

DO NOT WRITE ON!

Brahmins were treated with the utmost respect. On the other hand, the untouchables were thought to have lived badly in a previous life and, therefore, deserved their low status in life.

Buddhism Also Develops In the sixth century B.C., a new religion developed from the teachings of Siddhartha Gautama, known as the Buddha. The Buddha preached nonviolence and social equality. He taught that one should concentrate upon discovering inner peace, rather than striving for worldly things. Gautama rejected the caste system. He insisted that anyone could achieve enlightenment, or wisdom. The Buddha's philosophy was popular with the lower caste, but after the third century B.C., its popularity declined in India. Buddhism was largely forgotten in the land of the Buddha's birth.

Muslims Conquer India After A.D. 700, the first Muslim invaders entered India. Islamic chieftains from Arabia and Turkey were determined to spread their new religion. Indian armies were no match for the fierce Muslim troops. By A.D. 1200 much of northern India was ruled by Turkish princes known as sultans. Many Indians converted to Islam, especially in the north. In time, one out of every four Indians was a Muslim.

THINK THROUGH HISTORY
B. Making Inferences
How might the influences of three different religions affect life in India?

Europeans Reach India

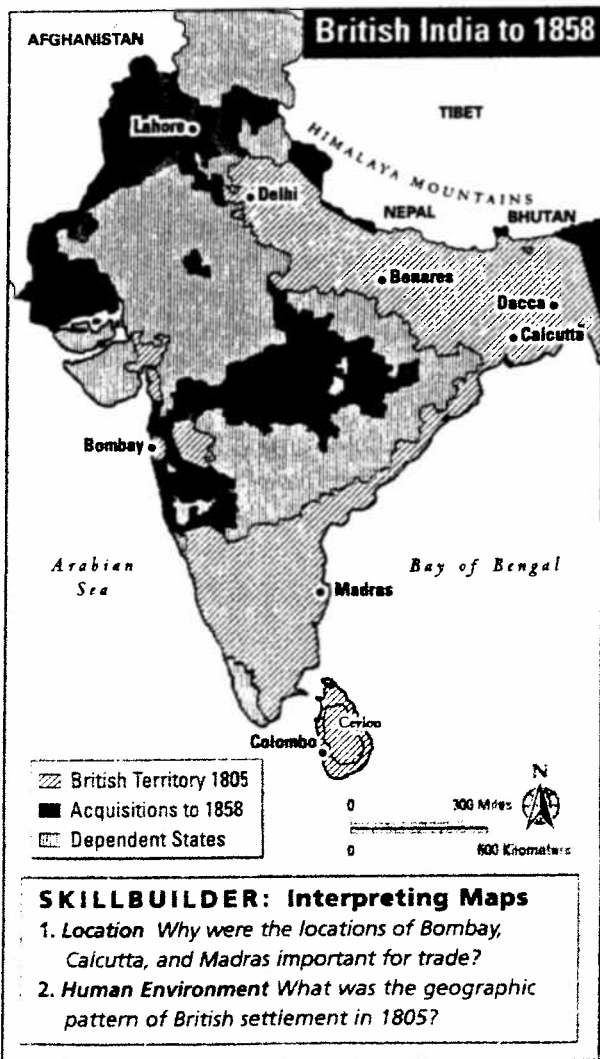
After 1500, a new wave of Muslim conquerors, called Mughals, entered India from Central Asia. The Mughals overthrew Turkish and Hindu princes alike and created an empire that lasted from 1526 to 1707.

As the Mughal Empire was rising, European explorers and then traders began arriving in India. The great Mughal emperors did not feel threatened by them. They allowed the English and other Europeans to establish trading posts in various coastal cities.

By 1700, the power of the Mughals had greatly declined. India was once again a deeply divided country ruled by hundreds of different princes. Some, like the Nizam of Hyderabad in southern India, governed states as large as Texas. Others ruled "kingdoms" no bigger than small towns. These divisions allowed the British to expand their power in India.

British Expand Control Over India British expansion in India began with the East India Company. By 1700, the trading company had established three major outposts at Bombay, Madras, and Calcutta. The company was almost independent of British government control. Company officials became involved in Indian political as well as business affairs. To protect their interests, they hired their own private armies of native Indian troops, called sepoys.

Through the 1700s, British influence expanded in India. This was due to both the chaos in Indian politics and the efforts of enterprising traders. By 1820, the British government directly controlled nearly half the total area of India. In the remaining areas, most princes accepted Britain's power in exchange for trading rights with the company.



Britain's remarkable conquest of India was achieved in less than a century. It was carried out by a mere handful of British merchants, soldiers, and administrators. At least four factors contributed to Britain's triumph:

- British military forces were technologically superior to the Indians, often defeating armies ten times their size.
- From 1740 to 1750, many warring Indian kingdoms were engaged in a fierce power struggle. The resulting chaos paved the way for British control.
- The British in India were well organized and united in their goals, unlike the politically disorganized Indians.
- The British brought political stability, an efficient government, and a system of law.

“Jewel in the Crown” By the nineteenth century, Britain called India its “jewel in the crown,” considering it the most valuable of all of the colonies. The British built railroads to expand transportation. They improved health standards and water systems.

The economic life in Indian villages was transformed to meet British needs. India supplied raw materials such as jute, wheat, tea, and cotton to Britain. The finished products from these goods were produced in Britain and sold to the Indians. Indians were not allowed to develop competing industries with the British. This helped to block economic progress and modernization in India. It also kept India dependent on Britain.

See Documents
A and D.

Cultural Conflict Britons who lived in India during the years of the Raj, as the British rule was called, tried to live exactly as they had lived in England. They had vast numbers of servants, lived in luxury, and did not socialize with Indians.

Differences in customs divided Indian society from British society. More significant than differences in customs, however, was the British assumption that Indians were an “inferior race.” The British also thought that if they mixed too much in Indian society, the Indians' confidence in British rule would be weakened.

Indian Nationalist Movements Begin

Despite their admiration for European culture, educated Indians knew that they were second-class citizens in their own land. The top places in the Indian Civil Service were reserved for Britons only. Indian workers with the same jobs as Britons received a fraction of the latter's wages. And much of the wealth of British India found its way into bank accounts in Britain. All of this created restlessness among educated Indians.

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See Documents
A and B.

Sepoy Mutiny Changes Indian History As you have seen, in the Sepoy Mutiny in 1857, Indian soldiers, fearing that the British were violating their religious customs, revolted. The mutiny resulted in establishment of direct rule by Britain. But Indian resentment of this increase in control added to a budding nationalist movement.

Indian National Congress Forms The British had educated a native Indian political elite to help them govern the huge country. But a Western education meant exposure to Western ideas. As Indians learned more about democracy and nationalism, they concluded that they should be entitled to the same rights as the British.

THINK THROUGH HISTORY

C. Analyzing Motives

Why were western-
educated Indians
interested in
independence?

The first meeting of the Indian National Congress took place in 1885. The political group that emerged from this meeting was called the **Congress Party**. At first its members were only concerned with equal rights for Indians. Yet at the same time they pledged loyalty to the British crown. However, by 1900 the Congress Party had become much more nationalistic.

Muslims in India, concerned that the Congress Party would reflect only the views of the Hindu majority, organized the **Muslim League** in 1906. By the second decade of the twentieth century, both groups were working together to promote self-government and independence. Nationalism, however, meant little to most Indians, who remained poor and felt powerless to make changes.

World War I Changes Indian Attitudes During World War I, more than a million Indian troops served in the British army. In return, the British promised Indians greater representation in government. In 1918 Indians expected immediate self-government; instead, the British offered more gradual change. Frustrations led to civil unrest in 1919. In response the British passed the Rowlatt Act, which suspended civil liberties.

The Amritsar Massacre In April 1919 thousands of Indians, unaware of a ban on public meetings, gathered for a Hindu religious festival in Amritsar. An army officer ordered his soldiers to open fire, killing over 300 people and wounding more than 1,000. As a result, India stood on the edge of nationalist violence.

Gandhi Leads Nationalist Action

Surprisingly, it was a Westernized lawyer who brought nationalistic ideas to the common people of India. **Mohandas K. Gandhi** (1869–1948) earned his law degree in London. He then worked in South Africa for two decades on behalf of Indian immigrants before returning to India in 1915. Gandhi borrowed from all the major world religions to form his personal code of beliefs.

Philosophy of Action Gandhi's philosophy was based upon four general principles:

- Live as simply as possible, never striving for material reward.
- Be tolerant of the religious beliefs of others.
- Devote one's life to the service of others.
- Battle injustice in all its forms, but never by resorting to violence.

Gandhi believed that for ordinary people, violent revolution was useless against the military might of governments. Instead, Gandhi urged non-violent non cooperation. The best way for people to protest unjust laws was simply to refuse to obey them. Such "non-violent noncooperation," Gandhi argued, would make it impossible for the government to

function. Its leaders would be forced to change their ways. Gandhi called this tactic **satyagraha**, a Hindu word meaning "soul force." He considered it to be the most powerful weapon of all.

A VOICE FROM THE PAST

Even a man weak in body is capable of offering this resistance. Both men and women can indulge in it. It does not require the training of an army. . . . Control over the mind is alone necessary, and when that is attained, man is free like the king of the forest, and his very glance withers the enemy.

Mohandas K. Gandhi, *Indian Home Rule* (1909)

Words into Action Gandhi used non-violent non cooperation to win tax reductions for farmers and to improve the wages and working conditions of factory laborers. The tactics were successful, and Gandhi became a national hero to ordinary Indians. Soon Indians called him Mahatma, or "great soul."

After World War I, Gandhi became directly involved with the Congress Party. He converted millions to the nationalist cause. In 1921 Gandhi launched a nationwide campaign against British rule. Strikes, demonstrations, and protests led to the arrest of thousands of Indians. In 1930, Gandhi led his followers in the Salt March to protest the British government's control of the sale of salt.



THINK THROUGH HISTORY

D. Recognizing Effects

How did the Amritsar Massacre affect Indian attitudes regarding nationalism?



Mohandas K. Gandhi

Muhammad Ali Jinnah

- Hindu
- Educated as a lawyer in England
- Indian nationalist
- Believed in nonviolent protest
- Believed in brotherhood for all Indians
- Played major role in securing Indian independence

- Muslim
- Educated as a lawyer in England
- Indian nationalist
- Disagreed with Gandhi's tactics
- Eventually demanded separate country for Muslims
- Became first leader of independent Pakistan

SKILLBUILDER: Interpreting Charts

1. What goal did Gandhi and Jinnah share?
2. What might have caused the differences in their points of view?

See Document F.

Background

Gandhi's campaigns often resulted in his being jailed by the British; altogether, he spent 2,338 days of his life in prison.

The Hindu/Muslim Rift

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In spite of Gandhi's influence, he could not solve the major problem facing twentieth-century India—the hostility between the Hindu and Muslim populations. In 1925, nearly 70 percent of all Indians were Hindus, and only about 20 percent were Muslims.

Tensions between the two groups grew worse as India became more urban. Riots often broke out in cities such as Calcutta and Delhi, where they competed with each other for jobs and housing. During the 1920s, there were more than 90 such outbursts.

Gandhi often spoke of the brotherhood of all Indians. "There is no force," he said, "in the cry of driving out the English if the substitute is to be Hindu domination." Even so, the Congress Party was dominated by Hindus. To make sure that they would have a voice in decisions about India, Muslims continued to struggle for their interests through the Muslim League.

Jinnah and the Muslim League The man most responsible for turning the Muslim League into a broad-based political party was **Muhammad Ali Jinnah** (1876–1948). Jinnah was born in Karachi, in what is now Pakistan. He was trained as a lawyer in England and admired English political institutions.

Jinnah joined the Congress Party in 1906. He believed that it was in the best interests of Muslims to work with Hindus for Indian nationalism. In 1913 he also joined the Muslim League. Indians at the time called him "the best ambassador of Hindu-Muslim unity." In the Lucknow Pact in 1916, the two organizations reached an agreement on a plan for constitutional reform in India.

Gap Between Hindus and Muslims Widens In spite of Jinnah's efforts, during the 1920s and 1930s, attempts to unify Hindu and Muslim concerns consistently failed. Jinnah could not get the Congress Party to agree to greater rights for minorities. Frustrated, Jinnah withdrew from Indian politics in 1930 and moved to England. He practiced law there until 1935, when he returned to India.

Self-Rule Comes in 1935

Gandhi and his followers gradually gained greater political power for the Indian people. In response to demands for self-rule, or Home Rule, the British Parliament in 1935 passed the Government of India Act. It provided for local self-government and limited democratic elections. The British viceroy, however, would have veto power over all legislation.

In the 1937 elections, the Congress Party won in most provinces. The Congress Party's leader, **Jawaharlal Nehru** (1889–1964), rejected Jinnah's pleas for joint Congress-Muslim League governments in some provinces. Eventually, the clash between the two groups would lead to the partition of India.

Indian Independence Creates Two Nations

The British were faced with a dilemma. The Congress Party demanded independence for a united India. The Muslim League demanded a separate nation. To give in to either set of demands would mean almost certain civil war. Yet the British believed that they could not continue in power because of the strength of the independence movement.

The coming of World War II put Indian independence on hold. Britain's existence was threatened by the Nazis, while Japan threatened India and Southeast Asia. Most Indians were willing to support Britain's war effort—if independence was granted after the war.

Independence and Partition After the war, the new British government believed that India should have self-government no later than June 1948. **Lord Louis Mountbatten** (1900–1979) was appointed to supervise India's transition to independence.

That transition proved anything but smooth. As Hindus and Muslims battled each other in frequent riots, the British were forced to act. They decided that partition—the division of India into two separate nations—was unavoidable. India and Pakistan would be granted their independence a year earlier than planned, in August 1947.

THINK THROUGH HISTORY

E. Analyzing Motives

Why would Jinnah want to work for Hindu-Muslim unity?

See Documents G, H, I.

The Pakistan created in this fashion was a divided country. It consisted of two Muslim regions, East Pakistan and West Pakistan, separated by more than a thousand miles of Indian territory. The boundaries left millions of Hindus in Pakistan and millions of Muslims in India. "It will be an orgy of blood," Gandhi predicted.

In August 1947, India and Pakistan became independent nations. Jawaharlal Nehru, one of Gandhi's most devoted followers, became the first prime minister of India. Jinnah became Pakistan's first leader. Just as Gandhi had predicted, a frightful bloodbath occurred.

Violence Follows Independence One million Hindus and Muslims were killed. Millions more struggled to escape from one side of the India/Pakistan border to the other. Gandhi was also a victim, assassinated in January 1948. He had moved into Calcutta's Muslim slums, to prove that Hindu and Muslim could live together. Gandhi's assassin, a fellow Hindu, couldn't tolerate Gandhi's friendship with Muslims.

The Legacy of British Rule

Four nations have evolved from British colonial rule on the subcontinent: India, Pakistan, Bangladesh, and Sri Lanka. All four are dealing with the economic and political legacy of colonialism.

India Becomes the Most Populous Democratic Nation Under the leadership of the Nehru family, India made progress toward establishing democracy and modernizing

its economy. Two years after Jawaharlal Nehru's death, he was succeeded by his daughter, Indira Gandhi (no relation to Mahatma Gandhi). Later she was succeeded by her son, Rajiv. Both were assassinated by religious fanatics. Despite the problems of poverty and social inequality, India has been able to maintain a democratic government.

Pakistan Divides Jinnah died only 13 months after Pakistan won its independence. Without his strong leadership, military coups became a way of life. On March 26, 1971, East Pakistan proclaimed its independence as the new nation of Bangladesh. West Pakistan then invaded Bangladesh. But the involvement of the Indian army helped force the Pakistani army out of Bangladesh before the end of 1971.

Pakistan and India have fought each other three times since independence. In 1998, tensions increased when both nations tested nuclear devices.

Ceylon Becomes Sri Lanka Just off the southern tip of India lies the formerly British-controlled island of Ceylon. Ceylon received its independence in 1948 and changed its name to Sri Lanka in 1972. Its population includes Buddhists and Tamils who are Hindu. Since 1981, militant Tamils have been trying to create a separate nation. Indian troops have intervened in this civil war, which continues today.

Born in such difficult circumstances, the four new nations faced many challenges. However, the people of the Indian subcontinent were in greater control of their destiny than they had been under British imperialism.

THINK THROUGH HISTORY
F. Making Inferences
Why did Gandhi predict a bloodbath when independence was achieved?

See Documents J, K.

See Document L.

THINK THROUGH HISTORY
G. Analyzing Motives
Why is the development of nuclear devices by India and Pakistan an international concern?

	Government	Religion	Gross National Product
India	multiparty federal republic; parliamentary system headed by prime minister	Hindus (80%), Muslims (11%), Christians, Sikhs, Buddhists, Jains	\$310 per head (1994)
Population 913,200,000 (1996)			
Pakistan	multiparty federal republic, headed by prime minister	Muslims (97%), Hindus, Christians	\$460 per head (1995)
Population 129,808,000 (1995)			
Bangladesh	multiparty federal republic; parliamentary system headed by prime minister	Muslims (85%), Hindus (12%), Buddhists, Christians, tribal	\$230 per head (1994)
Population 120,433,000 (1995)			
Sri Lanka	multiparty federal republic; parliamentary system headed by president	Buddhists (70%), Tamil-speaking Hindus (15%), Christians, Muslims	\$700 per head (1995)
Population 18,354,000 (1995)			

Source: *The Europa World Year Book 1997*

SKILLBUILDER: Interpreting Charts

- How is the religious make up of India similar to or different from the other three nations?
- In which country is the government style slightly different from the others? In what way?

The Clash of Cultures

Two centuries of British colonialism brought together two cultures that had different religions, values, and social systems. It is not surprising that the British and Indians had very different perspectives toward colonialism.

A HISTORIAN'S COMMENTARY **S. N. Sen**

S. N. Sen, an Indian historian, believes the Sepoy Mutiny was the consequence of no common ties between the British and the Indians.

The Mutiny was inevitable. No dependent nation can forever reconcile itself to foreign domination. A despotic government must ultimately rule by the sword though it might be sheathed in velvet. In India the sword was apparently in the custody of the Sepoy Army. Between the sepoy and his foreign master there was no common tie of race, language, and religion.

Source: "The Inevitability of the Mutiny" by S. N. Sen in 1857 in *India*

B POLITICAL CARTOON ***Punch* magazine**

This cartoon appeared during the Sepoy Mutiny. Reports of horrible acts by the sepoy forces had been widely published. The title of the cartoon is "Justice."



Source: *Punch*, November 7, 1857

C HISTORIAN'S COMMENTARY **Sir Alfred Lyall**

Sir Alfred Lyall published this observation in 1893. He predicts the British effects on Indian society.

The English dominion, once firmly planted in Asia, is not likely to be shaken unless it is supplanted by a stronger European rival. Henceforward the struggle will be, not between the Eastern and Western races, but between the great commercial and conquering nations of the West for predominance in Asia. From this contest England has now little to fear; and in the mean time we have undertaken the intellectual emancipation of the Indian people; we are changing the habits of thought, the religious ideas, the moral level of the whole country. . . . And whatever may be the ultimate destiny of our Indian empire, we shall have conferred upon the Indians great and permanent benefits, and shall have left a good name for ourselves in history.

Source: *The Rise of the British Dominion in India* by Sir Alfred Lyall