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2013**

**PRATIYOGITA
DARPAN**

Indian National Movement and Constitutional Development

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*The concurrence of the views of the Editor is not necessary for
any matter or figure published in Pratiyogita Darpan. —Editor*



To Our Readers

Dear Readers,

It gives us great pleasure to present to you the English version of the extra issue of **Indian National Movement and Constitutional Development**, a prize publication of Pratiyogita Darpan. This star issue of our examination oriented series has been widely accepted and greatly admired by our readers. The English version answers the long felt need of readers who opt for English as their medium of study and examination.

The book encompasses the brief history of the national movement right from the period prior to the first war of Indian Independence (The Revolt of 1857) down to the achievement of independence in 1947, and is interspersed with brief narration of important facts relating to the constitutional development of India. Various facets of the national movement like socio-religious renaissance, the socio-political currents in the struggle for freedom, the contribution made by great personalities and the different constitutional measures enacted from time to time have been dealt with in a succinct manner. For the benefit of the examinees, questions and answers (descriptive, short answer and objective questions) have also been appended at the end.

We feel confident that this issue will be extremely useful to you and you will be able to enter any examination of your choice with full self-confidence. We constantly wish for the success of our readers.

With thanks for your kind co-operation.

Mahendra Jain
(Editor)

Learn to Live by Values



We are human beings only if we have human values. Human beings shorn of great values of like are like satans who don't deserve to mix with humans. A life without values is insipid, hollow, pithless and colourless. As the soul is to the body, so are the values to the society. A life of values is certainly something to be cultivated, something to be lived. Values impart dignity and divinity to our lives. A person endowed with human values takes on the attributes of divinity. Consciously or unconsciously all of us do adhere to certain values, the degree of adherence differs. For without values an ordered social life can never be imagined. Life without values is 'nasty, brutish and short'. Let us all inculcate in ourselves higher values of life if we wish to give a meaningful content to our lives and want to live as socially useful members of the human society.

To-day we are afraid of simple words like goodness, mercy and kindness. We don't believe in the good old words because we do not believe in the good old values any more. And that is why the world is so sick.

In the words of Philomena Aquado, "Values are the norms, goals or purposes that one chooses in order to give a sense of direction and meaning to one's life. They are the integrative forces that bring about wholeness in one's personality."

The main difference between modern and traditional values is that in traditional societies people were a valuable resource and the relations between them were carefully tended. In modern society things are the valuables and people are too often treated as disposables. This has resulted in self-centredness, and goods and commodities are considered more valuable than the human beings. The great economist Roy L. Smith has rightly remarked that "Too many men who know all about financial values, know nothing about human values." Our young men and women are hardly aware of the truth contained in this proverb "Riches adorn the dwelling, values adorn the person." In my opinion, they are not to be blamed for this precarious state of affairs. They are taught to define **value** thus—The value of a thing is the amount of labouring or work that its possession will save the possessor. It is, therefore, in the fitness of things that majority of our young generation, understands only one value—the value of money. He understands

only the language of money-values. Not only that, he sees all around people doing everything in the name of and for money. The news of dacoity, smuggling, rape, kidnapping and the like do leave our young men and young women unmoved. They read and hear one thing, but think in practice quite otherwise. This hiatus has disintegrated the personality of our young friends.

This state of affairs cannot be and should not be allowed to last for long, because the members of the younger generation have to take charge of the society, the country and do all the building for the future.

The future custodians of the freedom of India are not expected to have slight regard for human values. They must separate the chaff from the grain and have their own norms and values of life. The young men and women, who are trying to get through competitions, into the administrative services have a greater responsibility on their shoulders. They would be expected to have a set of values, both in their private and public life.

In their student life, our young men and women well learnt to be competitive and imbibed the spirit of ambition and hunger for personal achievement. But now that they are just ready to enter into a life of responsibilities, they should learn or search the values of human life, as they will be expected to design and work out a durable system which could bring about a more congenial atmosphere to live in. The older

people expect our younger people to lead a life in which more and more people may feel obliged to them. For this, our young men and women will have to develop kindness, mercy, helpfulness, tolerance, benevolence and other such human values.

Values are to be set only to be practised in actual life. In case otherwise, the man talking of values, is just like a donkey who carries a load of scriptures on his back and knows not a word thereof. It is much more honest to own selfish values than to profess unselfish values in which we do not really believe, and by which, we do not really live.

Values are to be as a prize to be striven for, and not something to be imposed by authority. In most of the cases, the values are treated like dogmas. That is why, they are only talked and preached, and very seldom practised in actual life. For example, when we go to the examination hall, how many of us would not use unfair means, if given opportunity or if there were no invigilators ?

Values are to be sought by study, reflection, self-examination, and by devotion to ideals. They are of any value when lived in practice. The values are not a way of teaching, but a way of life, which prevents us from doing anything out of order. Let us cultivate in ourselves higher values of life if we really wish to be called humans. Only values impart socially useful content to our lives, without which we shall remain 'nasty, brutish and short' as Hobbes puts it in his immortal work 'Leviathan'. ●●●

Indian National Movement

THE REVOLTS PRIOR TO 1857

The nationalist movement was at once a reassertion of traditional values and symbols against alien, intrusions, and itself an alien, modern, untraditional phenomenon. This paradox is found embodied in the different brands of nationalism represented by such figures as Bankim Chandra Chatterjee, Dayanand and the Arya Samaj, Aurobindo, Tilak, Sir Sayed Ahmad Khan and the Aligarh school, Annie Beasant and on the top of all Mahatma Gandhi.

The years that preceded the revolt of 1857 were in Indian history the years of imperial expansion. The initial purpose for the arrival of the East India Company (1600 A.D.) on Indian shores was the establishment of trading lines. However, very soon its purpose became the maximization of its profits and for the achievement of this purpose, the expansion of the British Empire in India. In order to achieve this objective, the company adopting a policy of systemic and inhuman exploitation which gradually generated dissatisfaction and discontent amongst the Indian population. Despite the existence of disaffection for the British empire and governance. No widespread and long term rebellion could take place against the British before 1857. However several regional struggles that were significant in a limited manner took place before 1857. These regional struggles were of all types—they were military revolts as well as peasant and tribal movements and these served as stepping stones for the revolt of 1857.

(A) Military Revolt ; Sepoy Rebellions

These sepoy rebellions of the years prior to 1857 germinated in the appropriate behaviour of English Military officials, exploitation and conditions of service, and the discrimination in salary and other emoluments based on roll.

Chief amongst these rebellions are—the revolt of 1764, the revolt of 1806 at Bellore, the revolt of the Assam Topkhana of 1825, the revolt at Sholapur in 1838 and at Govindgarh in 1849–50.

(B) Various Tribal and Popular Movements

This tradition of rising in revolt against the domination of the British was not observed by the Armed forces alone. The peasants and tribals of India too took up arms against the British. The major peasant and tribal struggles were as follows—

(1) **Pagalpanthi and Faraiyzi Rebellion**—Analysing the peasant struggles of Germany, English has underlined the fact that in the absence of class consciousness peasant struggles have been fought in the quire of religion. This fact is visible in the peasant movements of Bengal as well just like the Sanyasi-Rebellion, the Pagalpanthi and Faraiyzi revolts were also anti-feudal, anti-imperial movements of the peasants that were fought under the leadership of religious communities.

The Pagalpanthi community was established by Karam Shah. Its area of activity was chiefly the area of Myaman Singh District and its followers were both Hindus as well as Mohammedans. The name 'Pagalpanth' was given to the community by Karan Shah. At the start of the 19th Century in the area of Myaman Singh District on the one hand, a raging controversy among landlords about the boundaries of their respective landholdings and on the other a progressive increase in the 'lagan' or (land tax) that was levied on the peasants. In 1820 in Hathikheda the Zamindars started extracting 'Begar' as well from the peasants, against which the peasants revolted at Hathikheda. However the Zamindars learnt no lessons from this revolt and under

the Burma war began resorted to the practise of 'Begar' again in order to get roads constructed. The peasants too, as they had done earlier, decided to revolt against this. They chose Tipu. Karan Shah's son as their leader.

Initially the object of the anger of the peasants was the Zamindars who were the targets of armed attacks. The low level of consciousness amongst the peasants can be gauged from the fact that they could not perceive the similar interest based coalition between the British and the Zamindars and attempts were made by them to take the help of the British against the Zamindars. The first share of the Pagalpanthi revolt lasted till 1827. In this year Tipu was imprisoned. In 1833, on the question of lagan the pagalpanthis revolted again for some time, However no concrete result emerged from this attempt.

The Faraiyzi order was established by Shariyatullah who was a resident of Faridpur. This order was concerned with bringing about certain fundamental changes in the religious and social life of the community. The struggle that was undertaken by the peasants in the leadership of this order began in 1837–38 and continued till 1857. The followers of the Faraiyzi order were influenced by the Wahabi movement and were consequently also influenced by the anti-British Philosophy of the Wahabi movement. The chief areas of activism of this movement were Barsal, Jaisore, Pabana, Malda and Ahaka. The main leader of the movement was Dudhu Mian, son of Sharaiyatullah. The inspiration for undertaking a peasant movement was imbibed by the peasants of the area from Dudhu Mian. In the peasant struggle of Barsal in 1831 the weaver Titu Mir emerged as the main leader. One of the chief causes for the birth of the Faraiyzi Movement was the attempt by the British to compel the peasants of farm Neel and Opium.

Along with this the imposition of impracticable and exploitative taxes such as the Beard tax or 'Dhadhi Kar' and the actual collection of such taxes also led to considerable disgust amongst the peasants of the region. The followers of the Faraiyzi sect led peasant revolts in 1831, 1837, 1843 and 1847. The British however, were able to crush these revolts with ease.

(2) **Chuar Rebellion**—In AD 1764 the Chuar Tribals revolted against the British. The area of habitation of the Chuar tribals was the district of Midnapure. The increase in causes that led to this revolt included famine, land tax and other economic causes. The people of the Chuar tribes adopted the policy of 'Scorched Earth' and revolted together with the Native Princes of Dalbhum, Kailapal, Dholka and Barabhum.

(3) **The Struggle of Velu Thampi against Imperialism**—The struggle of Thampi against imperialism has been hailed as the first 'national struggle' and as the precursor of the great rebellion of 1857. Velu Thampi was a minister of the Travancore State. In the beginning the Travancore state was on friendly terms with the British and had supported and cooperated with the East India Company against Tipu Sultan. Velu Thampi declared in 1809 that the basis for this friendship was the belief that the servants of the company were honest and trustworthy, devoted to their friends and would not set out to deceive them (the Travancore state). However Thampi soon realised that this belief was misplaced and that this friendship with the company was a source of danger for them. Thampi came to the understanding that if the company was permitted unfettered opportunities to carry out its work in Travancore then it would soon establish a monopoly over all the trade and commerce in Travancore; the peasants would have to bear the burden of excessive taxation the religion and 'Dharma' of the Indians would be threatened and the Travancore state would come under the Military rule of the British. Therefore Velu was of the opinion that if steps were not taken to oppose those who were engaged in such activities then the people would have to bear such hardships that would be

difficult for human beings to bear. This declaration of Velu Thampi had a profound effect on the people of Travancore who gathered in their thousands under his flag and formed an armed force. The then ruler of Travancore too supported Velu Thampi.

This struggle that was initiated by Velu Thampi was supported not only by the king and the people of Travancore, but won the support of the neighbouring state of Cochin as well. Paliyath Achan, minister in the state of Cochin was a friend of Thampi and shared his views about the threat to Indian sovereignty that was posed by the British in India. He initially came forward to help Thampi, but was not as firm as Thampi in his convictions. He withdrew his support after awhile and came to an agreement with the British. Velu was completely defeated at the hands of the British. In order to escape the humiliation of being taken prisoner, he committed suicide. The atrocities committed by Colonel Macaulay on the supporters of Velu Thampi were so inhuman and heinous that the then government of India was compelled to denounce them.

In the area of Northern Malabar the Raja of Pazhassi sounded the horn of revolt against the company. He was successful in keeping the British engaged in a guerilla war for a considerable period of time as he took advantage of the landscape of the Tarai regions and the Jungles of the area. However he too was ultimately defeated.

These struggles of Velu Thampi, Achan and Pazhassi were struggles that were led by the feudal elite. The major cause for the failure of all these revolts was the fact that in comparison with the British, the military strength of the revolutionaries was very little with often the end of these unsuccessful attempts in the first decade of the 19th Century the era of anti-imperialist rebellions, led by the feudal elite came to an end in Kerala. The overlords and native princes of the region realised that their individual and inherent interests could be better met if they remained loyal to the British rather than in opposing them. They therefore became loyal collaborators with the British thereafter.

(4) **Bhil Revolt**—The Bhil tribals who resided in Khandesh District of the west coast, revolted against the British in 1817 A.D. The background of this revolt were atrocities related to farming and the fear of the British government. In A.D. 1825, under the leadership of Sewa Ram, the Bhils revolted again. According to British sources, this revolt was supported by Peshwa Baji Rao II and his representative Trimb Kagi Danglia.

(5) **Ho and Munda Revolt**—Two tribes of Chhota Nagpur and Singhbhum regions, the Ho and Munda, fought the armies of the Company in 1820–22 A.D. and again in 1831 A.D. As a consequence of the revolt of these tribes the districts of Chhota Nagpur and Singhbhum remained affected by the agitation till 1837 A.D.

(6) **Ramose Rebellion**—Displeased with policy and Maetise of British Governance, the Ramose tribals of the western ghats revolted in 1822 A.D. The people of this tribe in the leadership of their chief Chittar Singh, looted the region close to Satara. This revolt broke out again in A. D. 1825–26 and the entire region was disturbed till 1829 A.D.

(7) **Ahom Rebellion (1828)**—In A.D. 1828, the Ahom elite of Assam declared Gomdhar Kunwar as their leader (King) and revolted against the British. The immediate cause for the Ahom Rebellion was the assimilation of the Ahom kingdom into the British Empire. After the failure of the 1st Ahom rebellion, a second Ahom rebellion took place in 1830 A.D.

(8) **Wahabi Movement (1831)**—The founder of this movement was Syed Ahmad (1786–1831) of Rai Bareillie. Syed Ahmad got the inspiration for this movement from Abdul Wahab of Arabia and the Saint Shah Wali Ullah of Delhi. Syed Ahmad was opposed to any and every changes in Islam and he wanted to and reestablish revive the Islam that was preached and practised in the times of Prophet Mohammad. The Chief centre of this movement in India was at Patna. In addition branches were established at Hyderabad, Bengal, U.P. and Bombay.

The objective of this movement was to transform the land of infidels

and disbelievers 'Dar-ul-Hbra' into the land of Islam 'Dar-ul-Islam'. In the revolt of 1857 the Wahabites made significant contributions in the propagation of anti-British sentiments.

(9) **Kol Rebellion**—In 1831 A.D. the Kols of the Chhota Nagpur region, rebelled. In this revolt nearly a 100 foreigners were either burnt or murdered by the Kols. This revolt had spread to the western areas of Ranchi in Bihar, Singhbhum, Hazaribagh, Palamu and Manbhum regions. The chief cause for this rebellion was the seizure of land from the Mundas (a tribe), leaders of the Kol and the granting of this seized land to the Muslim peasants and Sikhs.

(10) **Khasi Rebellion (1833 A.D.)**—The Raja of Nuklon Tirut Singh coordinated and started the Khasi rebellion. The company captured the Eastern Jantia and the Western Garo hilly regions in 1833 A.D. and formulated a military plan to connect the Brahmaputra Valley and Sylhet. It was in opposition to this that Khampati and Singhpo revolted.

(11) **Satara Rebellion**—In Sept 1839 A.D. the Raja of Satara Pratap Singh was removed from his throne and exiled. This was the cause of the Satara rebellion. In A.D. 1840–41 there was widespread rioting in this region. Narsingh Dattasthrey Petkar banded together a great many soldiers, won the fort of Badami and unfurled the flag of the King of Satara from the ramparts.

(12) **Santhal Rebellion (1855–56)**—In the leadership of Sindhu and Kanu, in the Rajmahal district of Bihar the Santhals rose in rebellion in the year 1855 A.D. The causes that resulted in this rebellion included the issues of land tax, misbehaviour of administrative officials, repression by the police and extortion by the zamindars and officials. The British undertook exclusive military activity in the region and were eventually able to establish their control over the situation.

It is evident from the facts enumerated above that various armed tribal and peasant revolts have made a significant contribution in strengthening the Indian National Movement. The revolt of 1857 was a part of this anti-imperialist tradition and was the supreme manifestation of this sentiment.

THE REVOLUTION OF 1857

Introduction

The revolt of 1857 is an extremely important event in Indian history. Several writers have put in considerable energy in researching this subject, they have however not been able to come to an agreement with regard to its nomenclature. It has been termed as a 'Sepoy Mutiny' by English writers such as John Kay, Masclan Travilian, John Lamrence, Sealy and R. Homes etc. on the one hand, and on the other some historians have given it various different characterizations such as; Holywar against the Christians (L.E.R. Reece), struggle between the black and white races for power, clash of the Eastern civilization with the Western one, conspiracy of the Hindus and Muslims against British rule (Sir James) Qatram and W. Taylor), struggle of civilization with barbarism (T.R. Homes) and the first war for Indian Independence.

The revolt of 1857 was much more than a mere product of Sepoy discontent. It was in reality a product of the accumulated grievances of the people against the company's administration and of their dislike for foreign regime. For over a century, as the British had been conquering the country bit by bit, popular discontent and hatred against foreign rule had been gaining strength among the different sections of the Indian society.

Vir Savarkar termed this as an undeclared war for Indian Independence. In his work entitled 'Great Revolt' Ashok Mehta termed it as a National revolt. Marx and Engles also termed it as National Revolt and said that it was a revolution of the people of India against British Raj.

Amongst the modern historians, the views of Dr. R.C. Majumdar and Dr. S.N. Sen are also significant in this regard Dr. R.C. Majumdar was of the opinion that it would be difficult to disregard the fact that the so-called first war for National Indian Independence of 1857 was neither the first nor national or even a man for independence. On the other hand, according to Dr. S. N. Sen, despite

the lack of national sentiment or nationalism, it nevertheless was a war for Indian Independence.

Therefore, whatever some historians select to address this revolt with, it is clear that it has a significant and important place in the story of the Indian National Movement and is different from the regional revolts that occurred prior to 1857. No matter how one perceives the revolution of 1857 this fact cannot be discounted that the events and practices of this era became sources of inspiration for the national movement that followed.

Various Causes for the Revolt of 1857

There were several causes that led to the revolt of 1857. Most kings of Native States also supported this revolution. Those kings and princes of Native States collaborated with revolutionaries whose principalities had either ceased to exist as a result of the policy of assimilation adopted by the company, or were endangered in this regard. Some native princes however did not support the revolutionaries. There were several Political, Administrative, Economic, Social and Religious causes for this revolt and it is imperative that these be studied in detail one at a time.

There were several political factors that led to the revolt of 1857 of these the policy of 'Doctrine of Lapse' of Lord Dalhousie (1848) deserves special mention. In the Eight years of his rule Lord Dalhousie had assimilated most Princely States into the British administered areas. According to this 'Doctrine of Lapse' policy propagated by Lord Dalhousie, if a Native Indian Prince/ruler, died childless, then his Kingdom would come under the rule of the company. The right of the Native Princes to adopt an heir as their successor was taken away from them. Dalhousie assimilated, with the help of this policy. One after the other, the principalities of Satara, Nagpur, Jhansi, Avadh, Sambhalpur and Jaitpur. Even the Zamindars and Talukedars could not

escape this policy of assimilation, their provinces too were assimilated if they died childless. There existed such royal families as well who had been granted a pension by the company after their principalities had been taken over by the company. The Pension granted to the adopted son of Peshwa Baji Rao, Nana Saheb was stopped and a declaration was made that after the death of the pensioned Mughal emperor Bahadur Shah Zafar, his descendants would have to vacate the Red Fort of Delhi where they were their resident. This declaration clearly painted a picture of an insecure future for the Native Indian Princes.

The British rule had also displeased those thousands of workers, professionals and sepoys who had been removed from service without any reason, since those native Indian states that had employed them had now been assimilated into British provinces. Along with this several features were thrust upon the Native princes that rendered them impotent. The support and co-operation treaty of Lord Wellesley was one such treaty. These treaties brought to an end the military powers of the kings and Nawabs. The kings of Karnataka, Tanjore and Surat were deprived of their hereditary titles.

There were religious causes as well for the revolt of 1857. Christian priests were not permitted to come to India prior to 1813, however in 1813 an order of the company granted them this opportunity and therefore Christian priests began arriving in India in big numbers. Their chief purpose was the preaching and propagation of the Christian religion in India. The Indians were displeased with this and objected to this arrival on several counts.

The propagators of the Christian religion had criticised and downgraded the religion of the Hindus as well as the Muslims. Simultaneously a 'mission like' activism was initiated to convert the Indians to Christianity. The British undertook to attempt to entice Indians towards Christianity by showing them the fruits of office, wealth and status. In 1856 A.D. the Law of Inheritance was passed which stated that a person could not be deprived of his inheritance if he changed his religion. Schools, Hospitals and Jails were used as propagating houses of the Christian religion. In 1845 A.D. a rule was made whereby a Brahman

individual began to collectively cook food for the prisoners in Jails. The practice that was followed prior to this was that each individual person cooked his/her food separately on their own. This rule jeopardised the religion of every prisoner as each religion prescribed specific practices that had to be observed in the cooking and eating of food.

The British formulated several laws in order to reform the Indian social system such as, the end of the Sati Pratha (Lord William Bentinck), Widow Remarriage (Lord Canning), the legal compulsion for changing own religion etc. The Indians looked upon these laws with suspicion. The Indians took this social intervention to mean that the British wanted to destroy both the religion as well as the social fabric of India. The use of the Railway, the postal and wireless services begun in the era of Lord Dalhousie were attempts at modernization and were interpreted by conservative, traditional Indians as conspiratorial attempts at destroying the ancient Indian civilizational structures.

In the social perspective, the British at that time considered their own race, creed and inheritance as the superior type as compared to others in this world. Their behaviour with their Indian subjects was inhuman. First class rail travel was forbidden to the Indians. The Indians could neither sit with the British nor could they participate with them in any celebration or festival. Clubs and Hotels run by European owners and traders banned the entry of Indians. Such hotels and establishments carried the legend on their entrances "Dogs and Indians are not allowed" British judges often delivered biased judgements. On account of all these social reasons the Indians were angry and this anger burst forth in the form of the revolt of 1857.

It seems logical and important to mention several economic causes for the revolt of 1857 as well. The poor ordinary peasant was urging out in pairs due to the heavy burden of excessive taxation. Simultaneously due to the economic policies of the British several categories of economic actors such as the Zamindars, the Talukedars, Peasants, the Middle-Classes, Workers, Industrialists and Traders practically came to ruination. In 1769 A.D. the English formulated

a trade policy according to which these products manufactured in India which were exported to Britain had to pay excessive and additional taxes, whereas export duty on raw material, as well as import duty of finished products manufactured in England was kept at an excessively low level. As the Industrial revolution had begun in England, low price clothes and fabrics began to be imported to India, as a consequence of which the profession of the Indian weavers and Kamkars was completely ruined.

The quintessence of British rule in India was economic exploitation. They did not paying attention to the development of Indian agriculture. Consequently India suffered famines from time to time. After the drought and famine of 1837-38 the era of economic hardship in India began. A terrible flood affected the Doab area in 1843-44. At the same time land received as gift by the people from the Nawabs and the State was snatched among from them. This rendered them unemployed and took among their means of sustenance from them. It was because of all these factors that there prevailed dissatisfaction and anger amongst such classes as peasants, traders, professional workers and others.

The chief architects as well as activists of the revolt of 1857 were the sepoy. It is for this reason that the revolt has been called a 'sepoy mutiny'. The most important as well as immediate cause for the revolt was the disaffection that had spread amongst the sepoys. The officials of the company practised discrimination in their behaviour with the Indian sepoys in the armed forces. Englishmen alone were appointed to the higher posts and positions in the army who considered the Indian sepoys inferior and second grade. The military causes for the revolt of 1857 were as follows—

(1) The sepoys were dissatisfied with the assimilation of Avadh with the British Empire, as a majority of the sepoys in the Bengal army were residents of Avadh. Therefore they did not want to see British supremacy over Avadh.

(2) In 1856 A.D. Lord Canning formulated the General Armed forces Recruitment Act. It was determined by this Act that the newly recruited sepoys of the Bengal army could be sent anywhere for service. Although this order did not directly affect the

old recruits of the armed forces. They were indirectly affected, as one basis of recruitment in the army was familial and this order naturally affected the blood relatives of almost every sepoy in the army. Therefore concern for the future of their dependents caused a great deal of dissatisfaction amongst the sepoys in the armed forces.

(3) The Brahmins considered voyages across the seas as antireligion and a violative of the caste based prescriptions. Therefore Indians did not want to travel across the seas. In India at that time those value went to foreign lands were excommunicated from their caste whereas the Act of 1856 was now providing that members of the armed forces could be asked to go anywhere for the discharge of their duties.

(4) A law was passed in 1854 A.D. which brought to an end the privilege of free postal communication available to the sepoys till then, this two caused dissatisfaction.

(5) The British forces lost to the Afgan army in the first Afgan war (1839-42 A.D.). This kindled the hope of defeating the British in the hearts of Indian sepoys as well.

(6) It was decided to retire the old guns in use in the army in 1856 A.D. These were to be replaced by the new English Rifles. Toward this end a new type of cartridge was given to the sepoys for use. This had to be bitten by the teeth in order to open it for use. It was believed that this cartridge was greased with cow and pig fat. This anti religious act and the expectation of its performance by the Hindus and Muslims angered the sepoys of both these communities. This completely outraged them and this event became the major cause for the revolt by the Indian sepoys in the armed forces.

Shedding light on the immediate cause for the revolt of 1857 Dr. R.C. Majumdar was of the opinion that any intelligent man could perceive that the fuse as well as the vehicle was ready and that any opportunity could easily ignite the fuse. The story of the cartridges greased with animal fat ignited the fuse and set in motion the turbulent eventful bang which shook the very foundations of British rule in India.

The revolt of 1857 began with an event. The event was as follows—

A day at the beginning of January 1857 in a quiet lonely place in Dum Dum cantonment. A person asks a sepoy for some drinking water. The sepoy—a Brahmin by caste—refuses to give water to this person. Belonging to a low caste this person who is asking for the drinking water is employed with the Dum Dum cartridges factory and has considerable knowledge of the process of making cartridges. Therefore this person sarcastically says to the Brahmin sepoy—“Your caste pride will soon be shattered because the cartridges that the English will give you to use will be mixed with pig and cow fat.”

The sepoy found truth in this statement and this news spread like wild fire in the cantonment. It affected the sepoys peasant just as opium affects the senses. This information soon reached the cantonment at Barrackpore. The sepoys of the 19th Regiment refused to use the fat greased cartridges, however they were later pacified somehow. Despite this the 19th regiment was disbanded. In this same context a sepoy of the 34th Regiment Mangal Pandey shot and killed his Sergeant Major on the 29th of March 1857 and exhorted his fellow sepoys to rise up to protect their religion. Mangal Pandey was sentenced to death by hanging and the 34th regiment was disbanded.

On the 24th of April 1857, 85 sepoys of the cantonment at Meerut refused to use the greased cartridges. For this offence they were sentenced to 10 years of rigorous imprisonment each. Not only this on the 9th of May 1857 three sepoys were stripped naked in front of all the sepoys of the cantonment and publicly humiliated. On the 10th of May 1857 the revolt took an aggressive form. The sepoys released all their comrades held prisoner by the British and marched towards Delhi. They reached Delhi by early morning and the revolution of 57 began in earnest in the name of the Mughal emperor Bahadur Shah Zafar.

Taking the Battle of Plassey of 1757 as the year of the establishment of British rule in India, it can be said that the national turbulence of 1857 took place in the centenary year of

the establishment of the Empire. Was this incidental or was it pre-ordained? Some British historians however have treated the revolt of 1857 as a preplanned conspiracy. The fact that the revolt spread over large areas in a remarkably rapid manner has also created this illusion amongst historians, there is however no clear proof that would establish this as fact.

The History of the Revolt

Beginning on the 10th of May 1857 at Meerut, the sepoy revolt very quickly spread to other parts of the country

Who, lead the Revolt, Where	
Delhi	Bahadur Shah Zafar (Chief leader), Waqt Khan (Military leader)
Jhansi	Rani Laxmi Bai
Bihar	(Patna, Danapur, Shahabad, Jagdishpur, Chota Nagpur) Kunwar Singh
Mathura	Devi Singh
Meerut	Kadam Singh
Faizabad	Maulavi Mohammad Allaha
Lucknow	Begum Hazrat Mahal
Kanpur	Nana Saheb, Azimullah
Allahbad	Liyaquat Ali
Gwalior,	Tatya Tope
Kalpi	
Haryana	Rao Tularam
Sambalpur	Surendra Sai

The maximum impact of the revolt was felt in Uttar Pradesh (then known as North West Province and Avadh) the revolt took place in all the eight divisions of this province. The revolt happened at Lucknow, Kanpur, Bareilly, Jhansi and other places as well. The Western areas of Bihar, Avadh, Rohailkhand, Bundelkhand, Agra, Meerut, Allahabad, Delhi, Rohtak and Hissar were areas where the revolt seeped down to the grass root level as well. The rebellion took place at Patna, Danapur, Shahabad, Jagdishpur, Chota Nagpur etc. in Bihar which were led by Kunwar Singh. The spread of this revolt included, besides Uttar Pradesh and Bihar, areas of Assam, Haryana and Madhya Pradesh etc.

The chief centres of the revolt of 1857 were Delhi, Lucknow, Kanpur,

Jhansi and Gwalior. If one is to leave aside the exceptions, the Indian Princess took little part in this revolt, they on the other hand were with the British in the South, in Punjab and in Rajasthan.

Various Reasons for the Failure of the Revolt

Although the British experienced in security in India for the first time after the revolt of 1857, the revolt was able to achieve its purpose due to several reasons. A discussion of the failure of the revolt along different points is as follows—

(1) The main reason for the failure of the revolt lies in the fact that the revolt did not happen in many parts of India, it spread was not paid Indian. The entire southern India, the Punjab, Rajasthan, Gujrat, Central India and Bengal did not participate in the revolt.

(2) Another major cause for the fabric of the revolt was the lack of a predetermined organisational structure, leadership and was policy / strategy. Of all the Leaders who participated in the revolt, not even one moved to be an able military commander or an able administrator of the organisational structure. Bahadur Shah Zafar, in whose name the revolt was initiated, was a feeble bodied 88 year old man.

(3) Another reason for the failure of the revolt was the absence of a strong, universally acceptable leader, able to coordinate the entire exercise. The revolt was supervised at different places by various leaders and there was an utter lack of coordination between them. Leaders such as Nana Saheb, Rani Laxmibai, Kunwr Singh etc. did not have the requisite abilities to provide effective leadership to the revolt.

(4) The English won considerable support from several Indian princes in the suppression of the revolt. The rulers of Patiala, Hyderabad, Gwalior, Jind etc. helped the British in this effort. Nepal too assisted the British and the British met with no difficulty in recruiting the Afgan people for the suppression of the revolt.

(5) There was no preplanned strategy and programme for the revolt. For this reason many people were not even aware of the true nature of the revolt and the motives for which it had been undertaken.

(6) Although the memorial strength of the Indian soldiers at the time of the revolt was seven times that of the British, they suffered from a lack of modern weapons. They fought with spears and swords, whereas the British soldiers were equipped with modern rifles and were supported by well stocked armouries.

The Consequences of the Revolt

Although the revolt of 1857 was not able to completely meet its objectives due to a lack of able leadership, organisational structure, predetermined programme, universal spread etc., it nevertheless gave a fresh new direction to the Indian National Movement. As a consequence of the revolt, several positive results came forward, based on which a plan for the future trajectory of the struggle for independence could be formulated, although a few negative effects of the revolt were also felt.

As a consequence of the revolt, the most potentially positive result that emerged was that the British Parliament brought the Rule of the East India company to an end and the responsibility for the governance of the Indian territories was transferred to the British Crown. The King of England was hailed as Emperor of India. However this brought about a change in the structure that governed India and act any substantial change in the policy on which that governance was based.

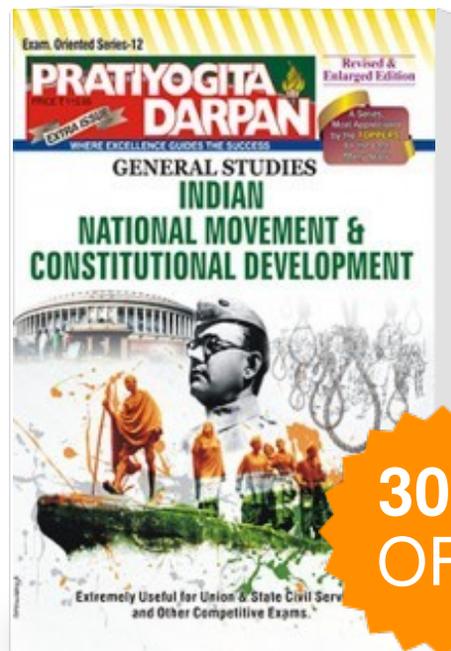
The national turbulence of 1857 compelled the British to rethink and reformulate their policy toward the feudal factors of Indian society, toward the King's native states and zamindars of India. The lesson learnt from experience was that it would be better to recruit these elements as collaborations and friends in furthering the interests of the Empire, rather than antagonising them. Therefore the policy of assimilating the native states into the Empire was abandoned

A Brief Discussion of the Major Events of the Revolt of 1857

2 February, 1857	Revolt of the 19th foot regiment at Behrampur
29 March, 1857	The sepoy at Barrackpore refused to use the fat greased cartridges. The sepoy named Mangal Pandey attacked and killed his adjutant.
10 May, 1857	Revolt of the sepoy at Meerut.
10-30 May 1857	The fires of the revolt are ignited at Delhi, Ferozepur, Bombay, Aligarh, Itawah, Bulandshahar, Nasirabad, Bareilly, Muradabad, Shahjahanpur and other cities of Uttar Pradesh.
12 May, 1857	Bahadur Shah Zafar is proclaimed Emperor of India. The capture of Delhi by the revolutionaries.
June 1857	The Revolt spreads to Gwalior, Bharatpur, Jhansi, Allahbad, Faizabad, Sultanpore, Lucknow, etc.
5 June, 1857	Nana Saheb is proclaimed Peshwa of Kanpur.
July 1857	The revolt at Indore, Sagar, Mahu, Jehalam and some places in Sialkot.
August 1857	Unarmed revolt at all places and the entire area of the Narmada valley and Sagar.
20th Sept. 1857	Delhi is recaptured by the British under the command of Nicholson.
October 1857	The revolt spreads to Kota.
November 1857	The revolutionaries defeat General Windham close to Kanpur.
December, 1857	The battle for Kanpur is won by Sir Colin Campbell. Tantya Tope escaped and join the Rani of Jhansi.
March 1858	Lucknow is recaptured by the British
3 April, 1858	Sir Hugh Rose attacks and recaptures Jhansi.
April 1858	Kunwar Singh revolts at Jagdishpur in Bihar.
May 1858	The British recapture Barallie, Jagdishpur and Kalpi.
June 1858	The Indian revolutionaries begin gorrilla warfare in the Rohalkhand region.
July-December 1858	British authority is re-established in entire India.

and it was also decided to let the zamindars and zagirdars maintain their areas of operation. This policy had a positive result for the British. The feudal elements of Indian society

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