CHAPTER VI

Impact of Economic on the Social Conditions in Iraq and India during 1857-1914
6.1 Impact of Economic on The Social condition in Iraq :

Introduction :

During the first half of 19th century, Iraq did not witness major changes in the economic, social and political conditions. The Iraqi society was divided into two classes. The first class was a clan, which included 80% of the total population of Iraq. It was linked to chief clan which represented the President of the absolute ruler. The Ottoman government was as a judge to take decision in all matters of the tribe. It did not promote any kind of development of the tribes in Iraq. Description of the Iraqi society was referred to as a tribal society. The second class consisted of 20% of the total population of Iraq. They were a minority that they excelled the front-runner in terms of education, economic status and health status. In comparison with the minority clan, the first clan did not know the meaning of education and school. They did not have any opportunity of education and were engaged in agricultural activities. The head of the clan and his family were the only one, who were able to send their children to schools to gain knowledge. This class was also unaware about hospitals and health centers due to which the health of masses was deteriorating. They relied mainly on "Arab medicine" and medicinal herbs as they belonged to tribe’s clan who were experts in the field of herbs. This was the social scenario of Iraq in the early of nineteenth century. (1)

The woman in Iraq during the Ottoman rule did not have the right to go out of the house due to which they could not attend school. Women were one of the oppressed sections of the society. Girl’s early marriage was a common trend, which also led to social violence against girls. Women always faced injustice which and had to suffer on every aspect of life. (2)

6.1.1 The Social Situation in Iraq after 1857 :

The economic variables had put a greatest impact on the social situation of the country. The tribal class in Iraq dominated the population. After the second half of the 19th century, due to economic changes and penetration in terms of foreign interests, particularly the British and to tie Iraq to market capitalism, 60% population of the country contributed to the creation of a new class of workers, righteousness to beginning the new ideas about political changes. The arrival of the governor Medhat Pasha in the state of Iraq had a biggest impact in bringing about social and economic changes, because he was one of the most important social reformers in the Ottoman
Empire.\(^{(3)}\)

In the late 19\(^{th}\) century, an emergence of missionaries opened a new stream influenced by Western civilization which took multiple flocking to Iraq. They founded foreign schools including American, British and French which later proved the landmarks of Western civilization in the Iraqi society. And also due to the spreading of political ideas, religious thoughts and the development of transportation routes in Iraq brought the people close to the world. Thus, the prosperity of foreign trade contributed to the social changes in Iraq.

\textbf{6.1.2 The Most important of these variables were :}

\textbf{Uniforms and Clothing :}

The Iraqis used to wear “kaffiyeh” headdress and a lid are placed on it because of European influence on the social status of Iraq. Through expansion of trade and opening of the Suez Canal, which led to shortening of the distances between the countries, especially people in Baghdad changed their dress style and began to wear trousers and jacket like Europeans but the Iraqis continued their fezzes and did not wear hats. The students in school used uniforms in European style but the women did not change their traditional costume and continued to wear the "abaya" according to Iraqi culture.\(^{(4)}\)

\textbf{Cafe, Casinos and Club :}

Until the early twentieth century, the meaning of café or casino or discos or club was not known to Iraq because of social traditions, customs and religious nature of the country that refused to accept these things. In 1908, the first club was begun, which was owned and staffed by people from Syria and Egypt. It did not bring any economic changes in the Iraqi society in any regard because the traditions and customs of Iraq were stronger than the Western European influence on them.

\textbf{Cinema and Theater :}

Iraqi people were unfamiliar with cinema and theatre. In 1880, the theatre existed only in schools. But this phenomenon did not spread much because of the strong traditions of the Iraqi society. The Iraqi society was very conventional and so was the art movement in Iraq. The role of the woman in the arts was almost absent because of traditions of the society.\(^{(5)}\)
6.1.3 Education:

Education in Iraq was confined to cities and centers of Baghdad, Basra and Mosul. Iraqi people were unknown of modern schools and education before Medhat Pasha took over the charge.

After Medhat Pasha came to Iraq, various types of schools according to the need of education were formed. The most important types of schools were:

1. Civil School
2. Military School
3. School of qualified teachers
4. School of Trades for the character and occupations
5. School of Law
6. School for Girls
7. School foreign
8. Private Schools

The official language of education was Turkish. Girls only from rich families and foreign families could take education in Iraq. The schools were proliferated by missionaries in the late 19th century.

The economic development in Iraq caused to increase the number of public schools. There was need to create a class of intellectuals, graduates so that they could master a number of languages to work in the area of trade.

6.1.4 Health:

Iraq was suffering from poverty, lack of knowledge and disease due to poor economic conditions, which led to the deterioration of overall health status. The doctors working in Iraq hospitals were all foreigners. They did not pay attention to the health of the Iraqi citizens, and as a result, there was a spread of epidemic diseases such as sickness, plague, smallpox and cholera in Iraq. In 1831, the spread of epidemic disease cholera was widespread. Many people including traders died, which had a strong impact on the economic condition of the country.

Medhat Pasha was one who paid attention to the health status of Iraqis and collected donations from people to build a hospital in Baghdad called ‘Al ghabih’, which means ‘The strangers’ and called the doctors from Istanbul. The hospital was opened in 1872 and at the same time, an army hospital was also opened, which was
called as ‘Majidiyah’. After him, Namik Pasha took charge in 1901. He opened the hospital called ‘Al Rusafa’ in Baghdad, and in 1908, another hospital in Karbala was commenced named as ‘Al Hamidiya’.

The number of hospitals in Iraq was not sufficient to enhance health awareness and to provide treatment to all citizens. The Iraqi farmers continued to suffer from poverty, lack of knowledge and diseases.\(^{6}\)

**6.1.5 Modern Printing and Publishing**:

The culture was divided into two major parts:

1. **Printing**:

   Medhat Pasha was the first governor, who introduced modern printing technology to Iraq which was brought from Paris in 1870. The increased use of civil and governmental books, magazines, newspapers had a strong impact on cultural awareness among the citizens.

2. **Press**:

   Iraq had only one newspaper, which was officially belonged to the Ottoman government. It was distributed in Istanbul. However, when Medhat Pasha took over the charge as governor of the state, he published a newspaper called Al Zora. It was the first official newspaper in the country, published in Arabic and Turkish languages in 1869. After 1908, the newspaper ceased publication in Arabic, but continued in the Turkish language, because of the fall of Sultan Abdul Hamid II and the capture of the ruling Union of the government in Istanbul. The number of newspapers in Iraq was 37 and magazines was 16 as well as religious magazines were published.

   The economic change in the country made an increase in the elements of culture in Iraq. It caused to the emergence of an educated class of politicians and contributed to the development of the country's political, cultural and social awareness in the country.\(^{7}\)

**6.1.6 Classes of Iraqi Society**:

During the second half of the 19\(^{\text{th}}\) century, Iraq witnessed political and economic variables which affected the social status. There was an emergence of new classes in the community like class of traders and workers, who emerged as a class
after the important social-economic changes experienced by the country. Earlier, there was only a farmer class that existed in the Iraqi society.

The details of each class, such as, farmers, workers and traders that existed in Iraq and the important changes that took place regarding these classes are as follows:

**The farmer class:**

This class was divided into two parts:
The first one included the indigenous farmers, who were engaged in agriculture and animal husbandry. The farmers who belonged to this class were inherited to continue the profession of their parents and grandparents. They were closely associated with the president of the clan, which represented the farmers and was entitled to give judgement in every aspect.
The second one consisted the farmers who appeared during the reign of Medhat Pasha. He handed over the plots of land to these farmers to cultivate as they originally belonged to nomads and Gaza. Medhat Pasha took a decision by passing the Law of Land issued by the Land Registry during his reign to rehabilitate the nomads who were involved in robbery with a condition that if the nomads did not cultivate the land, he would take back the land from them and hand over the land to the state. In spite of such attempts made by him, some nomads did not obey the central government and quickly sold the seeds given them for cultivation and returned again to a life of theft and tribe. While some nomads cultivated their farms and enjoyed benefits from the industry. The chief of the clan used to collect a specific amount from the profit gained by these farmers. Medhat Pasha made provision to promote Chairman (or chief) of the clan by giving him monthly salary of nearly 2500 lira from Ottoman Empire. However, after the departure of Medhat Pasha, these tribes lost their lands and their social and economic condition again deteriorated. Some of the governors who came after Medhat Pasha tried to withdraw the lands from farmers and hand over it to senior staff and officers of the Turkish army.
The farmers cultivated their land and transformed it into a productive land. However, the ownership of this land was transferred to Turks, who created a new class called ‘Zamindar class’. They had a control over a wide area of land and wealth. This change occurred due to a political change in the country, which was responsible for the emergence of this class. Zamindari system affected the Iraqi minorities socially and acquired enormous wealth.
2. The working class:

In the early of 19\textsuperscript{th} century, the workers did not had an important role to play in Iraq. During this era, a few people were working in the fields of carpentry and blacksmithing. They did not have the latest technology in their shops. They had simple traditional shop, however, after the mid of 19\textsuperscript{th} century, the picture began to change as the major political changes took place in the country. It was a turning point in the history of Iraq when Medhat Pasha who took over the charge as a governor of the state. He brought enormous economic changes during his administration, such as, the construction of shops and factories. Medhat Pasha gave stimulus to the spinning and weaving industries for the economic development of Iraq. Due to his attempts, employment opportunities were made available for a large number of Iraqis. After the beginning of these industries, the demand for wool and fabrics increased. The wool was used to roll together and was packed carefully in the boxes and was exported to European countries. It was used in factories to produce t-shirts in Baghdad, Mosul and Basra. They also had plants for the production of ice, soap making, pottery, pasta and flour. Moreover, there was an establishment of industrial workshops in the industrial schools to teach carpentry and blacksmithing for the manufacture of furniture. In spite of these developments, the workers in Iraq could not develop their financial status and remained unstable and volatile like peasants.

3. The Traders class:

An impact of economic changes in the country resulted into the emergence of the Traders’ class in the 19\textsuperscript{th} century. This class was richer, more educated and culturally developed layer of Iraqi society. Iraqi traders had good trade relations with foreign companies. They played an important role in the prosperity of commercial transport industry of Iraq, which later increased exports and imports of Iraq. As an inevitable part of the business and trade, the Iraqi traders often had to travel in the country and in foreign countries with an intention to expand the horizon of their trade activities. However, this trend greatly affected the upbringing of their children as they had to send them to foreign schools. The students went outside the Iraq to study. They learned new technology in foreign universities, which helped them to bring modern techniques of production to improve economic condition of Iraq. Thus, the traders’ class played a vital role to generate wealth.
This class was affected to a large extent by the fluctuating demands from European market. It was possible to reap huge profits, while there was also a possibility to lose all the money in such condition. The changing political conditions in the country also had a positive or negative impact on the social and economic situation of the traders’ class. This class was one of the best class among these three classes in Iraq in terms of education, health awareness, financial and cultural development. Prosperity of this class was primarily dependent on the hard work which was being carried out by the farmers and workers. The traders were engaged in the local markets of food grain as well as export of the food grain to foreign countries, especially European countries. However, the farmers needed to produce good amount of agricultural produce, so that the food grain would be available for the export purpose after meeting the local. (8)

6.1.6 Conclusion:

From the above discussion, it can be concluded that the condition of the trade in Iraq remained same for many centuries. However, from the year 1908, the fall of Sultan Abdul Hamid II and the spread of a new constitution gave the individual freedom which encouraged citizens to establish clubs, cafes in Iraq. Moreover, a large number of books, magazines and newspapers were published in Arabic, Turkish and Kurdish. Iraqi people began to use modern type of clothing like T-shirt and jeans. The drama theatre and the cinema theatre were introduced in Iraq. A large number of private schools and foreign schools were begun. It helped the emergence of an educated class of people, which was responsible for the spread of awareness of intellectual and cultural cooperation among the different sections of Iraqi society. In addition to the above development, the economic changes played significant role in changing the social scenario of Iraqi society. In short, various changes took place in Iraq in the beginning of 20th century that affected the Iraqi society to a great extent.
6.2 Impact of Economic on the Social condition in India :

Introduction :

The exploitation of Indian society by Colonial rulers can be divided into three stages. During the first stage (1757-1813), the East India Company followed a policy of acquiring monopoly over India's trade. During this stage, they wiped out Indian traders and artisans (weavers). The weavers were compelled to supply textile goods at lower rates. During the second stage (from 1813 to the middle of the 19th century), British government brought their manufactured goods to Indian markets, particularly textiles. The company imposed a single sided free trade policy on India. No duty or nominal duty was imposed on British manufactures, on the contrary, heavy duties were imposed in Britain on the goods manufactured in India. Through the third stage (from the 1850 onwards), the British capitalists invested their capital in railways. They issued loans to the government of India, for plantations, mining, jute mills, shipping and banking etc.

In the second half of the 19th century, there was rapid development of transport and communication, and an emergence of a new consciousness in India as a result of spread of English education, press, railways, posts and telegraphs. This consciousness was reflected in socio-religious reform movements, publication of journals and books and formation of public associations. The English educated middle class, though microscopic, came forward as a forerunner in due course. It realized the unfair and discriminatory character of the colonial rule and raised its voice of protest.

6.2.1 Education :

The growth of the education system, which was introduced by Woods Despatch of 1854, proved a significant factor responsible for the growth of social, cultural and political consciousness in modern India. In 1857, three universities were set up in Calcutta, Bombay and Madras. These were three presidency towns. The Punjab university was begun in 1882. In 1887, the Allahabad university was set up. By 1901-1902, there were 191 arts and professional colleges in India with an enrolment of 23,009 students and 5,124 secondary schools in India with an enrolment of 590,129 students.\(^9\)

In 1881, the government appointed a commission under the chairmanship of sir William Wilson Hunter to review the progress of education in India. The commission laid special stress on primary education, along with the education of the masses. It
recommended extension of primary education and suggested that primary schools should be managed by the district and municipal boards. The commission drew attention to the inadequate facilities available for the education of women. As a result of the implementation of the Hunter commission’s recommendations, there was some progress noticed in the education of women along with some backward classes of Hindus and Muhammadans.\(^{(10)}\)

While primary education was spreading through the vernacular medium, English education brought a microscopic minority into existence. English education had been introduced with full of new aspirations and ideas by the British government.\(^{(11)}\)

6.2.2 Press :

The development of the press and journalism in the second half of the 19\(^{th}\) century was an important means for the new socio-political consciousness. Earlier, newspapers were being published only in major cities like Calcutta, Madras, Bombay and Allahabad; however, from the middle of the 19\(^{th}\) century, newspapers began to publish in smaller towns and district headquarters too. Most of these newspapers were published in the vernacular languages. By 1879, there were 20 newspapers in English and 200 in vernacular languages. The people began to get acquainted with political questions and learnt to state their rights through vernacular newspapers.\(^{(12)}\)

The act was passed in 1878 by lord Lytton's government. He was a nominee of the conservative government of Disraeli in Britain. It was repealed in 1882 by Lord Ripon, the nominee of Gladstone's liberal government.

Some newspapers played significant role in rousing the socio-political consciousness among the people. These were Amrit Bazar patrika, Bengali, Sanjivani and Hindu patriot in Bengal, the Mahatta, Kesari and Native Opinion in Bombay, the Hindu, Swadeshmura and Andhra Patrika in Madras, the Hindustan and Azad in Uttar Pradesh and the Tribune and Akhbar–i-am in Punjab. Among Bankim Chandra Chatterji’s novels, Ananda Math considerably stirred the minds of people.

The most important socio-religious reform movements were:

1. Prarthana Samaj
2. Swami Dayananda and the Arya Samaj
3. Ramakrishna-Vivekananda movement\(^{(13)}\)
6.2.3 Art and Architecture:

After the success in the Revolt of 1857, the British ruling class in India developed a racial superiority complex toward India. They treated Indians as a subhuman creature, half gorilla or half Negro, who could be kept in check by superior force only. The neo-British imperialism was justified by the slogan of ‘Whiteman’s Burden’ and the civilizing mission of England in India. However, historical researches in ancient Indian history conducted by European scholars like Max Muller, Monier Williams, Roth etc. opened new vistas of India’s rich culture heritage. In the field of architecture, an Indo-British style of architecture popularly known as Victorian style was developed. The change was perceptible in the architectural designs of churches. The churches of Kolkata and Chennai, the cathedrals of Lahore and Simla had the touch of Victorian style. In the beginning of the 20th century, G. Wittel designed the architectural design of Gateway of India and the Prince of Wales museum at Bombay.

6.2.4 Film and Theatre:

The Film industry in India commenced in the beginning of 20th century. In the month of May, 1913, the first indigenous silent feature film named Raja Harishchandra was produced by Dadasaheb Phalke. It was released at coronation cinema in Bombay. The film industry took its modern shape after the first World War 1914. An evolution of the theatre could be traced out in the south India. In the northern India, Calcutta witnessed the introduction of modern drama. In 1795, the first stage-play in Bengali language was played. The theatre was impacted by the western style and techniques regarding issues and problem of humanity in general both in the west and the East.(14)

6.2.5 The Social Role of Women:

Since the second half of the 19th century, a number of social reformers and social reform associations made attempts to develop the women by giving them education, raising their marriageable age and taking care of widows. Moreover, they made attempts to remove the rigidity of castes and to raise the level of backward or lower caste to equality. Ishwar Chandra Vidyasagar carried on the movement for female education, remarriage of widow and abolition of polygamy in Bengal. In Bombay presidency, Justice Ranade and B. M. Malabari carried on the movement for the upliftment of women. In 1887, Ranade started the national social conference, which took up the responsibility of the development of women and backward
castes. In 1884, B. M. Malabari, a Parsi journalist, began a movement for the abolition of child marriage. He published pamphlets on this subject and appealed to the government to take prohibitive action. Mainly because of B. M. Malabari’s efforts, in spite of opposition from the Hindu society, the government passed the Age of Consent Act in 1891, raising the marriageable age of girls from 10 to 12. In 1889, a Christian lady named Pandita Ramabai, opened Sarada Sadan (Home of Learning) for Hindu widows in Bombay. It was later shifted to Poona (Pune). In 1896, the Hindu widows home association was commenced in Poona. D. K. Karve established this association and devoted himself to the upliftment of widows.

In 1903, the Thiyyas, an untouchable caste of Malabar, formed an association, called Sir Narayan Dharma Paripalan Yogan under the leadership of Sir Narayan Guruswami for their religious as well as educational elevation.

Since 1904, Indian Ladies Conference (Bharatiya Mahila Parishad) was held simultaneously along with the National Social Conference at the same venue.

In 1905, Gopalkrishna Gokhale started the ‘Servants of India Society, which took up the responsibility to implement social reform measures, such as, primary education, female education and upliftment of depressed classes. While moving toward the end of the 19th century, signs of awakening among the women and backward castes were noticeable in certain parts of the country.

In 1910, the Mahars, an untouchable caste of Bombay presidency, met in a conference at Poona and sent a memorial to the secretary of state for India, praying for their recruitment in “the lowest grades of the public services, in the ranks of police sepoys and of soldiers in the Indian army.”

6.2.6 Characteristics of Indian Society:

Cultural unity in India was reflected in the life of the people belonging to different races, religious groups, sections, communities. In spite of such disparities, they were attached to the Indian culture as the stem of their diverse attachments. Integrity of Indians was reflected according to below-mentioned:

1. Geographical unity
2. Cultural unity
3. Religious unity
4. Emotional unity
5. Political unity
6. Racial unity.\(^{(18)}\)

6.2.7 Indian Culture:

Indian Culture was one of the oldest cultures in the world. The Hindu people have had an organized social system for more than 3,000 years. The Vedas, the Upanishads, the Dharmashastras, the Griha Sutra had interweaved the people of India from the Himalayas to Cape Camorin (OR Kanyakumari). During the 19\(^{th}\) century, the British rulers brought with them a process of secularization of Indian social life and culture. This was a tendency that gradually became stronger with the development of communication, growth of towns and cities, increased spatial mobility, and the speed of education.\(^{(19)}\)

Following were the characteristics of Indian Culture:

1. Indian culture was religion-oriented.
2. Spirituality had been the essence of Indian culture.
3. Religious tolerance.
4. Assimilating capacity.
5. Adaptability.
7. Freedom of thoughts and expression.\(^{(20)}\)

6.2.8 Indian Social Life:

After the year 1857, Indian social life had two distinct divisions: 1. Urban life 2. Rural life. To understand such life style, it is essential to know about the political conditions that were prevailing in the 18\(^{th}\) century. The Mughal Empire began to decline during the life time of Aurangzeb. Marathas were the most successful in expelling the Mughals. At this juncture, Europeans interfered in the political affairs of India. Indian society had been a rural society. The rural society lived in the village. Muslims live both in the existing villages and founded their new settlements. In the 18\(^{th}\) century, it were the kshatriyas, who had undergone a transformation in its social status.

Industrial development in India resulted in the growth of two new social classes - the industrial capitalist class and modern working class. These two classes were entirely new because modern mines, industries and means of transport were newly invented. These classes represented a new system of economic organization, new social relation, new ideas and a new outlook.
The communal franchise introduction by the British in the early years of 20th century was advocated on the grounds of religious disharmony. The British followed the policy of divide and rule. During the reign of Lord Curzon, in 1905, the partition of Bengal took place. The new province named as ‘Eastern Bengal and Assam’ was set up. Its total area was 1,06,540 square miles and its population was 31 million, of which 18 million were Muslim and about 12 million were Hindus. It was argued by the public that it was an attempt of breaking the political unity of the province, an attempt of playing the Hindus against the Muslims and disrupting the new and surging spirit of nationalism. It was an act of ‘divide and rule’ by the British. There was a great upsurge in India by boycotting English goods. Finally, in the year 1911, partition of Bengal was annulled. In this way, the British sowed the seeds of dissensions and divisions in the minds of both the Hindus and the Muslims. By the end of the century, the British had started putting one religion against the other. It was also the social division in Indian social structure, which helped them to divide and rule.\(^{(21)}\)

**6.2.9 Class of India Society:**

During the second half of the 19th century, India had witnessed political and economic variables, which affected the social status and were responsible for the emergence of new classes. As a result of the British policy, new social classes in the agrarian sector were emerged. 1. Zamindars of British creation 2. Absentee landlords 3. Tenants of both of these 4. Peasant –proprietors of three grads-upper, middle and lower, 5. Agricultural labourers, 6. New class of merchants 7. New class of money-lenders.

In the urban areas also, as a result of modern development, a few new classes came into existence. They were : 1. The modern class of capitalists, industrialist, commercial and financial, 2. The modern working class engaged in industrial, transport, mining and such other enterprises, 3. The class of petty traders and shopkeepers bound up with modern capitalist economy, 4. The professional classes such as technicians, doctors, lawyers, professors, and others, comprising the intellectuals and the educated middle class. An emergence of proletariat was a result of the new modern industry that emerged in India. Mainly industrial labourers were the members of this class. As their conditions were extremely miserable in the urban centers and industrial sector, these people were called ‘proletariat’.\(^{(22)}\)
6.2.10 Conclusion :

All these policies brought about a great social transformation. The transformation was rapid and radical as it awakened the people much earlier than the British expected. In the beginning, the British were very cautious not to upset the social traditions of India. Rather they were sticking to their policy of non-interference in social affairs. However, the missionaries not only took the initiative in spreading European education, but also forced the government to encourage knowledge of English literature and European sciences.

Indian society was very much influenced by British impact. This was particularly found in the cities. Modern industries, new means of transport, growing urbanization and increasing employment of women in factories, offices, hospitals and schools promoted social change to a great extent. The penetration of capitalism made social status dependent mainly on money and profit-making became the most desirable social activity.

British rule in India brought this country into contact with the West and thus western ideas spread in India. The intellectual life of the people of India began to undergo revolutionary changes through the ideas of democracy of the people. These new ideas helped the people of India to examine critically their own society, economy and the true nature of British imperialism in India. Modern ideas were spread by the press, pamphlets, lectures and political parties. Modern education was introduced in India after 1813 and it continued to spread through the efforts of the government, missionaries and individuals.

The British also made every effort to impose their culture on Indians in order to make Indians better customers for their goods. That enabled the economic dispersion of the country and strengthening of British rule.

The British were also responsible for dividing the country on the religious grounds. Even though two different societies existed in the pre-British era, the British were directly responsible for inculcating this two-nation theory in the minds of the people of India.
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