

**SOCIAL AND CULTURAL HISTORY OF BRITAIN:
HISTORY OF VICTORIAN
AND
POST-COLONIAL DEVELOPMENTS
IV SEMESTER
COMPLEMENTARY COURSE
OF
BA ENGLISH
(2014 Admission onwards)
CUCBCSS**



**CALICUT UNIVERSITY
SCHOOL OF DISTANCE EDUCATION
Calicut University P.O. 673635**

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STUDY MATERIAL

SOCIAL AND CULTURAL HISTORY OF BRITAIN:
HISTORY OF VICTORIAN AND POST-COLONIAL DEVELOPMENTS

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**COMPLEMENTARY COURSE OF
BA ENGLISH**

Prepared by

Dr.N.PADMANABHAN

Associate Professor&Head

P.G.Department of History

C.A.S.College, Madayi

P.O.Payangadi-RS-670358

Dt.Kannur-Kerala

Scrutinised by

Ashraf koyilothan Kandiyil

Chairman, BOS- History (UG)

Setting & Lay Out By: SDE

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MODULE-I

THE VICTORIAN AGE: SOCIETY, CULTURE AND ACHIEVEMENTS

The Victorian era of British history was the period of Queen Victoria's reign from 20 June 1837 until her death, on 22 January 1901. It was a long period of peace, prosperity, refined sensibilities and national self-confidence for Britain.

Salient features of the Victorian age.

Introduction

The modern period of progress and unrest when Victoria become queen in 1837, English literature seemed to have entered upon a period of lean years, in marked contrast with the poetic fruitfulness of the romantic age which we have just studied. Coleridge, Shelley, Keats Byron and scot had passed away and it seemed as if there were no writers in England to fill their place. Words worth had written in 1835, "Like clouds that rake the mountain summits or waves that own no Curbing hand. How fast has brother followed brother, from sunshine to the sunless land I"

In these lines is reflected the sorrowful spirit of a literary man of the early nineteenth century who remembered the glory that had passed away from the earth. But the leanness of their first year is more apparent than real. Keats and Shelley were dead, it is true but already there had appeared three disciples of these poets who were destined to be far more widely read than were their masters Tennyson had been publishing poetry since 1827 his first poems appearing almost simultaneously with the list work of Byron Shelley and Keats. Moreover even as romanticism seemed passing away, a group of great prose writers – Dickens, Thackeray, Carlyle and Ruskin – had already begun to proclaim the literary glory of a new age which now seems to rank only just below the Elizabethan and the romantic periods.

The following are Salient features of the age.

1. Democracy:

Amid the multitude of social and political forces of this great age, four things stem out clearly. First the long struggle of the Anglo-Saxons for personal liberty is definitely settled and democracy becomes the established order of the day. The king who appeared in an age of popular weakness and ignorance, and the peers who came with the Normans in triumph are both stripped of their power and left as figure-heads of a past civilization. The last vestige of personal government and the divine right of rulers disappears; the house of commons becomes the ruling power in England; and a series of new reforms bills rapidly extend the people choose for themselves the men who shall represent them.

2. Social Unrest:

Second because it is an age of democracy, it is an age of popular education, of religious tolerance, of growing brotherhood, and of profound social unrest. The slaves had been freed in 1833 but in the middle of the century England a work to the fact that slaves are not necessarily negroes, stolen in Africa to be sold like cattle in the market place, but that multitudes of men, women, and little children in the mines and factories were victims of a

more terrible industrial and social slavery. To free this competitive method, has been the growing purpose of the Victorian age until the present day.

3. The ideal of Peace:

Third, because it is an age of democracy and education, it is an age of comparative peace. England begins to think less of the pomp and false glitter of fighting and more of its moral evils, as the nation realizes that it is the common people who bear the burden and the sorrow and the poverty of war, while the privilege classes reap most of the financial and political rewards. Moreover, with the growth of trade and of friendly foreign relations, it becomes evident that the social equality for which England was contending at home belongs to the whole race of men that brother hood is universal, not insular that a question of justice is never settled by fighting and that war is generally unmitigated horror and barbarism. Tennyson, who came of age when the great reform bill occupied attention, expresses the ideas of the liberals of his day who proposed to spread the gospel of peace. Till the war drum throbbed no longer and the battle flags were furled in the parliament of man the federation of the world.

4. Arts and sciences:

Fourth, the Victorian age is especially remarkable because of its rapid progress in all the arts and sciences and in mechanical inventions. A glance at any record of the industrial achievements of the 19th century will show how vast they are and it is unnecessary to repeat here the list of the inventions, from spinning looms to steamboats, and from matches to electric lights. All these material things, as well as the growth of education have their influence upon the life of a people and it is inevitable that they should react upon its prose and poetry thought as yet we are too much absorbed in our sciences and machines to determine accurately their influence upon literature. When these new things shall by long use have become familiar as country roads or have been replaced by newer and better things, then they also will have their associations and memories and a poem on the rail road's may be as suggestive as words worth's sonnet on Westminster bridge and the busy, practical working men who today throng our stress and factories may seem to a future and greater age as quaint and poetical as to us seem the slow toilers of the middle ages.

5. An era of peace:

The few colonial wars that broke out during the Victorian approach did not seriously disturb the national life. There was one continental war that directly affected Britain the Crimean war and one that affected her indirectly though strongly the Franco German struggle yet neither of these caused any profound changes. In America the great civil struggle left scars that were soon to be obliterated by the wise statesmanship of her rulers. The whole age may be not unfairly described as one of peaceful activity. In the earlier stages the lessening surges of the French revolution were still felt but by the middle of the century they had almost completely died down, and other hopes and ideals largely specific were gradually taking their place.

6. Material Developments:

It was an age alive with new activity. There was a revolution in commercial enterprise, due to the great increase of available markets and as a result of this an immense advance in the use of mechanical devices. The new commercial energy was reflected in the great exhibition of 1851. Which was greeted as the inauguration of a new era of prosperity on the other side of this picture of commercial expansion we see the appalling social conditions of the new industrial cities, the squalid slums and the exploitation of cheap labour (often of

children), the painful flight by the enlightened few to introduce social legislation and the slow extension of the franchise. The evils of the industrial revolution were vividly painted by such writers as Dickens and Mrs. Gaskell and they called forth the missionary efforts of men like Kingsley.

7. Intellectual developments:

There can be little doubt that in many cases material wealth produced a hardness of temper and an impatience of projects and ideas that brought no return in hard case yet it is to the credit of this age that intellectual activities were so numerous. There was quite a revolution in scientific thought following upon the works of Darwin and his school, and an immense outburst of social and political theorizing which was represented in this country by the writings of men like Herbert Spencer and John Stuart Mill. In addition, popular education became a practical thing. This in its turn produced a new hunger for intellectual food and resulted in a great increase in the production of the press and of other more durable species of literature.

Literary features of the age:

The sixty years commonly included under the name of the Victorian age present many dissimilar features. Yet in several respects we can safely generalize.

1. Its morality:

Nearly all observers of the Victorian age are struck by its extreme deference to the conventions. To a later age these seem ludicrous. It was thought indecorous for a man to smoke in public and for a lady to ride a bicycle. To a great extent the new morality was a natural revolt against the grossness of the earlier regency, and the influence of the Victorian court was all in its favour. In literature it is amply reflected. Tennyson is the most conspicuous example. In *Camelot* and *King Arthur*, Dickens, perhaps the most representative of the Victorian novelists took for his model the old picaresque novel. But it is almost laughable to observe his anxiety to be 'moral'. This type of writing is quite blameless but it produced the king of public that denounced the innocuous *Jane Eyre* as wicked because it dealt with the harmless affection of a girl for a married man.

2. The Revolt:

Many writers protest against the deadening effect of the conventions. Carlyle and Matthew Arnold in their different accents were loud in their denunciations. Thackeray never tired of satirizing the snobbishness of the age and bowing's cobbly mannerisms were an indirect challenge to the velvety diction and the smooth self satisfaction of the Tennysonian School. As the age preceded the reaction strengthened. In poetry the Pre-Raphaelites, by Swinburne and William Morris proclaimed no morality but that of the artist's regard for his art. By the vigour of his method Swinburne horrified the timorous and made himself rather ridiculous in the eyes of sensible people. It remained for Thomas Hardy to pull a side. The Victorian veils and shutters and with the large tolerances of the master to regards men's actions with open gaze.

3. Intellectual developments:

The literary product was inevitably affected by the new ideas in science, religion and politics. On the origin of species (1859) of Darwin shook to its foundation scientific thought. We can perceive the influence of such a work in Tennyson's. in memoriam in Matthew

Arnold's meditative poetry and in the works of Carlyle. In religious and ethical thought the Oxford movement as it was called was the most noteworthy advance. This movement had its source among the young and eager thinkers of the old university and was headed by the great Newman who ultimately (1854) joined the church of Rome, as a religious portent it marked the widespread discontent with the existing belief of the church of England as a literary influence it affected many writers of note, including Newman himself, Maurice Kinsley and Gladstone.

4. The new education:

The new education acts, making a certain measure of education compulsory, rapidly produced an enormous reading public. The cheapening of printing and paper increased the demand for books so that the production was multiplied. The most popular form of literature was the novel and the novelists responded with a will. Much of their work was of a high standard so much so that it has been asserted by competent critics that the middle years of the nineteenth century were the richest in the whole history of the novel.

5. International influences:

During the 19th century the interaction among American and European writers was remarkably fresh and strong. In Britain the influences of the great German writers was continuous and it was championed by Carlyle and Matthew Arnold. Subject nations in particular the Italians, were a sympathetic theme for prose and verse. The Browning, Swinburne, Morris and Meredith were deeply absorbed in the long struggle of the followers of Garibaldi and Cavour and when Italian freedom was gained the rejoicings were genuine.

6. The achievement of the age:

With all its immense production, the age produced no supreme writer. It revealed no Shakespeare, no Shelley nor a Byron or a Scott. The general literary level was however very high and it was an age moreover of spacious intellectual horizons, noble endeavour and bright aspirations.

Conclusion

To conclude this point we can see that basically in this age the most beneficial things is the cheapening of printing and paper. They increased the demand for books. This age is also known as the age of peace. In these ages there is also one important development of material and during that time there was a revolution happened in commercial enterprise.

Impact of Social Darwinism

The phrase Social Darwinism was first used in 1887; it was the name given to the theories of Herbert Spencer, an elitist philosopher. In its simplest form, Social Darwinism stated that societies strong will survive as the weak perish. Spencer's work borrowed heavily from Charles Darwin's theory of evolution.

What is Social Darwinism?

Herbert Spencer coined the phrase "survival of the fittest," and this was the essence of his thought on society. Social Darwinism applies Charles Darwin's theories on nature to society, declaring that the strong and powerful will eventually outlive the weak. Spencer believed that it was wrong to help anyone weaker than yourself, as this would aid the survival of people that the laws of nature state should die.

Impact.

1: Colonialism and Imperialism

The theory of Social Darwinism was used to justify acts such as colonialism, where the people of one territory will claim the territory of others, suppressing the indigenous people. It also excused the similar act of imperialism, in which one country extends control and power over another, not necessarily through settlement. For many Social Darwinists, if the natives of a country could not fend off the military of another, then they were unfit to survive. Even the Holocaust was defended by the ideas of Social Darwinism. Adolf Hitler justified the mass murder of the Jewish people during World War II as purging inferior genetics.

2: Confusion

Herbert Spencer's thoughts on Social Darwinism began before Charles Darwin's book, "The Origin of Species," was even published. But when Darwin's theories were made public, Spencer adapted his own ideas to those of natural selection. Darwin believed that the strong survive and will outlive the weak. Spencer took these ideas further, claiming that human beings with financial, technological and physical power will live on, while others are inferior and will die out. As the theories have many similarities, not least in their names, it can cause confusion on where Darwin's theories end and Spencer's begin. Despite Spencer applying Darwin's thoughts to the human race, Charles Darwin only theorized on nature, not society.

3: Positive Impact

While Social Darwinism has had a largely negative impact on society, the ideas were occasionally used in a positive way. Some Social Darwinists related Spencer's thoughts to laissez-faire capitalism, the idea that the economy functions at its best with no interference from the government, as the welfare of the community is naturally taken care of. While financial handouts were opposed, charity could still be part of a Social Darwinist society. Libraries, public institutions and other resources were built in the name of Social Darwinism, providing opportunities for the fittest to prosper, regardless of their financial background.

Literary Developments

The Victorian Era, which dominates most of the 19th century (1830 –1901), is named after Queen Victoria, who (until now) was England's longest reigning monarch. Although it is fallacious to characterize this nearly century long period in British history monolithically, for our purposes I will focus on some Victorian issues that impact the development of literature. There were, actually, three distinct stages in Victorianism:

Stage One.

The first from 1830 -50, which was marked by radical social upheavals in both Europe and England in which a working class began to revolt, and socialism began to accelerate as either a danger or a salvation (depending upon your politics, I suppose). The result in England was a series of Reform Bills in the 1830s – 40s that revolutionized the principles behind a working nation. For instance, it gave more political power to workers, unions, voting, etc. It established the first child labour laws and health and safety mandates. Also, England began to change tax codes to help the middle and working class. It was far from modern and the “welfare” state England would develop even further in the early 20th century, but it showed England becoming much more socially conscious.

Stage Two:

The Second Period, 1850 – 1870 marked the period of incredible growth of “Empire” and economic prosperity, the things we tend to characterize Britain with of this time. The explosion of industry, the expansion of trade and colonization around the world, and the beginnings of modern science and technology made England into THE superpower on the globe. England was by this time, consummately, Great Britain, and the sun never set on the Yukon Jack.

Stage Three:

Third Period: 1870 – 1901. During this time there came a growing suspicion and criticism within England of its role as superpower, or Empire. There was also a growing skepticism and even loathing of Victorianism and its sense of pride, moralisms and enervating sense of culture (as you see in Matthew Arnold’s prose, and Oscar Wilde’s wit and satire aimed at Victorian prudery and moralistic attitude). During this period, some of the greatest and, for many, most shocking discoveries and advances in natural science were being made, particularly Charles Darwin’s Theory of Evolution, and the confirmation by geologists that the earth was far more older than 5,000 years.

The Earthquake of Natural Science.

The effects of advances in natural science on culture, religion and society cannot be overstated. Darwin’s books on evolution and natural selection proved uncomfortable aspects of our world at the same time that they were an assault on Christian religious truths (and often not so subtle in its attack). By theorizing (and proving some of it pretty well for a nineteenth century scientist) that we evolved from lower species, Darwin outright rejected the notion that humans are *singularly* created. In rejecting Creationism, Darwin also proceeds to reject all notions that humans function by the guidance of *transcendent* moral codes. Instead, Darwin argues that our sense of morality has been socially constructed, engendered over centuries of the human as a *social* and *instinctual* animal.

If Darwin had been an isolated phenomenon, an individual speaking alone, he may have been simply considered a crackpot. However, Darwin was researching and writing during this time in which natural scientists in England were canvassing the globe in an attempt to empirically understand the world with the same energy and ambition as explorers and colonizers took over the world. At the same time that Darwin posited Evolution and Natural Selection, geologists were successfully proving that the earth was no 5,000 years old, but millions, perhaps billions of years old, another assault upon Biblical truth and mythology that had established religious ideology in England for nearly 1,800 years.

Explosion of Existential Thought.

Contiguous to the advances in natural science, philosophers began to radically question established truths, assumptions and ideologies by which the British lived by and in

which they had believed for centuries. Philosophers such as Nietzsche posed often frightening challenges to comfortable metaphysical philosophy by engaging in what you might call a “demythologizing” philosophy, an inquiry suspicious of anything by which we hang on to as truth, questioning everything. For the first time, God’s existence came into question in an organized and systematic way. And, for one of the first times, atheists, spiritualists, occultists, anarchists, etc., gathered and publically spoke and wrote, whereas many with such beliefs only a century earlier would have been persecuted.

A De-mythologizing Era.

Paul Ricoeur (one of the greatest late twentieth century philosophers) famously labelled the discourse of the late 1800s, “the hermeneutics of suspicion.” It is a period in which many sacred, assumed, and sometimes naive truths become “demythologized.” For one of the first time, there is a dominantly growing philosophical and theological discourse rejecting Creation, and a more minority voice that begins rejecting God.

In short, the late 1800s undergoes sea changes in British thought. Although such thinking does not radically change the British and Victorian social fabric and Europe’s belief in their dominant and God-given role to lead the world, it establishes the darker, more suspicious and existential tone that would be instrumental in the radical breaks with tradition in the fervent period of Modernism during and after World War I.

Literary Movements in Victorianism.

The literature of the period we are looking at for April 20th is from roughly 1850 until 1900, falling during the greatest expansions of British Empire and the consequent skepticism and disillusion with Empire as the 1900s approach.

The Novel.

The dominant genre during the Victorian era was *prose*, particularly the novel. The novel came into its own in the mid 1800s with such greats as Dickens, Trollope, Thackeray, Flaubert, Dostoyevsky, Tolstoy, George Eliot, and many others. We would not have time in the intensity of a mod combined with a survey course to do justice to the novel of the 1800s (which is why I run a course on this every other year). The Victorian novel was very much a product of an explosion of middle class literacy and a growing publishing industry. Novels were, for the most part, a form of high entertainment. Most novels were published in serial format in newspapers in England, where people could follow on a weekly basis a novel by, say, Dickens. They were, in a sense, the “soap operas” of the 1800s. In fact, most novels serialized in newspapers were extravagantly illustrated with incredible prints and drawings, an element that is lost from our experience with the reprinted book format.

Poetry.

Poetry underwent changes (many would argue, including me, not for the better). A dominant group of poets, like Robert Browning, reacted against what they felt was the sappy, rose-colored, sweet and flighty poetry of late Romanticism (think Shelley), and developed a more prosy poetry that focuses more on narrative, concrete issues in a “real” world. But, as the 1800s moved on, there was also a growing group of poets who react against the increasingly prosaic “realism” of the 1800s, and write a *very* romantic poetry that grows at times as ridiculously sweet and vacuous at the same time that it can be beautiful. In the early 1900s, T.S. Eliot would famously argue that since the 1700s, poetry has undergone a radical and unfortunate shift: poetry is either intellectual / cerebral, or it is emotional / romantic. Never again, he argued, since the Metaphysical poets of the late 1600s has poetry fused both

intellect and emotion. It would be the really soppy, moody poetry of the late 1800s that Eliot reacts against with his groundbreaking modernist poems in the 1910s and 1920s.

Prose–The Essay.

Prose, particularly the essay, becomes just as central as the novel during this period. I've already talked about the earth-shaking effects of people like Darwin's published books. The dominance of the essay mirrors the growing concern with the world around us, the real social issues of people, during Victorianism. The terms "Realism" has often been used to describe this period. Most Victorian novelists and essayists were interested in realism, in depicting the world as accurately as possible. A result of looking at the world head on is a growing criticism and suspicions of what author's see. Hence, Dickens many novels that expose social ills.

Matthew Arnold: Critic and, Possibly, Cultural Prophet.

Matthew Arnold is one of the great social voices of the Victorian era. He is the era's greatest critic; while at the same time he is also the epitome of Victorianism in his belief that we all can change and reform everything (the idea of Utopianism has its explosion during this era).

Particularly in *Culture and Anarchy*, Arnold criticizes the narrow-minded, mechanical, industrial and material mindset of Victorian England, particularly amongst its middle class. He believed that industry and the machine had developed a "Puritanical" British middle class, one more interested in moralisms and rules designed to benefit social/financial advancement. Arnold hankers for a return to "Hellenistic" thought. By this, he means a mind (like the ancient Greeks) that breaks from its narrow, material concerns, and roams over all possibilities, all interests, particularly cultural interests.

Arnold feared that the material culture of England was developing minds growing narrower, more concerned with self-interest, expediency, and industry. He feared this would lead to ignorance and bigotry. He famously called the puritanical middle class in England, "Philistines," which has come to mean shallow, narrow minded and uncultured. What Arnold envisioned was an England that would shift more emphasis to the study of literature, art and music (now that England was Empire and had excelled in industry) in order to cultivate minds for a more literate future. His notion of studying the "touchstones of history" had a huge effect on our present day notion of a literary "canon," the implicitly accepted list of works that appear on a syllabus and that a student reads and studies in secondary school and college.

John Ruskin (8 February 1819 – 20 January 1900)

John Ruskin was the leading English art critic of the Victorian era, also an art patron, draughtsman, watercolourist, a prominent social thinker and philanthropist. He wrote on subjects as varied as geology, architecture, myth, ornithology, literature, education, botany and political economy. His writing styles and literary forms were equally varied. Ruskin penned essays and treatises, poetry and lectures, travel guides and manuals, letters and even a fairy tale. The elaborate style that characterised his earliest writing on art was later superseded by a preference for plainer language designed to communicate his ideas more effectively. In all of his writing, he emphasised the connections between nature, art and society. He also made detailed sketches and paintings of rocks, plants, birds, landscapes, and architectural structures and ornamentation.

He was hugely influential in the latter half of the 19th century, and up to the First World War. After a period of relative decline, his reputation has steadily improved since the 1960s with the publication of numerous academic studies of his work. Today, his ideas and concerns are widely recognised as having anticipated interest in environmentalism, sustainability and craft.

Ruskin first came to widespread attention with the first volume of *Modern Painters* (1843), an extended essay in defence of the work of J. M. W. Turner in which he argued that the principal role of the artist is "truth to nature". From the 1850s he championed the Pre-Raphaelites who were influenced by his ideas. His work increasingly focused on social and political issues. *Unto This Last* (1860, 1862) marked the shift in emphasis. In 1869, Ruskin became the first Slade Professor of Fine Art at the University of Oxford, where he established the Ruskin School of Drawing. In 1871, he began his monthly "letters to the workmen and labourers of Great Britain", published under the title *Fors Clavigera* (1871–1884). In the course of this complex and deeply personal work, he developed the principles underlying his ideal society. As a result, he founded the Guild of St George, an organisation that endures today.

John Henry Newman

John Henry Newman (21 February 1801 – 11 August 1890), also referred to as Cardinal Newman, John Henry Cardinal Newman, and Blessed John Henry Newman, was an important figure in the religious history of England in the 19th century. He was known nationally by the mid-1830s.

Originally an evangelical Oxford University academic and priest in the Church of England, Newman then became drawn to the high-church tradition of Anglicanism. He became known as a leader of, and an able polemicist for, the Oxford Movement, an influential and controversial grouping of Anglicans who wished to return to the Church of England many Catholic beliefs and liturgical rituals from before the English Reformation. In this the movement had some success. However, in 1845 Newman, joined by some but not all of his followers left the Church of England and his teaching post at Oxford University and was received into the Catholic Church. He was quickly ordained as a priest and continued as an influential religious leader, based in Birmingham. In 1879, he was created a cardinal by Pope Leo XIII in recognition of his services to the cause of the Catholic Church in England. He was instrumental in the founding of the Catholic University of Ireland, which evolved into University College, Dublin, today and the largest university in Ireland.

Newman's beatification was officially proclaimed by Pope Benedict XVI on 19 September 2010 during his visit to the United Kingdom. His canonisation is dependent on the documentation of additional miracles attributed to his intercession.

Newman was also a literary figure of note: his major writings including the *Tracts for the Times* (1833–1841), his autobiography *Apologia* (1865–66), the *Grammar of Assent* (1870), and the poem *The Dream of Gerontius* (1865), which was set to music in 1900

by Edward Elgar. He wrote the popular hymns "Lead, Kindly Light" and "Praise to the Holiest in the Height" (taken from *Gerontius*).

John Clare

John Clare (13 July 1793 – 20 May 1864) was an English poet, the son of a farm labourer, who came to be known for his celebratory representations of the English countryside and his lamentation of its disruption. His poetry underwent a major re-evaluation in the late 20th century, and he is now often considered to be among the most important 19th-century poets. His biographer Jonathan Bate states that Clare was "the greatest labouring-class poet that England has ever produced. No one has ever written more powerfully of nature, of a rural childhood, and of the alienated and unstable self".

Alfred Tennyson

Alfred Tennyson (6 August 1809 – 6 October 1892) was Ireland during much of Queen Victoria's reign and remains one of the most popular British poets.

Tennyson excelled at penning short lyrics, such as "Break, Break, Break", "The Charge of the Light Brigade", "Tears, Idle Tears" and "Crossing the Bar". Much of his verse was based on classical mythological themes, such as Ulysses, although *In Memoriam A.H.H.* was written to commemorate his friend Arthur Hallam, a fellow poet and student at Trinity College, Cambridge, after he died of a stroke aged just 22.[3] Tennyson also wrote some notable blank verse including *Idylls of the King*, "Ulysses", and "Tithonus". During his career, Tennyson attempted drama, but his plays enjoyed little success. A number of phrases from Tennyson's work have become commonplaces of the English language, including "Nature, red in tooth and claw" (*In Memoriam A.H.H.*), "'Tis better to have loved and lost / Than never to have loved at all", "Theirs not to reason why, / Theirs but to do and die", "My strength is as the strength of ten, / Because my heart is pure", "To strive, to seek, to find, and not to yield", "Knowledge comes, but Wisdom lingers", and "The old order changeth, yielding place to new". He is the ninth most frequently quoted writer in *The Oxford Dictionary of Quotations*.

Robert Browning (7 May 1812 – 12 December 1889)

Robert Browning was an English poet and playwright whose mastery of the dramatic monologue made him one of the foremost Victorian poets. His poems are known for their irony, characterization, dark humour, social commentary, historical settings, and challenging vocabulary and syntax.

Browning's early career began promisingly, but was not a success. The long poem *Pauline* brought him to the attention of Dante Gabriel Rossetti, and was followed by *Paracelsus*, which was praised by Wordsworth and Dickens, but in 1840 the difficult *Sordello*, which was seen as wilfully obscure, brought his poetry into disrepute. His reputation took more than a decade to recover, during which time he moved away from the Shelleyan forms of his early period and developed a more personal style.

In 1846 Browning married the older poet Elizabeth Barrett, who at the time was considerably better known than himself. So started one of history's most famous literary marriages. They went to live in Italy, a country he called 'my university', and which features frequently in his work. By the time of her death in 1861, he had published the crucial collection *Men and Women*. The collection *Dramatis* and the book-length epic poem *The Ring and the Book* followed, and made him a leading British poet. He continued to write prolifically, but today it is largely the poetry he had written in this middle period on which his reputation rests.

When Browning died in 1889, he was regarded as a sage and philosopher-poet who through his writing had made contributions to Victorian social and political discourse – as in the poem *Caliban upon Setebos*, which some critics have seen as a comment on the recent theory of evolution. Unusually for a poet, societies for the study of his work were founded while he was still alive. Such Browning remained common in Britain and the United States until the early 20th century.

Browning's admirers have tended to temper their praise with reservations about the length and difficulty of his most ambitious poems, particularly *The Ring and the Book*. Nevertheless, they have included such eminent writers as Henry James, Oscar Wilde, George Bernard Shaw, G. K. Chesterton, Ezra Pound, Jorge Luis Borges, and Vladimir Nabokov. Among living writers, Stephen King's *The Dark Tower* series and A.S. Byatt's *Possession* make direct reference to Browning's work.

Today Browning's most critically esteemed poems include the monologues *Childe Roland to the Dark Tower Came*, *Fra Lippo Lippi*, *Andrea Del Sarto*, and *My Last Duchess*. His most popular poems include *Porphyria's Lover*, *How They Brought the Good News from Ghent to Aix*, the diptych *Meeting at Night*, the patriotic *Home Thoughts from Abroad*, and the children's poem *The Pied Piper of Hamelin*. His abortive dinner-party recital of *How They Brought The Good News* was recorded on an Edison wax cylinder, and is believed to be the oldest surviving recording made in the United Kingdom of a notable person.

Matthew Arnold

Matthew Arnold is a distinguished twentieth century English poet and critic who brought about a revolution in the world of English literature with his critical essays, prose and poetry. His standing in the literary world rests as much as on his poetries as his narratives and essays. Although Arnold is deemed as the third great Victorian poet after Alfred Tennyson and Robert Browning, it was in prose that he found his true expression. While his poetical works have been tagged as gnomic and elegiac, his polished, didactic, and satirically witty prose works have earned him quite a big fan following. Arnold believed that poetry should be the 'criticism of life' and verbalize a philosophy. Then again, his narratives and descriptions were pleasant and picturesque, loaded with outstanding similes to produce a lingering effect on the readers' mind. Apart from being a poet, he was a critic who refused to succumb to Orthodox Christianity in his youth and chose to become an agnostic instead. However, he admired people who entirely devoted themselves to religion. Explore more on Matthew Arnold profile, life and timeline in the write-up below.

Publication of His First Poetry

“The Strayed Reveller and Other Poems” was the first book of poetry penned by Matthew Arnold, which was published in 1849. Christina Rossetti, a famous English poet remarked on this poetry book noticing the absence of zeal, “that the verse might almost be read as prose” in the literary magazine, ‘The Germ’. Later on, in 1850, Matthew published ‘Memorial Verses’ written on the legendary poet William Wordsworth in Fraser’s Magazine, when he passed away.

Matthew Arnold as a Poet and Critic

Matthew Arnold published ‘Empedocles on Etna and Other Poems’ (1852) and ‘Poems: A New Edition’ (1853), a collection from the earlier works together with “Sohrab and Rustum” and “The Scholar Gypsy”, but knowingly skipping ‘Empedocles on Etna and Other Poems’, under his name which successfully made him famous as a poet. In 1854, “Poems: Second Series” got published with a new poetic work “Balder Dead”. In 1857, Matthew Arnold was appointed as ‘Professor of Poetry’ at Oxford and served this position for two consecutive terms of five years. He was the first professor to deliver lectures in English instead of Latin. His speeches ‘On Translating Homer’ were published in 1861, followed by ‘Last Words on Translating Homer’ (1862), which are commendable for the style, remarkable judgments and revelatory comments. On one side, these lectures depict the merits and demerits of Arnold’s unimpressive protagonism of English verses and on the other; his strong emotion of the requirement for an unbiased and intellectual criticism in England. Apart from the poetry, Arnold penned many prominent critical works, which includes ‘Essays in Criticism’ (1865), and ‘Culture and Anarchy’ (1869). In these works, he had focused on the concepts, which mainly imitate the leading values of the Victorian era. His critical theories show demand of development, clarity of arrangement and simplicity of style that shows how deeply Arnold was inspired by the Greeks as well as Goethe and William Wordsworth. His ‘New Poems’ written in 1867 sold thousand copies and was very much admired by Algernon Charles Swinburne and Robert Browning. His works are influenced by culture, high determination, authenticity, and a style of prodigious peculiarity.

His Famous Works

Most of his celebrated poetic works were penned before his early forties. His main poetries include “Poems”, comprising "Sohrab and Rustum," and "The Scholar Gypsy". “Poems: 2nd Series” enclosing "Balder Dead", his masterpiece, "Dover Beach" and "Thyrsis," (1861), an elegy written in the memory of Arthur Hugh Clough (42), who was a poet and his childhood friend. Other poetic works include “Immortality”, “To a Friend”, “To Marguerite”, “Growing Old” and “Alaric at Rome: A Prize Poem”. After this, he entered the world of literary and cultural critic and theology.

His prose works include ‘On Translating Homer’, ‘On the Study of Celtic Literature’, ‘Essays in Celtic Literature’, ‘Essays in Criticism’, ‘2nd Series: Culture and Anarchy’, ‘Friendship’s Garland’, ‘Literature and Dogma’, ‘God and the Bible’, ‘Last Essays on Church and Religion’, ‘Mixed Essays’, ‘Irish Essays’, ‘The Hundred Greatest Men: Portraits of the One Hundred Greatest Men of History’, ‘Schools and Universities on the Continent’, ‘St. Paul and Protestantism; with an Introduction on Puritanism’, ‘On the Modern Element in

Literature' and 'Letters of an Old Playgoer and the Church of England and Discourses in America'. Apart from this, he also wrote some works on the condition of education in Europe.

Oxford movement

The Oxford movement was a movement of High Church members of the Church of England which eventually developed into Anglo-Catholicism. The movement, whose original devotees were mostly associated with the University of Oxford, argued for the reinstatement of some older Christian traditions of faith and their inclusion into Anglican liturgy and theology. They thought of Anglicanism as one of three branches of the One, Holy, Catholic, and Apostolic Church.

The movement's philosophy was known as **Tractarianism** after its series of publications, the Tracts for the Times, published from 1833 to 1841. Tractarians were also disparagingly referred to as "Newmanites" (before 1845) and "Puseyites" (after 1845) after two prominent Tractarians, John Henry Newman and Edward Bouverie Pusey. Other well-known Tractarians included John Keble, Charles Marriott, Richard Hurrell Froude, Robert Wilberforce, Isaac Williams and William Palmer.

Liberalism

Liberalism is a political philosophy or worldview founded on ideas of liberty and equality. The former principle is stressed in classical while the latter is more evident in social liberalism. Liberals espouse a wide array of views depending on their understanding of these principles, but generally they support ideas and programs such as freedom of speech, press, freedom, free markets, civil rights, democratic societies, secular governments, and international cooperation.

Liberalism first became a distinct political movement during the Age of Enlightenment, when it became popular among philosophers and economists in the Western world. Liberalism rejected the notions, common at the time, of hereditary privilege, religion, absolute, and the Divine Right of Kings. The 17th-century philosopher John Locke is often credited with founding liberalism as a distinct philosophical tradition. Locke argued that each man has a natural right to life, liberty and property, while adding that governments must not violate these rights based on the social contract. Liberals opposed traditional conservatism and sought to replace absolutism in government with representative democracy and the rule of law.

Prominent revolutionaries in the Glorious Revolution, the American Revolution, and the French Revolution used liberal philosophy to justify the armed overthrow of what they saw as tyrannical rule. Liberalism started to spread rapidly especially after the French Revolution. The 19th century saw liberal governments established in nations across Europe, South America, and North America. In this period, the dominant ideological opponent of classical liberalism was conservatism, but liberalism later survived major ideological challenges from new opponents, such as fascism and communism. During the 20th century, liberal ideas spread even further as liberal democracies found themselves on the

winning side in both world wars. In Europe and North America, the establishment of social liberalism became a key component in the expansion of the welfare state. Today, liberal parties continue to wield power and influence throughout the world.

A. C. Swinburne

Algernon Charles Swinburne (5 April 1837 – 10 April 1909) was an English poet, playwright, novelist, and critic. He wrote several novels and collections of poetry such as *Poems and Ballads*, and contributed to the famous Eleventh Edition of the *Encyclopædia Britannica*. A controversial figure at the time, Swinburne was a sado-masochist and alcoholic, and was obsessed with the middle Ages and lesbianism.

Swinburne wrote about many taboo topics, such as lesbianism, cannibalism, sado-masochism, and anti-theism. His poems have many common motifs, such as the Ocean, Time, and Death. Several historical people are featured in his poems, such as Sappho ("Sapphics"), Anactoria ("Anactoria"), Jesus ("Hymn to Proserpine": Galilæe, La. "Galilean") and Catullus ("To Catullus").

Charles Dickens

Charles John Huffam Dickens (7 February 1812 – 9 June 1870) was an English writer and social critic. He created some of the world's best-known fictional characters and is regarded as the greatest novelist of the Victorian era. His works enjoyed unprecedented popularity during his lifetime, and by the twentieth century critics and scholars had recognised him as a literary genius. His novels and short stories enjoy lasting popularity.

Born in Portsmouth, Dickens left school to work in a factory when his father was incarcerated in a debtors' prison. Despite his lack of formal education, he edited a weekly journal for 20 years, wrote 15 novels, five novellas, hundreds of short stories and non-fiction articles, lectured and performed extensively, was an indefatigable letter writer, and campaigned vigorously for children's rights, education, and other social reforms.

Dickens's literary success began with the 1836 serial publication of *The Pickwick Papers*. Within a few years he had become an international literary celebrity, famous for his humour, satire, and keen observation of character and society. His novels, most published in monthly or weekly instalments, pioneered the serial publication of narrative fiction, which became the dominant Victorian mode for novel publication. The instalment format allowed Dickens to evaluate his audience's reaction, and he often modified his plot and character development based on such feedback. For example, when his wife's chiropodist expressed distress at the way Miss Moocher in *David Copperfield* seemed to reflect her disabilities, Dickens improved the character with positive features. His plots were carefully constructed, and he often wove elements from topical events into his narratives. Masses of the illiterate poor chipped in ha'pennies to have each new monthly episode read to them, opening up and inspiring a new class of readers.

Dickens was regarded as the literary colossus of his age. His 1843 novella, *A Christmas Carol*, remains popular and continues to inspire adaptations in every artistic genre. *Oliver Twist* and *Great Expectations* are also frequently adapted, and, like many of his novels, evoke images of early Victorian London. His 1859 novel, *A Tale of Two Cities*, set in London and Paris, is his best-known work of historical fiction. Dickens's creative genius has been praised by fellow writers—from Leo Tolstoy to George Orwell and G. K. Chesterton—for its realism, comedy, prose style, unique characterisations, and social criticism. On the other hand, Oscar Wilde, Henry James, and Virginia Woolf complained of a lack of psychological depth, loose writing, and a vein of saccharine sentimentalism. The term Dickensian is used to describe something that is reminiscent of Dickens and his writings, such as poor social conditions or comically repulsive characters.

Thackeray

William Makepeace Thackeray (18 July 1811 – 24 December 1863) was an English novelist of the 19th century. He is famous for his satirical works, particularly *Vanity Fair*, a panoramic portrait of English society.

He was born at Calcutta in 1811. His father, Richmond Thackeray, had been an Indian civil servant, as had William's grandfather. His mother was nineteen at the date of his birth, was left a widow in 1816, and married Major Henry Carmichael Smyth in 1818. On his way to England from India, the small Thackeray saw Napoleon on St. Helena. His attendance at a school run by a Dr. Turner gave him experience later used in *Vanity Fair*.

Always an independent spirit, he went his own way, attending various schools, but leaving Cambridge without taking a degree. His relatives wanted him to study law; he leaned toward the fine arts. At Trinity College, Cambridge, he contributed to a little paper called *The Snob*. A visit to Weimar bore fruit in the sketches of life at a small German court which appears in *Vanity Fair*. In 1832, he inherited a sum which amounted to about five hundred pounds a year. The money was soon lost — some in an Indian bank, some at gambling, and some in two newspapers, *The National Standard* and *The Constitutional*.

About 1834, Thackeray went to Paris and took up the study of art. He had early shown talent as a caricaturist. His pencil was at its best in such fantastic work as is found in the initial letters of the chapters in his books, and in those drawings made for the amusement of children.

He married Isabella, an Irish girl, daughter of Colonel Matthew Shaw, who enchanted him with her singing, and who was the model for Amelia in *Vanity Fair*. Three daughters were born, one dying in infancy. After the birth of the third child, Mrs. Thackeray's mind was affected and she had to be placed with a family who took care of her. The little girls were sent to Thackeray's mother in Paris. Although Mrs. Thackeray outlived her husband by thirty years, she did not recover.

In 1837, Thackeray came to London and became a regular contributor to *Fraser's Magazine*. From 1842 to 1851, he was on the staff of *Punch*, a position that brought in a good

income. During his stay at *Punch*, he wrote *Vanity Fair*, the work which placed him in the first rank of novelists. He completed it when he was thirty-seven.

In 1857, Thackeray stood unsuccessfully as a parliamentary candidate for Oxford. In 1859 he took on the editorship of the *Cornhill Magazine*. He resigned the position in 1862 because kindness and sensitivity of spirit made it difficult for him to turn down contributors.

His writing was filled with wit, humour, satire, and pathos. It is impossible to list here his many works of literature. The best known are *The Memoirs of Barry Lyndon, Esq.* (1844), *Vanity Fair* (1847-48), *Pendennis* (1848-50) *The History of Henry Esmond, Esq.* (1852), *The Newcomers* (1853-55), and *The Virginians* (1857-59).

Thackeray drew on his own experiences for his writing. He had a great weakness for gambling, a great desire for worldly success, and over his life hung the tragic illness of his wife. Thackeray died December 24, 1863. He was buried in Kensal Green, and a bust by Marochetti was put up to his memory in Westminster Abbey.

George Eliot

Mary Ann Evans (22 November 1819 – 22 December 1880; alternatively "Mary Anne" or "Marian"), known by her pen name **George Eliot**, was an English novelist, poet, journalist, translator and one of the leading writers of the Victorian era. She is the author of seven novels, including *Adam Bede* (1859), *The Mill on the Floss* (1860), *Silas Marner* (1861), *Middlemarch* (1871–72), and *Daniel Deronda* (1876), most of them set in provincial England and known for their realism and psychological insight.

She used a male pen name, she said, to ensure her works would be taken seriously. Female authors were published under their own names during Eliot's life, but she wanted to escape the stereotype of women only writing light-hearted romances. She also wished to have her fiction judged separately from her already extensive and widely known work as an editor and critic. An additional factor in her use of a pen name may have been a desire to shield her private life from public scrutiny and to prevent scandals attending her relationship with the married George Henry Lewes, with whom she lived for over 20 years.

Late Victorian Literature

Thomas Hardy

Thomas Hardy (2 June 1840 – 11 January 1928) was an English novelist and poet. A Victorian realist in the tradition of George Eliot, he was influenced both in his novels and in his poetry by Romanticism, especially William Wordsworth. Charles Dickens was another important influence. Like Dickens, he was highly critical of much in Victorian society, though Hardy focused more on a declining rural society.

While Hardy wrote poetry throughout his life and regarded himself primarily as a poet, his first collection was not published until 1898. Initially, therefore, he gained fame as the author of novels, including *Far from the Madding Crowd* (1874), *The Mayor of Caster*

bridge (1886), *Tess of the d'Urbervilles* (1891), and *Jude the Obscure* (1895). Hardy's poetry, though prolific, was not as well received during his lifetime. It was rediscovered in the 1950s, when Hardy's poetry had a significant influence on the Movement poets of the 1950s and 1960s, including Philip Larkin.

Most of his fictional works – initially published as serials in magazines – were set in the semi-fictional region of Wessex. They explored tragic characters struggling against their passions and social circumstances. Hardy's Wessex is based on the medieval Anglo-Saxon kingdom and eventually came to include the counties of Dorset, Wiltshire, Somerset, Devon, Hampshire and much of Berkshire, in southwest and south central England.

Henry James

Henry James, (15 April 1843 – 28 February 1916) was an American writer who spent most of his writing career in Britain. He is regarded as one of the key figures of 19th-century literary realism. He was the son of Henry James, Sr. and the brother of philosopher and psychologist William James and diarist Alice James.

He is best known for a number of novels showing Americans encountering Europe and Europeans. His method of writing from a character's point of view allowed him to explore issues related to consciousness and perception, and his style in later works has been compared to impressionist painting. His imaginative use of point of view, interior monologue and unreliable narrators brought a new depth to narrative fiction.

James contributed significantly to literary criticism, particularly in his insistence that writers be allowed the greatest possible freedom in presenting their view of the world. James claimed that a text must first and foremost be realistic and contain a representation of life that is recognisable to its readers. Good novels, to James, show life in action and are, most importantly, interesting.

In addition to his voluminous works of fiction he published articles and books of [travel](#), biography, autobiography, and criticism, and wrote plays. James alternated between America and Europe for the first twenty years of his life; eventually he settled in England, becoming a British subject in 1915, one year before his death. James was nominated for the Nobel Prize in Literature in 1911, 1912, and 1916.

Aestheticism

Aestheticism (also the Aesthetic Movement) is an intellectual and art movement supporting the emphasis of aesthetic values more than social-political themes for literature, fine art, music and other arts. It was particularly prominent in Europe during the 19th century, but contemporary critics are also associated with the movement, such as Harold Bloom, who has recently argued against projecting social and political ideology onto literary works, which he believes has been a growing problem in humanities departments over the last century.

In the 19th century, it was related to other movements such as symbolism or decadence represented in France, or decadent is more presented in Italy, and may be considered the British version of the same style

Walter Horatio Pater

Walter Horatio Pater (4 August 1839 – 30 July 1894) was an English essayist, literary and art critic, and writer of fiction. He was humanist whose advocacy of “art for art’s sake” became a cardinal doctrine of the movement known as Aestheticism.

Pater was educated at King’s School, Canterbury, and at Queens College, Oxford, where he studied Greek philosophy under Benjamin Jowett. He then settled in Oxford and read with private pupils. In 1864 he was elected to a fellowship at Brasenose College. Pater’s early intention to enter the church gave way at this time to a consuming interest in classical studies. Pater then began to write for the reviews and his essays on Leonardo da Vinci, Sandro Botticelli, Pico della Mirandola, Michelangelo, and others were collected in 1873 as *Studies in the History of the Renaissance* (later called simply *The Renaissance*). His delicate, fastidious style and sensitive appreciation of Renaissance art in these essays made his reputation as a scholar and an aesthete, and he became the centre of a small group of admirers in Oxford. In the concluding essay in *The Renaissance*, Pater asserted that art exists for the sake of its beauty alone, and that it acknowledges neither moral standards nor utilitarian functions in its reason for being. These views brought Pater into an association with Swinburne and with the Pre-Raphaelites.

Marius the Epicurean (1885) is his most substantial work. It is a philosophical romance in which Pater’s ideal of an aesthetic and religious life is scrupulously and elaborately set forth. The setting is Rome in the time of Marcus Aurelius; but this is a thin disguise for the characteristically late-19th-century spiritual development of its main character. *Imaginary Portraits* (1887) are shorter pieces of philosophical fiction in the same mode. *Appreciations* (1889) are a return to the critical essay, this time largely on English subjects. In 1893 came *Plato and Platonism*, giving an extremely literary view of Plato and neglecting the logical and dialectical side of his philosophy. Pater’s *Greek Studies* (1895), *Miscellaneous Studies* (1895), and *Essays from The Guardian* (privately printed, 1896; 1901) were published posthumously; also published posthumously was his unfinished romance, *Gaston de Latour* (1896).

The primary influence on Pater’s mind was his classical studies, coloured by a highly individual view of Christian devotion and pursued largely as a source of extremely refined artistic sensations. In his later critical writings Pater continued to focus on the innate qualities of works of art, in contrast to the prevailing tendency to evaluate them on the basis of their moral and educational value.

Pater's early influence was confined to a small circle in Oxford, but he came to have a widespread effect on the next literary generation. Oscar Wilde, George Moore, and the aesthetes of the 1890s were among his followers and show obvious and continual traces both of his style and of his ideas.

Oscar Wilde

Oscar Fingal O'Flahertie Wills Wilde (16 October 1854 – 30 November 1900) was an Irish playwright, novelist, essayist, and poet. After writing in different forms throughout the 1880s, he became one of London's most popular playwrights in the early 1890s. He is remembered for his epigrams, his novel *The Picture of Dorian Gray*, his plays, as well as the circumstances of his imprisonment and early death.

Wilde's parents were successful Anglo-Irish Dublin intellectuals. Their son became fluent in French and German early in life. At university, Wilde read Greats; he proved himself to be an outstanding classicist, first at Dublin, then at Oxford. He became known for his involvement in the rising philosophy of aestheticism, led by two of his tutors, Walter Pater and John Ruskin. After university, Wilde moved to London into fashionable cultural and social circles. As a spokesman for aestheticism, he tried his hand at various literary activities: he published a book of poems, lectured in the United States and Canada on the new "English Renaissance in Art", and then returned to London where he worked prolifically as a journalist. Known for his biting wit, flamboyant dress and glittering conversation, Wilde became one of the best-known personalities of his day.

At the turn of the 1890s, he refined his ideas about the supremacy of art in a series of dialogues and essays, and incorporated themes of decadence, duplicity, and beauty into his only novel, *The Picture of Dorian Gray* (1890). The opportunity to construct aesthetic details precisely, and combine them with larger social themes, drew Wilde to write drama. He wrote *Salome* (1891) in French in Paris but it was refused a licence for England due to the absolute prohibition of Biblical subjects on the English stage. Unperturbed, Wilde produced four society comedies in the early 1890s, which made him one of the most successful playwrights of late Victorian London.

At the height of his fame and success, while his masterpiece, *The Importance of Being Earnest* (1895), was still on stage in London, Wilde had the Marquess of Queensberry prosecuted for libel. The Marquess was the father of Wilde's lover, Lord Alfred Douglas. The charge carried a penalty of up to two years in prison. The trial unearthed evidence that caused Wilde to drop his charges and led to his own arrest and trial for gross indecency with men. After two more trials he was convicted and imprisoned for two years'hard labour. In 1897, in prison, he wrote *De Profundis*, which was published in 1905, a long letter which discusses his spiritual journey through his trials, forming a dark counterpoint to his earlier philosophy of pleasure. Upon his release he left immediately for France, never to return to Ireland or Britain. There he wrote his last work, *The Ballad of*

Reading Gaol (1898), a long poem commemorating the harsh rhythms of prison life. He died destitute in Paris at the age of 46.

George Bernard Shaw

George Bernard Shaw (26 July 1856 – 2 November 1950) was a Nobel Prize and Oscar-winning Irish playwright, critic and socialist whose influence on Western theatre, culture and politics stretched from the 1880s to his death in 1950. Originally earning his way as an influential London music and theatre critic, Shaw's greatest gift was for the modern drama. Strongly influenced by Henrik Ibsen, he successfully introduced a new realism into English-language drama. He wrote more than 60 plays, among them *Man and Superman*, *Mrs. Warren's Profession*, *Major Barbara*, *Saint Joan*, *Caesar and Cleopatra*, and *Pygmalion*. With his range from biting contemporary satire to historical allegory, Shaw became the leading comedy dramatist of his generation and one of the most important playwrights in the English language since the 17th century.

"Shaw was also the most trenchant pamphleteer since Swift, the most readable music critic in English, the best theatre critic of his generation, a prodigious lecturer and essayist on politics, economics, and sociological subjects, and one of the most prolific letter writers in literature," sums up Stanley Weintraub in the *Encyclopædia Britannica*.^[1] He won the Nobel Prize for Literature in 1925.

As a young man raised in poverty, Shaw embraced socialism and became an early and lifelong force in the Fabian Society, a highly influential British organisation, founded in 1884, to promote a gradual, as opposed to revolutionary, socialism, that was the foundation for the British Labour Party in 1900. He tirelessly wrote and spoke on behalf of its wide-ranging vision to transform British society, advocating a minimum wage for the working-class, universal healthcare, women's right to vote, and the abolition of hereditary privilege. Not quite a pacifist because he justified war when a necessary evil (as in fighting the Nazis in WWII), he worked for a peaceable world and supported the establishment of the League of Nations. He edited the classic text *"Fabian Essays in Socialism"* (1889), and helped co-founders Sidney and Beatrice Webb create the Science from a bequest by an early Fabian in 1895. He publicly opposed Britain's entry into both World Wars.

He is the only person to have been awarded both a Nobel Prize (Literature, 1925) and an Academy Award (Best Adapted Screenplay, 1938), the first for his contributions to literature and the second for his film adaptation of his most popular play, *Pygmalion*. The story of a pedantic British linguist who turns a Cockney flower girl into a lady was immortalised after his death in the 1953 Broadway musical *My Fair Lady*.

MODULE II

AGE OF SOCIALISM

Christian socialism

Christian socialism was a movement in the 19th century by Protestants in Europe, especially Britain, calling for more government investigation and regulation to alleviate the distress of the poor, which they blamed on unrestrained capitalism. Supporters claimed that Socialism was compatible with Christianity as the early apostles in Jerusalem had all things in common (by private agreement, not because of government regulation). Their goal was to build God's Kingdom on earth. A few Americans joined the movement, although the Social Gospel was much more important in the U.S. in the era of the Third Great Awakening. The movement originated before Karl Marx and had little in common with Marxist socialism.

Marxian socialism

Critics accused social gospel preachers of focusing on this world rather than focusing on goal of saving souls. Christian socialists felt that they were doing God's will when they worked to improve conditions for their fellow human beings on Earth. Doing God's will would help to save souls. The Christian socialists formed a small part of the larger Social movement. It appealed to ministers and labour activists, but won few followers among actual workers.

Marx wrote his critique of capitalism, *Das Kapital*, over a period of almost 30 years in the late 19th century. At the time capitalism was still a relatively new concept, brought about by industrialization. England, the front runner in industrialization and where Marx was living at the time, is the basis for his critique. The major industry in England was the wool and textile industry and the conditions in the factories were abysmal. The environment was unhealthy, "white-lung disease" was common from the lint, children were forced to work for ten or twelve hours without breaks, there was no ventilation, no bathrooms, no break rooms. For the capitalist, the owner of the factory, the conditions of his workers was not a concern. All he cared about was Profit. Marx's theory of capitalism is based on this, the almighty Profit. To achieve the highest rate of profit possible he must use all of his means of production to their limit, this included his raw materials, his machines, and his workers. To get the most value out of his workers he would lower their pay and increase their working day. This left no time for anything but work, children could not attend school, and there was no concept of the leisure activity. As bigger and better machines were built, the capitalist could get more out of his workers for less. This process continues, and as the machines become more common, and the labour becomes easier, the capitalist gains control. Unemployment rises as less and fewer jobs are available, and this allows the capitalist to pay

less. The work gets easier, and now the capitalist is able to remove people with abandon, knowing they are easily replaceable. Slowly the capitalist gains more control and the workers lose it. There are greater and greater class divisions, more income inequality, and it gets harder and harder to climb the ladder of success. These are all main aspects of capitalism, the capitalist exploits the labourer, and the labourer tries to fight back. Marx recognized this as a flawed system and sought something better. While his theory is on capitalism, he is associated with socialism because he saw it as the next rational step after the capitalist system failed.

Eventually, Marx thought, the worker would tire of being exploited and would fight back. Marx saw the next logical step as socialism. The workers would unite, overthrow the capitalist, and create a new society where a person could reach their true human potential. With needs satisfied by the whole of society, the individual could break free of the constraints of capitalist work and work for himself, to improve himself. This was Marx's view, the most important part of that is the fact that he envisioned the socialist revolution as springing organically from capitalism; this means that capitalism must be fully developed before socialism can be possible. This is seen as one of the reasons the communist experiment in Russia failed, Russia's economy was not developed, and following Marx's logic they were not ready for socialism.

Fabian Socialism

The last quarter of the nineteenth century in Britain was marked by a growing critique of *laissez-faire* capitalism and an upsurge of interest in socialist ideas. The British socialist movement grew particularly strong in the period between the 1880s and 1914 and included Christian and libertarian socialists, Fabians, and Marxists. The Fabian Society, established in London in 1884, aimed to promote a moral reconstruction of British society according to socialist principles and level the gulf between the rich and the poor. Fabians, unlike Marxists, advocated a gradual, non-revolutionary transition to socialism based on humanist foundations.

The Fabian Society took its name, suggested by one of its founding members, Frank Podmore, from the Roman General, Quintus Fabius Cunctator, who avoided a frontal attack on Hannibal's army in the third century B.C., but used delaying tactics. Likewise, the Fabian Society preferred not to support a revolutionary transformation, but was committed to promoting evolutionary socialism in Britain.

Communism

Communism differs from socialism, though the two have similarities. Both philosophies advocate economic equality and state ownership of various goods and services. However, socialism usually works through the existing democratic structures of capitalist countries. Almost all capitalist countries, in fact, have some socialist characteristics, like the public schools and Social Security program in the United States. In contrast, communists'

state that capitalist economic and political systems must be completely overthrown through revolution.

Historically, such communist revolutions have never yielded their intended utopias of equality. Communist theory predicts that, after the proletariat revolution, special leaders must temporarily take control of the state, leading it toward an eventual "true" communist society. Thus, the governments of the Soviet Union, communist China, Cuba and others were intended to be provisional. In practice, these "temporary" governments have held on to power, often subjecting their citizens to authoritarian control.

Communist ideology also states that these revolutions should spread across the globe, rather than be limited to individual countries. This helps explain the historical antagonism between capitalist and communist nations — particularly the long Cold War between the United States and the Soviet Union.

Liberal Party

The Liberal Party was a liberal political party which was one of the two major parties in the United Kingdom in the 19th and early 20th century. The party arose from an alliance of Whigs and free-trade Peelites and Radicals in the 1850s. By the end of the nineteenth century, it had formed four governments under William Gladstone. Despite splitting over the issue of Irish Home Rule, the party returned to power in 1906 with a landslide victory and introduced the welfare reforms that created a basic British welfare state. H. H. Asquith was Liberal Prime Minister between 1908 and 1916, followed by David Lloyd George whose premiership lasted until 1922 when the coalition the party had formed with the Conservative Party in World War I came to an end.

By the end of the 1920s, the Labour Party had replaced the Liberals as the Tories' main rival. The party went into decline and by the 1950s won no more than six seats at general elections. Apart from notable by-election victories, the party's fortunes did not improve significantly until it formed the SDP–Liberal Alliance with the newly formed Social Democratic Party (SDP) in 1981. At the 1983 General Election, the Alliance won over a quarter of the vote, but only 23 of the 650 seats it contested. At the 1987 General Election, its vote fell below 23% and the Liberal and Social Democratic parties merged in 1988 to form the Liberal Democrats. A small Liberal Party was formed in 1989 by party members opposed to the merger.

Prominent intellectuals associated with the Liberal Party include the philosopher John Stuart Mill, the economist John Maynard Keynes and social planner William Beveridge.

Labour Party

The Labour Party is a centre-left political party in the United Kingdom. Growing out of the trade union movement and socialist parties of the nineteenth century, the Labour Party

has been described as a "broad church", encompassing a diversity of ideological trends from strongly socialist to moderate social democratic.

Founded in 1900, the Labour Party overtook the Liberal Party as the main opposition to the Conservative Party in the early 1920s, forming minority governments under Ramsay MacDonald in 1924 and from 1929 to 1931. Labour later served in the wartime coalition from 1940 to 1945, after which it formed a majority government under Clement Attlee. Labour was also in government from 1964 to 1970 under Harold Wilson and from 1974 to 1979, first under Wilson and then James Callaghan.

The Labour Party was last in government from 1997 to 2010 under Tony Blair and Gordon Brown, beginning with a landslide majority of 179, reduced to 167 in 2001 and 66 in 2005. Having won 232 seats in the 2015 general election, the party is the Official Opposition in the Parliament of the United Kingdom.

Labour runs a minority government in the Welsh Assembly under Carwyn Jones, is the largest opposition party in the Scottish Parliament and has twenty MEPs in the European Parliament, sitting in the Socialists and Democrats Group. The Labour Party is a full member of the Party of European Socialists and Progressive Alliance, and holds observer status in the Socialist International. In September 2015, Jeremy Corbyn was elected Leader of the Labour Party.

England after the World Wars

Every event has its consequences and nothing happens accidentally- there is no doubt about it. It does not matter if the event touches just one personal life or the whole world. We talk about important but also about insignificant events. Some consequences appear immediately but people can meet some of them many years later. Especially the huge events such as the First World War and the Second World War have affected the economic, personal, social and political life of millions of people on our planet.

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The political affect of WW1 was the new dividing of the world. Where before the WW1 there had been 19 monarchies and 3 republics in Europe, by 1922 there were 14 republics, 13 monarchies and 2 regencies (Albania, Hungary). Although Britain stayed a monarchy the war enthroned changes.

The cost of the war had led to an enormous increase in taxation, from 6% of income in 1914 to 25% in 1918. The demands of the war had also led to a doubling in the size of the civil service, and greater government control of national life.

The European victors were left owing their former ally an aggregate of \$10 billion, when the exchanges were freed in 1919, the British pound dropped by one fifth in value as compared with the dollar, while the franc fell by 50%. Immediately after the end of World War II, Britain underwent enormous social change. The country was bankrupted after the war. The new Labour government provided the reformation of the main institutions such as mining, railways, road traffic, air traffic, petrol, electricity and even the Bank of England.

The WW2 lasted longer than the WW1, and although less than half as many British troops had died this time, the loss of 303 000 soldiers and 60 000 civilians in air raids was a very heavy price to pay for the mistakes of the inter-war years. Britain had lost its major position of power. At the end of the war Britain had to face a financial failure. In implication of their war endeavour they incurred debt in the value of \$14 billion. This occurred devaluation of the pound and shortness of viand. Thanks to the US Marshall Aid Program, Britain was able to recover quickly from the war. Wages were about 30% higher than in 1939 and prices had hardly risen at all.

Before the war it was quite common among the people who belonged to the upper class that they had butlers and maids. But after 1945, women from the middle class were taking care of their households by themselves and there was a lack of maids because the servants can hardly find a job. Some of them fought in the war and sometimes there had no place to come back. During the war, some houses became temporary hospital for injured people and there were no jobs for servants. After the war, old families had not enough money to keep their mansions and that's why they rented or sold them to museums, galleries or to people who became rich after the war.

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The wars have influenced society, economics and minds of people not in Britain but all around the world. The life after the war was completely different from the one before the wars. People were experienced from the first war but the second one was much crueler and it has a bad impact on generations. The eyewitnesses still remember the terror and they are able to hand over the terrible experiences.

War Poetry

A war poet is usually defined as a poet who participates in a war and writes about his experiences. While the term is applied especially to those who served during World War I, it is documented as early as 1848, in reference to German revolutionary poet, Georg Herwegh

and is now applied to a poet writing about any war. However, Tennyson wrote probably one of the most famous war poems of the nineteenth century, and another non-combatant, Thomas Hardy, wrote major war poetry.

The major novelist and poet Thomas Hardy (1840 – 1928) wrote a number of significant war poems that relate to both the Boer and World War I, including "Drummer Hodge", "In Time of 'The Breaking of Nations'", and "The Man He Killed"; "his work had a profound influence on other war poets such as Rupert Brooke and Siegfried Sassoon". Hardy in these poems often used the viewpoint of ordinary soldiers and their colloquial speech. A theme in the Wessex Poems (1898) is the long shadow that the Napoleonic Wars cast over the nineteenth century, as seen, for example, in "The Sergeant's Song" and "Leipzig". The Napoleonic War is the subject of Hardy's drama in verse *The Dynasts* (1904–08).

At the beginning of World War I, like many other writers, Kipling wrote pamphlets and poems which enthusiastically supported the UK's war aims of restoring Belgium after that kingdom had been occupied by Germany together with more generalised statements that Britain was standing up for the cause of good.

For the first time, a substantial number of important British poets were soldiers, writing about their experiences of war. A number of them died on the battlefield, most famously Edward Thomas, Isaac Rosenberg, Wilfred Owen, and Charles Sorely. Others including Robert Graves, Ivor Gurney and Siegfried Sassoon survived but were scarred by their experiences, and this was reflected in their poetry. Robert H. Ross describes the British "war poets" as Georgian poets. Many poems by British war poets were published in newspapers and then collected in anthologies. Several of these early anthologies were published during the war and were very popular, though the tone of the poetry changed as the war progressed. One of the wartime anthologies, *The Muse in Arms*, was published in 1917, and several were published in the years following the war.

David Jones' epic poem of World War I *In Parenthesis* was first published in England in 1937, and is based on Jones's own experience as an infantryman in the War. *In Parenthesis* narrates the experiences of English Private John Ball in a mixed English-Welsh regiment starting with their leaving England and ending seven months later with the assault on Mametz Wood during the Battle of the Somme. The work employs a mixture of lyrical verse and prose, is highly allusive, and ranges in tone from formal to Cockney colloquial and military slang. The poem won the Hawthornden Prize and the admiration of writers such as W. B. Yeats and T. S. Eliot.

In November 1985, a slate memorial was unveiled in Poet's Corner commemorating sixteen poets of the Great War: Richard Aldington, Laurence Binyon, Edmund Blunden, Rupert Brooke, Wilfred Gibson, Robert Graves, Julian Grenfell, Ivor Gurney, David Jones, Robert Nichols, Wilfred Owen, Herbert Read, Isaac Rosenberg, Siegfried Sassoon, Charles Sorely and Edward Thomas.

By World War II the role of "war poet" was so well-established in the public mind, and it was anticipated that the outbreak of war in 1939 would produce a literary response equal to that of the First World War. The Times Literary Supplement went so far as to pose the question in 1940: "Where are the war-poets? Alun Lewis and Keith Douglas are the standard critical choices amongst British war poets of this time. In 1942, Henry Reed published a collection of three poems about British infantry training entitled Lessons of the War; three more were added after the war. Sidney Keyes was another important and prolific Second World War poet.

Decolonisation

Decolonisation (UK) or decolonization (US) is the undoing of colonialism, where a nation establishes and maintains its domination over dependent territories. The Oxford English Dictionary defines decolonization as "the withdrawal from its colonies of a colonial power; the acquisition of political or economic independence by such colonies." The term refers particularly to the dismantlement, in the years after World War II, of the colonial empires established prior to World War I throughout the world. However, decolonization not only refers to the complete "removal of the domination of non-indigenous forces" within the geographical space and different institutions of the colonized, but it also refers to the "decolonizing of the mind" from the colonizer's ideas that made the colonized seem inferior.

The United Nations Special Committee on Decolonization has stated that in the process of decolonization there is no alternative to the colonizer allowing a process of self-determination, but in practice decolonization may involve either nonviolent revolution or national liberation wars by pro-independence groups. It may be intramural or involve the intervention of foreign powers acting individually or through international bodies such as the United Nations. Although examples of decolonization can be found as early as the writings of Thucydides, there have been several particularly active periods of decolonization in modern times. These include the breakup of the Spanish Empire in the 19th century; of the German, Austro-Hungarian, Ottoman, and Russian Empires following World War I; of the British, French, Dutch, Japanese, Portuguese, Belgian and Italian colonial empires following World War II; and of the Soviet Union (successor to the Russian Empire) following the Cold War.

As a philosophy, "decolonization" refers to the ability to view and discuss non-European cultures from an unbiased, non-Western perspective.

Post War Socio-economic Problems

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Concept of Welfare State

After the war, which highlighted that so many people were deprived and poor, the Liberal politician William Beveridge identified five issues that needed to be tackled to make a better Britain. To achieve his aims, Beveridge proposed the introduction of a welfare state.

The proposal for a welfare state - the basics

In 1942, the Liberal politician **William Beveridge**, who the government set the task of discovering what kind of Britain people wanted to see after the war, declared that there were **five "giants on the road to reconstruction"**: namely Poverty, disease, ignorance, squalor and idleness

To defeat these giants, he proposed setting up a **welfare state** with social security, a national health service, free education, council housing and full employment. In the years after the war, the Labour government tried to make this vision come true.

Benefits of the welfare state

Social Security

Family Allowances Act (1945) - 5s a week for each child after the first.

National Insurance Act (1945) - unemployment pay for six months and sick pay for as long as you were sick.

National Insurance - Industrial Injuries Act (1946) - extra benefits for people injured at work.

National Assistance Act (1948) - benefits for **anybody** in need. 'The Times' described it as: 'the last defence against extreme poverty'.

National Health Service (NHS)

National Health Service Act (1948) - despite opposition from doctors, who insisted on the right to continue treating some patients privately, Aneurin Bevan brought in the NHS on 5

July 1948. Doctors, hospital, dentists, opticians, ambulances, midwives and health visitors were available, **free to everybody**.

Free Education

1944 Education Act - 'Rab' Butler set the school-leaving age at 15, and introduced free secondary schools. Pupils took an '11-plus' IQ test that determined whether they went to grammar school (for academic pupils), secondary modern school (teaching practical subjects), or technical school (to teach practical skills).

Council Housing

Town and Country Planning Act (1947) - set a target of building 300,000 new houses a year and 1.25 million council houses were built between 1945 and 1951. It also defined green belt land that had to be kept rural.

New Towns Act (1946) - authorised the building of new towns at places such as Stevenage, Basildon, Newton Aycliffe and Peterlee.

Children's Act (1948) - required councils to provide good housing and care for all children 'deprived of a normal home life'.

Full Employment

Marshall Aid (1948) - the government used Marshall Aid to get industry going. The government **nationalised** the road haulage, railways and coal industries in 1947 and steel in 1951.

By adopting the ideas in the economist JM Keynes's book - the "General Theory of Employment, Interest, and Money" (1936) - the government learned how to keep the economy vibrant by increasing public spending. This meant that there has never been a depression like the one of the 1930s again.

Important Thinkers and Writers

Bertrand Russell

Bertrand Arthur William Russell, (18 May 1872 – 2 February 1970) was a British philosopher, logician, mathematician, historian, writer, social critic and political activist. At various points in his life he considered himself a liberal, a socialist, and a pacifist, but he also admitted that he had "never been any of these in any profound sense". He was born in Monmouthshire into one of the most prominent aristocratic families in Britain.

In the early 20th century, Russell led the British "revolt against idealism". He is considered one of the founders of analytic philosophy along with his predecessor Gottlob

Frege, colleague G. E. Moore, and his protégé Ludwig Wittgenstein. He is widely held to be one of the 20th century's premier logicians. With A. N. Whitehead he wrote *Principia Mathematica*, an attempt to create a logical basis for mathematics. His philosophical essay "On Denoting" has been considered a "paradigm of philosophy". His work has had a considerable influence on logic, mathematics, set theory, linguistics, artificial intelligence, cognitive science, computer science (see type theory and type system), and philosophy, especially the philosophy of language, epistemology, and metaphysics.

Russell was a prominent anti-war activist; he championed anti-imperialism and went to prison for his pacifism during World War I. Later, he campaigned against Adolf Hitler, then criticised Stalinist totalitarianism, attacked the involvement of the United States in the Vietnam War, and was an outspoken proponent of disarmament. In 1950 Russell was awarded the Nobel Prize in Literature "in recognition of his varied and significant writings in which he champions humanitarian ideals and freedom of thought"

Thomas Henry Huxley

Thomas Henry Huxley (4 May 1825 – 29 June 1895) was an English biologist (comparative anatomist), known as "Darwin's Bulldog" for his advocacy of Charles Darwin's theory of evolution.

Huxley's famous debate in 1860 with Samuel Wilberforce was a key moment in the wider acceptance of evolution and in his own career. Huxley had been planning to leave Oxford on the previous day, but, after an encounter with Robert Chambers, the author of *Vestiges*, he changed his mind and decided to join the debate. Wilberforce was coached by Richard Owen, against whom Huxley also debated about whether humans were closely related to apes.

Huxley was slow to accept some of Darwin's ideas, such as gradualism, and was undecided about natural selection, but despite this he was wholehearted in his public support of Darwin. Instrumental in developing scientific education in Britain, he fought against the more extreme versions of religious tradition.

Originally coining the term in 1869, Huxley elaborated on 'agnosticism' in 1889 to frame the nature of claims in terms of what is knowable and what is not. Huxley states, "Agnosticism, in fact, is not a creed, but a method, the essence of which lies in the rigorous application of a single principle... the fundamental axiom of modern science... In matters of the intellect, follow your reason as far as it will take you, without regard to any other consideration... In matters of the intellect, do not pretend that conclusions are certain which are not demonstrated or demonstrable." Use of that term has continued to the present day.

Huxley had little formal schooling and was virtually self-taught. He became perhaps the finest comparative anatomist of the latter 19th century. He worked on invertebrates, clarifying relationships between groups previously little understood. Later, he worked on vertebrates, especially on the relationship between apes and humans. After

comparing Archaeopteryx with Compsognathus, he concluded that birds evolved from small carnivorous dinosaurs, a theory widely accepted today.

The tendency has been for this fine anatomical work to be overshadowed by his energetic and controversial activity in favour of evolution, and by his extensive public work on scientific education, both of which had significant effects on society in Britain and elsewhere

H. G. Wells

Herbert George Wells (21 September 1866 – 13 August 1946), known primarily as **H. G. Wells**, was a prolific English writer in many genres, including the novel, history, politics, and social commentary, and textbooks and rules for war games. Wells is now best remembered for his science fiction novels, and is called the father of science fiction, along with Jules Verne and Hugo Gernsback. His most notable science fiction works include *The Time Machine* (1895), *The Island of Doctor Moreau* (1896), *The Invisible Man* (1897), and *The War of the Worlds* (1898). He was nominated for the Nobel Prize in Literature in four different years.

Wells' earliest specialized training was in biology, and his thinking on ethical matters took place in a specifically and fundamentally Darwinian context. He was also from an early date an outspoken socialist, often (but not always, as at the beginning of the First World War) sympathising with pacifist views. His later works became increasingly political and didactic, and he wrote little science fiction, while he sometimes indicated on official documents that his profession was that of journalist.[9] Novels like *Kipps* and *The History of Mr Polly*, which describe lower-middle-class life, led to the suggestion, when they were published, that he was a worthy successor to Charles Dickens, but Wells described a range of social strata and even attempted, in *Tono-Bungay* (1909), a diagnosis of English society as a whole. A diabetic, in 1934 Wells co-founded the charity that is today known as Diabetes UK.

E. M. Forster

Edward Morgan Forster (1 January 1879 – 7 June 1970) was an English novelist, short story writer, essayist and librettist. He is known best for his ironic and well-plotted novels examining class difference and hypocrisy in early 20th-century British society. Forster's humanistic impulse toward understanding and sympathy may be aptly summed up in the epigraph to his 1910 novel *Howards*: "Only connect ... ". His 1908 novel, *A Room with a View*, is his most optimistic work, while *A Passage to India* (1924) brought him his greatest success. He was nominated for the Nobel Prize in Literature in 13 different years.

Arnold Joseph Toynbee

Arnold Joseph Toynbee (14 April 1889 – 22 October 1975) was a British historian, philosopher of history, research professor of International History at the London School of Economics and the University of London and author of numerous books. Toynbee in the 1918–1950 periods was a leading specialist on international affairs.

He is best known for his 12-volume *A Study of History* (1934–1961). With his prodigious output of papers, articles, speeches and presentations, and numerous books translated into many languages, Toynbee was a widely read and discussed scholar in the 1940s and 1950s.

W. B. Yeats

William Butler Yeats (13 June 1865 – 28 January 1939) was an Irish poet and one of the foremost figures of 20th-century literature. A pillar of both the Irish and British literary establishments, in his later years he served as an Irish Senator for two terms. Yeats was a driving force behind the Irish Literary Revival and, along with Lady Gregory, Edward Martyn, and others, founded the Abbey, where he served as its chief during its early years. In 1923, he was awarded the Nobel Prize in Literature as the first Irishman so honoured for what the Nobel Committee described as "inspired poetry, which in a highly artistic form gives expression to the spirit of a whole nation." Yeats is generally considered one of the few writers who completed their greatest works after being awarded the Nobel Prize; such works include *The Tower* (1928) and *The Winding Stair and Other Poems* (1929).

William Butler Yeats was born in Sandymount, Ireland and educated there and in London; he spent his childhood holidays in County Sligo. He studied poetry in his youth and from an early age was fascinated by both Irish legends and the occult. Those topics feature in the first phase of his work, which lasted roughly until the turn of the 20th century. His earliest volume of verse was published in 1889, and its slow-paced and lyrical poems display Yeats's debts to Edmund Spenser, Percy Bysshe Shelley, and the poets of the Pre-Raphaelite Brotherhood. From 1900, Yeats's poetry grew more physical and realistic. He largely renounced the transcendental beliefs of his youth, though he remained preoccupied with physical and spiritual masks, as well as with cyclical theories of life.

Modernism

D.H Lawrence

David Herbert Richards Lawrence (11 September 1885 – 2 March 1930) was an English novelist, poet, playwright, essayist, literary critic and painter who published as D. H. Lawrence. His collected works, among other things, represent an extended reflection upon the dehumanising effects of modernity and industrialisation. In them, some of the issues Lawrence explores are emotional health, vitality, spontaneity and instinct.

Lawrence's opinions earned him many enemies and he endured official persecution, censorship, and misrepresentation of his creative work throughout the second half of his life, much of which he spent in a voluntary exile which he called his "savage pilgrimage".^[1] At the time of his death, his public reputation was that of a pornographer who had wasted his considerable talents. E. M. Forster, in an obituary notice, challenged this widely held view, describing him as, "The greatest imaginative novelist of our generation." Later, the influential Cambridge critic F.R. Leavis championed both his artistic integrity and his moral

seriousness, placing much of Lawrence's fiction within the canonical "great tradition" of the English novel.

James Joyce

James Augustine Aloysius Joyce (2 February 1882 – 13 January 1941) was an Irish novelist and poet. He contributed to the modernist avant-garde, and is regarded as one of the most influential and important authors of the twentieth century.

Joyce is best known for *Ulysses* (1922), a landmark work in which the episodes of Homer's *Odyssey* are paralleled in an array of contrasting literary styles, perhaps most prominent among these the stream of consciousness technique he utilized. Other well-known works are the short-story collection *Dubliners* (1914), and the novels *A Portrait of the Artist as a Young Man* (1916) and *Finnegans Wake* (1939). His other writings include three books of poetry, a play, occasional journalism, and his published letters.

Joyce was born in 41 Brighton Square, Rathgar, Dublin—about half a mile from his mother's birthplace in Terenure—into a middle-class family on the way down. A brilliant student, he excelled at the Jesuit schools Clongowes and Belvedere, despite the chaotic family life imposed by his father's alcoholism and unpredictable finances. He went on to attend University College Dublin.

In 1904, in his early twenties, Joyce immigrated permanently to continental Europe with his partner Nora Barnacle. They lived in Trieste, Paris, and Zurich. Though most of his adult life was spent abroad, Joyce's fictional universe centres on Dublin, and is populated largely by characters who closely resemble family members, enemies and friends from his time there. *Ulysses* in particular is set with precision in the streets and alleyways of the city. Shortly after the publication of *Ulysses*, he elucidated this preoccupation somewhat, saying, "For myself, I always write about Dublin, because if I can get to the heart of Dublin I can get to the heart of all the cities of the world. In the particular is contained the universal."

T. S. Eliot

Thomas Stearns Eliot (26 September 1888 – 4 January 1965) was a British, American-born essayist, publisher, playwright, literary and social critic, and "one of the twentieth century's major poets". He immigrated to England in 1914 at age 25, settling, working and marrying there. He was eventually naturalised as a British subject in 1927 at age 39, renouncing his American citizenship.

Eliot attracted widespread attention for his poem *The Love Song of J. Alfred Prufrock* (1915), which is seen as a masterpiece of the Modernist movement. It was followed by some of the best-known poems in the English language, including *The Waste Land* (1922), *The Hollow Men* (1925), *Ash Wednesday* (1930), and *Four Quartets* (1945). He is also known for his seven plays, particularly *Murder* (1935). He was awarded the Nobel Prize in Literature in 1948, "for his outstanding, pioneer contribution to present-day poetry"

W. H. Auden

Wystan Hugh Auden (21 February 1907 – 29 September 1973) was an Anglo-American poet, best known for love poems such as "Funeral Blues," poems on political and social themes such as "September 1, 1939" and "The Shield of Achilles," poems on cultural and psychological themes such as *The Age of Anxiety*, and poems on religious themes such as "For the Time Being" and "Horae Canonicae." He was born in York, grew up in and near Birmingham in a professional middle-class family. He attended English independent (or public) schools and studied English at Christ Church, Oxford. After a few months in Berlin in 1928–29 he spent five years (1930–35) teaching in English public schools, then travelled to Iceland and China in order to write books about his journeys. In 1939 he moved to the United States and became an American citizen in 1946. He taught from 1941 through 1945 in American universities, followed by occasional visiting professorships in the 1950s. From 1947 through 1957 he wintered in New York and summered in Ischia; from 1958 until the end of his life he wintered in New York (in Oxford in 1972–73) and summered in Kirchstetten, Austria.

Auden's poetry was noted for its stylistic and technical achievement, its engagement with politics, morals, love, and religion, and its variety in tone, form and content. He came to wide public attention at the age of twenty-three, in 1930, with his first book, *Poems*, followed in 1932 by *The Orators*. Three plays written in collaboration with Christopher Isherwood in 1935–38 built his reputation as a left-wing political writer. Auden moved to the United States partly to escape this reputation, and his work in the 1940s, including the long poems "For the Time Being" and "The Sea and the Mirror," focused on religious themes. He won the Pulitzer Prize in Poetry for his 1947 long poem *The Age of Anxiety*, the title of which became a popular phrase describing the modern era. In 1956–61 he was Professor of Poetry at Oxford; his lectures were popular with students and faculty and served as the basis of his 1962 prose collection *The Dyer's Hand*.

From around 1927 to 1939 Auden and Isherwood maintained a lasting but intermittent sexual friendship while both had briefer but more intense relations with other men. In 1939 Auden fell in love with Chester Kallman and regarded their relation as a marriage; this ended in 1941 when Kallman refused to accept the faithful relation that Auden demanded, but the two maintained their friendship, and from 1947 until Auden's death they lived in the same house or apartment in a non-sexual relation, often collaborating on opera libretti such as *The Rake's Progress*, for music by Igor Stravinsky.

Auden was a prolific writer of prose essays and reviews on literary, political, psychological and religious subjects, and he worked at various times on documentary films, poetic plays, and other forms of performance. Throughout his career he was both controversial and influential, and critical views on his work ranged from sharply dismissive, treating him as a lesser follower of W. B. Yeats and T. S. Eliot, to strongly affirmative, as in Joseph Brodsky's claim that he had "the greatest mind of the twentieth century".^[7] After his death, some of his poems, notably "Funeral Blues", "Musée des Beaux Arts", "Refugee

Blues", "The Unknown Citizen", and "September 1, 1939", became known to a much wider public than during his lifetime through films, broadcasts, and popular media.

George Orwell

Eric Arthur Blair (25 June 1903 – 21 January 1950), who used the pen name **George Orwell**, was an English novelist, essayist, journalist and critic. His work is marked by lucid prose, awareness of social injustice, opposition to totalitarianism, and outspoken support of democratic socialism.

Orwell wrote literary criticism, poetry, fiction, and polemical journalism. He is perhaps best known for his dystopian novel *Nineteen Eighty-Four* (1949) and the allegorical novella *Animal Farm* (1945). His non-fiction works, including *The Road to Wigan Pier* (1937), documenting his experience of working class life in the north of England, and *Homage to Catalonia* (1938), an account of his experiences in the Spanish Civil War, are widely acclaimed, as are his essays on politics, literature, language, and culture. In 2008, *The Times* ranked him second on a list of "The 50 greatest British writers since 1945".

Orwell's work continues to influence popular and political culture, and the term *Orwellian*—descriptive of totalitarian or authoritarian social practices—has entered the language together with many of his neologisms, including, but not limited to, cold war, Brother, Thought, Room 101, memory hole, newspeak, doublethink, and thought crime.

Dylan Thomas

Dylan Marlais Thomas (27 October 1914 – 9 November 1953) was a Welsh poet and writer, whose works include the poems "Do not go gentle into that good night" and "And death shall have no dominion"; the 'play for voices' *Under Milk Wood*; and stories and radio broadcasts such as *A Child's Christmas in Wales* and *Portrait of the Artist as a Young Dog*. He became widely popular in his lifetime, and remained so after his premature death at the age of 39 in New York City, but had by then acquired a reputation, which he encouraged, as a "roistering, drunken and doomed poet".

Thomas was born in Swansea, Wales, in 1914. An undistinguished pupil, he left school at 16 and became a journalist for a short time. Although many of his works appeared in print while he was still a teenager, it was the publication of "Light breaks where no sun shines", in 1934, that caught the attention of the literary world. While living in London, Thomas met Caitlin Macnamara, whom he married in 1937. Their relationship, defined by alcoholism, was mutually destructive.[3] In the early part of their marriage, Thomas and his family lived hand-to-mouth, settling in the Welsh fishing village of Laugharne.

Although Thomas came to be appreciated as a popular poet during his lifetime, he found earning a living as a writer difficult, and began augmenting his income with reading tours and radio broadcasts. His radio recordings for the BBC during the late 1940s brought him to the public's attention, and he was frequently used by the BBC as a populist voice of the literary scene. In the 1950s, Thomas first traveled to the United States, where his readings

brought him a level of fame, while his erratic behaviour and drinking worsened. His time in America cemented Thomas's legend, however, and he went on to record to vinyl such works as *A Child's Christmas in Wales*. During his fourth trip to New York in 1953, Thomas became gravely ill and fell into a coma, from which he never recovered, and he died on 9 November 1953. His body was returned to Wales where he was interred at the village churchyard in Laugharne on 25 November 1953.

Thomas wrote exclusively in the English language. He has been acknowledged as one of the most important Welsh poets of the 20th century, and is noted for his original, rhythmic and ingenious use of words and imagery. Thomas's position as one of the great modern poets has been much discussed. He remains popular with the public, who generally find his work readily accessible.

Samuel Barclay Beckett

Samuel Barclay Beckett (13 April 1906 – 22 December 1989) was an Irish avant-garde novelist, playwright, theatre director, and poet, who lived in Paris for most of his adult life and wrote in both English and French. He is widely regarded as among the most influential writers of the 20th century.

Beckett's work offers a bleak, tragicomic outlook on human existence, often coupled with black comedy and gallows humour, and became increasingly minimalist in his later career. He is considered one of the last modernist writers, and one of the key figures in what Martin Esslin called the "Theatre of the Absurd."

Beckett was awarded the 1969 Nobel Prize in Literature "for his writing, which—in new forms for the novel and drama—in the destitution of modern man acquires its elevation." He was elected Saoi of Aosdána in 1984.

Globalization

Globalization is the process of international integration arising from the interchange of world views, products, ideas and other aspects of culture. Advances in transportation, such as the steam locomotive, steamship, jet engine, container ships, and in telecommunications infrastructure, including the rise of the telegraph and its modern offspring, the Internet, and mobile phones, have been major factors in globalization, generating further interdependence of economic and cultural activities. Though scholars place the origins of globalization in modern times, others trace its history long before the European Age of Discovery and voyages to the New World. Some even trace the origins to the third millennium BCE. Large-scale globalization began in the 19th century. In the late 19th century and early 20th century, the connectivity of the world's economies and cultures grew very quickly.

The concept of globalization is a very recent term, only establishing its current meaning in the 1970s, which 'emerged from the intersection of four interrelated sets of "communities of practice": academics, journalists, publishers/editors, and librarians. In 2000,

the International Monetary Fund (IMF) identified four basic aspects of globalization: trade and transactions, capital and investment movements, migration and movement of people, and the dissemination of knowledge. Further, environmental challenges such as global warming, cross-boundary water and air pollution, and over-fishing of the ocean are linked with globalization. Globalizing processes affect and are affected by business and work organization, economics, socio-cultural resources, and the natural environment.

New World Order

As a conspiracy theory, the term New World Order or NWO refers to the emergence of a totalitarian government. The common theme in conspiracy theories about a New World Order is that a secretive power elite with a globalist agenda is conspiring to eventually rule the world through an authoritarian world government—which will replace sovereign nation-states—and an all-encompassing propaganda whose ideology hails the establishment of the New World Order as the culmination of history's progress. Many influential historical and present figures have been purported to be part of a cabal that operates through many front organizations to orchestrate significant political and financial occurrences as well as significant world events as steps in an ongoing plot to achieve world domination through secret political gatherings and decision-making processes.

Before the early 1990s, New World Order conspiracism was limited to two American countercultures, primarily the militantly anti-government right and secondarily that part of fundamentalist Christianity concerned with the end-time emergence of the Antichrist. Skeptics such as Michael Barkun and Chip Berlet observed that right-wing populist conspiracy theories about a New World Order had not only been embraced by many seekers of stigmatized knowledge but had seeped into popular culture, thereby inaugurating a period during the late 20th and early 21st centuries in the United States where people were actively preparing for apocalyptic millenarian scenarios. Those political scientists were concerned that mass hysteria could have what they judged to be devastating effects on American political life, ranging from widespread political to escalating lone-wolf terrorism.

Terrorism

Terrorism, in its broadest sense, is defined as the use of violence, or threatened use of violence, in order to achieve a political, religious, or ideological aim. In modern times, terrorism is considered a major threat to society and therefore illegal under anti-terrorism laws in most jurisdictions. It is also considered a war crime under the laws of war when used to target non-combatants, such as civilians, neutral military personnel, or enemy prisoners of war.

A broad array of political organizations has practiced terrorism to further their objectives. It has been practiced by both right-wing and left political parties, nationalist

groups, religious groups, revolutionaries, and ruling governments. The symbolism of terrorism can exploit human fear to help achieve these goals.

Feminism

Feminism is a range of political movements, ideologies, and social movements that share a common goal: to define, establish, and achieve equal political, economic, personal, and social rights for women. This includes seeking to establish equal opportunities for women in education and employment. Feminists typically advocate or support the rights and equality of women.

Feminist movements have campaigned and continue to campaign for women's rights, including the right to vote, to hold public office, to work, to earn fair wages or equal pay, to own property, to receive education, to enter contracts, to have equal rights within marriage, and to have maternity leave. Feminists have also worked to promote bodily autonomy and integrity, and to protect women and girls from rape, sexual harassment, and domestic violence.

Feminist campaigns are generally considered to be one of the main forces behind major historical societal changes for women's rights, particularly in the West, where they are near-universally credited with having achieved women's suffrage, gender neutrality in English, reproductive rights for women (including access to contraceptives and abortion), and the right to enter into contracts and own property. Although feminist advocacy is and has been mainly focused on women's rights, some feminists, including bell hooks, argue for the inclusion of men's liberation within its aims because men are also harmed by traditional gender roles. Feminist theory, which emerged from feminist movements, aims to understand the nature of gender inequality by examining women's social roles and lived experience; it has developed theories in a variety of disciplines in order to respond to issues such as the social construction of gender.

Some forms of feminism have been criticized for taking into account only white, middle-class and educated perspectives. This criticism led to the creation of ethnically specific or multicultural forms of feminism, including black feminism.

MODULE III

BRITAIN AND THE WORLD

The Concept of British Commonwealth-Foundation and History

The Commonwealth of Nations, or the Commonwealth (formerly the British Commonwealth), is an intergovernmental organisation of 53 member states that were mostly territories of the former British Empire. The Commonwealth operates by intergovernmental consensus of the member states, organised through the Commonwealth Secretariat and Non-governmental organisations, organised through the Commonwealth Foundation.

The Commonwealth dates back to the mid-20th century with the decolonisation of the British Empire through increased self-governance of its territories. It was formally constituted by the London Declaration in 1949, which established the member states as "free and equal". The symbol of this free association is Queen Elizabeth II who is the Head of the Commonwealth. The Queen is also the monarch of 16 members of the Commonwealth, known as Commonwealth realms. The other members of the Commonwealth have different persons as head of state: 32 members are republics and five members are monarchies with a different monarch.

Member states have no legal obligation to one another. Instead, they are united by language, history, culture and their shared values of democracy, human rights, and the rule of law. These values are enshrined in the Commonwealth Charter and promoted by the quadrennial Commonwealth Games. On 3 October 2013, after 48 years of membership, Gambia became the most recent nation to withdraw from the Commonwealth.

The Commonwealth covers more than 29,958,050 km² (11,566,870 sq mi), almost a quarter of the world land area and spans all six inhabited continents. With an estimated population of 2.328 billion, near a third of the world population, the Commonwealth in 2014 produced a nominal gross domestic product (GDP) of \$10.45 trillion, representing 17% of the gross world product when measured in purchasing power parity (PPP) and 14% of the gross world product when measured nominally.

Introduction of Western Education in India-Educational Controversies

Pre-colonial India is well known for its system of indigenous education. There existed Gurukulas and Patashalas to promote education of the caste Hindus and Madarasas and Maktabas to promote the education of the Muslim community in India.

This indigenous education gave more stress to scholarship of languages rather than science and technology and by the time the British came to India as traders, Persian was the

court language and irrespective of religious faith, both Hindus and Muslims learnt Persian to obtain jobs under the rulers of pre-colonial India.

Besides Madarsas and Patashalas, there too existed advanced centres of learning in languages along with ordinary schools teaching language proficiency based on oral tradition and memorization of the texts. The British who acquired territorial control and became political masters did not interfere in the educational field till 1813. After 1813, with the cooperation or a limited number of Indians, the British colonial rulers introduced the western system of education in India.

There was a great debate among Indians and the British, known as ‘Orientalists’ and ‘Anglicists’ about the type of education needed by the Indians. For nearly more than half a century, the British followed a policy of neutrality or non-intervention in the matters of religion and culture of the indigenous people.

But due to constant pressure from different sections – the Christian missionaries, the liberals, the utilitarians, and the Anglicists – the British yielded and agreed to take up the responsibility of promoting Western education. There is also a view that the educational policy was designed to legitimize the domination of the British colonial needs.

No doubt, there also existed certain people among the British, who were genuinely interested in the promotion of oriental learning, like Warren Hastings who started Calcutta Madarasa in 1781, Jonathan Duncan who founded the Benaras Sanskrit College in 1791 and William James, who founded The Asiatic Society of Bengal in 1784. In this great debate, finally Anglicists, succeeded in introducing the western system of education in India. A general committee of public instruction was set up in 1823 to look after the development of education in India.

Macaulay, the president of the General Committee of Public Instruction and Lord Bentinck overrode the orientalist view point and declared, “the great object of the British government in India is henceforth to be the promotion of European literature and science among natives of India and that all the funds appropriated for the purpose of education would

be best employed on English education alone”. Besides Macaulay and William Bentin, the efforts of Charles Grant and William Wilberforce deserve to be remembered in this aspect.

William Bentinck announced in 1835 that English replaced Persian as the court language, books in English were made available at low prices and more funds were allotted to support the English education, and fund for the support of oriental learning was curtailed. Lord Auckland, who succeeded Bentinck as the Governor General also continued encouragement for the promotion of English learning by opening English colleges in Dacca, Patna, Benaras, Allahabad, Agra, Delhi and Bareilly.

Macaulay’s Minutes

Thomas Babington Macaulay, who is generally regarded as the architect of the system of education in India during the British rule, was a great essayist, historian, linguist, orator, politician, statesman and thinker. He was regarded as one of the first rate literary figure of his times. As a parliamentarian, he made his mark in British parliament. He came to India in 1838 and joined as the law member of the executive council of the governor-General. He was also appointed as the president of the general committee on Public instruction by governor general Lord William Bentinck.

Macaulay wrote his famous minute on Feb. 2, 1835 in which he vehemently criticized almost everything Indian: astronomy, culture, history, philosophy, religion etc., and praised everything western. On this basis he advocated the national system of education for India which could best serve the interest of the British Empire. His minutes was accepted and Lord William Bentinck issued his proclamation in march 1835 which set at rest all the controversies and led to the formulation of a policy which became the corner stone of all educational programmes during the British period in India.

Revival of the chapter

The beginning of the state system of education in India under the British rule maybe traced back to the year 1813 when the east India company was compelled by the force of circumstances to accept responsibility for the education of Indians. Clause 43 of the charter act of 1813 which stated “It shall be lawful for the governor general in council to direct that out of any surplus which may remain of rents, revenues , and profits arising from the said territorial acquisitions , after defraying the expenses of the military , civil and commercial establishment and paying the interest of the debt, in manner hereinafter provided , a sum of not less than one lakh of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of knowledge of the sciences among the inhabitants of the British territories in India.

The charter act of 1813 did not specify the methods to secure the objects of revival and improvement of nature, the encouragement of learned natives of India and the

introduction and promotion of knowledge of sciences among the inhabitants of British territories in India. The vagueness of clause 43 of the charter act 1813 intensified the oriental occidental's educational controversy in India. Since the dons of 19th century, there had emerged two groups among the officials of the company. One group was of the orientlists or classists who wanted the promotion of Indian education through the medium of Sanskrit, Arabic and Persian whereas the other group was of anglicists or occidentalists who were in favour of developing western education in India through the medium of English.

Points of controversy on the interpretation of charter act of 1813 and the national system of education and Macaulay's role:

At that time a major oriental and occidental controversy was going on in respect of the following issues

1. Aim of education of the British policy: whether it should be to educate the classes in higher branches of learning or the masses in elementary education
2. Type of knowledge: whether to preserve and promote oriental learning or to introduce western knowledge, culture and science
3. Medium of instruction: whether English or Persian and Sanskrit in Bengal, English or Indian languages in Bombay and madras should become the medium of instruction
4. Agency of education: whether the government should assume direct responsibility of educating the Indians or the indigenous system of the country to continue
5. Missionaries: whether the shores of India to be thrown open to missionaries of all parts of the world to promote education or to a few missionaries or not at all

There were important English officers of the east India Company who were the supporters of the oriental point of view. H.T princep who was the education secretary in Bengal who was the leader of the orientalist group. On the contrary some prominent Indians like Raja Ram Mohan Roy supported the anglicists who were in favour of English and western learning

MAIN AIM OF INTRODUCING ENGLISH SYSTEM OF EDUCATION IN INDIA

Macaulay wrote in his minute "we must at present do our best to form a class of persons Indian in blood and colour and English in taste, opinions in morals and in intellect,"

Macaulay's arguments in favour of English: Macaulay rejected the claims of Arabic and Sanskrit as against English, because he considered that English was better than either of them. His arguments in favour of English were

1. It is the key to modern knowledge and is therefore more useful than Arabic or Sanskrit.
2. It stand pre eminent even among the language of the west in India, English is the language sponsored by the ruling class. It is likely to become the language of commerce throughout the seas of the east.
3. It would bring about renaissance in India, just as Greek or Latin's did in England or just as the languages of western Europe in civilized Russia

4. The natives are desirous of being taught English and are not eager to learn Sanskrit or Arabic.

5. It is possible to make the natives of this country good English scholars and to that end our efforts ought to be directed

6. It was impossible to educate the body of people but it was possible through English education to bring about “a class of persons Indian in blood and colour and English in taste , opinions in morals and in intellect”, and that education was to filter down from them to the masses

Acceptance of minute by lord William Bentinck: lord William Bentinck endorsed the minute by writing one line beneath it “I give my entire concurrence to the sentiments expressed in the minutes “.he passed the resolution of march 1835 which determined the age, content and medium of instruction in India

NET RESULT OF MACAULAY’S MINUTE

MERITS

1. A clear cut picture of the national system of education in India emerged
2. The system proved very helpful in promoting the objectives for which it was planned
- 3 English schools began to be established.
4. English became the medium of instruction.
5. Western arts and sciences became popular.
6. Filtration theory of education emerged

DEMERITS

1. Indian culture and philosophy receded to the background
2. Vernacular languages began to be neglected
3. Mass education was neglected
- 4 Western culture made rapid strides.
5. Arabic and Sanskrit languages found very few takers
6. Arabic, makhtabs and Sanskrit pathshalas saw gradual disappearance

RESOLUTION

1. His Lordship –in council is of the opinion that the great object of the British government ought to be the promotion of European literature and science among the natives of India; and that all the funds appropriate from the purpose of education would be best employed on English education alone.

2. It is not the intention of His Lordship –in –council to abolish any college or school of native learning, while the native population shall appear to be inclined to avail themselves of the advantages which it affords, and His Lordship –in-council directs that all the existing professors and students at all institutions under the superintendence of the committee shall continue to receive their stipends No stipends shall be given to any student that may hereafter enter at any of these institutions; and that when any professor of oriental learning shall vacate his situations, the committee shall report to the government the number and state of the class in order that the government may be able to decide upon the expediency of appointing a successor.

3. It has come to the knowledge of the governor General-in-council that a large sum has been expended by the committee on the printing of oriental works: His Lordship-in –council directs that no portion of the funds shall hereafter be so employed.

4. His Lordship-in-council directs that all funds which these reforms will leave at the disposal of the committee be henceforth employed inn imparting to the native population a knowledge of English literature and science through the medium of the English language; and His lordship-in –council requests the committee to submit to government with all exposition, a plan for the accomplishment of this purpose.

EVALUATION OF BENTINCK’S PROCLAMATION

Bentinck’s proclamation was the first declaration of the educational policy of the British government which it wanted to adopt in this country Bentinck was greatly influenced by the views of Macaulay .the orientalist lost their battle. With Bentinck’s proclamation following results were clearly visible

- i. The aim of education in India were defined by the British
- ii. Type of education envisaged for Indian people was spelt out
- iii. The promotion of western arts was acknowledged
- iv. The printing of oriental works was to be stopped
- v. New grants or stipends to students of oriental institutions were to be stopped in future
- vi. The proclamation promised to supply government with English educated Indian servants ,cheap but capable at the same time
- vii. The proclamation accelerated the growth of new learning by leaps and bounds

ORIENTAL –ANGLICISTS CONTROVERSY ON THE SYSTEM OF EDUCATION IN INDIA AND MACAULAY’S MINUTE

When the east India Company embarked on its political conquests in India in 1757, there was no education system organized and supported by the state. Gradually it was realized by the rulers to take interest in education .In 1813 the company decided to spend a sum of Rs one lakh on education in India .This led to oriental-anglicists controversy on education

Oriental school of thought wanted to encourage the indigenous system of education in India and wanted the company to spend the amount on the promotion of this system. The Anglicists found their supporter in Lord Macaulay who translated their dream into reality to a considerable extent. Raja Ram Mohan Roy, a distinguished Indian educationist, religious and social reformer appreciated the merits of western philosophy and science and was an ardent supporter of the educational reforms advocated by the Anglicists.

Charles Grant who had been associated with the East India Company's administration in London and Calcutta believed that Britain had a mission of regenerating Hindu society [pleaded that 'Britain must do so through the English language'. He further observed "the Hindu erred because they were ignorant. This darkness could be dispelled by the introduction of Christianity and the art and sciences of Europe"

DOWNWARD FILTRATION THEORY OF EDUCATION

The British rulers thought that in order to run the administration peacefully and smoothly it was essential to make the higher classes blind followers of the Britishers. This they wanted to achieve through educating classes. This theory meant "education is to be filtered to the common people. Drop by drop, the education would go to the common public so that at due time it may take the form of a vast stream which remained water desert of the society starved for water for a long time and high class of people would be educated and common people would gain influence from them"

Reasons for the Adoption of Filtration Theory

1. The British rulers needed various types of employees to run the business and the government.
2. The government did not have sufficient funds for educating the masses.
3. The educated people educated on British lines through English medium would get higher posts in government services and then naturally they would use their influence in controlling the masses from going against the government rule.
4. Higher classes educated through the medium of English would adopt English ways and in turn influence the lower classes.
5. After educating some people, the responsibility of educating the masses could be left to them.

Evaluation of the Filtration Theory

The immediate aim of getting the people educated to run the various jobs in the administration was fully achieved. It also helped in creating a faithful class of people. The ultimate aim could not be fulfilled as the educated persons were cut off from the common masses. The common people began to look upon the educated classes as the favoured children of the British Government. The higher and richer classes began to copy British food, taste, behaviour and manners. They become more and more self-centred and a great cleavage was created between the rich and poor.

Wood's Education Despatch

Wood's Education Despatch formed the basis of the education policy of east India Company's government in India since 1854. Drafted probably at the instance of Sir Charles Wood, President of the board of control, it was forwarded to the Government of India as Despatch No 49 of 19 July 1854 for 'creating a properly articulated system of education, from the primary school to the University'. The renewal of the Company's Charter in 1853 provided the occasion for the despatch. As usual, a Select Committee of the House of Commons held a very thorough enquiry into educational situation in India. Often described as the 'Magna Carta of modern education in India', the despatch was one of the wisest state papers prepared by the court of directors. It was indeed a landmark in the history of education in modern India and presented a comprehensive plan for the later development of the educational system in the subcontinent.

Consisting of a hundred paragraphs the document dealt with several issues of great educational importance. Accepting 'the improvement and far wider extension of education both English and vernacular' as the 'sacred duty' of the Government of India the despatch recommend the following measures for the realisation of the desired aims: (1) the establishment of a separate department of education for its administration; (2) the foundation of universities at the three Presidency towns; (3) the establishment of institutions for training of teachers for all types of schools; (4) the maintenance of the existing government colleges and high schools and establishment of new ones if and when necessary; (5) the establishment of new middle schools; (6) greater attention to vernacular schools, indigenous and others, for expansion of elementary education and (7) the introduction of a system of grants-in aid to help support a rising number of privately managed educational institutions.

The despatch drew special attention of the government 'to the importance of placing the means of acquiring useful and practical knowledge within reach of the great mass of the people'. English was to be the medium of instruction in the higher branches, and the vernacular in the lower. English was to be taught wherever there was a demand for it, but it was not to be substituted for the vernacular. The system of grants-in-aid was to be based on the principle of perfect religious neutrality. A properly graded system of scholarships was to be introduced and female education was to receive the frank and cordial support of the government.

The despatch concluded with the comment that in course of time, government institutions, especially those of the higher order, might safely be closed, or transferred to the management of local bodies under the control of, and aided by, the state. On the basis of these recommendations the new system of education in India gradually evolved. No doubt, with the progress of time the system underwent changes, but the original blue-print was framed by the Despatch of 1854.

Aims and Objectives of Wood's Despatch

1. To confer upon the natives of India those vast and material blessings which flow from the general diffusion of western knowledge.
2. To raise the moral character.
3. To provide the East India Company with educated, reliable and capable public servants.
4. To secure for U. K a large and assumed supply of many articles necessary for her manufacturers.
5. To make people of India familiar with the works of European authors.

Main Recommendations of Wood's Despatch:

1. Government's acceptance of educational responsibility: The Despatch for the first time clearly accepted that the responsibility of education in India lies on British Government.

2. Aims of education: The Despatch defined the aim of education keeping in view the interests of Indians and British rule. Education is to raise intellectual fitness and moral character of Indians. At the same time, it was to prepare them to become supporters of British rule in India.

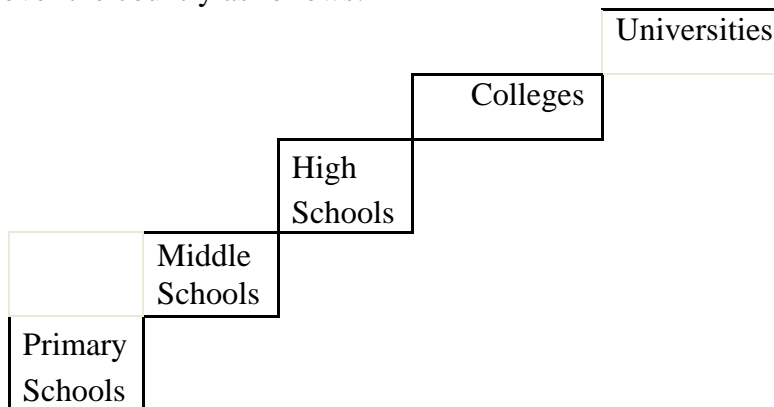
3. Oriental languages: The Despatch emphasized the importance of Oriental languages. Mr. Wood had recognized the usefulness of Sanskrit, Arabic and Persian and recommended them as subjects of study in regular institutions. Like Macaulay, he also recognized the usefulness of western knowledge for Indians.

4. Medium of instruction: The Despatch recommended that owing to the shortage of books in Indian languages, the medium of instruction should be English. But English should be needed for those people who have proper knowledge and taste for English and are able to understand European knowledge through this language. For other Indian languages should be used.

5. Establishment of Education Department: The Despatch directed that the Department of Public Instruction should be established in every province. This department was to inspect schools and to guide teachers.

6. Establishment of Universities: The Despatch recommended the establishment of Universities in Presidency towns of Calcutta, Bombay and Madras, and if necessary at other places also.

7. Establishment of graded schools: The Despatch recommended that there should be graded schools all over the country as follows:



8. Expansion of mass education: The Despatch admitted that mass education has been totally neglected. Therefore, the Despatch directed that useful and practical knowledge should be conveyed to masses. To achieve this purpose, the Despatch recommended the establishment of increased number of High Schools, Middle Schools and Primary Schools. The indigenous primary schools were regarded as the foundation upon which the superstructure of education could be constructed.

9. Grant-in-aid System: The Despatch proposed the sanction of grant-in-aid to the Indian educational institutions for increase in teacher's salaries, scholarships, libraries, construction of building etc.

Following types of educational institutions were declared eligible for grants:

- i. Institutions following the rules and regulations enforced by the government and which were prepared to get them inspected by government inspectors.
- ii. Institutions run very well by private institutions.
- iii. Institutions free from the communal feelings and not observing distinction of caste, community and creed.
- iv. Institutions charging fees from the students.

10. Training of Teachers: Without proper training, teachers would not be able to teach well. The Despatch recommended the need for establishing different types of training institutions.

11. Education of women: In Wood's Despatch, much emphasis was given upon women education. The Despatch recommended that the education ladder would be incomplete without women education. It appreciated the work of enlightened Indians engaged in this sacred job.

12. Muslim Education: Concerning Muslim Education, Mr. Wood found that Muslims in this country were educationally backward and hence they should be encouraged to gain more education and efforts should be made in this direction.

13. Vocational Education: The Despatch pointed out the need of starting vocational schools and colleges for imparting instructions in different vocations. Vocational education may be considered as a necessity in order to prepare children for future life.

14. Education for Employment: The Despatch recommended that academically and highly qualified person should be preferred more than the others for Government services.

15. Policy of religious neutrality: The Despatch directed the company to follow a policy of religious neutrality. No man's religion was to stand in the way of securing an appointment under the Government. Moreover, no religious instruction should be imparted in educational institutions. They were to be exclusively secular.

Merits of Wood's Despatch:

1. Educational Policy: Through Wood's Despatch, British Parliament, for the first time made an attempt to decide the educational policy of India and made it constitutional. Before this, there was no policy of education for Indians. Through this Despatch they decided for the first time their policy about education system in India.

2. Educational Responsibility: This Despatch brought about a revolutionary change in the educational policy of the British Government. It declared that Indian education was the duty and responsibility of the British government.

3. Importance of Indian literature and culture: The Despatch recognized the importance and utility of Indian literature, culture and knowledge. It recommended the inclusion of Sanskrit, Arabic and Persian language and literature in the curriculum along with the western knowledge.

4. Indian languages as medium of instruction: Charles Wood also recognized Indian languages as the medium of instruction along with English.

5. Department of Public Instruction: To run properly the education schemes of India, the Despatch suggested for setting up Department of Public Instruction in each province with the Director of Public Instruction, Deputy Directors etc. Thus it prepared an administrative set up for education.

6. Establishment of Universities: Because of the recommendations of the Despatch universities were opened in Presidency towns' of Calcutta, Bombay and Madras. Thus education got a good stride.

7. Expansion of Mass Education: The Despatch took active steps for the encouragement and expansion of public education. By giving a universal character to education, the Despatch abolished the filtration theory. Thus education was not confined to higher class of people alone, instead its doors was opened for all.

8. Solution of unemployment: Wood's Despatch also paid attention to solve the problem of unemployment by encouraging vocational education. Arrangements for vocational education were made. Thus the public got an opportunity for becoming self-dependent.

9. Training of teachers: The Despatch recommended the training of teachers.

10. Responsibility of women education: The Despatch revived and recognized the need of development of women education as the duty and responsibility.

Demerits of Wood's Despatch

1. The Despatch set up the defective system of education. Education remained as a means for earning livelihood and not a means for obtaining knowledge.

2. The pattern of proposed universities was purely foreign. The Despatch took the idea of London University for Indian universities. Thus the universities established on the basis of its recommendations became British in nature and spirit. They were not Indian in character.

3. The Despatch gave priority to English. The government was spending the major portion or almost all the allotted money for the education in the development and extension of English schools.

4. The main purpose of the Despatch was to spread western knowledge.

5. Due to the recommendations of the Despatch, the Education Department was set up in each province and the education went under the direct mechanical control of the government.

6. Actually speaking, there was no real vocational education as advocated by Despatch. It was proposed not in the interest of Indians but to create faithfulness toward British government.

7. The Despatch had said that the government should follow a policy of secularism, but regarding the Christian missionaries the Despatch showed a soft corner.

Impact -Growth of National Consciousness

Following are some factors which contributed in the growth of national consciousness in India:

Development of Means of Transport and Communication

The British rulers established a wide network of roads and railways to promote their commercial interests and maintain a rigid administrative control over India. The railways proved to be a blessing for the country in as much as its various parts separated by rivers, hills and mountains were connected with one another and brought closer together.

Lines of communication knit together the vast country and its geographical unity became a tangible reality. It enabled educated Indians living in different parts of the country to come in contact with one another and discuss the problems facing the country as a whole. Development of roads and railways made it possible to mobilize public opinion on a national

scale. Some of the educated young men went abroad and had the opportunity to study the working of the free and democratic institutions of Europe. It infused in them a new love for freedom and liberty. It was this feeling which inspired them to launch a movement for the liberation of the country.

Western Education

The British rulers introduced the teaching of the English language in schools and colleges to get a regular supply of clerks and babus to work in the administrative offices established by them. Knowledge of English proved to be a boon as the young men educated through the English medium were introduced to the liberal ideas of the West, such as freedom, democracy and nationalism. They were highly impressed by the teachings of **Garibaldi, Mazzini, Rousseau, Thomas Paine** and other liberal thinkers of the 19th century. Revolutionary ideas contained in the writings of these thinkers brought about social awareness and national consciousness among the educated Indians. In the words of **Lord Ronaldshay**, *“The new wine of Western learning went into the heads of the young Indians. They drank deep from the source of liberty and nationalism. Their whole outlook underwent a revolution. Influenced by these national and democratic ideas, Indian intelligentsia looked to the problems facing the country from an all-India angle.”*

English proved to be a link language through which people living in widely separated regions began to communicate. It became a lingua franca of the country. Official and business correspondence began to be conducted through English. The knowledge of English was thus responsible for the unification of a vast country inhabited by people speaking different languages and dialects. Naturally, the first leaders of the national movement were those young men who had acquired an English education.

Economic Exploitation

With the establishment of British rule in India, the country's economy was crippled. Indian handicrafts began to die out. India, which had won world-wide fame as an exporter of fine cloth, was turned into an importer of machine-made cloth and other factory goods from England. Millions of craftsmen and artisans were thrown out of employment, resulting in poverty everywhere. With this change in the pattern of trade, every class of Indian society was adversely affected. In the words of **Blunt**, *“the vice of Indian finance was that the Finance Minister of India looked more to the interests of Great Britain than to those of India.”* A huge amount of money was drained off from India for the payment of salaries and pensions to British officers. Apart from this, millions of pounds were taken away by the British businessmen out of India through their import and export trade. **Lord Salisbury**, the Secretary of State, aptly said, *“the British Rule was bleeding India white.”* The net result of this exploitation was that the average income of an Indian fell below the level of subsistence. There were repeated famines which caused untold havoc. Each famine was followed by an epidemic which took a heavy toll of life. The Indian people became physically weak and morally crippled. Ruthless exploitation of the country's resources made them miserable and brought about disaffection and resentment against an alien regime.

Racial Pride of the British Rulers

The British rulers considered themselves to be racially superior to Indians and were proud of their complexion, blood and culture. They looked down upon Indians as uncivilised and dubbed them as **‘black people’** and hated to mix with them. Indians were not allowed to travel in the same railway compartments in which Englishmen travelled and were debarred from going to clubs and hotels visited by Englishmen. The Arms Act of Lord Lytton declared

keeping of arms without licence a crime but the Europeans were made an exception. This discriminatory Act angered the Indians. **Surendranath Banerjee** aptly remarked, “*the Arms Act imposed on us a badge of racial inferiority.*” In the matter of justice, Europeans were given preferential treatment. While Englishmen were let off or lightly punished even for murders and brutalities committed by them, Indians were severely punished for minor offences. **G.O. Trevelyan** pointed out in 1864: “*the testimony of a single one of our countrymen has more weight with the court than that of any number of Hindoos, a circumstance which puts a terrible instrument of power into the hands of an unscrupulous and grasping Englishman.*” The policy of racial discrimination led to acute resentment among the educated Indians against the foreign rulers. **Pandit Jawaharlal Nehru** wrote, “*there were two worlds: the world of the British officials and the world of India’s millions and there was nothing in common between them except a common dislike for each other.*”

Discrimination in Services

In the early years of British rule in India, all important positions in the administration and army were held by Englishmen. Indians were distrusted and not assigned any position of trust and responsibility. In the later part of British rule, some Indians were given posts in lower grades in the services but preference for higher services was always given to men of British origin. A general notion prevailed among the British that Indians, howsoever qualified they might be, were inferior to Englishmen. Indians were mocked at as ‘drawers of water and hewers of wood.’ The Charter Act of 1833 and **Queen Victoria’s** Proclamation of 1858 had promised equality of opportunity in employment, but these well-intentioned pronouncements were never translated into action. Higher services remained the sole preserve of the Europeans. **Garret** rightly says, “*the policy of excluding Indians from the higher ranks of services was responsible for arousing national spirit among the people of India.*” In the army the Indians were deliberately excluded from the artillery section.

The bitter sense of discrimination by the British against the Indians came to the fore during the Viceroyalty of Lord Ripon. The Viceroy, who was a man of liberal views, was in favour of giving the Indian judges authority to hear cases against the Europeans. His law member, Mr. Iibert, drafted a bill which was to give Indian magistrates the right to try Europeans for criminal offences. The English opposed the Bill vehemently.

Lord Ripon bowed before the storm of opposition and amended the Bill. The European offenders were given the right to demand trial by Jury. Half the jurors had to be Europeans. The Bill failed in ending discrimination, which it aimed to do, as Indians were not given a similar privilege. The Iibert Bill controversy exercised a crucial influence on the growth of nationalism. **S.N. Banerji** rightly remarked, “*No self-respecting Indian could sit idle under the fierce light of that revelation. It was a call to that high patriotic duty of those who understood its significance.*” Lord Salisbury rightly described the British pledges to Indians as political hypocrisy.

Reform Movements

The second half of the 19th century was a period of Indian awakening and reformation. **The Brahma Samaj, the Ramakrishna Mission, the Arya Samaj, the Theosophical Society** and many socio-religious movements not only fought against social evils but also generated confidence and national pride in the people who had sunk down to the lowest level of social and moral degradation. These movements reminded the people of the excellence and greatness of their cultural heritage. **Swami Vivekananda, Swami Dayanand**

Saraswati, Mrs Annie Besant, Mahadev Govind Ranade and many other social reformers aroused in them an urge for freedom. They proved by the force of their arguments that Indian culture was superior to that of the West and there was no reason for Indians to be cowed down by the westerners. They gave people a new sense of self-respect and a new pride in the past and these in the long run proved to be important factors in building up a new India.

Swami Dayanand Saraswati, the founder of the Arya Samaj, gave the slogan, “**India for the Indians**”. In the words of Sarkar and Datta, “the religious and social reformers of the 19th century in India impressed upon the minds of the people the greatness of the ancient thought of their country and thus served to awaken in them a keen desire for national regeneration on the basis of the best in the past.”

The Vernacular Press

The Vernacular Press was the chief instrument through which the nationalists spread the message of patriotism and modern economic, social and political ideas and created an all-India consciousness.

During the second half of the 19th century, a number of newspapers, journals, magazines and books appeared in Indian languages, which criticised British administration and pointed out its defects. In 1877, there were as many as 62 newspapers appearing in Indian languages. The total circulation of these papers was calculated as 1,00,000. The Vernacular Press Act of Lord Lytton in 1878 laid down that the editors of the vernacular newspapers were to sign a bond to publish nothing that would create feelings of dissatisfaction against the government. But the English language press was kept outside its purview. This discriminatory and repressive measure of **Lord Lytton** inflamed the feelings of bitterness among the Indians against the British. In spite of all the restrictions, the Indian Press continued to criticise the British administration and espoused the national cause. The Vernacular Press Act was withdrawn by Lord Ripon in 1882. Steadily and silently, Indian newspapers infused a spirit of patriotism and nationalism in the people and provided a direction to the national struggle for emancipation.

Many Indian writers brought out books based on patriotism. **Bankim Chandra's** famous book ‘**Anand Math**’, the Bible of modern Bengali patriotism, provided very great inspiration to the people. Vande Mataram, the national song of India was adopted from this very book. **Rabindranath Tagore in Bengali, Lakshminath Bezbarua in Assamese, Vishnu Shastri Chiplunkar in Marathi, Subramanya Bharati in Tamil, Bhartendu Harishchandra in Hindi, and Altaf Hussain Mali in Urdu** were some of the nationalist writers of this period.

Rise of the Middle Class

By the end of the 19th century, a middle class comprising businessmen, industrialists and financiers came up. This class was keenly conscious of the fact that British rule was a great hindrance in the path of industrial progress and prosperity of the country. The Indian business community had to work against heavy odds. They had to carry on their business in competition with the most advanced industries of England. The British rulers were averse to the industrial development of the country and wanted to keep India merely a supplier of raw materials and a potential market for dumping goods manufactured in England. Severe checks were imposed on Indian industries. Almost every article of daily use like **sewing needles, sewing and printing materials, soaps, cosmetics**, etc., were imported from England.

The new industrial class of India realised to their dismay that they could not prosper under British rule. Forced by the circumstances, they joined the national movement and

helped it with money. The role of the Indian bourgeoisie (middle class of businessmen and industrialists) was, thus, no less significant in the freedom struggle of India.

Rise and Growth of Middle Class Intelligentsia

The western education was introduced in the wake of British rule in India. And it was this Western education which introduced various notions to the people of India. Through Western education, again the Indians became familiar with the ideas of democracy and nationalism; it was in this process that the seeds of nationalism were sown amongst the Indian people.

The introduction of Western education helped the emergence of a new social class that came to be called the 'middle class'. And this Indian middle class played a decisive role in the growth of Indian nationalism.

Under the British rule there had been a total change in the life of the people.

(1) This was due to the changes introduced by the British in every aspect of life, be it social, economic or cultural. For example, the British introduced changes in the land laws. There were disruption in the old system of trade and industry.

(2) With these changes there emerged a new social class in India that came to be known as the middle class.

(3) Urbanisation was also an important factor responsible for the growth of the middle class. New urban areas and the emergence of cities were seats of government. Persons engaged in government jobs belonged to the new social order known as the middle class.

(4), The Western contact through Western junction gave birth to the middle class intelligentsia.

(5) Another section of people that emerged as the middle class were the products of the administrative and economic policies of the British.

By way of elaboration it may be said that the new landlord (zamindars), money lenders, businessman etc. were the product of the British rule. They may also be described as the agents of the foreign rulers who constituted the middle class.

Middle Class in the Freedom Movement:

The middle class played a very important role in the freedom movement.

Firstly, precondition for the freedom movement is the growth of national consciousness.

And it was the middle class that played the most vital role in the awakening of national consciousness.

Secondly, it was the educated middle class who discovered the true nature of the British rule.

They realized that in order to do away with poverty and unemployment the foreign rule must be brought to an end.

Thirdly, it was again the middle class people who took initiative in organizing political association and thereby laid the foundation of political movement.

Fourthly, it may be said that at the initial stage of the freedom movement it was the middle class people who started criticizing the government policy and activities. By adoption of resolution, by organizing meetings as also writing in newspapers, and journals the middle class people drew the attention of the common people to the evils of the foreign rule.

Thus the middle class may be said to be responsible for laying the seeds of national movement. Also it was this class of people who steered the freedom movement to its destination taking along with it every section of the people.

Raja Ram Mohan Roy

Raja Ram Mohan Roy is a great historical figure who put laudable efforts to transform India and dared to defy the age old Hindu traditions. He undertook a lot of social reforms to change the society and worked to uplift the status of women in India. Roy fought against Sati system. He was also a great scholar who translated many books, religious and philosophical work and scriptures into Bengali and also translated Vedic scriptures into English.

Raja Ram Mohan Roy was an Indian socio-educational reformer who was also known as 'Maker of Modern India' and 'Father of Modern India' and 'Father of the Bengal Renaissance.' He was born on May 22, 1774 into a Bengali Hindu family.

He was the founder of the Brahma Samaj at Kolkata in 1828. His efforts actually led to the resumption of the ethics principles of the Vedanta school of philosophy. He co-founded the Calcutta Unitarian Society.

He extensively studied Christianity and other religion. This made him realize that some Hindu traditions and superstitions were required to be reformed. He came to this conclusion while working for the East India Company. Apart from this he was born into a family with religious diversity which probably controlled his thinking. Roy was against idol worship and propagated the oneness of God through Brahma Samaj..

The title 'Raja' was given to him by the Mughal Emperor. Raja Ram Mohan Roy was the first educated Indian to travel to England. He went to England as an ambassador of the Mughal emperor Akbar II. He wanted to combine the righteousness of Western and Indian culture. He was against traditional Hindu practices and echoed his voice against Sati system, polygamy, caste rigidity and child marriage. He was greatly moved by his sister-in-laws death who became Sati.

He put remarkable efforts in the education system of India. To modernize the education system, Raja Ram Mohan Roy established many English schools. He set up the

Hindu collage at Calcutta in 1822. He assisted Alexander Duff to establish the General Assembly's Institution. Roy promoted and urged that science, technology, western medicine and English should be taught at Indian schools.

To politically educate people, Raja Ram Mohan Roy even published magazines in different languages including English, Hindi, Persian and Bengali. Noticeable magazines published by him were the Brahmonical Magazine, the Sambad Kaumudi and Mirat-ul-Akbar.

Raja Ram Mohan Roy died on 27 September 1833 in Bristol because of meningitis.

Though India has made a progress in some areas and left behind certain social evils but condition of women is still far behind what it should be. Reformists like Raja Ram Mohan Roy should be born again in India to remove all sorts of evils from the society.

Toru Dutt

Toru Dutt (March 4, 1856 – August 30, 1877) was an Indian poet who wrote in English and French. She was born to father Govin Chunder Dutt and mother Kshetramoni of the Rambagan Dutt family. Toru was the youngest child after sister Aru and brother Abju. Romesh Chunder Dutt, writer and Indian civil servant, was their cousin. Their family became Christians in 1862.

Toru Dutt was the Indian women poet of the 19th century Bengali Renaissance. Her family happened to be one of the few converts to Christianity in Bengal at time of orthodox Hinduism. That was a well known family of Rambagan in North Calcutta.

Taru Dutt was born in her ancestral residence in Rambagan on the 4th March, 1856. She was the youngest daughter of his father, Govind Chandra Dutt, a highly placed Indian officer. Her childhood was passed with her elder sister, Aru Dutt, at her father's garden house in the city of her birth. She was only six, when her family was baptized in 1862. Along with her parents and sister Aru, she remained a devout Christian.

Dutt, despite her rigorous attachment to her Christian faith, never alienated herself from the epical and mythological accounts and legends of the Hindu religion. She was, in fact, much inspired by them and their echoes were heard in her literary creations. In fact, she had a poetic sensibility and a romantic yearning, both of which were found expressed in her poetical works, not voluminous, but impressive enough.

Taru Dutt, as one of the first Indian women, went abroad in 1870 and visited France and England. Along with her sister Aru, she mastered the French language in a short time during her stay in France. She became competent enough to write original works in the language. Taru Dutt, like Derozio, did not live up to maturity. She was a little more than twenty one when she died in Calcutta on August 30, 1877.

Taru Dutt remains a notable name among the Indian poets in English, particularly for her poetical collection 'A Sheaf Gleaned in French Fields' published 1876. The work brought her to fame, of course posthumously, because she did not live to see and enjoy her recognition as a Bengali poetess in English.

Sri Aurobindo

Sri Aurobindo (*Sri Ôrobindo*), (15 August 1872 – 5 December 1950), born Aurobindo Ghose, was an Indian nationalist, philosopher, yogi, guru, and poet. He joined the Indian movement for independence from British rule, for a while became one of its influential leaders and then became a spiritual reformer, introducing his visions on human progress and spiritual evolution.

Aurobindo studied for the Indian Civil Service at King's College, Cambridge, England. After returning to India he took up various civil service works under the maharaja of the princely state of Baroda and began to involve himself in politics. He was imprisoned by the British for writing articles against British rule in India. He was released when no evidence was provided. During his stay in the jail he had mystical and spiritual experiences, after which he moved to Pondicherry, leaving politics for spiritual work.

During his stay in Pondicherry, Aurobindo developed a method of spiritual practice he called Integral Yoga. The central theme of his vision was the evolution of human life into a life divine. He believed in a spiritual realisation that not only liberated man but transformed his nature, enabling a divine life on earth. In 1926, with the help of his spiritual collaborator, Mirra Alfassa (referred to as "The Mother"), he founded the Sri Aurobindo Ashram. He died on 5 December 1950 in Pondicherry.

His main literary works are *The Life Divine*, which deals with theoretical aspects of Integral Yoga; *Synthesis of Yoga*, which deals with practical guidance to Integral Yoga; and *Savitri: A Legend and a Symbol*, an epic poem which refers to a passage in the Mahabharata, where its characters actualise Integral Yoga in their lives. His works also include philosophy, poetry, translations and commentaries on the Vedas, Upanishads and the Bhagavad Gita. He was nominated for the Nobel Prize in Literature in 1943 and for the Nobel Peace Prize in 1950.

Rabindranath Tagore

Rabindranath Tagore, also written Rav ndran tha Th kura^l(7 May 1861 – 7 August 1941), sobriquet Gurudev, was a Bengali polymath who reshaped Bengali literature and music, as well as Indian art with Contextual Modernism in the late 19th and early 20th centuries. Author of *Gitanjali* and its "profoundly sensitive, fresh and beautiful verse", he became the first non-European to win the Nobel Prize in Literature in 1913. In translation his poetry was viewed as spiritual and mercurial; however, his "elegant prose and magical poetry" remain largely unknown outside Bengal. Sometimes referred to as "the Bard of Bengal", Tagore introduced new prose and verse forms and the use of colloquial language into Bengali literature, thereby freeing it from traditional models based on classical Sanskrit. He was highly influential in introducing the best of Indian culture to the West and vice versa, and he is generally regarded as the outstanding creative artist of the modern Indian subcontinent.

A Pirali Brahmin from Calcutta with ancestral gentry roots in Jessore, Tagore wrote poetry as an eight-year-old At age sixteen, he released his first substantial poems under the pseudonym Bh nusi ha ("Sun Lion"), which were seized upon by literary authorities as long-lost classics By 1877 he graduated to his first short stories and dramas, published under his real name. As a humanist, Universalist, internationalist, and ardent anti-nationalist he denounced the British Raj and advocated independence from Britain. As an exponent of the Bengal Renaissance, he advanced a vast canon that comprised paintings, sketches and doodles, hundreds of texts, and some two thousand songs; his legacy endures also in the institution he founded, Visva-Bharati University.

Tagore modernised Bengali art by spurning rigid classical forms and resisting linguistic strictures. His novels, stories, songs, dance-dramas, and essays spoke to topics political and personal. *Gitanjali* (*Song Offerings*), *Gora* (*Fair-Faced*) and *Ghare-Baire* (*The Home and the World*) are his best-known works, and his verse, short stories, and novels were acclaimed—or panned—for their lyricism, colloquialism, naturalism, and unnatural contemplation. His compositions were chosen by two nations as national anthems: India's *Jana Gana Mana* and Bangladesh's *Amar Shonar Bangla*. Some sources state that Sri Lanka's National Anthem was written by Tagore whilst others state it was inspired by the work of Tagore.

The Beginning of Indian Writing in English

The term IndoA “nglian literature is to denote original literary creation in English

Language by Indian authors. It is literature created by Indians from pre- Independence Day to presentday to express spontaneously and powerfully varying shades of emotions, thoughts, feeling and experiences in English in an Indian way. There are a large number of educated Indians who use the English language as a medium of the creative exploration and expression of their experiences of life. Their writing has now developed into substantial

literature in its own right and it is this substantial body of literature which is referred to as Indo-“nglian literature.

Indo-“nglian literature is a curious native eruption, a expression of the practical no less than creative genius of the Indian people. Mahatma Gandhi is a great Indio

- Anglican writer. He bestrides almost over the entire field of Indo- Anglican literature in several forms, appearing either as a character or as a pervasive influence upon the other writers. He exercised a potent influence on our languages and literatures, both directly through his own writings in English and Gujarati, and directly through the movements generated by his revolutionary thought and practice.

Jawaharlal Nehru as a writer of English prose

"I am not a man of letters," wrote Jawaharlal Nehru in one of his missives from jail to his daughter Indira, but of course he was. All through his life Nehru lost no opportunity to write. His words took the form of drafts and resolutions for the Congress party, essays on the great issues of the day for newspapers and journals, and letters to friends, family, and colleagues in the independence movement. When he became Prime Minister of India, Nehru wrote a long letter addressed jointly to his chief ministers every fortnight, containing his deliberations on domestic and world affairs. It is clear that, despite the burdens of his worldly commitments, words set down on paper were for Nehru a way of making sense of the commotion of life, politics and ideas.

But Nehru was also a man of letters in a more abiding sense, as readers of any of his major works (his autobiography, *Glimpses of World History*, and *The Discovery of India*) know, and as *The Oxford India Nehru*, a selection of his most representative speeches and writings, again proves. That is to say that we can read Nehru not just for his ideas, or for insights into his personality, but also for the way in which expressed himself, for the grace and rhythm of his English. "At its best," wrote the editor Frank Moraes, one of Nehru's best biographers, "Nehru's style shows a vigour and clarity as pleasing and compelling to the ear as to the mind." Indeed, Nehru was among a handful of Indian writers, among which Gandhi and Tagore were also prominent, who found a way to domesticate what for most other Indians born in the nineteenth century was an often puzzling colonial tongue, a language the rules and moves of which could of course be learnt, as did many young people wanting to make a career under the Raj, but could never be used with the same vigour or pliability.

"English made the empire," observes the historian Sunil Khilnani in an essay called "Gandhi and Nehru: The Uses of English", "but [Gandhi and Nehru] showed how it could be used to unmake it - how the language could be a tool of insubordination and, ultimately, freedom."The two men, neither of them professional writers, shaped the place and form of English in India in three decisive ways. Gandhi was born in 1869; Nehru died in 1964: their lives encompassed a linguistic century that stretched from the English of legal petitions and

imperial proclamations, of diwans, pleaders, and officers of the early Raj, to the official bureaucratism of the Five-Year Plans and the ministries of the independent Indian state. The sheer bulk of their spoken and written words (combined, the published work of Gandhi and Nehru exceed 150 volumes), as well as its historical span, ensured for the English language a countrywide currency. Second, though often ambivalent about the function of English in India, they kept a political commitment to English as a language of public communication. English may have been 'the language of the enemy', yet both wished to accommodate it alongside other Indian languages, recognising it as a vital link not just to the wider world but also between Indians themselves. Finally, the forms in which they wrote - autobiographies, public and private letters, journalistic essays and articles, and works of history - helped to define how these genres came to be understood and used in India, by their contemporaries and those who came after.

Although he sometimes chose a romantic and elevated tone that could grow monotonous, there is never in Nehru's work that tendency towards vagueness and bombast, the use of clichés and archaisms, that to this day disfigures so much Indian prose in English. Indeed, Nehru deserves to be seen, independently of the political man, as one of the best Indian prose writers of the 20th century.

Uma Iyengar's selection of extracts for *The Oxford India Nehru* organises Nehru's work by theme rather than by chronology, grouping together Nehru's thoughts on Indian history and culture, on Gandhi, on India before and after independence, on the changing world situation, and so on. The great preoccupations and leanings of Nehru's work quickly emerge: his rationalism, his natural egalitarianism and his commitment to democratic institutions and practice, his impatience with, if not outright contempt for, religion, his espousal, after the fashion of his times, of socialism, his sometimes qualified admiration for and complicated relationship with Gandhi, his keen interest in world politics, and his sense of India as one indivisible composite culture and his desire to overlay upon it "the garb of modernity".

Many of these thoughts are still relevant; in fact, sometimes they seem never more relevant than today. Attacking the demands made by various communal organizations in 1934, Nehru writes that communalism is "another name for social and political reaction", and that "it has often sailed under false colours and taken in many an unwary person". Writing in 1953, Nehru remarks that although nationalism can be a rousing and unifying force, one of the problems with it is "the narrowness of mind that it develops within a country, when a majority thinks itself as the entire nation and in its attempt to absorb the minority actually separates them even more". Objecting to the very name of the Backward Classes Commission, he writes, "It is as if we are first branding them and then, from our superior position, we shall try and uplift them".

In more than four decades of writing to convince, persuade, engage, describe, attack, defend, reminisce, synthesise, and understand, Nehru wrote upon every possible subject on

which opinions were divided, from cow slaughter to public health to the national flag and anthem to divorce ("Divorce," he opines with characteristic clarity, "must not be looked upon as something which makes the custom of marriage fragile"). Iyengar even includes a letter to his chief ministers on the subject of brooms, observing that the commonly found short-handled ones make for tiring and backbreaking work and encourage 'certain subservience in mind', and insisting that municipal sweepers be supplied with long-handled brooms.

Here, from *The Discovery of India*, is a classic example of Nehru's elevated style: a sentence multi-claused, expansive yet syntactically balanced and clear in sense, and proceeding steadily from specifics to generalities, generalities that exemplify his professed humanism and universalism:

The story of the Ganges, from her source to the sea, from old times to new, is the story of India's civilization and culture, of the rise and fall of empires, of great and proud cities, of the adventure of man and the quest of the mind which has so occupied India's thinkers, of the richness and fulfilment of life as well as its denial and renunciation, of ups and downs, of growth and decay, of life and death.

The only phrase that mars these sonorous cadences is "ups and downs", which is a favourite Nehru phrase. In a letter written in 1930 from jail to Gandhi, also in jail following the success of the Dandi march, Nehru exulted that Gandhi had made a new India with his "magic touch", and remarked that "our prosaic existence has developed something of epic greatness in it." His writing about India, too, can often seem like a project to lift up an India of prosaic realities and trying to infuse in it, by harking back to the past and to the universal story of man, an epic greatness.

Nehru becomes a more interesting writer when irked or riled; the expression of annoyance or dissent adds muscle to his writing. Here, for example, is a paragraph from one of a series of letters he exchanged with the Englishman Lord Lothian in 1936 over the future direction of India. In it he attacks Lothian's argument that Indian people should stick to constitutional methods of protest:

Although he read widely and well, Nehru was curiously not much given to quoting from the works of other writers, perhaps because he spent so much time on the move or else in prison, with limited access to books in either case. Despite frequent references to the defects and excesses of capitalism and the merits of socialism, for instance, he can only be found quoting Marx once on these pages. Also, Nehru's relationship to his reading was intensely practical, a means of learning something about the world past or present. He liked to read travellers' accounts - Hsuen Tsang, Marco Polo, Ibn Battutah - and surveys of history and society - Marx, Oswald Spengler, Reinold Neibuhr - but we know that he disliked reading novels, saying they left him "mentally slack". Gandhi appears to have been a more

adventurous and open-minded reader, fond not only of the *Gita* and the works of Tolstoy, Ruskin and Plato but also of Walter Scott, Jules Verne and Goethe.

Perhaps it is to these tendencies we may attribute one fault of his writing, which is a fondness for generalities and groupings and a disregard for bracing and often necessary specificities. Consider that, although he travelled widely for decades on end, and was a captivating speaker who drew huge crowds, his references to the Indian peasantry almost always take the form of the generalized description - "the sunken eyes and hopeless looks of the people", "the starving peasant" for whom "hunger gnaws at his stomach". There is no account in his letters or essays of an actual conversation with a peasant whose name is provided or who is seen as more than a downtrodden man or a hungry stomach, and it does not seem to have occurred to him that his work would be all the more forceful by his doing so.

Yet the most stirring sentences of twentieth-century Indian writing in English were composed by Nehru. These are the opening lines of his speech to the constituent assembly on the hour of India's independence. It was a situation made for a man of his talents and predilections. "Long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom," he begins, before moving onto a majestic seven-part sentence. "A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance." Nehru never wrote a better or more deeply felt line - it was what he had been waiting to say almost all his life.

Sarojini Naidu

Sarojini Naidu (born as Sarojini Chattopadhyay) also known by the sobriquet as The Nightingale of India, was an Indian independence activist and poet. Naidu served as the first governor of the Oudh from 1947 to 1949; the first woman to become the governor of an Indian state. She was the second woman to become the president of the Indian National Congress in 1925 and the first Indian woman to do so

Mulk Raj Anand

Mulk Raj Anand (12 December 1905 – 28 September 2004) was an Indian writer in English, notable for his depiction of the lives of the poorer castes in traditional Indian society. One of the pioneers of Indo-Anglian fiction, he, together with R. K. Narayan, Ahmad

Aliand Raja Rao, was one of the first India-based writers in English to gain an international readership. Anand is admired for his novels and short stories, which have acquired the status of being classic works of modern Indian English literature, noted for their perceptive insight into the lives of the oppressed and their analyses of impoverishment, exploitation and misfortune. He is also notable for being among the first writers to incorporate Punjabi and Hindustani idioms into English[3] and was a recipient of the civilian honour of the Padma Bhushan

R. K. Narayan

R. K. Narayan (10 October 1906 – 13 May 2001), full name Rasipuram Krishnaswami Iyer Narayanaswami, was an Indian writer, best known for his works set in the fictional South Indian town of Malgudi. He is one of three leading figures of early Indian literature in English (alongside Mulk Raj Anand and Raja Rao), and is credited with bringing the genre to the rest of the world.

Narayan broke through with the help of his mentor and friend, Graham Greene, who was instrumental in getting publishers for Narayan's first four books, including the semi-autobiographical trilogy of *Swami and Friends*, *The Bachelor of Arts* and *The English Teacher*. Narayan's works also include *The Financial Expert*, hailed as one of the most original works of 1951, and Sahitya Akademi Award winner *The Guide*, which was adapted for film and for Broadway.

The setting for most of Narayan's stories is the fictional town of Malgudi, first introduced in *Swami and Friends*. His narratives highlight social context and provide a feel for his characters through everyday life. He has been compared to William Faulkner, who also created a fictional town that stood for reality, brought out the humour and energy of ordinary life, and displayed compassionate humanism in his writing. Narayan's short story writing style has been compared to that of Guy de Maupassant, as they both have an ability to compress the narrative without losing out on elements of the story. Narayan has also come in for criticism for being too simple in his prose and diction.

In a writing career that spanned over sixty years, Narayan received many awards and honours. These include the AC Benson Medal from the Royal Society of Literature, the Padma Bhushan and the Padma Vibhushan, India's third and second highest civilian awards. He was also nominated to the Rajya Sabha, the upper house of India's parliament.

Kamala Das

Kamala Surayya (born Kamala Das on March 31, 1934) is a well-known Indian writer who writes in English as well as Malayalam, her native language. She is considered to be one of the outstanding Indian poets writing in English, although her popularity in Kerala is based chiefly on her short stories and autobiography. Much of her writing in Malayalam came under the pen name Madhavikkutty. She was born in Malabar in Kerala, India. She is the daughter of V. M. Nair, a former managing editor of the widely-circulated Malayalam daily Mathrubhumi, and Nalappatt Balamani Amma, a renowned Malayali poetess. Kamala Das is probably the first Hindu woman to openly and honestly talk about sexual desires of Indian woman, which made her an iconoclast of her generation.

SYLLABUS

SOCIAL AND CULTURAL HISTORY OF BRITAIN: HIS4C03 HISTORY OF VICTORIAN AND POST-COLONIAL DEVELOPMENTS

Module I. The Victorian Age: society, culture and achievements

Nature of Victorian society – Religion – Impact of Social Darwinism – Literary developments – John Ruskin – John Newman – John Clare – Alfred Tennyson – Robert Browning – Mathew Arnold – Oxford Movement – Liberalism – A.C.Swinburne – Charles Dickens – Thackeray – George Eliot – Late Victorian Literature – Thomas Hardy – Henry James – Aestheticism – Walter Pater – Oscar Wilde – G.B.Shaw

Module II Age of Socialism

Socialist movement – Ideology and practice – Christian socialism Marxian socialism – Fabian socialism – Communism – Impact – Liberal party – Labour Party – England after the World Wars – Nationalism – War poetry – De-colonization – Post-war socioeconomic

problems – Concept of welfare state – Important thinkers and writers: Russel, Huxley, H.G.Wells, E.M.Foster, Toyenbee, W.B.Yeats Modernism – D.H. Lawrence – James Joyce – T.S.Eliot – W.H.Auden – George Orwell – Dylan Thomas – Samuel Becket – the context of postmodernism – Aspects of contemporary culture and society – popular culture – Globalization – New World order – Terrorism – Feminism – Gender issues

Module III Britain and the World

The concept of British Commonwealth – foundation and history – Introduction of western education in India – Educational controversies – Mecauly's Minutes – Woods Despatch – Impact – Rise and growth of Middle class Intelligentsia – Raja Ram Mohan Roy – The beginning of Indian Writing in English – Toru Dutt – R.C.Dutt – Sri Aurobindo – Rabindranath Tagore – Mahatma Gandhi – Nehru – Sarojini Naidu – Mulkraj Anand – R.K.Narayan – Kamala Das

Books for Reading

Module I

1. G. M. Travelyan, A Social History of England, Vol. I
2. G. M. Travelyan, Illustrated English Social History
3. Carter and Mears, A History of England
4. H. A. L. Fischer, History of Europe

Module II

1. G. M. Travelyan, A Social History of England, Vol. I
2. G. M. Travelyan, Illustrated English Social History
3. Carter and Mears, A History of England
4. H. A. L. Fischer, History of Europe
5. E J Hobsbaum, Age of Empire
6. E J Hobsbaum, Age of Revolutions

Module III

1. G. M. Travelyan, A Social History of England, Vol. I
2. G. M. Travelyan, Illustrated English Social History
3. Carter and Mears, A History of England
4. H. A. L. Fischer, History of Europe
5. E J Hobsbaum, Age of Empire
6. E J Hobsbaum, Age of Revolutions
7. Bipan Chandra, et. al., India's Struggle for Independence
8. Sumit Sarkar, Modern India 1885- 1947
9. Shekhar Bandhyapadhyaya, From Plassey to Partition

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