This book explores the contours of print production in Goa as an extension of the questions that had prompted the studies on print in colonial India. It looks into the nature of and principles guiding Portuguese colonialism in Goa. The discussion of print as the locus of the formation and contestation of polities rests on certain assumptions about the functioning of the colonial state, its relation with the colonial elite, relations within colonial society, dissemination and bilingualism. The book initially draws on the representations of the Catholic elite, who were historically situated by colonial policy to occupy that public realm in which representations from elite and the state circulated among a limited public. The basic determinants of the colonial print sphere, such as language, the price and availability of print, and the Portuguese colonial state’s stance towards indigenous culture and the colonial elite were manifest in this interaction. This book examines how publications such as newsprint, novels, and pamphlets were printed in Goa during the nineteenth century.

The volume deals with major debates in India’s environmental history. It critiques existing discourse by discussing colonial flood control strategies in eastern India, especially Orissa Delta. It explores the idea and practice of flood control and argues for a comprehensive reconsideration of the debate on the colonial environmental watershed, its hydraulic legacy and questions contemporary enthusiasm for flood control in post-
independent India. The emphasis is on revealing how colonial flood control measures were implicated in attempts to consolidate capitalist relations in ownership, production, and towards commanding the deltaic rivers as a ‘natural resource’ for capitalist accumulation. The idea and practice of flood control was not merely a technical intervention but principally a political project, deeply implicated in the social, economic, and political calculations of capitalism in general and colonialism in particular. Such an analytical perspective also provides a useful backdrop to understanding several aspects of the contemporary water crisis in postcolonial India. The book also intends to be a necessary corrective and a useful addition to the otherwise limited writings on the Indian subcontinent’s hydraulic histories.

The Economic History of India, 1857-1947
Tirthankar Roy

This book examines India's economic history through the lenses of global history. After describing the country's transition to colonialism between 1707 and 1857, it looks at new developments in global history, focusing on institutional transitions, education, law, business organization, land rights, and contracts, as well as international trade, migration, investment, and transactions in scientific and technological knowledge. The book also explores the political and economic transition in eighteenth-century India and provides an overview of post-colonial developments in the Indian Union from a historian's perspective. It discusses rates of economic growth and offers an explanation for those rates. In addition, it explores savings, government accounts, and balance of payments, along with agrarian change over the period 1858–1947, the commons, small- and large-scale industries, plantations, mines, banking, infrastructure, fiscal and monetary systems, and population and labour. The book concludes by assessing economic change in India from 1950 to 2010.

Introduction
Tirthankar Roy

in The Economic History of India, 1857-1947
From the end of the eighteenth century, two overlapping processes of change transformed patterns of production and consumption in South Asia: the rise of colonial rule and globalization. By 1947, a paradoxical mix of acute rural poverty and robust industrialization characterized the larger nations of South Asia. This book examines the changes in the structure of the economy initiated by colonialism and globalization, as well as the factors underlying the paradox of extraordinary achievements amidst poverty and stagnation. The discussion covers the period from 1857, when direct rule of the Crown over what had been territories acquired by the East India Company was formally established, to 1947, the end of British rule in South Asia. The book also discusses theories of economic history and competing narratives on the impact of colonial rule on India.

Transition to Colonialism
Tirthankar Roy

in The Economic History of India, 1857-1947

Published in print: 2011 Published Online: January 2013
Item type: chapter

The eighteenth century was a period of transition for India. A new economy emerged based on peasant exports and global industrial enterprise. Globalization and colonialism penetrated almost every aspect of the Indian economy. Export-oriented enterprise moved from the littoral to the interior, from the handicrafts to the peasants, and from merchants and bankers whose interests had been tied to bankrupt princes to those that were more closely associated with the new forms of commerce and industry. This chapter first describes India’s economic conditions c. 1750, focusing on landed property, transformation of property rights in the eighteenth century, and land revenue in pre-colonial India. It then looks at rural and urban industries, foreign trade, and the consequences of institutional reforms for tax, tenancy, and land markets.

The Commons
Tirthankar Roy

in The Economic History of India, 1857-1947

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Item type: chapter
In colonial India, the economy of the countryside was not exclusively the economy of settled agriculture. Peasants lived alongside fisherfolk, shifting cultivators, hunters-gatherers, and herders, and they all depended on resources available in common such as water, forests, or grasslands. Over the past two decades or so, the relationship between the commons, the society, and the colonial state have attracted the interest of historians. This scholarship is based on two basic premises: first, the relationship was mediated by the changing economic value of common property resources, and second, colonialism was an ‘ecological watershed’ in Indian history. This chapter addresses these themes, focusing on types of common land, people who were dependent on forests, village commons and pastures, and patterns of land use. The scholarship on common property resources in colonial India has been dominated by three themes: knowledge, control, and commerce.

Reform and Renewal in South Asian Islam
Moin Ahmad Nizami

Of the many Sufi orders that have operated in South Asia, the Chishtī order is the oldest and the most popular. This book examines the traditions, rituals, experiences, and legacy of the Sābrī branch of the Chishtī order. Challenging the notion of Sufism as an ossified relic of the past, it presents evidence of growing interaction, accommodation, and intermingling within Sufi orders. It also highlights the active involvement of the Chishtī-Sābrīs in the much discussed reformist upsurge in north India and explains how they addressed questions posed by colonial rule while still adhering to their mystical heritage. The role of networks that connected Sufi scholars in small towns (qasbahs) with those of Delhi is also examined. These connections, it is argued, moulded the religious ethos of such towns and made them incubators of Sufi reform. By locating Sufi traditions and institutions within the discourse of Islamic scholars (‘ulamā), the book contends that the boundaries often drawn between ‘Sufi’ and ‘scholarly’ Islam were in reality far more blurred and porous than is admitted in the literature on modern reformist movements.
This epilogue argues that the story of Warner McCary and Lucile Stanton illustrates how diverse audiences across North America understood “Indianness” during the middle of the century, an era during which the United States dispossessed Native people east of the Mississippi River of nearly all of their lands, and the role that race, gender, faith, music, and medicine played in these myriad understandings. Their representation of themselves as Indians relied on popular cultural tropes and antebellum stereotypes that offered a narrow, inaccurate, and homogenized image of Indians and inherently limited the subversive potential of their actions. The legacies of white supremacy and settler colonialism in North America that encouraged Warner McCary and Lucy Stanton to become professional Indians continued after their deaths and remain relevant today.

Conclusion

Carey Anthony Watt

This book has tried to show the significant connections between Indian social service practices and the wider world of ‘public politics’, nation-building, and nationalism in the first two decades of the twentieth century. The author lists his conclusions as being the crucial relationship between an active citizenry and a vibrant public life; the establishment of the belief that the creation of healthy students make for more patriotic citizens; the overlap of Indian and global notions of charity and philanthropy; the creation of national solidarity through social service movements; their tacit support of the political activities of the Congress party; and their contribution to the slow de-legitimizing of the colonial state. The author ends by stating that there is no direct link between the
social service practices of the 1910s and 21st century Indian civil society (with its vibrant NGO sector) which is completely different.

Memoirs of Roads
Sumanta Banerjee

This book is an attempt to understand a city through its roads. It explores the origins and development of three important roads of Calcutta (now renamed as Kolkata) from the pre-British colonial era to the postcolonial period. Spanning a period of four centuries, these three roads—Bagbazar Street in the north, Theatre Road in the centre, and Rashbehari Avenue in the south—register the contours of urbanization and the changes in the socio-cultural profile of the residents. The author locates this history within a broader theoretical framework with the help of which one can analyse the role of roads in urbanization, which are determined and influenced by the various political, economic, and socio-cultural impulses. The narrative traces the rise of Calcutta from a fledgling town to a giant metropolis through the history of these roads, and approaches the present era, when these roads have reached a cul-de-sac where their further expansion is restricted by territorial limits and environmental constraints. But the roads are still needed to meet the gargantuan appetite of urbanization, which is leading to the expansion of present-day Kolkata beyond its north-eastern borders. Here, the development of commercial-cum-residential complexes in the area known as the New Town, is Kolkata’s first step in its ambition to graduate from a metropolis to a megalopolis. The book ends with a discussion on the changing character of roads in this New Town in the era of globalization.

Borrowing a Past
Rochelle Pinto

Boaventura de Sousa Santos offered a theory about the subaltern status of Portuguese colonialism compared with the normative status of British colonialism, noting that since the seventeenth century, the history of colonialism has been written in English rather than
Portuguese. In other words, the Portuguese colonizer has a problem of self-representation rather similar to that of the British colonized. De Sousa Santos’ description of the complexity of representational choices confronting the ‘Portuguese colonized’ is consistent with the temporal and political dilemmas of the Goan elite. Goa’s cultural histories reflect the sudden and prolific print material circulating through the nineteenth century as an intellectual renaissance spurred by the reintroduction of the printing press. This chapter examines print and politics in Goa during the nineteenth century, focusing on Portuguese and British colonialism, culture and history, caste rivalries, Indian nationalism, and reform and modernity.

The Province of the Novel
Rochelle Pinto

in Between Empires: Print and Politics in Goa

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Item type: chapter

The earliest novels in Goa appeared in the 1860s, synthesizing the disparities in cultural ideologies that arose from a range of contemporary concerns. Goan writers were exposed to European literature, but novels were not concealed workshops for theories of cultural nationalism. This chapter analyses two Goan novels, Francisco Luis Gomes’ Os Brahamanes and Francisco João da Costa’s Jacob e Dulce. In contrast to Luis Gomes, da Costa seemed to have written his work by repositioning the authorial voice and the subject of ethnography. In Jacob e Dulce, the consumption of print provided a metaphor through which to describe the workings of gossip. The novel explicitly articulates critiques of colonialism and its impact on Goa.

Time, Space, and the ‘Primitive Within’
Prathama Benerjee

in Politics of Time: ‘Primitives' and History-writing in a Colonial Society

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This chapter covers the relationship between the project of imagining the nation as continuous history and the experiences of the discontinuous, anomic everyday of late nineteenth-century Bengal. Bengali history-
writing came to be forged in the nineteenth century through inversion as the primary mode of opposition to colonialism. In nineteenth-century Bengali imagination, the ‘primitive within’ became the clue that could account for the defeat and disunity of the nation and at the same time, emancipate the nation's historical identity from the shame of subordination. Historical consciousness in colonial Bengal continued to be marred by an irresoluble tension between the sense of the subject-self and the sense of the ‘primitive’ but spatially proximate other. Caste emerged as a particularly useful category of temporal resolution in Bengali discourses. Dream-history cannot occupy the same time as the evident and the illuminated. But dream-history returns over and over again.

Gandhi's Challenge to BHU: Boycott of BHU and Nationalist Education
Leah Renold
in A Hindu Education: Early Years of the Banaras Hindu University

This chapter takes a look at the contrasting responses of Mahatma Gandhi and Pandit Malaviya towards colonialism. It states that while Gandhi and Malaviya were both champions of nationalism, they had conflicting ideas on national education. It first describes the evolution of a national system of education at the start of the twentieth century and the emergence of British universities in India. It studies their education philosophies. Gandhi's targeted the BHU because it received Government of India's funding and Malaviya's subsequent response which was based on his idea of well-educated students. This chapter also introduces the Kashi Vidyapith, an organization that fully supported Gandhi's views towards national education, and Gandhi's formation of ashram education.

‘Hindi, Hindu, Hindustan’
Gyanendra Pandey
in The Construction of Communalism in Colonial North India
This chapter focuses on Hindu and Muslim movements in the late nineteenth and early twentieth centuries, which were in large part an answer to a colonialism that challenged the validity of the indigenous forms of social existence in virtually every respect. They represented an effort by people at many different levels of the society to overcome the marks of subordination and humiliation that had come with colonial rule. On the one hand, these efforts suggest a political vision of emerging or potential unity based on the common interests of all Indians. On the other hand, it indicates the existence of a vision of society as already formed into discrete communities, each with its own priorities and interests and each with the right to determine its own (‘social’) future.

Gender, Medicine, and Society in Colonial India
Sujata Mukherjee

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This book analyses the interface between medicine and colonial society through the lens of gender. Based on hitherto unused primary sources the work traces how since almost the beginning of the nineteenth century the growth of hospital medicine in Bengal created a space—albeit small—for providing Western health care to female patients. It observes that, unlike in the colonial setup, before the advent of hospital medicine women were treated mostly by female practitioners of indigenous therapies who had commendable skill as practitioners. The book also explores the linkages of growth of medical education for women and the role of the Indian reformers as well as British administrators in this process. The manuscript tackles several crucial questions including those of racial discrimination, reproductive health practices, sexual health, famines and mortality, and the role of women’s agencies and other organizations in popularizing Western medicine and health care. Thus this work, explores the different processes which contributed towards the shaping of the discursive domain of medicine with a bearing on women’s health as well as highlights different dimensions of empirical developments. In the process it enriches our understanding of colonialism, gender, and politics of medicine in the nineteenth and twentieth century in a novel way.
In his study ‘Imperial and Colonial Encounters: Some Reflections’, Sanjay Subrahmanyam argues that an account of local histories such as that of Goa can provide an alternative view of the possible connections between Asian and Latin American colonial empires. The telling of Goa’s history formed the basis for mapping one kind of narrative about the transition from Iberian to British colonialism. Hence, the nineteenth century in Goa emerges as the terrain which is extricated with difficulty from its inscription by Indian nationalism. This book explores different locations of print production by Goans to show how the representations of various groups were enabled by print. In articles that address the various strands to Goan historiography, Goa is either celebrated as an extension of Portugal’s history or integrated as an ‘integrationist’ attempt into India’s history.

Sayyid Ahmad argued that the tension between Islamic faith and modern values was a historical accident rather than an inherent feature of Islam. The decline of the Mughal Empire encouraged Islamic intellectual culture in numerous local centres. The Ulama tried to strengthen the bonds of unity among the believers and consolidate their loyalty to an Islamic state. This chapter explores the links between India's local elite and the colonial state that made the administration work and sections of Muslim society respond to political institutions and administrative changes. These issues are central to the contemporary debates about what constitutes the ‘Muslim response’ to the onset of colonialism. In this context, the chapter analyses the diverse views about Britain's rule and their impact on Muslim intellectuals. It also looks at India's cultural and intellectual efflorescence and the expansion of intellectual horizons that gave rise to new ideas, concepts, and ways of thinking.
Introduction
Colin R. Alexander

in Administering Colonialism and War: The Political Life of Sir Andrew Clow of the Indian Civil Service

The introductory chapter articulates the book’s central argument about colonialism, which it defines as rule by outsiders for the benefit of outsiders, a structure that results in the extreme suppression of a majority for the vast prosperity of a minority. However, the ICS officers who administered colonial rule in India were also vulnerable to the colonial experience because colonialism is a dehumanizing experience for all those engaged with its power structures. Beyond this, the chapter provides initial information around the life and career of Sir Andrew Clow, the book’s main character. Clow was involved in the crucial events before, during, and after World War II in British-ruled India that affected the outcome of the conflict as a whole but also helped set the platform for the subsequent collapse of the age of British imperialism.

Introduction
Arvind Elangovan


This chapter introduces both Rau and the problem of studying the history of the Indian constitution and identifies the ways in which this book departs from existing historiographies. Specifically, the book departs from narratives that explain the making of the Indian constitution either as a product of colonial benevolence or a victorious appropriation of mainstream Indian nationalism and instead highlights the tension between the projects of colonialism, nationalism, and constitutionalism.