

The shifting of imperial power

Literature, Russian Literature



The Shifting of Imperial Power and its Effects on the Indian Rebellion of 1857
Koala Collins HEISTS: world History Since 1500 March 18th, 2014 The Shifting of Imperial Power and its effects on the Indian Rebellion of 1857 Before the British Empire even set a foot in India, there was a thriving civilization known as Hindustan that occupied the area. As mentioned in the lectures by Dry. Cotton, the McHugh people were powerful people of Islamic faith who swept into this region in the late sass and early sass and began to implement their ruling system over the people of Hindustan, and grew wealthy off of the labor and resources of the Natives. However, it is the specific ways the McHugh Empire exercised this power that made them so successful in governing this area. It is the observation and imitation of this power system that allows the British Empire to slowly assert and expand their rule over India later in the sass. Therefore, it is due to these power changes and shifts from the traditional power structure of the McHugh Empire to that of a strict, Imperialistic British Empire, that resentment of foreign occupation by the Native peoples of India grew strong enough to warrant a rebellion on their part against the British occupiers in the mid-sass.

When the McHugh Empire conquered the Hindustan peoples in the late sass, a man by the name of Baber was at the head of the McHugh Empire. 2 However, as Baber entered the scene he did not oppress the peoples of Hindustan or impose strict laws demanding the assimilation of their culture to that of the McHugh people, and neither did his successors. In addition, as noted in lecture, his later successors such as, Kafka, who worked to expand the territory of the domain, decided that the est. form of power to ensure the cooperation of the conquered peoples was that which let them govern

themselves for the most part. Although the Empire built up impressive displays of Islamic and Mughal might such as the various Mosques and architectural works of art such as the Taj Mahal, they did not force their religious beliefs on the Hindustan people, but allowed them to continue their practice of their Hindu religion and cultural customs. ⁴ Furthermore, Mughal leadership put Native, non-Muslim officials, called *Amirs*, in certain mainstays of power in order to increase the cooperation of the native peoples for the wealth of the Mughal Empire and its leaders. This system of power encouraged the cooperation of the natives, which helped expand the wealth of the Mughal Empire that began to attract the eyes of other wealthy empires such as the British Empire. At first the British did not come as weapon-wielding conquerors of the Mughals. It was only through the permission granted by the Nawab and Maharajah, who were, as cited in lecture, Mughal and Indian Princes respectively, that the British were allowed to build trading posts and factories in the Empire. The rulers of the Mughal Empire saw this as a beneficial trading relationship in which both empires could work together to bring wealth to their countries. Overtime the British presence began to grow in India, and the development of the powerful East India Company helped give an even stronger economic foothold for the British in America. ⁷ However, the relationships were not hostile between the British and the people of the Mughal Empire, nor with the natives of India.

In fact, the image from the Lecture of Kelsey Snyder, is of a painting that depicts this specific time period in history in which there is a typical Mughal parade taking place and all of the natives are armed with British Muskets. ⁸ The painting shows the harmony of the cultures, and the willingness of the

British to arm these people depicts the imitation of the McHugh exertion of power, or rather the allowance of certain freedoms and tolerance of Native peoples to derive the cooperation of the natives.

However, as the British Empire began to change internally, their form of rule in their colonies began to change. Britain had begun to expand into a more literate culture with issues of morality, especially regarding the slave trade, becoming popular topics of writing and debate. 9 The attitude of Great Britain towards her colonies began to change to that of a greater Imperialistic culture with aims to improve the morality and education of the world beginning in herself and then her colonized areas. 0 Around this time in the mid-1800s the McHugh Empire had weakened from corruption and it was during this time period that the McHugh Emperor Mir Safari awarded one of the most powerful positions in the Empire of tax collecting called the Diwan to a British military officer named Robert Clive. 11 With such economic power in the State now in the Hands of the British, their confidence increased, and due to the moral revival in Great Britain there developed a push by the British to spread Christian beliefs, and education throughout the colonies, which in their eyes, included the Indian peoples.

The feelings of Racism also began to grow which increased tensions between the British and the Native peoples. This can be exemplified in the fictional but historically accurate story of The Siege of Krishna. The section reads, " if the native was coming either directly towards them... It was fair to assume that his intentions were mischievous and they could blow him to smithereens," which depicted the generalized loathing that these British

soldiers had towards the Native peoples no matter the true intention of the man, and the labeling them all as one "mischievous" person groups all Native people into one negative image. 2 Moreover, the final straw that forced the Indian Revolt in the mid-1850s, as related in lecture, was the refusal of the Native soldiers to load their weapons because of the use of pig and cow grease that coated the cartridges that must be torn off by the teeth to insert into the muskets. 13 As revealed in lecture, these men were loyal soldiers of the British crown, but refused to compromise their religious beliefs by consuming a part of the cow that was sacred in their religion, just to adhere to British rule. 4 The retaliation of the British for insubordination of by the Native soldiers sparked Native anger. Dr. Cotton stated in lecture, that this event showed the failure of the British to recognize the importance of the religion of the natives, and unlike the McHugh Empire, the British Crown tried to force their beliefs upon the native military men inciting an Indian Revolt in 1857 that left many dead, and a stain in the history of the British Crown.

Because of their shift to Imperialistic control, and their push for assimilation of the Native peoples the British thrust the Native peoples past their limits, which led to the bloody revolt. Therefore, although the British were successful in the beginning of their occupation of the Indian Territory and engaged in wealthy commerce, it was because of their shift to a more ruthless and imperialistic rule, they were unable to pacify the natives, and instead drove them to revolt under their leadership.

The abandonment of McHugh's idea of power delegation to Seminars, and Dianna-is, left the British implementing their imperialistic rule from their

moral revival. The collapse of the McHugh Empire solidified the economic strength that Great Britain held in the country and led to their increasing aggressive and racist attitudes towards the Indian people. Lastly, the ignorance of the British to honor the religious and cultural principles of the Native peoples, and what they believed to be Justified aggressiveness in their shift to a more dominating imperialistic rule, is what led to the Indian Rebellion of 1857.