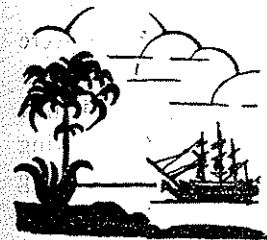




PART SIX MODERN INDIA AND PAKISTAN

- 1498 Vasco da Gama rounds the southernmost tip of Africa and lands on the Malabar coast.
- 1600 Queen Elizabeth grants charter to "certain adventurers for the trade of the East Indies."
- 1690 Calcutta founded by an agent of the English East India Company.
- 1742-1754 Dupleix Governor of Pondichéry for French East India Company.
- 1757 Clive's victory at Plassey gives English control of Bengal.
- 1784 Asiatic Society founded in Calcutta under Sir William Jones (1746-1794).
- 1799-1803 Abū-Tāleb (1752-1806?) visits England and Europe.
- 1815-1830 Rāmmohun Roy (1772-1833) active in religious controversy and social reform in Calcutta.
- 1818 Defeat of Marāthā Peshwa ends effective Indian resistance to British rule.
- 1827-1831 H.L.V. Derozio (1809-1831) teaches at Hindu College, Calcutta.
- 1828 Rāmmohun Roy founds Brāhmo Samāj.
- 1833 East India Company deprived by Parliament of all commercial functions.
- 1835 English system of education introduced, following Macaulay's recommendation.
- 1843 Debendranāth Tagore (1817-1905) re-establishes the Brāhmo Samāj.
- 1857-1858 Mutiny of Sepoy troops and widespread rebellion in Northern India.
- 1858 East India Company's rule replaced by that of a viceroy appointed by the British crown.
- 1865 Keshub Chunder Sen (1843-1884) secedes from the Brāhmo Samāj.
- 1875 Swami Dayānanda (1824-1883) founds the Ārya Samāj at Bombay. Syed Ahmad Khān (1817-1898) founds Muhammadan Anglo-Oriental College at Ālīgarh.
- 1877 Queen Victoria proclaimed Empress of India.
- 1879 Keshub Chunder Sen proclaims the New Dispensation.
- 1885 Indian National Congress inaugurated in Bombay.
- 1886 Death of Sri Rāmkrishna (born 1834).
- 1893 Mohandās K. Gāndhi (1869-1948) begins twenty year's work as lawyer in South Africa.
- 1894 Death of Bankim Chandra Chatterjee (born 1838).

- 1897 Swami Vivekānanda (1862–1902) receives triumphant welcome on return to India; founds Rāmākṛishna Mission.
- 1901 Death of Justice M. G. Rānade (born 1842).
- 1905 Partition of Bengal arouses nationalist agitation, in which Surendranāth Banerjea (1848–1926), Bāl Gangādhār Tilak (1856–1920), Rabīndranāth Tagore (1861–1941), Brahmabāndhab Upādhyāy (1861–1907) and Aurobindo Ghose (1872–1950) take prominent part.
- 1906 Muslim League founded.
- 1907 Indian National Congress split by quarrel between Moderates and Extremists.
- 1909 Morley-Minto Reforms grant Muslim demand for separate electorates.
- 1911 Partition of Bengal annulled. Transfer of the Indian capital from Calcutta to Delhi announced.
- 1913 Rabīndranāth Tagore awarded Nobel Prize for his *Gītāñjali*.
- 1915 Death of G. K. Gokhale (born 1866).
- 1916 Moderate, Extremist and Muslim League leaders agree on demand for a national legislative assembly to be elected on a communal basis.
- 1919 Montagu-Chelmsford Reforms provide for legislative assembly to begin in 1921. Amritsar massacre.
- 1920 Death of Tilak. Gāndhi starts first nation-wide civil disobedience movement (suspended in 1922 after outbreaks of violence).
- 1920–1924 Khilāfat Movement, led by Muhammad Alī (1879–1930).
- 1930 Muhammad Iqbāl (1873–1938) proposes separate state for India's Muslims.
- 1930–1934 Second nation-wide civil disobedience movement.
- 1935 Government of India Act grants provincial self-government.
- 1940 Muslim League, under President Muhammad Alī Jinnāh, demands creation of sovereign Muslim state.
- 1941 Subhās Chandra Bose (1897–1945) escapes to join the Axis powers.
- 1942 Congress rejects Cripps' offer, demands British quit India.
- 1945–1947 Amid communal rioting and threats of mutiny, the British Labor government prepares to grant India complete self-government.
- 1947 India, under Prime Minister Jawaharlāl Nehru (1889–), and Pakistan, under Prime Minister Liāquat Alī Khān (1895–1951) become independent dominions.
- 1948 Gāndhi assassinated in New Delhi. Death of Muhammad Alī Jinnāh (born 1876).
- 1950 India becomes a republic within the Commonwealth.
- 1951–1952 Congress Party wins national elections. First Five-Year Plan begins.
- 1956 Pakistan adopts Islamic Constitution.



CHAPTER XXI

THE OPENING OF INDIA TO THE WEST

The spreading of European power and civilization over the entire surface of the globe in recent centuries can be viewed as a continuing series of intrusions into the cultures of the non-European world. Nowhere in Asia have the effects of this penetration been more profoundly felt than in India. Because she was the first to receive the impact of European expansion, and the only major civilization on the continent to fall directly under foreign rule, the influence of the West on her life and thought has been deep and lasting.

The first Europeans to reach India by sea were the Portuguese. Their intrepid captain, Vasco da Gama, landed on the Malabar coast in 1498. Seventy-five years later we find them received at the Mughal court by the solicitous Emperor Akbar. In the words of Akbar's biographer: "They produced many of the rarities of their country, and the appreciative Khedive [the Emperor] received each one with special favor and made inquiries about the wonders of Portugal and the manners and customs of Europe. It seemed as if he did this from a desire of knowledge, for his sacred heart is a depot of spiritual and physical sciences. But his boding soul wished that these inquiries might be the means of civilizing (*istīnās*, i.e. familiarity or sociability) this savage [unsocial] race."¹ Akbar later summoned Jesuit missionaries from Goa to expound the principles of their religion, in which he was much interested, but he laughingly preferred his three hundred wives to the Christian ideal of monogamy.

When the French and British East India Companies first established their tiny trading settlements along the eastern and western coasts of India in the seventeenth century, the great empire of the Mughals still held sway. A century later it had collapsed, and various Muslim and Hindu chieftains were fighting among themselves for possession of its remnants.

¹ Abū'l Fazl, *Akbar-Nāma* (tr. by H. Beveridge), III, 37.

In protecting their commercial interests the sea-borne Europeans were drawn into the struggle. When in the early nineteenth century the British finally emerged victorious over both the local contenders and their French rivals, they found themselves masters of a population speaking fourteen different major languages, with two-ninths of them following Islam and most of the rest belonging to various Hindu castes and sub-castes, and with small minorities professing Sikhism, Jainism, Buddhism, Zoroastrianism, Nestorian Christianity and Judaism. Onto this cultural crazy-quilt the new rulers of India imposed a pattern of their own—a religious but a secular one. Law and order, efficient government and free trade, were the new gods, and all Indians hoping for worldly success bowed down to them and worshiped them.

While some Indians opposed and the majority ignored the coming of the new order, others actively abetted the opening of their country to the West. Four representative men, each of whom played a notable part in the history of this period and left to posterity written records of his thinking, are considered in this chapter—one a Hindu merchant of the 1740s and 50s, the second a Muslim aristocrat of the early 1800s, the third a Christian of mixed European and Indian ancestry, and the fourth a brāhman scholar-reformer and founder of a new religious movement. The last two were active in Calcutta in the 1820s—just at the time the British were overcoming their earlier reluctance to interfere with established cultural patterns, and shortly before they took the decisive step of introducing English education.

Although these four men came from quite different religious and regional backgrounds, the question of what to do about the Westerner and his culture was in the forefront of their minds. All showed an inclination toward some aspects of the new culture and (except for the Christian) an aversion toward other aspects, but even in their likes and dislikes they differed noticeably. The attitudes which each reveals in his writings therefore give us unique insights into the complexity of Indian society in this crucial period, and furnish us with valuable clues to the later evolution of Indian thought as it responded to the incessant challenge of the West.

ĀNANDA RANGA PILLAI: HINDU AGENT FOR THE FRENCH

India in the eighteenth century was a land rife with internal dissensions and devoid of any central political power. Muslim governors and Hindu chieftains vied with each other for the remnants of the Mughal empire, while most of the population pursued their traditional occupations in relative indifference to the religious or regional origins of their rulers. Under these circumstances, the scattered seacoast settlements of the European trading companies attracted little attention, except from the Indian merchants who found it profitable to act as intermediaries between the foreign traders and the people of the hinterland.

The Hindu merchant Ānanda Ranga Pillai (1709–1761) rose to a position of great trust and influence as chief agent for the French colony of Pondichéry. Thanks to the diary which he kept faithfully for twenty-five years, we have an almost Pepysian record of the life of the tiny settlement and of its leading Indian citizen. Although most of the diary is a rather tedious chronicle of business transactions and political intrigue, we can find in it occasional glimpses of the attitude of an important Hindu toward his French masters and toward his own society.

One striking feature of *The Private Diary of Ananda Ranga Pillai* is the total absence in its author of national consciousness or sense of political loyalty to fellow Indians, as opposed to Europeans. Trade was his family's hereditary occupation and he therefore entered naturally into a symbiotic relation with the merchants from across the sea. He ardently supported the empire-building ambitions of his sponsor, François Dupleix, and identified the latter's fortunes with his own, regarding Dupleix not as a foreigner but simply as an individual with whom he enjoyed a mutually profitable connection. At the same time Ānanda Ranga remained a staunch and orthodox Hindu, never violating in the slightest the rules of his religion. In this respect he is representative of many generations of Indians from his day down to our own whose interest in things Western remained at the level of externals, and for whom European culture and thought seemed of little importance in comparison with the time-tested value of their traditional beliefs.