



Fig. 7 – The rebels of 1857

Images need to be carefully studied for they project the viewpoint of those who create them. This image can be found in several illustrated books produced by the British after the 1857 rebellion. The caption at the bottom says: "Mutinous sepoys share the loot". In British representations the rebels appear as greedy, vicious and brutal. You will read about the rebellion in Chapter 8.

they were interested in, and what they wished to preserve for posterity. These records do not always help us understand what other people in the country felt, and what lay behind their actions.

For that we need to look elsewhere. When we begin to search for these other sources we find them in plenty, though they are more difficult to get than official records. We have diaries of people, accounts of pilgrims and travellers, autobiographies of important personalities, and popular booklets that were sold in the local bazaars. As printing spread, newspapers were published and issues were debated in public. Leaders and reformers wrote to spread their ideas, poets and novelists wrote to express their feelings.

All these sources, however, were produced by those who were literate. From these we will not be able to understand how history was experienced and lived by the tribals and the peasants, the workers in the mines or the poor on the streets. Getting to know their lives is a more difficult task.

Yet this can be done, if we make a little bit of effort. When you read this book you will see how this can be done.

#### Source 2

### "Not fit for human consumption"

Newspapers provide accounts of the movements in different parts of the country. Here is a report of a police strike in 1946.

More than 2000 policemen in Delhi refused to take their food on Thursday morning as a protest against their low salaries and the bad quality of food supplied to them from the Police Lines kitchen.

As the news spread to the other police stations, the men there also refused to take food ... One of the strikers said: "The food supplied to us from the Police Lines kitchen is not fit for human consumption. Even cattle would not eat the *chappatis* and *dal* which we have to eat."

*Hindustan Times,*  
22 March, 1946

#### Activity

Look at Sources 1 and 2. Do you find any differences in the nature of reporting? Explain what you observe.

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**Dr. Manish Rannjan (IAS)**

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*(Re)Constructing Memory: Textbooks, Identity, Nation, and State* James H. Williams,Wendy D. Bokhorst-Heng,2016-07-08 This book engages readers in thirteen conversations presented by authors from around the world regarding the role that textbooks play in helping readers imagine membership in the nation Authors voices come from a variety of contexts some historical some contemporary some providing analyses over time But they all consider the changing portrayal of diversity belonging and exclusion in multiethnic and diverse societies where silenced invisible marginalized members have struggled to make their voices heard and to have their identities incorporated into the national narrative The authors discuss portrayals

of past exclusions around religion ethnicity sexual orientation as they look at the shifting boundaries of insider and outsider This book is thus about who we are not only demographically but also in terms of the past especially how and whether we teach discredited pasts through textbooks The concluding chapters provides ways forward in thinking about what can be done to promote curricula that are more inclusive critical and positively bonding in increasingly larger and more inclusive contexts *Times of India Illustrated Weekly*,1987 *Guide to Indian Periodical Literature*,2004 **Malevolent Republic** K. S. Komireddi,2019

After decades of imperfect secularism presided over by an often corrupt Congress establishment Nehru s diverse republic has yielded to Hindu nationalism India is collapsing under the weight of its own contradictions Since 2014 the ruling BJP has unleashed forces that are irreversibly transforming the country Indian democracy honed over decades is now the chief enabler of Hindu extremism Bigotry has been ennobled as a healthy form of self assertion and anti Muslim vitriol has deluged the mainstream with religious minorities living in terror of a vengeful majority Congress now mimics Modi other parties pray for a miracle In this blistering critique of India from Indira Gandhi to the present Komireddi lays bare the cowardly concessions to the Hindu right convenient distortions of India s past and demeaning bribes to minorities that led to Modi s decisive electoral victory If secularists fail to reclaim the republic from Hindu nationalists Komireddi argues India will become Pakistan by another name *N.I.E. Newsletter*,1969 **The**

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