



The Effects of English and English Culture on India

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Abstract

Indian society underwent many changes after the British came to India. In the 19th Century, certain social practices like female infanticide, child marriage, sati, polygamy and a rigid caste system became more prevalent and were against the human dignity and values. Women were discriminated against at all stages of life and were the disadvantaged section of the society. They did not have access to any opportunity to develop and improve their status. Education was limited to a handful of men belonging to the upper castes. Brahmins had access to the Vedas (religious texts) which were written in Sanskrit. Expensive rituals, sacrifices and practices after birth or death were outlined by this priestly class. When the British came to India, they brought new ideas such as liberty, equality, freedom and human rights from the Renaissance, the Reformation Movement and the various revolutions that took place in Europe. These ideas appealed to some sections of our society which led to several reform movements in different parts of our Country. At the forefront of these movements were visionary Indians such as Raja Ram Mohan Roy, Sir Syed Ahmed Khan, Aruna Asaf Ali and Pandita Ramabai. These movements looked for social unity and strived towards liberty, equality and fraternity. Many legal measures were introduced to improve the status of women. For example, the practice of sati was banned in 1829 by Lord Bentinck, the then governor General. Widow Remarriage was permitted by a law passed in 1856. A Law passed in 1872, sanctioned inter-caste and inter-communal marriages. Sharda Act was passed in 1929 preventing child marriage. The act provided that it was illegal to marry a girl below 14 and a boy below 18

years. All the movements severely criticized the caste system and especially the practice of untouchability.

The impact of the efforts made by the numerous individuals, reform societies, and religious organisations during the British India, was felt all over and was most evident in the national movement. Women started getting better education opportunities and took up professions and public employment outside their homes. The role of women like Captain Laxmi Sehgal of Indian National Army (INA), Sarojini Naidu, Annie Besant, Aruna Asaf Ali and many others were extremely important in the freedom struggle.

Keywords: Industrial Revolution, social and agricultural reforms and reformers, modernity, caste system, traditional, colonial education, traditional education, clothing, sati system

OBJECTIVE OF THE STUDY:

This study tries to get an overview about the influence of two centuries colonisation of the British in India and its repercussions after the independence in 1947. This study also compares this notion with the pre-colonised and traditional India. It is exploratory work which is based on past literature review, including published research, web sites, newspaper that carry the information related to the research topic. This study also tries to understand the negative as well as the positive effects of colonisation where positive may be lesser than negative and were rather the unplanned consequences of British greed.

RESEARCH QUESTIONS:

Q.1 The caste system had always been a part of Indian society due to its ties to the Hindu religion. When England colonized India they instituted reforms that both strengthened and weakened the caste system, enabling it to continue throughout the years of colonial rule in India. Compare and contrast the actions of Great Britain as colonial rulers of India that both weakened and strengthened the Hindu caste system.

Q.2 What is the Role of European Colonization on Educational System in Indian Subcontinent (1757-1949)?

Q.3 What were the agenda of East India Company in India?

Q.4 Colonialism: Good or Bad for India?

Q.5 Are modern medicine more effective than the traditional, ayurvedic herbs?

Q.6 Eradication of evil social practices is a huge positive influence of colonisation on India. Was it done for the sake of India or was it to establish their own superior culture in India?

Q.7 Social practices are the practices that are the part of the traditions of a country despite their destructiveness. Were the evil social practices eradicated by the colonisers or the Indian Nationalists?

Q.8 Hinduism: a theory or a religion?

Q.9 Traditional Medicines in the World: Where to go next?

Q.10 The importance of the Revival, modernization and integration of Indian traditional herbal medicine in clinical practice.

SIGNIFICANCE OF THE STUDY:

This study is to find out the importance of our own Indian traditional customs and norms and how it may or may not have a way ahead medicinal as well as education system. The aim is to tell the impact of the British colonisation on the traditional structure of our country, positive as well as negative.

LIMITATION OF THE STUDY:

The present study was conducted with old research papers and the knowledge gained through this study are from the ideas of specific people. Hence, the results of the study may vary for other diverse products and services.

1. INTRODUCTION:

Colonialism is a distinct form of imperialism in which a colonizing nation exerts direct controls over a colonized state by military, economic, and political means. The forceful widespread intrusion of a colonizing nation naturally causes an irreversible change in all dimensions of the colonized state, the lives of the people, and the social architecture. Colonialism was certainly a far more traumatising experience for colonial subjects than their colonisers. They suffered

poverty, malnutrition, disease, cultural upheaval, economic exploitation, political disadvantage, and systematic programmes aimed at creating a sense of social and racial inferiority and loss of economy. While it may be true, there were also some positive effects of having British in India as they led to the eradication of some social evils and development of the country in social and cultural sector. Though one may say that these positive effects cannot ultimately undervalue its negative effects on the country. Long before independence, Indians didn't consider themselves to belong to a single nation. Colonisation helped in unifying the country against one enemy. Introduction to the new ways of transportation for example, railways and ships made it easier for the Indians to travel from one place to another which was a rather difficult task before. It increased the supply of food or important resources to far places within less time. The arrival of telephones played a major role here in connecting India as a whole, though there were few telephones during the period, it sowed the seed of today's modern era communication. It helped in women coming out of their domestic area and voicing against the colonials. The negative effects were that Indian wealth was plundered and taken to England. They brought in Divide and rule policy due to which communalists, (Muslim League, Hindu Mahasabha and RSS) came up to oppose Indian nationalism and it ultimately led to the partition of the country.

STUDY REVIEW:

The social reform movements which emerged in India in the 19th century arose to the challenges that colonial Indian society faced. We are familiar with what were termed as 'social evils' that plagued Indian society. The well-known issues are that of sati, child marriage, widow remarriage and caste discrimination were central to Buddhism, to Bhakti and Sufi movements. What marked these 19th century social reform attempts was the modern context and mix of ideas. It was a creative combination of British modern ideas of western liberalism and a new look on traditional literature and society in the country.

New ideas of liberalism and freedom, new ideas of homemaking and marriage, new roles for mothers and daughters, new ideas of self-conscious pride in culture and tradition emerged. The value of education became very important. It was seen as very crucial for our nation to become modern but also retain its ancient heritage. The idea of female education was debated intensely as women in pre-British India only remained in the domestic spheres with little to no rights to change their status. Significantly, it was the social reformer, Jotiba Phule, who opened up the first school for women in Pune. Reformers argued that women have to be educated for a society to progress. Some of them believed that in pre-modern India, women were educated while others contested this on the grounds that this was so only of a privileged few who might have got that education with lots of struggle as society did not accept a woman with education. Thus, attempts to justify female education were made by recourse to both modern and traditional

ideas. The term 'Modern' here signifies the ideas that were brought in by the British during colonization. Debates were held over the meanings of tradition and modernity. Jotiba Phule thus recalled the glory of pre-Aryan age while others like Bal Gangadhar Tilak emphasised the glory of the Aryan period. In other words, 19th century reform initiated a period of questioning, reinterpretations of both intellectual and social growth. The varied social reform movements did have common themes. Yet there were also significant differences. For some the concerns were confined to the problems that the upper caste, middle class women and men faced. For others the injustices suffered by the discriminated castes were central questions. For some social evils had emerged because of a decline of the true spirit of Hinduism. For others caste and gender oppression was intrinsic to the religion.

Likewise Muslim social reformers actively debated the meaning of polygamy and purdah. For example, a resolution against the evils of polygamy was proposed by Jahanara Shah Nawas at the All-India Muslim Ladies Conference. She argued: "...the kind of polygamy which is practiced by certain sections of the Muslims is against the true spirit of the Quran...and it is the duty of the educated women to exercise their influence among the relations to put an end to this practice."

The resolution condemning polygamy caused considerable debate in the Muslim press. Tahsib-e Niswan, the leading journal for women in the Punjab, came out in favour of the resolve, but others disapproved. Debates within communities were common during this period. For instance, sati was opposed by the Brahmo Samaj. Orthodox members of the Hindu community in Bengal formed an organisation called Dharma Sabha and petitioned the British arguing that reformers had no right to interpret sacred texts. Yet another view increasingly voiced by Dalits was a complete rejection of the Hindu view of religion. For instance, using the tools of modern education, Muktabai, a 13-year-old student in Phule's school writes in 1852: "Let that religion where only one person is privileged and the rest are deprived perish from this earth and let it never enter our minds to be proud of such a religion."

1.1 HISTORICAL BACKGROUND: Around the 18th Century a number of significant events took place in the world. One such event was the Industrial Revolution which took place in England. It gradually spread to other countries of Europe. Industrial Revolution that took place in England

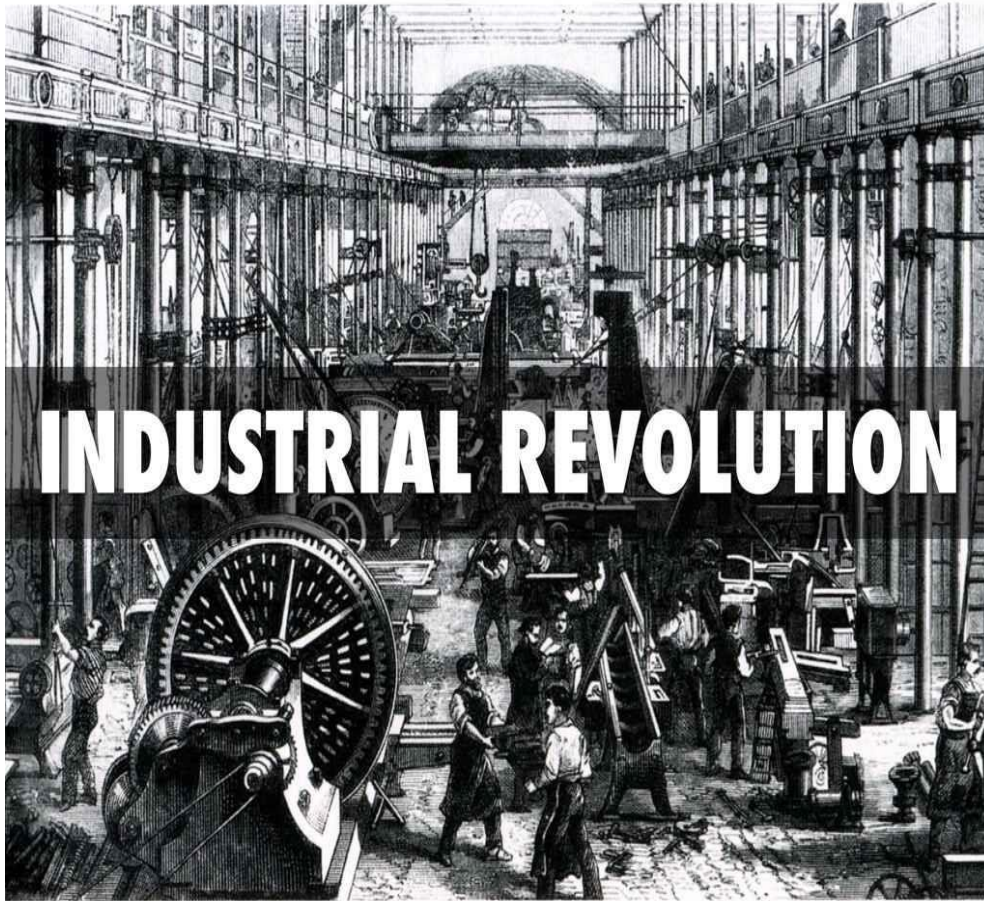


Figure 1.1 Industrial Revolution in England

led to the discovery of new Sea and trade routes and one such sea route to India was discovered by a Portuguese called Vasco da Gama in 1498. As a result, the English, French, Portuguese and the Dutch came to India for trade and used it to spread missionary activities in India. The beginning of 'modern' period in Indian history began with the coming of these European powers to India.

Factories replaced fields as places of work for many. Cities replaced villages as places to live in the colonial India. Living and working arrangements changed. Changes also took place in culture, ways of life, norms, values, fashions and even body language. Sociologists understand, social structure, as a 'continuing arrangement of persons in relationships defined or controlled by institutions and 'culture' as 'socially established norms or patterns of behaviour'. In this paper we will focus on the coming of the British to India and the impact it had on the social, cultural and traditional spheres as well.

2. MODERNITY AND TRADITION:

'Modernity' assumes that local ties and parochial perspectives give way to universal commitments and cosmopolitan attitudes; that the truths of utility, calculation, and science take precedence over those of the emotions, the sacred,

and the non-rational; that the individual rather than the group be the primary unit of society and politics; that the associations in which men live and work be based on choice not birth; that mastery rather than fatalism orient their attitude toward the material and human environment; that identity be chosen and achieved, not ascribed and affirmed; that work be separated from family, residence, and community in bureaucratic organisation.

In other words, it means that people are influenced not just by local but universal contexts. How you behave, what you think is no longer decided by your family or tribe or caste or community. What job you wish to do is decided not by the job your parent does, but by what you wish to do. Work gets based on choice, not birth. A scientific attitude gains ground. A rational approach matters. In India often the job we do is not by choice and we often marry within a caste or community.

Religious beliefs continue to dominate our lives. At the same time, we do have a scientific tradition. We also have a secular and democratic political system. At the same time, we have caste and community-based mobilisation.

A person can be modern in some ways and traditional in another. This co-existence is often seen as natural to India and many other non-western countries. Colonialism led to the growth of an English educated Indian middle class who read the writings of the thinkers of western enlightenment, philosophers of liberal democracy and dreamt of ushering in the liberal and progressive India. And yet, humiliated by colonial rule they asserted their pride in traditional learning and scholarship. This trend can be seen in the 19th century reform Movements.

Modernity spelled not merely new ideas but also rethinking and reinterpretation of tradition. Both culture and tradition are living entities. People learn them and in turn modify them. For example, how the sari or jain sem or sarong is worn in India today. Traditionally the sari, a loose unstitched piece of cloth was differently worn in different regions. The standard way that the modern middle-class woman wears it is a novel combination of the traditional sari with the western 'petticoat' and 'blouse'.



Figure 2.1 Traditional style Indian Clothing



Figure 2.2 Style brought up after the British Raj.

India's structural and cultural diversity is self-evident even today. This diversity shapes the different ways that modernisation or westernisation effects or does not affect different groups of people.

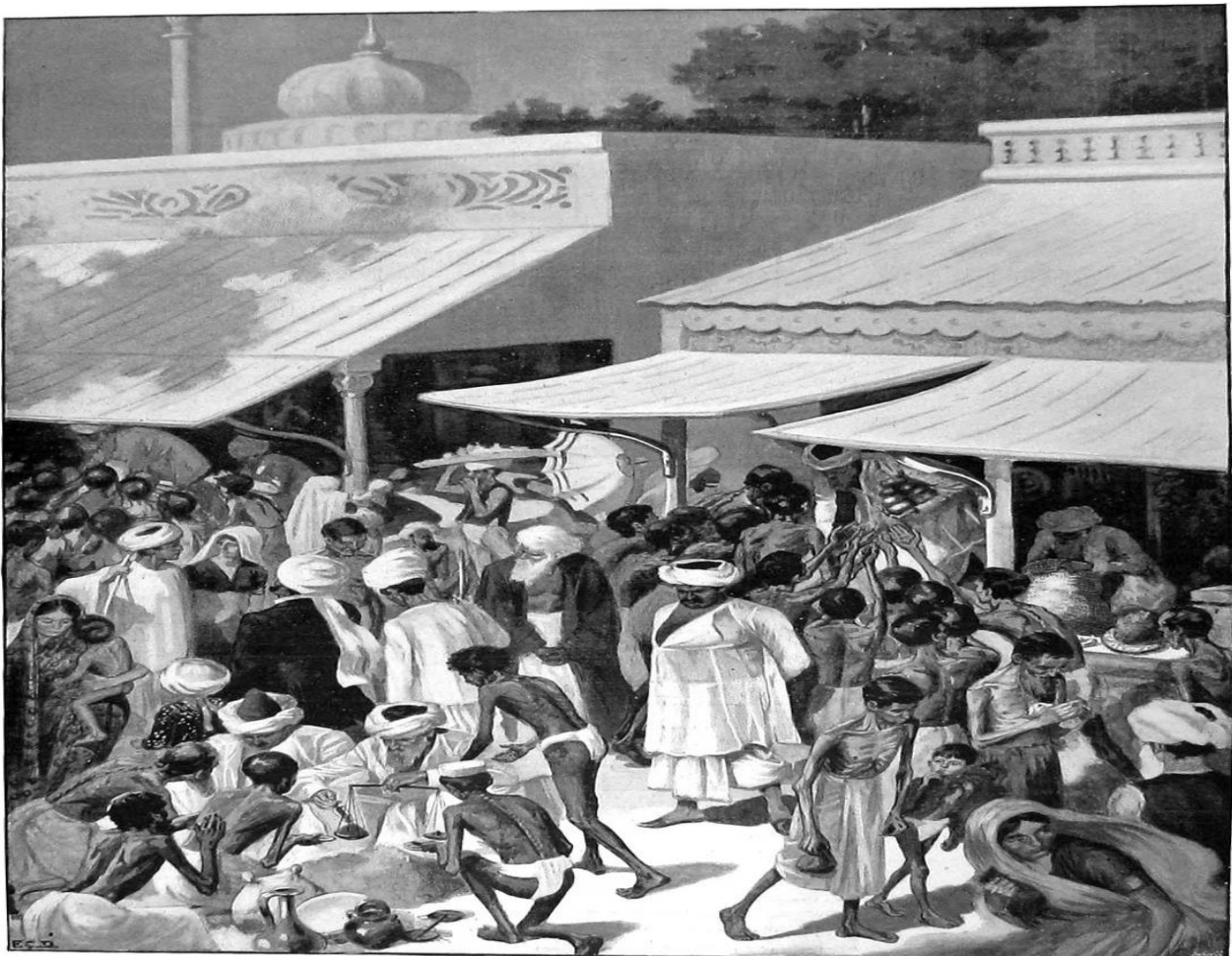
British imperialism was more pragmatic than that of other colonial powers. Its motivation was economic, not evangelical. There was none of the dedicated Christian fanaticism (though one may say otherwise) which the Portuguese and Spanish demonstrated in Latin America and less enthusiasm for cultural diffusion than the French (or the Americans) showed in their colonies. For this reason, they westernized India only to a limited degree. British interests were of several kinds. At first the main purpose was to achieve a monopolistic trading position. Later it was felt that a regime of free trade would make India a major market for British goods and a source of raw materials, but British capitalists who invested in India, or who sold banking or shipping service there, continued effectively to enjoy monopolistic privileges. India also provided interesting and lucrative employment for a sizeable portion of the British upper middle class, and the remittances they sent home made an appreciable contribution to Britain's balance of payments and capacity to save. Finally, control of India was a key element in the world power structure, in terms of geography, logistics and military manpower. The British were not averse to Indian economic development if it increased their markets but refused to help in areas where they felt there

was conflict with their own economic interests or political security. Hence, they refused to give protection to the Indian textile industry until its main competitor became Japan rather than Manchester, and they did almost nothing to further technical education. They introduced some British concepts of property, but did not push them too far when they met vested interests. The main changes which the British made in Indian society were that they replaced the wasteful warlord aristocracy by a bureaucratic-military establishment, carefully designed by utilitarian technocrats, which was very efficient in maintaining law and order. The government permitted a substantial reduction in the fiscal burden, and a bigger share of the national product was available for landlords, capitalists and the new professional classes. Some of this upper-class income was siphoned off to the England, but the bulk was spent in India. However, the pattern of consumption changed as the new upper class no longer kept harems and palaces, nor did they wear fine muslins and damascened swords. The changing from the traditional attires to western caused some painful readjustments in the traditional handicraft sector.

Figure 2.3 Changing land ownership in agricultural sector.

Government itself carried out productive investment in railways and irrigation and as a result there was a growth in both agricultural and industrial output. The new elite established a Western life-style using the English language and English schools. New towns and urban amenities were created with segregated suburbs and housings for the new elites. Their habits were copied by the new professional elite of lawyers, doctors, teachers, journalists and businessmen. Within this group, old caste barriers were eased and social mobility increased.

The biggest change the British made in the social structure was to replace the warlord Aristocracy by an efficient bureaucracy and army. The traditional system of the East India Company had been to pay its servants fairly modest salaries, and to let them augment their income from private transactions. This arrangement worked reasonably well before the conquest of Bengal, but was inefficient as a way of remunerating the officials of a substantial territorial Empire because (a) too much of the profit went into private hands rather than the Company's coffers, and (b) an over-rapacious short-term policy was damaging to the productive capacity of the economy and likely to drive the local population to revolt, both of which were against the Company's longer-term interests.



3. To What Extent Were Hinduism and India's Caste System Largely 'Invented' by Europeans?

Hinduism:

The content of Hinduism was in no way invented by Europeans but the religious category of Hinduism was. The caste system was part of Hinduism's social content and therefore not invented by Europeans, but simply adapted and

utilised by British colonials. This paper will assess the nature of Hinduism and the caste system before, during and after the period of British colonialism in India, while assessing the changes that were brought about by colonialism.

Several aspects of the modern-day interpretation of Hinduism existed before British colonialism.

The reason for looking at Hinduism before British involvement is to demonstrate that before British colonialism there was not a cohesive, self-determined, large-scale 'Hindu' religious group. This, therefore, would contribute to the conclusion that the concept of a unitary Hindu religion was, at some point, largely invented by British colonialists.

The modern term 'Hindu' more than likely derives from the name given to the people who lived in the areas surrounding the Indus River, located in what is now Pakistan. 'Hindoo' was originally a Persian word used to identify these people, demonstrating that it was originally a term of external definition and not a self-determined identity.

The earliest significant civilisation of the Indus Valley was the Harappan civilisation which existed between 3000 and 1500 BCE. The Harappan civilisation was centred around the relatively advanced cities of Harappa and Mohenjo-Daro. With an estimated population of 40,000 in each city, which were both described by Fitzsimons as a "utilitarian city-planner's delight," the sophisticated base for cultural and religious growth is evident. This suggests how the people of the 'Indus' could come to be identifiable as 'Hindus' even after the end of the Harappan civilisation.

It is within Harappan culture that many origins of modern Hindu religion are found. The religion of the Harappan civilisation was typical of river valley areas. Fitzsimons states that "the Harappan religion featured worship of a mother goddess with different manifestations in the realms of vegetable farming and animal-raising and hunting. There was a cult of explicit fertility." A key aspect of modern Hinduism, ritual bathing, is noted by Fitzsimons as being prevalent in the Harappan city of Mohenjo-Daro. He states that "almost every building in Mohenjo-Daro has a bathing area."

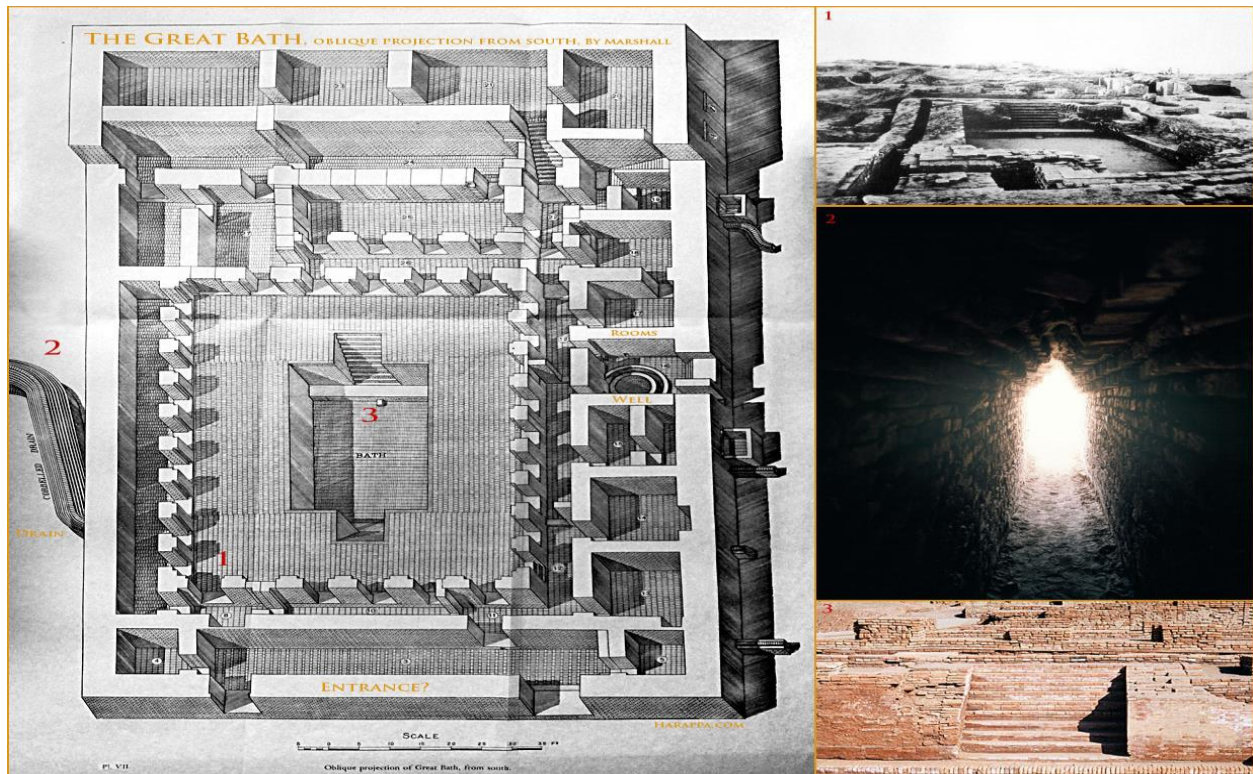


Figure 3.1 Mohenjo-Daro Great Bath diagram.

These similarities demonstrate that the modern Hindu religion has tangible religious roots in the region from where its name derives. However, these similarities do not do enough to demonstrate that the Hindu religion has a complete and direct lineage from the Indus Valley Civilisation. This is in support of the claim that multiple sources contributed to what was later generalised as the Hindu religion by British colonials.

Before British colonialism, those who would now be defined as Hindu existed without one collective identity and certainly did not possess a unified collective religious identity. The group now defined as Hindu can be said to have existed only because it was a group independent of Islam, Christianity or Judaism, although not internally coherent. The lack of religious coherence within the Hindu group is demonstrated by the fact that they did not view Islam in religious terms. Talbot states that the “assertion that the fourteenth-century epigraphical meaning of Hindu was not primarily a religious one comes from the negative evidence that the terms Islam and Muslim (in its Persian variant, Musalman) never figure in Andhra inscriptions of the fourteenth through mid-seventeenth centuries.” This suggests that by not defining others in religious terms, Hindus cannot be seen to have defined themselves as one religious’ group.

One unifying factor of pre-colonial Hinduism could be the use of the Sanskrit language which can be considered to be one of cultural as opposed to religious

similarities for pre-colonial Hinduism. Sanskrit was an ancient liturgical language used across many religious groups, which made it a standard by which British colonialists could define Hinduism. This is despite evidence that suggests that use of Sanskrit was not exclusively Hindu.

Buddhism and Jainism are two religions whose liturgical texts are also in the Sanskrit language however they were not considered by the British to be Hindu. This may seem like British orientalists were aware of the difference between the different religions that use the Sanskrit language. However, while Buddhism, Jainism and Hinduism contain many similarities, for example their belief in Karma, they also contain many differences. Equally within various sects of Hinduism there are also notable disparities. For example, beliefs range between monotheism and polytheism in different denominations. This demonstrates that the size of the disparities between Buddhism and Jainism also exist within the construct of Hinduism itself and that Hinduism cannot be considered as a monolithic religion. The reasons for Buddhism and Jainism therefore not being included within the British generalisation of Hinduism is because they were significantly larger than most Hindu denominations and, more importantly, largely self-determined as individual, separate religions.

Caste system:

The caste system is a four-fold categorical hierarchy of the Hindu religion - with Brahmins (priests/teachers) on top, followed, in order, by Kshatriyas (rulers/warriors), Vaishyas (farmers/traders/merchants), and Shudras (labourers). In addition, there is a fifth group of "Outcastes" (people who do unclean work and are outside the four-fold system). This system is ordained by Hinduism's sacred texts (notably the supposed source of Hindu law, the Manusmriti). It is thousands of years old, and it governed all key aspects of life, including marriage, occupation and location. Caste-based discrimination is illegal now and there are policies instead for caste-based affirmative action (or one can call it as positive discrimination).

“The Indian Dalit man killed for eating in front of upper-caste men.”

It may as well have been written 200 years ago, at the beginning of the 19th Century, when these "facts" about Indian society were being made up by the British colonial authorities.

“The Truth About Us: The Politics of Information from Manu to Modi”, shows how the social categories of religion and caste as they are perceived in modern-day India were developed during the British colonial rule, at a time when information was scarce and the coloniser's power over information was absolute.

This was done initially in the early 19th Century by elevating selected and convenient Brahman-Sanskrit texts like the Manusmriti to canonical status; the supposed origin of caste in the Rig Veda (most ancient religious text) was most likely added retroactively, after it was translated to English decades later.

Figure 3.2 Caste System flowchart

These categories were institutionalised in the mid to late 19th Century through the census. These were acts of convenience and simplification.

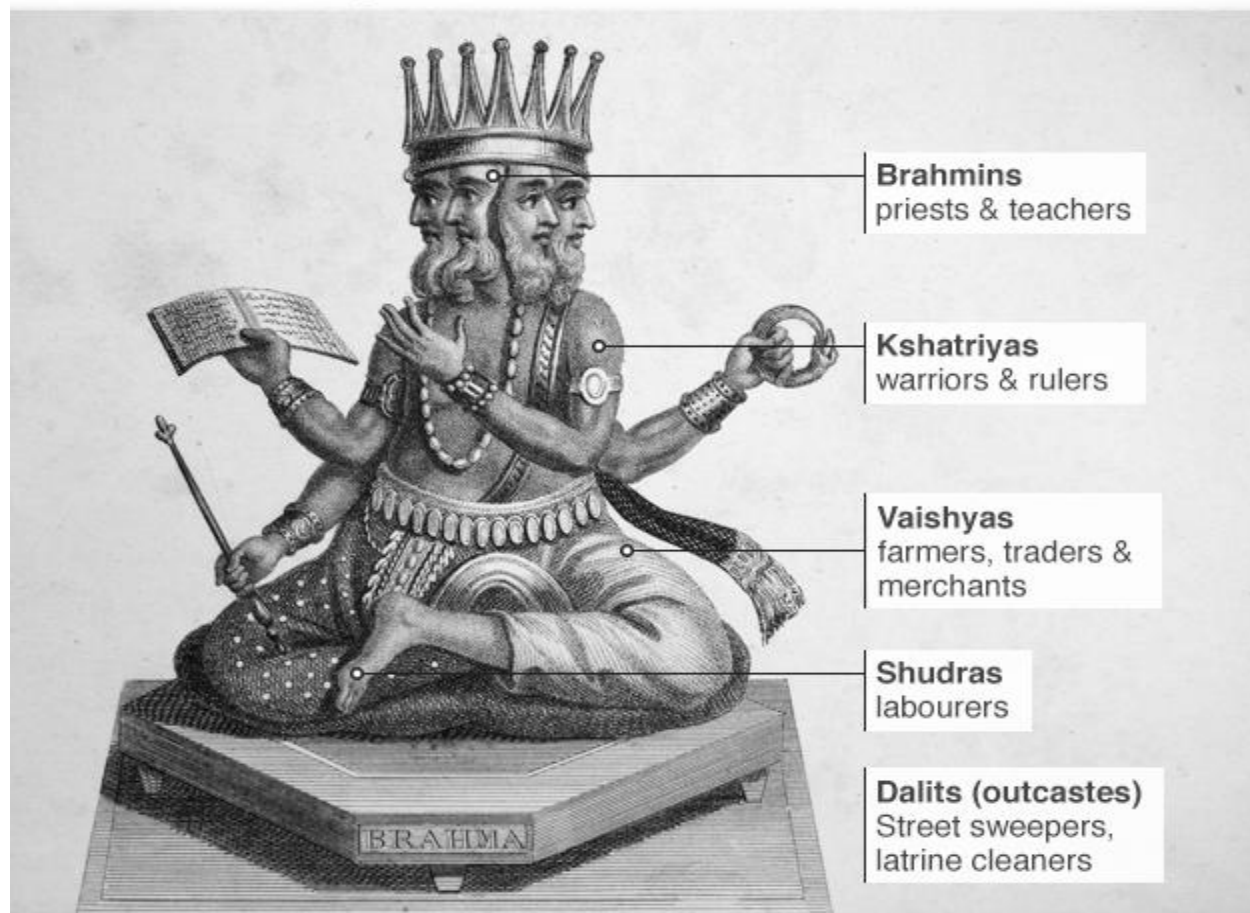
The colonisers established the acceptable list of indigenous religions in India - Hinduism, Sikhism, Jainism - and their boundaries and laws through "reading" what they claimed were India's definitive religious texts.

What is now widely accepted as Hinduism was, in fact, an ideology (or, a theory or fantasy) which could be called as "Brahmanism", that existed largely in textual form and enunciated the interests of a small, Sanskrit-educated social Brahmin group.

There is little doubt that the religion categories in India could have been defined very differently by reinterpreting those texts.

The so-called four-fold hierarchy was also derived from the same Brahman texts. This system of categorisation was also textual or theoretical; it existed only in scrolls and had no relationship with the reality on the ground.

Brahma and the origins of caste



Source: Alamy

BBC

This became obvious from the first censuses in the late 1860s. The plan then was to fit all of the "Hindu" population into these four categories. But the bewildering variety of responses on caste identity from the population became impossible to fit neatly into colonial or Brahman theory.

WR Cornish, who supervised census operations in the Madras Presidency in 1871, wrote that "... regarding the origin of caste we can place no reliance upon the statements made in the Hindu sacred writings. Whether there was ever a period in which the Hindus were composed of four classes is exceedingly doubtful".

Similarly, CF Magrath, leader and author of a monograph on the 1871 Bihar census, wrote, "that the now meaningless division into the four castes alleged to have been made by Manu should be put aside".

Anthropologist Susan Bayly writes that "until well into the colonial period, much of the subcontinent was still populated by people for whom the formal distinctions of caste were of only limited importance, even in parts of the so-called Hindu heartland... The institutions and beliefs which are now often described as the elements of traditional caste were only just taking shape as recently as the early 18th Century".

In fact, it is doubtful that caste had much significance or virulence in society before the British made it India's defining social feature.

The pre-colonial written record in royal court documents and traveller accounts studied by professional historians and philologists like Nicholas Dirks, GS Ghurye, Richard Eaton, David Shulman and Cynthia Talbot show little or no mention of caste.

Social identities were constantly malleable. One's social identity could be changed as easily as moving from one village to another; there is little evidence of systematic and widespread caste oppression or mass conversion to Islam as a result of it.

What the colonisers did through their reading of the "sacred" texts and the institution of the census was to try to frame all of that diversity through alien categorical systems of religion, race, caste and tribe. Census was used to simplify, categorise and define, what was barely known to the colonisers using a convenient ideology and absurd (and shifting) methodology.

The colonisers constructed Indian social identities using categories of convenience during a period that covered roughly the 19th Century.

This was done to serve the British Indian government's own interests - primarily to create a single society with a common law that could be easily governed.

A very large, complex and regionally diverse system of faiths and social identities was simplified to a degree that probably has no parallel in world history, where entirely new categories and hierarchies were created, incompatible or mismatched parts were stuffed together and new boundaries were created.

The resulting categorical system became rigid during the next century and quarter, as the made-up categories came to be associated with real rights. Religion-based electorates in British India and caste-based reservations in independent India made unstructured categories concrete. There came to be real and material consequences of belonging to one category (like Jain or Scheduled Caste) instead of another.

The vast scholarship of the last few decades allows us to make a strong case that the British colonisers wrote the first and defining draft of Indian caste history.

4 SATI SYSTEM and HUMAN SACRIFICE:

4.1 SATI SYSTEM:

The highest ideals for a woman within the Indian culture are virtue, purity and allegiance to her husband. From this tradition stems the custom in which a wife immolates herself on the funeral pyre of her deceased husband as proof of her loyalty. This custom in which a woman burns herself either on the funeral pyre of her deceased husband or by herself after his death is now referred to as sati.

The practice of Sati was abolished by Governor General Lord William Bentinck in British India in 1829.

Padma Sree asserts that evidence for some form of sati can be seen in Sangam literature in Tamilkalam: for instance, the "Silappatikaram" written in the 2nd

century CE. In this tale, Kannagi, the chaste wife of her wayward husband Kovalan, burns Madurai to the ground when her husband is executed unjustly, then climbs a cliff to join Kovalan in heaven. She became an object of worship as a chaste wife, called Pattini in Sinhala and Kannagiamman in Tamil, and is still worshipped today. An inscription in an urn burial from the 1st century CE tells of a widow who told the potter to make the urn big enough for both her and her husband. The Manimekalai similarly provides evidence that such practices existed in Tamil lands, and claims that widows prefer to die with their husband due to the dangerous negative power associated with them by the society. However she notes that this glorification of sacrifice was not unique to women: just as the texts glorified “good” wives who sacrificed themselves for their husbands and families, “good” warriors similarly sacrificed themselves for their kings and lands. It is even possible that the sacrifice of the “good” wives originated from the warrior sacrifice tradition. Today, such women are still worshipped as Gramadevatas throughout South India.

In the original meaning “Sati” was defined as a woman was “true or her ideals”. A pious and virtuous woman would receive the title of “Sati”. Sati was derived from the ancient India language term Sat, which means truth. Sati has come to signify the act of immolation/suicide of widow rather than its original meaning of “virtuous woman”. The term “sati” is always associated with the Hindu Goddess Sati who in the Hindu mythology, was the wife of lord Shiva who consumed herself in the holy pyre in response to her father’s refusal to invite Shiva to the assembly of the Gods. She was so mortified that she invoked a yogic fire and was reduced to ashes. Self-sacrifice like that of the original sati, become a “Divine example of wifely devotion”.



Figure 4.1 Sati Pratha

The act of sati probated the belief that if a widow gives up her life for her husband, she will be honoured. Socially the act of Sati played a major role in determining the true nature of a woman.

James Peggs was one of the first Baptist missionaries to arrive in Bengal along with his wife in 1822 and was appalled by the practice of sati, or 'widow burning' as the British called it. Peggs set out on a campaign to bring an end to sati system. He felt that a mistake in the readings of Hindu scripture was to blame while comparing it to hundreds of people dying every year in England due to a mistake in the law. However, the practice could not be abolished overnight, and this campaign later called into question several debates relating to the subordination of women internationally and domestically; Spivak, for example, criticised this mission in India by likening the campaign to a mere instance of

‘white men saving brown women from brown men.’ Despite the lack of organised feminist movement, in Britain between the 1790’s and the mid 1850’s, there was still rich debate concerning the position of women in British society, and perhaps the horrors of sati helped to spur on the idea of women in the nation.

Peggs encouraged women, despite the fact that it was generally thought inappropriate for women to meddle in the ‘masculine sphere of politics.’ Even worse was the proposition that even the presence of women’s signatures would bring discredit and ridicule to the cause they supported. Despite this, there was genuine progress made by women in this period. Between 1829-30, fourteen separate groups of women successfully sent anti-sati petitions. However, this apparent progress is somewhat undermined by the fact that these women had to present these petitions not as political issues but rather as issues of morality, and were forced to frame their petitions as appeals to powerful men rather than challenges to male authority.

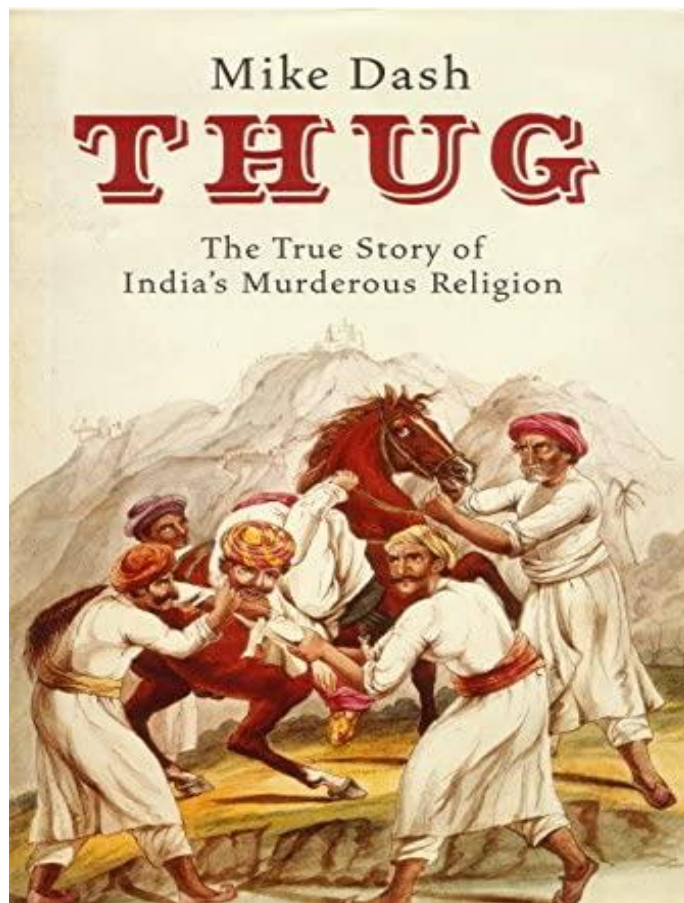
4.2 HUMAN SACRIFICES:

Although human sacrifices are not prevalent in India now, rare isolated incidents do happen in rural areas even today which were in large extent in pre-colonised India. The motives behind these sacrifices include inducing rainfall and helping childless women conceive. It is alleged that cases often went unreported or were covered up. Between 1999 and 2006, about 200 cases of child sacrifices were reported from Uttar Pradesh.

‘God man’ is a colloquial blanket term used for charismatic spiritual leaders in India. Locally, they may be referred to as baba, swami, guru, shastri, bapu or bhagat. They claim to have magic or psychic powers and perform miracles, while some only provide spiritual advice. They are worshipped by their followers as avatars or living Gods. Many of them claim to belong to ancient ascetic lineages or claim to be successor to some previous spiritual predecessor. Their recent success has been attributed to the use of mass media and public relations techniques, provoking people to perform ‘certain’ sacrifices of humans and animals alike. There have been at least three cases through 2003–2013 where men have been murdered in the name of human sacrifice implying that this practice may still be occurring in greater numbers in the unpoliced areas.

‘Thuggees’ or thugs, were a religious cult devoted to Kali; an organized gang of professional robbers and murderers who travelled in groups across the Indian subcontinent for several hundred years mostly in northern and central India. They lived in groups and preyed upon travelers. They pretended to befriend the travelers. They were first mentioned in the *Ziyā’-ud-Dīn Baranī*, History of Fīrūz Shāh, dated around 1356. In the 1830s, William Bentinck, along with his chief captain William Henry Sleeman made a concerted effort to put an end to the activities of the Thuggee. The effort proved successful, with the cult’s activities being fully eradicated in the span of a few decades.

In Thug, Mike Dash writes a detailed overview of this cult, which existed in many



different groups throughout the subcontinent. Thug members came from various different religious and cultural backgrounds. Eventually, however, the British colonizers put an end to the existence of the Thug cult via organized tracking and arresting of members.

Figure 4.2 Novel: 'Thug: The True Story Of India's Murderous Cult' by Mike Dash

Regarding possible Vedic mention of human sacrifice, the prevailing 19th-century view, associated above all with Henry Colebrooke, was that human sacrifice did not actually take place. Those verses which referred to Purushamedha were meant to be read symbolically, or as a “priestly fantasy”. However, Rajendralal Mitra published a defence of the thesis that human sacrifices had been practised in Bengal. It was a continuation of traditions dating back to Vedic periods.

In British India, Muslims were allowed to sacrifice cows during the festival of Bakr Id (the word bakr is Arabic for cow), though Hindus worshipped cows. This changed shortly after India became independent, when laws banning cow slaughter were enacted in many states by arguing that there were advantages to India’s predominantly agricultural economy in keeping cows, bulls and bullocks alive so that they may yield milk, work as draught animals, breed and produce

manure. These arguments were then used by the Supreme Court to uphold the validity of cow protection laws.

5. THE APPROACH OF BEING COLONIZED PSYCHOLOGICALLY

Colonialists attempt to create domains of knowledge that stabilized their power relations and prepared basic reciprocity attempts to show the aggressive domain as positive, wisdom and ideal. They made various study institutions and using all media facilities such as movie, painting, architecture, literature etc., they attempt to show an ambiguous appearance of subordinate nations and their culture and language. They did that in order to be firmly rooted in colonies culture and language, making them vain from inside that nothing remains of them except a crust.

British started a new wave of thought by comparing Indian literature through rationalism, humanism, and doctrine of progress or one can say they started preaching the superiority of western thought. They tried to create inferiority complex by saying Indian text are lacked by faith in reason and scientific attitude. After creating hostility among Indian about their text and culture, they injected western education by replacing the traditional education in India. Because Indians were divided over cast and creed, the British were capable to develop their superiority over Indians.

CHANGES:

British rule affects every bit of an Indian life. The political control meant a long-drawn interaction between two distinct cultures. Some changes were deliberately introduced to strengthen the British political and trading interests while others occurred as a by-product of the interaction between the Indian and the western cultures. A large number of British and Europeans stayed in our country during the colonization period which also brought cultural transformation. As it is said, 'our present life is shaped to a great extent by our immediate past'. In this immediate past, the British controlled a large part of the country which becomes an important determining factor. The rails, the club life, the imperial buildings like the Rashtrapati Bhavan and the Parliament are reminiscent of the British rule in India. Many food items like bread, tea and cake that we consume today are a direct result of our interaction with Europeans during the British rule. Large number of costumes prevalent in urban India were adopted during the British rule, for example, trousers, coats and ties. The idea of introducing Indian civil service started during this period. The Indian armed forces still retain many aspects of European training and culture. The medium of our instruction or learning itself is predominantly English. The Supreme Court and the High Court pass their judgments in English. This language itself is a legacy of the British rule and continues to be the 'lingua franca' of Indians seeking employment in their own country.

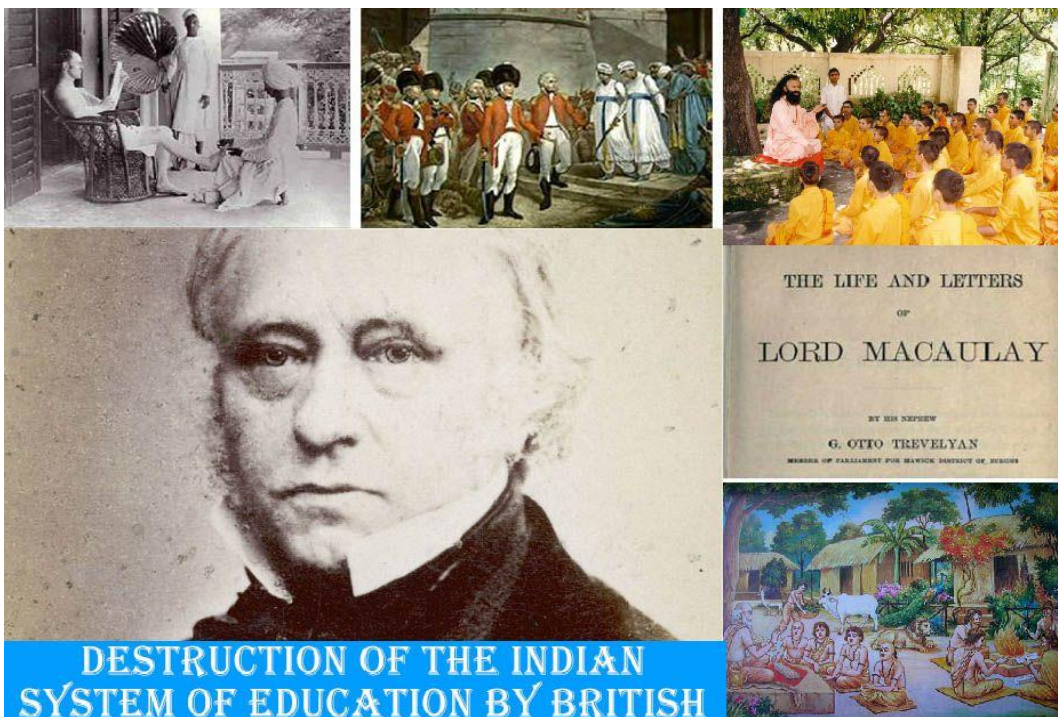
It was in this context that the colonisers came up with an elaborate scheme to strike at the very heart of native confidence, "to create a class of persons Indian

in blood and colour, but English in tastes, in morals, in opinions and in intellect.” Once the colonisers were over with shedding the native blood, they focused on replacing the leadership that had expedited the Indian freedom struggle with one that believed in 'compromising' with them. Delhi's pre-colonial intellectual elites who realised very early the bane of colonisation were replaced with a friendlier class of 'scholars'.

5.1 Education system:

At the same time 'educational institutions' were established in the country, with the sole agenda of wiping out the thought of freedom from the minds of Indian youth by inculcating in them the 'value' of British presence in the subcontinent. It was assumed that these institutions spread 'modern education.' This modern education had less to do with scientific, rational thinking and had more to do with an acquiescence of West's superiority. Pran Neville, a student of Government College in the late colonial era writes, “we were keen to look modern, act modern, and imbibe modern ideas in general, which in other words, meant that we gladly welcomed western influences.” This modernity, thus, did not 'educate' them to question, but 'trained' them to obey their masters.

An analysis of colonial system of education reveals that they were concerned only with teaching subjects related to social studies and humanities; understandably, to shatter the native confidence in their identity. They were never serious in spreading critical or scientific thinking because that would have resulted in



developing their minds and accelerating the freedom struggle. It is through this kind of 'education' that a class of people emerged with a euro-centric worldview.

Figure 5.1.1 Modern vs Traditional Education System

This class, because of a language and education that enabled them to work for the coloniser, ran the machinery. This class that had read Shakespeare and Milton, bright and intelligent were thoroughly convinced of the superiority of West's ideas and ideals, and critical of Indian history. They were the 'amenable successors' of the British Raj. In Pakistan this class has preserved and perpetuated itself. Even today we produce graduates who are convinced of their inferiority.

This self-denigration that started with the 'modern education' has done us more harm than good. Youth should radiate confidence when told that they belong to a civilisation that is one of the oldest in the world, and that their history underscores pluralism and peaceful coexistence; that the Muslim rulers of India were predominantly just; that they were concerned with similarities in religions and did not capitalise on differences; that our saints, mystics and scholars played the role of opposition and constantly challenged unjust decisions of the rulers; that our scholars from 18th century India, (earlier than the French Revolution) had started advocating the end of monarchy and a government by consent of the best people in different fields (ijtima-e-uqala); and that we were quick to realise our subjugation and fought wars for independence and later did mature politics to win our freedom.

Though, before their confidence could translate into an energy that could begin to transform their present, something inside them questions the validity of what they hear and they present vignettes from 'history' that have painstakingly been inculcated in them through colonial, 'modern education'. All these individualistic accounts of history prove credulous when scaled against the more convincing historical narratives that tell us of collective state of affairs, of society, prosperity and peace.

King Edward built a medical college in Lahore while to commemorate the death of his wife, Mughal emperor Shah Jahan built Taj Mahal. We popularly believe that the Mughals just spent their lives in extravagance and did nothing for the land they ruled. They are charged with starving the native populace and not doing anything to spread knowledge. It is further believed that the British came to India, gave it peace and prosperity and established educational institutions.

During the time the Mughals ruled India, its economy mainly relied on agriculture and trade. According to scholars, agriculture flourished in their times. Many historical accounts tell us that they never imposed heavy taxes on the native population. An average Indian farmer was more prosperous in 17th century India under Mughals as compared to the early 20th century British rule according to Dr Tara Chand's research. As far as trade is concerned Mughals

just developed it further. On the eve of India's colonisation 25 per cent of world's trade originated in India, greater than what China exports today. The figure comes from Amitav Ghose, a famous Indian novelist with a PhD in History.

Pre-colonial Indian society was not a primitive or a knowledge-less society. One wonders, if it was possible for a society to possess no knowledge of economics, commerce, navigation, cartography, ship-building, etc., and yet dominate the world's trade. When the colonisers left, this share in world's trade had come down to less than 2 per cent.

The pre-colonial Indian society despite building monuments and edifices that have held the world in thrall for many centuries is labelled as a society devoid of knowledge and education. Structures built collectively by Indian architects, civil engineers and artisans could not have been possible without sophisticated understanding of mathematics, art and architecture. It is our inferiority complex instilled in us by the colonisers that makes us think of British institutions which were disseminating scientific and technical knowledge in 17th century more sophisticated.

Six decades of self-depreciation have not helped us to be progressive. Now, perhaps, is the time to try strengthening our belief in ourselves with an enabling understanding of history.

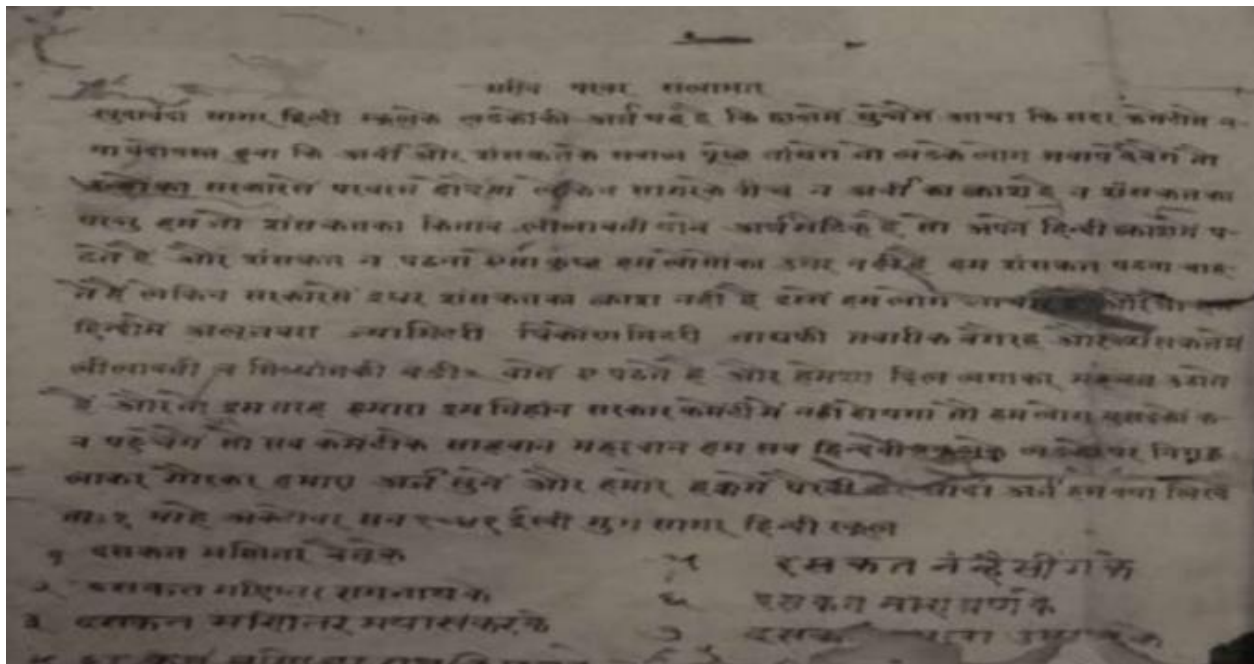


Figure 5.1.2 Vernacular education system in Colonial India

5.2 LANGUAGE:

While English is a global language today there's no denying that after Hindi, English is the most spoken language in India.

It was during the British Raj when India was a British Colony that the English language was imposed on India. People who aspired to acquire higher jobs and positions had to learn English. The British rulers established a whole new class of Indians who thought like the them and adopted their ideology. Lord Macaulay was of the opinion the traditional Indian education would get the natives attached to their culture and traditions, which would not help colonial rule. They needed Indian clerks and interpreters. Thus Lord Macaulay started what he called his, "civilising mission!". He wanted to establish a whole new class of people, "Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect."

Traditional education began with teaching of traditional elements such as Indian religions, Indian mathematics, Indian logic at early Hindu and Buddhist centres of learning such as ancient Takshashila (in modern-day Pakistan) and Nalanda (in India) Before Christ. Islamic education became ingrained with the establishment of the Islamic empires in the Indian subcontinent in the Middle Ages while the coming of the Europeans later brought western education to colonial India.

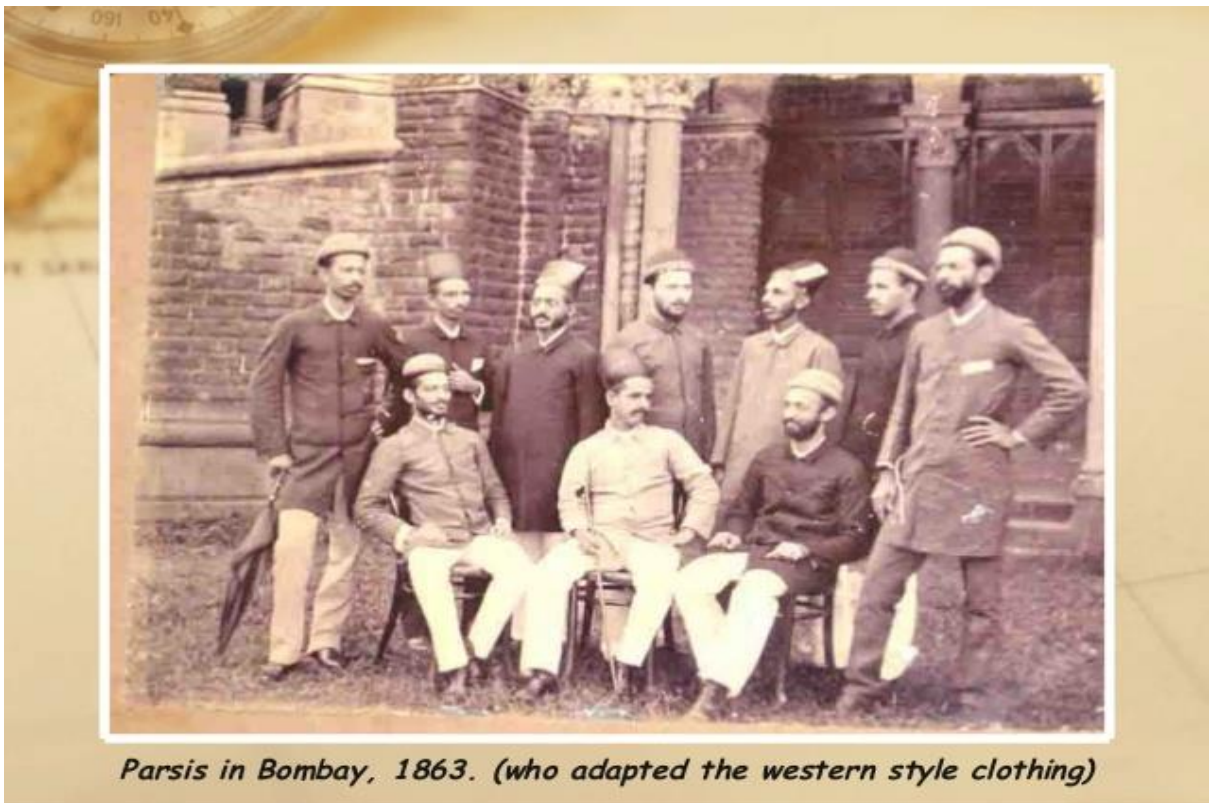
Added to that the English missionaries who came to India set up English medium schools and colleges. University education in India today remains in English. Prof. Joseph Lo Bianco from the Melbourne Graduate School of Education University of Melbourne says, "English is within the constitution of India. It is the co-official language. It dominates many areas of Indian life." He goes on to add, "I don't think they should just function in English, because I think this removes many opportunities. I think we appreciate and value multilingualism and English within multilingualism." Even while conversing in Hindi or other regional languages, Indians inadvertently use a lot of English words. Interestingly enough, this has given rise to the emergence of "Hinglish." and other Indian languages/code mixing.

While hundreds of English words are used in the Indian languages, the English language itself has adopted many words from Hindi and other Indian languages. Consider English words like – cot which comes from khaat (खाट), bandana from the Hindi bandhnaa (बांधना), juggernaut from Jagannath (जगन्नाथ), punch from panj (पन्ज) which was a drink made from 5 ingredients, karma from (कर्म) and of course the list can go on...

5.3 CLOTHES AND CLOTHING:

While the British established themselves as the new rulers of India, they constructed a system of codes of conduct which constantly distanced them physically, socially, and culturally from their Indian subjects. From the founding of their first trading station in Surat in the early seventeenth century, the employees of the East India Company lived a quasi-cloistered life. Although dependent on the Mughal and his local official for protection, on the knowledge and skills of Indian merchants for their profits, and on Indian servants for their health and well-being, they lived as a society of sojourners. In their dress and demeanour, they constantly symbolized their separateness from their Indian superiors, equals, and inferiors. Paintings by Indians of Europeans in the seventeenth and eighteenth centuries emphasized the differences in costume, which apparently made little concession to the Indian environment culturally or physically. At home, in the office, hunting in the field, or when representing the majesty and authority of power, the British dressed in their own fashion. The one exception to the cultural imperative of wearing European dress was among those whose careers were spent up-country as British representatives in Muslim royal courts, where it was usual for some of them to live openly with Indian mistresses and to acknowledge their Indian children. These semi-Mughalized Europeans, although wearing European clothes in their public functions, affected Muslim dress in the privacy of their homes. The wearing of Indian dress in public functions by employees of the Company was officially banned in 1830. The regulation was directed against Frederick John Shore, a judge in upper India who wore Indian clothes while sitting in his court. Shore was a persistent critic of the systematic degradation of Indians, particularly local notables, intelligentsia, and Indians employed in responsible jobs in the revenue and judicial services. He argued strenuously not just for better understanding of the natives, but also for their full employment in the governance of their own country.

During the colonial period there were significant changes in male and female clothing in India. On the one hand this was a consequence of the influence of western dress forms and missionary activity; on the other it was due to the effort by Indians to fashion clothing styles that embodied an indigenous tradition and culture. Cloth and clothing in fact became very important symbols of the national movement. When western-style clothing came into India in the nineteenth century, Indians reacted to it in various ways. Many, especially men, began incorporating some elements of western-style clothing in their dress. The wealthy Parsis of western India were among the first to adapt Western-style clothing. Baggy trousers and the phenta (or Hat) were added to long collarless



coats, with boots and a walking stick to complete the look of the gentleman. To some,

Figure: 5.3.1 Parsis in western style clothing.

Western clothes were a sign of modernity and progress. Western-style clothing was also especially attractive to some sections of society who now found it liberating. Here too, it was men rather than women who affected the new dress styles. Jnanadanandini Devi, wife of Satyendranath Tagore returned from Bombay to Calcutta in the late 1870s. She adopted the Parsi style of wearing the sari. She pinned the sari on the left shoulder with a brooch and wore it with a

blouse and shoes. Her style was quickly adopted by the women of the Barhmo Samaj. This came to be known as the Brahmika sari.

There were others who were convinced that western culture would lead to a loss of traditional cultural identity. The use of Western-style clothes was taken as a sign of the world turning upside down. They mock people for wearing Western-style boots and hat and coat along with his dhoti. Some men resolved this dilemma by wearing Western clothes, completely giving up their Indian ones. Many Bengali bureaucrats in the late nineteenth century began wearing western-style clothes for work outside the home and changed into more comfortable Indian clothes at home. Early twentieth century anthropologist, Verrier Elwin remembered that policemen in Poona who were going off duty would take their trousers off in the street and walk home in 'just tunic and undergarments'. This difference between outer and inner worlds is still observed by some men today. Still others tried a slightly different solution to the same dilemma. They attempted to combine Western and Indian forms of dressing. These changes in clothing, however, had a turbulent history. British influences today have become fully assimilated by Indian tradition, which no longer recognises a blouse or a petticoat as an imported element of British fashion.

6. INDIAN FOOD:

The colonial era is the most recent one. They not only have influenced our cuisine but also birthed a new one. Anglo-Indian is made up of two words, Anglo meaning English and Indian is belonging to India. Anglo-Indian cuisine developed during the British Raj in India. The wide array of combinations of Indian and English dishes was looked up to as new cuisine, the Anglo-Indian cuisine.

While their rule over India, the British rubbed off their little details over our cuisine. This cuisine later became widely popular among the Indian as well as British masses. From spices to vegetables and fruits to meat dishes, the British influenced us in every possible way. "Going for an Indian" or "out for a curry" has become an increasingly prominent aspect of British social, economic, and cultural life since the 1960s. In assessing the wide appeal of South Asian food and restaurants in April 2001, Britain's late Foreign Secretary Robin Cook proclaimed that "Chicken Tikka Masala", one of the cuisine's mainstays among British diners, had become "a true British national dish, not only because it is the most popular, but because it is a perfect illustration of the way Britain absorbs and adapts external influences. Chicken Tikka is an Indian dish. The Masala sauce was added to satisfy the desire of British customers." Multiculturalism traffic did not threaten British national identity, cook stressed; rather, it epitomized "multiculturalism as a positive force for our economy and society."

Before British rule in the Indian subcontinent ended in 1947, Indian restaurants in the metropolis were few. Several came and went in the nineteenth century and others emerged in the early twentieth, largely in London. Most were run by and catered mainly for an Indian (and predominantly male) client who had come to Britain as lascars (seamen), students, or in a professional capacity. The majority were working-class establishments, particularly those providing for men from Sylhet (now part of Bangladesh) employed by merchant shipping companies who docked at British ports, most notably in London's East End. From twenty-six of these early restaurants, the oldest that survives today is Veeraswamy's off Regent Street. Dating from 1926, it was opened by a spice importer who became official caterer for the Indian Pavilion at the 1924 British Empire Exhibition held at Wembley outside London. Veeraswamy's served upper-middle-class and elite customers, including visiting Indian princes and other dignitaries as well as officer-class Britons who had once lived in India.

The Indian sub-continent is ethnically and culturally diverse, and its food cultures are widely divergent. The category of "Indian cuisine" is a modern construction, a culmination of a history of successive imperial movements and syntheses, with contributions of the Portuguese, the Mughals, the Persians and the British. Diverse ingredients and traditions are synthesised and re-shaped to create distinct styles of cookery and service. The British, being a capitalist and globalising empire, was the most potent in shaping and diffusing forms of "Indian food". Colonial and post-colonial migrations of the twentieth century developed

ANGLO-INDIAN DELICACIES

**Vintage and Contemporary Cuisine
from Colonial India**



*Curries, Fries, Roasts, Stews, Soups, Rice dishes, Pickles, Chutneys, Tea time
Snacks, Sweets, Festive treats, Homemade wines and more!*

Bridget White

those formations into a restaurant culture, first in Britain, then diffused to other parts of the world, including India itself.

Figure: 6 Anglo Indian Cuisine of colonial and contemporary India

6.1 Indian Spices:

Indian spices are the soul of Indian cuisine. While using Indian spices, one should know about their properties and flavour. Indian cooks use different techniques to dramatically change their flavouring properties and contribute to a dish. Primarily used Indian spices are coriander, cumin, yellow turmeric, red chilli pepper, Indian Garam Masala etc. India boasts an infinite collection of spices in the form of barks, seeds, leaves, flowers, buds and roots.

The manifold families of Indian cuisine are characterized by their urbane, therefore, leading to delicate use of many spices and herbs. Though a significant portion of Indian food is vegetarian, many traditional Indian dishes also include chicken, goat, lamb, fish, and other meats. Cuisine across India has also been influenced by various cultural groups that entered India throughout history, such as the Persians, Mughals, and European colonists. Indian food is as vibrant, colourful, and intriguing as the country itself. The numerous and diverse regional cuisines reflect the sheer massive size of India, its huge population, its history as a trading and occupied nation, and, of course, the mix of ancient religions that are practiced. India's culinary traditions have been born out of great wealth and great poverty, and offer exciting flavours unlike anywhere else on earth .



Figure: 6.1 Indian spices for Anglo Indian food

6.2 The Emergence of Fast Food

One example of such changes is the rediscovery of some cuisines as more compatible with the contemporary idea of fast food. As urbanization and industrialization speed up in India and the country's political economy moves towards an arrangement more compatible with globalized capitalism, the fast-food market, too, has expanded dramatically. A sizeable section of urban India now senses the need for something like fast food. However, the concept of fast food has not made deep inroads in urban awareness. A very large proportion of the clientele of fast food still do not identify such food as a genre, with its specific limitations and problems. In India, one rarely finds nutritionists or columnists of food lamenting the growing popularity of fast food. McDonald's is still viewed, as its advertisements claim, as a moderately fashionable family restaurant and Pizza Hut is seen as a haunt of the upper-middle class youth who have money to spare. Yet, the Indian fast-food industry is not new. What could be called its primitive version developed in the latter half of the 19th century in the presidency towns such as Calcutta, Madras and Bombay, as were called during the colonial period. It was mainly a response to the needs of some of those who had entered the colonial political economy and commuted long distances from home to work in a metropolis, the 'daily passengers', as they were called in Calcutta. One part of the menu on which the restaurants thrived were, at least in name, English or French: cutlets, patties, chops, omelettes, and so on. These, ohad little to do with their namesakes in the West, in looks, smell and taste.



Figure: 6.2 Anglo Indian mixed minced and potato cutlet

7. TRADITIONAL MEDICINE:

Prehistory

Excavations at different sites suggest that medical interventions such as dentistry and trepanation were practiced as early as 7000 BCE in the Indian subcontinent. The importance the Indus civilization gave to certain medicinal plants and trees and the emphasis on hygiene and water sanitation suggest an advanced awareness of health management. Trade routes linked the Indus valley civilization to other parts of the subcontinent and westward to Persia,

Mesopotamia and the Arabian Sea, and northward to Central Asia. It is highly likely that botanical and medical commodities and knowledge were among the prized items of exchange. Recent archaeo-botanical excavations give evidence for the use in the Middle Gangetic region of medicinal plants since the 2nd millennium BCE that are still used by Ayurvedic physicians and folk healers.

Vedic Period

The Vedic hymns of the migrant Aryan tribes are the earliest literary source of information about healing practices in the sub-continent. These hymns provide insights into diseases prevalent during the period and their perceived causes. Most ailments, both physical and mental, were attributed to malevolent spirits and cures consisted of rituals, charms, mantras, medicines and surgical intervention. The hymns in the Atharva Veda, the last of the four Vedas, and largely composed after the Aryans were well settled in the sub-continent, indicate that indigenous non-Aryan healing practices had influenced the Vedic Aryan healers.

Post-Vedic Period

The Sanskrit-speaking Vedic Aryan influence eventually spread eastward from the Punjab and Doab region towards the Middle Gangetic plains, which had its own socio-cultural and linguistic context. This was a period when diverse cultures were interacting in small kingdoms and urban centres and there was growing awareness of the influence of life-style and regimens on health and well-being. In such a context, in the region east of the confluence of Ganga and Yamuna, Buddhism, Jainism and other new ascetic and philosophical movements arose. Many of these movements promoted free spirit of enquiry and experimentation in all fields of knowledge, especially in medicine. Early Buddhist and Jaina texts in Prakrit (Pali and other vernacular languages) describe the use of medicines, surgical procedures, trepanation, purges and emetics, practices from all levels of society. The early texts also recognized the importance of cultivating compassion and humanistic values as being essential for health and well-being. The poor, those suffering from disease and those afflicted by sorrow should be helped. Even insects and ants should be treated with compassion, just as one's own self.

Buddha himself was seen as the "healing guru" (Bhaishajyaguru) and healing practices were part of the Buddhist monastic tradition. Medical centres privileging humanistic values that were attached to Buddhist monasteries catered to monks and lay persons. Buddhist monks disseminated Indian medical knowledge westward to Persia and Central Asia, to China and to South-east Asia. Buddhism also took with it medical knowledge to southern part of the sub-continent and Sri Lanka, especially during and after the reign of Ashoka the Great.

Emergence of the Ayurveda Tradition

The spirit of scientific enquiry influencing the intellectual world since the time of Buddha led to old belief systems being questioned and tangible proofs being sought after. In this cultural milieu in the Indo-Gangetic and lower Himalayan regions, tribal and wandering healers, learned physicians, ascetic and yogic traditions such as Buddhism and Jainism, and philosophical schools such as Samkhya, Visheshika and Nyaya all contributed to the emergence of a formal scientific culture of healing that became Ayurveda.

Sanskrit, which is the language of the Vedas and Brahminical culture, re-emerged as the dominant scholarly medium around the beginning of the Common Era. The earliest works on Ayurveda probably dealt with one specific branch of medical practice. The fundamental concepts and practices of Ayurvedic healing continued to be elaborated and refined over centuries. The earliest available works are Caraka Samhita, Sushruta Samhita, Ashtangahridayam, Ashtangasamgraha, Bhela Samhita and Kashyapa Samhita, the latter two in incomplete versions. These works set the norms for the future of Ayurveda.

Knowledge of medicinal plants and their identification were gained with the help of cowherds, hermits, hunters, forest-dwellers and those who gather plants of the forest for food.

Persian and Arab Influences

Trade and exchange of medicinal plants and knowledge of their uses have gone on for centuries between the Indian subcontinent, West Asia and the Indian Ocean world. From the end of the first millennium C.E., physicians coming from Persia and neighbouring regions brought their healing practices to the subcontinent and influenced local healers and Ayurvedic practitioners. In turn Ayurvedic treatises were translated into Persian, Arabic, Tibetan and Chinese.

There are other formal systems of medicine such as Unani, Rasashastra, Siddha, and Sowa-Rigpa that have been practiced in the subcontinent. Unani is an Arab medical tradition that has its origin in the Greek Ionian medicine (the word Unani being an Arabic adaptation of the word Ionian). During its development in India, Unani incorporated elements of indigenous material from Ayurvedic and folk sources. It is still practiced and popular in India and Pakistan. Rasashastra is an ancient tradition of healing that uses medicines incorporating metals, especially Mercury and gold, purified using complex procedures. The tradition maintains that Rasa formulations in association with yogic and tantric practices give extraordinary powers like arresting the process of ageing. Certain Rasa medicines were incorporated into Ayurveda and Siddha. The Siddha tradition is an ancient south Indian system that developed especially in the Tamil speaking region and continues to be popular there. It integrated elements of Ayurveda,

Rasashastra, Yoga and Tantra and uses alchemically prepared metals along with medicinal plants. Siddha system is said to have been influenced by contacts with Chinese and Arab medicine. The Sowa-Rigpa tradition practiced in Tibet and Himalayan regions is an amalgam of Ayurveda derived from Vagbhata's Ashtangahrdayam and folk practices along with a strong influence of Tibetan Buddhism.

Regional Folk Practices

Even before medical knowledge was codified into the canonical texts of Ayurveda, there were abundant sources of medical knowhow in the subcontinent. Healing is practiced by people from all levels of society who live and work in intimate relation with their environment. They range from home remedies related to nutrition and treatment for minor illnesses, to more sophisticated procedures such as midwifery, bone setting and treatment of snake bites and mental disorders. There were also specialists in blood letting, experts in physical medical practices and others with intimate knowledge of medicinal plants. All these areas of folk practices have their particular folklore that preserved and transmitted such knowledge. Some healing practices were considered to be sacred and were associated with rituals that helped safeguard them. In folk traditions there is considerable overlap between healing plants and sacred plants, and certain healing plants were venerated.

Traditionally, while Sanskrit-based Ayurvedic practice was limited to certain segments of society, folk healers came from all levels of society. Although folk practitioners from the lower strata of society lack the scholarly aura, many who specialize in specific healing practices are held in high esteem. For example, it is not uncommon for scholarly Ashtavaidyas to seek the help of folk healers in paediatric care, poison therapy or diseases of the mind.

Indian Medicine During Pre-colonial and Colonial Period

Over centuries, Indian indigenous medical systems were renowned for skilled physicians and sophisticated medical therapists. While interplay of myriad complex factors was responsible for the outcome, there is no debate about the fact that traditional medicine entered a period of decline during the colonial era.

“I feel bound to confess that it is not so valuable nor so certain as the herb which the Malabaris give....” (Conversations on the Simples, Drugs and Materia Medica of India, Garcia da Orata, Goa, 1563)

However, during the pre-colonial period early Portuguese and Dutch settlers relied on the thriving medical systems they found in India for their healthcare needs. There were very few physicians among the early European settlers, and they did not have the medicines or the knowledge needed to combat tropical diseases. During this period it was official policy of the Portuguese and Dutch governments in India to actively seek out and document Indian traditional medical knowledge. Several books on Indian medicine written during this period introduced Indian medical knowledge to European medical schools, and botanical medical knowledge of India was tremendously influential in the global context. Works on Indian botanical medical knowledge, by Garcia da Orta (1568), Christobal Acosta (1578) and the 12 volume, Hortus Malabarius (1678-1693) compiled by Aadrian Van Rheedee, became reference books for tropical botany and medicine for a hundred years or more.

During the early days of the British East India Company, Indian medical knowledge and “native physicians” were important resources for the colonial establishment. The skills of Indian physicians to treat regional diseases and the rich materia medica of traditional medicine put them at an advantage over the newly arrived British doctors, struggling to deal with diseases unfamiliar to them. Later as the British East India Company established itself in India, many British physicians assumed broader scholarly roles as botanists, foresters, zoologists, geologists and European medicine came to be looked upon as the dominant medical knowledge system. By mid 19th C. British official colonial policy marginalized indigenous medicine to secondary status. And later as the Indian Medical Service opened to accept Indian nationals, students from upper classes as well as Christians and Muslim entered modern medical colleges and European medicine became the official health care system.

Even though during the British colonial period official status of Ayurveda and other traditional healing systems were relegated to secondary roles and western medicine became dominant, Ayurvedic colleges offering diplomas were created and the study of classical texts in Sanskrit were initiated in many centres around India. Many of these institutions integrated Ayurveda education with biomedical education curriculum and western concepts of disease and wellness. Pharmaceutical companies also began to manufacture Ayurvedic and other forms of traditional medicines on a large scale to deal with the diminished capability of practitioners and patients to make medical preparations.

Indian Medical Traditions Since The 20th Century

After Independence, the government of India made efforts to recognize Ayurveda, Siddha and Unani as being on par with allopathic biomedicine. In 1964 a government body for setting norms for the manufacture and the control of the quality of traditional medicinal preparations was formed. In 1970 the government of India passed the Indian Medical Central Council Act to standardize Ayurvedic teaching institutions, their curriculum and their

diplomas. More recently the government created the Department of AYUSH (Department of Ayurveda, Yoga & Naturopathy, Unani, Siddha and Homoeopathy) to support research and development of traditional medicine, and to set standards and regulate the activities related to practice. Today the general trend is to comply with the norms of modern biomedicine. In traditional medical schools the vocabulary and diagnostic tools of modern medicine are replacing traditional terms, and techniques and students are increasingly becoming unfamiliar with classical references and methodologies.

In the last few decades there has been growing interest in alternative forms of therapy globally. In addition, attempts by devotees of New Age culture to ascribe new layers of meaning to the concepts of Ayurveda have propagated a simplified and modified version of Ayurvedic culture and practice. While this has stimulated the development of tourism for well-being, leisure Ayurveda, in India, with spas and hotels offering different kinds of simplified treatments, for many in India and abroad these commercialized variants have come to represent Ayurveda.

There are attempts by biomedical and Ayurvedic researchers to correlate Ayurvedic understanding of the nature of disease with modern biomedical concepts. The materia medica of Ayurveda has attracted the attention of researchers and commercial concerns in India and abroad interested in identifying active molecules and manufacturing commercial versions of traditional formulations. These novel demands along with renewed popularity traditional medical practices within India itself have created conflicting conditions for traditional medicine in general and for Ayurveda in particular.

The hereditary Ashtavaidya Ayurveda physicians of Kerala are among the small group of traditional medical practitioners who have endeavoured to retain the scholarly study and practices of their ancestors. With changing social structure and the norms imposed by the government regulations, Ashtavaidyas too are striving to adapt their practice to contemporary standards. The interviews that we conducted over the last few years with the remaining Ashtavaidyas of Kerala highlight the issues that traditional medicine faces in such a modern context.

CONCLUSION:

The British rule in India for about 200 years left behind it some permanent imprint in the socio-economic, political and cultural life of Indians. Whatever developments political, administrative economic, social or intellectual-India witnessed during two centuries of British rule here were not planned by the colonial rulers out of any philanthropic mission for the welfare of Indians but

were merely outcomes of the imperial rulers' larger aim of keeping their hold over India and for promoting the political, economic or material interests of their own country.

As Jawaharlal Nehru has rightly commented, "Changes came to India because of the impact of the west but these came almost in spite of the British in India."

Scholars expressed divergent views about the legacy of the British Rule to India which was started in 19th century and is still continuing. The British scholars and the Indian scholars hold different views relating to the contribution of the English to India. The English scholars like Alfred Loyal, J.F. Stephen, and W.W. Hunter opined that the modernization of India, modern education, growth of nationalism, law and order, efficient administration, was the Legacy of the English to the Indians. They even showered lavish praise on the British for converting India into a civilized nation. They did not pay any heed to the economic exploitation of the British.

On the other hand, the Indian Scholars like Dadabhai Nauroji, R.C. Dutta and many others did not accept the views of the British Scholars. They evaluated the Legacy of the British from the nationalistic point of view. They criticized the English for disturbing the economic life of India. They had destroyed the flourishing handicraft, trade and commerce. They put obstacles in the way of modernization by exploiting the rich economic resources of the country. They also spread the feeling of communalism among the Hindus and Muslims which ultimately led to the partition of India.

Of course, both of these opinions may or may not be true but the real truth lies between both of them. In fact, without the British rule, the modernization may have been a distant reality.

The Indian Renaissance and several socio-religious movements of 19th century were the outcome of the reactions against the British rule and their atrocities. Raja Ram Mohan Roy, Dayananda Saraswati, Swami Rama Krishna Paramahansa, Swami Vivekananda worked a lot for the progress of Hindu religion, culture and society. Similarly, the Aligarh movement started by Sir Saiyad Ahmand Khan worked for the good of the Muslims and their progress.

All these movements paved the way for the modernisation of India. Many social evils were eradicated because of these movements. European scholars like Max Muller William Jones, James prince and Indian scholars like R.G. Bhandarkar, Haraprasad Shastri, Rajendra Lal Mitra made the Indians conscious about the rich cultural heritage of India and their efforts injected new life and vigour into the benumbed limbs of the Indians thus their efforts also led the nation towards modernisation.

Another notable gift of the British to India is 'universal peace and freedom from external aggression and internal disorder.' For the first time, India witnessed national growth. Thus, we conclude that British rule contributed a lot for the progress of the Indians. The impact of western civilization was quite clear in Indian life, thought, dress, food and education etc. However, the people of India suffered a great loss in economic field. The economic policies adopted by the British transformed India's economy into a colonial economy whose nature and structure were determined by the needs of the British economy. They disrupted the basic economic pattern of India, i.e., self-sufficient village economy. They followed the policy of economic exploitation towards India. With the outbreak of Industrial Revolution in England, the economic exploitation reached its climax.

In the light of the above discussion, it is clear that British rule is responsible for the modernisation of the Indian civilization as well as in harming the economy of the country. Thus, the British rule in India proved both beneficial and harmful in different spheres. In-fact whatever harm the British had done to India was only to safeguard their own interest and whatever advantage the Indians received from the British rule was the outcome of the efforts made by the leaders of national movement.

9. METHODOLOGY:

The study was conducted successfully with the help of archival data in Indian and British archives, including different websites and portable document format and books related to the topic as COVID-19 has forced us to stay within our domestic areas. It had very helpful collections of objects (paintings, Photographs and garments). There were still a few challenges faced in the process.

This section deals with the challenges faced while conducting this research. The political and economic history of British India has been a studied by many historians across the world. The influence that the Raj had on society in terms of the economy and technological developments like the introduction to the industrial revolution have also been the topic. In this research, the influence of these facets of British rule on caste system and traditional though now social evils have formed the basis of research, whereas the influence on other sectors like child marriage, child infanticide in many different parts of India has largely gone unstudied. Unfortunately, there are hardly any views available on the subject, and the books that do deal with it could not throw much light on the evolution of India much. This serious lack of academic intervention in the history of British influence on traditional India fashion was a major challenge. The data for this research was collected from secondary sources consisting primarily of official government documents, several research articles, tourism websites, menus and media reports in this context this research was a study of influences.

Another challenge faced was that of the study's Methodological model. The lack of a tried and tested methodological model for studying the influences on India posed a challenge to this study. It is an important factor that helps to fill in the gaps in the research of an object.

I wish I could have been able to conduct interviews to help me to understand the evolution of India in Post colonial world. They would have helped a great deal in my research. Apart from documents, books, it would have been a useful source, and such a resource would have added a lot to the study. Dictionaries or terminology lists from different time-periods and areas of the country would also have been very useful if they existed. In fact, the documentation and cataloguing undertaken by the British regarding Indian norms and values was more useful than any other resource.

The paintings and photographs available in the online sites were extremely worthwhile. Such resources formed the backbone of this study.

10. SCOPE FOR FUTURE STUDY:

Having found answers to the research questions, it can safely be said that the research has been successful, but there is nonetheless immense scope for future study. While studying the influence of British Rule on elite Indian womenswear, many more things were discovered, like the study of elite Indian menswear. This study of elite Indian menswear discusses various articles like the angrakha, the jama, the Chapkan, the achkan and the sherwani, along with various forms of legwear.

Another major study was the influence of British rule on elite Indian womenswear. The details could help to understand India's changing fashions, in particular how a typical style of tying the saree, along with two foreign items, the blouse and the petticoat, combined to become a national identity for Indian women.

Apart from social evils, caste system, education, medicine, etc., there is scope to study the influence of the British on women's' rights, architecture in colonial India and many more.

Thus, there is a lot of scope for future study and further research.

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