as: "the consolidation of imperial power, and is manifested in the settlement of territory, the exploitation of resources, and the attempt to govern the indigenous inhabitants of occupied lands often by force."[7] Thus, it is a settlement and a way of exploitation and governing the colonies' resources. On the other hand, historian Edward Said used "imperialism" rather than colonialism to mean "the practice, the theory and the attitudes of a domination metropolitan centre ruling a distant territory; "colonialism", which is almost always a consequence of imperialism, is the implanting of settlements on distant territory."[8] Hence, imperialism is a form of colonialism. It is the control of politics and economy of another country without settlement.

Professors Childs and Williams in *An Introduction to Post-Colonial Theory* (1997) described imperialism as: "the extension and expansion of political, legal and military control."[9] Thus, colonialism is a result of imperialism in the implementation of settlements on distant territories. It is a form of the ideology of imperialism and concerns the settlement of one group in a new land. Professor John McLeod claimed: "colonialism is only form of practice which results from the ideology of imperialism, and specifically concerns the settlement of one group of people in a new location."[10]

Anthropologist Ania Loomba is convinced that capitalism is the distinguishing feature between colonialism and imperialism. However, colonialism contributed to the spread of capitalism all over the world. She argued: "colonialism is a means through which capitalism achieved its global expansion."[11]

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[7]Elleke Bohemer, *Colonial and Postcolonial Literature*: *Migrant Metaphors Second Edition* (Oxford and New York: Oxford University Press, 2005), 2.

[8]Edward Said, *Culture and Imperialism*, (London: Chatto and Windus, 1993), 9.

[9]Childs. P and Williams. P, *An Introduction to Post-Colonial Theory* (London and New York: Prentice Hall, 1997), 227.

[10]John McLeod, *Beginning Postcolonialism* (Manchester and New York: Manchester University Press, 2000), 7.

[11]Ania Loomba, Op.cit., p.4.

She showed the difference between colonialism and imperialism in the following words:

> We can distinguish between colonization as the takeover of territory, appropriation of material resources, exploitation of labour and interference with political and cultural structures of another territory or nation, and imperialism as global system.[12]

Therefore, the distinctive feature between them is that colonialism is associated with the establishment of colonies but imperialism can be without them.[13]

Lecturer Jane Hiddleston saw: "If colonialism involves a concrete act of conquest, imperialism names a broader form of authority or dominance."[14]

This phenomenon is a form of domination, exploitation and cultural imposition through power over weak nations. It has long existed. It has taken different forms and diverse effects. This term frequently used to describe European settlement in Africa and Asia, as the British did in India, which is one of the well known examples.

1.3 British Colonial India

During the British rule, the Indian subcontinent contained two different states. The first one is known as "British India" which referred to the areas of the Indian subcontinent which was under the direct control of the British colonial powers. The second one is "Princely states" or "native states" which were under the rule of Indian kings. The latter comprised of western and central parts of India. The following map illustrates the direct and indirect British rule in the subcontinent.

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[12] Ibid., p. 6.
[13] Ibid., p. 7.
[14] Jane Hiddleston, Op.cit., p.2.

Chapter one: Understanding Colonialism and its Impact on Indians (1857-1947)

Map One: British India and Princely States, C. 1947.
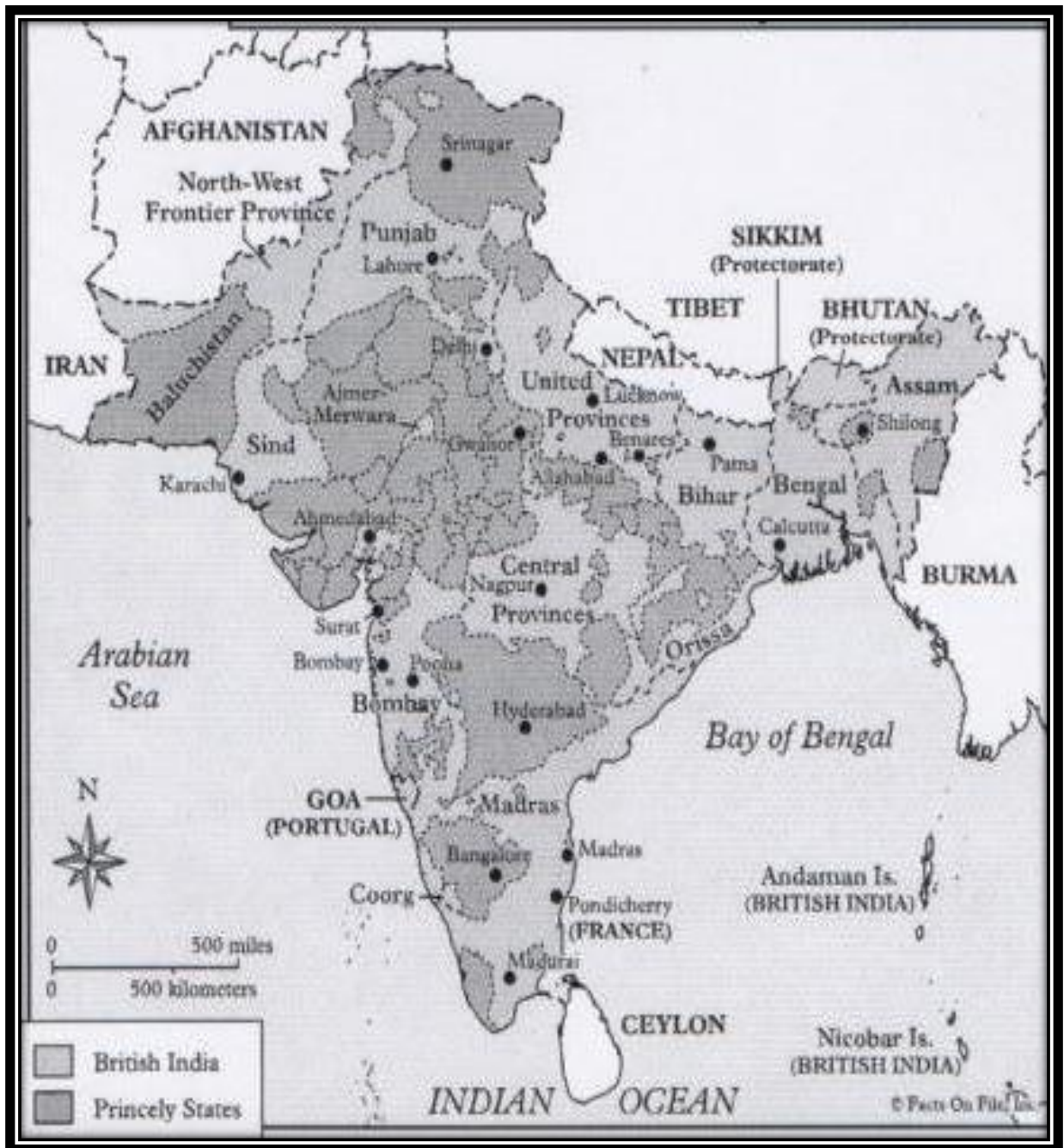
Source: Judith E. Walsh, *A Brief History of India* (United States of America: Facts on File), 113.

Chapter one: Understanding Colonialism and its Impact on Indians (1857-1947)

British policy in Asia was mainly interested in expanding trade on India, considered her as its most strategic place and the key to the rest of Asia. The British involvement in the Indian subcontinent began in the early seventeenth century through the British East India Company[15] (B.E.I.C) in the 1760's (see appendix A, map three). Therefore, British initially came to India for the purpose of trade. Historian P.J. Marshall claimed

> The British conquest began in Bengal in 1760's. By the mid-nineteenth century, it was virtually complete. The area that is now India, Pakistan and Bangladesh was either under direct British rule or governed by princes who were subordinate allies of the British.[16]

Thus, Great Britain took control of India during the nineteenth century (see appendix A, map four).

1.3.1 Factors of British Colonialism

The British were interested in India for many reasons. Firstly, it was a source of raw materials, an area of investment, and a market for British goods. The following quotation summarizes the importance of India in terms of her resources. As argued by historian Jeff Hay

> For the British, India's importance was strategic, symbolic and economic. […]. India also provided the British with large armies and inexpensive labor, which exported around the world. Finally, Indian sources such as tea, cotton and jute helped feed the British industrial machine, whereas the subcontinent provided a huge field for the British interests seeking large returns in agriculture or industrial enterprises or markets for their finished goods.[17]

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[15]The English East India Company was officially founded in 1600 by royal charter. Its significance in the seventeenth century, however, mainly derives from the fact that the East India Company, perhaps more than any other contemporary commercial organization, was at once a manifestation of and causal force behind the changes that were taking place in structure of England's overseas trade (K. N. Chaudhuri, *The Emergence of International Business 1200-1800* (London: Routledge, Thoemmes Press, 1999), 3.)

[16]P. J. Marshall, *The Cambridge Illustrated History of the British Empire* (Cambridge: Cambridge University Press, 1996*)*, 358.

[17]Jeff Hay, *the Partition of India*, (United States of America: Chelsea House Publisher, 2006), 22.

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Consequently, India was seen as a center for trade and raw materials. This is why scholar Stuart Cary Welch explained: "Like the Mughals[18], and other foreigners who came to India, the British were attracted by her legendary riches."[19] Therefore, the European and the British who came to India were interested and attracted by her wealth.

The East India Company (1757-1858) dominated the subcontinent until the 1850.It succeeded to rule large areas of India after the Battle of Plassey [20]and lasted until 1858.When the British Crown[21] took over direct control of India from the EIC. Scholar Stuart Cary Welsh wrote: "This Company was founded in London 1599, and in 1600 Queen Elizabeth granted a character "the Governor and company of merchants of London trading into to the East Indies"."[22]

Moreover, British trade with India gradually increased through the rise of B.E.I.C which is the main factor that led the British to dominate and colonize India. It was only in 1858 that India became a colony of the British Empire. Historian Jeff Hay said: "in 1858, the British government took direct control of India and, soon after, dissolved the East India Company."[23]

The decline power of the Mughal Empire contributed to the intervention of British East India Company for the purpose of protecting its trade and clients' stability.[24]

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[18]The Mughal, or Timurid, state that was founded by Babur between 1526 and 1530 was by the seventeenth century the largest and the most centralized state up to that time (Burton stein, *A History of India*(United Kingdom: Willey- Blackwell, 1998), 159.

[19]Stuart Cary Welsh, *India: Art and Culture 1300-1900* (New York: the Metropolitan Museum of Art, 1985), 418.

[20]The Battle of Plassey began a 15-year period during which the company's new political power allowed its servants to acquire great fortunes (Judith E. Walsh, Op. cit., p. 92.)

[21]The symbol of the power British monarchy (www. The freedictionary. Com/ British+ Crown 02/05/2015).

[22] Ibid., P.418.

[23] Jeff Hay, Op.cit., p.29.

[24]C. A. Bayly, The New Cambridge History of India: Indian Society and the Making of the British Empire (Cambridge: Cambridge University Press, 1988), 3.

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The lack of Indian unity is one of the major issues that pushed Britain to dominate them. As well as the diversity of the subcontinent helped the British in their expansion. They exploited India's diversity to take control. Historians Waltraud Ernst and Biswamoy Pati added: "each area of the subcontinent has, of course, its own history of regional and cultural diversity and interaction with British expanding rule."[25]

Moreover, the revolt of 1857[26] is also considered as the first wide spread Indian rebellion. It seems by many as a war of liberation. The Sepoy rebellion ended with heavy loss of lives on both sides. It also increased distrust between Indians and British. Historian D. J. Marshall claimed: "the empire was nearly destroyed by the great rebellion of 1857, described inaccurately as the Mutiny"[27]. He added: "the rebellion created a legacy of racial hatred which permeated all aspects of the relationship between the ruler and the ruled."[28]

All what has been stated above is considered as the main causes of the British colonial rule in India. In addition to these factors, the Treaty of Paris 1763[29] is also regarded as one of the causes since it gave Britain rights in India.

In fact, the British colonial rule in India began with trade and ended with around 200 years control over the subcontinent. It has a diverse impact on several

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[25]Waltraud Ernst and Biswamoy Pati, *India's Princely States: People, Princes and Colonialism* (London and New York: Routledge, 2007), 1.

[26]The Great Rebellion of 1857 or what was supposed to be a 'sepoy mutiny' has undoubtedly been a major landmark in colonial South Asian history. Besides posing what was undoubtedly the most serious military challenge to the might of British colonialism over the nineteenth century, its vibrations and memories lasted much longer than had been expected by those carrying out the colonial counter-insurgency operations (Biswamoy pati, *The Great Rebellion of 1857 in India Exploring Transgressions, Contests and Diversities* (London and New York: Routledge, 2010), 1.

[27] D. Marshall, op. cit., p. 359.

[28] Ibid.,

[29]The 1763 Treaty of Paris marked the end of the Seven Years' War, known in North America as the French and Indian war. […]The most significant impact of the 1763 Treaty on the First Nations was the transfer of Canada by France to Great Britain(a transfer based on France's right of discovery, which Britain now claimed to inherit (Bruce E. Johansens and Barry M. Pritzker , *Encyclopedia of American Indian History* (Oxford England: ABC Clio, 2008), 21.

fields especially the economic and cultural sides which mostly affected all parts of education, women, social class and religion.

1.4 The Effects of British Colonialism on Indians (1857- 1947)

The British entered India as traders. Their obvious purpose was trade. Then, it became a control over the subcontinent. The British rule had a deep impact on the economic and social life of Indians in general and the cultural side in particular. Professor Amita Gupta stated "the process of colonization in India began with the physical conquest of territories followed by the conquest of minds, selves and cultures."[30] Furthermore, the British took full control of Indian political and economic domains, acting as rulers rather than traders. Hence, the British colonialism had positive and negative impacts on both economy and culture.

1.4.1 Colonial Indian Economy

The Indians benefited from colonial rule in terms of goods and industrial mills. They also experienced negative effects.

Economist Tirthanker Roy focused on the positive impact of the economic contact between Indian and Industrialized Britain. During the British colonialism, the main exportable goods were carpets and leather. In this sense, he said "Carpets and leather emerged as major exportable goods in the colonial period"[31]

1.4.1.1 Industry and Agriculture

In terms of agriculture and industry, there were positive casual impacts of the British rule due to the introduction of better technology and investments in different domains in order to improve transport and communication in India. The construction of rail roads facilitated transport. By the end of the eighteenth century, India became the world's main producer

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[30]Amita Gupta, *Early Childhood Education: Postcolonial Theory and Teaching Practices in India* (Palgrave: Macmillan, 2006), 10.
[31]Tirthanker Roy, *Traditional Industry in the Economy of Colonial India* (Cambridge: Cambridge University Press, 1999), 2

of goods such as cotton and textiles and has a source of export trade for Britain and other European countries. Professor Amita Gupta viewed: "faster and cheaper transport brought about agglomeration of trade, occasionally of consumers as well." [32]The field of agriculture witnessed commercialization. Economist Tirthanker Roy noticed: "industry probably employed about 15 percent of the workers in the middle of the nineteenth century that is about 10.5 million persons"[33] Hence, investment in the field of industry contributed to decrease the rate of unemployment. He also summarizes the main characteristics of colonial India's industry in the following words

> There are several features which set colonial India and successful industrialization apart. Industrialization requires sustained and rapid growth of markets for industrial goods. A common feature of successful industrialization is a rise in agricultural productivity, raising internal demand and initiating, in a number of senses, a rural industrialization.[34]

He assumes that a successful industry needs agricultural investment and productivity. It also needs demand for these goods.

The British presence in the subcontinent had also negative impacts. Indians experienced famines and epidemic diseases which killed millions of Indians. According to economist Charles Bettelheim: "the 1943 Bengal was then a relatively recent catastrophe and the memories of the millions of deaths and the epidemics which followed the famine were still present in the minds of those who were responsible for economic planning."[35]

Besides, the economic field saw radical changes in trade, industry and agriculture. For most, the great influence of the colonialist was recognized in the scope of Indian culture. They came with their own cultural values that affected clearly the different aspects such as education, literature, women, social class and religion.

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[32]Amita Gupta, Op. cit., P .10.
[33]Tirthanker , Op. cit., P.4.
[34] Ibid. , p.57.
[35] Charles Bettelheim, India *Independent (New* York: Monthly Review Press, 1968), 8.

1.4.2 Colonial Indian Culture

A wider range of Indian culture indicators received the impact of the colonial rule as education, literature, women, social class and religion.

1.4.2.1 Colonial Indian Education

Indian education witnessed an expansion and more regulations compared to the administrative judicial fields which were static. This is why historian A. L. Basham argued: "the administrative and judicial remains the same. In the education and industrial fields there has been expansion, but not suppression."[36]

1.4.2.1.1 British Colonial Policy in Education

The British policy brought two types of schools in education. The first one was the elite religious schools. It was mainly concerned with students whose main aim was to achieve a high level of education. The second type was concerned with village boys. It is the local elementary school.

For the purpose of administration, trade and business, they needed a common language. Thus, English language was introduced and taught as a medium of instruction in schools to strengthen its power and since the introduction of this language is a part of their strategy. First, English became the lingua franca for the educated persons in the country. Then, it was introduced as an official language in schools and colleges in 1835 by Governor General Bentick following Macaulay's infamous minute[37] that criticizes oriental languages and literature. Scholar Stuart Cary Welch assumed.

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[36] A. L. Basham, *A cultural History of India* (Oxford: Oxford University Press, 1975), 348.

[37] Thomas Babington Macaulay (1800- 1859) was a dominant and advocate as well as historian of imperial ambitions, both scholastic and political. His "minute" on Indian education was and remains a critical and much cited contribution to the debate on the respective roles of Indian and English traditions in issues of governments and instruction (Barbara Harlow and Mia Carter, *Archives of Empire from the East Indian Company to the Suez Canal* (United States of America: Duke University Press, 2003), 227.

> English was declared the official language of India by the British in 1835 and English was made the language of instruction in higher education, in as much as the purpose of education was seen as dissemination of western knowledge. Lord Macaulay, in his Education Minute, proposed the creation in India of an elite "Indian in blood and colour, but English in taste, morals and intellect"[38].

Macaulay's declaration was the starting point of a new system of English education which replaced the former one. Later two types of schooling emerged in 1860 such as private schools which involved aided and unaided schools as well as schools managed by the government and local boards.

1.4.2.1.2 Women's Education

During the colonial period, child marriages were common in the Indian culture. Girls would usually be married at the age of 10 or 11 and they were never sent to schools. For them, women education was considered as much as dangerous and it also brought disgrace to their families. He (William Adam) wrote: "a superstitious feeling is alleged to exist in the majority of Hindu families, principally cherished by the women and not discouraged by the men, that a girl taught to read and write will soon after marriage become a widow."[39]

The introduction of the English language in the Indian education made the Indian inhabitants write and read in English. This is why many Indian writers began to write poetry, short stories and novels in English. Therefore, British missionaries increased during the imperial era, they brought new ideas such as liberty, equality and freedom aiming at an exposure to western ideas. Historian A. L. Basham saw: "the British administration, English education and European literature brought to India a constellation of fresh ideas which constituted a challenge to the new intellects."[40] Hence, the British administration introduced an English education which contributed

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[38] Stuart Cary Welch, op. cit., p. 420.
[39] Cited in Aparna Basu, "A Century of a Half's Journey: Women's Education in India, 1850s to 2000," *History of Science: Philosophy and Culture in Indian Civilization*, ed. Bharati Ray (New Delhi: PHISPC- Conssavy Series, 2005), 183.
[40] A. L. Basham op. cit., p. 366.

to reading European literatures. These elements brought changes in Indians' ideas which later permitted women to be educated.

1.4.2.2 Colonial Indian Women

In India, women had less rights than men mainly because there were certain social practices in the late of nineteenth century such as female infanticide[41], child marriage and sati[42]. Even education was limited to men rather than women. These practices and superstitions were considered as obstacles to the development of India. Reforms were needed to bring a change in the social and religious lives of people.

Indian women's exclusion was manifested in various forms. For instance, women's nutrition was of less importance, they used to eat only what was left from the good portion of the meal served by them to men. Philosophers Amartya Sen and Gengupta Sumil suggested "female malnutrition in Bengal is not entirely reducible to external constraints or to poverty."[43]

The British introduced many legal measures and regulations in order to improve the position of women. For example, the practice of Sati was banned in 1829. Another Act called Shadra Act in 1929 prevented child marriage. This act provided that it was illegal to marry a girl below 14 and a boy below 18 years old. Sociologist Flavia Agnes assumed

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[41]Female infanticide (traditional methods of killing new-born female infants practiced in northwest India) reappears as modern femicide (scientific methods of aborting female fetus combined with traditional methods of killing through neglect and discrimination). Rashmi Dube Bhatnagar, Renu Dube and Reena Dube, *Female Infanticide in India: Feminist Cultural History* (U.S.A: State University of New York Press, 2005), 11.

[42]Sati is the practice of "self-immolation" among widows of a few Hindu communities. Jyotsna G. Singh, *Colonial Narratives/Cultural Dialogues "Discoveries" of India in the Language of Colonialism* (London and New York: Routledge, 1996), 82.

[43]Amartya Sen and Sumil Gengupta, *Malnutrition of Rural Children and the Sex Bias* (New Delhi: Shahti Book, 1985), 24.

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> The much acclaimed Sati Regulation Act of 1829 was followed by other legislations such as the Widow Remarriage Act 1856, the age of Consent Act of 1860 and the prohibition of Female Infanticide Act of 1872.[44]

All these acts criticized the Indian social practices over women and aimed at improving women's situation in India.

In addition, India is a patriarchal society. India's population is masculine this is why the place of women in the census of the Indian population was ignored because their male relatives view them as no importance in the census requested by the government, or for other specific reasons such as: girls who reached the age of maturity and still unmarried were not mentioned. The Indians had also a kind of fear that the English government would introduce them as wives for their sepoys.

From the 1820's to the 1850's, the British wanted to change Indian social institutions. They focused on women as the particular element of society. They considered it as a "civilizing mission".

As far as the "untouchable"[45] women are concerned, this class was placed out the caste system. At the time of colonization, women of this caste had experienced more intense of caste and gender oppression than the other Indian women. They were sexually harassed, verbally and physically abused, they endured hard situations of poverty and experienced rape which was practiced by the other Indian's castes on them. Sociologists Aloysius Irudayam S. J, Jayshree P. Mangubhai and Joel G. Lee demonstrated: "vulnerably positioned at the bottom of Indian's caste, class and gender

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[44]Flavia Agnes, "Politicization of Personal Laws: a Study of Colonial India," _History of Science, Philosophy and Culture in Indian Civilization_, ed, Bharati Ray (New Delhi: PHISPC-Conssavy Series, 2005), 6.

[45]_Untouchable_ is clearly an English word, the word the British used to refer to outcaste communities considered by so called caste Hindus to be polluting to touch. We have also seen how S. C, or Scheduled Caste, is the government designation for Untouchable castes all over Indian. Harijan was Gandhi's term, literally "son of god", which was intended to rhetorically include Untouchables within the Hindu fold (Diane P. Mines, _Caste in India_ (USA: Association for Asian Studies, 2009), 57).

hierarchies, dalit women experience endemic gender –and- caste discrimination and violence".[46]

Hence, English education and western ideas had benefited all parts of the subcontinent. It also improved the social, cultural and economic conditions of the untouchables or dalits.

Moreover, women participated in different fields. Thus, from 1890 to 1940, Indian women used to work in Calcutta and its neighboring towns. Anthropologist Samita Sen detected: "because of the changes that occurred in the agrarian economy by the nineteenth century a large number of poor women used to work outside the home to augment household resources."[47]

They wanted to improve their living conditions. Women's marginality in work and her employment in some jobs reflected features of the capitalist societies.

1.4.2.3 Colonial Indian Social Class

Traditionally, Indian society was organized into social groups. It was a caste society.

1.4.2.3.1 The Caste System

Caste system is one of the most unique and complex features of the Indian culture. It was based on hierarchy where individuals can not change their social status. In the census, caste[48] was defined as:

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[46] Aloysius Irudayam S. J Jayshree P. Mangubhai and Joel G. Lee , *Dalit Women Speak out Violence against Dalit Women in India* (New Delhi: National Campaign on Dalit Human Rights, 2006), 2.

[47] Samita Sen, *Women and Labour in Late Colonial India* (Cambridge: Cambridge University Press, 1999), 2.

[48] *Caste* is derived from a Portuguese term meaning "color" […]. In Sanskrit, the term *Varna* also means "color" and refers to the textual division of persons into four categories: Brahman, Ksatriya, Vaisya and Sudra. These names are still used by many Indians to designate the general place in a caste-defined society. (Diane P. Mines, Op.cit., p. 14-15).

> An endogenous group or collection of some groups bearing a common name and having the same traditional occupation, who are so linked together by these and other ties, such as tradition of a common origin and possession of the same tutelary deity, and the same social status, ceremonial observances and family priests, that they regard themselves, and are regarded by others, as forming a single homogeneous community.[49]

In the colonial period, there were four main distinct castes which are arranged in hierarchical manner from the top to the low. The first group is called Brahman in which priests and scholars are belonging. The second group is known as Rajanya including rulers. The third one is named Vaisya comprising commoners and the last one is Shudra as servants.

Each caste has its own different religious and social practices. Each group of one caste shares the same origin, tradition and social status. The members of each group form a homogeneous community. Two types of culture had existed: one of the lower castes and the other of the upper castes.

The impact of British rule on India has also brought changes in Indian society. The class structure is mainly concerned. During colonial rule, some opportunities were opened for the lower caste due to the introduction of English education because education was limited to men who belonged to the upper castes in the subcontinent. One of the important changes in the social structure which the British did, was the emergence of the middle class.

1.4.2.3.2. The Emergence of Indian Middle Class

Under the colonial rule, the fields of commerce and industry created a class of traders and merchants. The emergence of such new class contributed to the growth of commercial middle class in India. With the rise of British interests in the field of commerce, new chances were opened to small part of Indian people. Sociologist Surinder S. Jodhka and Professor Aseem Prakash claimed: "the middle class in India

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[49]Pradipta Chaudhury, *Political Economy of Caste in Northern India: 1901-1931: Centre for Economic Studies and Planning, School of Social Sciences* (New Delhi 110067: India Jawaharlal Nehru University), 8.

grew at the intersection of colonialism, democratic state and (capitalist) economic development. The first moment of middle class development can be located in the colonial period."[50]

During the later phase of British colonial rule over the subcontinent, the beginning of such middle class contributed in a modern and democratic nation state. By 1880, this new social class had arisen since these people got some English education became the new elite in the country. It has been an important historical and sociological type in the Indian social structure.

British policies were achieved through judiciary in creating this type of social classes. In this sense, Professor James Elisha Taneti argued: "the colonial presence in the subcontinent substantially influenced these social movements. The British colonial administrative disrupted the traditional social structures through its judiciary."[51]

The British imperial missionaries increased with hopes to spread Western Christianity.

1.4.2.4 Colonial Indian Religion

Indian society was marked by a diversity of cultures in the subcontinent. This was also shown in religion. It is a place where Hinduism and Islam and later Christianity are considered as major religions. Religion played a significant role in the Indian's life as well as customs which were religious practices. Historian Geraldine Forbes argued: "Colonial officials agreed that religion was central to Indian life. Indian people were slaves to religion and sati (and many other customs) were religious practices."[52]

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[50]Surinder S. Jodhka and Aseem Prakash, "The Indian Middle Class: Emerging Cultures of Politics and Economics", Kas International Report, (12/2011): 45.

[51]James Elisha Taneti, *Caste, Gender and Christianity in Colonial India: Telugu Women in Mission* (United States: Palgrave Macmillan, 2013), 2.

[52]Geraldine Forbes, *The New Cambridge History of India IV.2: Women in Modern India* (Cambridge Histories online: Cambridge University Press, 1996), 17.

The arrival of British colonialism led to the spread of Christianity in India. Christian missionaries played a key role in the domain of social reforms. They started to criticize the Hindu religion in order to spread Christian religion.

Researchers Esther Bloch and Marianne Keppens and historian Rajarame Hedge concluded

> The colonial period is significant for the development of religion in India. This significance is presented not so much in terms of invention, as in terms of providing the conditions of possibility for the arrangement of traditional ideas, practices, objects in relation to an emerging modern discourse of religion. [.....] As such, it had a major impact on the ways in which religions were represented, the ways in which they were imagined, as modern forms of social organization.[53]

In order to attract Indians to Christianity, British missionaries made some activities such as teaching and employing those people converted to British religion which had an influence on Indians. Hence, huge number of churches were built in India. Anthropologist Fred W. Clothey demonstrated: "it is clear that these streams from the west and especially the coming of British colonialism and Christianity had a permanent impact on the Indians landscape."[54]

Therefore, the arrival of British colonial powers to India had a great impact on the country.

1.5 Conclusion

The first chapter involves data about the notion of colonialism and imperialism as related concepts to it. Besides, it comprises an overview about colonial India from 1857 to 1947 as well it states the factors that pushed the British to colonize the country. In addition, it investigates the different effects of British rule on the Indian economy in general and the different aspects of Indian culture in particular. It also

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[53]Esther Bloch et. al, *Rethinking Religion in India: the Colonial Construction of Hinduism* (London and New York: Routledge, 2010), 66-67.
[54]Fred W. Clothey, *Religion in India: A Historical Introduction* (London and New York: Routledge, 2006), 175.

emphasizes on the previous mentioned elements of culture such as education, women, social class and religion.

The next chapter will discuss post-colonial India as an independent state from 1947. It will tackle a glance about the changes concerning the Indian economy the essential mentioned aspects of culture in the previous chapter.

Chapter Two: Post-colonial India since Independence

2.1 Introduction

This chapter gives the meaning of postcolonialism and post-colonialism. It introduces the partition of India in order to make a clear understanding about the subcontinent as independent state and how their leaders struggled to get freedom and independence as post-colonial India. It also displays the main changes and strategies adopted by the Indian constitution in the economic field to challenge the agricultural difficulties.

Moreover, it sheds light on the Indian culture since independence as well as it concentrates on the following aspects such as education, women, social structure and religion as important elements in India since the year of independence.

2.2 Understanding Postcolonialism (Post-colonialism)

The phenomenon of post-colonialism begins with the historical context of colonialism and its consequences on the colonized. It is an intellectual direction that exists from the middle of the twentieth century. This term is originally used by historians after the Second World War as 'post-colonial state. This discipline is mainly concerned with what happened when two cultures clash and one of them impose itself on the other. Some would date its rise from theorist Edward Said's *Orientalism* (1978) and it was consolidated after by the appearance of *The Empire Writes Back: Theory and Practice in Postcolonial Literature* (1989) by Bill Ashcroft, Gareth Griffiths and Helen Tiffin.

Nowadays, aspects of post-colonialism can be found in different fields such as history, literature, politics,…etc, but also an approach to culture and identity of both countries which were colonized and the colonial colonizer. Theorists as Bill Ashcroft et. al considered.

> Its use tended to focus on the cultural production of such communities, it is becoming widely used in historical, political, sociological analysis, as these disciplines continue to engage with the impact of European imperialism upon world societies.[1]

Theorists Bill Ashcroft et. al claimed: "Post-colonialism or often postcolonialism deals often with the effects of colonization on cultures and societies."[2] Thus, the main concern of this movement is the several consequences of colonization on the indigenous people, their culture and their society. This is why theorist Bill Ashcroft pointed out postcolonialism as "the effect of the colonizing process over individuals, over culture and society throughout Europe's domain was vast, and produced consequences as complex as they are Profound."[3]

Moreover, it becomes a wide theory which includes multiple features related to both the colonizer and the colonized people. Anthropologist Ania Loomba called

> The shifting and often interrelated forms of dominance and resistance; about the interdependent play of race and class; about the significance of gender and sexuality; about the complex forms in which subjectivities are experienced and collectivities mobilized; about representation itself; and about the ethnographic translation of cultures. [4]

We can see that this term is ambiguous and complex, because of its implications. It is a heterogeneous field where even the use of the hyphen in the term creates several meanings

Postcolonialism refers to all characteristics of a society or a culture from the beginning of the colonization to the present. Historian Jane Hiddleston suggested: "postcolonialism is an overly political movement,

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[1]Bill Ashcroft, Gareth Griffiths and Helen Tiffin, *Key Concepts in Post-colonial Studies* (London and New York: Routledge, 1998), 187.

[2]Ibid., p.186.

[3]Bill Ashcroft, Writing Past Colonialism: *On Post- Colonial Futures* (London and New York: Continuum, 2001), 24.

[4]Ania Loomba, *Beyond What? An Introduction in Postcolonial Studies* (Durham, NC.: Duke University, 2005), 35.

concerned above all with the empirical, material effects of colonialism and its aftermath."[5]

Whereas, the term "post-colonialism" marks the use of prefix "post" this means "after". Professors Childs and Williams acknowledged: "the obvious implication of the term post-colonial is that it refers to a period coming after the end of colonialism."[6] Thus, the term "post-colonialism" addresses a historical period meaning "after colonialism" and "after independence".

2.3 Post-colonial India

The proclamation of independence of the modern state of India was officially proclaimed on August 15th, 1947 after a long and great struggle against the British colonialism which lasted for around 200 years. Therefore, at the same time India was in a situation of transformation from a colonized country to a post-colonial state. Thus, politician Paul R .Brass noticed: "India at its independence was a post-colonial state. So like other states, India faced the same challenges as other states in transition face."[7]

The independence movement started from the foundation of the Indian Congress in 1885.The Congress aimed firstly to gain more rights for Indians in the British administration. However, it sought for a complete independence from the colonial power rises in the twentieth century. Anthropologist Diane P. Mines considered: "the major nationalist organization was called the Indian National Congress Party (Congress for short). Congress and the Muslim League, the dominant Muslim Party, met jointly in 1915-16 to press demands for increased self-governance."[8]

The main factor that pushed Indians for independence was that Britain had to rely heavily on Indian armies during the First World War (1914-1918)

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[5]Jane Hiddleston, *Understanding Postcolonialism*, (Stocksfield: Acumen, 2009), 5.
[6]Childs. P and Williams. P, *An Introduction to Post-colonial Theory* (London and New York: Prentice Hall, 1997), 1.
[7]Paul. R. Brass, *Politics of India since Independence* (Cambridge: Cambridge University Press, 1994), 5.
[8]Diane P. Mines, *Caste in India* (U.S.A: Association for Asian Studies, 2009), 48.

and the Second World War (1939-1945). Among the members of this Congerss Mohandas Gandhi[9] (see appendix B, figure one) who emerged in 1920's as the leader and the voice of the Indian Congress. He called for unity between Muslims and Hindus through using very affective politics and non-violent resistance. Anthropologist Diane P. Mines assumed: "Congress needed to unite Indians behind the movement for self-rule".[10] The reason behind this was that Muslims were a minority within the subcontinent.

Historian Jeff Hay listed the main leaders of the congress and summarizes its main aim in the following quotation:

> India gained its independence from Great Britain largely because of a broad-based independence movement. Independence leaders such as Mahatma Gandhi, Jawaharlal Nehru, and Mohammed Ali Jinnah came from a wide variety of back grounds and represented numerous view points constituencies.[11]

The issue between Muslims and Hindus led to violent clash between the two groups, it have continued to the present day and still threaten the peace of South Asia. Therefore, India fought four wars since its independence.

The Indian territories gained independence in 1947, after being divided into two different states: India and Pakistan. The following map the partition of 1947.

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[9]Mohandas K. Gandhi is, of course, one of India's most famous figures. Born in western India in 1869, died in 1948 (Diane P. Mines, Op. cit., p. 50).
[10]Diane P. Mines, Op.cit., p. 49.
[11]Jeff Hay, *The Partition of British India* (U.S.A: Chelsea House Publishers, 2006), 38.

Map Two: India and Pakistan in 1947.
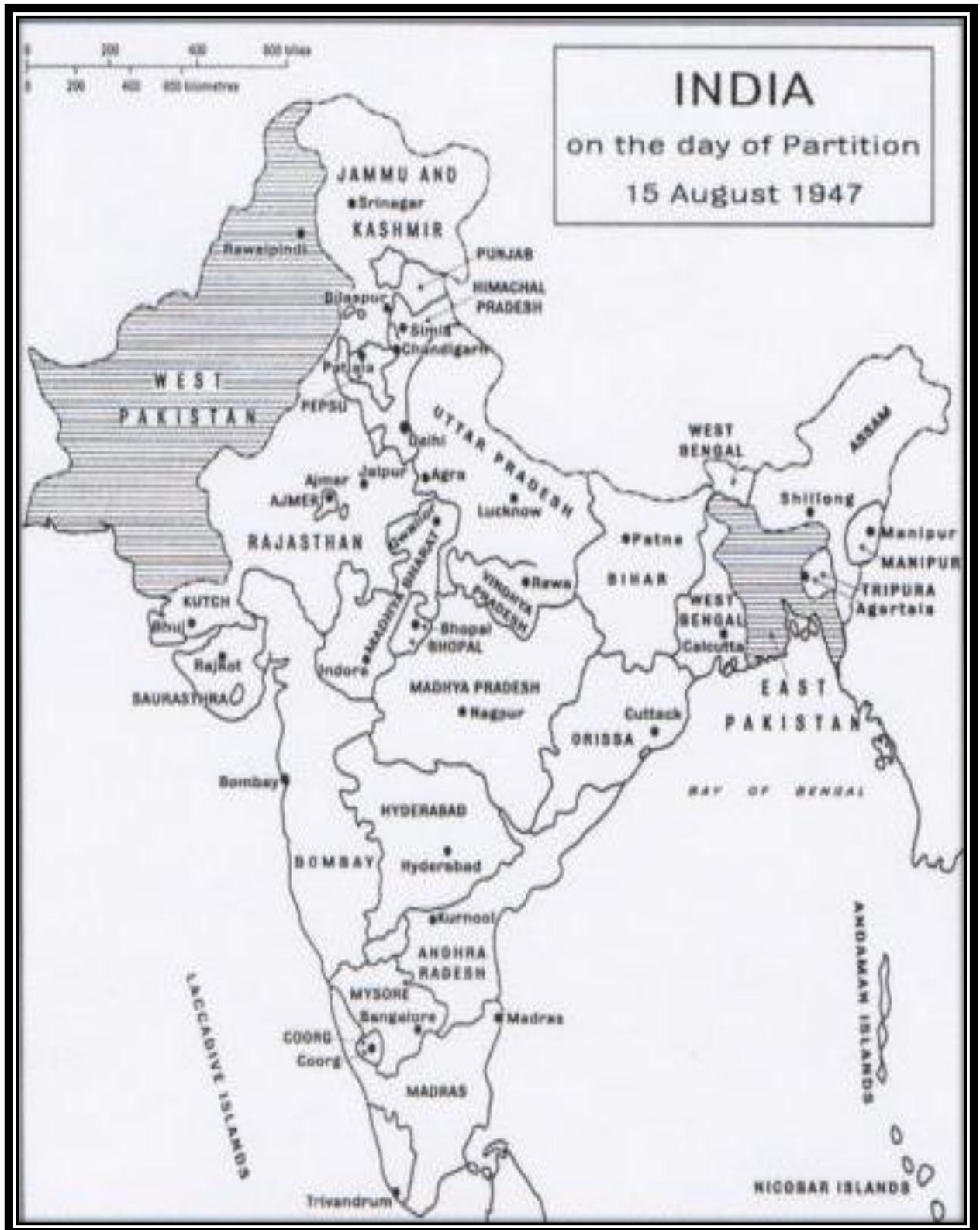
      Source: Joya Chatterji, *The Spoils of Partition: Bengal and India, 1947- 1967* (Cambridge: Cambridge University Press, 2007), 62.

In this matter, Professor Kavita Daiya noticed: "the decolonization of India in 1947 was accompanied by its partition into two nations, India and Pakistan. Partition granted independence to a supposedly Hindu India as a secular democracy and created a new nation, Pakistan[12], to be predominantly populated by Muslims."[13] The partition of the subcontinent caused victims and many refugees. In this sense, historian Judith E. Walsh indicated: "the division of British India into India and Pakistan caused one million deaths and made ten million Indians refugees."[14] On the other hand, Professor Kavita Daiya announced: "the scale and nature of violence that India's partition involved thus makes it one of the most violent events of modern nation-formation."[15] It was only after 1965 that the violence seemed to disappear in the Indian public sphere.

Post independent India inherited the British constitutional legacy and the social structure which is based on class. The important goal at that time for India was how to manage democracy in that great diversified subcontinent. India wished to become a leader of Asia. Therefore, she has fought four wars with Pakistan since its independence.

Nowadays, India is the world' largest democratic country and has the fourth largest economy in the world (see appendix A, map five). Recently, she has become a favorite example to describe the development of economy, globalization, population growth and global cultural production. Historian Jeff Hay affirmed

> In the years since partition, India has had remarkable success in maintaining the unity of extremely diverse population. Communal and ethnic tensions among the nation's different religious linguistic and

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[12]The imagined state had even been given a name by a Muslim student at Cambridge in 1933: he called it "Pakistan," a pun that meant "pure land" and was also an acronym for the major regions of the Muslim North (*P* stood for the Punjab, *a* for Afghanistan, *k* for Kashmir, *s* for Sindh, and *tan* for Baluchistan) (Judith E. Walsh, *A Brief History of India*, (U.S.A, Facts on File, 2006), 198.

[13]Kavita Daiya, *Violent Belongings: Partition, Gender and National Culture in Postcolonial India* (Philadelphia: Temple University Press, 2008), 5.

[14]Judith E. Walsh, Op. cit., p.179.

[15] Kavita Daiya, Op.cit., p. 7.

> cultural groups continue to exist and these tensions have sometimes exploded to violence. India has grown to become the world's largest democracy, and the nation has thrived despite many challenges. […] Jawaharlal Nehru look the office of prime minister where he served until his death In 1964.[16]

Jawaharlal Nehru[17] (see appendix B figure two) served as Prime minister from 1947 till 1964. After his death, Indira Gandhi occupied her father's place in 1966.Both of them emphasized on state planning for economic growth as the keys to progress and social justice after the independence from the British imperialism.

2.4 Strategies in Post-colonial India

Since independence, India has taken different policies and strategies in order to improve its actual situation. These changes are shown in the following fields: economy focusing on agriculture and industry, and culture focusing on several sectors such as education, literature, women, social structure and religion.

2.4.1 Post-colonial Indian Economy

As far as the economic field is concerned, it saw a process of liberalization and reforms. The movement for economic freedom is considered as the only source of wealth. It came mainly from Indians who learned liberal thinking from the British.

From 1947, India's economy was characterized by a decrease agricultural productivity specifically between 1961 and 1965 and at the same time with the rise of population. These crises are explained by historian B. R. Tomlinson in the following quotation: "the history of Indian economy since 1947 has revealed many of the same problems of low productivity and non

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[16] Jeff Hay, Op.cit., p. 98.

[17] Jawaharlal Nehru (1889-1940), born in Allahabad in India ("Jawaharlal Nehru", The Biography Channel Website, http: //www. biography. Com/people/ jawaharlal-nehru-9421253(accessed Nov30, 2012)).

developmental social organisation that were apparent in the colonial period."[18]

Therefore, the growth of population in India is considered as the main cause of economic difficulties as well as the low standard conditions of living. For instance, economist Charles Bettelheim declared: "in 1962, India had a population of 450 million, making it the second largest country in the world after China. Nearly one- seventh of the world's population."[19]

The next table represents the rapid growth of Indian population that apparently increased around 10 percent per decade, starting from the year of 1951 to the year of 2001.

Table One: Population Growth.

Population Growth		
Year	Total Population (Rounded to thousands)	Growth over Preceding 10 Years (%)
1881	250,160, 000*	
1901	283,870, 000*	
1951	361, 108, 000	
1961	439, 235,000	+21. 64
1971	548, 160, 000	+24. 80
1981	684, 329, 000	+24.66
1991	886, 362, 000	+23.86
2001	1, 028, 610, 000	+21. 43

Source: Judith E. Walsh, *A Brief History of India* (United States of America: Facts on File, 2006), 240.

After the math of independence, little decrease in the production of food grains was seen in agriculture while the population was increasing rapidly. Therefore, various aspects of development have been taken. Progress

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[18]B. R. Tomlinson, *the New Cambridge History of India III.3: the Economy of Moder*n India 1860-1970 (Cambridge: Cambridge University Press, 2008), 22.
[19]Charles Bettelheim, *India Independent* (New York: Monthly Review Press, 1968), XV.

in agriculture has been much slower than in industry. As a result, the industrial output saw advancement in comparison to the agricultural one. The notable difference between the production of the two fields was recognized in the period between 1958 and 1964.

Table Two: Rates of Growth of Agricultural Production, Industrial Production and National Production, India 1950/1–1971/2 (three year moving averages, percentage change).

Year	Agricultural production	Industrial production	National product
1950/1-53/4	7.03	5.11	4.23
1951/2-54/5	6.30	8.56	4.06
1952/3-55/6	4.32	10.51	3.45
1953/4-56/7	2.13	8.95	3.16
1954/5-57/8	-0.35	5.01	1.96
1955/6-58/9	4.66	4.89	3.67
1956/7-59/60	1.78	6.76	2.65
1957/8-60/1	7.10	8.95	3.29
1958/9-61/2	2.04	9.62	2.20
1959/60-62/3	2.40	9.05	2.38
1960/1-63/4	0.39	8.84	3.92
1961/2-64/5	3.89	8.85	5.30
1962/3-65/6	-1.78	5.45	2.39
1963/4-66/7	-2.57	2.35	1.29
1964/5-67/8	0.59	1.57	1.92
1965/6-68/9	6.13	4.32	4.14
1966/7-69/70	8.16	6.06	5.12
1967/8-70/1	4.15	4.84	3.55
1968/9-71/2	3.91	5.01	3.65

       Source: B. R. Tomlinson, The New Cambridge History of India III. 3: the Economy of Modern India 1860- 1970 (Cambridge: Cambridge University Press, 2008), 179.

2.4.1.1 Agriculture

Major aspects of the expansion were mainly achieved by means of the Five-Year Plans (1951-1956). The First Five Years Plan (F. F. Y. P) was mainly concerned with poverty in order to achieve self-sufficiency in food. In each state, there should be a State Planning Committee (S.P.C). There are three ways of measuring the effects of these plans. As economist Charles

Bettelheim indicated: "there are three ways of measuring the plans' financial dimensions: by calculating, first, the volume of public spending; secondly, the volume of public investment; thirdly, the total sum of investment."[20]

Among agricultural difficulties, there were water difficulties. Thus, control of water supplies is essential in building dams, creating artificial lakes (water resources available for irrigation). Economist Charles Bettelheim announced

> Just before the start of the first plan, four technical factors were considered to have a direct influence on the yield of corps in India: firstly, the lack of water and its irregular supply; secondly, the lack of fertilization; thirdly, the excessive number of cattle; and fourthly, the peasants poor understanding of agricultural techniques.[21]

The problem of fertilizers, the question of irrigation and the lack of knowledge in modern agricultural techniques are the main factors of India's low agricultural outcome.

The year 1966 is a decisive year for India because the economic crises were mainly apparent in the food shortage. Different states began to pass agrarian reform laws. The first one eliminates the worst form of the feudal exploitation and the other eliminates exploitation by big landowners. The former one is concerned with places where Zamindari system existed whereas the latter is applicable to all regions.

Besides to these regulations, modern agriculture was characterized by the coming of the Green Revolution[22]in South Asia. This strategy concerns the agrarian social structure. In this issue, historian Burton Stein assumed "the

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[20]Charles Bettelheim, Op. cit., p. 150.

[21]Ibid, p. 10.

[22]The term 'green revolution' came into use in the late 1960's and refers to the introduction of higher yielding varieties (HYVS) of wheat and rice in 'developing countries' (Harmik Deol, *Religion and Nationalism in India: the Case of the Punjab*(London and New York: Routledge, 2000),160.)

successful of the Green Revolution, which for a while turned India from a food importing to a food exporting nation, encouraged a mood of hubris."[23]

Before the end of the first plan, there was a shift in the investments for development of industrial field.

2.4.1.2 Industry

Concerning the industrial production, it fell off soon after independence. The investment for developing industry is the main anticipation of the second five years plan. Historian Burton Stein saw "the second plan saw outlays in the steel production a heavy engineering more than doubled, with correspondingly less invested in agriculture and social services." [24]

The industrial resources of India make her one of the richest countries in the world. They provide her a leading position in the world industry (the steel and engineering industries and the chemical industries based on coal).

Economist Charles Bettelheim introduces the main industrial production in the following words: "the textile industries, together with tea and sugar-cane industries were still at the top of industrial production after independence. They came the metallurgical and engineering industries."[25]

Textiles and silver were the main exports of India. Besides, the construction of railways, the stream of silver and the expansion of foreign trade in the second half of the nineteenth century contributed to the emergence of India as a home market.

It is noticed that the period from 1970 to 1977 witnessed a balance in the growth of industrial outcome and the agricultural one. Historian Dietmar Rothermund affirmed: "from 1970 to 1977, industrial production grew by 39

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[23]Burton Stein, *A History of India: Second Edition* (U.S.A: Blackwell Publishers Ltd, 2010), 377.
[24]Ibid., p. 368.
[25]Charles Bettelheim, Op.cit., p. 50.

per cent and agricultural production by 33 per cent. This could be taken as a moderate, but well-balanced growth."[26]

In addition to these policies in both agriculture and industry, the program of birth control emerged in 1952 in which India became the first country in the world as an attempt policy of limiting the natural demographic explosion. There was also a shift to the promotion of sterilization. Historian Burton Stein analyzes the population planning in the following quotation:

> The programme of birth control begun in 1952, which focused on the 'rhythm method', had input from the Wealth Health Organization (WHO), a foreign consultant and a budget of $ 31,000. The budget was increased sharply in every year plan, but was still rather tentative throughout the 1950's.[27]

Hence, population in India makes an obstacle for self-sustaining economic and social growth. As far as the cultural side is concerned, there are some changes which are apparent in education, literature, position of women, caste and religion.

2.4.2 Post-Colonial Indian Culture since Independence

After getting independence, the Indian culture also saw educational regulations and cultural reforms concerning cultural aspects about the position of women, caste and religion.

2.4.2.1 Post-Colonial Indian Education

To protect India from the imperialism of the West, Nehru and Gandhi promoted the independence, autonomy and self-reliance. They were fully aware of the need for better and wider education as an instrument of social and economic progress, equalization of opportunity and the building up of democratic society.

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[26]Dietmar Rothermund, *An Economic History of India: From Pre-Colonial Times to 1991: Second Edition* (London and New York: Routledge, 1993), 145.
[27]Burton Stein, Op.cit., p. 366.

Education plays a great role in development, social change and social mobility which has been recognized as a vital component in every development effort in a modern society. It is stated in the Indian National Policy of Education that:

> The government of India is convinced that a radical construction of education on the broad lines recommended by Education Commission is essential for economic and cultural development of the country, for national integration and for realizing the ideal socialistic pattern of society. [28]

Thus, India has paid a considerable attention to education at all levels since 1947. Improvement in the reduction of literacy rates and enrolments at different levels of education reveals that these efforts have been rewarded to some extent as it is shown in this table.

Table Three: Growth of Enrolment, Dropout Rates and Pupil-Teacher Ratio.

Growth of enrolment, Dropout Rates and pupil-teacher Ratio								
State	Gross enrolment ratio			Gross dropout rates			pupil-teacher ratio		
	1992	1996	30 September 2002	1992	1996	30 September 2002	1992	1996	30 September 2002
Andhara Pradesh	72.8	69.6	95.93	75.94	62.82	41.71	65	52	32.4
Bihar	60.7	59	73.52	78.61	79.07	62.31	54	48	71.43
Gujarat	100.8	96.5	111.50	58.36	59.39	24.77	44	42	30.76
Rajasthan	67.2	81	97.25	81.88	64.77	56.93	47	40	38.11
Alla India	79	80.7	95.39	61.1	52.74	34.89	51	45	44

Source: Praveen Jha et. al, *Public Provisioning for Elementary Education in India* (New Delhi: Sage Publication, New Delhi, 2008), 81.

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[28]India, National Policy on Education (Ministry of Education, New Delhi, 1968), 1.

In this sense, economists Praveen Jha, Subrat Das, Siba Sankar Mohanty and Nandan Kumar Jha stated

> In India, the most commonly used indicator for educational attainment is the literacy rate. […] Enrolment is another widely used indicator for education attainment in India. Enrolment depicts the current spread of education in terms of number of children entering into the educational system in the country.[29]

Education is the primary concern of the State's Governments, but the Union Government has several direct responsibilities in the field. Some of which are specified in the constitution and others are only implied. Historian Joseph A. Kattackal argued: "it is directly responsible for the running of five central universities and other similar institutions of higher studies and research."[30] Consequently, the Union Government and the State Governments are equally responsible for the vocational and technical training of labor. Whereas, the Union Government is also responsible of the education of the weaker sections as scheduled castes. The obligation of the Union Government in education are discharged through several of its autonomous, attached institutions such as: subordinate organizations, the National Council of Educational Research and Training and the Central Hindi Directorate.

In 1951, India adopted the policy of planned development. The first five year plan realized some achievements. The main ones were: the large expansion of primary education, the appointment of a secondary education commission under the chairman of Ar. A. Lakshmanswane Mudaliar, as well as the establishment of a University Grants Commission in 1953. [31]

For successful implementation of the Right of Education, the Indian Constitution decides to provide compulsory education to all children all over the subcontinent. Historian Bipan Mukherjee showed "to remedy the situation of literate people, the constitution directed that by 1961, the state should

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[29]Praveen Jha et. al, *Public Provisioning for Elementary Education in India* (New Delhi : Sage Publication, New Delhi, 2008),67-77.

[30]Joseph A. Kattackal, *Educational Development in the Post-colonial Period in India: Problems and* Prospects (Canada Kin 6NS: Ottawa, Ontario, 1975), 7.

[31]Joseph A. Kattackal, Op.cit., p. 8.

provide free and compulsory education to every child up to the age of fourteen."[32]

Concerning the higher education, it saw a great expansion in the establishment and construction of great number of universities as well as schools for the purpose of decreasing the rate of literacy. Historian Aparna Basu realized

> The higher education system has grown steadily since independence, from 35 universities in 1947 and 700 colleges for general Professional education (1951), in 1996 there were 226 universities and institutions of national importance and over 9000 colleges. [33]

Moreover, the Nehru years noticeably witnessed a rapid expansion of education especially in the case of girls. The period between 1951 and 1961, school enrollment doubled for boys and tripled for girls. This marks changes in the position of women.

2.4.2.2 Post- colonial Indian literature

In Indian society, the role of English language has a remarkable role since it is widely used in government, higher education as well as in media. It is a means of communication. According to journalist Asha Kasbekar, "today, it is the language through which the elite of India can communicate with one another and with the rest of the world."[34]

Hence, the English language plays a key role in every trend of daily life, including the field of literature. In the post-colonial period, the country encouraged translations of various genres of literary works into English. Professors Nalini Iyer and Bonnie Zare asserted: "since 1947it has also published translations, mainly of short stories and poems, in its journal *Indian*

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[32]Bipan Mukherjee, *India after Independence* (New Delhi: Penguin Book, 1999), 144.

[33]Aparna Basu, "a Century and a Half's Journey: Women's Education in India, 1850's to 2000", *Women of India: Colonial and Post-Colonial Period*, ed. Bharati Ray (New Delhi: PHISPC-Conssavy Series, 2005), 203.

[34]Asha Kasbekar, *Pop Culture India! Media, Arts and Lifestyle* (U.S.A: ABC Clio, 2006), 77.

Literature."[35] Therefore, the post-independence novel has witnessed the Indian English novel which is of a great importance in the Indian literature. It is a distinct entity and contentious as are some post-colonial literary genres.

Consequently, Indian writers achieved a new status in the international sphere which has granted the global readership. Professor Priyamvada Gobal said

> Even as several Anglophone writers from decolonizing regions have achieved a global readership in recent years, and even canonical status in some cases, novelists from the Indian subcontinent have dominated the international scene an unprecedent numbers.[36]

The post-independence literature is characterized by women writers who lived in patriarchal society. They use writing to communicate, to express themselves and to represent power since they had been marginalized and constrained female points of views. However, writing has become a tool of expressing themselves for post-colonial female writers. According to journalist Asha Kasbekar:

> The 1950's and the 1960's era was not a period of great innovation for Indian writing in English, but they did witness the emergence of many women writers who explored the conflict between tradition and modernity directly in relation to the condition of women. [37]

Moreover, "Dalit literature" has emerged. It is the writing of oppressed people under Indian caste system. It is considered as a form of Indian literature. This term came into use in 1958. Thus, there was a development of Indian literature in Indian English and other languages.

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[35]Nalini Iyer and Bonnie Zare, *Cross/ Cultures99: Other Tongues Rethinking the Language Debates in India* (Amsterdam- New York: Rodopi B.V, 2009), xvii- xviii.
[36]Priyamvada Gopal, the Indian English Novel: Nation, History and Narration (Oxford: Oxford University Press, 2009), 1.
[37]Asha Kasbekar, Op.cit., p. 85.

2.4.2.3 Post-Colonial Indian Women

The structure and shape of personal laws affect women's interests. These laws are based on religion in the country. Therefore, dramatic changes have taken place in educational, social and political status of women since the year of independence from British colonialism.

2.4.2.3.1 Women and Education

Education plays a significant role in women's lives since it changes their position and enables them to take part in public life. There was a constitution of women's commission which aimed at realizing some demands for the promotion of women's contributions in all fields. As historian Aparna Basu indicated

> The first education commission to be constituted after independence, the Indian Universities Commissions (1948-49) headed by Dr. Radhakrishnan, noted the importance of women's education and the need to provide opportunities for women to express themselves in different fields. […]The Secondary Education Commission (1952-53) had no separate chapter on women's education but was gratified to see women joining faculties of engineering, agriculture or commerce. [38]

The first two Five Years Plan (1955-1960) sought to link women's education to training them for professions. The Second Five Year Plan emphasized on the need for creating a public awareness on the importance of girls education whereas the Third Five Year Plan had little to say about women's education.

In 1959, the National Council on women's education constituted a Committee which proposed a common curriculum for both boys and girls. In 1975, the United Nation declared this year as an International Women's Year and from 1975 to 1985 as women's decade.

The focus of women's education is observed in higher education and specialized to a certain social class. Historian Aparna Basu noted: "in the first

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[38]Aparna Basu, Op.cit., p. 196.

twenty-five years after independence, the focus being on urban middle class women but here also more said than done."[39]

Through education, women can play different roles in their social status. They can also be a member of the nation in politics and economy. They participate in decision making and production.

2.4.2.3.2 Women and social status

In the years following independence, there were also many regulations through which several acts were passed, which aimed at the improvement of women's situation. Some of these acts are the following ones: the Hindu Marriage Act of 1955 which legalizes the marriage of Hindu girl. Historian Burton Stein confirmed: "the Hindu Marriage Act of 1955 set the minimum age for the marriage of Hindu girls at eighteen, which is still almost two years above the slowly rising average age."[40] This act rises the age of marriage for girls two years minimum above the age of the Act of 1929 which fixed it at fourteen for girls (Child Marriage Restraint Act). It was passed due to the effort of the Indian Nationalism. As historian Bharati Ray focused: "Both Special Marriage Act (1954) and the Hindu Marriage Act (1955) expressly de-legitimized Dravidian marriage practices while simultaneously (and contradictorily) allowing their retention as 'custom'."[41]

Other law were passed mainly in order to realize equality between men and women in terms of their properties and to prohibit dowry. For more explanation, historian Sita Raman explained

> India's secular, democratic constitution is formed on the principle of social justice for all. Its laws give women equal rights to property (1956) and prohibit dowry (1984), child labor (1987), and female feticide (1984), and its press is vigilant and relatively free. [42]

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[39]Aparna Basu, Op.cit., p. 197.
[40]Burton Stein, Op.cit., p.384.
[41]Bharati Ray, Op.cit., p. xxx.
[42]Sita Anantha Raman, *Women in India: a Social and Cultural History: vol2* (Santa Barbara and California ABC Clio, 2009), 189.

Thus, these acts contributed to give women equal property rights. Although series of new laws were constituted concerning the age of marriage. Child marriage still exists in India. They are a result of hundred years of social reforms. This is why Sita Anantha Raman considered: "Although the legal marriage is 18 for women and 21 for men 1978, child marriage is common, thriving where female literacy is negligible and infant mortality is high."[43]

Besides, women are discriminated in al spheres of work. Therefore, many social and economic reforms proposed to give certain rights to women's political position.

2.4.2.3.3 Women and Politics

After the end of British domination, there was a national integration of organizations which are considered as means of expressing women's opinion. As historian Geraldine Forbes affirmed "by the eve of Independence in 1947 a coalition of national women's organizations could rightly claim it was the second most representative body in India."[44]

Therefore, the Indian Constitution promised to bring equality, participation in building their nation in order to improve and evaluate the position of women in their mother country.

After being a democratic state, the Indian women can vote and stand for elections as men do. Therefore, Women are also engaged in the political field. They occupy different jobs as ambassadors, ministers,…etc. One of the most political women who recorded her deep presence in politics is Indira Gandhi [45](see appendix B, figure Three). Historian Geraldine Forbes considered

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[43]Ibid.,

[44]Geraldine Forbes, *the New Cambridge History of India: Women in Modern India. IV. 2* (Cambridge: Cambridge University Press, 1996), 64.

[45]The most political women in India was Mrs. Indira Gandhi (1917-84), India's only woman Prime Minister and the second woman to head a state in the twentieth century (Ibid.,).

Gandhi's long tenure in office, from 1966 to 1977 and 1980 to 1984, ended with her association on October 31, 1984. Her one political defeat was in 1977 following her declaration of an "emergency" in India and the suspension of a number of constitutionally guaranteed civil liberties. [46]

Moreover, women contributed to the economic field as men did. They worked and occupied several occupational works.

2.4.2.3.4 Women and Economy

Indian women participate in the sector of economy indicating their productive potential. The role of women was more prominent in agriculture rather than other domains. As historian Bharati Ray acknowledged: "agriculture is the occupation of the large majority of female workers in rural India. According to the census of 2001, out of 111 million women in rural India, 89 million were working in agriculture."[47]

Concerning the field of industry, women do not succeed as men since this field was based heavily on technology.

These changes which took place in educational, social, political and economic sphere make the different classes to be aware of their situation.

2.4.2.4 Post-Colonial Social Structure:

Before introducing the different social classes which structured the Indian society after the year 1947, this is only a general idea about the social change which was the main interest for the Indian nationalists. They sought to realize a national integration and social equality and the welfare of people regardless their castes. The Directive Principle of State Policy states that:

> The state shall strive promote welfare of people by securing and protecting as effectively as may be a social order in which justice, economic and political shall inform all institutions of the national life.[48]

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[46] Geraldine Forbes, Op.cit., p.231-232.
[47] Bharati Ray, Op.cit., p. xxxvii.
[48] Bipan Mukherjee, Op.cit., p. 143.

Therefore, India aimed at securing and promoting the social sphere in which equality is established economically and politically.

2.4.2.4.1 Caste System

Caste means different things to different people. The meaning of caste has changed over time and from one place to another. Anthropologist Diane P. Mines considered

> Caste as scholars studied it in the twentieth century is not what was in the eighteenth or sixteenth and so on. Nor is caste identical throughout India; it has different meanings and forms, and different histories, in different places.[49]

As we have mentioned previously in the first chapter, the Indian social structure is characterized by caste system. The four main categories of caste are remaining in the same hierarchy. The major change that occurred in the Indian caste system is that the second group "Rajanya" is renamed and comes to be known as "Kshatriya".

In the post-colonial era, a fifth group is added to the Indian social order. This group is known as Dalit today.

2.4.2.4.2 Dalit's Situation

As far as untouchables are concerned, there was a change in the term. The term Dalit is used to refer to this kind of caste. Anthropologist D. P. Mines explained "for the younger generations, *untouchability* is no longer an identifying term. They use *Dalit* (the Oppressed) many upper-caste people accept and are resigned to these changes.[…]Now they are educated and no longer to do the work."[50]

After independence, the position of Dalits has improved considerably due to constitutional provinces and after undertaken the government spread of

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[49] Diane P. Mines, Op.cit., p.2.
[50] Ibid., p. 65.

education all over the country. They aim at justice including the demands of oppressed people which is the main issue for this category.

Historian Burton Stein affirmed

> Rather, demands for employment and educational quotas arose from many sorts of groups, beginning with the lower castes known legally as 'scheduled castes', these were the untouchables of old, Gandhi's 'harijans', whose new designation derived from a section of India's 1950 constitution which listed historically oppressed groups entitled to receive positive discrimination to compensate for ancient disabilities. Another designation used widely since the 1970's is *dalit* (literally, 'oppressed').[51]

The prominent untouchable leader is B. R. Ambedkar[52](see appendix B, figure four) who aimed at improving and redressing the inequalities of the untouchables who were discriminated economically, socially and politically among other castes.

After India's independence, the growth of the middle class was recognized in the country, the bourgeoisie class comes to emerge as well.

India is a land of several diversities. This diversity is also visible in religion.

2.4.2.4.3 The Indian Middle Class

Within the growth of Indian economy, there was a considerable rise of Indian middle classes over the last century. The number of this class has boomed since the 1990's. Sociologist Surinder S. Jodhka and Professor Asseem Prakash assumed: "no one denies the fact that the Indian middle class has been growing in both size and influence, over the years and that by now their absolute number is quite significant."[53]

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[51] Burton Stein, Op.cit., p.390.
[52] The most prominent advocate of a different, political solution was B. R. Ambedkar. He was born in 1891. He died in 1956. Diane P. Mine. Op. cit., p.52.
[53] Surinder S. Jodhka and Asseem Prakash, "the Indian Middle Class: Emerging Cultures Politics and Economics" (Kas Internationa Reports, 12/2011),44.

However, the achievements of middle class' members in India are nowadays compared to others in the same mentioned class in western societies. Thus, the nature of this class during the decades following independence was typically that of a salaried and professional class, without any direct creative involvement in trade, commerce and industry.

The continuous growth of Indian middle class in post-liberalized economic era which rapidly changed the socioeconomic conditions in rural areas, gave birth to a new social class which is known as the metropolitan bourgeoisie. This class has a significant place in economy but lacks political representation. Historian Ayesha Jalal demonstrated

> It elucidates a significant shift that this development of middle class is not unequal or constrained to the major cities only but the remote and secluded areas are now also getting affected of this rapid economic development.[54]

Hence, the evolution of the Indian middle class and the bourgeoisie is very large and very important in the construction of the nation. Moreover, the social structure saw also changes in caste especially the position of Dalit in the 1970's.

The prominent untouchable leader is B. R. Ambedkar who aimed at improving and redressing the inequalities of the untouchables who were discriminated economically, socially and politically among other castes.

India is a land of several diversities. This diversity is also visible in religion.

2.4.2.5 Post-colonial Indian Religion

Today, probably one of the most noticeable and powerful aspects of religion in India is its diversity in terms of religious beliefs and practices.

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[54]Ayesha Jalal, *Democracy and Authoritarianism in South Asia: a Comparative and Historical Perspective* (Cambridge: Cambridge University Press, 1996), 124.

Even the year of 1947 marked the independence of India from British rule, it also marked India's partition into two different states, India and Pakistan, where religions lines were concerned. India is a place where people of different cultures and religions live in harmony. Even though, India is a secular state, the Muslim population is more in comparison with Pakistan. Therefore, they are facing several religious conflicts which are considered as decisive conflicts in the social history of India. Professor Upamanyu Pablo Mukherjee showed

> These borders of the new postcolonial nation-states enhanced the communalization of communities, killed millions and made refugees or alien residents of millions more people who were now suddenly designated to bear the burden of the naturally exclusive national territories of Pakistan, India, and after 1971 Bangladesh.[55]

These violent conflicts were based firstly on religion. Throughout India's history, religion plays an essential role in the Indians' lives. Sociologists predict that religion had disappeared or collapsed. Sociologist Gail Omvedt opposed this idea in the following words: "contrary to most earlier predictions of sociologists –from Weber and Marx through American and European sociologists in the 1970's –religion had not vanished or declined, it changed." [56]

The major religions of India are: Hinduism, Islam, Christianity, Sikhism, Buddhism and others. Crista Nalani Anderson explained

> Philip Jen Kins, a professor at Pennsylvania State University, divides these Christians into Catholics, Protestants, Orthodox. According to the same census [2001], the most prominent religion is Hinduism, followed by Islam, Christianity, Sikhism, and Buddhism respectively.[57]

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[55]Upamanyu Pablo Mukherjee, *Postcolonial Environments: Nature, Culture and the Contemporary Indian Novel in English* (New York: Palgrave Macmillan, 2010), 112.

[56]Gail Omvedt, *Buddhism in India: Challenging Brahmanism and Caste* (New Delhi: Sage Publication India, 2003), 243.

[57]Crista N. Anderson, "the Origins of Christian Society in Ancient India" (Honors Scholar Theses, Paper 282, Spring 5-6. 2012), 3.

2.4.2.5.1 Hinduism

Nearly about 80% of Indians are Hindus. Anthropologist Diane P. Mines showed "India's majority population is Hindu."[58] Its holy book is called Vedas. Sociologist Max Weber illustrated: "OFFICIALLY, Hinduism, like other book religions, has a holy book—the Vedas."[59] In the twenty years following the partition, most Hindus left East and West Pakistan and migrated to India.

Hinduism is also called Sanatana Dharma. Philosopher Sri Swami Sivananda acknowledged: "Hinduism is also known by the names **Sanatana Dharma** and **Vaidika-Dharma.** Sanatana Dharma means eternal religion whereas Vaidika Dharma means the religion of the Vedas."[60]

Today, Hinduism is the dominant religion in India. It is also the ancient and oldest religion in the world. He considered: "Hinduism is the religion of the Hindus, a name given to the Universal Religion which hailed supreme in India. It is the oldest of all living religions. This is not founded by any prophet."[61]

2.4.2.5.2 Islam

Islam is the second religion in India after Hinduism. Muslims form about 12 per cent of the total population. The Muslim population in India is considered as the third largest in the world. Anthropologist Fred W. Clothey showed

> Some historians begin their discussion of "modern India" with the Islamic period because in many ways the presence of Islam on the subcontinent was a watershed in the self-perception and practice of Indian religion and culture, especially in Northern India. [62]

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[58] Diane P. Mines, Op.cit., p.67.

[59] Max Weber, *the Religion of India: the Sociology of Hinduism and Buddhism* (United State of America: the Free Press, 1958), 25.

[60] Sri Swami Sivananda, *All about Hinduism* (India: the Divine Life Society, 1999), 1.

[61] Ibid.,

[62] Fred W. Clothey, *Religion in India: a Historical Introduction* (London and New York: Routledge, 2006), 122.

As a result, most of Muslim population are in North India.

2.4.2.5.2 Christianity

In 2001, the Christian population in India involved approximately 24 million individuals. Kerela, a state in South India, has a large population of Christians. It is known as one of the oldest Christian communities in the world. Christians represent 2% of the whole Indian population.

2.4.2.5.3 Sikhism

This religion mingles the first two preceding religions which are Hinduism and Islam. India's Sikhs are about 1, 9%. Anthropologist Diane P. Mines declared: "some scholars describe Sikhism as a syncretic blend of Islam and Hinduism, Sikhs see their religion as unique and definable in its own terms."[63]

2.5 Conclusion

The second chapter defines the concept of postcolonialism as well as post-colonialism. It displays a glance about post-colonial India referring to two main historical events. The first is India's independence in 1947 followed by its partition.

It also incorporates the shift in economic policies and strategies followed by the Indian government mainly in agricultural and industrial fields since 1947. It introduces the different cultural reforms, focusing on the educational regulations all levels, the improvement of women's position as well as in terms of education and social status, emphasizing on their significant role in both political and economic spheres.

Concerning the social structure, this chapter involves the growth of the Indian middle class, followed by the appearance of metropolitan bourgeoisie in addition to the situation of Dalit which marks the achievements of their

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[63] Diane P. Mines, Op.cit., p. 68.

demands. Finally, it shows the different religions practiced in India taking into consideration the four religions,

General Conclusion

General Conclusion

This modest work attempts to spot light on colonial India and the impacts of colonialism. Then, it stresses the different changes that occurred in post-colonial India, concentrating on economic and cultural perspectives. It endeavors to look at the strategies managed by the state in the scope of economy and culture.

The purpose of this extended essay is to highlight the essential policies managed by the state in the scope of economy and culture.

The first chapter scrutinizes the case of India as British colony. It defines colonialism as well as its association with imperialism. Then, it refers to the significant circumstances of the British conquest both positive and negative. In addition, it provides various consequences of British rule on the indigenous population. It focuses on economy and culture as examples of this influencing act.

The second chapter presents the case study of India as an independent state. It includes a detailed notion of postcolonialism and post-colonialism. It also shows the situation of India after the year of independence, mentioning the division of the subcontinent. It explores the different cultural reforms since 1947; stressing educational regulations, the development of Indian literature written in English and the improvement of women's position in several contexts. Furthermore, it presents the shift witnessed by the Indian social structure. Finally, this chapter describes the major religions practiced actually in India

The conclusions of this present study proves the fact that the newly-industrialized country is a result of the considerable efforts and continuous progress that distinguishes the post-colonial era. Simultaneously, the cultural scale realizes a potential achievement. Educational stages are nearly available all over the country, the government granted even higher education through the establishment of a number of universities as well as it encourages the technique of translation in India's journals;

Internationally, a wider range of Indian writers become popular through their English writings. Some of them received even Noble prizes. Women take part in politics and economy. Hence, they occupy a significant role socially. On the social structure, a slight change occurred in renaming the second category of the Indian caste but the middle class has done an enormous augmentation. As far as religion is concerned the greater part of Indians are Hindus.

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➤ www. The freedictionary. Com/ British+ Crown 02/05/2015).

Glossary

Glossary: Indian terms

Brahman: the varna or status category identified in the classical Sanskrit tradition as most pure and entitled to perform priestly duties.

Dharma: Hindu concept of duty and rightness that govern all actions, the same word is used for religion.

Harijan: "people of god," Gandhi's term for the "untouchable" caste, the lowest in the caste hierarchy.

Kshatriya: the varna or status category identified in the classical Sanskrit tradition as those entitled to exercise military power and perform sacrifices.

Raj: rule, such as British *raj* or British rule.

Rajanya: warrior.

Sati: ritual self-immolation of Hindu widows.

Sepoy: a foot soldier.

Shudra: the lowest varna or status category identified in the classical Sanskrit tradition, required to perform services for the three higher and pure varnas.

Vaisya: the varna or status category identified in the classical Sanskrit tradition as businessmen and merchants and as men entitled to perform sacrifices.

Varna: the four ideal hierarchic categories comprising human society (Brahman, Kshatriya, Vaisya and Shudra) in the Brahmanic Sanskritic traditions.

Vedas: four ancient, authoritative Hindu texts, regarded as divinely revealed.
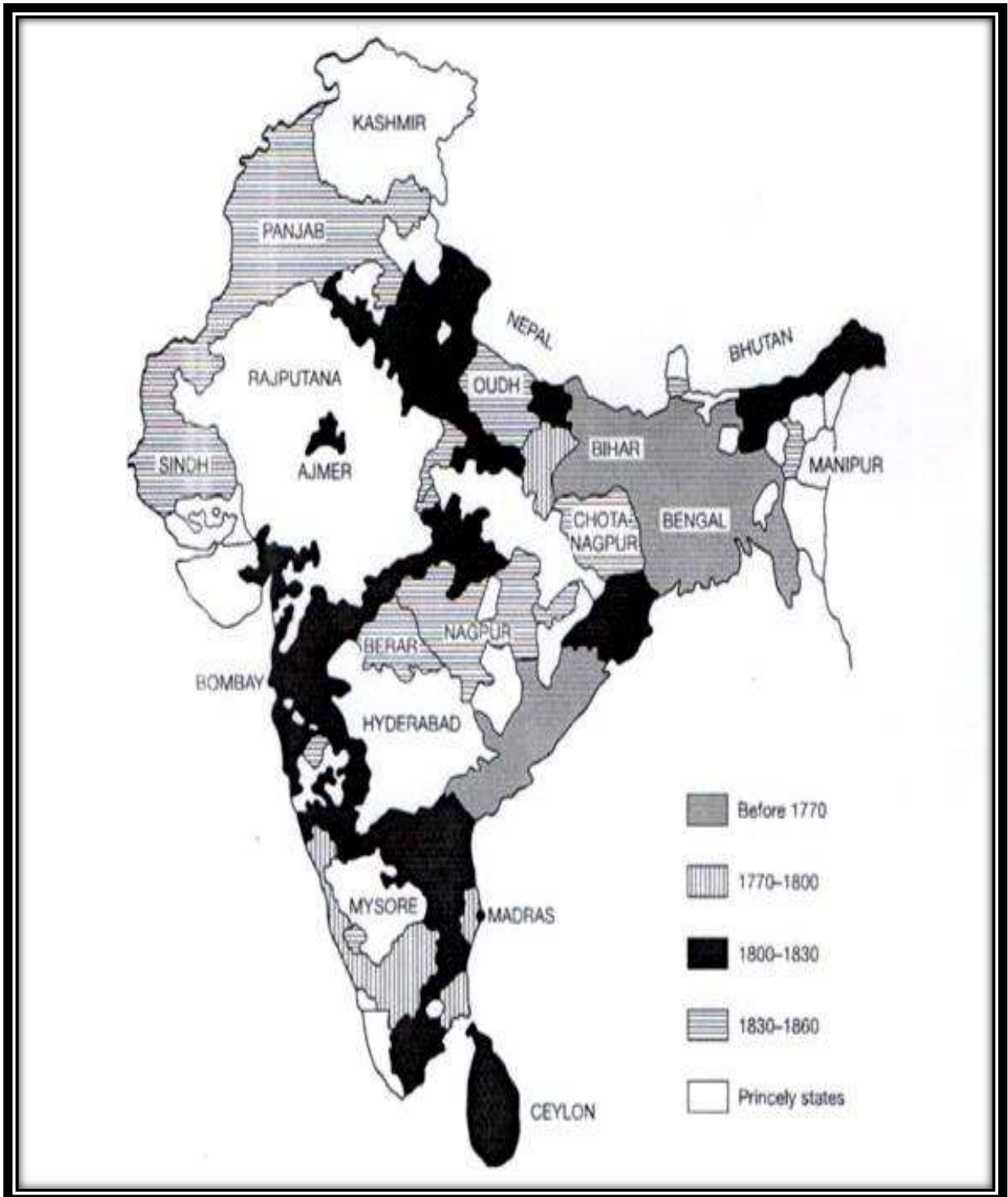
Zamindar: feudal landowner.

Zamindari: feudal land-owning system.

Appendices

Appendix A

Appendix A: Maps related to colonial and post-colonial India.

Map Three: The British Penetration of India (1750- 1860)

Source: Herman kulke and Diertmar Rothermund, *A History of India: Fourth Edition* (London and New York: Routledge, 2004), 256.
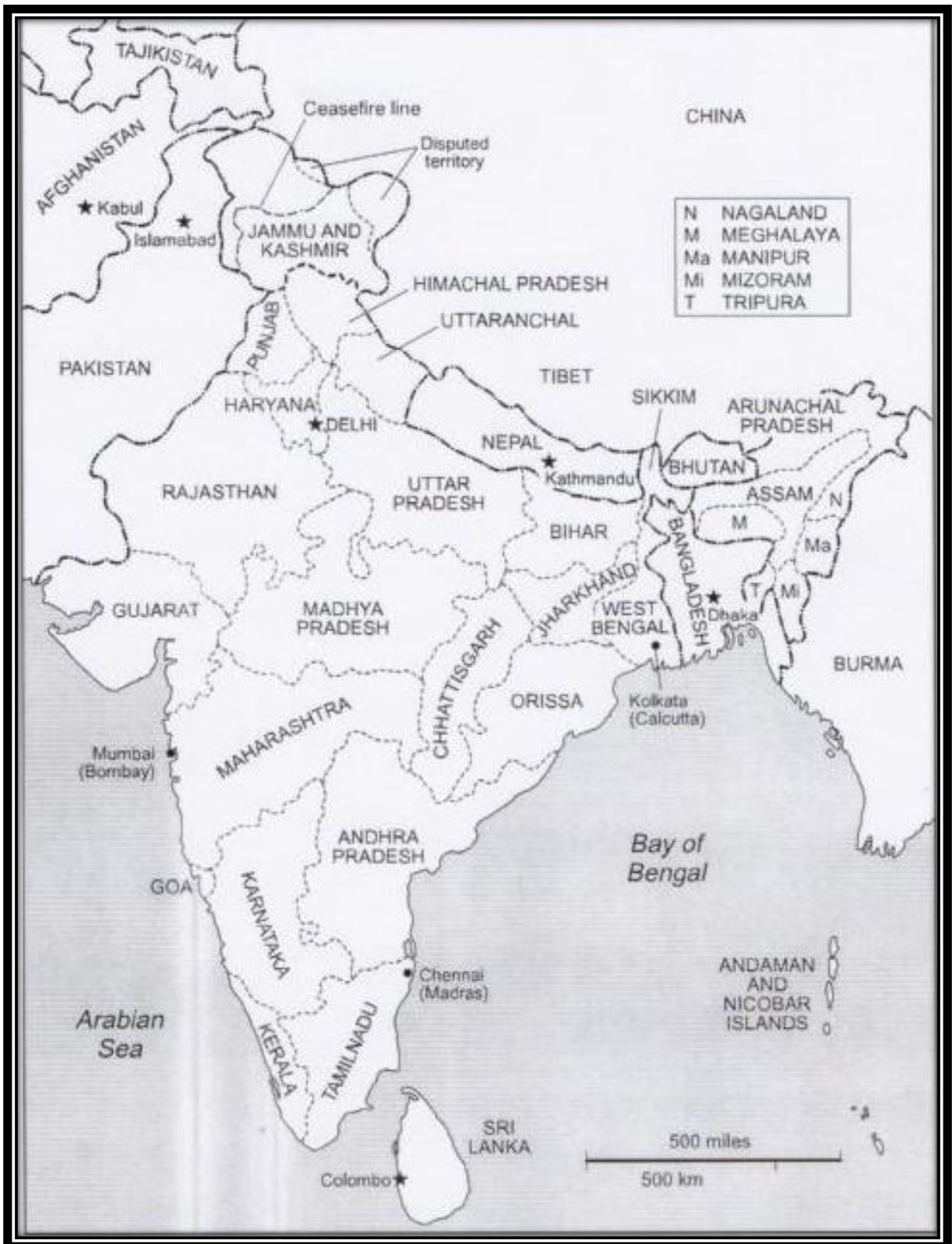
Map Four: The British Indian Empire, C. 1900.

Source: Barbara D. Metcalf and Thomas R. Metcalf, *A Concise History of Modern India: Second Edition* (Cambridge: C. U. P, 2006), 128.
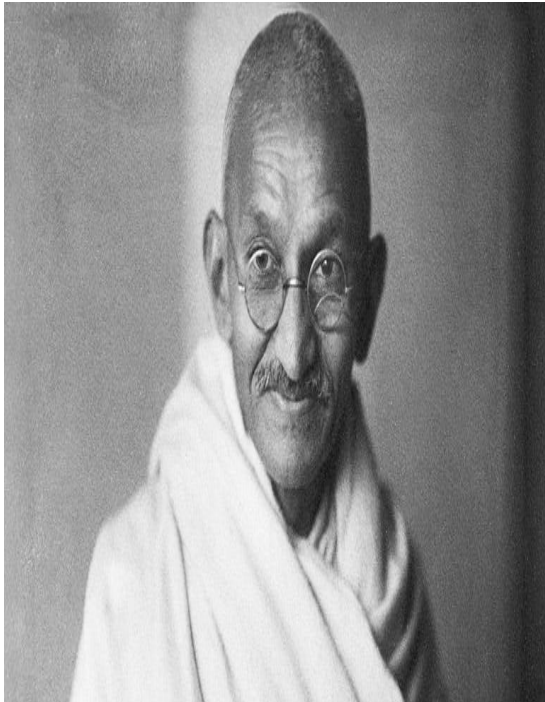
Map Five: India Today.

Source: Burton Stein, *A History of India: Second Edition* (United Kingdom: Willey- Blackwell, 1998), 3.

Appendix B

**Appendix B: A brief Biography of Indian famous personalities.**

Figure One: Mohandas Gandhi

Mohandas K. Gandhi is, of course, one of India's most famous figures. Born in western India in 1869, Gandhi studied law in England and went to South Africa in 1893 to practice law. Facing discrimination there under the system of apartheid, a state policy of racial segregation, he became active in politics in South Africa and fought against apartheid, which only ended in 1991. Gandhi moved back to India in 1915 and, drawing on his experiences in South Africa, became a leader and a champaign of the cause of Indian independence. Perhaps his most famous contribution to politics was his "nonviolent" mode of protest, the Satyagraha or "quest for truth". He organized multiple protests against British domination to great effect. His method of nonviolent protest had a worldwide impact. For example, Martin Luther king traveled to India in 1959 to visit Gandhi's family and learn about Gandhi's resistance techniques as he launched his own nonviolent civil rights movement in the United States in the 1960's.

Source: Diane P. Mines, Caste in India (U.S.A: Association for Asian Studies, 2009), 50- 51.

Figure One: Jawaharlal Nehru
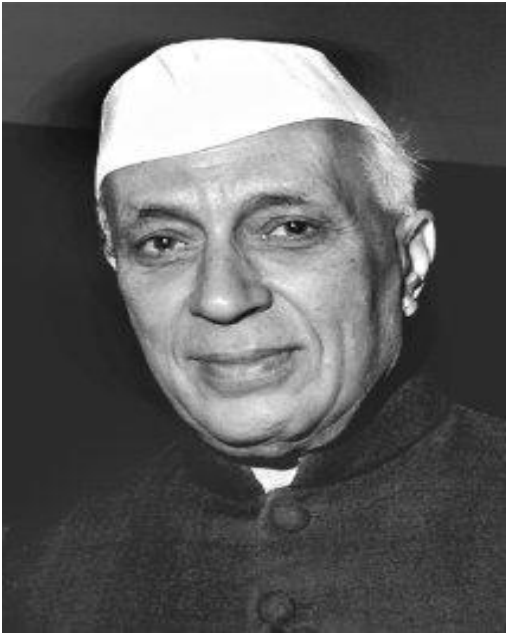
Jawaharlal Nehru was born in Allahabad, India on November 14, 1889, he was eventually elected as independent India's first prime minister, following in the political footsteps of Mahatma Gandhi.

His father was renowned lawyer and one of Mahatma Gandhi's notable lieutenants. A series of English governesses and tutors educated Nehru at home until he was 16. He continued his education in England. He later studied law at the inner temple in London before returning to India in 1912 and practicing law for several years.

In 1919, Nehru vowed to fight the British, he joined the Indian National Congress. He is a key figure in the Indian Independence Movement of the 1930 and 1940s, Jawaharlal Nehru served as the first prime minister of independent India. He died on May 27, 1964.

Source: "Jawaharlal Nehru", The Biography Channel Website, http://www. biography. Com/people/ jawaharlal-nehru-9421253(accessed Nov30, 2012).

Figure Three: Indira Gandhi

Indira Gandhi was born on November 19, 1917, in Allahabad, India. She was born in the politically prominent Nehru family. Indira Gandhi served three consecutive terms as prime minister, between 1966 and 1977, and another term beginning in 1980. She is the only child of Jawaharlal Nehru and the first prime minister of independent India. She enjoyed an excellence education in Swiss schools and at Somerville College, Oxford.

Indira Gandhi was elected president of the Indian National Congress in 1960. After her father's death, Indira was appointed minister of information and broadcasting. She was assassinated by her Sikh bodyguards on October 31, 1984.

Source: "Indira Gandhi", The Biography Channel Website, http://www. biography. Com/people/ Indira - Gandhi -9305913(accessed Nov30, 2012).

Figure Four: Bhimrao Ramj Ambedkar

Ambedkar was born in 1891. Himself an Untouchable, a Mahar sweeper from the state of Maharashtra, he was born into a military family that had served in the British army. His father was relatively educated and was able to convince the local government school to allow his children to attend. Ambedkar proved to be an able student and, despite prejudice against him, was eventually able to gain entry to the University of Bombay. Through successive scholarships, he eventually received a PhD in political science from Columbia University in New York (in 1927) and advanced degrees in economics and law at the London School of Economics (in the early 1920's), later qualifying as a lawyer in London. He returned to India in the early 1920's, established a law practice, and became a leading social reformer advocating the end of Untouchability.

Source: Diane P. Mines, Caste in India (U.S.A: Association for Asian Studies, 2009), 52- 53.