SOCIAL AND CULTURAL HISTORY OF BRITAIN

BA ENGLISH

2011 Admission onwards

III Semester

COMPLEMENTARY COURSE

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STUDY MATERIAL

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SOCIAL AND CULTURAL HISTORY OF BRITAIN

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UNIT- I

COLONIALISM AND ITS IMPACTS

The word colonialism, according to the Oxford English Dictionary comes from the Roman *Colonia* which meant farm or *settlement,* and referred to Romans who settled in other lands but still remained their citizenship. Oxford English Dictionary describes colonialism as "a settlement in a new country….. a body of people who settled in a new locality, forming a community subject to or connected with the parent state."

Colonialism is a practice of domination, which involves the subjugation of one people to another. It is a process whereby the metro pole (mother city) claims sovereignty over the colony, and the social structure, government, and economics, of the colony are changed by colonisers from the metropolis. It is the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting economically. Colonialism was a response to the economic needs of industrial capitalist Europe. They exploited the colony for raw materials, markets for sale of manufactured goods and field for the investment of surplus capital.

The colonial period was the era from the 1550s to, arguably, the 1990s when several European powers like, Spain, Portugal, Dutch, Britain and France, established colonies in Asia, Africa, and the Americas. The concept of colonialism is not a modern phenomenon. The origin can be traced back to ancient period. The Egyptians Phoenicians, Greeks and Romans had built colonies of their own. Colonialism is not restricted to a specific time or space. With the spread of Hellenic and Roman culture and technology by the Roman Empire, the renaissance and the enlightenment of the fifteen and sixteenth centuries and the industrial revolution of the eighteenth and nineteenth centuries, most of the world has at some point been colonized by a European country. The most notable colonial powers were Rome, Greece, Britain, France, Spain, Portugal, the Netherlands Belgium and Denmark, whose combined empires covered at various times the whole of the North, Central and South America, Africa, Australia, Indonesia, and Indian subcontinent.

By the 16th century colonialism had changed drastically due to the technological developments in navigation that began to connect more remote parts of the world. After the *Spanish Armada* in 1588 Britain emerged as a supreme naval force. Modern colonialism started with the Age of Geographical Discovery. Colonialism arose out of the need for the strong European powers to acquire direct political control over another country or territory. With the industrial revolution in Europe, the economy of most industrialised nations became altered. In Britain, inequalities in wealth and income distribution had weakened the consumption power of the working classes and this did not create room for producers to utilise fully their individual capacity. Lacking in domestic investment outlets, British capitalists turned their attention to the economically under-exploited regions of the world. Great Britain then established colonies to hike their surplus capital. The need to expand capital and boost the domestic economy motivated European nations especially Great Britain, France and Portugal to explore into the rest of the world where labour and raw materials were cheap.

Following are the major features of colonialism:

* The complete subordination of the colony to meet the needs of the metropolis.

* Economic exploitation of the colony or the appropriation of the colony's economic surplus by the metropolis.

The economic surplus in the colony is produced in many different ways, from traditional agriculture to plantations to modern mining and factory production. The essence of colonialism is appropriation of this surplus by various classes of the imperialist country. The basic issue of the colony's economy and social and political development are not determined by the colony's own needs but by the needs and interests of the metropolitan economy and of the capitalist class. Thus colonialism is much more than political control. It is best seen as a structure. Colonial interests and policies, colonial state and administrative institutions, colonial culture and society, colonial ideas and ideologies, all functions within the frame work of colonial structure.

Impact of colonialism

The impacts of colonialism are very immense and crucial. The impact can be identified in various fields, including spread of various diseases, establishment of unequal social relations, exploitation, enslavement, medical advances, establishment of new institutions, spread of colonial education and technological advancement.

European nations entered their imperial projects with the goal of enriching the European metro pole. Exploitation of non-Europeans and other Europeans to support imperial goals were acceptable to the colonisers. The immediate impact was slavery and indentured servitude. In the 17th century nearly two-thirds of English settlers came to North America as indentured servants. African slavery was an exploitable means of creating an inexpensive labour force for the colonies. Europeans brought large numbers of African slaves to the Americas by sail. The British, French and Dutch joined in the slave trade. Ultimately, around 11 million Africans were taken to the Caribbean and North and South America as slaves by European colonisers. Their frantic demand for manpower to meet their colonial needs led to cruel exploitation, and a flourishing but illicit slave-trade.

Encounters between the colonisers and populations in the rest of the world often introduced new diseases, which caused local epidemics of extraordinary virulence. Smallpox, measles, malaria, yellow fever and others were unknown in pre-colonial America. The native population of the European colony in the Americas were wiped out by small pox, measles, and other diseases. The indigenous people had no immunities because of their complete isolation from the rest of the world.

Colonialism arose out of the need for European nations to have direct political control over their colonies. It aimed to ensure the protection of the economic interest of metropolis. European nations desire colonies in order to have access to the raw materials of the colonies, to have markets, for sale of manufactured goods of the home country and field for the investment of surplus capital. The weapon used by the Europeans for the realization of the purpose of colonialism was education. Education had been accepted worldwide as the gate way to the development of society. European nations used force to

suppress the traditional educational system. Instead of indigenous education the colonial regime inaugurated a foreign educational system that is geared towards development of an internal material base, with the result that technologically and in relation to the developed world. Europeans rigorously applied their own curricula without considering the indigenous people. As a bye-product of colonisation, the colonizing nation implemented its own form of schooling within their colonies so as to suit their purpose. The colonizing government realized that they gain strength not necessarily through physical control but through mental control. This mental control is implemented through the colonial education system. Colonial schools sought to extent foreign domination and economic exploitation of the colony. Their education policy was an attempt to strip the colonized people away from their indigenous learning structures and draw them the structures of colonizers. The system of education was highlighted the glory of white man's mythical racial superiority and oriental inferiority. The indigenous people were taught about themselves was designed to enable them to internalise their inferiority and to recognise the white man as their saviour. Colonial schooling was education for subordination, exploitation, the creation of mental confusion and development of under-development. The implementation of new education system leaves those who are colonized with lack of identity and a limited sense of their past. The indigenous history and customs once practices and observed slowly slipped away. The colonized became hybrids of two vastly different cultural systems. Colonial education created a blurring that makes it difficult to differentiate between the new enforced ideas of the colonizers and formerly accepted native practices. European powers did not establish colonial states to carry out a programme of political development or changes but to erect efficient and effective administrative states for purposes of economic exploitation.

Dependency Theorists on Impact of Colonialism

Dependency theory is a body of social science theories developed on the notion that resources flow from a "periphery" of poor and underdeveloped states to a "core" of wealthy states, enriching the latter at the expense of the former (the colonised state). It is a central contention of dependency theory that poor states are impoverished and rich ones enriched by the way of poor states are integrated to the "world system".

Dependency theorist Andre Gunder Frank argues that colonialism leads to transfer of wealth from the colonised to the colonisers and inhibits successful economic development. Frantz Fanon and E.A. Brett argue that colonialism does political, psychological and moral damage to the colonised.

In short the effects of colonialism are:

* loss of political power

* blocked the further evolution of national solidarity

* destroyed craftsmanship and destroyed the growth of technology.

* destroyed internal trade

* destroyed indigenous culture

* introduced new value system by imparting western education.

* transformed traditional agricultural system and introduced cash-crop   production.

* destructed the traditional handicrafts.

* colonialism brought poverty and insecurity in the colonies through the introduction of heavy taxes, paid employment, alienation from the land and environment and discouragement of food-crop production.

Growth of British Empire

The growth of British Empire was due to the on-going competition for resources and markets which existed over a period of centuries between England and her rivals-Spain, France and the Dutch. During the reign of Queen Elizabeth I, England set up trading companies in Turkey, Russia and the East Indies, explored the coast of North America, and established colonies there. The major feature of Victorian era was the growth and expansion of British colonial empire.

Historians have distinguished three periods in the life of the British Empire. The First Empire lasted up to 1776, was characterised by a colonial dependant empire of the old type, like the empires of Spain, Portugal, and France. The Second Empire, dating from the American Declaration of Independence (1776), was largely the creation of the 19th century, characterised by the growth self-government; and the Third stage is characterised by the formation of 'The British Commonwealth of Nations'.

The first period was characterised with mercantile system. The mercantile system was aimed at making a country rich and powerful by regulating its trade and commerce. By this system each country tried to become self-sufficient by exporting the most possible quantity of its own goods, and importing as little as possible of the goods of other countries. During the reign of Charles II the mercantile system developed in a full-fledged form. Most statesmen and merchants of England believed that the wealth of a nation could be greatly increased by encouraging and protecting its manufacturers and shipping, and by developing colonies. Those who held this concept were known as 'mercantilists'. The trade and commerce of the British Empire continued for a century to be regulated for the benefit of England on the basis of mercantilist principles. Accumulation of more wealth from the colonies and developing the trade and commerce of the mother country were the pivotal concern of mercantilist policy. In the first stage of their colonial expansion Great Britain followed this policy. But this first stage ended after the loss of 13 American colonies during the reign King George III. After which, began the policy of free trade or laissez-faire.

After the Napoleonic wars in 1815, Britain found itself in an extraordinary powerful position. The triumph of this war brought a new phase in the colonial history of Britain. This stage is considered as the second phase. The period witnessed the development of science and technology, industrial development and improved transport and communication. This peculiar condition helped Britain to expand her colonies all over the world. At this time the empires of Britain's traditional rivals had been lost or

diminished in size. As a result Britain's imperial position remained unchallenged. To make the matters smoother, Britain had become the leading industrial nation of Europe, and more and more of the world came under the domination of British commercial, financial, and naval power. During this stage Britain followed a very enlightened colonial policy. They followed a very intelligent and reconciliation colonial policy, that helped Britain to rule their colonies without facing much protest from the indigenous people. Britain was ready to introduce some reforms and bring material developments in their colonies.

The third stage denotes the end of British colonial regime. Due to the continuous protests and national struggles Britain was forced to withdraw from their colonies. Now British government redefined the nature of relations with their colonies. The result was the formation of the 'British commonwealth of Nations'. The process accelerated after the First World War. The English-speaking colonies of Canada and Australia had already acquired dominion status in 1907. In 1931 Britain and the self-governing dominions namely, Canada, Australia, New Zealand, South Africa and the Irish Free State agreed to form the "Commonwealth of Nations".

From the above mentioned three stages, the second stage has been considered as the most important and crucial one in the colonial history of Britain. The second stage was confined in the 19th century. During this period one-third of the world came under the clutches of British imperialism. The British suzerainty recognised in Canada, West Indies, Africa, East Asia, Australia New Zealand, India and Fareast.

Justification for Colonialism and Imperialism

Colonial authorities always justified their deeds to convince the world that they had been involved in the great duty of civilising the non-European people. They had to justify their exploitation in the colonies. For this purpose they formed many fabricated concepts concerned with the colonised state and people. George Bernard Shaw aptly remarks thus: "an English man never commit mistakes. What he has been doing is based on some principles. In the name of nationalism he fights against you, in the name of trade he exploits you, in the name of imperialism he makes you slave."

Imperial and colonial powers from ancient to modern times have often regarded their rule over others as an aspect of their own destiny. The destiny is that to civilise, educate and bring law and order in the world. The Spanish conquest of the Americas in the 15th and 16th centuries sparked a theological, political and ethical debate about the use of military force to acquire control over foreign lands. The debate took place within the framework of a religious discourse that justified and legitimised military conquests as a way to facilitate conversion and salvation of the indigenous peoples. The Spanish conquerors and colonists openly justified their activities in the American colony in terms of a religious mission to bring Christianity to the native peoples. The legitimacy of colonialism and imperialism was a topic of debate among the French, German, and the British philosophers in the 18th and 19th centuries. Enlightenment thinkers such as Immanuel Kant, Smith and Diderot were severely criticised the barbarity of colonialism

and challenged the idea that Europeans had the obligation to 'civilise' the rest of the world. The right to trade and commerce was used as a justification for colonisation by Spanish thinkers in the 16th and 17th century. The imperialist thinkers used the theory of 'historical development' to justify their activities in the colonies. According to this theory, all societies naturally moved from hunting, to herding, to farming, to commerce. It is a developmental process that simultaneously tracked a cultural arc from "savagery" through "barbarism", to "civilisation". The idea that civilisation is the culmination of a process of historical development, proved useful in justifying colonialism and imperialism. According to John Stuart Mill, savages do not have the capacity for self-government. He further argued that, only commercial society produces the material and cultural conditions that enable individual to realise their potential for freedom and self-government. According to this concept, civilised societies like Great Britain are acting in the interest of less-developed peoples by governing them. Colonialism, from this perspective, is not primarily a form of political domination and economic exploitation. But colonialism is a paternalistic practice of government that impart civilisation and modernisation in order to foster the improvement of native peoples.

Another theory concerned with the justification for colonialism put forth by the utilitarian scholars of early 19th century was known as *oriental despotism.* This visualised a system of government consisting of a despotic ruler with absolute power, said to be characteristic of Asian societies. Such societies featured the existence of isolated, self-sufficient village communities whose surplus produce was squeezed by the despotic ruler and his court, governing through an autocratic bureaucracy. The Asian rulers depicted as very cruel and barbarous. Their rule was without considering the welfare of the people; it was according to only their whims and fancies. The Utilitarians further argued, "the oriental peoples suffered a lot due the autocratic rule, and they were waiting for a saviour to break loose from the onslaughts of the despots, naturally the coming of a new power was need of the hour to save the people from harsh rule". The situation was aptly utilised by the Europeans, with their advanced civilisation and experience in modern administrative apparatus they could provide peace and order in the conquered land. Thus the colonial powers justified their exploitation in the disguise of providing peace and order to the indigenous people.

The British Empire began as an extension of their trading interest, the need for raw materials, as well as for markets. India, considered being the jewel in the crown of their imperial project. It was initially colonised by a commercial enterprise, the British East India Company which set up trading stations and factories in some parts of the country. Later, these expanded in to whole provinces of India as conquests, treaties with Indian princes and other means of expansion added territory until the whole sub-continent was came to be under British control. A similar process is took place in Africa.

A moral argument was used to justify the continuation and expansion of colonialism. This was famously expressed by Rudyard Kipling in his 1899 poem, "The White Man's Burden". The poem says: "it was a moral responsibility to rule over people who were "half-devil and half child" who therefore needed the discipline, oversight and governance that only a superior race could provide. Britain believed that, they had the

destiny to create a Pa*x Britannica* (to provide peace and prosperity to all the citizens) as the Roman's had a Pa*x Romana.* The British, they said, were by nature a ruling race, and were destined to rule others. The so called moral justification of colonialism was predicated on racist assumptions. The assumption is that some people were better and others were genetically incapable of self-governance. They developed the argument that if the colonial power departed, ancient animosities and tribal rivalry would create a blood-shed; thus only colonial rule could keep the peace.

Great Britain often represented imperialism to itself in a highly idealised fashion. When British took over a territory, they justified it by saying that they brought civilisation to the Barbarian, enlightenment to the heathen, prosperity to the impoverished, law and order to the brutish uncultured fellows. Imperialist expansion found further justification in Britain's self-appointed mission of spreading "civilisation, commerce, and Christianity" across the globe.

Rudyard Kipling (1865-1936)

Joseph Rudyard Kipling was an English poet, shot-story writer, and novelist. He was born in the year December 1865, in Bombay. He was chiefly remembered for his advocacy of British-imperialism, tales and poems of British soldiers in India, and his tales for children. He was born in Bombay, in the Bombay presidency of British India, and was taken by his family to England when he was five years old. Kipling is best known for his works of fiction, including the *jungle Book*, *just So Stories* and *Kim*. His short story *The Man Who Would Be King* and his poem *The White Man's Burden* hiked his fame.

Kipling was one of the most popular writers in England, in both prose and verse. In 1907 he was awarded the Nobel Prise in Literature. Kipling's subsequent reputation has changed according to the political and social climate of the age. He became the advocate of colonialism and imperialism. He spent his energy for the long life of colonialism and propagated the concept of white man's superiority and civilising mission through his writings. Famous English writer George Orwell called him a "prophet of imperialism".

His poem *The White man's burden* was published in the year 1899. It was originally published in the popular magazine *McClure's* in 1899, with the subtitle *The United States and the Philippine Islands.* The imperialists found Kipling's "white man's burden" as a characterisation for imperialism that justified the policy as a noble enterprise.

White Man's Burden and Civilising Mission

White Man's Burden and civilising mission are two interrelated concepts constructed by Westerners to establish their dominance over the East. It proclaimed the superiority of the white man and the West. The propagators of this idea believed that "the white man had a duty to uplift his less fortunate brothers". Inspired this ideology many missionaries, soldiers and administrators tried to bring the light of western civilisation in to the strange and unknown lands. This ideology later theorised by famous English poet Rudyard Kipling in his poem "The white Man's Burden". Kipling is referred to as the "prophet of imperialism". He exhorted his people to shoulder what he called the white

man's burden- "superior races have the duty of civilising the inferior races". These concepts visualised the basis of imperialist ideology and created the notion that imperialist expansion was very noble one. The concept white man's burden highlighted that the white people have an obligation to rule over others, and encourage the cultural development of people from other ethnic and cultural backgrounds until they can take their place in the world economically and socially. Kipling's poem was written to inspire brother imperialists across the Atlantic, identifies the civilising mission as one to be undertaken by all right-minded people of European descent. They believed that the British were especially suited for the governing of an Empire by virtue of their national, racial, and cultural superiority.

Orientalism

Orientalism represents the body of knowledge created by the westerners about the oriental societies in the period of colonialism. It is the European studies of the orient (eastern countries) and an essential tool of colonialism. Orientalism represents the "other". Imperialists realised that the best way to dominate the East was to understand it by its own languages and writings. As a body of knowledge it was created to mould the imperial interests. The most readily accepted definition of Orientalism is an academic one. Anyone who teaches, writes about, or researches the orient – and this applies whether the person is an anthropologist, sociologist, historian, or philologist- either in its specific or its general aspects, is an *Orientalist*, and what he or she says or does is *Orientalism*. The various phase of Orientalism tended to mould European understanding of the past of the people of orient into a particular pattern. Major British scholars associated with Orientalist studies in India were William Jones, Henry Colebrook, Nathaniel Halhead, Charles Wilkins and H.H. Wilson. Their research and seminal papers were published as monographs, with many more in *Asiatic Researches*, a periodical of the Asiatic Society of Bengal established in 1784. There was much discussion at the meetings of Asiatic Society in Calcutta, focussing largely on the religion and custom of Indian people.

From 18th through 19th century, the orientalists imaginatively divided the world in to two rival camps- West and East. West imagined as superior to the East. They depicted west as rational, democratic, free, progressive, dynamic, hardworking, honest, masculine, and mature. East characterised having just opposite and branded as permanently inferior.Orientalism thus acted as the cultural and ideological weapon with strong racial foundation to establish western hegemony over the east and justify the colonial rule.

Critique of Orientalism

It was in post-colonial era that serious attempts began to critically examine the orientalist construction of the east. Between 1950s and 1970s many scholars from different parts of Asia came forward in such a critical venture. Scholars like Edward W Said, Talal Asad, Abdulla Lahouri, Aijaz Ahamed, Romila Thapar, and K.N. Panikkar provided a high pitch of critique against orientalist construction of the east. Here Edward Said receives special attention. He was a Palestinian-American intellectual. He published his

master work namely ***Orientalism***, in the year 1978. The book severely criticised the orientalist formulations and their exploitation of the east in the disguise of civilising mission. Edward Said redefined orientalism thus: *orientalism is a western style for dominating, restructuring and having authority over the orient.* According to Said, the West has created a dichotomy between the reality of the East and romantic notion of the "orient". The Middle East and Asia are viewed with prejudice and racism. They are backward and unaware of their own history and culture. To fill this void, the West has created a culture, history, and future promise for them. On this frame work rests not only the study of the Orient, but also the political imperialism of Europe in the East.

The Union Jack

The Union Jack is the flag of United Kingdom. It is a trans-national flag full of historical significance. It represents the union of different countries and the growth of a family of nations whose influence extends far beyond the British Isles. This far reaching influence is still seen today in the incorporation of Union Jack in other national flags such as that of Australia. The Union Jack is a fine expression of unity as well as diversity. The British flag incorporates the national symbols of three distinct countries, England Scotland and Northern Ireland. The name Union Jack emphasises the very nature of the United Kingdom of Great Britain and Northern Ireland as a union of nations. Recognition of, and respect for national identities are an essential ingredients for effective union. The Union Jack symbolises all this - respect for individuality within a closely knit community. The Union Jack or Union Flag is a composite design made up of three different national symbols. The cross represented in each flag is named after the patron saint of each country: St. George, patron saint of England, St. Andrew, patron saint of Scotland and St. Patrick, patron saint of Ireland.

The first step taken in the creation of the flag of Great Britain was on 12th April 1606. It occurred when King James VI of Scotland became the king of England as King James I. He decided that that the union of two realms under one king should be represented symbolically by a new flag. Some argues that the "jack" part of the name may also have come from the name of King James I. The term Union Flag is used in King Charles's proclamation of 1634, and King George III's proclamation of 1801 concerning the arms and flag of the United Kingdom of Great Britain and Ireland. The name "Union Jack" became official when it was approved in British Parliament in 1908. It was stated that "the Union Jack should be regarded as the National flag."

VICTORIAN ERA (1837-1901)

Queen Victoria

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. Queen Victoria was a popular monarch who could win the affection and confidence of her subjects. Able administrators and parliamentarians helped her to achieve great reputation. Two important figures in

this period were the Prime ministers William Evart Gladstone, and Benjamin Disraeli, represented Whig and Tory party respectively. In 1840 she married her German Cousin, Albert of Saxe-Coburg. Victoria's marriage to the earnest young German Prince, helped to establish the modern role of the British monarchy. Victoria and Albert quickly grasped the significance of the monarchy's new functions. It was Albert whose growing domination over his wife forced Victoria to take an interest in matters, such as science and literature and even industrial progress. Albert was also interested in the welfare of British people and a good companion of Queen. He devoted his life to the service of the English. He proved to be much better counsellor for the queen than any politician. In 1861 Prince Albert died. It was a heavy blow to the queen. For a long time she refused to live a public life. The queen died in 1901. Victoria's reign lasted for 63 years and 216 days, the longest in British history up to the present day.

During her long tenure Great Britain witnessed stability, progress, prosperity, reform and imperialism. Great economic growth and further development of science and technology occurred in this period. Despite the continued existence of widespread poverty, miserable slums and poor working conditions in many industries, the British could take some real pride in the obvious fact that the vast majority of British subjects were better fed, better house and enjoyed more of life's amenities than ever before.

Major features of Victorian Era

Population Growth

The first and striking change was the increase in population. It was then regarded as a source of pride in itself. Between the census of 1831 and that of 1891 the population of Great Britain doubled (from 16 million in 1831 to 33 million in 1891). It shows the unprecedented demographic increase. Two major factors affecting population growth are fertility rates and mortality rates. Fertility rates in the Victorian era increased every decade until 1901.With living standards improving, the percentage of women who were able to have children increased. The mortality rate of England changed greatly throughout the Victorian era. Environmental and health standards rose throughout the Victorian era. Improvements in nutrition played a major role in it. Due to the necessary sewage woks the quality of drinking water improved. With a healthier environment, diseases were caught less easily and did not spread as much. Technology was also improving because the population had more money to spend on medical technology. People had more money and could improve their standards; therefore a population increase was sustainable.

Science and Technology

An important development during the Victorian era was the development of science and technology. Due to this, the life style of English people drastically changed. Transport and communication developed due to various inventions during the period. Canals, steam ships, and most notably the railways rapidly developed trade and industry. George Stephenson's locomotive inaugurated Railway Age in England. One important innovation in communications was the Penny Black by Rowland Hill, the first postage stamp, which standardised postage to a low price regardless of distance.

The Victorian era ushered in a tremendous surge of technological invention. Victorians believed in progress and viewed with optimism their industrial revolution. The Victorians were impressed by science and progress. They felt that they could improve society in the same way as they were improving technology. During the Victorian era science grew in to the discipline what it is today. Many Victorian scholars devoted their time to the study of natural science. This study of natural science was most powerfully advanced by Charles Darwin and his theory of evolution, first published in his book *On the Origin of Species* in 1859.There had been many useful inventions which brightened the lives of Victorians. Gas lighting became widespread during the Victorian era in industry, homes, public buildings and streets. The invention of the incandescent gas mantle in the 1890s greatly improved light output and survived up to 1960s.The lives of Victorians were brightened by the inventions of camera, gas, bicycle, typewriter, etc. Victorians were introduced to the bicycle, a symbol of freedom that both men and women enjoyed. Other inventions of the era include Isaac Singer's sewing machine; john Hyatt's celluloid, a substance that was used in Victorian shirt collars.

Health and Medicine

Among the greatest benefits conferred by science on humanity was that resulting from the labours of doctors and Chemists. Dr.James Simpson of Edinburgh discovered the effects of administering chloroform. He proved that operations could be painlessly performed with the aid of this drug. From this onwards an immense burden of human suffering was lifted. Chloroform gained popularity in England and Germany after Dr. John Snow gave Queen Victoria, chloroform for the birth of her eighth chid. Another momentous discovery was made by French chemist, Louis Pasteur. His experiment eventually led to the adoption of inoculation (vaccination). A great English surgeon, Joseph Lister advocated the need of keeping wounds free from germs by the use of antiseptics. He introduced antiseptics in 1867 in the form of Carbolic Acid (phenol). He instructed the hospital staff to wear gloves and wash their hands, instruments, and dressings with a phenol solution. In 1869, he invented a machine that would spray carbolic acid in the operation theatre during surgery. In 1897 Sir Ronald Ross discovered that malaria was to be traced to the bite of mosquito, whose haunts could henceforth be destroyed.

Literature

Victorian Age was also an age of great literary revival. Many of the great Victorian writers were concerned with criticising the time in which they lived. In particularly many of them felt deeply about the social problems of the day. In poetry **Alfred Tennyson** (1809-1892) was the most popular writer. He was the son of a clergyman and left Cambridge University without completing his degree. He was a *poet laureate* of the United Kingdom during the much of Queen Victoria's reign and remains one of the most popular poets in the English language. Tennyson used a wide range of subject matter, ranging from medieval legends to classical myths and from domestic Romantic poets. Although he wrote many beautiful poems in his early years, it was his longer poems, namely; **T*he princess, In Memoriam, Maud* and *The Idylls of the King*,** that Tennyson earned his name as a distinguished man of letters.

His **Locksley Hall** is full of the restless spirit of young England and of its faith in science, commerce and the progress of mankind. **Locksley Hall Sixty Years After** depicts the strong disgust which had occurred in the minds of English people when the rapid growth of science and technology seemed to threaten the very foundations of religion and was filling the world with materialistic greed.

In *The Princess*, Tennyson deals with one of the rising questions of the day concerned with higher education of women and their place in the fast changing situation of modern society. *Maud* is full of patriotic passion of the time of the Crimean War and with the general ferment which followed this war.

Mathew Arnold (1822-1888) was a distinguished poet and prose critic. He was the son of Dr. Arnold of Rugby. Some of his famous works are **Sohrab and Rustum, Dover Beach, The scholar Gypsy, Balder Dead,** and **Thyrsis**. He has written more elegies and they express his inherent pessimism and sense of loneliness. *Rugby Chapel* is a personal elegy in which the poet mourns the death of his father. The loss of faith and old values and the absence of new ones acceptable were deeply felt by Arnold. He found himself and his countrymen "… *standing between two worlds, One dead and other powerless to be born…*"

In his **Culture and Anarchy**, Arnold severely criticised the upper and middle classes of England, calling them Barbarians and Philistines. Mathew Arnold, in his writings tried to save England through education, through Culture, from the Anarchy which he feared would result from materialism.

Novels were not so numerous during most of the Victorian period. In 1870 the largest group of books was that on religious subjects; novels came fifth on the list. But by 1887 the novel headed the list. The novels of *Charles Dickens* cover the early Victorian period. His novels were passionate pleas for sympathy with the unfortunate men and women who inhabited the underworld of London which he knew so well. (For more details on Dickens see Unit II)

Other Victorian novelists were **Thackeray, George Elliot, George Meredith, and Bronte Sisters.** George Elliot's books **Scene of Clerical Life** and **The Mill on the Floss** portray rural and clerical society. Anthony Trollope also described the life of provincial England. As important from the historical point of view two remarkable names can be identified – Mrs. Gaskell and Benjamin Disraeli (later British Prime Minister)

Mrs. Gaskell whose, **North and South** (1855) stressed the contrast between industrial and rural England. Disraeli wrote the novel **Sybil**. He depicts the division of England as 'two nations'- rich and poor. In this novel he contrasts the pomp and luxury of "Mowbray Castle" with the utter wretchedness of the weaver and his starving family, ground under the heel of the mill owners, to whom the author give the critical names Shuffle and Screw.

VICTORIAN SOCIETY

<u>The Rise of the Victorian Middle Class</u>

The Victorian middle-class is largely associated with the growth of cities and the expansion of the economy. The term middle-class was used from around the mid-eighteenth century to describe those people below the aristocracy but above the working class. The Victorian era witnessed the increased numbers of small entrepreneurs; shop keepers and merchants who undertook to transport and retail fruits of industry and empire. The development of industry and overseas trade in the Victorian period caused the proliferation of commerce and finances such as banks, insurance companies shipping and railways. This system needed administrating by clerks, managers and salaried professionals. The Victorian period witnessed the massive expansion of local government and centralised state. This peculiar situation provided occupations for vast strata of civil servants, teachers, doctors, lawyers and government officials as well as the clerks and assistants which helped these institutions and services to operate. The success of the middle-class in the Victorian period can be seen in their ability to universalise a set of principles based on individuality and progress. Most middle-class Victorians believed that the environment had an influence on men's behaviour. In fact, the rise of the middle-classes in the Victorian period has as much to do with this recognition as the promotion of political economy. Improvement was a key part of middle-class culture. Thrift, responsibility and self-reliance were important aspect of Victorian middle-class culture. These ideas asserted the triumph of middle class and proved success was contingent on individual perseverance and energy.

Middle Class Values

The Victorian era was a time when the middle class grew rapidly in influence. The middle class valued, progress, laissez-faire politics, sportsmanship, business competition, religious piety, hope, honesty, decency, charity, materialism, class consciousness, and self-respect. The middle class came into dominate life because of the new enthusiasm it generated among the growing population. The middle class was stratified based on earnings.

The new middle class was often overtly materialistic and enjoyed showing off its wealth through houses filled with such things as expensive furniture, wall coverings and paintings. Thus, reflecting a behaviour known as 'conspicuous consumption'. The idea of 'self-made man' became dominant in the Victorian middle class- the idea is that "if they work hard enough, all men can become wealthy".

Upper Class Values

The Victorian era began with the elite in total control over society and its politics. The upper class was made up of 300 families which were firmly established as the traditional ruling class. However, the development of new types of values, such as individualism, introduced changes throughout the Victorian era.

The upper class valued history, heritage, lineage and the continuity of their family line. The elite believed that they were born to rule through divine right and they wanted this right to continue. They had paternalistic view of society, seeing themselves as the father in the family of society. Noblesse Oblige was their belief that it was the elite's duty to take care of society. The upper class hoped to continue tradition and the status quo; through institutions such as the *law of primogeniture* (first born son inherits everything). The elite intended to stay on top and wealthy. However, when a financial crisis threatened their position, they adapted and opened up their ranks to the wealthiest of the middle class. The elite were landed gentry and so they did not have to work. Instead they enjoyed a life of luxury and leisure. While, the elite maintained their traditional values, Victorian values and attitudes changed and elite began to recognize and promote the middle class.

Victorian Morality

Victorian morality is described as the moral view of people living at the time of Queen Victoria's reign and of the moral climate of Great Britain throughout the 19th century in general. Victorian morality can describe any set of values that highlight sexual restriction, low tolerance of crime and strict social code of conduct. Due to the prominence of the British Empire, many of these values were spread across the world. Victorian values were developed in all facets of Victorian living. The morality and values of the Victorians can be classed under Religion, Elitism, Industrialism and Improvement. The values take root in Victorian morality created an overall change in the British Empire.

Several scholars have severely criticised the strict implementation Victorian morality. Marxists have analysed it as a function of capitalism and class domination. Feminists have indicated Victorian morality as an instrument of sexual politics: a way in which men kept their wives in servitude. The Victorians felt so uncomfortable about human sexuality. A lady or gentleman of the Victorian era simply could not discuss the topic in polite company.

It was also a period of social restrictions and taboos. Women had only inferior position in the society. It was thought indecorous for a lady to ride a bicycle. The subordinate position of women in Victorian society is clearly expressed by Lord Alfred Tennyson in his poem *The Princess.* The poem suggests that a woman's role is to good house wife and enjoy the blessed life of home. He aptly remarks the general trend by saying Nature had ordained:-

Man for the field and woman for the hearth

Man for the sword and for the needle she

Man to command and woman to obey!

Discourse on Religion in the Victorian Era: Charles Darwin and The Theory of Evolution

During the earlier time of Queen Victoria, people were highly religious and gave more importance to spiritual life. They were very strict in the religious matters. The great Victorians like William Gladstone, Thomas Carlyle, John Bright, Alfred Tennyson, and Henry Newman were all remarkable for their serious religious outlook. The Victorians took their work, their politics, and their religion seriously. They put their faith in Progress and in the Evangelical religion. The period was in its essence, a reaction from the irreligious, easy-going eighteenth century. Most Victorians went to church every day. In the house hold there were daily prayers. On Sunday, the Sabbath Day, all entertainments and games were prohibited.

When Queen Victoria took the throne the Anglican Church was very powerful. The church conducted schools and universities, and with high ranking church men held offices in the House of Lords. The Church's power continued to rule in rural areas throughout the Victorian era, but the situation was not same in the case of industrial cities. Many voices came forward against the intervention of state in the religious affairs of the people. Some believers were highly reluctant to obey the new rules imposed by the state on religious affairs. Naturally there emerged many movements in England against the State control, and also started revival of the religion based on the Gospels. The Anglican Church demanded obedience to God, and submissiveness with the goal of making people more allegiance to the will of the Church. The church stood with the whims of elites, it cared little about the needs and wants of lower, peasant class. The result was the emergence of *Methodism, Congregationalism, The Society of Friends (Quakers), Presbyterianism* and *Anglo Catholic Movement* (Oxford Movement). The Methodists and Presbyterians in particular stressed personal salvation through direct individual faith in Jesus Christ's sacrificial and resurrection on the behalf of the sinners, as taught in the New Testament Gospels and the writings of the Apostles Peter, James and Paul.

There were three major aspects in Victorian religion- the Anglo-Catholic movement, the Christian Socialist experiment and the controversy over the theory of Evolution.

Anglo-Catholicism (Oxford Movement) started as a protest against the narrowness of Evangelicalism. (*For details see below, Oxford Movement*).

Christian Socialism stressed the practical rather than the dogmatic side of Christianity. Its leaders were Charles Kingsley, F.D. Maurice, and Thomas Hughes. Kingsley and Maurice started clubs for working men and boy in London. Kingsley was the author of the books namely *Westward Ho*! and *The Water Babies.* These books criticised the evils of industrialism. He believed that only practical Christianity could save the people from the evils and materialism created by the industrial revolution.

The strongholds of faith in Christianity were rudely shaken by the conflict in the middle of the 19th century. A lasting struggle between the Church and the leaders of the science began to start. A "Crisis of Faith" occurred in the minds of Victorians. Hitherto, science had not come into conflict with religion. It appeared that scientific thought was leading people to doubt the literal truth of the Bible. The controversy arose over the problem of Evolution. The "Crisis of Faith" was brought about in 1859 with Charles Darwin's book **"Origin of *Species"*.** His theory of evolution based on empirical evidence questioned Christian beliefs and Victorian values.

Darwin and Theory of Evolution

Charles Robert Darwin (1809-1882) was an English naturalist. He established that all species of life have descended over time from common ancestors. He proposed the scientific theory that this branching pattern of evolution resulted from a process that he called 'natural selection'. His early interest in nature led him to neglect his medical education at the University of Edinburgh. Studies at the University of Cambridge encouraged his passion for natural science. His five -year voyage, on HMS Beagle established him as an eminent geologist. Publication of his journal of the voyage made him famous as a popular author. Darwin published his theory with ample evidence for evolution in his book namely *Origin of Species*, in **1859**.

Charles Darwin was the first to formulate scientific argument for the theory of evolution by means of natural selection. Evolution by natural selection is a process that is inferred from three facts about populations: 1) more offspring are produced than can possibly survive 2) traits vary among individuals, leading to differential rates of survival and reproduction 3) trait differences are heritable. Thus, when members of a population die they replaced by the progeny of parents that were better adapted to survive and reproduce in the environment in which natural selection took places. This process creates and preserves traits that are seemingly fitted for the functional roles they perform. He proposed that small changes over billions of years created the species we have today. Darwin argued that it was a "survival of the fittest". Species that could adapt to their changing environment most effectively survive, while the weaker genetic lines of species died off.

Impact of Darwin's theory

The impact of the *Origin of Species* on the public mind was profound. The religious leaders found that the Darwinian Theory was at variance with the literal terms of the story of the Creation as given in the Book of Genesis. Darwin's theory of evolution questioned the Biblical story of Creation. The main critics of Darwin's theory of evolution were the supporters of Creationism. These supporters argue that a divine entity played role in human development, and not science. The churches attacked Darwin and his theory. Two groups emerged out of this chaotic situation, one supported the argument of Church and the other stood for the triumph of science over religion. There had been heating debates and arguments in England and other European countries over the issue. Men like Huxley went far in defending the scientific position. Darwin himself published his controversial work namely *Descent of Man* in 1871. The motive was to defend his earlier arguments, but it again hikes the issue. The book suggested that men and the apes were both descended from some parent stock. The most controversial aspect of evolutionary biology was the implication of human evolution that human beings share common ancestry with apes and that the moral faculties of humanity have the same types of natural causes as other inherited traits in animals. These formulations caused more ridicule and ill feeling among the English people.

Church men of both England and other European countries took up the challenges thrown down by the new science and tried to rejuvenate Christian faith. Oxford movement severely opposed the arguments put forth by Darwin and his supporters, and stood strongly to defend any challenges that may arise from science on religion.

Social and political organisation was also deeply influenced by Darwin's ideology. The biblical story of Creation was questioned by the theory of evolution. Due to the material progress provided in the Victorian era, the English people began to think in a new way. Their spirituality began to fade; they had been eagerly waiting for receiving new ideas. The result was the growth of scepticism and materialism among the intellectuals of the period. This clearly depicted in the writings of Mathew Arnold, Alfred Tennyson, Lecky and Huxley. The conflict destroyed much of the certainty and stability of Victorian religion. The doubts of Victorian thinkers are best seen in Alfred Tennyson. Instead of writing lyrical poetry, Tennyson, in later life turned philosopher, and tried to interpret the Victorian mind to itself. His doubts and difficulties were best expressed in the pathetic stanzas of ***In Memoriam,*** written in sorrow at the death of his friend, Arthur Hallam. The opening stanza of the poem begins thus: -

"Strong son of God,

Immortal Love…"

In short, the impact of Darwin's theory of evolution was very profound. It affected all facets of the life of English people. The very foundation of Christianity was questioned by the men of science. A long lasting conflict started between the church and science over the issue of evolution of human beings.

The Oxford Movement

The Anglo Catholic or Oxford movement was started in the 1830s by some clergy men, chiefly Oxford veterans. The major protagonists of this movement were **E.B.Pusey, John Henry Newman, and John Keble**. The Anglo Catholics were also known as Oxford Reformers, Ritualists and Tractarians. The main motive behind the Oxford movement was to curtail the interference of State in the affairs of the church. The British parliament passed a Bill in 1833 and it had a wide impact on English religious life. The Bill abolished two archbishoprics and eight bishoprics in Ireland. Many religious leaders came forward against this Bill and severely criticised the intervention of State in the religious matters. John Keble responded with a sermon in the university church in Oxford. He called the introduction of the Bill by the British government as 'National Apostasy'. He received support from three other oxford men namely, John Henry New man, Harrell Froude and William Palmer. In September 1833 these leaders began to publish *Tracts (Tract is known as a short piece of writing on religious, moral subjects intended to influence people's ideas)* which were referred to known as 'The Oxford Tracts'. Thus gave rise to the name "Oxford movement".

The chief concern of the Oxford movement was to hike the glory and dignity of the church. Newman and Keble wrote a series of *"Tracts for the times"* with the object of arousing the clergy of the Church of England in defence of their order. In 1841 Newman published his famous *"Tract 90"* attempting to support Roman Catholic doctrine. The clergy according to Newman, would only regain and deserve the respect of the Catholic

Church and, if they returned, in spirit and in practice, to catholic doctrines and rituals. The Tractarians also disliked the connection between the Church of England and the state. They feared that the State would use its power to weaken the church. To justify their argument they mentioned the Parliament Bill of 1833 that curtailed and suppressed the bishoprics.

The activities of Oxford movement displeased Queen Victoria. The queen persuaded Benjamin Disraeli, the then British Prime Minister, to support a Bill namely 'Public Worship Regulation Bill' (1874), introduced by the Archbishop of Canterbury. This Bill was designed to limit the activities of Oxford movement, especially Ritualism. But it was not widely affected; the leaders could resist the pressure imposed by the authorities.

Henry Newman took a strong decision that to leave the Church of England. He left the Church of England in 1845, and joined the Church of Rome. Father Newman was later honoured by the church he joined, and was made a cardinal. His wonderful person charm, his excellent character, and his saintly life, mark him as one of the greatest of Victorians and veteran leader of Oxford movement. He was also an admirable writer. His *Apologia Pro Vita Sua* (1864), in which he explained the reason for his conversion to Roman Catholicism. He died in 1890.

In short over a century and half after its high point, the Oxford movement continues to stand out as a powerful example of religion in action. Led by four young Oxford veterans- John Henry Newman, John Keble, Richard Harrell Froude, and Edward Pusey- this renewal movement within the Church of England was a central event in the political, religious, and social life of the early Victorian era.

Development of Liberalism and Utilitarianism

The concept of Liberalism developed in England during the 17th and 18thcenturies. British philosophers, political thinkers, and economists had a vital influence of government policies. Many English scholars had played a remarkable role to develop the concept of liberalism. John Locke, Adam Smith, David Ricardo, and John Stuart Mill were the earlier proponents of liberal thought. They were responsible for developing the main components of liberalism. The liberalists were against the state intervention in social and economic affairs. They argued state should ensure the protection of personal freedom as well as the respecting of property rights.

The development of liberalism in England as a political programme goes back to the period between Glorious Revolution (1688) and the Reform Act of 1867. The new vigour created by Renaissance and Reformation also played a role in the development of liberalism. These movements gave importance to individuals and hiked the dignity of man. The development of middle class in England also strengthened the liberal thoughts. They became an important vehicle of the liberal doctrine. The liberalists in England strongly demanded religious freedom, constitutional guarantees and individual rights. The liberalists also stood for rule of law, right of opposition, and separation of powers.

The best exposition of Liberalism is found in **John Locke** .He has been considered as the most "influential philosopher of his age" and the "founder of Liberalism". He was a revolutionary and his cause ultimately triumphed in Glorious Revolution of 1688. His works are mainly confined in opposition to authoritarianism. He gave more importance to reason in the day to day life and wanted people to use reason to search truth rather than simply accept the opinion of a higher authority. Locke's "*Two Treatises of Government*" gives some idea about his views on Liberalism. He was a strong supporter of constitutional government. He put forth the theory that government is to be founded on the consent t of the people.

Liberalism stood for restricting the state intervention to the minimum. Liberalism favoured policies which led to the promotion of liberties of individuals and groups. In the 1870s Liberalism in Great Britain had a noticeable effect upon social and economic policies carried out by British governments. During the 1870s British government passed legislation to introduce compulsory primary school education, reduce working hours within industries and various factory reforms. These were introduced due to the pressure imposed by the Liberals upon the government.

Utilitarianism is generally viewed that morally right action is the action that produce the most good. Utilitarians believed that an action is right if it tends to promote happiness, and wrong if it tends to produce the reverse of happiness. Utilitarians brought the slogan "greatest amount of happiness to the greatest number of people". Jeremy Bentham was the major propagator of the utilitarian philosophy. He identified the good with pleasure. He also held that we ought to maximise the good, that is, bring about "greatest amount of good for the greatest number'.

Though the first systematic account of utilitarianism was developed by Jeremy Bentham, the core insight motivating the theory occurred much earlier. The insight is that morally appropriate behaviours will not harm others, but instead increase happiness or "utility". The early pioneers of the classical utilitarians include the British moralists Richard Cumberland, Shaftesbury, Francis Hutcheson, David Hume and John Gay. Some historians have identified Richard Cumberland, a 17th century moral philosopher, as the first to have a utilitarian philosophy. David Hume, famous philosopher and historian attempted to analyse the origin of the virtues in terms of their contribution to utility. John Gay, a biblical scholar and philosopher, held the view that the will of God to be the criterion of virtue; but from God's goodness he inferred that God willed that men promote human happiness.

Jeremy Bentham (1748-1832)

Jeremy Bentham was an English utilitarian philosopher and social reformer. Bentham's formulations on Utilitarian philosophy can be seen in his '*Introduction to the Principles of Morals and Legislation*', published in 1789. Bentham's campaign for social and political reforms in all fields, most notably the criminal law, had its theoretical basis in his Utilitarianism. He formulated the principles of utility, which approves an action is so far an action has an overall tendency to promote the greatest amount of happiness.

Happiness is identified with pleasure and the absence of pain. For Bentham, the greatest happiness of the greatest number would play a role primarily in the art of legislation, in which the legislator would seek to maximise the happiness of entire community by creating an identity of interest between each individual and his fellows. With Bentham, utilitarianism became the ideological foundation of a reform movement, later known as "philosophical radicalism". It tests all intuitions and policies by the principle of utility. Bentham believed that enlightened and public-spirited statesmen would overcome conservative stupidity and institute progressive reforms to promote public happiness. He developed greater sympathy for democratic reform and an extension of the franchise. He believed that with the gradual improvement in the level of education in society, people would more likely to decide and vote on the basis of rational calculation of what would for their own long-term benefit. Bentham had best knowledge of the legal profession and criticised it vehemently. Bentham attracted as his disciples a number of younger scholars of early 19th century. They include David Ricardo, James Mill and John Austin.

John Stuart Mill (1806-1873)

John Stuart Mill was a follower of Bentham. Through most of his life, Mill greatly admired Bentham's work even though he disagreed with some of Bentham's claims-particularly on the nature of happiness. Mill sought to use utilitarian to inform law and social policy. The aim of increasing happiness underlies his arguments for women's suffrage and free speech. Mill attacked social traditions that were justified by appeals to natural order; the correct appeal is to utility itself. He strongly argued for the parliamentary reform in England in the early 19th century. He was a spokesman for women's suffrage, state supported education for all, and other proposals that were considered radical in their day. He argued on utilitarian grounds for freedom of speech and expression and for the non-interference of government in individual behaviour that did not harm anyone else.

His famous essay named, *Utilitarianism* published in 1861, is an elegant defence of the general utilitarian doctrine. This essay also highlights various underpinnings concerned with the utilitarian philosophy. In it utilitarianism is viewed as an ethics for ordinary individual behaviour as well as for legislation.

Henry Sid wick (1838-1900)

Henry Sid Wick was a great utilitarian philosopher of the 19th century. His famous book on the subject was *"The Methods of Ethics",* published in 1874.It is one of the most well-known works in utilitarian moral philosophy and offers a defence of utilitarianism. It is a comparative examination of egoism, the ethics of common sense, and utilitarianism. The book contains the most careful discussion to be found of the implications of utilitarianism as a principle of individual moral action.

In short the influence of utilitarianism has been widespread. it widely influenced England's intellectual life of the last two centuries. Its significance in law, politics and economics of the English people is especially notable. In its political philosophy,

utilitarianism bases authority of government and sanctity of individual rights upon their utility. The utilitarian scholars persuaded government to implement some reforms beneficiary to English citizens. In response to their demand British parliament introduced many social reform Acts. The utilitarians ascribed a best government as the government "that provides greatest amount of happiness to the greatest number of people."

Utilitarians supported democracy as a way of making the interest of government coincided with the general interest. They believed in the possibility and the desirability of progressive social change through peaceful political process. Classical economics received some of its most important statements from utilitarian writes, especially David Ricardo, and John Stuart Mill. The Marginal Utility School of analysis, derived many of its ideas from Jeremy Bentham, and "welfare economics" reflects the basic spirit of the utilitarian philosophy.

As a movement for the reform of social institutions, 19th century utilitarianism was remarkably successful in the long run. Most of their recommendations have been implemented and utilitarian arguments are commonly employed to advocate institutional or policy changes.

Beginning of party system in England

The last ten years of Charles II's reign (1660-1685) form one of the most complicated periods in British political history. It was then that the two great historic parties, the Whigs and Tories were formed. Danby played a remarkable role to form a Court party (Later called Tory and then Conservative), based on devotion to the Crown and the Church of England.

In opposition to the court party a Country party (Later called Whig and then Liberal) was formed. The founder of this party was Anthony Ashley-cooper, Earl of Shaftsbury. He was one of the greatest pioneers in English politics. He was the first organiser of popular opinion outside the House of Commons. He formed the Green Ribbon Club in Chancery Lane, and from there organised a system of propaganda, carried on by writers and speakers all over the country.

Exclusion Bill Crisis (1679-1681)

The development of party system in England was closely associated with the issue over the Exclusion Bill. In the English political usage, the terms Whig and Tory derived from the factional conflict of the Exclusion Bill crisis. When one faction (the Whigs) sought to exclude Charles II's brother, James, Duke of York, who was professed Roman Catholic, from eligibility to succeed to the throne and the other faction (the Tories) insisted the inviolability of the chain of succession and the necessity of acceptance of the legitimate heir. The Whigs asserted the right of parliament to determine the succession to the throne and the people's right. The Tories highlighted the older view that kings and queens are God's regent on earth or in any case, are placed on the throne by God and must be obeyed by their subjects under all circumstances. 'Tory' thus became a label for political conservatives and Royalists and 'Whigs' for political revisionists and parliamentary-men.

Shaftsbury's aim was to exclude the Duke of York (James II) from the succession to the throne, on the ground that he was a Roman Catholic. An Exclusion Bill was brought in, and read it before the parliament. It was during the Exclusion Bill debates that the famous names Whig and Tory were first applied to the rival parties. Both names were terms of abuse. Whig originally meant a rebel Scottish Presbyterian; Tory a rebel Irish Papist. At first the parties were known as Petitioners and Abhorrers. Those who petitioned the king to summon the parliament were called Petitioners. Abhorrers resented such interference with king's prerogative.

EXERCISES

1) What is Colonialism?
2) Explain the Impact of Colonialism?
3) How did the Europeans Justified colonialism
4) Explain the growth of British Empire in the 19th Century?
5) Why Rudyard Kipling is called the "Prophet of Imperialism"
6) Explain the concepts of "White Man's Burden" and "Civilising Mission"
7) What is Orientalism?
8) Give an account of Victorian society with special reference to Upper Class and Middle Class Values.
9) Illustrate the development of English literature during the Victorian era.
10) What was the impact of Charles Darwin's "Theory of Evolution" on English society?
11) Give a brief not on "Oxford Movement"
12) Briefly describe the development of Liberalism and Utilitarianism in England?
13) Account the beginning of party system in England

UNIT - II

IMPACT OF INDUSTIRAL REVOLUTION

The Industrial Revolution was fundamentally the replacement of handicrafts by power-driven machinery. It was a change unique in human history. In its broader aspects this change involved the development of large scale capitalistic enterprise, changes in the status of labouring man, population shifts and increase, economic and political problems.

England in 1700 was chiefly a land of villages; there were no big towns except London, and agriculture was the occupation of vast majority of people. Two tremendous changes, both took place during the second half of the eighteenth century, altered this old England drastically. These two changes were the enclosure of the common-fields and the coming of power-driven machinery. The enclosure process destroyed the age-long system of strip-farming; the introduction of power-driven machinery gradually destroyed the domestic or house hold system, as applied to the cloth industry, as well as minor village industries, and substituted for these factory system which still dominate British industry.

Industrial Revolution primarily denotes the transition from the manufactory based on manual labour to large-scale machine industry, resulting in the triumph of capitalism over feudalism. It was a revolution in the technology and organisation of production. It involved the application of machinery and power for industrial production. But the change does not confined only in economic and technological, but occurred in social intellectual and political spheres.

The concept of Industrial Revolution is generally associated with the following changes and developments:

*Change from hand work to machine work

*From work at home (domestic production) to work in factories

*Extensive application of water, steam and electrical power.

*Revolutionary changes in transport and communication.

*Disappearance of subsistence agriculture.

*Transition from a rural, handicrafts economy to an urban machine-   based economy with new social classes (bourgeoisie and proletariat).

Why Industrial Revolution started in England?

Great Britain was the frits country to experience Industrial Revolution. Many favourable conditions prevailed in Britain during the time helped her to acquire the credit to become the first industrial nation. Following are the major factors that brought Industrial Revolution in England.

Influence of Agrarian Revolution

Before Industrial Revolution, an Agrarian Revolution took place in England. The agrarian revolution marks the striking increase in agricultural production. It ensured the constant food supply to the growing urban population. New systems, implements and measures were invented in the field of agriculture. As a result of the agrarian revolution, a large number of agricultural labourers were ousted from their job. These unemployed people could be made available in the factories at very cheap rate. Due to their severe poverty and unemployment they were forced to accept any job at any rate. In fact the industrial revolution flourished in England due to availability of cheap labour on a large scale.

Expanding Trade and Markets

In the 18th century the English trading world was quite widened in comparison to other countries of the world. England had an ever expanding market for whatever goods it manufactured. An expanding market both at home and abroad prompted Britain to introduce drastic changes in production. The English colonies played a significant role in the extension of the trade of England and it established a balance between the production and demand. Exploitation of the colonies started to collect raw materials, especially cotton to feed the industries at home. The vast colonial empire helped the British industrialisation by providing raw materials and markets.

Geographical peculiarity of England

The favourable natural and geographical situation also helped the progress of Industrial Revolution in England. Since England is surrounded by the sea there had been number of natural ports and it helped the development of trade. The island facilitated shipping of raw materials and gave the British a lead in the distribution of manufactured goods.

England possesses many natural advantages such as the abundance of coal and iron, the two materials essential for industries. Mines of both coal and iron were found in the north-west of England. It helped a lot in the making of machines and in the production of various items in a great number at very cheap rate. Britain became supreme in metal industry. Thus nature's gift encouraged the industrial development in England.

Supreme Naval Force

After the *Spanish Armada* England had become supreme naval force during the time of Queen Elizabeth. England maintained a strong naval force. The merchants of England could carry their goods to any place by the help of the fleets of England. Due to this reason the trade and commerce flourished.

Favourable socio-political conditions

The spirit of individual freedom developed in England earlier than the other countries of European continent. The people of England had the freedom of speech, press and writing. The economic policy of British government was favourable to industrialisation. The government did not undertake trade and commercial activities, but it left to private business men. They supported *Laissez- faire* policy. Government never imposed taxes on domestic trade. They only imparted tax on imported goods to England to promote internal trade. No restrictions were imposed by the government regarding the process of production. Thus new ways of production were invented which helped in the outbreak of Industrial Revolution in England.

All the factors mentioned above, made suitable atmosphere for the Industrial Revolution in England. Simultaneously inventions were made by the scientists to improve the production. The following mechanical inventions were made during 18th century.

John Kay's Flying Shuttle: it was in 1733 that John Kay invented 'flying shuttle'. It was a mechanical device which greatly increased the speed at which the weavers of cloth could work. Kay's invention led to the gradual disappearance of the old hand-loom, and the adoption of the power loom.

Spinning Jenny: James Hargreaves invented a new Spinning Jenny in 1764. It made possible for one man to work at first eight, and later hundred spindles.

The 'Jenny' was soon improved by Richard Arkwright, who developed the *spinning frame* in 1771. The spinning frame was worked by water power.

Crompton's Mule: Samuel Crompton improved the Spinning Jenny and invented *Spinning Mule* in 1779 to make the fine and strong yarn. It combined the merits of both Hargreaves' and Arkwright's machines.

The Power Loom: it was invented by Cartwright in 1785.

The Cotton Gin: It was invented by Whitney in 1793 to remove seeds from the cotton fibre.

Steam Engine: The invention of steam engine proved very beneficial for industrial revolution. The Inventor of Steam engine was James Watt, an instrument-maker of Glasgow. He invented the steam engine in the year 1769.

The steam engine supplied motive power for all the industries which transformed England. By 1800 the steam engine was being used in coal-mines, iron furnaces, and in the textile industries.

Impact of Industrial Revolution

Industrial Revolution brought about profound changes in the social, economic and political life of the people of England. The following are the major impact of Industrial Revolution.

1. Development of New means of Transport and communication

One of the important aspects of Industrial Revolution was drastic changes in transport and communication. New scientific inventions hiked the production of England to a large extent. The new age ushered in by the machines could not have flourished under the old condition of transport. The coming of machinery coincided with an improvement in the transport of goods. The production of coal, iron and other heavy materials necessitated the construction of canals and railways. An efficient system of transportation was the need of the hour to carry raw materials to factories and finished goods to markets. Hence revolution in the means of transport became inevitable. It first occurred in the construction and improvement of roads and canals.

A network of hard-surfaced roads built in the 17th and 18th centuries. The 18th century produced three great road engineers namely, Metcalfe, Telford and Macadam. Metcalf designed many of the chief roads in Lancashire, Yorkshire and Cheshire. Thomas Telford, built the Holy head Road, and constructed the iron suspension-bridge over the Menai Straits.

It was John Loudon Macadam (1756-1836) who invented an entirely new process of road-making. It consisted in using small stones, which could be easily crushed to form a hard fairly smooth surface. It transformed travelling condition in England.

Canal construction received much impetus during this period. Canals were initially built to transport coal to cities. Later this also used to transport goods from one place to another. More closely connected with Industrial Revolution was the era of canal building, which had been preceded by a good deal of 'canalisation' of rivers. English canal, constructed during the second half of the 18th century, were chiefly for the transport of coal. The Grand Trunk Canal linked Manchester and Hull with Birmingham and Bristol. Telford, the road engineer, built number of canals in England and Wales. He built the famous Caledonian Canal. During the first phase of Industrial Revolution, canals were the principal means of transport for coal, iron and products of the new industries.

Railway was another outstanding innovation in transportation. The coming of the Railway produced a drastic change in the ordinary habits of English people. George Stephenson has been considered as the founder of railway locomotives. As a result of his inventive genius, he became the instrument by which the Railway Era began in England. He was appointed engineer of the first two railways built in Great Britain. It was the Stockton and Darlington Railway (1825) and the Liverpool and Manchester (1830). The railways accelerated the growth of nascent industries in Britain. The Railways have greatly increased the speed at which business can be transacted. It made possible the quick distribution of goods throughout the country.

Industrial Revolution also brought fundamental changes in the field of communication also. Development of telegraph and postage system can be considered as the offshoot of Industrial Revolution. It was Rowland Hill who suggested penny *postage* for all letters in the United Kingdom, regardless of distance. The government took up the suggestion and introduced penny postage in 1840. The penny post provided fast and cheap communication by letter. Business concerns took advantages of the penny post in their commercial transactions far and near.

The telegraph was the product of the work of several different inventors. In 1837, Sir.C.Wheatstone made the earliest practical telegraph used in Britain. Soon the telegraph and railway were spreading together throughout the world. The year 1851 was a land mark in telegraph history. In that year the first electric cable was laid from Dover to Calais and Reuter's News Agency was established in London.

2. Social Effects of Industrial Revolution.

The Industrial Revolution produced two social classes in Britain-capitalist and the proletariat (Labour class). The difference between the two groups increased day by day. The capitalist led a very luxurious life with great pomp and show at the expense of the labour class. The labour class suffered a lot; they led a very miserable life.

Urbanisation was a most striking feature of Industrial Revolution. It altered the village agricultural life and witnessed the emergence of city life. Large scale migration from village to new industrial cities started in search of new jobs. By 1830 Britain was the most urban society the world had known. In 1750 there had been only two cities – London and Edinburgh. By 1851 there were 29 cities and majority of people lived in towns. The crowded towns and smoky factories were disastrous to the workers.

3. Economic Effects

The economic condition of England was drastically changed as the result of Industrial Revolution. An agricultural country turned into industrial country. Various industries were established in England. The consequence was the decline of small-scale industries and capitalists monopolised the entire industries of England.The increasing wealth after the industrialisation enabled England to meet the requirements of her rising population. The invention of machines threw a large number of workers out of job and problem of unemployment created distress among them. Prior to the Industrial Revolution there had no such sharp contrast among the people of different classes. But after the Industrial Revolution an unbridgeable gap was created between the capitalists and labourers.

4. Political Effects

The influence of capitalists began to increase in the administration due to Industrial Revolution. The rich people began to interfere in the political affairs of the country by using their money power. They purchase votes in order to acquire the membership of the Parliament. They also began to neglect the interests of the people of lower class for safeguarding their own interests.

The ideology of socialism and communism received much attention in England during the time. The movement emerged against the onslaughts of capitalism. The socialists raised voice against the atrocities of the capitalists, and the government was force to pass some Acts beneficiary to the working class. The parliamentary Reforms in England during the 19th century were the direct outcome of Industrial Revolution.

5. Impact of Ecology and Environment

Process of Industrial revolution brought far reaching changes in the field of production which raised major ecological and environment problems. Industrialisation created environmental and ecological damage. Exploitation of natural resources in a greedy way created problems. With the rapid industrialisation, unscrupulous destruction of nature and natural resources set in. Large scale deforestation and biological depletion from a variety of habitats occurred due to the industrialisation process. Famous environmental historian Donald Worster, in his book *The End of the Earth* points out*: "The most dramatic environmental alterations came from the conversion of wooded or forest lands into the cultivable traits".* Large scale coal mining undertook to meet the need of industry created major land slides. These landslides destroyed neighbouring farm lands.

Growing industrialisation resulted in the pollution of the environment. Air, water, and soil were gravely polluted. Environmental pollutions led to critical diseases and disorders. The factories were like smoking volcanoes. The smoke along with the heat, dust, humidity and noisome smells polluted the air and created health hazards. Air pollution caused respiratory difficulties, chronic bronchitis, lung cancer and respiratory allergies.

6. Factory System

Advent of modern factory system was a significant feature of Industrial Revolution. Factory was the site of the new machinery and power that made industrialism possible. Prior to Industrial Revolution production was carried out by the artisans in their own homes. This was known as domestic system of production. But after industrialisation people realised the insufficiency of domestic production system. The change from old pre-machine world to the world of factories was a very gradual process. Production was now carried on in a factory in place of workshops in home, with the help of machines in place of simple tools. Water or steam power replaced human muscle and animal energy as the source of power. Power-driven machines were bulky and complicated. Naturally the new machines were not suited to house hold use. They required buildings of big size to install them. The separate buildings known as factories came to be constructed. The factory system of production with machines, division of labour, large scale production, capital and labour, became the dominant features of the new industrial society. The first industry in Britain that factory system was fully established was cotton industry.

The factory system was a transition from dispersed to centralised production. In factories many worked under a single roof. The transition to factory system curtailed the independence of workers. The factory owners arranged the workers in a machine-like set up and enforced rigid discipline. The system brought about subordination of the worker to the machine and capital.

The sufferings of the working class people during the first phase of Industrial Revolution were undoubtedly severe. The workers had to live near the factories. They were also compelled to suffer the strict discipline of the factory itself. The men, women, and small children were made to work 12, 14, or even 16hours a day. Dangerous machines, breathing foul air, low wages, under-nourished, lacking the ordinary comforts of life, lacking sleep, were all the hall-marks of factory system.

The condition of workers in and outside the factory was quite miserable. The factory system created what has been described as seven deadly evils: 1) In sanitary factories 2) Urban slums 3) Long hours of work 4) Low wages 5) exploitation of women and children 6) Un propertied working class 7) unemployment.

Growth of Trade Unionism and Chartist Movement

Industrial Revolution gave the workers class-consciousness, made them into a community, and induced them to organise. The pathetic condition of working class in the industrial era gave rise to the formation of trade unions. As already mentioned above, the working class had suffered a lot. The factory owners severely exploited the working class. The misery of the poor was very severe in the 1830s and 1840s. In 1837, the year of Victoria's accession, one-tenth of the population of Manchester, and one-seventh of the population of Liverpool, lived in cellars. In such circumstances many people grew impatient of the existing system. Many Acts introduced by the British parliament were pro-capitalist. For example the Act of 1832 never considered the working class; it enfranchised not the working class, but the middle classes. This great disappointment, coupled with the continuance of public distress, led to several revolutionary movements. Of these movements the most important were Socialism, early Trade Unionism and Chartism.

The early Trade Union movement was much influenced by the ideas of Robert Owen. In 1834, Owen formed a Grand National Consolidated Trade Union. About half a million working people joined this trade union. His ideas embodied the first attempt to achieve Socialism in England. Owen has been considered as the Father of English Socialism. He believed that the evils of his day were all due to the mad competition for wealth among manufacturers, which led them to put all human consideration on one side. He proclaimed "all individual competition is to cease; all manufactures are to be carried on by National Companies". In these two statements may be found the germ of much modern socialist thought.

The working class used collective bargaining and strikes as their method of struggle. In order to get redeem from their grievances they used mass demonstrations and formed trade unions. There were three distinct types of trade unions- 1) Craft Union 2) Industrial Union 3) Revolutionary union.

Crafts Unions were organisation of skilled workers, particularly machinists. Their activities were confined in collective bargaining and organisation of peaceful strikes. They provided medical insurance and educational benefits to their members. They were not against the existing system and never considered the unskilled workers.

Industrial Unions were militant in nature. Their leaders were hostile to capitalism. They regarded strike as necessary weapon to be used against the factory owners and evils of factory system. They undertook many strikes when factory owners were reluctant to increase their wages, and whenever an unnecessary dismissal of the worker occurred. Revolutionary Unions were derived from the socialist ides of Robert Owen and Karl Marx. They strongly worked for the changing of existing system. Instead of capitalism they sought to the development of socialism.

Chartist Movement

The peculiar misery of the 1830-50 periods produced a strong working class movement known as Chartist movement. Radical trade union leaders started movement for political and social reform. Unlike socialism, Chartism did not aim at altering the conditions of industry. It was a political movement. Its chief aim was to make the working class politically equal to their masters. The Reform Acts introduced by the British Parliament in 1832 and 1833 never considered the working class. Both Acts ignored the demands of workings class. Betrayed by the government, the workers decided to continue their struggle until their grievances redressed. The leaders of Chartist Movement began to publish a newspaper namely *The Northern Star*. It popularised the ideas of Chartist Movement among English people.

Six Points of Chartism

In 1838 a *working men association* was formed in London to fight for universal suffrage and solve the problems of working class. This Working Men Association prepared a charter of 'political democracy' in 1838, which was called 'peoples charter'; hence the name chartist movement. The 'people's charter' was prepared by **William Lovett** and **Francis Place**. They put forth six objectives of chartist movement. The six points were:-

1. Annual parliamentary election

2. Universal manhood suffrage

3. Voting by secret ballot

4. No property qualification for membership in parliament.

5. Payment of salaries to members of parliament.

6. Equal electoral constituencies

This charter circulated across the country by the committees of chartists and signed by millions. This was presented before House of Commons in 1839. But parliament rejected the 'charter' and voted even not to hear the petitioners.

The policy of Chartists was to hold large mass meetings in various towns, with the object of getting the Government, and the ruling class generally, to listen to their grievances. The government followed an indifference towards the demand put forth by the Chartists. The rejection of their first Charter created great disappointment among some leaders. When petitions were refused, some leaders advocated violent struggles as the only means of attaining their aim. A veteran chartist leader **O'Conner** was very disappointed with the Parliament's decision. He exhorted the working class to take arm against the government and factory owners. The Chartists met in Birmingham in 1839, where there was a riot in the Bull Ring, followed by the sacking of several shops; and at Newport, the Chartists tried to seize the town. In both events military severely oppressed the struggle and restored peace and order.

During the 1840's Chartism steadily gained support. The militant physical forces under O'Conner engaged in strikes and riots, which government countered by police force and imprisonment of chief leaders. In May 1842, when the economic crisis and unemployment became severe, the chartist leaders presented a further petition, signed by three million persons. But it was also rejected by the government. In the same year a general strike was proclaimed by the leaders. Robert Peel's government arrested several hundreds of Chartist and Trade Union leaders; 500 of them were imprisoned. After this second failure Chartism began to slowly decline.

But in 1848 there was a last flash of old fire. It was the year of revolutions all over Europe. This inspired the Chartist leaders to make a last direct challenge to the government. O'Connor came forward and demanded his followers to organise a huge procession. They prepared a new petition signed by five million persons. O'Connor claimed that half a million men would bring it to the House of Commons. But the Government forbade the procession. The parliament examined the petition and found that it contain not five million, but less than two million signatures, some of which were plainly fake. The discovery was a great set back to Chartism, which shortly after wards faded out of existence.

Why Chartism failed?

The failure of Chartism either to gain immediate acceptance of its demands or to transform itself into an effective revolutionary movement can be attributed to various factors. The emerging middle class were not ready to support the cause of working class. They followed a very lukewarm mentality towards the methods and activities of Chartism.

The incompetent leadership also caused the failure of Chartism. The main leaders William Lovett and O'Connor had no any coordination in their policies and programmes. They adopted different policies and programmes. For example William Lovett advocated peaceful methods and cooperation with the government to win the Charter. But O'Conner advocated extreme policies. He proclaimed for violent struggles to win the demands of Chartists. The emergence of these two wings – Moral force and Physical force-within the chartist movement adversely affected the unity and strength of Chartist movement.

The response of government was also very negative. The authorities severely suppressed their works, used military and police force to curtail them. Especially Robert Peel's government followed very severe measures against the works of Chartist movement.

To conclude, Chartism was perhaps the first mass working class movement in the world. It emerged out of strong reaction against a changing economy and society that created by the Industrial Revolution. The new scenario was unjust to the working class. The movement was seen as a protest against poverty and physical sufferings. Though failed, the Chartist Movement produced far reaching effects. It gave a great impetus to the early socialist movements by upholding ideas like democracy, equality and collectivism.

Agrarian Revolution

In the 18th century two great revolutions took place in England, which affected the social and economic life of the people tremendously. Famous historian Ramsay Muir remarks: "the big landowners were adding field to field, the small holders were slowly disappearing. English rural society was ceasing to be homogeneous society. A gulf was gradually opening between mass of landless labourers and a small group of great landowners."

Meaning of Agrarian Revolution

The substantial changes in agriculture, in the farming method and processing of grains, which occurred in the 18th century England is known as Agrarian Revolution. Agrarian Revolution gave birth to the system of enclosures and organising of huge farms. Refined implements were introduced and new measures for taming the animal were imparted which brought drastic changes in the sphere agriculture.

The Agrarian Revolution included two kinds of changes. These were: 1) Technological changes in agriculture 2) Growth of capitalist relations in agriculture and impact on village life.

There were various defects in the old system of agriculture prevalent in England. Every year one-third of the land was left uncultivated to regain its fertility. The land of farmers remained divided into small scattered pieces. These conditions were not suitable to cope up with the changing scenario. The problem with the agricultural tools and implements were also very acute. Prior to the Agricultural Revolution the English farmers used old implements, which never produced better harvest. At the same time the growing industries of England needed large quantities of raw materials and also required an increasing supply of food stuffs to the growing population. Thus reforms in the agricultural field were urgently needed.

Major Inventions

Pioneers of scientific farming found that the old methods of farming were wasteful and inefficient and set about devising improvements. Sir Robert Western was a pioneer in this field. He stressed the need for the sowing of turnip and other root crops. He proved that it would hike the fertility of the land without leaving uncultivated. It also would solve the problem of fodder for the animals.

Jethro Tull was an important figure who played a remarkable role in bringing about the agrarian revolution in England. He invented a machine for sowing seed, which took place of the human sower, scattering seed from a basket. Tull's machine was called a drill. He described about the drill in these words: "it makes the channels, sows the seeds into them and covers them at the same time, with great exactness and precision." Thus it not only spread the seeds on fixed distance but also covered it with soil.

Lord Townshend was a close associate of Sir Robert Walpole, the first British Prime Minister, and was a minister in his Ministry. He retired from politics in 1730, and then till his death (1738) devoted himself to farming on his Norfolk estate. He introduced a new

rotation of crops. It is known as the Norfolk or *four-course system.* Under the old system, the English farmers followed the system of one-third of land left untilled each year, since the soil would not bear corn crops more than two years running. Townshend proved that, by planting root crops (turnips etc.) and clover all the lands could always be kept under cultivation. The planting of the turnips and clover had beneficial effects on the soil. Townshend's rotation of crops was – turnips; barley or oats; clover; and wheat. This system not only had the effect of improving the land but provided winter food for cattle. The new agricultural innovations introduced by Townshend increased the production.

There came many improvements in the breeding of sheep and cattle. **Robert Bakewell** paid his attention towards the improvement of the condition of animals. He succeeded in breeding a new kind of sheep known as New Leicester. The Leicestershire sheep which he bred were very fine animals. It gave much meat and wool. He specialised in producing large, fat sheep, paying less attention to the quality of the wool. The new breed of sheep was two or even three times as heavy as the old. Beside sheep, he also improved the breed of cows, calves and goats.

Charles Colling of Ketton followed Bakewell's methods. He succeeded in producing the Shorthorn breed of cattle, which are famous all over the world.

Sir Arthur Young was very famous person among the reformers of the agricultural sphere. He studied the problems concerned with the agriculture, and wrote books and pamphlets to convince the people about the need for improving agriculture. He edited a magazine named *Annals of Agriculture* to propagate his experience and innovations in agriculture. He founded several Agricultural Societies and Farmers' Clubs, and worked for the establishment of Board of Agriculture. He was supporter of consolidation of scattered agricultural lands. Enclosure Act was passed due to his efforts. G.M. Trevelyan Calls him as the "Prophet of New Agriculture".

Agrarian Revolution- Impact on Village Life

Enclosure Acts

It was found that, as soon as the new methods of farming became widely accepted, the old system of English agriculture collapsed. The major change occurred in the consolidation of scattered lands into big estates, enclosing them with walls or wire-fencing. During the second half of the 18th century, thousands of acres of scattered agricultural lands were 'enclosed' to make compact fields and farms. Enclosures were carried out by the rich for the rich. Though they improved farming and the food supply they destroyed the independence of the poor villagers. Enclosures were sometimes brought about by mutual consent, but often it was necessary to promote special Act of Parliament in order to overcome the resistance from villagers. The General Enclosure Act of 1801 made the process of enclosure easier. During the time, nearly 3 million acres of common-fields, and 1 ½ million acres of waste lands were enclosed by Act of Parliament. The enclosure movement by the big landowners with the state support caused the greatest amount of distress. The big land lords evicted the peasants from their lands. The growth of capitalist relations in agriculture created the appropriation of common lands which

were used by all villagers for grazing their animals and to collect fuels. Thus the old village system, under which every house holder had his little bit of land, disappeared from England. Its place was taken by a new system of farming, with the peculiarities of less wasteful and producing far better results. The big landowners now encouraged the production of cash crops for the market and raw materials for industries.

Sir Arthur Young had played a remarkable role to advocate Enclosure. He spent most of his life urging improvements in farming and advocating Enclosure. But in his later years he was also aware of the sufferings of the villagers due to the Enclosure Act. He remarked in 1801 thus: "By nineteen out of twenty Enclosure Acts, the poor are injured and in some cases grossly injured".

The loss of the land of villagers made them great distress. They forced to move in to the towns in search of a new way of life. It was also conspicuous that the village industries were declining when Enclosures were taking place, owing to the rise of the new industries. This also caused the poor to move into the towns. This was a great change occurred in the England's social and economic history. The mass of the English population was driven from the countryside. England in 1750 was largely rural, but by 1850 the country became largely urban.

In short, the Agrarian Revolution affected the social and economic life of the English people to a great extent. **G.M. Trevelyan**, famous English historian, in his *"English Social History"* aptly wrote: *"Indeed, the connection of the Agricultural with Industrial Revolution was more than a coincidence in time. Each helped in the other. They may indeed be regarded as a single effort by which society was so reconstructed as to be able to feed and employ a population that was rising in numbers with unexampled rapidity, owing to improved material conditions."*

Laissez-faire and English Economists

The Industrial Revolution in Great Britain marked the victory of business magnates. They created their own business worlds and managed their affairs in their own way. The growth and prosperity of the capitalist class prompted them to introduce theories protecting their rights and vested interests. The theory of *Laissez-faire* was one of them. The term *Laissez-faire* was coined by the French economists known as the *physiocrats*. The term Laissez-faire meant 'Leave things alone' or 'Let us alone'. Laissez-faire upholds the idea of economic liberalism. By economic liberalism the advocates of Laissez-faire theory upholds that trade and commerce free from under the clutches of governmental interference. It meant that they were to be given a completely free hand, and State should abandon its right to regulate trade. They argued that the State should not 'interfere in businesses'. To sweep away all the regulations in connection with trade and commerce was the aim of the Laissez-faire school. Thus they demanded absolute freedom in business and opposed governmental intervention of any kind. They strongly argued to the government that "let them do", i.e., conducting trade and commercial activities according to the whims and fancies of the private enthusiastic individuals. They assigned to the government the duty of a modest police- to provide law and order in the country for the smooth conducting of business, and save the country from all the internal and external threats. The doctrine stood for a free market, free trade and free economic activity.

The *Laissez-faire* philosophy was strongly supported by English scholars and economists. Adam Smith and other free trade economists played a pivotal role in popularising Laissez-faire economic theory in English speaking countries. It was further developed by Utilitarians like Jeremy Bentham and classical economists like Thomas Malthus and David Ricardo.

Adam Smith (1723-1790)

Adam smith is considered as the champion of the doctrine of laissez-faire theory. He was born in Scotland in the year 1723. With Adam smith, a new era ushered in the science of Economics. He was the first to make systematic study of the subject and considered to be the father of economics. His famous book "*An Inquiry into the Nature and Causes of Wealth of Nations*" (*Wealth of Nations*), published in 1776, heralded a new era in British commerce. He was the prophet of 'Free Trade'. He severely criticised the earlier State policy of *mercantilism*. He argued for the development of a capitalist system based on *free trade*. His *Wealth of Nations* was the first book to systematically theorise capitalism, and came to be called the *'Bible of Capitalism'*. He argued that all government interference is harmful to trade. He remarked "*Let the merchant alone (laissez-faire), and they will make Britain a rich country*". He persuaded William Pitt, the then British Prime Minister, to reduce many trade restrictions, and prepare the way for the 'Free Trade' of the new century. To justify the theory of *Laissez-faire* Smith put forth the concepts of laws of market and laws of motion. With the law of market Adam Smith analysed the underpinning of a market. He postulated that a market is governed by two forces:1) self-interest and 2) competition. The natural sentiment of self-interest, in a society of similarly motivated individuals, results in competition. With this automatic mechanism of a competitive market which controls the economic activities of all individuals of the society. In this way the ultimate result is the maximum social welfare.

His work *The Theory of Moral Sentiments* contains the philosophical tendencies. The work gives details about the general principles of law and government and also provide accounts on various revolutions they undergone in the different ages and periods of society. In this way Adam Smith provided a strong base for England's economic thought. He remains a towering figure in the history of economic thought. All social scientists, particularly economists admitted and admired his breadth of knowledge, the cutting edge of his generalisation, and boldness of his vision.

David Ricardo (1772-1823)

Adam Smith's arguments were further reinforced by David Ricardo, a liberal classical economist. He was born in London, in the year April 18, 1772. His interest in economic questions arose in the year 1779 when he happened to read Adam Smith's *Wealth of Nations.* Ricardo came to be known as the great representative of classical economics and the leading expert on the problems of economic policy of his time. He contributed his ideas through the publication of several books and pamphlets. His first published work was *The High Price of Bullion; a Proof of the Depreciation of Bank Notes*

(published in the year 1810).He followed the ideas of Smith to interpret the new economic and social problems caused by industrialisation and population growth. He viewed economic liberty of the individual as the greatest value and advocated laissez-faire as the best way to achieve it. He also stood for the 'government inaction' by an appeal to 'natural laws'. He argued the government should shrink itself to the role of a modest policemen preserving law and order and protecting property for the smooth conducting of the business.

Ricardo formulated his ideas on Laissez-faire in his famous book namely '*On the Principles of Political Economy and Taxation'*. The book was published in the year 1817. He advocated for economic individualism and argued that private individuals were better qualified than the State to run the economy. Therefore, according to Ricardo State should never interfere with the operation of economic process. He also advocated the abolition of all restriction and regulations on foreign trade.

In short Laissez-faire was a social theory designed to promote the vested interests of the capitalist class. It is closely associated with classical liberalism. The theory defended the interest of capitalist class with the assertion that the individual entrepreneurs were the major producers of wealth. They upheld the view that money spent on social welfare schemes would adversely affect new capital investments. The advocates for the new capitalist elites were very indifferent to the predicament of the masses.

British Parliamentary Reforms in the 19ᵗʰ Century

What was the need for parliamentary reforms during the 19ᵗʰ century?

The first half of the 19ᵗʰ century was characterised by the introduction of a number of reforms in England. In spite of the general prosperity there had been much unrest among the English people. The twin Revolutions –Agrarian and Industrial- had created much chaos and confusion. These revolutions ultimately proved the superiority of wealthy class. There had an urgent need for reform of the existing parliamentary system of England. Many scholars and social activists realised the need for immediate reforms. Famous Utilitarian philosopher Jeremy Bentham exposed the follies and absurdities of existing parliamentary system. He understood that the English parliament was not in favour of the common mass while introducing laws and other major Acts. He argued that "the government of a country should give the greatest amount of happiness to the greatest number of peoples". There was a demand for parliamentary reforms in England as the people believed that the old unreformed conservative parliament was the root cause of all evils of the period.

The existing English parliamentary system was the result of a long process of political evolution. Here the Glorious Revolution of 1688 plays a remarkable role. The English revolution of 1688 followed and confirmed by the accession of the Hanoverian dynasty, exercised a great influence on European thought. The Glorious Revolution was the overthrow of King James II of England by a union of English parliamentarians with William III of Orange. The revolution resulted in achieving such benefits as religious toleration, the freedom of expression and parliamentary government. After the revolution

of 1688 it was recognised British parliament as supreme authority over the king. English kings agreed to govern through an upper class parliament. Though the revolt highlighted the rights of common people, in real sense it had not represented their will. Even John Lock, the major protagonist of the Revolution of 1688 had criticised the structure and functioning of British parliament.

18th century British parliamentary system had given wide privileges to big landlords. The membership and franchise to parliament was purely based on wealth and status of persons. These aristocrats controlled the day to day affairs of parliament and misused the parliamentary affairs for increasing their wealth and prosperity. But there came a change in the existing condition after the Industrial Revolution. In the changing scenario the old electoral system to British parliament was not adequate to satisfy the needs of working class and poor sections of the society. Due to growth in population and emergence of new towns as a result of Agrarian and Industrial Revolutions, the reorganisation and restructuring of old constituencies became inevitable and indispensable one. The fact is that, till 1831 the new emerging industrial and thickly populated cities like Manchester, Birmingham, and Leeds were unrepresented in British parliament. But at the same time, even very less populated areas had minimum two representatives to parliament. These less populated constituencies were called "Rotten Boroughs". (Granton and Surrey were Rotten Boroughs). The absurdity of allowing the rotten-borough system to continue in existence, while large and growing towns like Manchester, Birmingham and Leeds were entirely unrepresented, had been questioned by the reformers.

In some other boroughs the big landlords had the power to select members to parliament. These boroughs were called "Pocket Boroughs" or "Nomination Boroughs". In the nomination boroughs the owner had the absolute right to nominate his own Members of Parliament. The owners of nomination boroughs regarded these places as their own property, and sold them like houses or land if they so desired. The half of "House of Commons" of British parliament represented by members from rotten and pocket boroughs.

Thus a thorough reform in existing parliamentary system was the need of the hour. There emerged hue and cry from every corner to fulfil the demands of working class and poor sections of the society- a clamour for reforms in British parliament started. But their demand was highly opposed and criticised by the land lords and self-interested groups. They severely opposed the entering of working class people in to British parliament. But they couldn't cope up with the new situation. After the French Revolution the conditions in Europe had completely changed, people became more revolutionary and began to think more democratically and politically. The emergence of a vibrant middle calls after the industrial Revolution was also another turning point. They highlighted the rights of working class and clamoured for parliamentary reforms.

The debate and schism over the issue on parliamentary reforms between two political parties in England (Whig and Tory) also helped the reformers to continue their work smoothly. The Whig party leaders namely Lord Grey, Lord John Russell, and pro-

Whig industrialists and business class were in favour of introducing reforms and reorganisation of British parliament. Some members of Whig party went further ahead and strongly exhorted for the abolition of rotten and pocket boroughs. The followers of Jeremy Bentham called "philosophical Radicals" were also stood for parliamentary reforms. Jeremy Bentham demanded the British government to implement "a voting system in which all individuals who completed the age of 21 should be given the right to vote without considering their wealth, property, and social status." The revolutionary organisations like National Union of Working Class and National Political Union played a remarkable role outside the parliament for attaining the goal of universal franchise.

The Passage of the Reform Act of 1832

The **Representation of the People Act of 1832**(commonly known as the Reform Act of 1832 or as the Great Reform Act) was an Act of British parliament that introduced drastic changes in the electoral system of England and Wales. The preamble of the Act asserts that it was "designed to take effective Measure for correcting diverse Abuses that have long prevailed in the choice of Members to serve in the Commons Hose of parliament."

As mentioned earlier the demand for reform in the parliament had started long before 1832. But all attempts were sabotaged by the self-interested Lords. The Act which finally succeeded was proposed by the Whigs, under the auspices of Prime Minister Charles Lord Grey. He faced severe opposition from many groups especially the opposition Tories in parliament. Nevertheless, as a result of public pressure, the Bill was eventually passed.

The full title of the Act is 'An *Act to amend the representation of the people in the England and Wales'*. The Act provided a great impetus to further reforms in England. Other reform measures were passed later during the 19th century were highly inspired by this Act. Thus the Reform Act of 1832 is sometimes called First or Great Reform Act.

Debate over the Reform Bill

The pro-reformers, especially Lord Grey had to face severe opposition from the Tories and Lords to pass the Bill in the parliament. There took place heated debate over the issue. The Whig ministry under Lord Grey took up the question of parliamentary reform and after heated debates and discussions the first Reform Act of Parliament was passed in 1832. The discussion in parliament had started 1830 onwards and after the third attempt the reformers finally triumphed to make the Bill as an Act.

First Reform Bill

The death of King George IV on 26 June 1830 dissolved parliament by law and a general election was held. Urgent need for electoral reforms became a major campaign issue. Several pro-reform political unions were for formed in England. The political unions were mainly confined with middle and working class individuals. The most influential of these was the "Birmingham Political Union" led by Thomas Attwood. These groups demanded reforms and their method of activity was petitioning and public oratory. These groups achieved a great level of public support.

In the election, the Tories won a majority. But the party remained divided, and support for Prime Minister (Arthur Wellesley) was weak. When the Whig members raised the issue of reform during one of first debate of the year, the Prime Minister responded very arrogantly and made controversial statements in defending the existing parliamentary system. The Prime Minister's autocratic view proved extremely unpopular, even with his own party. Finally he was forced to resign after adverse vote in a confidence motion. Thus Tory Prime Minster was replaced by the Whig reformer Charles Grey.

Lord Grey's first announcement as Prime Minister was a pledge to impart favourable action in parliamentary reforms. On 1 March 1831, Lord John Russell brought forward the first Reform Bill in the House of Commons on the government's behalf. The Bill disfranchised sixty of the smallest boroughs, and reduced the representation forty-seven others. Some seats were completely abolished. Thus gained seats were redistributed to the London Suburbs, and to large cities. The Bill standardised and expanded the borough franchise, increasing the size of the electorate.

On 22nd March 1831, the debate and discussion on the Bill started in parliament. Most of the parliament members attended, and it was record of 608 members. Despite the high attendance, the **second reading***(A reading of a Bill is a debate on the Bill held before the general body of legislature, as opposed to before a committee or group. In the British parliamentary system, there are several readings of a bill among the stages it passes through before becoming law as an Act.)* was approved by only one vote and further progress on the Reform Bill was difficult. A few weeks later the Reform Bill was defeated in the Committee stage of the Bill. Lord Grey asked the King to dissolve parliament and parliament was dissolved. These divisions indicate that parliament was against the Reform Bill. The Whig leaders decided to take its appeal to the people.

Second Reform Bill

The political and popular pressure for reform had grown so great that pro-reform Whigs won an overwhelming House of Commons majority in the second general election of 1831. The Whig party won almost all constituencies with genuine electorate, the Tories were satisfied with some rotten-boroughs.

When the new Parliament assembled, the Government introduced a second Reform Bill. The second Reform Bill was brought before the House of Commons, which agreed to the *second reading* by a large majority. During the Committee stage, opponents of the Bill slowed its progress through unnecessary discussions to its details. But it was finally passed by a margin of more than one hundred votes. The Bill was then forwarded to the Hose of Lords. A majority of the members of House of Lords were very hostile to this Bill. The House of Lords rejected the Bill by a majority of 41 votes. When the Lords rejected the Reform Bill, public violence occurred in England. The whole country became in an uproar; scenes of indescribable excitement took place at Bristol the mob burnt down the Mansion House, at Nottingham the Castle; in the north people prepared for an armed fight. At Derby a mob attacked the city jail and freed several prisoners.

Third Reform Bill- Reform Bill passed 1832

After the second Reform Bill was rejected in the House of Lords, the House of Commons immediately passed a motion of confidence affirming their support for Lord Grey's administration. As soon as the new session of the parliament began in December 1831, the Third Reform Bill was brought forward. The new version of the Bill passed in the House of Commons by even a larger majority in March 1832. The Bill was once again sent to the House of Lords. The month of May 1832, witnessed the final and most dramatic scenes. The Lords rejected the Bill and Lord Grey told the King he must destroy the Tory majority in the Lords or the government would resign. He asked King William IV to create a sufficient number of Whig peers. The King refused the request and Lord Grey resigned. Realising that another rejection would be politically unfeasible, opponents of reform decided to use amendments to change the Bill's essential character. The privilege of creating peerages rested with King William IV. The king rejected the unanimous advises of his cabinet, at which Lord Grey resigned, and Crown called upon the Duke of Wellington to form a new government.

The ensuing period became known as the "Days of May". The period witnessed strong political agitations. Some protestors advocated non-payment of taxes. Some demonstration called for the abolition of the nobility, and some even of the monarchy. At this critical juncture, Duke of Wellington faced great difficulty in building support for his Prime Ministership. He was unable to form a government. The King therefore had to ask Grey to return. The King consented to fill the House of Lords with Whigs. King circulated a letter among Tory peers, encouraging them to desist from further opposition. Wellington saved the King from this necessity; he at last withdrew his opposition to the Bill. When the Bill brought for its final reading, Wellington and about a hundred Tory peers left the House. The Bill finally passed, and received the Royal Assent on June 1832, thereby becoming law.

Major Provisions of the Act of 1832

1. The Act granted seats in the House of Commons to large cities (Manchester, Leads, Glasgow, and Birmingham) that had emerged during the Industrial Revolution. The act took away seats from the rotten-boroughs (those with very small population). The Act also increased the number of individuals entitled to vote, increasing the size of the electorate from about 400,000to 6500, 00.

2. The Reform Act's major object was the reduction of the number of nomination boroughs. Two hundred and three boroughs existed in England before the Act. The 56 boroughs were completely abolished. Another 36 boroughs lost one of their two members of parliament. In total the Act disfranchised nearly 143 boroughs seats in England.

3. The Act extended the franchise of the English people. The franchise was extended to townsmen owning an occupying a house of ten pounds value.

4. The Act introduced a system of voter registration in every Parish and township. It instituted a system of special courts to review disputes relating to voter qualifications. It also authorised the use of multiple polling places within the same constituency, and limited the duration of polling to two days. (Formerly, polls could remain open for up to forty days).

Impact of the Act of 1832

The Passage of the Reform Act of 1832 ranks in importance with the Glorious Revolution of 1688.The act had the effect of transferring political power from the aristocracy to the middle classes. Several historians credit the Act of 1832 with launching modern democracy in Britain. G.M. Trevelyan remarked the Act of 1832 as the watershed moment at which "the sovereignty of the people" had been established. The reformed parliament was unquestionably, more liberal and progressive in its policy than the parliaments of old. After the reform Act the English parliament became more vigorous and active, more susceptible to the influence of public opinion and more secure in the confidence of the people. The reform Act "opened a door on a new political world".

The Act brings forth drastic changes in the organisation and structure of political parties in England. Whig and Tory parties became more innovative in their political programmes and policies. They became more serious and established central headquarters for their party. It was only after the Act of 1832 all the parties in England became more organised and disciplined. Sir Robert Peel and Benjamin Disraeli played very crucial role to reorganise Tory party in new form.

The act increased the gap between House of Commons and House of Lords. During the debate on the Act there took place strong ideological fight among the House of Lords and Commons. It helped to reduce the importance of the House of Lords. The Act decreased and made some control over the King. This caused the decaying of King's influence in British parliament. The result was the increase in the power of British Prime Minister and Cabinet. Cabinet became closer to House of Commons and House of Commons to people.

One of the negative aspect of the Act was it neglected the demands of working class. It did very little to appease to working class. Since Voters were required to possess property worth 10 pounds, a substantial sum at that time, they could not enter into the new arena of franchise. This split the alliance between the working class and the middle class. Betrayed by the government the working class decided to form chartist movement to get their grievances redressed.

William Gladstone and Benjamin Disraeli in English Politics

William Evart Gladstone (1809 - 1898)

William Evart Gladstone, Four times Liberal prime minister of Great Britain was one of the dominant political figures of the Victorian era and a passionate campaigner on a huge variety of issues, including home rule for Ireland. In 1859, he joined the Liberals, becoming their leader in 1867 and the following year, prime minister for the first time. His

government created a national elementary programme and made major reforms in the justice system and the civil service. Ireland was always a focus for Gladstone. In 1869 he disestablished the Irish Protestant church and passed an Irish Land Act to rein-in unfair landlords. A heavy defeat in the 1874 general election led to Gladstone's arch-rival Benjamin Disraeli becoming Conservative prime minister, and Gladstone retired as Liberal leader. He remained a formidable government opponent, attacking the Conservatives over their failure to respond to Turkish brutality in the Balkans - the 'Eastern Crisis'. In 1880, Gladstone became prime minister for the second time. Gladstone's third (1886) and fourth (1892 - 1894) terms as prime minister were dominated by his sincere attempts for home rule in Ireland. The years he was out of office were devoted to the issue as well. His first home rule bill in 1886 split the Liberal Party and was rejected. In 1893, another home rule bill was rejected by the House of Lords. Gladstone found himself increasingly isolated with his cabinet and, in 1894, he resigned. He died on 19 May 1898 and was buried in Westminster Abbey.

Major Reforms Introduced by Gladstone

Irish Policy

Gladstone first turned his attention to Ireland. He determined to impart sweeping changes. His Irish policy brought to light all his liberal principles. The problems of Irish people were both religious and economic. In 1869 he brought a Bill to **disestablish** (*put an end the official status of a church*) the Anglican Church of Ireland. This was implemented because he came to know that the Catholic majority in Ireland rejected the payment of taxes to an alien church.

His next move was to remove the economic distress of the Irish people. The economic problems in Ireland were more severe. The lively hood of Irish people was mainly depended upon agriculture. But agriculture became less and less profitable. The land lords treated the peasants very harshly. Land lords often evicted tenants mercilessly. Evictions caused more poverty and more emigrations to other countries. Chaos and confusion prevailed everywhere in Ireland. Rejection of law and order and the murder of cruel land lords became a regular feature of Irish life. A revolutionary society named, *Fenians* formed to establish an Irish republic. It was from this background that Gladstone decided to redress the grievances of Irish people. Gladstone passed **Irish Land Act** in the year**1870**. This Act made the landlord pay compensation to the evicted tenants. Gladstone also tried to bring a Home Rule Bill for Ireland. But even the members of his own party disagreed with him and the measure was rejected. These were Gladstone's first hopeful measures dealing with the problem of Ireland.

Educational Reforms

In 1870 Gladstone brought the greatest of all the reform measures. This was in the field of Education**.** It proved more than anything else to change the future of England. Before 1870, there was no national system of education in England. There were some expensive public schools. Some schools were run by Christian missionaries. The majority of working class and common people in England were illiterate. One of the most important measures of reform in the field was the passing of the **Forster's Education Act**

(1870). W.E.Forster was the Vice-President of the Privy Council. Forster's act made primary education available for every child in England. It divided England into various educational districts. These districts were controlled by School Boards. The School Boards were empowered to levy education taxes and to set up primary schools wherever no schools already existed. Gladstone declared "a school should be placed within the reach of every English child". But schooling was not yet made compulsory or free. However, ten years later, Gladstone's government made elementary school compulsory and free.

Gladstone imparted other two memorable reforms in education. In 1870 he introduced competitive examinations for selecting candidates in the Civil Services. The result was the government received most suitable personalities for smooth conducting of administration.

Gladstone introduced an Act, namely **Test Act** in the year 1871.The Act abolished the religious tests which had hitherto kept Nonconformists and Roman Catholics out of Oxford and Cambridge Universities. Only Anglicans were allowed to study and hold positions in the Universities. But Test Act threw open universities to all including Catholics. This was a very revolutionary reform imparted by Gladstone.

It was during his time that several important reforms were taken towards the education of women. Due to his efforts considerable improvement in the education of women were occurred. Some women's colleges were founded; but they were not allowed to take degrees. In 1878 London University for the first time conferred degrees on women.

To conclude, Gladstone was always a lover of peace and the policy he took in foreign affairs was that of non-intervention. He was not an imperialist. He was not eager to annex colonies to British Empire. Above all Gladstone was a great reformer.

Benjamin Disraeli and His Reforms (1804-1881)

Benjamin Disraeli was born in the year 1804 and he was of Jewish descent. He was very famous statesman of England and belongs to conservative party. He was not the product of an English public school and university. But he raised himself by sheer native ability and determination to the first place in England. He was also a well-known writer and his two novels *coningsby* and *Sybil* became famous. In 1837 he became a member of British parliament and became veteran leader of Tory (Conservative) party. He elected Chancellor of Exchequer three times and Prime Minister of Great Britain twice. Though he was a member of Conservative party he was in favour of the introduction of reforms. Disraeli played a vital role to rejuvenate Tory party.

Known as a novelist, a brilliant orator and England's first and only Jewish Prime Minister, Disraeli (Earl of Beaconsfield) is best remembered for bringing India and the Suez Canal under control of the British crown. A Conservative, he was elected to Parliament in 1837 after failing to win election in four earlier elections. After Robert Peel formed a government in 1841, Disraeli was on the outs until 1846. He wrote a trilogy "Coningsby", "Sybil" and "Tancred" to expound his ideas. He formed the Young England group as watchdogs over Peel's brand of conservatism. When Peel's government fell, Disraeli gradually became known as the leader of the Conservatives in the Commons.

Disraeli served as Chancellor of the Exchequer under Lord Derby as prime minister in Conservative governments of 1852, 1858-59 and 1866-68. The 1858-59 Parliament made the admission of Jews to Parliament legal, clearing the way for a Disraeli's prime ministership following Lord Derby's retirement in 1868. Defeated in a general election by William Gladstone that same year, Disraeli faced another six years of opposition which produced another novel entitled "Lothair" in 1870. He also established the Conservative Central Office, considered by some as the forerunner of modern party organization.

Disraeli became prime minister for the second time in 1874 at the age of 70.He purchased a controlling interest in the Suez Canal, conferring the title of Empress of India upon the Queen Victoria and in so doing earning himself the title of Earl of Beaconsfield in 1876. During the next two years, Disraeli and liberal Leader William Gladstone clashed over issues surrounding the Bulgarian revolt and the Russo-Turkish War (1877-78). Disraeli represented British interests in the Congress of Berlin, 1878, which brought peace as well as Cyprus under British flag. His government was defeated in 1880. Disraeli died the following year.

Important Reform Acts Introduced by Disraeli

Even though Disraeli was a member of Conservative party he was in favour of the introduction of reforms. The famous **Parliamentary Reform Act** of **1867** was passed during his time. This act gave voting right to industrial workers and artisans in town or urban area and also doubled the electorate to British parliament. The **Trade Union Act of 1875** passed by Disraeli's ministry made strikes and peaceful picketing legal. His **Public Health Act of 1875** was very famous. It gave power to Boroughs and Country Councils to take measures for the promotion of public health. This Act laid down certain sanitary rules to which all owners of houses had to follow. It amended and consolidated existing laws on public health, and added some new rules and regulations. The Act dealt with sewage, water-supply, nuisances, scavenging, and infectious diseases. The appointment of Medical Officers of Health was made compulsory in districts. The **Artisans' Dwelling Act (1875)** was another milestone in the reforms put forth by Disraeli. It gave power Local authorities to purchase slum-dwelling for destruction. This was a measure intended to do away with the in sanitary slums of large towns. The aim was to improve the conditions of urban slums. This Act empowered the Local authorities to pull down slum dwellings and construct better houses for the workers and artisans.

The Reform Act of 1867

The Representation of the People Act 1867, (known informally as the Reform Act of 1867 or the Second Reform Act) was a piece of British legislation that enfranchised the urban male working class in England and Wales. Before the Act, only one million of the five million adult males in England and Wales could vote; the act doubled that number. In its final form, the Reform Act of 1867 enfranchised all male householders.

There had been moves toward electoral reform in the early 1860s by Lord John Russell. However, his attempts were criticised by Britain's most powerful politician of the time – Lord Palmerstone who was against any form of change. The death of Palmerstone in 1865 gave Russell the opportunity he needed as he became Prime Minister. Russell wanted to give the vote to "respectable working men" but excluded unskilled workers and the poor.

Russell's Bill split the Liberal Party. There were those who favoured his Reform Bill as the right move ahead. But there were some Liberals who were more conservative and sided with the Conservative Party to defeat the Bill. Parliament's lack of enthusiasm for change led to Russell's resignation in June 1866.The new Prime Minister was Lord Derby, a Conservative. His Chancellor of the Exchequer was Benjamin Disraeli. Ironically Gladstone was supported by Disraeli in his desire to extend the franchise.

The Conservatives introduced a bill that was more far-reaching that many politicians had expected. Russell's desire to enfranchise the "respectable working men" was expanded to effectively include most men who lived in urban areas. Disraeli believed that the newly enfranchised men would thank the Conservatives for their new found political status and would vote for the party. In this he was correct as the Conservatives won the 1874 election.

Major Provisions of the Act of 1867

The 1867 Reform Act enfranchised 1,500,000 men. Voting right was given to industrial workers and artisans in town area. The Act extended the voting right to people those who are living in a Borough for one year and paying the "poor tax", and owning and occupying a house of ten pounds value.

The Act doubled electorate to British parliament.52 seats were redistributed from small towns (less than a population of 10,000 such as Chichester, Harwich and Windsor) to the growing industrial towns or counties. Birmingham, Leeds, Liverpool and Manchester saw their representation increase from 2 MP's to 3 MP's. The University of London was also given a seat. The counties of Cheshire, Kent, Norfolk, Somerset, Staffordshire and Surrey were all given 6 MP's instead of 4.

The Co-operative Movement

The early part of the 19th century witnessed the growth of co-operative movement in England. It was emerged as an offshoot of trade unionism. The earliest co-operative societies were established among the weavers, workers in cottage industries, who were suffered by moneylenders and mercantile economy during the industrial revolution. The real co-operative movement can be credited to *Rochdale Pioneers* who established the co-operative consumer store in North England, which can be called as the first in the co-operative consumer movement. Around this time the co-operative movement was more at a practical level. In Great Britain, **Robert Owen** (1771-1858) established self-contained semi-agricultural, semi-industrial communities. *Robert Owen is considered as the father of co-operative movement*. Owen was sure that working-class people, given the right environment, possibly will form Co-operative communities. He put this into practice in **New Lanark, Scotland**, where his own business was based.Dr William King (1757-1865) helped to spread Owen's doctrines .His ideas were more reasonable than Owens and achieved more results.

In England, the beginning of co-operation goes back to the middle of the eighteenth century. The originators of "co-operation" were the workmen employed by the government in the dockyard of Woolwich and Chatham, who, as early as 1760, had found corn mills on a co-operative basis as a move against the high prices charged by the corn-millers who held the local monopoly. As early as 1760, there were groups of workers in the naval dockyard of Wool wick and Chatham had set up the first co-operative flour mill. In 19th century, new inventions in industrial field were introduced whose quality and cheapness of products ousted those of the cottage industries. Working class, thus thrown out of work, was left entirely at the mercy of the factory owners. Their condition was extremely miserable, their hours of work were long and wages small. Their living conditions were wretched. Robert Owen (1771-1858), is generally regarded as the founder of the modern co-operative movement with the workers of Bellers.His ideas put together have been named "doctrine of circumstances". Owen started his practice work by introducing reforms in his own factory as a measure to improve the conditions of workers. He reduced the hours of work, increase wages, abolished child labour, provide housing colonies and aid many other things in order to improve the conditions of workers. These reforms increased the production and profit of the factory. He wrote that *the competition must be replaced by co-operation*". His ideas had long lasting effects. A group of Rockdale weavers called Rockdale Pioneers borrowed his ideas, clubbed together to open a little shop for the supply of food stuffs for themselves and their neighbours. The society was called "Toad Lane Store". The important peculiarity of this store was the profits were shared by all customers in proportion to the amount of their purchases and thus they had an interest in promoting its sales.

William King (1786-1865) was another pioneer who helped a lot in building up co-operative ideology. He advocated smaller institutions to be organized on the co-operative basis. Most of the co-operative societies were founded under Kings' influence. William King took the ideas of Owen and made them more workable and practical. King realized that the working classes would need to set up co-operatives for themselves, so he saw his role as one of instruction. He founded a monthly periodical called **"The Co-operator"**, the first edition of which appeared on 1 May 1828. This gave a mixture of co-operative philosophy and practical advice about running a shop using cooperative principles. King advised people not to cut themselves off from society, but rather to form a society within a society, and to start with a shop because, "We must go to a shop every day to buy food and necessaries - why then should we not go to our own shop?" He proposed sensible rules, such as having a weekly account audit, having trustees, and not having meetings in pubs (to avoid the temptation of drinking)

The co-operative movement has played a remarkable part in the political development of Britain. It gave the working class a motive for thrift, a sense of having a stake in the country and valuable experience of working together for a common cause.

John Wesley (1703-1791)

John Wesley was an Anglican cleric and Christian theologian. Wesley is largely credited, along with his brother Charles Wesley, as founding the Methodist movement in England. Wesley embraced the Armenian doctrines that were dominant in the 18th-century Church of England. Methodism in both forms was a highly successful evangelical movement in the United Kingdom, which encouraged people to experience Jesus Christ personally.

Wesley's teachings, known as Wesleyanism, provided the seeds for the modern Methodist movement, the Holiness movement, Pentecostalism, the Charismatic Movement, and Neo-charismatic churches, which encompass numerous denominations across the world. In addition, he refined Armenianism with a strong evangelical emphasis on the Reformed doctrine of justification by faith. Wesley worked to organize and form societies of Christians throughout England, Scotland, Wales, North America and Ireland as small groups that developed intensive, personal accountability, discipleship and religious instruction among members. His great contribution was to appoint itinerant preachers who travelled widely to evangelise and care for people in the societies.

Under Wesley's direction, Methodists became leaders in many social issues of the day, including the prison reform and abolitionism movements. Wesley's contribution as a theologian was to propose a system of opposing theological stances. His greatest theological achievement was his promotion of what he termed "Christian Perfection", or holiness of heart and life. Wesley held that, in this life, Christians could come to a state in which the love of God, or perfect love, reigned supreme in their hearts. His evangelical theology, especially his understanding of Christian perfection, was firmly grounded in his sacramental theology. He continually insisted on the general use of the means of grace (prayer, scripture, meditation, Eucharist, etc.) as the means by which God sanctifies and transforms the believer.

Later in his career Wesley was a keen abolitionist. He spoke out and wrote against the slave trade. He published a pamphlet on slavery titled, *Thoughts upon Slavery*, (1774). He once remarked against the slave trade thus: "*Liberty is the right of every human creature, as soon as he breathes the vital air; and no human law can deprive him of that right which he derives from the law of nature*". Wesley was a friend of John Newton and William Wilberforce who were also influential in the abolition of slavery in Britain. Throughout his life Wesley remained within the Church of England and insisted that his movement was well within the bounds of the Anglican tradition. Toward the end of his life he was widely respected and referred to as "the best loved man in England."

Development of Socialist Ideas in England

The History of socialism in Great Britain is generally stretch back to the 19th century. The term socialism derived from the Latin word *sociare* which meant to 'compine' or to 'share'. The philosophers and philanthropists of the earlier centuries had expressed their resentment against the inequalities of the society and put forth the concept of an egalitarian society. Socialism emerged as a radical revolutionary ideological movement in the early 19th century. The Industrial Revolution in England had created many sufferings among common people; especially the working class suffered a lot due to the harsh exploitation of the bourgeois capitalist class. Naturally socialist ideologies first appeared in England against the evils of capitalism. The birth of socialist ideas was closely associated with the growth of industrial capitalism and a new class of industrial workers. Industrial capitalism produced severe injustice in the society. The money and power got concentrated in the hands of a few group. Small group of capitalists acquired huge profits by exploiting the poor working class. The majority of the workers lived in conditions of

extreme poverty. Majority of the people of Manchester and Liverpool (newly emerged industrial cities) lived in cellars. In Rochdale, in1840, five-sixths of the population had hardly a blanket between them; at Paisley, 15000 nearly starving persons had 'little or no clothing, and no bedding on which to lie'. At the same time the capitalist class led a very luxurious life with great pomp and show. Low wages, long hours of work, exploitation of women and children and the threat of unemployment made the life of working class harsh and miserable. In such circumstances many people grew impatient of Government efforts to deal with the public distress. They decided to organise themselves. People began to realise why there had been much poverty in the midst of plenty. They found capitalism as a system of oppression and exploitation. Thus many social thinkers and political activists proposed a revolutionary alternative to capitalism and exhorted for forming revolutionary movements. Of these movements the most important were Socialism, early Trade Unionism and Chartism. Socialism thus emerged as a counter ideology of capitalism.

Socialism believed that capitalism is a negation of egalitarianism. The socialists therefore proposed the establishment of an egalitarian society. They argued for equal rights, benefits and opportunity for everybody in the society. Socialism severely attacked the basic concept of capitalism namely, the private ownership of the means of production. Socialists strongly believed that all the means of production would be owned by the society as a whole and utilised for the welfare of the people. Profit motivation, another basis of capitalism was also attacked by the socialists. They argued the motive of profit should be replaced by the motive of service. In short, socialism exalted the community above individual and stood for human equality.

Robert Owen and His Socialist Ideas

The pioneering work of Robert Owen (1771-1858), a Welsh radical, at New Lanark in Scotland, is credited as being the birth of British Socialism. He also lobbied Parliament over child labour, and helped to create the co-operative movement, before attempting to create a utopian community at New Lanark.

In 1800 Robert Owen became the manager of a textile mill at New Lanark, Scotland. He transformed the textile mill in to a model community. He stopped employing children under the age of 10, and instead arranged for their education, and improved the working and living conditions of all his workers. Besides, he provided pension, a savings bank, health insurance, and recreation facilities to the workers. New Lanark became famous as a model community and a miracle among industries. He emphasised the value of co-operation rather than of competition. He proposed the establishment of "village cooperation" for poor people and unemployed, in which work and its products would be shared in common.

The early Trade Union movement was much influenced by the ideas of Robert Owen. After the success of his experiments at New Lanark, Owen tried to extend his ideas of industrial government to the rest of the country. He tried to do so through the medium of the trades unions. In 1834 Owen formed a Grand National Consolidated Trade Union.

This was joined by about half a million working people. Owen's ideas, which he tried to enforce through the medium of this Union, are interesting, although they failed at the time. His ideas embodied the first attempt to achieve Socialism in England. Indeed, Owen is called the father of English Socialism. He believed that the evils of his time were all due to the mad race for wealth among manufacturers, which led them to put all human considerations on one side. Therefore, Owen remarked *"all individual competitions are to cease; all manufacturers are to be carried on by National Companies"*. In these two statements may be found the germ of much modern socialist thought.

Impact of 1848 Revolution (February Revolution)

19th century Europe was an era of various alterations. Due to industrialization, people's lifestyle changed a lot and rapid urbanization greatly changed social as well as economic circumstances of whole Europe. Several side effects of such changes intensified people's discontent toward society and people started to change government by their hands under the name of 'Revolution of 1848-1849.' It was first systematically organized in France and then spread across the whole European continent. However, there were some nations that avoided its effect and Great Britain was one of them.

The European Revolutions of 1848, known in some countries as the Spring of Nations, springtime of the Peoples or the Year of Revolution, were a series of political upheavals throughout Europe in 1848. It was the only Europe-wide collapse of traditional authority to date, but within a year reactionary forces had won out and the revolutions collapsed. This revolutionary wave began in France in February, and immediately spread to most of Europe and parts of Latin America. Over 50 countries were affected, but there was no coordination or cooperation among the revolutionaries in different countries. The following are the major factors caused the Revolution-1) The widespread dissatisfaction with the political leadership 2) The demand for more participation and democracy 3) The demands of the working classes 4) The upsurge of nationalism 5) The regrouping of the reactionary forces based in the royalty, the aristocracy, the army, and the peasants. The uprisings were led by the middle classes and workers, but it could not hold together for long. Tens of thousands of people were killed and many more forced into exile. The only significant lasting reforms were the abolition of serfdom in Austria and Hungary, the end of absolute monarchy in Denmark, as well as the definitive end of the monarchy in France. The revolutions were most important in France, Germany, Poland, Italy, and the Austrian Empire, and did not reach Russia, Great Britain, Spain, Sweden, Portugal, or the Ottoman Empire.

Course of the Revolution in France

The French autocratic ruler **Louis Philip's** reactionary and anti-democratic policies provided an occasion for the 1848 Revolution in France. Since 1830 onwards France was ruled by the 'bourgeois monarchy' of Louis Philip. Really, Louis Philip was only a puppet in the hands of Guizot, the Minister of Foreign Affairs. The government was dominated by capitalists. The French government neglected the welfare of the common people and working class. The government oppressed trade unions and implemented harsh laws

upon them. Processions and demonstrations of working class were severely suppressed.19th century intellectuals of France namely, Saint Simon, Louis Blanc and Proudhon supported the cause of working class and common people. They gave a moral and intellectual backing to the revolutionaries. The public decided to undertake a direct agitation against Louis Philip and wanted to oust him from the throne. The mob gained control over Paris on February 24th and Louis Philip was forced to abdicate the throne. The same day (24th Feb 1848) a provisional government was formed and France was proclaimed a Republic. In the presidential election, Louis Napoleon, the nephew of Napoleon Bonaparte was elected with great majority.

How the Revolution of 1848 affected in Britain

During this Revolutionary period, Great Britain was one of the only countries that were not affected by 1848 revolution. In Great Britain, the middle classes had been pacified by general enfranchisement in the Reform Act of 1832, with consequent agitations, violence, and petitions of the Chartist movement. The repeal of the protectionist agricultural tariffs - called the "Corn Laws" - in 1846, had defused some proletarian fervour. Government's rapid and satisfactory reaction toward people's request prevented itself from threat in 1848 when the whole Europe was under the clutches of Revolutions.

However, some internal issues occurred in Britain in connection with the revolution. In England the response to the 1848 Revolution was a mixed one. Working class and common people were whole heartedly supported the revolt. But the capitalist class criticised the revolt and tried their best to prevent the reflections of revolution in England. Another interesting matter concerned with the revolution of 1848 was the conflict between the then British Foreign Minister Lord Palmerstone and Queen Victoria. Lord Palmerstone supported the national revolt in France and gave appreciation to Louis Napoleon, who came to power in France after the revolution. This provoked queen Victoria, she was already not satisfied with the events in France. The Prime Minister Lord Russell also sided with Queen in criticising Palmerstone's policy. Queen Victoria gave an ultimatum to Palmerstone to withdraw his earlier commends on Revolution. But Palmerstone was not ready to agree with Queen and at her persuasion he was removed from ministry.

Impact of Corn Laws

The Corn Laws were trade laws designed to protect cereal producers in the United Kingdom of Great Britain and Ireland against competition from less expensive foreign imports between 1815 and 1846. British landowners reaped all financial profits from farming, the Corn Laws made it too expensive for anyone to import grain from other countries, even when the people of Great Britain and Ireland needed the food, as in times of famine. The laws were introduced by the Importation Act of 1815 and repealed by the Importation Act of 1846. These laws are often considered as examples of British mercantilism. The Corn Laws enhanced the profits and political power associated with land ownership; their abolition was a significant increase of free trade.

What is Corn Law?

During the ministry of Lord Liverpool, the British parliament in 1815 passed the Corn Law to forbid the import of corn into Britain. Parliament in 1815 was a parliament of landowners, and landowners were dependent on farmers who could pay their rents. Prior to the introduction of Corn Law German and other foreign corns began to import in to Britain. The result was the price of British corn fell rapidly. British farmers suffered in consequence, and many ruined. In 1815, therefore parliament passed a Corn Law, which stated that no foreign corn should be imported in to England. Thus the British farmer was protected by law from foreign competition. The Corn Laws were passed in order to protect the interest of the landowning classes and peasants. But the middle classes and working men were against the Corn Laws. The land owners and peasants of England and Ireland supported the Corn Laws because they thought that the import of foreign corn would reduce the price of corn and it would affect them badly. But industrialists and middle class wanted the repeal of the existing Corn Laws to get corn in a cheaper price. There emerged heated debates and controversy over Corn Laws. Many political leaders and economists of the time came forward to expose their arguments on Corn Laws. Famous English economist David Ricardo strongly criticised the Corn Laws and published a book namely *Essay on the Influence of a Low Price of Corn on the Profits of Stock (1815)*. Ricardo argued that raising the tariff on grain imports would increase the rents of the country gentlemen while decreasing the profit of manufacturers. He wanted the immediate repeal of the existing Corn Law in England.

Repeal of Corn Law

When **Robert Peel**'s second ministry came in to power, people of England and Ireland had been agitating for the Repeal of Corn Laws. Though Peel had abolished or lowered the tariff on various goods, he was not dared to abolish Corn Laws. These laws, kept in force to protect the English farmer, were supported by the Tory Squires who backed Peel in the House of Commons. But the demand from the common people made it obvious that a constant and steady supply of foreign corn was becoming essential to feed the increasing population. In **1839** an association was form in England known as **Anti-Corn Law League** and its chief aim was to work for the import of corn and immediate repeal of the Corn Laws. The Anti-Corn Law League was founded at Manchester by **Richard Cobden** and **John Bright.** Cobden and Bright were both fine speakers and were men of high perseverance. They were elected to parliament and their influence soon reflected in amending the Corn Laws.

Robert Peel was anxious to ease the hardship of the masses. In 1845 the English harvest was poor. The Irish potato crop failed completely from blight. Irish men were dying in thousands, though their landlords were exporting corn to England where they obtained a higher price. This was the circumstances that prompted Robert Peel to think seriously on Repeal of Corn Law. By the end of 1845 Peel was prepared to repeal the Corn Laws. Peel had no choice but to repeal the Corn Laws. In **1846**, after much difficulty in his cabinet, he introduced and carried a Bill for the Repeal of Corn Laws. By this Act all taxes on corn were to be abolished in three years and permitted import of corn into England.

Though Robert Peel belonged to Tory part he could carry the repeal of Corn Laws Bill only with the support of Whig party. When his own members rejected his proposal of repeal he was ready to resign in favour of the Whigs. Nearly two hundred members of his own party voted against the Bill. The repeal of Corn Laws split the Tory party. The Whigs came in under Lord John Russell. The Tories were divided into *Peelites* and *Protectionists*. The supporters of free trade came to be called Peelites. The other was composed of the landowners, opposed the repeal of Corn Laws and was called Protectionists.

The Repeal of the Corn Law was not immediately followed by a fall in the price of corn. But the importation of foreign corn, which doubled in the next five years, prevented a rise in price.

Representation of Social Problems in Literature: Charles Dickens, Thackeray and Oscar Wilde.

Charles Dickens (1812-1870)

Charles John Huffam Dickens (7 February 1812 – 9 June 1870) was an English writer and social critic who is generally regarded as the greatest novelist of the Victorian period and the creator of some of the world's most memorable fictional characters. During his lifetime Dickens's works enjoyed unprecedented popularity and fame, and by the twentieth century his literary genius was fully recognized by critics and scholars. His novels and short stories continue to enjoy an enduring popularity among the general reading public.

Charles Dickens was not only the first great urban novelist in England, but also one of the most important social commentators who used fiction effectively to criticize economic, social, and moral abuses in the Victorian era. Dickens showed compassion and empathy towards the vulnerable and disadvantaged segments of English society, and contributed to several important social reforms. Dickens's deep social commitment and awareness of social ills are derived from his traumatic childhood experiences when his father was imprisoned in the Marshal sea Debtors' Prison under the Insolvent Debtors Act of 1813, and he at the age of twelve worked in a shoe-blacking factory. In his adult life Dickens developed a strong social conscience, an ability to empathise with the victims of social and economic injustices.

Dickens believed in the ethical and political potential of literature, and the novel in particular, and he treated his fiction as a springboard for debates about moral and social reform. In his novels of social analysis Dickens became an outspoken critic of unjust economic and social conditions. His deeply-felt social commentaries helped raise the collective awareness of the reading public. Dickens contributed significantly to the emergence of public opinion which was gaining an increasing influence on the decisions of the authorities. Indirectly, he contributed to a series of legal reforms, including the abolition of the inhumane imprisonment for debts, purification of the Magistrates' courts, a better management of criminal prisons, and the restriction of the capital punishment.

All his novels depict the predicament of the poor and oppressed people. ***Oliver Twist, a Tale of Two Cities, Nicholas Nickleby, a Christmas Carol, Great Expectations,*** and ***The Old Curiosity Shop*** are some of his notable novels. His ***David Copperfield*** is an autobiography*.* He was always with side of oppressed people. Many of his novels are passionate pleas for sympathy with the unfortunate men and women who inhabited in the suburbs of London. The sufferings of prisoners are scattered all over his novels. The education system of the period also criticised. The life of David at *Salem house* and the depiction of Mr Creakle who is very harsh and callous to the boys in *David Copperfield* point out the defects of the educational system prevailed at that time. ***Oliver Twist*** and ***Nicholas Nickleby*** reflected Dickens' understanding of the lower classes as well as his comic genius. In 1843, Dickens published one of his most famous works, ***A Christmas Carol***. His disenchantment with the world's economic drives is clear in this work; he blames much of society's ills on people's obsession with earning money and acquiring status based on money.

His travels abroad in the 1840s, first to America and then through Europe, marked the beginning of a new stage in Dickens' life. His writings became longer and more serious. In David Copperfield (1849-50), readers find the same flawed world that Dickens discovered as a young boy. Dickens published some of his best-known novels including *A Tale of Two Cities* and ***Great Expectations*** in his own weekly periodicals. *A Tale of Two Cities* published in 1859. Its popularity was based not only on the fame of its author, but also on its short length and radical   subject matter.

On June 9, 1870, Charles Dickens died. He was buried in Poet's Corner of Westminster Abbey. Though he left ***The Mystery of Edwin Drood*** unfinished, he had already written fifteen substantial novels and countless shorter pieces. His legacy is clear. In a whimsical and unique fashion, Dickens pointed out society's flaws in terms of its blinding greed for money and its neglect of the lower classes of society. Through his books, we come to understand the virtues of a loving heart and the pleasures of home in a flawed, cruelly indifferent world. Among English writers, in terms of his fame and of the public's recognition of his characters and stories, he is second only to William Shakespeare.

William M. Thackeray (1811-1863)

William Thackeray was born on July 18, 1811, in Calcutta, India, the only son of a British civil servant of the East India Company. His father died when he was five years old and his mother remarried so he was sent home to England. He was educated in England – in London and then at Cambridge University, which he left without a degree. Later, he studied law in London and art in Paris. In 1836 he married a poor Irish girl, Isabella Shaw. They had three daughters.

Thackeray was one of the greatest English novelists of the 19th century and the contemporary of Charles Dickens. He was also a comic illustrator and a journalist. He was a prolific writer and famous for satirical works, particularly ***Vanity Fair***, a panoramic portrait of 19th century English society. His other major works include ***Barry Lyndon***, ***Henry Esmond***, The ***Virginians*** and ***The New Comes.*** His witty and humorous sketches of

London characters written for the famous satirical magazine *Punch* reappeared in 1848 as *The Book of Snobs.* Thackeray's best stories are funny, satirical and historical, carefully observed studies of the society he lived in. His books were more realistic than most other novels of his time, showing his characters with a balanced bad points as well as good. As in real life, the bad characters sometimes succeeded and prosper more than the good ones. He died on December 24, 1863 at the age of 52.

Vanity Fair

The novel Vanity Fair made Thackeray famous. This tale of two middle-class London families has two heroines: scheming ambitious Becky Sharp and gentle, good-natured but naïve and often 'silly' Amelia Sedley. Thackeray did not believe in ideal hero or heroine because to him no one is perfect. Vanity Fair is a novel without a Hero, first published in 1847–48, satirizing society in early 19th-century Britain. Vanity Fair refers to a stop along the pilgrim's progress: a never-ending fair held in a town called Vanity, which is meant to represent man's sinful attachment to worldly things. The novel is considered a classic, and has inspired several film adaptations. Though Thackeray set his novel a generation earlier he was really writing about his own society (he even used contemporary clothing in his illustrations for the novel). Thackeray saw how capitalism and imperialism with their emphasis on wealth, material goods, and ostentation had corrupted society and how the inherited social order and institutions, including the aristocracy, the church, the military, and the foreign service, regarded only family, rank, power, and appearance. These values morally crippled and emotionally bankrupted every social class from servants through the middle classes to the aristocracy. High and low, individuals were selfish and incapable of loving .In his own words we come across the Vanity Fair "a set of people living without God in the world, greedy pompous men perfectly well satisfied for the most part and ease about their superior nature."

Oscar Wilde (1854-1900)

Oscar Fingal O'Flaherty Wills Wilde was born in Dublin in 1854.He was an Irish playwright, poet and author of numerous short stories and one novel. Known for his biting wit, he became one of the most successful playwrights of the late Victorian era in London, and one of the greatest celebrities of his day. A gifted poet, playwright, and wit; Oscar Wilde was a phenomenon in 19th century England. He was illustrious for preaching the importance of style in life and art, and of attacking Victorian narrow mindedness. He studied at Trinity College, Dublin, before leaving his native Ireland to study at Oxford University when he was in his early twenties. Several of his plays continue to be widely performed, especially The ***Importance of Being Earnest***. As the result of a widely covered series of trials, Wilde suffered a dramatic downfall and was imprisoned for two years hard labour after being convicted of "gross indecency" with other men. Wilde is immortalised through his works, and the stories he wrote for children such as "***The Happy Prince***" and "***The Selfish Giant***" are still vibrant in the imagination of the public. His novel, "***The Picture of Dorian Gray***" (1890) is a widely discussed one. It depicts the story of a young handsome man who sells his soul to a picture to have eternal youth and beauty,

only to face the hideousness of his own portrait as it ages, which entails his evil nature and degradation."The Picture of Dorian Gray", which caused controversy as the book evidently, attacked the hypocrisy of Victorian England. The book was later used as incriminating evidence at Oscar Wilde's trail, on the basis of its evident homosexual content. The book has been interpreted on stage dramas, films, television, and is currently being filmed twice. Oscar Wilde's very personality inspired the 1997 film, 'Wilde', which told the story of his homosexual life, and which had Stephen Fry as Oscar Wilde and Jude Law as Lord Alfred Douglas**.**

Collective Works of Oscar Wilde

Prose
Historical Criticism of Hoboeroticism in Ancient Greek Literature
The Picture of Dorian Gray
House of Pomegranates
The Soul of Man under Socialism

Poetry
Ballad of Reading Gaol
 Ballad of Wands worth Gaol
 The Sphinxter

Plays
Lady Windermere's Fan
 The Importance of Being Earnest

Pre- Raphaelite Brotherhood

The Pre-Raphaelite Brotherhood (also known as the Pre-Raphaelites) was a group of English painters, poets, and critics, founded in **1848** by **William Holman Hunt, John Everett Millais and Dante Gabriel Rossetti**. The three founders were soon joined by William Michael Rossetti, James Collinson, Frederic George Stephens and Thomas Woolner to form a seven-member "brotherhood".

The group's intention was to reform art by rejecting what they considered to be the mechanistic approach first adopted by the Mannerist artists who succeeded Raphael and Michelangelo. They believed that the Classical poses and elegant compositions of Raphael in particular had been a corrupting influence on the academic teaching of art. Hence the name: Pre-Raphaelite.

The Pre-Raphaelites have been considered the first avant-garde movement in art, though they have also been denied that status, because they continued to accept both the concepts of history painting and of mimesis, or imitation of nature, as central to the purpose of art. However, the Pre-Raphaelites undoubtedly defined themselves as a reform-movement, created a distinct name for their form of art, and published a periodical, *The Germ*, to promote their ideas. Their debates were recorded in the Pre-Raphaelite Journal.

The Brotherhood's doctrines were expressed in four declarations:

1. To have genuine ideas to express

2. To study Nature attentively, so as to know how to express them

3. To sympathise with what is direct and serious and heartfelt in previous   art, to the exclusion of what is conventional and self-parodying and learned by rote

4. Most indispensable of all, to produce thoroughly good pictures and statues

William Wilberforce and Abolition of Slavery

William Wilberforce (24 August 1759 – 29 July 1833) was a British politician, philanthropist, and a leader of the movement to abolish the slave trade. He was born on 24 August 1759 in Hull, the son of a wealthy merchant. He studied at Cambridge University where he began a lasting friendship with the future British prime minister, William Pitt the Younger. He became interested in Pitt's views on radical reform. In 1780, Wilberforce became Member of Parliament for Hull, later representing Yorkshire. His dissolute lifestyle changed completely when he became an evangelical Christian, and in 1790 joined a leading group known as the *Clapham Sect*. His Christian faith prompted him to become interested in social reform, particularly the improvement of factory conditions in Britain.

The abolitionist Thomas Clarkson had an enormous influence on Wilberforce. He and others were campaigning for an end to the trade in which British ships were carrying slaves from Africa, in terrible conditions, to the West Indies as goods to be bought and sold. Wilberforce was persuaded to lobby for the abolition of the slave trade and for 18 years he regularly introduced anti-slavery motions in parliament. The campaign was supported by many members of the Clapham Sect and other abolitionists who raised public awareness of their cause with pamphlets, books, rallies and petitions.

In 1784, Wilberforce declared that he had been converted to Evangelical Christianity. He helped to found the *Society for the Reformation of Manners*, known as the Proclamation Society, whose aim was the suppression of obscene publications. Here he drew the attention of Lady Middleton, sister of Home Secretary, Lord Sydney, who asked Wilberforce to join the newly formed *Society for Effecting the Abolition of the Slave Trade*, known as the *Anti-Slavery Society*. Slavery was, at that time, illegal in Britain but prevailed in the colonies. Slaves were purchased in West Africa and shipped in British vessels to the West Indies where they were sold to plantation owners.

The Anti-Slavery Society was a broad group, discretely controlled by a select group of influential people, known as the Clapham Sect, of whom Wilberforce became the natural leader due to his prominence in the House of Commons. The Clapham Sect, were mostly Anglican, whose Christian zeal was directed to projects such as the curbing of gambling, alcohol, cruel sports, pornography and licentiousness. The suppression of slavery became top of their agenda. They sought to achieve their object by campaigning in Parliament and by using their wealth and influence to gain support in the country. Wilberforce was the most prominent member of the group. He campaigned tirelessly in

the House of Commons. In 1791, Wilberforce introduced an Anti-Slavery Bill to the House, but it was rejected. In 1805, after much canvassing, a similar Bill passed the Commons but was rejected in the Lords. In 1807, Wilberforce achieved his first success with the passing of the Slave Trade Act, which prohibited the carrying of slaves from Africa to the British West Indies. The Act, however, did not abolish slavery as nothing was done to alleviate the condition of existing slaves. The legislation provided for a fine of £100 per slave, levied on any ship's captain found transporting slaves. The Act did not work efficiently as many ships continued to transport slaves. Wilberforce carried on the fight for total abolition. He also tried to reform the East India Company, with a view to "introducing Christian Light into India." He was unable to compel the Company to introduce religious teachers but Wilberforce did send missionaries to India and founded the bishopric of Calcutta.

Eventually the campaign for abolition was a success. Wilberforce persuaded his colleagues that a Bill to abolish slavery must contain a clause providing compensation to slave owners for the loss of their property. On 29 July 1833, a Bill containing such a clause passed through Parliament. The Slavery Abolition Act gave freedom to all slaves in the British Empire and eradicated slavery permanently. Slave owners were compensated for their losses.

Wilberforce did not live to see the end of slavery. He died of influenza on 29 July 1833, one month before the Act was passed. He was buried in Westminster Abbey, in 'Statesman's Corner'.

EXERCISES

1) What is Industrial Revolution?
2) Analyse the Impact of Industrial Revolution.
3) What are the features of Factory System?
4) Explain the growth of Trade Unionism with special reference to Chartist Movement.
5) What is Agrarian Revolution? What was its impact on English society?
6) *What is Enclosure Movement?*
7) Give a brief account on Laissez-faire theory.
8) Explain the background of British Parliamentary Reforms in the 19th century.
9) "The Act of 1832 as the watershed moment at which the sovereignty of the people had established". Analyse this statement by looking into the major provisions and effect of the Act of 1832 on English society.
10) William Gladstone
11) Discuss the major reforms introduced by William Gladstone.
12) Forster's Education Act of 1870.
13) Benjamin Disraeli

14) Critically examine Benjamin Disraeli as a man of staunch imperialist and a great reformer.

15) Give a brief account of the Reform Act of 1867.

16) Discuss the development of "co-operative movement" in Britain.

17) Explain the role of Robert Owen in the development of socialist ideas in Britain.

18) Revolution of 1848.

19) How did the Revolution of 1848 affected in Great Britain.

20) What is Corn Law?

21) What was the impact of the Repeal of Corn laws in 19th century English politics?

22) Charles dickens

23) Oscar wilde

24) William Thackeray

25) *Vanity Fair*

26) Describe the triumph of Anti-slavery movement in England under the leadership of William Wilberforce.

UNIT-III

ANTECEDENTS

England between Two World Wars

First World War (1914-1918)

World War I was a global war centred in Europe that began on 28 July 1914 and lasted until 11 November 1918. It was predominantly called the World War or the Great War from its occurrence until the start of World War II in 1939, and the First World War or World War I thereafter. It involved all the world's great powers, which were assembled in two opposing alliances: the Allies (based on the Triple Entente of the United Kingdom, France and Russia) and the Central Powers (originally centred on the Triple Alliance of Germany, Austria-Hungary and Italy).These alliances both reorganised and expanded as more nations entered the war. Ultimately more than 70 million military personnel, including 60 million Europeans, were mobilised in one of the largest wars in history. More than 9 million combatants were killed, largely because of enormous increases in lethality of weapons.

The long term effects of imperialism, nationalism and militarism created tensions that lasted for years in Europe. However the immediate causes of the war was from the alliance system, tensions on the Balkan Peninsula, and the assassination of Archduke Ferdinand. The alliance system was the main reason for expanding the small war between Austria-Hungary and Serbia to the entire world.

Causes of the First World War

Secret and Diplomatic Alliances

Before the start of the war, several treaties had been signed and several wars had been fought that created great animosity in Europe and led to the formation of alliance systems. Ever since German unification, the Chancellor of Germany, Otto von Bismarck had realized that Germany would need a strong ally for protection because of Germany's big disadvantage in geography. In case of a war or conflict, Germany could be attacked on all sides by its enemies. In 1879, Germany signed an alliance treaty with Austria-Hungary. Germany felt that this alliance would ensure security and survival of their empire. In addition, the treaty served as a way of preventing a Russian attack on Germany because of Russian outrage at Germany from the Congress of Berlin. In 1878 Germany set up a Congress in Berlin between the European nations. In the Congress, the treaty of San Stefan was nullified and Bosnia-Herzegovina was given to Austria-Hungary. Germany knew that if Russia attacked, it would easily be defeated by both Germany and Austria-Hungary. Austria-Hungary signed the treaty with Germany because it wanted to prevent a Russian attack on it from tension between the nations on the Balkan Peninsula. The treaty was very significant because it was one of the first alliances signed between

two superpowers in Europe. In1882; Italy had made an alliance with Germany and Austria-Hungary. These three countries made up the Triple Alliance of Europe. Against this military alliance, there emerged another group. In 1907, England made an alliance with Russia. The Triple Entente came into force which included three great powers of Europe- Great Britain, Russia and France. The Triple Alliance confronted with the Triple Entente and the rivalry between the two became one of the major causes of the First World War.

Nationalism

The rise of the feeling of narrow and ultra-nationalism was, to a great extent, responsible for the outbreak of First World War. Nationalism is a political ideology that involves a strong identification of a group of individuals with a nation. Ultra nationalism is a zealous nationalism that expresses extremist support for one's nationalist ideals. It is often characterized by authoritarianism, efforts toward reduction or stoppage of immigration, expulsion and or oppression of non-native populations within the nation or its territories. Prevalent ultra-nationalism typically leads to or is the result of conflict within a state, and or between states, and is identified as a condition of pre-war in national politics. In its extremist forms ultra-nationalism is characterized as a call to war against enemies of the nation. From this point of view, Germany was leading country at that time. The people and the government were so blinded by the ultra-nationalistic zeal that they regarded their country as the best nation of the world. This feeling was definitely an alarm of danger for the world peace and internationalism. The internal politics of Balkan states were also affected by the emergence of extreme nationalism. This factor also played major role in the growth of tension and rivalry in the relations between Germany and England.

The problem of Alsace-Lorraine

The problem related with Alsace and Lorraine was also prominent factor responsible for the outbreak of World War I. The problem had created rivalry between France and Germany for a long period. In 1870, France was defeated in the battle of Sedan, and therefore she had to give up the provinces of Alsace and Lorraine to Germany. These provinces were very importance from the industrial point of view. Due to the high relevance of these places, Bismarck compelled France to surrender these provinces to Germany, and France was forced to give these places. The people of France wanted get these provinces back from Germany. But Bismarck was not ready to agree with the desperate demand of France. After the fall of Bismarck, the political scenario of Europe changed rapidly. France succeeded in entering an alliance with Russia and England. These circumstances hiked the strength of France. People of France now demanded the government that the provinces of Alsace and Lorraine should be captured away from Germany. National sentiments were being roused in France. This led to hatred and rivalry between France and Germany and finally led to the disastrous world war.

Assassination of Archduke Francis Ferdinand

Assassination of Archduke Francis Ferdinand, heir to the Austro-Hungarian throne, on 28 June 1914, led to the outbreak of war in Europe at the end of July 1914. Ferdinand and his wife Sophie were killed by Serb nationalist *Gavrilo Princip* while on a formal visit to Sarajevo, the capital of Bosnia. Princip shot Ferdinand at point blank range while the latter was travelling in his car from a town hall reception. The relations between Austria and Serbia were already bitter and hostile on the issue of annexation of Bosnia and Herzegovina to the Austrian empire. The assassination of the Prince gave a chance to Austria take revenge on Serbia. The Austrian Medias expressed their opinion in favour of war between the two. Germany utilised this peculiar situation and promised Austria her unconditional support in any action that she might see fit to take in regard for Serbia. Austria was highly inspired by the promise of Germany and decided to take revenge on Serbia. On July 23, 1914, Austria delivered a despatch to Serbia which was destined to shake the very foundations of the world. The despatch contained ten demands upon the Serbian government concerning the suppression of anti-Austrian propaganda carried on by the newspapers and secret societies of Serbia. The despatch was an ultimatum to Serbia to accept it within forty-eight hours. But Serbia was not ready to accept the terms and conditions put forth by Austrian government. This ultimatum created a big crisis. It gave Serbia the alternative of accepting the humiliating conditions or acceptance of war. Serbia did not accept the entire despatch of Austria. However, due to the pressure of the big powers, she accepted major part of the despatch. But Austria was not satisfied with the answers of Serbia and prepared for war. At last on July 28, 1914, Austria declared war on Serbia and began military attack on that country.

Impact of First World War

The World War of 1914 was the most disastrous event of the world. It was the most destructive of all fought ever before. About thirty-six nations took part in it. More than sixty-five million soldiers fought in the war from both sides in which about thirteen million were killed, twenty two million wounded, and about seven million lost their limbs. It was the first war in which many new and modern weapons like tanks, aeroplanes, aerial bombing, submarines and poisonous gases were used on a very large scale. The war had far reaching consequences which affected the political, economic and social structure of nations.

Economic effects

One of the most dramatic effects of the war was the expansion of governmental powers and responsibilities in Britain, France, the United States, and the Dominions of the British Empire. In order to harness all the power of their societies, governments created new ministries and powers. New taxes were levied and laws enacted, all designed to bolster the war effort.

In Britain, rationing was imposed in early 1918, limited to meat, sugar, and butter. From 1914 to 1918 trade union membership doubled, from a little over four million to a little over eight million. Work stoppages and strikes became frequent in 1917–1918 as the unions expressed grievances regarding prices, alcohol control, pay disputes, fatigue from overtime and working on Sundays, and inadequate housing. Britain turned to her colonies for help in obtaining essential war materials whose supply had become difficult from traditional sources.

As the governments of all nations directed their endeavours to the war and invested all money in the war, they could not pay much attention to the welfare of the people. The governments became indifferent towards the improvement of their industries, trade, agriculture and commerce. It led to the decrease of food production to a considerable extent. In order to meet the financial requirements, the governments of different countries imposed taxes of various types. It caused an overwhelming burden upon the people, who were already suffering from many economic problems. Due to the heavy taxes, the financial condition of the people deteriorated further. This caused the beginning a wave of resentment among the people.

Social Consequences

The world war created some profound effects in the social field also. Its social consequences are follows:

During the course of war, the demand for soldiers to fight in the battlefield and to work in the industries producing war materials gradually increased. As a result of this urgent need of human labour, many people left their jobs and joined in the army. The vacancies which occurred due to the above reason had to be filled up by women. Due to the peculiar situations created by the war, the women came out of their homes and began to work in factories, mills and offices. In this way, the scope of work for women was expanded and they realised their importance. They also took active part in political movements. The feelings of self-determination, self-confidence and courage grew in them. As a consequence of the change, the women demanded equal status with men. They also demanded that the government should provide all those facilities and concede rights to them which were being enjoyed by men. In this way, there came about a revolutionary change in the lives of the women and their social status greatly improved after the war.

Another important consequence of the war which affected the social setup of the Europe was the great setback to education. Due to the high demand for the soldier to fight at the battle fields, many students joined in the army. Governments implemented forced labour to avail soldiers in the battle field. The military training was made compulsory for all. It adversely affected the progress of education. Most of the educational institutions were closed due to the decreasing number of students. Thus the education system was badly affected by the war.

Women's Movements in the 20th century England

First World War and Women

World War I played a significant part in developing women's political rights. On June 19th 1917, the House of Commons voted by 385 to 55 to accept the Representation of the People Bill's women's suffrage clause. Suffragists were astonished by the margin of support given to them by the still all-male Commons. There had been no guarantee that the bill would be passed, as government whips were not used in the vote. To try to ensure that the bill was passed, Suffragists were encouraged to contact their MP's to support the bill. On the day that the vote was taken in the House of Commons, members of the NUWSS made sure that known supporters of the bill did not leave the House until the vote had been taken. The strategies used by the Suffragists were important when the size of the support given to the bill is taken into account. The huge majority of 330 were to play an important part when it came to the bill moving to the House of Lords.

Women's Suffrage and Political Activity in England after World War I

Women's suffrage emerged as a political issue in Britain in the 1860s when Parliament voted against an amendment proposed by John Stuart Mill that "person" replace "man" in the bill that would become the 1867 Reform Act. That failure to include women in an expanded electorate resulted in the creation of the organized campaign for women's suffrage. The 19th century women's suffrage movement drew ideas and personnel from a number of earlier political campaigns, including the anti-slavery movement and Chartism. No single organization or individual dominated the 19th century women's suffrage movement. Around the turn of the century, new groupings of suffragists emerged from within domestic opposition to Britain's prosecution of war with the South African Republics. These suffragists, who would come to be known as "militants," continued to use the methods developed by 19th century suffragists, including lobbying members of parliament and gathering signatures on petitions, but they advocated the use of more confrontational tactics as well. In the first decade of the twentieth century, militants garnered both more attention and more controversy for their campaign through their new tactics, which included resistance to payment of income tax and registration for the census, various forms of property damage, and the hunger-strike as a protest against their imprisonment for political activism. By 1914, the organized campaign for women's parliamentary enfranchisement was in turmoil over how best to conduct a political campaign devoted to acquiring political rights for women. Militants existed along a continuum, from those who believed that women held a responsibility to resist passively the government's operation so long as women remained un-enfranchised, to those who believed that forms of terrorism like arson were justified as long as women could not participate in choosing their government. Numerous other suffrage organizations advocated forms of resistance to government authority. Some argued for violence and others promoting non-violence. **The National Union of Women's Suffrage Societies (NUWSS)**, with over 50,000 members, vehemently rejected the use of violence. An impasse of sorts had been reached by late 1914 as members of the *Women's Social and*

Political Union (WSPU) escalated their use of violence, and the government increasingly clamped down on all women suffragists, imposing longer prison terms and prosecuting suffragists, publishers of suffrage newspapers, and even financial supporters of the suffragist. The impasse between the government and suffragists was broken in August 1914 when Britain declared war on Germany, and the great majority of women's suffrage organizations declared "a political truce and ceased all propaganda". The NUWSS led the way, with its president, Millicent Garrett Fawcett exhorting its members: "Let us show ourselves worthy of citizenship whether our claim is to be recognized or not". The WSPU also ceased all suffrage activity and began aggressively to champion the British cause, both at home and abroad. Christabel and **Emmeline Pankhurst**, leaders of the WSPU during the war, travelled to the United States and all over Britain, encouraging the active engagement of men and women, civilian and non-combatant, in the war effort. Suffragists in the National Liberal Federation, the Conservative and Unionist Women's Franchise Association, the Church League for Women's Suffrage, and the National League for Opposing Women's Suffrage similarly ceased propaganda work on the issue of women's political rights and worked to support the nation during the war. A minority of suffragists worked actively against the war. Emmeline Pethick Lawrence, and other former WSPU members, joined former NUWSS and active WFL members in forming the Women's International League of Great Britain. Many of these anti-war suffragists attended the International Women's Peace Congress at The Hague in 1915 that led to creation of the Women's International League for Peace and Freedom, which continued their work against war efforts of Britain

Women's suffrage organizations also remained politically active during the war in their attempts to monitor the status of women at home. Most worked against the government's attempts to erode women's civil liberties during the national crisis. The NUWSS held "a watching brief against any interference with women's personal liberties".

<u>Women's war service and the parliamentary franchise</u>

The relationship between women's war service and passage of legislation granting a limited measure of women's enfranchisement in 1918 has been closely connected. Women's work for the nation during the war led directly to their enfranchisement in 1918. In August 1916, the issue of electoral reform was handed to a special conference chaired by the Speaker of the House of Commons, James W.Lowther. The committee reported in January 1917, recommending the enfranchisement of women who held the household qualification in their own right or who were married to men who did. Parliamentary enfranchisement was thus granted to those women over the age of thirty who already possessed the local government vote, or to those who were married to men who already possessed the local government vote. Men, however, were enfranchised at the age of twenty-one. Significantly, this legislation looked very much like a bill proposed by a member of parliament in 1913, a bill that suffragists had rejected because under its provisions, men would hold the vote from an earlier age than would women. The bill that became the Representation of the People Act (1918) thus granted a form of female suffrage that would have been unacceptable to suffragists prior to the war and which was, on the

whole, greeted with little enthusiasm by suffragists in 1918.Passage of the Representation of the People Act (1918) resulted in significant changes in the structure and organization of the women's suffrage societies after the war. The NUWSS became the National Union of Societies for Equal Citizenship (NUSEC) in 1919. Under the leadership of Eleanor Rathbone, its new programme included campaigning to extend the vote to men and women from the same age, and expanded to include legal equality for married women in the areas of the guardianship of children, nationality, income tax, and property. The Women's Freedom League maintained its name and defined its agenda in ways similar to the NUWSS. In November 1917, remaining members of the WSPU formed the Women's Party.

THE SUFFRAGETTES

The Suffragettes wanted the right for women to vote. The move for women to have the vote had really started in 1897 when **Millicent Fawcett** founded the **National Union of Women's Suffrage (NUWS).** "Suffrage" means the right to vote and that is what women wanted.

Millicent Fawcett believed in peaceful protest. She felt that any violence or trouble would persuade men that women could not be trusted to have the right to vote. Her plan was patience and logical arguments. Fawcett argued that women could hold responsible posts in society such as sitting on school boards - but could not be trusted to vote; she argued that if parliament made laws and if women had to obey those laws, then women should be part of the process of making those laws; she argued that as women had to pay taxes as men, they should have the same rights as men and one of her most powerful arguments was that wealthy mistresses of large manors and estates employed gardeners, workmen and labourers who could vote........but the women could not regardless of their wealth..... However, Fawcett's progress was very slow. She converted some of the members of the Labour Representation Committee (soon to be the Labour Party) but most men in Parliament believed that women simply would not understand how Parliament worked and therefore should not take part in the electoral process. This left many women angry and in 1903 the Women's Social and Political Union (WSPU) was founded by Emmeline Pankhurst and her daughters Christabel and Sylvia. They wanted women to have the right to vote and they were not prepared to wait. The Union became better known as the Suffragettes. Members of the Suffragettes were prepared to use violence to get what they wanted.

In fact, the Suffragettes started off relatively peacefully. It was only in 1905 that the organisation created a stir when Christabel Pankhurst and Annie Kenney interrupted a political meeting in Manchester to ask two Liberal politicians (Winston Churchill and Sir Edward Grey) if they believed women should have the right to vote. Neither man replied. As a result, the two women got out a banner which had on it "Votes for Women" and shouted at the two politicians to answer their questions. Such actions were all but unheard of then when public speakers were usually heard in silence and listened to courteously even if you did not agree with them. Pankhurst and Kenney were thrown out of the meeting and arrested for causing an obstruction and a technical assault on a police officer. Both women refused to pay a fine preferring to go to prison to highlight the injustice of the system as it was then. Emmeline Pankhurst later wrote in her autobiography that: "this was the beginning of a

campaign the like of which was never known in England, or for that matter in any other country.....we interrupted a great many meetings......and we were violently thrown out and insulted. Often we were painfully bruised and hurt". The Suffragettes refused to bow to violence. They burned down churches as the Church of England was against what they wanted; they vandalised Oxford Street, apparently breaking all the windows in this famous street; they chained themselves to Buckingham Palace as the Royal Family were seen to be against women having the right to vote; they hired out boats, sailed up the Thames and shouted abuse through loud hailers at Parliament as it sat; others refused to pay their tax. Politicians were attacked as they went to work. Their homes were fire bombed. Golf courses were vandalised. The first decade of Britain in the 20th century was proving to be violent in the extreme. Suffragettes were quite happy to go to prison. Here they refused to eat and went on a hunger strike. The government was very concerned that they might die in prison thus giving the movement martyrs. Prison governors were ordered to force feed Suffragettes but this caused a public outcry as forced feeding was traditionally used to feed lunatics as opposed to what were mostly educated women. When those who had been arrested and released had regained their strength, they were re-arrested for the most trivial of reason and the whole process started again. This, from the government's point of view, was a very simple but effective weapon against the Suffragettes.

As a result, the Suffragettes became more extreme. The most famous act associated with the Suffragettes was at the June 1913 Derby when Emily Wilding Davison threw herself under the King's horse, Anmer, as it rounded Tottenham Corner. She was killed and the Suffragettes had their first martyr. The Suffragettes became more violent. They had, after all, in February 1913 blown up part of David Lloyd George's house - he was Britain's most famous politician at that time and he was thought to be a supporter of the right for women to have the vote.

However, Britain and Europe was plunged into World War One in August 1914. In a display of patriotism, Emmeline Pankhurst instructed the Suffragettes to stop their campaign of violence and support in every way the government and its war effort. The work done by women in the First World War was to be vital for Britain's war effort. In 1918, the Representation of the People Act was passed by Parliament.

Representation of the People Act 1918

The struggle for enfranchisement conducted by various organisations in Britain finally materialised their demands by the passage of the Representation of the People Act of 1918. The 1918 Representation of the People Act was the start of female suffrage in Great Britain. The bill was passed by an overwhelming majority in the House of Common (385 for to 55 against). The 1918 Representation of the People Act gave women of property over the age of 30 the right to vote – not all women, therefore, could vote – but it was a major start. The Representation of the People Act 1918 was an Act of British Parliament passed to reform the electoral system in the United Kingdom. It is sometimes known as the Fourth Reform Act. This act was the first to include practically all men in the political system and began the inclusion of women.

The Representation of the People Act 1918 widened suffrage by abolishing practically all property qualifications for men and by enfranchising women over 30 who met minimum property qualifications. The enfranchisement of this latter group was accepted as recognition of the contribution made by women defence workers. However, women were still not politically equal to men (who could vote from the age of 21) full electoral equality wouldn't occur until the Representation of the People (Equal Franchise) Act 1928.

Major provisions of the Act

* All adult males gain the vote, as long as they are 21 years old or over and are resident in the constituency.

* Women over 30 years old receive the vote but they have to be either a member or married to a member of the Local Government Register.

* Some seats redistributed to industrial towns.

* Elections to be held on a decided day each year   .

Socialist movement- Fabian Society

The Fabian Society is a British socialist movement, whose purpose is to advance the principles of democratic socialism through gradualist and reformist, rather than revolutionary means. It is best known for its initial ground-breaking work beginning late in the 19th century and continuing up to World War I. The society laid many of the foundations of the Labour Party and subsequently affected the policies of states emerging from the decolonisation of the British Empire, especially India.

The name Fabian society is derived from in honour of the Roman general Quintus Fabius Maximus, whose patient and elusive tactics in avoiding head-on battles secured his ultimate victory against the Carthaginian army under the renowned general Hannibal. The name Fabian society was suggested by **Frank Podmore.** Its founding is attributed to Thomas Davidson, a Scottish philosopher, and its early members included George Bernard Shaw, Sidney Webb, Annie Besant, Edward Pease, and Graham Wallas.

The Fabian society was founded on **4 January 1884** in London as an offshoot of a society founded in 1883 called *The Fellowship of the New Life*.*Fellowship* members included poets Edward Carpenter and John Davidson, sexologist Havelock Ellis and future Fabian secretary, Edward R. Pease. They wanted to transform society by setting an example of clean simplified living for others to follow. But when some members also wanted to become politically involved to aid society's transformation, it was decided that a separate society, The Fabian Society, also be set up. All members were free to attend both societies. The Fabian Society additionally advocated renewal of Western European Renaissance ideas and their promulgation throughout the rest of the world.

The Fellowship of the New Life was dissolved in 1898, but the Fabian Society grew to become the pre-eminent academic society in the United Kingdom in the 20th century. Immediately upon its inception, the Fabian Society began attracting many prominent contemporary figures drawn to its socialist cause, including George Bernard Shaw, H. G. Wells, Annie Besant, Graham Wallas, Hubert Bland, Edith Nesbit, Sydney Olivier, Oliver Lodge, Leonard Woolf and Virginia Woolf, Ramsay MacDonald and Emmeline Pankhurst. The prominent leaders of the Fabian Society were Sidney and Beatrice Webb. They wrote numerous studies of industrial Britain, including alternative co-operative economics that applied to ownership of capital as well as land.

The first Fabian Society pamphlets advocated tenets of social justice coincided with the zeal of Liberal reforms during the early 1900s. The Fabians worked for the introduction of a minimum wage and for the creation of a universal health care system. The Fabians also favoured the nationalisation of land, believing that rents collected by landowners were unearned.

Many Fabians participated in the formation of the Labour Party in 1900 and the group's constitution, written by Sidney Webb, borrowed heavily from the founding documents of the Fabian Society. At the Labour Party Foundation Conference in 1900, the Fabian Society claimed 861 members and sent one delegate.

In the period between the two World Wars, the "Second Generation" Fabians, including the writers R. H. Tawney, G. D. H. Cole and Harold Laski, continued to be a major influence on social-democratic thought. It was at this time that many of the future leaders of the Third World were exposed to Fabian thought, most notably India's Jawaharlal Nehru, who subsequently framed economic policy for India on Fabian social-democratic lines.

The Concept of Welfare State

A welfare state is a concept of government in which the state plays a key role in the protection and promotion of the economic and social well-being of its citizens. It is based on the principles of equality of opportunity, equitable distribution of wealth, and public responsibility for those unable to avail themselves of the minimal provisions for a good life. The general term may cover a variety of forms of economic and social organization.

Modern welfare states include countries such as Sweden, Norway, Denmark and Finland,] which employ a system known as the Nordic model. The welfare state involves a transfer of funds from the state, to the services provided (i.e. healthcare, education) as well as directly to individuals' benefits. The welfare state is funded through redistributionist taxation and is often referred to as a type of mixed economy.

Despite early attempts to use an equivalent phrase in English, the term was uncommon until **William Temple** popularized it during the Second World War, contrasting wartime Britain's welfare state with the "warfare state" of Nazi Germany. The Italian term "social state" (Statosociale) has the same origin. The Swedish welfare state is called Folkhemmet (literally; the folk home) and goes back to the 1936 compromise

between the Trade unions and big companies. It is a mixed economy, built on strong unions and a strong system of Social security and universal health care. In Spanish and many other languages, an analogous term is used: estadodelbienestar; translated literally: "state of well-being". In Portuguese, two similar phrases exist: estado do bem-estar social, which means "state of social well-being", and estado de providência, which means "providing state", as in the state should provide citizens their demands in order to achieve people's well-being. In Brazil, it is referred to as previdência social, translated as social providence. The activities of present-day welfare states extend to the provision of both cash welfare benefits (such as old-age pensions or unemployment benefits) and in-kind welfare services (such as health or childcare services). Through these provisions, welfare states can affect the distribution of wellbeing and personal autonomy among their citizens, as well as influencing how their citizens consume and how they spend their time.

The Concept of   Welfare state in Great Britain

In the United Kingdom, the modern welfare state started to emerge with the Liberal welfare reforms of 1906–1914 under Liberal Prime Minister Herbert Asquith. These included the passing of the Old-Age Pensions Act in 1908, the introduction of free school meals in 1909, the 1909 Labour Exchanges Act, The Development Act 1909, which heralded greater Government intervention in economic development, and the enacting of the National Insurance Act 1911 setting up a national insurance contribution for unemployment and health benefits from work.

Beveridge Plan

In December 1942, *the Report of the Inter-Departmental Committeeon Social Insurance and Allied Services* was published, known commonly as the *Beveridge Report (*plan*)* after its chairman, **Sir William Beveridge**, proposing a series of measures to aid those who were in need of help, or in poverty. Beveridge recommended to the government that they should find ways of tackling the five giants, being Want, Disease, Ignorance, Squalor and Idleness. He argued to cure these problems; the government should provide adequate income to people, adequate health care, adequate education, adequate housing and adequate employment. It proposed that 'All people of working age should pay a weekly National Insurance contribution. In return, benefits would be paid to people who were sick, unemployed, retired or widowed.'

The basic assumptions of the report were that the **National Health Service** would provide free health care to all citizens. The Universal Child Benefit was a scheme to give benefits to parents, encouraging people to have children by enabling them to feed and support a family. Beveridge quoted miners' pension schemes as some of the most efficient available, and argued that a state scheme would be cheaper to run than individual friendly societies and private insurance schemes, as well as being cheaper than means-tested government-run schemes for the poor.

Beveridge's recommendations were adopted by the Liberal Party, Conservative Party and then by the Labour Party. Following the Labour election victory in the 1945 general election many of Beveridge's reforms were implemented through a series of Acts of Parliament. *On 5 July 1948, the National Insurance Act, National Assistance Act and National Health Service Act came into force*, forming the key planks of the modern UK welfare state. The cheapness of what was to be called National Insurance was an argument alongside fairness, and justified a scheme in which the rich paid in and the state paid out to the rich, just as for the poor. In the original scheme, only some benefits called National Assistance were to be paid regardless of contribution. Universal benefits paid to rich and poor such as child benefit were particularly beneficial after the Second World War when the birth rate was low. Universal Child Benefit helped to drive the baby boom.

Before 1939, most health care had to be paid for through non-government organisations – through a vast network of friendly societies, trade unions and other insurance companies which counted the vast majority of the UK working population as members. These friendly societies provided insurance for sickness, unemployment and invalidity, therefore providing people with an income when they were unable to work. Following the implementation of Beveridge's recommendations, institutions run by local councils to provide health services for the uninsured poor, part of the poor law tradition of workhouses, were merged into the new national system. As part of the reforms, the Church of England also closed down its voluntary relief networks and passed the ownership of thousands of church schools, hospitals and other bodies to the state.

Welfare systems continued to develop over the following decades. By the end of the 20th century parts of the welfare system had been restructured, with some provision channelled through non-governmental organizations which became important providers of social services.

Labour Party

The Labour Party is a centre-left democratic party in the United Kingdom. The party was formed in the year 1900 and in the earlier years it worked as a strong parliamentary pressure group. The establishment of the National Health Service, the enshrining in law of equality of opportunity for all and the creation and maintenance of an empowering welfare state were all Labour achievements.

Historically the party was broadly in favour of socialism. It advocated socialist policies such as public ownership of key industries, government intervention in the economy, redistribution of wealth, increased rights for workers, the welfare state, publicly funded health care and education.

Formation of Labour Party

The formation of Labour party was the result of many years of hard effort by working people, trade unionists and socialists, united by the goal of changing the British Parliament to represent the interests of everybody. Ignored by the Tories and disillusioned with the Liberals, a coalition of different interests came together to push for

change at a Conference on Labour Representation in *London's MemorialHall* in February 1900. The Conference was hosted by the Trade Union Congress with purpose of examining 'Labour Representation'. This Conference was in favour of working-class opinion being represented in the House of Commons. A new body called Labour Representation Committee was formed. For many years the new organisation struggled to take root in the British political system. The conference of February 1900 had not even created a proper 'party.' Instead the new body was called the *Labour Representation Committee* and it had no members, only organisations affiliated to it. In the elections 1900, the new group made little ground. Indeed Labour's leaders worked closely with the 1906-14 Liberal Governments, and relied on their majority to agree measures to help Labour, such as the Trade Disputes Act of 1906, and the payment of MPs in 1911.

First Labour government-1924

The first real taste of political office came to Labour party in the year 1924. Stanley Baldwin's Conservatives had fought the election on a single issue: protectionism. The Tories lost almost 90 seats, down from 345 to 258. Baldwin had failed to obtain the mandate he sought and declined to form a government, so despite winning 67 fewer seats than the Tories, Labour Party leader **Ramsay MacDonald** was asked by the King to form a government.

The first Labour government had modest objectives and held offices for only a few months, but its achievements were great. Even without a proper majority in the House of Commons, legislation was passed on housing, education, unemployment and social insurance. Yet, dependent on Liberal support to remain in power, the government fell as a result of a political row about the actions of Attorney-General Sir Patrick Hastings. In the subsequent election, the Daily Mail published the infamous Zinoviev letter, a forgery which alleged there were links between Russian communists and the British Labour Party. With an atmosphere of fervent anti-communism, Labour Party lost 40 seats and the Tories were returned to power.

Second government- 1929

Five years later, following the election in May 1929, Labour was back in office. MacDonald was became again Prime Minister, with trade unionist Arthur Henderson as Foreign Secretary and Margaret Bondfield as Minister of Labour, the first-ever woman cabinet minister of any party. The government was dominated by the world economic crisis, precipitated by the October 1929 Wall Street crash. MacDonald's government put in place a number of measures to try and resolve the problem of rising unemployment.

However, these had little effect and in 1931 unemployment caused a crisis within the cabinet. Politically unable to either cut benefits or increase taxes to deal with the financial problem caused by high unemployment, the government was split and fell. MacDonald did not tender his resignation to the King, but instead offered to form a National Government with Liberals and Conservatives. From being one of its founding fathers, Ramsay MacDonald had turned his back on the party and was seen to have betrayed Labour. He was expelled in September 1931; but in the following election, MacDonald's coalition won a large majority. The Labour Party was reduced to 52 seats.

The party was in a wartime coalition from 1940 to 1945. After which it formed a majority government under Clement Attlee. The Labour Party was also in government from 1964 to 1970 under Harold Wilson and James Callaghan. The Labour Party was last in government between 1997 and 2010 under Tony Blair and Gordon Brown.

The Labour Party has usually been considered as left wing or centre left in its politics. Officially the Party has maintained the stand of being a socialist party ever since its inception and describing itself as a "democratic socialist party". Nonetheless, throughout its history the party has been criticised by other leftist groups and historians for not being truly socialist in its policies, instead supporting anti-socialist stance such as capitalism and neo-colonialism. The Marxist historians Tony Cliff and Donny Gluck stein for instance described Labour Party as a "capitalist workers' party" which "defends interests of capitalism". Beginning in the late 1980s under the leadership of Neil Kinnock, and subsequently under John Smith and Tony Blair, the party moved away from socialist positions and adopted free market policies.

Impact of Second World War

The Second World War broke out in 1939 and continued for a long period of six years. It came to an end in 1945. It was the most disastrous event of the world. It greatly affected almost all aspects of human life as well as international politics of that time. The Second World War is known as the most destructive of all wars fought ever before. In this war, about ten million soldiers were badly wounded. Besides the loss of human life, this war has been remembering for the economic loss, and great destruction. Great Britain alone had to suffer the economic expenses of about two thousand crore rupees. Thus the national property of various countries of world was destroyed in the Second World War on a large scale.

Loss of colonies

As a consequence of the Second World War, the colonial empire of the Great Britain, which existed in Asia, came to an end. Many nations were granted the right to independence after the war. In the same way, India, Ceylon, Burma, Malaya, and Egypt achieved freedom from the colonial clutches of Great Britain. The political map of Asia changed thoroughly after the Second World War, because the European sovereignty was completely faded in Asia. The Second World War profoundly affected the relative positions of the European nations. The leadership of the World slipped from the hands of England and came in to the hands of America and Russia.

How Did The Second World War Affect The British Society?

Second World War has affected the personal, social and political life of millions of people. Immediately after the end of Second World War, 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 government set up the Beveridge committee which brought in the Welfare State after the war. It also adopted a

new ways of running the economy (called Keynesian Economics) which promised full employment. Due to the urgent need of war, many men went to fight and women did their work. This had a long term effect upon women's liberation. There was a huge growth in ammunitions and air craft industries. Other industries like hose building etc. were put on hold.

The Britain after World War II was destroyed a lot. Destruction by bombing created a need for massive house building after the war. This was a great challenge for architects. The primary task before the government was to build houses for living and schools.

Post-war housing policies offered homes in new housing estates often many miles from the old communities in which grandparents and other relatives lived. So this led to an "estrangement" in families which were more unite before the war and it was common that grandparents lived near their children. Before the war it was usual that all the family had a dinner together. But the post-war trend was that people became more separate from one another. This led to the fact that family members were getting more isolated and the old strong family structures became less tied. The consequence of this situation was that children's freedom was more tolerated and accepted by their parents.

Many schools built after the war, for instance the Henry Hartland Grammar School at Worksop, were well-designed inside but not very impressive from outside. People had to equip their homes somehow. The war taught them using "utility" furniture. People wanted to live in modern and nice-equipped homes.

New generation

The post-war generations were always very different from the pre-war ones. They seem to be happier, more easy-going and full of new energy because the war remains only in their parents' memories. The war has undoubtedly the impact on human relations. Many men died in the war or came back with injuries. These were not able to work like the healthy ones and it did not bring so much satisfaction into families. War destroyed many marriages. Divorces "reached a peak of 60 000 in 1947, ten times the pre-war figure." The reason of this shocking number was clear: men could not get used to the new situation of everyday family life on one hand, but on the other hand women did not have to keep marriages just because of husband's money. There was also a change in the law system; in 1949 the Legal Aid Act was passed and it "opened a possibility of divorce to many who had previously been deterred by the expense". But popularity of marriage as the social institution continued. After both world wars in the 20th century there was a baby boom; men came back from battle-fields and people felt safer because they knew that their children would be born for the peaceful life. The baby boom balanced also the loss of human lives during the war.

The Role of Woman

The Second World War affected also the position of woman in society. The changes started after the end of Victorianism and, as Marwick says, had been greatly accelerated by World War II. Before the war, many women were at home to keep the households and to take care of their children; men were breadwinners. But the majority of men had to go to fight for their country, and women had to earn some money to survive. They took the men's position

and they were good at it. They gained more self-confidence and therefore when men came back from battlefields they had to count on women as equal partners. Many wives became widows – most of them did not marry again because they did not have to – they could earn enough money for their life; but some were trying to find a new husband which was quite difficult because there was a lack of men.

The Second World War has 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 1939. People were experienced from the first war but the second one was much crueller and it has a bad impact on generations. The eyewitnesses still remember the terror and they are able to hand over the terrible experiences. The war has influenced all branches of human performing – literature, theatre, media, education, politics and social background not only in the 50's and the 60's.

The Brits are one of the rare nations who understand the needs of society and the seriousness of the situation and all the classes without exception can adapt to extreme conditions. They are able to cut down their expenses.

Rationing

During World War II, a key aspect of almost every country's wartime strategy focused heavily on limiting domestic consumption. One method governments employed to enforce control was to forcibly reduce their citizens' consumption through the implementation of rationing, a tactic that allowed governments to equally apportion a certain amount of a particular resource to many people, rather than allowing a free-for-all atmosphere when resources were limited. Governments who effectively employed rationing programs domestically were better able to manage resources for their war efforts abroad. The Second World War forced the British Government to make drastic cuts in consumption. British Citizens were placed under enormous strain during this time–British policymakers subjected many facets of normal everyday life to cuts and quotas. In the beginning stages of the war, Great Britain was blockaded by German U-boats, which created a huge barrier to trade. As a result, Great Britain had to find a way to equally distribute limited domestic resources to its population; the solution to this problem was widespread rationing. In 1940 the British Government began to ration foods, a policy that continued through the end of the war. The Government categorized different foods into three categories: the first was guaranteed rationed food, comprised of rare and scarce items, the second included foods like milk, eggs, fish, fruits, and vegetables whose availability fluctuated, and the third encompassed staple foods such as bread and potatoes, which remained uncontrolled.British legislators found it necessary to impose harsh restrictions on wartime food consumption to maintain a successful war effort.

The Second World War has 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 1939. People were experienced from the first war but the second one was much bitter and it has a bad impact on generations. The eyewitnesses still remember the terror and they are able to hand over the terrible experiences. The war has influenced all branches of human performing – literature, theatre, media, education, politics and social background not only in the 50's and the 60's.

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Impact on Literature

The War changed many aspects of British literature. Literature during the Great War reflects the society was undergoing and provides a drastic transition between pre and post war work. Many social, political and economic shifts occurred during the war. Many of the writers of the time felt the need to speak out against the flaws they saw in their society. Their poetry became an act of dissidence in a terrible time in world's history.

Women became key economic supporters in the absence of men and men suffered the physical and psychological stress of war. Women and men alike turned to writing as a means of emotional outlet. Women had to take on a role that was considered to be a more masculine job; most women got jobs working in factories in order to provide for their children. Additionally, women were forced to care for their family while the men were off at war. As a result many women began to speak out; discussing their view on the war and the impact it was placing on their families. The new style of war allowed soldiers an exorbitant amount of time to ponder the battles which they fought; writers and poets of the Great War attempted to distinguish how this war was different than anything the world had seen before.

New Trends in Arts and Literature

The shock and anxiety created by the two global wars affected the literature and art of the time. The development of modern science and technology also influenced the literature of the period. 20th century English writers deviated from the Victorian tradition. The material progress and optimism of Victorian era came to an end due to the chaos and confusion created by the world wars. Disillusion, uncertainty, and pessimism of war and post war years reflected in the literary works. Psychological problems, technological advances, space exploration and the threat of nuclear and gun warfare provided new materials for the writers. British writers, especially novelists influenced by writers and scholars from America, France and Germany. Kafka, Sigmund Freud, Jean Paul Sartre, Alber Camus and Carl Sagan became their models. The spirit of the age reflected in their literature. Novels, poetry, and drama depicted the perplexity, uncertainty and despair of the era.

Some of the most famous works associated with the aftermath of World War are T.S. Eliot's *The Hollow Men*, his iconic masterpiece of high modernist poetry *The Waste Land*, and such classic novels as Earnest Hemmingway's *A Farewell to Arms*. The writings of Russell, Hardy, Toynbee and W.B. Yeats also reflected the new trends in English literature.

T.S. Eliot (1888-1965)

Thomas Stearns Eliot was an American born English poet, playwright and critique. He has been considered as the most important English poet of the 20th century. He was born in Missouri on September 26, 1888. He lived in St. Louis during the first eighteen years of his life and attended Harvard University. After a year in Paris, he returned to Harvard to pursue a doctorate in philosophy, but returned to Europe and settled in England in 1914. The following year, he married Vivienne Haigh-Wood and began working in London, first as a teacher, and later for Lloyd's Bank. Although he was born an American, he moved to the United Kingdom in 1914, at age of 25 and was naturalised as a British citizen in 1927 at the age of 39.

The poem that made him fame, *The Love Song of J. Alfred Prufrock* , published in Chicago in 1915is seen as a masterpiece of the Modernist movement, and was followed by some of the best-known poems in the English language, including *Gerontion* (1920), *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 in the Cathedral** (1935). He was awarded the Nobel Prize in Literature in 1948.

It was in London that Elliot came under the influence of his contemporary Ezra Pound, who recognized his poetic genius at once, and assisted in the publication of his work in a number of magazines, most notably "The Love Song of J. Alfred Prufrock" in Poetry in 1915. His first book of poems, Prufrock and Other Observations, was published in 1917, and immediately established him as a leading poet of the avant-garde. With the publication of The Waste Land in 1922, considered by many to be the single most influential poetic work of the twentieth century, Elliot's reputation began to grow to nearly mythic proportions By 1930, and for the next thirty years, he was the most dominant figure in poetry and literary criticism in the English-speaking world.

His poems in many respects articulated the disillusionment of a younger post-World-War-I generation with the values and conventions—both literary and social—of the Victorian era. As a critic also, he had an enormous impact on contemporary literary taste, propounding views that, after his conversion to orthodox Christianity in the late thirties, were increasingly based in social and religious conservatism. His major later poems include Ash Wednesday (1930) and Four Quartets (1943); his books of literary and social criticism include *The Sacred Wood* (1920), *The Use of Poetry and the Use of Criticism* (1933), *After Strange Gods* (1934), and *Notes towards the Definition of Culture* (1940). Eliot was also an important playwright, whose verse dramas include *Murder in the Cathedral, The Family Reunion,* and *The Cocktail Party.*

He became a British citizen in 1927; long associated with the publishing house of Faber & Faber, he published many younger poets, and eventually became director of the firm. After a notoriously unhappy first marriage, Eliot separated from his first wife in 1933, and was remarried, to Valerie Fletcher, in 1956. T. S. Eliot received the Nobel Prize for Literature in 1948, and died in London in 1965.

Eliot's Major Works

The Love Song of J. Alfred Prufrock

The poem that made Elliot fame, The Love Song of J. Alfred Prufrock, published in Chicago in 1915 is seen as a masterpiece of the Modernist movement. Although the character Prufrock seems to be middle-aged, Eliot wrote most of the poem when he was only twenty-two. Its famous opening lines, comparing the evening sky to "a patient etherised upon a table," were considered shocking and offensive, especially at a time when Georgian Poetry was hailed for its derivations of the nineteenth century Romantic Poets.

The poem follows the conscious experience of a man, Prufrock (relayed in the "stream of consciousness" form characteristic of the Modernists), lamenting his physical and intellectual inertia, the lost opportunities in his life and lack of spiritual progress, with the recurrent theme of carnal love unattained. The poem's structure was heavily influenced by Eliot's extensive reading of Dante Alighieri and refers to a number of literary works, including Hamlet and those of the French Symbolists.

The Waste Land

Elliot published his 'Waste Land' in October 1922. He published The Waste Land in The Criterion. It was composed during a period of personal difficulty for Eliot—his marriage was failing, and both he and Vivienne were suffering from nervous disorders. The poem is often read as a representation of the disillusionment of the post-war generation. Before the poem's publication as a book in December, 1922, Eliot distanced himself from its vision of despair. On November 15, 1922, he wrote to Richard Aldington, saying, "As for The Waste Land, that is a thing of the past so far as I am concerned and I am now feeling toward a new form and style."

The poem is known for its obscure nature—its slippage between satire and prophecy; its abrupt changes of speaker, location, and time. Despite this, it has become a touchstone of modern literature.Among its best-known phrases are "*April is the cruellest month*," "*I will showyou fear in a handful of dust*" and "*Shantih shantih shantih.*" The Sanskrit mantra ends the poem.

The Hollow Men

The Hollow Men appeared in 1925. For the critic Edmund Wilson, it marked "The nadir of the phase of despair and desolation given such effective expression in The Waste Land." It is Eliot's major poem of the late 1920s. Similar to other work, its themes are overlapping and fragmentary. Post-war Europe under the Treaty of Versailles, the difficulty of hope and religious conversion and Eliot's failed marriage were the major themes in The Hollow Men. The Hollow Men contains some of Eliot's most famous lines, notably its conclusion:

> *"This is the way the world ends*
>
> *Not with a bang but a whimper".*

Ash Wednesday

Ash Wednesday is the first long poem written by Elliot after his 1927 conversion to Anglicanism. Published in 1930, it deals with the struggle that ensues when one who has lacked faith acquires it. Sometimes referred to as Eliot's "conversion poem," it is richly but ambiguously allusive, and deals with the aspiration to move from spiritual barrenness to hope for human salvation. Eliot's style of writing in Ash Wednesday showed a marked shift from the poetry he'd written prior to his 1927 conversion, and his post-conversion style would continue in a similar vein. His style was to become less ironic, and the poems would no longer be populated by multiple characters in dialogue. His subject matter would also become more focused on Eliot's spiritual concerns and his Christian faith.

Many critics were particularly enthusiastic about "Ash Wednesday." Edwin Muir maintained that it is one of the most moving poems Eliot wrote, and perhaps the "most perfect," though it was not well received by everyone. The poem's groundwork of orthodox Christianity discomfited many of the more secular literati.

Bertrand Russell (1872-1970)

Bertrand Arthur William Russell was a British philosopher, logician, mathematician, historian, and social critic. He was born in Monmouthshire on 18 May 1872, into one of the most prominent aristocratic families in Britain. At various points in his life he considered himself a liberal, a socialist, and a pacifist. He is widely considered to be one of the 20th century's premier logicians. He co-authored, with A.N. White head, *Principia Mathematica*, an attempt to ground mathematics on logic. His philosophical essay "*On Denoting*" has been considered a "paradigm of philosophy." His work had a considerable influence on logic, mathematics, set theory, linguistics, computer science and philosophy, especially 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. He campaigned against Adolf Hitler, and then criticised Stalinist totalitarianism, attacked the United States of America's involvement in the Vietnam War, and was an outspoken proponent of nuclear 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.

During the First World War, Russell was one of the very few people to engage in active pacifist activities and in 1916; he was dismissed from Trinity College following his conviction under the Defence of the Realm Act. A later conviction for publicly lecturing against inviting the US to enter the war on Britain's side resulted in six months' imprisonment in Brixton prison in 1918. Russell opposed rearmament against Nazi Germany, but in 1940 changed his view that avoiding a full scale world war was more important than defeating Hitler. He concluded that Adolf Hitler taking over all of Europe would be a permanent threat to democracy. In 1943, he adopted a stance toward large-scale warfare, "Relative Political Pacifism": war was always a great evil, but in some particularly extreme circumstances, it may be the lesser of two evils. Over the course of his

long career, Russell made significant contributions, not just to logic and philosophy, but to a broad range of subjects including education, history, political theory and religious studies. In addition, many of his writings on a variety of topics in both the sciences and the humanities have influenced generations of general readers.

Russell's Social and Political Philosophy

Russell's social influence stems from three main sources: his long-standing social activism, his many writings on the social and political issues of his day, and his popularizations of numerous technical writings in philosophy and the natural sciences. Among Russell's many popularizations are his two best-selling works, *The Problems of Philosophy (1912)* and *A History of Western Philosophy (1945*). Both of these books, as well as his numerous books popularizing science, have done much to educate and inform generations of general readers. Russell saw a link between education and social progress. As he put it, "Education is the key to the new world".

Russell is best known in many circles as a result of his campaigns against the proliferation of nuclear weapons and against western involvement in the Vietnam War during the 1960s. However, Russell's social activism stretches back at least as far as 1910, when he published his Anti-Suffragist Anxieties, and to 1916, when he was convicted and fined in connection with anti-war protests during World War I. Because of his conviction, he was dismissed from his post at Trinity College, Cambridge. Two years later, he was convicted a second time. The result was six months in prison. Russell also ran unsuccessfully for Parliament (in 1907, 1922, and 1923) and, together with his second wife, founded and operated an experimental school during the late 1920s and early 1930s.

In 1954 he delivered his famous "Man's Peril" broadcast on the BBC, condemning the Bikini H-bomb tests. A year later, together with Albert Einstein, he released the Russell-Einstein Manifesto calling for the curtailment of nuclear weapons. In 1957 he was a prime organizer of the first Pug wash Conference, which brought together a large number of scientists concerned about the nuclear issue. He became the founding president of the Campaign for Nuclear Disarmament in 1958 and was once again imprisoned, this time in connection with anti-nuclear protests in 1961. The media coverage surrounding his conviction only served to enhance Russell's reputation and to further inspire the many idealistic youths who were sympathetic to his anti-war and anti-nuclear protests.

During these controversial years Russell also wrote many of the books that brought him to the attention of popular audiences. These include his *Principles of Social Reconstruction (1916), Road To Freedom (1918), The Practice and Theory of Bolshevism (1920), A Free Man's Worship (1923), On Education (1926), Why I Am Not a Christian (1927), Marriage and Morals (1929), The Conquest of Happiness (1930), The Scientific Outlook (1931), and Power: A New Social Analysis (1938).*

On 31 January 1970 Russell issued a statement which condemned Israeli aggression in the Middle East and called for Israeli withdrawal from the Israeli-occupied territories. This was Russell's final political statement or act. It was read out at the International Conference of Parliamentarians in Cairo on 3 February 1970, the day after his death.

Russell died of influenza on 2 February 1970 at his home, in Merionethshire, Wales. His body was cremated in Colwyn Bay on 5 February 1970. In accordance with his will, there was no religious ceremony; his ashes were scattered over the Welsh mountains later that year.

Thomas Hardy (1840-1928)

Thomas Hardy was an English novelist and poet. He was born in Dorset shire, England, in 1840. He trained as an architect and worked in London and Dorset for ten years. Hardy began his writing career as a novelist, publishing *Desperate Remedies* in 1871, and was soon successful enough to leave the field of architecture for writing. His novels Tess of the *D'Urbervilles* (1891) and *Jude the Obscure* (1895), are considered literary classics today.

Hardy criticised certain social constraints that hindered the lives of those living in the 19th century. Considered a Victorian Realist writer, Hardy examines the social constraints that are part of the Victorian status quo, suggesting these rules hinder the lives of all involved and ultimately lead to unhappiness. In **Two on a Tower**, Hardy seeks to take a stand against these rules and sets up a story against the backdrop of social structure by creating a story of love that crosses the boundaries of class. The reader is forced to consider disposing of the conventions set up for love. Nineteenth-century society enforces these conventions, and societal pressure ensures conformity.

Through his writings English people heard the death knell of Victorianism. Victorian complacence and optimism were replaced and pessimistic note came to be emerged in his writings.

His major works are:

Under the Green Wood Tree (1872)

> *A Pair of Blue Eyes (1873)*
>
> *Far From Madding Crowd (1874)*
>
> *The Return of the Native (1878)*
>
> *The Wood Landers (1887)*

A.J. Toynbee (1889-1975)

Arnold Joseph Toynbee, the nephew of the social reformer, Arnold Toynbee, was born in 1889. Educated at Winchester and Balliol College, Oxford, he served in the Foreign Office during the First World War and attended the Paris Peace Conference in 1919.Toynbee became Professor of Modern Greek and Byzantine History at King's College, London (1919-1924) and research professor at the Royal Institute of International Affairs (1925-1955).

Books by Toynbee include *Greek Historical Thought* (1924), *A Study of History* (12 volumes), **War** *and Civilization* (1951), *Nationality and the War, The New Europe, The German Terror in France,* and *The German Terror in Belgium*.

Toynbee was a leading analyst of developments in the Middle East. His support for Greece and hostility to the Turks during the World War had gained him an appointment to the Chair of Modern Greek and Byzantine History at the University of London. However, after the war he changed to a pro-Turkish position, accusing Greece's military government in occupied Turkish territory of atrocities and massacres. This earned him the enmity of the wealthy Greeks who had endowed the chair, and in 1924 he was forced to resign the position. His stance during World War I reflected less sympathy for the Arab cause and a pro-Zionist outlook. He also expressed support for a Jewish State in Palestine. In 1922 he was influenced by the Palestine Arab delegation which was visiting London, and he adopted their views. His subsequent writings show the way he changed his outlook on the subject, and in the late 1930s he moved away from supporting the Zionist cause and moved toward the Arab camp. By the 1950s he was an opponent of the state of Israel.

A Study of History

In 1934-1954, Toynbee's twelve-volume book *A Study of History* came out. This book has been considered as the *magnum opus* of Toynbee. He put forward a philosophy of history, on an analysis of the cyclical development and decline of civilizations that provoked much discussion. He followed Oswald Spengler in taking a comparative topical approach to independent civilizations. Toynbee said they displayed striking parallels in their origin, growth, and decay. Toynbee rejected Spengler's biological model of civilizations as organisms with a typical life span of 1,000 years. Of the civilizations Toynbee identified, sixteen were dead by 1940 and four of the remaining five were under severe pressure from the one named Western Christendom - or simply The West. He explained breakdowns of civilizations as a failure of creative power in the creative minority, which henceforth becomes a merely 'dominant' minority; that is followed by an answering withdrawal of allegiance and mimesis on the part of the majority; finally there is a consequent loss of social unity in the society as a whole. Toynbee explained decline as due to their moral failure. Many readers, especially in America, rejoiced in his implication that only a return to some form of Christianity could halt the breakdown of western civilization which began with the Reformation.

In the Study of History Toynbee examined the rise and fall of 26 civilizations in the course of human history. He put forth '*Challenge and Response Theory*' while analysing the growth and decline of civilisations of the world. He concluded that civilisations rose by responding successfully to challenges under the leadership of creative minorities composed of elite leaders. Civilizations declined when their leaders stopped responding creatively, and the civilizations then sank owing to the sins of nationalism, militarism, and the tyranny of a despotic minority. Unlike Spengler in his *The Decline of the West*, Toynbee did not regard the death of a civilization as inevitable, for it may or may not continue to respond to successive challenges. Unlike Karl Marx, he saw history as shaped by spiritual, not economic forces.

Toynbee has been severely criticized by other historians. In general, the critique has been levelled at his use of myths and metaphors as being of comparable value to factual data and at the soundness of his general argument about the rise and fall of civilizations, which relies too much on a view of religion as a regenerative force. Many critics complained that the conclusions he reached were those of a Christian moralist rather than of a historian. His work, however, has been praised as a stimulating answer to the specializing tendency of modern historical research. Arnold Joseph Toynbee died in 1975.

W.B Yeats (1865-1939)

William Butler Yeats (13 June 1865 – 28 January 1939) was an Irish poet and playwright, 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 Theatre, 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).[2] Yeats was a good friend of Indian Bengali poet Nobel laureate Rabindranath Tagore.

Yeats was born and educated in Dublin, but spent his childhood 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 those slow-paced and lyrical poems display debts to Edmund Spenser, Percy Bysshe Shelley, and the Pre-Raphaelite poets. From 1900, Yeats' 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.

His first volume of verse appeared in 1887, but in his earlier period his dramatic production outweighed his poetry both in bulk and in import. Together with Lady Gregory he founded the Irish Theatre, which was to become the Abbey Theatre, and served as its chief playwright until the movement was joined by John Synge. His plays usually treat Irish legends; they also reflect his fascination with mysticism and spiritualism. *The Countess Cathleen (1892)*, *The Land of Heart's Desire (1894)*,*The King's Threshold (1904)*,and *Deirdre (1907*) are among the best known**.**

After 1910, Yeats's dramatic art took a sharp turn toward a highly poetical, static, and esoteric style. His later plays were written for small audiences; they experiment with masks, dance, and music, and were profoundly influenced by the Japanese Noh plays. Although a convinced patriot, Yeats deplored the hatred and the bigotry of the Nationalist movement, and his poetry is full of moving protests against it. He was appointed to the

Irish Senate in 1922. Yeats is one of the few writers whose greatest works were written after the award of the Nobel Prize. Whereas he received the Prize chiefly for his dramatic works, his significance today rests on his lyric achievement. His poetry, especially the volumes *The Wild Swans at Coole (1919), Michael Robartes and the Dancer (1921), The Tower (1928), The Winding Stair and Other Poems (1933),* and *Last Poems and Plays (1940),* made him one of the outstanding and most influential 20ᵗʰ century poets writing in English. His recurrent themes are the contrast of art and life, masks, cyclical theories of life (the symbol of the winding stairs), and the ideal of beauty and ceremony contrasting with the hubbub of modern life. William Butler Yeats died on January 28, 1939.

EXERCISES

1) Explain the causes of First World War.

2) What are the major impacts of First World War.?

3) Give a brief account of the development of Women's movements in 20ᵗʰ century England.

4) Write a note on the struggle for enfranchisement in 20ᵗʰ century England.

5) NUWSS & WSPU

6) Emeline Pankhurst

7) The Suffragettes

8) What are the major provisions of the "Representation of the Peoples Act of 1918"

9) Give an account on Fabian Society.

10) Explain the significance of welfare state.

11) Bring out the features of "Beveridge Report".

12) Give a note on formation and growth of Labour Party

13) How did the Second World War affect the British society?

14) T.S. Eliot

15) W.B.Yeats

16) Throw light on the feature of writings of Thomas Hardy

17) Give a brief note on the contribution of A.J. Toynbee as British Historian.

UNIT- IV

SOCIAL BACKGROUND OF COMMONWEALTH NATIONS

Formation

The Common Wealth of Nations is a free association of sovereign states comprising Great Britain and a number of its former dependencies who have chosen to maintain ties of friendship and practical cooperation and who acknowledge the British monarch as symbolic head of their association. The Commonwealth of Nations, referred to as the Commonwealth and formerly known as the British Commonwealth, is an intergovernmental organisation of fifty-four independent member states. All but two of these countries (Mozambique and Rwanda) were formerly part of the British Empire, out of which it developed.**A.E**. **Zimmern** describes the Commonwealth as a *"procession of different countries at different stages in their advance towards complete self-government".*

Between the World Wars the British Empire was rapidly becoming the unique association of peoples at varying stages of development. It was the largest political community in the world. The name of "Commonwealth" was suggested by **General Smuts** in 1917.He coined the term "the British Commonwealth of Nations," and envisioned the "future constitutional relations and readjustments in the British Empire. It indicated the new relationships which were developing between its vast and scattered territories and Mother Country. Physically it was becoming more closely knit together through the coming of wireless telegraphy and the Dominions were becoming looser, though their loyalty to the King and feeling for the Mother Country remained a warm as ever. Historically, the Commonwealth was an evolutionary outgrowth of the British Empire. The traditional policy of allowing considerable self- government in its colonies led to the existence -by the 19th century- of several dependent states. These were populated a significant degree by Europeans accustomed to the forms of parliamentary rule and which possessed large degrees of sovereignty. By 1931 they were recognised as having special status within the empire by the Statute of Westminster, which referred specifically to a "British Commonwealth of Nations".

Statute of Westminster **(1931)**

In the Balfour Declaration at the 1926 Imperial Conference, Britain and its dominions agreed they were "equal in status, in no way subordinate one to another in any aspect of their domestic or external affairs, though united by common allegiance to the Crown, and freely associated as members of British Common Wealth Nations". These aspects to the relationship were eventually formalised by the Statute of Westminster in 1931. Statute of Westminster finally put into statutory form the constitutional relationship of Britain and the Dominions as already interpreted and agreed between them. This famous statute closed one epoch in imperial history and began another. The Dominions were henceforth free and independent sovereign states, and legally, a common allegiance to the Crown became the only tie binding the members of the Commonwealth together.

Location of Commonwealth Nations.

At the outbreak of the Second World War the Common Wealth and British Empire comprised in Europe, Africa, Asia, Australia and Americas. The following are the major locations of British Commonwealth Nations in various continents:

Europe:*the United Kingdom, Ireland the islands of Malta and Cyprus and Gibraltar.*

Africa:*the Union of South Africa, large territories in East Africa, the Sudan, and the West African Colonies.*

Asia:*India, Burma, Ceylon, Malaya, Aden, and Hong Kong.*

Australia:*the Commonwealth of Australia, the Dominion of New Zealand, British New Guinea, and various Pacific Islands.*

Americas: *the Dominion of Canada, Newfoundland, British West Indies, British Guiana and Honduras and the Falkland Islands.*

The different areas of the British Commonwealth are divided for convenience into three categories; according to the degree of self-government each area enjoyed namely, the Dominion status, the colonial or Dependent Empire, and Ex-enemy possessions.

The Dominion Status

First is the Dominion or the fully self-governing countries. It includes Canada, Australia, New Zealand, South Africa and Irish Free State. The position of the Dominions was defined at the Imperial Conference of 1926, when it was declared that Great Britain and the Dominions are "equal status". The dominions were hence forth free and independent sovereign states, and legally, a common allegiance to the Crown became the only tie binding the members of the Commonwealth together. The loyalty, affection and sacrifice of this Commonwealth bond were amply proved in the Second World War.

The Colonial Empire

Secondly, in addition to the British Commonwealth of Nations proper, there was the Colonial or Dependent Empire (Crown Colonies and Protectorates). Many of these countries were rich in important raw materials such as oil-seeds, tin and rubber. These raw materials were very necessary to the development of Britain's modern industry. Sixty million people lived in this. some fifty territories widely scattered over the globe. They looked Britain as their partner for securing justice, peace, welfare, and good government. Most of these territories were advancing towards self-government, under a general controlling system of indirect British rule.

Ex-enemy possessions

Thirdly came a group which added after the First World War. It consisted of ex-German and ex-Turkish colonies, administered by Britain under a Mandate from the League of Nations.

Objectives and Activities of Commonwealth Nations

The Commonwealth's objectives were first outlined in the 1971 Singapore Declaration, which committed the Commonwealth to the institution of world peace; promotion of representative democracy and individual liberty; the pursuit of equality and opposition to racism; the fight against poverty, ignorance, and disease; and free trade. To these were added opposition to discrimination on the basis of gender by the Lusaka Declaration of 1979, and environmental sustainability by the Langkawi Declaration of 1989.These objectives were reinforced by the Harare Declaration in 1991.

The member states cooperate within a framework of common values and goals. These include the promotion of democracy, human rights, good governance, and the rule of law, individual liberty, egalitarianism, free trade, multilateralism, and world peace. The Commonwealth is not a political union, but an intergovernmental organisation through which countries with diverse social, political, and economic backgrounds are regarded as equal in status. Activities of the Commonwealth are carried out through the permanent Commonwealth Secretariat, headed by the Secretary-General, and biennial meetings between Commonwealth Heads of Government. The symbol of their free association is the Head of the Commonwealth, which is a ceremonial position currently held by Queen Elizabeth II. Elizabeth II is also monarch, separately and independently, of sixteen Commonwealth members, which are known as the "Commonwealth realms".

The Commonwealth's current highest-priority aims are on the promotion of democracy and development, as outlined in the 2003 AsoRock Declaration, which built on those in Singapore and Harare and clarified their terms of reference, stating, "We are committed to democracy, good governance, human rights, gender equality, and a more equitable sharing of the benefits of globalisation." The Commonwealth website lists its areas of work as: Democracy, Economics, Education, Gender, Governance, Human Rights, Law, Small States, Sport, Sustainability, and Youth. Through a separate voluntary fund, Commonwealth governments support the Commonwealth Youth Programme, a division of the Secretariat with offices in Gulu (Uganda), Lusaka (Zambia), Chandigarh (India), Georgetown (Guyana) and Honiara (Solomon Islands).

Commonwealth Heads of Government Meeting (CHOGM)

The main decision-making forum of the organisation is the biennial Commonwealth Heads of Government Meeting (CHOGM), where Commonwealth Heads of Government, including Prime Ministers and Presidents, assemble for several days to discuss matters of mutual interest. CHOGM is the successor to the Meetings of Commonwealth Prime Ministers and earlier Imperial Conferences and Colonial Conferences dating back to 1887. There are also regular meetings of finance ministers, law ministers, health ministers, etc.

Commonwealth Secretariat

Marlborough House, in London, is the headquarters of the Commonwealth Secretariat, which is the main intergovernmental institution of the Commonwealth. The Commonwealth Secretariat, established in 1965, is the main intergovernmental agency of the Commonwealth, facilitating consultation and cooperation among member governments and countries. It is responsible to member governments collectively. The Commonwealth of Nations is represented in the United Nations General Assembly by the Secretariat, as an observer. Based in London, the Secretariat organises Commonwealth summits, meetings of ministers, consultative meetings and technical discussions; it assists policy development and provides policy advice, and facilitates multilateral communication among the member governments. It also provides technical assistance to help governments in the social and economic development of their countries and in support of the Commonwealth's fundamental political values.

BACKGROUND OF ANGLO INDIAN LITERATURE

Historical roots of Anglo-Indians

Anglo-Indians are people who have mixed Indian and British ancestry, or people of British descent born or living in India, Pakistan, or Burma. British residents in India used the term "Eurasians" for people of mixed European and Indian descent. The Oxford Dictionary's definition of "Anglo-Indian" is "Of mixed British and Indian parentage, of Indian descent but born or living in Britain, or of British descent or birth but living or having lived long in India". The Anglo-Indian community in its modern sense is a distinct, small minority community originating in India. It consists of people from mixed British and Indian ancestry whose native language is English. An Anglo-Indian's British ancestry was usually bequeathed paternally.

Article 366(2) of the Indian Constitution defines Anglo-Indian as "*a person whose father or any of whose other male progenitors in the male line is or was of European descent but who is domiciled within the territory of India and is or was born within such territory of parents habitually resident therein and not established there for temporary purposes only*". This definition also embraces the descendants of the Indians from the Old Portuguese colonies of both the Coromandel and Malabar Coasts, who joined the East India Company as mercenaries and brought their families with them.

Anglo-Indians formed a significant portion of the minority community in India before independence, but today more live outside India than within it. The Anglo-Indian population in India dwindled from roughly 500,000 in 1947 to fewer than 150,000 by 2010. Many emigrated to the United Kingdom, Australia, Canada, South Africa, New Zealand and the United States.

During the British East India Company's rule in India in the late 18th and early 19th centuries, it was initially fairly common for British officers and soldiers to take local Indian wives and have Eurasian children, due to a lack of British women in India at the time. By the mid-19th century, there were around 40,000 British soldiers, but less than 2,000 British officials present in India. As British females began arriving in British India in large numbers around the early to mid-19th century, mostly as family members of British officers and soldiers, intermarriage became increasingly uncommon among the British in India and was later

despised after the events of the Indian Rebellion of 1857. Over generations, Anglo-Indians intermarried with other Anglo-Indians to form a community that developed a culture of its own. Anglo-Indian cuisine, dress, speech and religion all served to further segregate Anglo-Indians from the native population. They established a school system focused on the English language and culture and formed social clubs and associations to run functions like their regular dances on occasions like Christmas and Easter. Over time Anglo-Indians were specifically recruited into the Customs and Excise, Post and Telegraphs, Forestry Department, The Railways and teaching professions.A number of factors fostered a strong sense of community among Anglo-Indians. Their English language school system, their Anglo-centric culture, and their Christian beliefs in particular helped bind them together.

Anglo-Indian Literature

Father Thomas Stephens, lived in Goa in 1579, has been considered as the first English man to settle in India. Anglo-Indian literature began with his letters to mother country. The long rule of British in India quite naturally produced two types of literature called the "Indo Anglican" and "Anglo Indian". Anglo Indian literature comprises the works written about India. There is a large body of writing on Indian life and society, history etc. by Englishmen including bureaucrats and missionaries. All these Anglo Indian writers were critical, in most cases of India and Indians. Their writings were primarily designed to influence opinion in Britain. In those times, it was from these works that the legislators, and that narrow section of the British people which made up public opinion, acquired their image of India. They preferred the evidence for India's depravity and backwardness. The prejudiced views of these Anglo Indian writers helped to create a climate in Britain favourable to the consolidation and advance of western ideas of government and economics in India. But there were Englishmen, who favourably disposed to India like William Henry Sleeman. In his *'Rambles and Recollections of an Indian Official'*, he has given the picture of an India damaged by contact with the west.

The fiction and poetry written during the period also reflected more or less the same urges, priorities and prejudices. Much of the Anglo Indian literature represented a growing racial consciousness amongst the British and was without merit. But there were few exceptions like Mrs Sherwood's children's book. 'Confessions of a Thug' is a kind of novel by Meadows Taylor. It is based on the author's experiences in the suppression of 'Thugs', the robber group of northern India.

One of the most important names concerned with Anglo Indian fiction is **Rudyard Kipling**. He became the laureate of Anglo India for a larger audience than it could ever have considered possible. Kipling explored the shallow lives of the British in India and reflected some, but by no means all, of their prejudices. The few Indians who appear in such work as was written in India are either servants or 'incompetent' educated Bengalis. It was only after leaving India Kipling was able to write **'Kim'**. *Kim* is undoubtedly the best work of fiction about India by an Englishmen. Several works of Kipling are still quite popular, especially '*The Jungle Book*', which continues to be lapped up by children. As a novelist Rudyard Kipling is valued even today. But with his sense of racial superiority Kipling also became notorious for his pro-imperialist opinions.

As an Anglo Indian novelist **E.M. Forster**, the author of *'A Passage to India'*, is more important than Kipling. Forster achieved his greatest success with A Passage to India (1924). The novel takes as its subject the relationship between East and West, seen through the lens of India in the later days of the British Raj. Forster connects personal relationships with the politics of colonialism through the story of the Englishwoman Adela Quested, the Indian Dr. Aziz, and the question of what did or did not happen. Though hailed by Indians for its attack on Anglo Indian society and its prejudices, is just as offensive in its drawing of Indian character as its predecessors. Forster succeeds in capturing the tensions, ambivalences and contradictions of colonial rule in India as well as the doubts and frustration and ignorance of a number of English officials and their wives in remote Indian town. Two other note-worthy Anglo Indian novelists were *Flora Annie Steel a*nd *Edward M. Thomson.*

Flora Annie Steel (1847-1929)

Flora Annie Steel was an Anglo-Indian writer. She was the daughter of George Webster. In 1867 she married Henry William Steel, a member of the Indian civil service, and for the next twenty-two years lived in India, chiefly in the Punjab, with which most of her books are connected. She acted as school inspector and mediator in local arguments. She was interested in relating to all classes of Indian society. The birth of her daughter gave her a chance to interact with local women and learn their language. She encouraged the production of local handicrafts and collected folk-tales, a collection of which she published in 1884.Her interest in schools and the education of women gave her a special insight into native life and character. A year before leaving India, she co-authored and published **The Complete Indian Housekeeper**, giving detailed directions to European women on all aspects of household management in India. Some of her best work is contained in two collections of short stories: **From the Five Rivers (1893)** and **Tales of the Punjab (1894)**

Her novel **On the Face of the Waters (1896)** describes incidents of the Indian Mutiny of 1857.She also wrote a popular history of India. Her later works included: *In the permanent way, and other stories (1897), Voices in the Night (1900), The Hosts of the Lord (1900),In the Guardianship of God (1903), A Sovereign Remedy (1906)*and *India through the ages; a popular and picturesque history of Hindustan (1908).*

Edward M. Thomson (1886-1946)

Edward Thomson was another note-worthy Anglo-Indian poet and scholar. He wrote *An Indian Day* (1927) and *A Farewell to India* (1930) .He was the chief English interpreter of the great Indian poet and philosopher Rabindranath Tagore.

In short the Anglo-Indian literature helped to strengthen the British authority in India and justified colonialism as a noble one. The Anglo- Indians strived to remain English in thought and aspiration. Their first appeal was mainly to the public in England, and secondly to the English community in India.

Introduction of Western Education in India

The weapon used by the Europeans for the realization of the purpose of colonialism was education. Education had been accepted worldwide as the gate way to the development of society. European nations used force to suppress the traditional educational system. Instead of indigenous education the colonial regime inaugurated a foreign educational system that is geared towards development of an internal material base, with the result that technologically and in relation to the developed world. Europeans rigorously applied their own curricula without considering the indigenous people. As a bye-product of colonisation, the colonizing nation implemented its own form of schooling within their colonies so as to suit their purpose. The colonizing government realized that they gain strength not necessarily through physical control but through mental control. This mental control is implemented through the colonial education system. Colonial schools sought to extent foreign domination and economic exploitation of the colony. Their education policy was an attempt to strip the colonized people away from their indigenous learning structures and draw them the structures of colonizers. The system of education was highlighted the glory of white man's mythical racial superiority and oriental inferiority. The concept of **White Man'sburden** very clearly worked out here. The indigenous people were taught about themselves was designed to enable them to internalise their inferiority and to recognise the white man as their saviour. Colonial schooling was education for subordination, exploitation, the creation of mental confusion and development of under-development. The implementation of new education system leaves those who are colonized with lack of identity and a limited sense of their past. The indigenous history and customs once practices and observed slowly slipped away.

The establishment of British control over India brought changes in different spheres of life. Education was one of such areas where drastic changes came with the transfer of power to the British. Education in a colonial country was designed by the colonial rulers to legitimise their domination and to serve their own economic needs. British authorities through the introduction of western education made a new set of values and justified colonial rule. The real beneficiaries of western education in India were a selected few who had a specific role assigned by the colonial rulers in the continuation of the colonial rule. The real intention of the introduction of western education in India was to control the country rather than its development. The early policy of the English East India Company was that of non-intervention in Indian social matters. But due to the influence of several ideologies in England, such as Evangelicalism and Utilitarianism, the company forced to interfere in Indian social matters. The Utilitarian thinkers demanded appropriate social engineering and authoritarian reformism. The Evangelists argued about the necessity of government intervention to liberate Indians from their regions that were, according to them full of superstitions, idolatry and tyranny of the priests. But the Company's government was still tentative about interfering for fear of adverse Indian reaction. They clearly believed the reforms could not materialise unless a section of the Indian society was prepared to support reform. Such a group that would support social reforms in India was soon to emerge through the introduction of English education. Hence the introduction of English education became the first and most important area of intervention and innovation for the Company's state in India. English education was introduced in India in the 18th century through the charity schools run in Calcutta, Madras and Bombay for the education of the European and Anglo-Indian children. The Company supported these schools in various ways, but did not take any direct responsibility for the education of the indigenous population.

Indigenous Education system

Prior to the introduction of western education in India by the British authorities there had a widespread indigenous education system. There were *Madrasas* and *Maktabs* for the Muslims and *Tols* and *Patshalas* for the Hindus. These ranged from the centres for higher learning in Arabic and Sanskrit to lower levels of institution for schooling people in Persian and Vernacular languages. Lack of scientific and secular learning was one of the major limitations of the centres for higher learning in those days. Following are the major features of indigenous education system prevailed in India prior to the introduction of western education.

1. Schools were generally conducted with the help of contribution from Zamindars or from local rich men.

2. The curriculum gave importance on classical languages like Sanskrit, Arabic or Persian and subjects of classical Hindu or Islamic tradition like Grammar, Logic, Law Metaphysics, Medicines, etc.

3. Women were generally prohibited from the formal education system.

4. Oral tradition and memory of the teacher formed the basis of knowledge and information, supplemented with handwritten manuscripts.

6. The state had little or no role in school education, though kings patronised people famous for their learning.

The British authorities discarded the indigenous system of education and replaced it by a system of education of their own.

Debate over Education Policy- *Oriental Occidental Conflict*

As mentioned earlier the early policy of the East India Company was that of non-intervention in Indian social matters. After the acquisition of political power in India the company officials wanted to maintain neutrality in the sphere of religion and culture of the Indian society. The reason behind it was partly the fear of opposition from the people. However, strong pressure from different ideologies in England, the Missionaries, the Liberals, the Utilitarians, forced the company to give up its policy of neutrality and to take the responsibility of promotion of learning.

The important aspect around which opinions were sharply divided was whether the company should promote western or oriental learning. In the initial stage the company officials patronised oriental learning. In this context the establishment of the Calcutta *Madrassa* by Warren Hastings (1781), the *Benares Sanskrit College* by Jonathan Duncan (1791), and the *Asiatic Society of Bengal* by William Jones (1784) were highly remarkable. Those who were in favour of continuation of the existing institutions of oriental learning and promotion of Indian classical tradition were called *"Orientalists"*. The Orientalists wanted to teach the British official the local language and culture so that they would be better at their job. The programme chalked out by the Orientalists was for the establishment of a Sanskrit College in Calcutta, two more Oriental Colleges at Agra and Delhi and patronage for the *tols* and *madrassas* as institutions of indigenous learning.

There was a strong opposition to this Orientalist approach by different groups in England. The Evangelicals, Utilitairans and Liberals severely criticised the policy put forth by orientalists. They asserted the superiority of western knowledge and need for introducing western education in India. One of the chief promoters of this idea was Thomas Babington Macaulay. James Mill, the chief advocate of Utilitarianism in India, was highly critical of Indian religion and culture. Instead of support oriental institutions, he emphasised Western education. Those who were in favour of the introduction of western education and promotion of English language in India were called *"Anglicists"*. They believed that Indians were in a backward stage and education given through English language alone was the remedy.

The debate over education policy finally came in favour of the Anglicists when William Bentinck, a Utilitarian reformist, took over as governor general in 1828 and Thomas Babington Macaulay was appointed the law member in his council in 1834.

Minutes of Macaulay (1835)

Macaulay was appointed the President of the General Committee of Public Instruction. On 2 February 1835 he issued his famous Minute on Indian Education, which became the blue print for the introduction of English education in India. He was full of contempt for Oriental learning. He asserted that *"a single shelf of a good European library was worth the whole native literature of India and Arabia"*. He advocated for the Indians an education in European literature and sciences, inculcated through the medium of English language. He argued such an education would create *"a class of persons between us and the millions whom we govern, a class of persons Indian in blood and colour, but English in taste, in opinions, in morals and intellect"*. William Bentinck immediately endorsed his proposals in an executive order of 7th March 1835, and did not deviate from this position despite strong protest from the Orientalists.

Extracts from the Minute of T.B. Macaulay, dated the 2nd February 1835.

"We now come to the gist of the matter. We have fund to be employed as Government shall direct for the intellectual improvement of the people of this country. The simple question is what is the most useful way of employing it?

All parties seem to be agreed on one point, that the dialects commonly spoken among the natives of this part of the Indian contain neither literary nor scientific information, and are moreover so poor and rude that, until they are enriched from some other quarter, it will not be easy to translate any valuable work into them. It seems to be admitted on all sides, that the intellectual improvement of those classes of the people who have the means of pursuing higher studies can at present be effected only by means of some language not vernacular amongst them.

What then shall that language be? One half of the committee maintain that it should be the English. The other half strongly recommended the Arabic and Sanskrit. The whole question seems to me to be – which language is the best worth knowing?

I have no knowledge of either Sanskrit or Arabic. But I have done what I could do to form a correct estimate of their value. I have read translation of the most celebrated Arabic and Sanskrit works. I have conversed, both here and at home, with men distinguished by their proficiency in the eastern tongues. I am quite ready to take the oriental learning at the valuation of the orientalist themselves. I have never found one among could deny that a single shelf of good European library was worth the whole native literature of India and Arabia. The intrinsic superiority of the western literature is indeed fully admitted by those members of the committee who support the oriental plan of education".

Important Landmarks in the Development of English Education in India

*Charter Act of 1813

The real beginning of western education in India can be dated from the Charter Act of 1813. By this Act the East India Company for the first time acknowledged state responsibility for the promotion of education in India. The Act provided for the allocation of one lakh rupees per year for two specific purposes: first, "the encouragement of the learned native of India and the revival of and improvement of literature; secondly the promotion of knowledge of the science amongst the inhabitants of India".

In 1823 a *General Committee of Public Instruction* was set up to look after the development of education in India. The Committee was dominated by Orientalists and they strongly advocated the promotion of oriental learning rather than the promotion of Western education. The programme they put forth was for the establishment of a Sanskrit college in Calcutta, two more Oriental Colleges at Agra and Delhi and patronage for the *tols* and *madrassas* as institutions of   indigenous learning. However, as early mentioned different sections both in England and in India created huge pressure on the Company to impart Western education. William Bentinck, the Governor General, and T.B. Macaulay, the then President of the *General Committee of Public Instruction*, stood with the side of the Anglicists. Bentinck gave his ruling on 7th March 1835 that, "the great object of the British Government in India was henceforth to be the promotion of European literature and science among the natives of India; and that all funds appropriated for the purpose of education would be best employed on English education alone". Following are the important points of the resolution that Bentinck announced in 1835.

1. Persian was abolished as the court language and was substituted by English.
2. Printing and publication of English books were made free and available at a low price.
3. More funds were provided to support the English education, while there was curtailment in the fund for the promotion of oriental learning.

Woods Despatch (1854)

After Bentinck Auckland became the Governor General of India. He also believed in the promotion of western education. He recommended the opening of more English Colleges at Delhi, Agra, Allahabad, Patna, Banaras, Bareilly and Dacca. He abolished The General Committee of Public Instruction in 1841 and in its place established a Council of Education. The next major landmark in the development of English education in this period was the *Wood's*

Despatch of 1854. **Sir Charles Wood** was the President of Board of Control and in 1854 he laid down the policy which became the guiding principle of the education programme of the government of India. Charles Wood declared: *"the education that we desire to see extended in India is that the diffusion of the improved arts, science, philosophy and literature of Europe, in short European knowledge."*

The important recommendations of the Despatch were as follows:

1. The establishment of university at Calcutta, Bombay and Madras.

2. The creation of a department of public instruction in each of the five provinces of the company's territory.

3. The establishment of teacher training institutions.

4. The establishment of a network of graded schools-high schools, middle schools, and the elementary schools.

5. The introduction of a system of grants-in-aid for financial help to schools, and colleges.

6. The promotion of vernacular schools.

The above aspects shows how gradually English education developed in India. The British government promoted this system while neglecting the indigenous education in the 19th century. The new education provided by the British broadened the horizon of knowledge. The establishment of printing press and easy availability of books removed the tradition barriers and made education accessible to more people. The ideas of the western thinkers influenced the younger generation of the Indian society and they began to question the existing tradition values and customs. A new spirit of rationalism emerged among the educated Indians. English education brought the native youth in contact with a body of thought which openly questioned many of the fundamental assumptions upon which the fabric of traditional values rested. They began to look at their own society through a prism ideologically constructed by such concepts as reason, utility, progress and justice. Gauri Viswanathan, in his book "*Masks of Conquest: Literary Studyand British Rule inIndia*", argues:"*English literature became an ideal representation of English identity, sanitised and abstracted from the more immediate history of exploitation and oppression. Moreover, it would inculcate an appropriate training in morality, ethics and correct behaviour, and thus incorporate a group of natives into the structure of colonial rule, which was the main political agenda of Anglicism*".

EXERCISES

1) Explain the background of the formation of "Commonwealth of Nations".
2) Statute of Westminster
3) Location of Commonwealth Nations
4) Anglo-Indians
5) Give a brief account of Anglo-Indian literature.
6) Flora Annie Steel
7) Give a brief description of the introduction of western education in India. How far it changed the attitude of traditional Indian society?
8) Macaulay's Minute
9) Woods Despatch
10) Give an account of Oriental-Occidental conflict.

UNIT – V

BACKGROUND OF LATIN AMERICAN LITERATURE

LATIN AMERICA

Latin America comprises the entire continent of South America, as well as Central America and Mexico (called Middle America), and the Islands of Caribbean. Latin America refers to countries in the Americas where Romance (Latin-derived) languages are spoken. This definition, however, is not meant to include Canada, in spite of its large French-speaking population. Latin American countries generally lie south of the United States. Some writers and commentators, particularly in the United States, apply the term Latin America to the whole region south of the United States, including the non-Romance-speaking countries such as Suriname, Jamaica, and Guyana, due to similar economic, political and social histories and present-day conditions. Major Latin American countries are Argentina, Brazil, Chile, Mexico, Peru, Columbia, Venezuela, Paraguay, and Bolivia.

Before the arrival of Europeans in the late 15th and early 16th centuries, the region was home to many indigenous peoples, many of which had advanced civilizations, most notably, the Aztec, Inca and Maya. By the end of the 16th century large areas of what would become Latin America were colonized by European settlers, primarily from Spain, Portugal and to a lesser extent, France and the Netherlands.

Origin of the term and definition- Latin America

The idea that a part of the Americas has a cultural or racial affinity with all Romance cultures can be traced back to the 1830s, in particular in the writing of the French Michel Chevalier, who postulated that this part of the Americas were inhabited by people of a "Latin race," and that it could, therefore, ally itself with "Latin Europe". The idea was later taken up by Latin American intellectuals and political leaders of the mid- and late-nineteenth century, who no longer looked to Spain or Portugal as cultural models, but rather to France. The actual term "Latin America" was coined in France under Napoleon III and played a role in his campaign to imply cultural kinship with France, transform France into a cultural and political leader of the area and install Maximilian as emperor of Mexico. In the mid-twentieth century, especially in the United States, there was a trend to occasionally classify all of the territory south of the United States as "Latin America," especially when the discussion focused on its contemporary political and economic relations to the rest of the world, rather than solely on its cultural aspects. Since, the concept and definitions of Latin American are very modern, going back only to the nineteenth century; it is anachronistic to talk about "a history of Latin America" before the arrival the Europeans. Nevertheless, the many and varied cultures that did exist in the pre-Columbian period had a strong and direct influence on the societies that emerged as a result of the conquest, and therefore, they cannot be overlooked. What is now Latin America has been populated for several millennia, possibly for as long as 30,000 years. There are many models of migration to the New World. Precise dating of many of the

early civilizations is difficult because there are few text sources. However, highly-developed civilizations flourished at various times and places, such as in the Andes and Mesoamerica. Latin American culture is the mixing of the following cultures:

*The indigenous Red-Indian Culture (The Ancient Maya Inca and Aztec civilisations)

*European colonial culture (Spanish, Portuguese French and English)

*The culture of African slaves, who came to the Americas to work at mines and plantations.

European Colonial Enterprises in the Americas – (Spain, Portuguese & Britain)

The European expansion into the New World (Americas) was a facet of their dynamic national policies. Portugal at that time was a wealthy, expanding, trading nation with a large African and island empire. The leadership of Ferdinand and Isabella, the Catholic Kings, transformed Spain into a nation state marked by growing royal power and centralised administration. They kindled a wave of nationalist and religious fervour that eventually led to the expulsion of the Muslims and Jew and carried Spaniards beyond the peninsula. Spain fought to enlarge its domain and to convert the heathen people. A strong religious and nationalistic spirit, a drive for trade and land, a military seeking adventure and rewards, monarchs' desire of expanding and unifying their realms, all contributed to the European conquest of the Americas. Europeans, during their 325 years of domination, left an indelible impression upon the culture and life of the lands that they occupied. Spain preserved Indian nobility, and many Spaniards took Indian wives. After the completion of war and conquest in the Americas the Spaniards and Portuguese staked out land for agriculture, founded cities opened trading posts, and prospected for mines, advancing their nations' realms. They established the church of their faith and converted millions to Christianity.

The Spanish Conquest of America - Voyages of Christopher Columbus
(1492- 1504)

Extensive European exploration of America was a by-product of European efforts in the 15th century to find a sea route to the East and thereby to end the monopoly of Italian and Levantine middlemen over the lucrative trade in spices and other Oriental products. The Genoese mariner Christopher Columbus became convinced that it was possible to reach the East from Europe by sailing westward across the Atlantic and that his proposed route was shorter than the route around Africa. But he underestimated the size of the earth and overestimated the size and eastward extension of Asia. Queen Isabella of Spain agreed to support the "Enterprise of the Indies". The contract made by the queen with Columbus named him the hereditary titles of *Admiral of the Sea*, *Viceroy of the Indies*, and *Governor* of all the lands he might discover on his voyage. Columbus also got the right to a one-tenth share of all the riches yielded up by the discoveries.

On 3 August, 1492 Columbus sailed from the south-western Spanish port of Palos with three ships- the "*Pinta*" the "*Santa Maria*", and the "*Nina*". They were manned by a total of eighty seven men mostly experienced sailors from the small ports of the region. After completing a long and testing voyage across unknown regions of the Atlantic Ocean, Christopher Columbus came within sight of land on 12th October 1492. On making shore he was convinced that a westward sea passage to the mainland of Asia had been found and that the purpose of his exploration was realised. The purpose was to obtain a licence from the rulers of Japan and China to establish a private trade in gold and spices under the auspices of his patrons, the Catholic Monarchs of Spain. Asia was a fascinating and mysterious continent for Europeans. It was known vaguely as the Indies, a name that applied not only to India itself, but also to Malacca, the Spice Islands, and to China and Japan.

An ocean had indeed been crossed by Columbus, but this was not Japan or China; it was rather a small island in the Bahamas. Columbus called the Bahamas Island as *San Salvador*, in honour of his Holy Saviour. He used the term **Indian** to distinguish these peoples from the Europeans. Columbus became too disappointed while seeing the inhabitant of the island. They were very primitive. This was not expected by Columbus: he wanted to reach Japan, and these people were too barbarous to be the subjects of a powerful king. Finding little on Bahamas (San Salvador) Columbus moved around other islands in the Bahamas. He then arrived on the north coast of "colba" (later Hispanicised as Cuba), which he hoped might be Japan; however, there was very little gold. He observed there that the people relaxed by puffing at a large, burning stick of rolled leaves, which they called *tobacos* , a habit the Spaniards eventually pick up and introduce throughout Europe.

Next he sailed eastward to explore the northern coast of an island that he called *La Isla Espanola (Hispaniola- the island which today comprises Haiti and Dominican Republic)*.Natives of Hispaniola wore plenty of gold ornaments and were very welcoming. His flag ship *Santa Maria*ran on a coral reef and wrecked. But he found this disaster as a sign from God that he should found the first Spanish colony there. Thus the first Spanish settlement in the Americas was built and gave the name *Navidad (the Nativity)*.A group of 21 experienced crews were left behind, and Columbus, confident now that he had reached the Indies, returned to Spain on 4th January 1492 aboard the *Nina*to report his supposed discovery of the Indies.

Columbus returned to Hispaniola at the end of 1493(second voyage) with a fleet of seventeen ships carrying 1500 colonists. His intention was to found a permanent colony on the island he had discovered. In Hispaniola he found that the natives had destroyed the settlement of Navidad. Upset by the destruction of Navidad, Columbus sailed eastward looking for a new site and found a colony which he called *Isabella* in honour of his queen Isabella. But the Spaniards became more indiscipline and a faction of Catalans had rebelled against his brother, whom he had entrusted the charge of Isabella. Columbus tried to satisfy the ambitions of unruly Spaniards who wanted quick rewards from colonisation. He conducted more brutal expeditions into the interior to search for gold. He also started traffic in slaves to improve the economic prospects of his trading colony, and

sent off a shipload of about 500 natives to Spain. The natives of Hispaniola rose in revolt against the brutality of Spaniards and marched on Isabella, but they were easily suppressed by the Spaniards' guns and savage dogs. In March 1496 Columbus returned to Spain to report his new discoveries and to answer charges sent by disenchanted settlers.

The first two voyages of Columbus were not up to the mark. His enterprise of Indies was become discredited at the Spanish court; there seemed no evidence of rich deposit of gold and no contact had been made with the rulers of either Japan or China. Furthermore, the pious queen Isabella was unhappy with the treatment of the indigenous people by Columbus and his men. But the Spanish sovereigns still had a faith in Columbus and equipped a third fleet in 1498. The third expedition of Columbus was financed by the royal treasury under the supervision of the archdeacon of Seville, Juan Rodriguez de Fonseca, an ambitious official. Columbus set sail in May 1498 and reached the island of Trinidad in July, he then explored the coast of Venezuela. On reaching Hispaniola, Columbus found the Spaniards in a state of civil war. The Spaniards disappointed in their hopes of quick wealth, blamed Columbus for their misfortunes and rose in revolt. A stream of complaints against Columbus had caused the sovereigns to send out an agent. Finally, in August 1500 a royal official, Francisco de Bobadilla, arrived with orders from the Crown of Spain to investigate the trouble. The Columbus brothers were arrested and Christopher Columbus was sent back to Spain in chains. Thus his personal monopoly on New World exploration and colonisation ended as privileges were granted to other explorers. In February 1502 the Catholic monarchs of Castile sent out an experienced administrator, Nicolas de Ovando, as the first royal governor of the Spanish Indies. But Columbus mad his fourth voyage in 1502-04. It greatly extended Spain's knowledge of the newly discovered land in the western Hemsphere.in this voyage Columbus traced the coastline of central America along Honduras, Nicaragua, Costa Rica and Panama. Christopher Columbus died on 20th May 1506, convinced to the last that he had found the western sea route to the East and that the lands he had discovered were islands and peninsulas in Asia.

Imposition of European Administration

The political organisation of the Spanish Empire in America reflected the centralised, absolute regime by which Spain itself was governed. In the Americas, as in the case of Spain, there was a frequent contrast between the formal concentration of authority in the hands of royal officials and the actual exercise of supreme power on the local level by the great landowners. The pattern of Spain's administration of its colonies was formed in the period between 1492 and 1550. The final result reflected the steady growth of centralised rule in Spain and its colonies. To Columbus, Cortes (Conqueror of Mexico) Pizarro (the conqueror of Peru) and other great expeditionary leader, the Spanish Kings granted complete powers that made these men practically sovereign in the territories they conquered or proposed to conquest.

The Council of the Indies

The chief agency for directing colonial affairs was the Council of the Indies, created by edict of Charles I in 1524. It was the head of the Spanish imperial administration almost to the end of the colonial period. Although great nobles and court favourites were appointed to the Council, its membership consisted predominantly lawyers. It was the supreme legislative, judicial, and executive organ of colonial government. One of its most important functions was the nomination of all high colonial officials to the king.

Viceroys, captains general and audiencias

The important royal agents in the colonies were the viceroys, the captain general and *audiencias* (high courts).Viceroys and captains general had essentially the same functions. At the end of the Habsburg era, in 1700, there were two great American Viceroyalties- the viceroyalty of New Spain, with its capital at Mexico City, and Peru with its capital at Lima. *Captains general* theoretically subordinate to the viceroys but in practice virtually independent of them, governed large subdivision of these vast jurisdictions.

The Viceroy represented the prestige and power of the sovereign. He enjoyed an immense delegated authority, which was augmented by the distance that separated him from Spain. His dignity was attested by the luxurious welcome accorded him, the triumphal arches erected in city streets, the display of fine robes of judges and churchmen, the feasting and the pageantry. A court modelled on that of Castile, a numerous retinue and the constant display of pomp and circumstance testified to his exalted status.

The viceroy's powers were great. He was the president of the *audiencia* within his viceroyalty. He possessed powers of appointment to civil and ecclesiastical posts. His freedom of action was restricted by the laws and instructions issued by the Council of the Indies.

The **audiencia** *(oidores, "they who hear")* was a court and an instrument for royal control. Spain had used the *audiencias*to enforce royal discipline in territory reconquered from the Muslims. Now it transplanted to America to curb the troubles. The first *audiencia* was installed in Santo Domingo in 1511. By the end of the colonial period the original seven *audiencias* had been doubled. The American *audiencias* was primarily a court, as it was in Spain. Its members were judges, three or four of them being assigned to each of the first *audiencias*, a number doubled and redoubled as time went on. As a court representing the king, it was superior to all other courts within its jurisdiction. In addition to judicial duties, the *audiencia* was the voice of the King. Its decision had final authority subject only to the king's veto, hence it became in effect a legislative agency. The joint decisions of Viceroy and *audiencia* had the force of law, giving the *audiencia* a legislative character, comparable to that of the Council of Indies. Although the viceroy was not obliged to follow the advice of the audiencia , its immense prestige and its right to correspond directly with Council of the Indies made it a potential check on the vice regal authority. The Spanish Crown thus developed a system of checks and balances that assured ample deliberation and consultation on all important questions.

Encominda and *repartimiento* as the apparatus of colonial exploitation

Espanola was the first testing ground of Spain's colonial policy in the New World. Eager to prove to the Crown the value of his discoveries, Columbus compelled the indigenous people to bring in a daily tribute of gold dust. Columbus distributed the 'Indians' (natives of conquered land mistakenly called Indians by Columbus) among the Spanish settlers, along with the right to use the forced labour of the natives. The temporary arrangement, formalised by the administration of Gov. Nicolas Ovando and sanctioned by the Crown became the encomienda. Ovando adapted a traditional form of labour service, known in Spain as *encomienda,* to the circumstances of Hispaniola. The *encomienda (from encomendar, to entrust)* was the legal device under which Crown "entrusted" specified numbers of Indians to Spaniards, the *encomenderos,* who thereby won definite rights over their Indians and incurred equally specific obligations to them. By this new system Indian workers were allocated to Spanish settlers on the understanding that they would be cared for, paid decent wages and instructed the Christian faith in return for their services. But the system was not free from the coercion of the Spanish settlers. The royal intention in establishing the *encomienda was* mercifuland it continued to be good under the kings of the 16th century. But unfortunately for the 'Indians' the encomiendas were managed not by kings but by ambitious planters and mine operators who thought much of the wheat, corn, gold, and silver. They never considered the health and happiness of the 'Indians' who generated the wealth. It was therefore inevitable that the *encomienda*, despite its safeguards brought seizure of 'Indian' lands and the reduction of the natives themselves to a state of slavery.

The abuses of *encomienda* aroused stormy protest of many churchmen. The kings joined in the effort to save the Indian. The protests of the Dominican Priests persuaded King Ferdinand to issue the *Law of Burgos* In 1512. The law put forth fair rates of pay and provided for the supervision of *encomienda* arrangements by royal officials. But these laws proved unenforceable in Americas and were generally ignored. In 1520 Charles I ordered an end to the *encomienda* but soon withdrew his action in the face of protest from overseas. In 1526 he issued new regulations designed to safeguard the Indians "from the rapacity and cruelty of the Spaniards".

Repartimiento

A new system, the *repartimiento (from repartir, to divide up)* replaced the *encomiento.* Under this system all   adult male Indians had to give a certain amount of their time in rotation throughout the year to work in Spanish mines and factories, and on farms. By which the Spanish settlers seized Indians at random and put them to work in the mines or shipped them to distant points as slaves. The natives seized and carried far a field for work on plantation, in mines, or in the building of churches and roads. This meant the dividing of families, interminable labour, cruel treatment, less food and bad housing. The inhumanity of this forced labour was aggravated by the use of Indian bosses (called *caciques* in Mexico, *curacaos* in Peru) as foreman. These Indian bosses often treated their kinsmen with greater cruelty than did the Spanish overseers.

The Impact of Conquest on the Americas

The European conquest disrupted the traditional economy of the native people and transformed the character and tempo of their economic activity. The *encomienda* became the main instrument for extracting wealth from the colonies. The Aztec and Inca peoples were accustomed to paying tribute to their rulers and nobility, but their demands were unlimited. Driven by visions of infinite wealth, the Spaniards exploited the Indians mercilessly. All of these Indian societies were affected by the Spanish conquest. Some were utterly destroyed, some chose to ally themselves with the conquerors, some found the 'conquest' a welcome liberation from Aztec or Inca oppression.

The Spaniards did systematically, and often cruelly, intervene in native societies to extract resources for own profit. In the course of Spanish Conquest and the decades immediately following it, the imperial structures of the ancient civilisation of the Americas, namely Aztecs and the Incas were destroyed. Their royal families and imperial nobility deprived of their power. Within these Indian kingdoms and communities tradition life changed much as before. They forced to accept the ideas of their new masters and also to accept their religion- Christianity. Even though the basic structures of Indian life at the communal and tribal levels remained largely unchanged by the Conquest, none the less many villages, crops and individual lives were destroyed in the course of the wars. The large numbers of American natives suffered torture and rape at the hands of the European conquerors. Labour for the *encomenderos* were harsh and exploitative, since many Spaniards were not interested in settling down but simply wanted to extract as much wealth as possible from the Indies before returning to Spain.

The worst effects of the Conquest were felt over the longer term. The most destructive were the ravages of the epidemics which swept the continent within a few years of the arrival of the Spaniards. These were plagues of smallpox, measles, typhus and other unidentified diseases, against which they had no immunities because of their complete isolation from other races over millennia. The native peoples of low-lying or coastal areas were the worst affected by these viruses- the population of the Caribbean islands was all wiped out. It has been estimated that over the century following the conquest the population in central Mexico fell by about 90 per cent.

Another long –term effect of the conquest was the excessive burden placed on the resources of the Indian communities by the Spanish settlers' dependence on them for food and labour. The tribute demands of Spanish settlers were heavy and created great burden on natives. Many Indian communities protested or rebelled, and several individuals felt so oppressed by tribute obligations that they fled their villages to work for wages in Spanish towns.

The Spanish authorities deliberately intervened to transform Indian ways and assert their authority. The most immediate and flagrant intervention was the campaign to convert natives of the continent to Christianity. Evangelization involved the introduction of Hispanic forms of organisations. Yet, Indian traditions owe their survival to the explicit policy of the Spanish church and Crown, throughout the 16th century.

The cultural transformation of the Indian world after the conquest was a slow, patchy, irregular process. The terrible destruction due to the epidemics of new diseases, the disasters of war, and the high demands for tribute on a declining population by greedy Spanish *encomenderos,* drove a steady stream of Indians out of their villages towards the Hispanic town and cities where they were more rapidly acculturated. Those who remained in the communities were also subjected to Spanish influences, but their resistance to acculturation and their capacity for adjustment were very strong.

Latin- American Literature

Latin American literature consists of the national literatures of the Spanish-speaking countries of the western Hemisphere and Portuguese-speaking Brazil. It also includes the literary expression of the highly developed Indian civilizations conquered by the Spaniards. Over the years Latin American literature has developed into one of the finest literatures of the western world, displaying richness and diversity of themes, forms, and styles.

Literature during the Colonial Years (1492-1826)

Literature of the conquest (1492-1600)

With the discovery of new land beyond the Atlantic Ocean, Spain and Portugal embarked on a crusade that was to stamp the colonial seal on vast areas of the Americas. These adventures were chronicled from the day Columbus set sail. His letters to King Ferdinand and Queen Isabella of Spain marked the beginnings of a rich body of colonial writings. The discovery and conquests are narrated in countless letters, chronicles, histories dictionaries, religious pieces, and epic poems. The great cultures discovered and conquered by the Spaniards also possessed rich heritage of poetry, theatre, and mythico-historical writing, the most striking of which are their chronicles of the conquest and their defeat and destruction. The zeal of the first contact and the adventures and problems that followed was recorded in various writings, including the *Five Letters 1519- 1526,* sent by Hernan Cortes to his emperor, Charles V. Another major writings during the period were *"The True History of the Conquest of New Spain"* by Bernal Diaz and *"The Tears of the Indian"* by the Dominican friar Bartlome de las Casas.

Literature of Rebellion

The two great themes of modern Latin American literature originated in the experience of the war of independence: first, the aspiration found a just social order, whether on conservative or liberal principles; and secondly, the quest for an authentic American identity. By the end of the 18th century France had largely replaced Spain as the cultural lodestar of Latin America. French inspired neo-classical styles and tastes attracted the intellectuals of Latin America. Neo-classicism dominated the arts during the period of the independence wars and until the 1840s. A clean break with the Spanish monarchy was animated by secular, radical attitudes inspired by the French and American revolutions.

Antonio Nariño, Francisco de Miranda, Simon Rodriguez and Simon Bolivar in New Granada, and the Argentines Mariano Moreno, Manuel Belgrano and Bernardino Rivadavia, all Latin American heroes dreamed of building modern, rational liberal republics on the ruins of the Hispanic 'tyranny'.

The critical thrust of the neo-classical Enlightenment culture is clearly evident in the first major novel appeared in Spanish America, named *"TheItching Parrot"* (1816). It was written by the Mexican journalist **Fernandez de Lizardi**. It was an attack on the corruption and injustice of colonial society and advocated liberal values- freedom of thought and speech in particular.

Romanticism

Political independence from Spain and Portugal did not bring freedom from political despotism and anarchy. European Romanticism pointed the way to cultural independence also. The most famous early Romanticists in the Latin America were Argentine political refugees who fled from the dictator Juan Manuel de Rosas.The man credited with bringing romanticism to Spanish America was **Esteban Echeverria**. He had spent five years ((1826-1830) in Paris, where Romanticism was at its height, before returning to Buenos Aires in 1830. As a poet he is chiefly remembered for his narrative ballad **"La cautiva" (TheCaptive, 1837)**, the story of a white girl's escape from the enslavement by nomadic Indians. He also wrote **"The Slaughterhouse"** (1838), a short satirical prose piece in which a slaughter house becomes a powerful symbol of the ruler Rosas's oppression of liberals in Buenos Aires. In 1839 Echeverria initiated to found the *"**Asociacion de Mayo"**,* a group of young anti-Rosas activist. Many of whom were became important writers and future liberal leaders of Argentina. His *"**Dogma socialista**"* (1837) was regarded as the manifesto of this group and highlighted the principles of classical liberalism. Another famous liberal writer belonging to the *Asociacion de Mayo* was poet **Jose Marmol.** He strongly shouted against the atrocities of Rosas's regime and was incarcerated by Rosas's army. It provided him the creative impetus for poetry and plays. He wrote his famous novel titled *"**Amalia**"* (1851), a romantic novel with its marked anti-Rosas theme.

Ruben Dario and the *Modernismo*

In Spanish America there emerged resentments against the sentimental romantic writings. Young writers across the Americas immersed themselves in the mainstream of world thought and writing.*Modernismo* inaugurated in the Americas with the publication of the collection **Azul**(Azure, 1888) by the Nicaraguan poet **Ruben Dario**. *Modernismo* was actually an eclectic movement. It was some respects a development from romanticism, stressing the darker, more perverse elements, which tended to be overlooked by the public-spirited romantic liberals of the time. Beauty was their goddess and *"art for art's sake"* and to the decadent as their creed. Influenced by French movements, they followed no regular path-*Parnasssianism, Decadentism*, and all the rest coexisted in any individual or followed each other in any order.

Famous among the early Modernists were the Mexican writer **ManuelGutierrez Najera**. His elegiac verse and restrained rhythmical prose and tales best represented transition from Romanticism to Modernism. Political radicals in the Americas were also attracted to this new literary movement. *Jose Marti*, the great leader of Cuba's struggle for independence, the Peruvian political activist *Manuel Gonzalez Prada*, the Cuban *Julian del Casal* and the Columbian *Jose Asuncion Silva* were all wrote in a Modernist vein.

The full flowering of Modernism came under the leadership of one of the greatest poets in Spanish, **Ruben Dario of Nicaragua**. His collection of verse and prose, *Azul,* published in 1888, marked the initial way of his Modernist writings. Dario believed the artist was a spiritual aristocrat, ennobled by his painful search for *lo ideal through* the creation of poetry itself and through a sacralisation of sexual love. Ruben Dario's residence in Buenos Aires in the late 1890s stimulated the growth of Modernism in the River Plate republics. His ***"Lay Hymns"*** (1896) represented the high point of escapist, cosmopolitan phase of the Modernist movement. Dario depicted the best of Modernist formal experimentation with an expression of inner despair or an almost metaphysical joy in his ***"Songs of Life and Hope"*** (1905).

Important Latin- American literary figures in the 20th century

The horror and blood shed of the Mexican Revolution (1910-17) shocked the complacent intellectual minority into a realisation of the plight of their country's masses. The revolution had a wide effect almost everywhere throughout Latin America. Other events such as World Wars I and II, worldwide economic depression of the 1930s and the Spanish civil war, also played a vital role in altering the perspective and general orientation of Latin-American writers. The works that emerged during the second half of the century give testimony to the full maturing of Latin-American literature and its entry into the mainstream of Western letters.

Julio Cortazer

Julio Cortazer was famous Argentine writer. He was born on 26th August 1914.He was well versed in Spanish and French and translated many English and French books in to Spanish language. He followed a strong anti-imperialist policy throughout his life. In 1946 he became the manager of *Argentine Publishing Association.* His famous novels are: ***The Winners, Hopscotch, 62: A Model Kit*** and***A Manuel for Manuel.***

Pablo Neruda (Neftali Ricardo Reyes Basalto)

 Neftali Ricardo Reyes Basalto, famously known as   Pablo Neruda was celebrated Latin American poet and writer. He belongs to Chile. He was born in very poor family and suffered a lot in his boyhood days due to the death of his mother. The poverty and loneliness that he suffered in his earlier life became the major theme of his writings. His first collection of poem named ***"Crepusculario"*** came into light in the year 1923. His ***"Twenty Love Poems and Song of Despair"*** published in 1924 made him fame all over Chile. He went to Myanmar as a Diplomat of Chile. The poem ***"Residence on Earth1925-31"***wrote in the back ground of his strangely life in Asia.

His poem **"Spain in My Heart"** (1937) was written in the background of Spanish Civil war of 1936. By 1940 he became active in politics and became major leader of anti-imperialist struggles in Chile.In 1950 Neruda wrote his masterpiece, **"Canto General".** It was a collection of poem depicting the Latin-American Ancient history, culture and life etc.He received Nobel prise in the year 1971. He died on 23ʳᵈ September 1973 in Santiago, the capital of Chile.

Joao Guimaraes Rosa

Joao Guimaraes Rosa was one of the famous Latin American novelists in the 20ᵗʰ century. He belongs to Brazil and born in the year 27ᵗʰ June 1908.He represented Modernism and Post Modernism in his writings. He was well versed in many languages, especially French, Spanish and English. He received his degree in Medicine. His important novels are: **"The Devil to pay inthe Back lands"** *and "Third Bank of the River".* Rosa died in 19ᵗʰ November, 1967.

Eduardo Mallea (1903-1982)

Eduardo Mallea was Argentine novelist, essayist, and short-story writer whose psychological novels won critical acclaim. Mallea began as a short-story writer, first achieving recognition with *Cuentospara una inglesa desesperada* (**1926; "Stories for a Desperate Englishwoman**"). In 1931 he became editor of the weekly literary magazine of the Buenos Aires newspaper *La nación*. Soon, he found that the novel provided a suitable structure for his style of writing, enabling both psychological analysis of character and philosophical digression. Often set in Argentina, Mallea's novels were also concerned with national and regional problems, as in *La bahía de silencio* (1940; *The Bay of Silence*) and *Las águilas* (1943; **"The Eagles"**). In *Todo verdor perecerá* (1941; *All Green ShallPerish*), which consider his greatest work; he explored—by the use of interior monologue and flashback techniques—the anguish of a woman living in the provinces.

Mallea served in such posts as Argentine representative to the United Nations Educational, Scientific and Cultural Organization (1955–58). He also wrote several volumes of travel books and essays. His final works were published in the early 1970s.

Gabriel Garcia Marquez

Gabriel José de la Concordia Garcia Marquez born on March 6, 1927, is a Colombian novelist, short-story writer, screenwriter and journalist, known affectionately as *Gabo* throughout Latin America. Considered one of the most significant authors of the 20th century, he was awarded the 1972 *Neustad*t International Prize for Literature and the 1982 Nobel Prize in Literature, and is the earliest remaining living recipient. He pursued a self-directed education that resulted in his leaving law school for a career in journalism. From early on, he showed no inhibitions in his criticism of Colombian and foreign politics. In 1958, he married Mercedes Barcha; they have two sons, Rodrigo and Gonzalo.

He started as a journalist, and has written many acclaimed non-fiction works and short stories, but is best known for his novels, such as *"One Hundred Years of Solitude"* (1967) and **"Love in the Time of Cholera"** (1985). His works have achieved significant critical acclaim and widespread commercial success, most notably for popularizing a literary style labelled as *magical realism,* which uses magical elements and events in otherwise ordinary and realistic situations. Some of his works are set in a fictional village called *Macondo,* and most of them express the theme of solitude.

* (*Magic realism or magical realism** is an aesthetic style or genre of fiction in which magical elements blend with the real world. The story explains these magical elements as real occurrences, presented in a straightforward manner that places the "real" and the "fantastic" in the same stream of thought. Although it is most commonly used as a literary genre, Magic Realism also applies to film and the visual arts.)*

One Hundred Years of Solitude

Gabo published his master piece *One Hundred Years of Solitude (Cien años de soledad)* in 1967. It became his most commercially successful novel and it was translated in to English by Gregory Rabassa in 1970.The novel chronicles several generations of the *Buendía* family from the time they founded the fictional South American village of Macondo, through their trials and tribulations, instances of incest, births and deaths. The history of Macondo is often generalized by critics to represent rural towns throughout Latin America. This novel was widely popular and led to GarciaMarquez's Nobel Prize as well as the Romulo Gallegos Prize in 1972. William Kennedy has called it "the first piece of literature since the Book of Genesis that should be required reading for the entire human race, "and hundreds of articles and books of literary critique have been published in response to it.

Autumn of the Patriarch

Garcia Marquez was inspired to write a dictator novel when he witnessed the flight of Venezuelan dictator Marcos Pérez Jiménez. He shares, "it was the first time we had seen a dictator fall in Latin America. Garcia Marquez began writing *Autumn of the Patriarch (El otoño del patriarca*) in 1968 and finished in 1971. According to Garcia Marquez, the novel is a "*poemon the solitude of power*" as it follows the life of an eternal dictator known as the General. The novel is developed through a series of anecdotes related to the life of the General, which do not appear in chronological order. Although the exact location of the story is not pin-pointed in the novel, the imaginary country is situated somewhere in the Caribbean.

Love in the Time of Cholera

Love in the Time of Cholera (*El amor en los tiempos del cólera*) was first published in 1985. It is considered a non-traditional love story as "lovers find love in their 'golden years'- in their seventies, when death is all around them". Love in the Time of Cholera is based on the stories of two couples. The young love of Fermina Daza and Florentino Ariza is based on the love affair of García Márquez's parents.

Living to Tell the Tale and *Memories of My Melancholy Whores*

In 2002, García Marquez published the memoir *Vivir paracontarla*, the first of a projected three-volume autobiography. This autobiography was translated in to English by Edith Grossman, titled Living *to*Tell the Tale, published in November 2003. In October 2004 brought the publication of a novel, *Memories of My Melancholy Whores* (*Memoria de misputas tristes*), a love story that follows the romance of a 90-year-old man and a pubescent concubine.

Mario Vargas Llosa

Jorge Mario Pedro Vargas Llosa, born on 28th March, 1936, is a Peruvian-Spanish writer, politician, journalist, essayist, and recipient of the 2010 Nobel Prize in Literature. Vargas Llosa is one of Latin America's most significant novelists and essayists, and one of the leading authors of his generation. Some critics consider him to have a larger international impact and worldwide audience than any other writer of the Latin American Boom. Upon announcing the 2010 Nobel Prize in Literature, the Swedish Academy said it had been given to Vargas Llosa "*for his cartography of structures of power and his trenchant images of the individual's resistance, revolt, and defeat*".

Vargas Llosa rose to fame in the 1960s with novels such as "*The Time of the Hero*" (*La ciudad y los perros*), *The Green House* (*La casaverde,*) and the monumental *Conversation in the Cathedral* (*Conversación enla catedral,*). He writes prolifically across an array of literary genres, including literary criticism and journalism. His novels include comedies, murder mysteries, historical novels, and political thrillers. Several, such as "*Captain Pantojaand theSpecial Service*"and"*Aunt Julia and the Scriptwriter*"have been adapted as feature films. He is the person who, in 1990, "coined the phrase that circled the globe", declaring on Mexican television, "Mexico is the perfect dictatorship", a statement which became an adage during the following decade.

Like many Latin American authors, Vargas Llosa has been politically active throughout his career; over the course of his life, he has gradually moved from the political left towards liberalism or neoliberalism, a definitively more conservative political position. While he initially supported the Cuban revolutionary government of Fidel Castro, Vargas Llosa later became disenchanted with the Cuban dictator and his authoritarian regime. He ran for the Peruvian presidency in 1990 with the centre-right Frente Democrático (FREDEMO) coalition, advocating neoliberal reforms, but lost the election to Alberto Fujimori.

During his earlier days he had close association with Gabriela Garcia Marquez. But there emerged some ideological differences among them and their intimacy became decayed. Llosa has written a book criticising the writings of marques titled: *Garcia Marquez: Story of a Decide* (1971).

Latin American wars of independence- Simon Bolivar and San Martin

The Latin American Wars of Independence were the various revolutions that took place during the late 18th and early 19th centuries and resulted in the creation of a number of independent countries in Latin America. These revolutions followed the American and French Revolutions, which had profound effects on the Spanish, Portuguese and French colonies in the Americas. Other factors included the Enlightenment thinking. The Enlightenment spurred the desire for social and economic reform to spread throughout Latin America and the Iberian Peninsula. Ideas about free trade and Physiocratic economics were raised by the Enlightenment.

Simon Bolívar (1783-1830)

Simon Bolivar was a Venezuelan military and political leader. Bolívar played a key role in Latin America's successful struggle for independence from the Spanish Empire, and is today considered one of the most influential politicians in the history of the Americas. Following the triumph over the Spanish Monarchy, Bolívar participated in the foundation of the first union of independent nations in Hispanic-America, a republic, which was named Gran Colombia, of which he was president from 1819 to 1830. Bolívar remains regarded in Hispanic-America as a hero, visionary, revolutionary, and liberator. During his lifetime, he led Venezuela, Colombia (including Panama at the time), Ecuador, Peru, and Bolivia to independence, and helped lay the foundations for democratic ideology in much of Latin America.

El Libertador (The Liberator)

In 1813 Bolivar was given a military command in Tunja, New Granada (modern day Colombia), under the direction of the Congress of United Provinces of New Granada, which had formed out of the juntas established in 1810.This was the beginning of the famous Admirable Campaign. He entered Mérida on May 24, where he was proclaimed as El Libertador (The Liberator). That event was followed by the occupation of Trujillo on June 9. Six days later, on June 15, he dictated his famous Decree of War to the Death. Caracas was retaken on August 6, 1813 and Bolívar was ratified as "El Libertador", thus proclaiming the restoration of the Venezuelan republic. Due to the rebellion of José Tomás Boves in 1814 and the fall of the republic, he returned to New Granada, where he then commanded a force for the United Provinces and entered Bogotá in 1814 recaptured the city from the dissenting republican forces. He intended to march into Cartagena and enlist the aid of local forces in order to capture Royalist Santa Marta. In 1815, after a number of political and military disputes with the government of Cartagena, however, Bolívar fled to Jamaica, where he was denied support and an attempt was made on his life, after which he fled to Haiti, where he was granted sanctuary and protection. He befriended Alexandre Pétion, the leader of the newly independent country, and petitioned him for aid.

In 1816, with Haitian soldiers and vital material support (on the condition that he abolish slavery), Bolívar landed in Venezuela and captured Angostura (now Ciudad Bolívar). At that time, Venezuela remained a captaincy of Spain, and Bolívar decided that he would first fight for the independence of New Granada (which was a vice royalty), intending later to consolidate the independence of Venezuela and other less politically important Spanish territory. The campaign for the independence of New Granada was consolidated with the victory at the Battle of Boyacá in 1819. From this newly consolidated base of power, Bolívar launched outright independence campaigns in Venezuela and Ecuador, and these campaigns were concluded with the victories at the Battle of Carabobo in 1821 and the Battle of Pichincha in 1822. On September 7, 1821 the Gran Colombia (a state covering much of modern Colombia, Panama, Venezuela, Ecuador, northern Peru, and northwest of Brazil) was created, with Bolívar as president and Francisco de Paula Santander as vice president.

San Martin (1778-1850)

José Francisco de San Martín was an Argentine general and the prime leader of the southern part of South America's successful struggle for independence from the Spanish Empire.

In 1808, after taking part in the Peninsular War against France, San Martín contacted South American supporters of independence from Spain. In 1812, he set sail for Buenos Aires and offered his services to the United Provinces of the Río de la Plata, present-day Argentina. After the Battle of San Lorenzo and some time on command of the Army of the North during 1814, he organized a plan to defeat the Spanish forces that menaced the United Provinces from the north, using an alternative path to the Viceroyalty of Peru. This objective first involved the establishment of a new army, the *Army of the Andes*, in Cuyo Province, Argentina. From there, he led the Crossing of the Andes to Chile, and triumphed at the Battle of Chacabuco and the Battle of Maipú (1818), thus liberating Chile from Royalist rule. Then he sailed to attack the Spanish stronghold of Lima, Peru. On 12 July 1821, after seizing partial control of Lima, San Martín was appointed Protector of Peru, and Peruvian independence was officially declared on 28 July. On 22 July 1822, after a closed-door meeting with fellow liberator Simon Bolívar at Guayaquil, Ecuador, Bolívar took over the task of fully liberating Peru. San Martín unexpectedly left the country and resigned the command of his army, excluding himself from politics and the military, and moved to France in 1824.

San Martin is regarded as a national hero of Argentina and, together with Simon Bolívar, one of the liberators of Spanish South America. The Order of the Liberator General San Martin (Orden del Liberator General San Martin), created in his honour, is the highest decoration conferred by the Argentine government.

EXERCISES

1) What do you understand by the term Latin-America?
2) Location of Latin-America
3) Describe the European colonial enterprises in Latin-America with special reference to the voyages of Christopher Columbus.
4) Explain the terms "*Encomienda*" and "*Repartimiento*" in the background of Latin-American colonial history?
5) What is *audiencia*?
6) Examine the role European administration in the destruction indigenous cultures in Latin-America.
7) What are the major impacts of conquest on the Americas by the Europeans?
8) Analyse the impact of European colonisation on Latin-American literature.
9) Give a brief note on the contributions of Simon Bolivar and San Martin as the liberators of Latin America.
10) Esteban Echeverria.
11) Ruben Dario and *Modernismo.*
12) Eduardo Mallea
13) Pablo Neruda
14) Gabriel Garcia Marquez
15) Maria Vargas Llosa
16) *Magical Realism*
17) *El Libertador. (The Liberator)*

SYLLABUS

SOCIAL AND CULTURAL HISTORY OF BRITAIN

Course 2 - Social and Cultural History Britain –Social background of colonial and post colonial English Literature

No. of credits: 4

No. of contact hours per week: 6

Aim of the Course: To enable the student to understand the aspects of British history during the period of colonialism that serve as the background of the English literature of this period.

UNIT I - Colonialism and its Impact

• Growth of British Empire.

• Justification for colonialism and imperialism – Imperialist Writers Rudyard Kipling – White man's burden – orientalism – The Union Jack.

• Victorian society – Social values – upper class morality.

• Development of science and technology – Darwin and the theory of evolution

• Development of liberalism and utilitarianism – Oxford Movement – development of Party system.

UNIT II - *Impact of Industrial Revolution*

- Changes in technology.
- Factory system – new urban centers – environmental problems.
- Growth of Trade Unionism and working class movement– Chartist movement.
- Agrarian revolution impact on village life – migration to Industrial centers.
- Laissez Faire - English economists
- Need for Parliamentary reforms – ideas represented by Gladstone and Disraeli - Impact of the Act of 1832.
- The co-operative movement - John Wesley.
- Development of Socialist ideas – Robert Owen – Impact of 1848 Revolution (February Revolution) Parliamentary Act of 1867 – Impact of corn laws –Representation of social problems in literature – Charles Dickens – Thackeray – Oscar Wilde- The Raphaelite movement – William Wilber Force and the abolition of slavery.

UNIT III *Antecedents*

- First World War – Nationalism – impact on society – Women's movements
- Struggle for Enfranchisement - Struggles for representation in the Parliament.
- Socialist movement – Fabian Philosophy – concept of welfare state – Labour party.
- Impact of II World War – Loss of colonies-post war social and economic problems in Britain – disillusionment – Impact on literature – New trends in art and literature - Elliot - Russel- Hardey - Toynbee - W.B. Yeats.

UNIT IV *Social Background of the Commonwealth Nations*

- Definition – formation – Location.
- Historical roots of Anglo Indian Literature – Introduction of Western Education in India – Minutes of Macaulay – White man's burden – Middle class and the making of Anglo Indian Literature.
- Translations – Impacts

UNIT V *Background of Latin American Literature*

- Latin America - Nomenclature - location
- Historical background - Spanish, Portuguese and British Colonial enterprises.
- Destruction of Indigenous culture - imposition of European administration– Literature.
- Substitution of colonial moulds language and literature – Post colonial situation and experiences.

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Readings:

Bailey C.: *Imperial Meridian*

Ferguson Niall: *Empire*

Fisher H.A.L.: A History of Europe

Fontana Series: *History of England*

Harman Cris: A Peoples History of the World

Harris Tim: *Popular Culture in England*

Hobsbaum E.J.: *As the Age of Capital*

Hobsbaum E.J.: *Age of Revolution*

Hobsbaum E.J.: *Age of Empire*

Hobsbaum E.J.: *Industry and Empire*

Ketelby C.D.M.: A History of the World in Modern Times

Laurence Stone: *England 1500-1800.*

Raymond William: *Culture and Society in England (1800-1960)*

Thompson E.P.: *Making of English Working Class*

Trevelyan. G.M: *Social History of England, Vol. II*

Warner and Martin: *The Groundwork of British History*

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