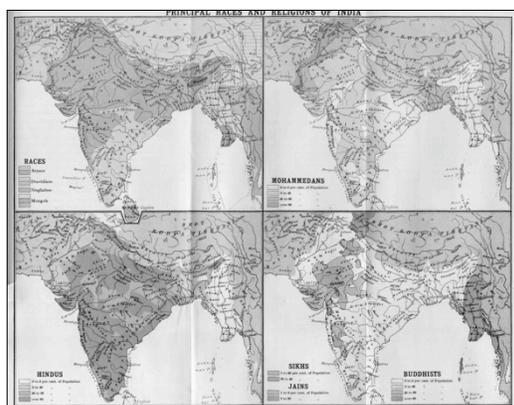
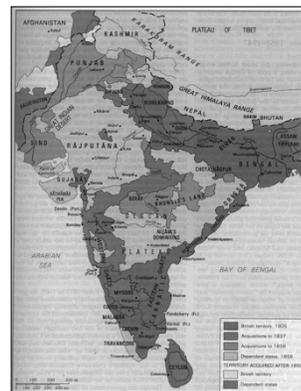


India in the late 19th/early 20th
Centuries:
Nationalism, Communalism,
Feminism



Benefits of India for Great Britain

- funds from taxes
- market for British goods
- source of raw materials
- source of indentured labor
- training ground for Empire
- Indian army
- prestige

Important Events/Issues in late 19th Century

- formation of Indian National Congress (1885)
- Caste politics
 - Aryan, Dravidian
- Religious Politics
 - Hindu, Muslim
- New reform movements
 - Arya Samaj: tried to be ‘modern’ but Hindu
 - reform movements made divisions worse
 - why?

- Bal Gangadhar Tilak (Metcalf, p. 150)
- celebrated Hindu history
- remade family rituals into public festivals
 - festivals for Ganesh
 - festival for Shivaji

Partition of Bengal (1905)

- under Lord George Nathaniel Curzon
- plan to split Bengal into two because it was too large to govern
- split into two portions
 - east and west
 - west: mostly Muslims, peasants
 - east: mostly non-Bengalis (but the minority Bengalis were all upper caste Hindus)
 - vigorously opposed by most Bengalis
- Incredibly disruptive event
- Fractured any potential for unity



- *Bhadralok* (upper class/caste Hindu Bengalis) opposed it
 - *Bhadralok* had benefitted from British rule originally
 - but now began to campaign against British
- mobilized anti-British sentiment all over India
- began to split any alliance between Hindus and Muslims in Bengal
 - Muslims resented notion of Hindu Bengal promoted by *bhadralok*
 - led to formation of All-India Muslim League in Dacca (East Bengal)
 - Lucknow Pact (1916)
 - cooperation between Congress and Muslim League
 - cooperation between radicals and conservatives



- Rabindranath Tagore (1861-1941)
- greatest Indian intellectual
- Bengali polymath
- wrote novels, short stories, songs (2,230), poems, non-fiction, plays
- received Nobel Prize for literature in 1913
 - knighted but...
- huge following in the Western world
- originally apolitical, but became a supporter of Gandhi
- retains a massive influence on South Asian culture



Changes in the 1910s, 1920s

- massacre in Punjab in 1919
- in 1920s, change from *darbar* governance in India to colonial model
- but more Indians began actively opposing British rule
 - *swadeshi* (self-sufficiency) movement
 - later extended to *swaraj* (self-rule) movement
 - “non-cooperation” movement

- Mohandas K. Gandhi (1869-1948)
- came from an upper caste Hindu family in Gujarat
- educated in Britain
- worked as a lawyer in South Africa
- how did his values change slowly?
 - based his philosophy on a “moral order”
 - non-violence, asceticism, simplicity
 - opposed constitutionalism (supported by Bengali *bhadralok*) and terrorism
 - towards British: non-cooperation
- quote in Metcalf, p. 172: “Gandhi began to formulate...”
- critiques in Metcalf?

