

Preface

The social, cultural and political domination of Sikkim during the colonial period (1889 to 1947) is a prelude to the reconstruction work that was undertaken by the rulers of Sikkim namely Sir Tashi Namgyal and Chhogyal Palden Thondup and presently being done by the democratic government of Sikkim. While the post 1947 reforms are dissimilar in pattern, nevertheless there is an underlying thread of unity imposed upon the people of Sikkim by colonialism. Interestingly enough, just as it has happened in other parts of India so also in Sikkim, even before its accession to India in 1975, a struggle to delineate an identity originating from the traditional cultural roots of the Lepchas, Bhutias and the Nepalese fatefully confronting colonial cultural subversion has continued. The struggle might not be very intense today but it has not completely subsided.

The small cultural battles of yore that had been fought by the Sikkimese against subversion of identity and sadly lost have suggested that an organised programme to study those battles, and in some places to reconstruct them is needed. That modern Sikkimese require it for guidance is one aspect of the issue. What is perhaps equally important is to empirically scrutinise some theoretical assumptions that have been thrown up by the post-colonial discourses in the course of the last three decades. How does the Sikkimi condition fit in with the broad-spectrum 'mimicry', 'hybridity', 'authenticity' paradigm of Homi Bhaba? Clad in the garment of the counter question and academic network sensoriousness is projected by way of simplification of the complex network of presumptuousness and zephyr of metonymic language. For those amongst them in Sikkim, who are protagonists of tradition colonialism and spelt cultural diaster by seeking always to construct the Sikkimese in its own cultural mould. But the cultural converts argued, such as they argue now, that modernisation of Sikkim has started with the active intervention of the British in Sikkim administration. For them, presumably, Claude White was a cultural 'icon' figuring out a modern man from the rough contours of a Himalayan cultural ecology.

On the basis of archival sources, oral history and extensive use of private collections spread over Gangtok, Darjeeling, Kalimpong, Shillong and Kathmandu we have developed our argument in the *Socio-Economic Condition of Sikkim under Colonial Domination (1889-1947): An Authenticity Discourse*. Apart from other things we have attempted first time to construct a complete narrative of a Nepali family in Sikkim, who were the most prominent amongst the first Nepali settlers. Family papers of Lachhmi Das (Laxmi Das) have been salvaged from its descendents settled in different places within and outside Sikkim, and the entire narrative has been incorporated in the dissertation as an appendix in consideration of the fact that all of it may not be very relevant to our logic. Besides, on the basis of Sikkimi sources, hitherto unexplored by the researchers, an alternative version, or in other words the Sikkimi version of the treatment meted out to Maharaja Thutob Namgyal by the British officials of the frontier areas has been furnished to underline the predicament of the ruler of a small State. Digressing from the old hat of relational studies, i.e., Anglo-Sikkim Relations, on justifiable grounds, the present study has ventured into an exploration of the multiple reforms excuted with ruthless passion. Missionary papers from Kalimpong and Shillong have enabled us to add a new dimension to our pursuit. From simple narratives this study has moulded into an analytical construction of the Sikkim episode of colonialism.

British Colonial Rule. The famous Kohinoor diamond has been doing rounds in the news. It was a prized possession of pre-colonial India which the British took with them on their way back home. The talks of taking it back have caused a stir in the recent past. However, it forms a very small fraction of what our colonizers took away. As a consequence, our country was in a grim state when they left.Â Before the advent of colonial rule, India was a self-sufficient and flourishing economy. Evidently, our country was popularly known as the golden eagle. India had already established itself on the world map with a decent amount of exports.Â Browse more Topics under Indian Economy On The Eve Of Independence. Agricultural Sector. Industrial Sector. Foreign Trade. Includes bibliographical references and indexes. Between the time the first European settlers established a colony at Jamestown in 1607 through the signing of the Declaration of Independence, the outlines of America's distinctive political culture, economic system, social life, and cultural patterns had begun to emerge. This encyclopedia captures it all: the people, institutions, ideas, events, and the creation of the first three hundred years of American history. While it focuses on the thirteen British colonies stretching along the Atlantic, Colonial America sets this history in its lar The colonial past, socio-economic disparities in the society and raised aspirations have culminated in a complex situation. Traditionally the Indian society was hierarchically arranged and the different communities and caste groups showed a pattern of social distance in which low caste, tribals and minority groups were discriminated against and looked down upon.Â All these condition have created a situation in which various kinds of social tensions have become very frequent events are as follows : 1. If we look at the historical trends we notice that the partition of India led to considerable degree of violence and the harmonious relations between Hindus and Muslims were disturbed.