



Introduction

- We begin this unit with a focus on people. They are the silent transmitters of the major impact that massive historical movements like colonization, invasion, massive exploitation, slavery, serfdom, or other forms of large-scale social suppression generate.
- All major historical events deeply affect the lives of people that we will encounter either in their familiar locales or the distant destinations that the oceanic adventures and traders will bring into our reach.

Introduction

- Next week, we will discuss the American Revolution and see how the European conflicts over succession.
- In our last lecture, we will talk about the Scientific Revolution, connecting major scientific achievements to their historical context and their impact on the future, because the Industrial Revolution will be taking its first steps as we end the Unit.

References

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- Lawrence James, *The Rise and Fall of the British Empire* (New York: St. Martin’s Press, 1995).
- Johannes C. Bugge and Steven Nafziger, “The Slow Road from Serfdom: Labor Coercion and Long-Run Development in the Former Russian Empire,” *The Review of Economics and Statistics* 103, no. 1 (March 2021): 51–66.
- Fernand Braudel, *The Perspective of the World*, vol. II of *Civilization and Capitalism, 15th–18th Century*, trans. Siân Reynolds (New York: Harper & Row, 1984).

The People

- We can make several statements about the people in the eighteenth century.
- While agriculture still dominated the economy, we had discovered a new continent in the fifteenth century, which became a major source of wealth for the Old World. European powers also moved to distant locations in search of trading opportunities, encountered people different from them, and sought ways to deal with them.
- Looking at the people in various locations, we observe the continuation of a long-standing trend in human history of minorities compelling vast majorities of various groups to serve their interests. These minority groups can function within familiar contexts or in foreign lands. In both cases, the degree of familiarity, on a wide scale of known or unknown contexts, can inform the methodologies of interactions with “others.” These privileged groups can resort to divergent strategies of exercising control over vast multitudes of people, depending upon the degrees of available freedoms.

The Others

- Population surplus destinations offered cheap and easily affordable labor, many times as skilled as comparable manpower of the European traders.
- The shipping, local navigation, trading, bargaining, interpreting, mediating, and mapping needed local support, which remained available. Slavery by name did not appear in such situations.
- The most demographically lasting of these interactions was the need for domestic help and companionship, given long and arduous journeys and long stays without accompanying women.

The Others

- Historian Singh shows a continuity in the responses of the Indian coastal belt and trading towns of South and Southeast Asia to the newcomers. They had become the first nodes of intercultural, interracial, and interreligious exchange (Singh 255-56).
- This is how Southeast Asia had embraced first the two major South Asian belief systems of Hinduism and Buddhism, and later Islam.

The Others

- India, Singh narrates, beginning fifteenth century, thus also accommodated the Europeans. Singh notes that Indo-Portuguese, Indo-Dutch, and most abundantly Anglo-Indian communities emerged first along the coastal belt, invariably embracing the Christian denomination of the male companion's choice.
- John Masters wrote a beautiful 1954 novel about them, turned into a 1956 movie of the same name, Bhowani Junction.

Bhowani Junction

- This is an excerpt from the opening chapter of Masters' novel: "Then she said, 'It's nice to see you again, Patrick.' That's exactly what I was going to say, Vicki Victoria," I said, and straightened my tie. I was wearing my old school tie from Saint Thomas's, Gondwara, light-grey flannel trousers, and a sunproof coat. I always like to wear my old Saint Thomas' tie, and especially in those days, because Saint Thomas's was in the same kind of trouble as the rest of us, the trouble being that we Anglo-Indians didn't want to sink to the level of the Indians, and the Indians hated us for being superior to them, and Saint Thomas was a kind of symbol of the whole thing, because it was only for Anglo-Indians and domiciled Europeans."



MGM's DRAMA AFLAME WITH LOVE AND REVOLT!

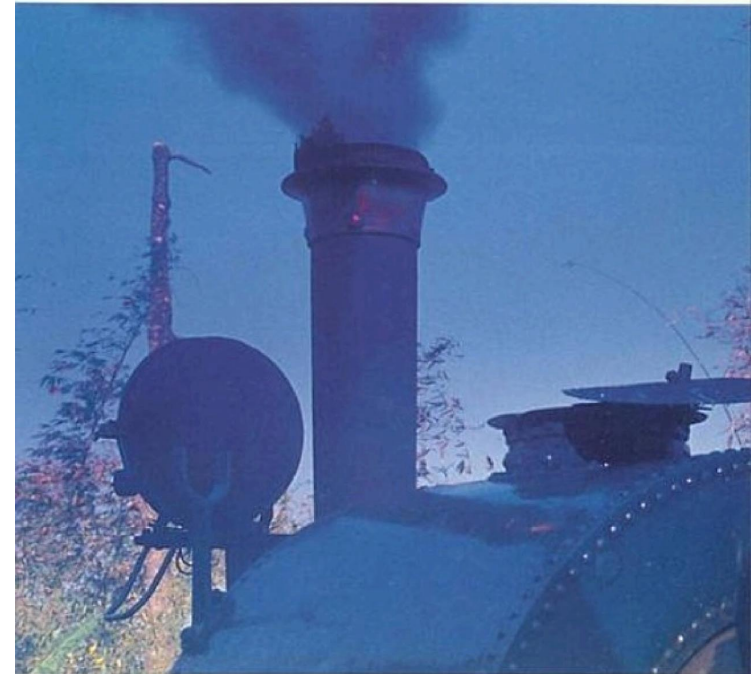
BHOWANI JUNCTION

AVA
GARDNER

STEWART
GRANGER

THE STORY-TELLERS

John MASTERS BHOWANI JUNCTION



A magnificent novel of Empire and its aftermath

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The East India Company

- There are no census figures for the Anglo-India community in India, but the unofficial estimates range from 125,000 to 400,000.
- Anglo-Indians, as a new social class, were just one of the ways a limited number of the East India Company agents and officials would engage with Indians.
- The innovative Company agents, informed by their almost a century-long spell of observation and reconnaissance, will build alliances with multiple centers of power, extensively recruit affordable local manpower, and entrust their lives and affluence to them by imparting European military training to many of them and thus, deploy them on the frontlines to defend their security and commercial interests by force.

The East India Company

- In 1757, the Company showed its battlefield skills and conquered Bengal. The Company was thus projecting its militarized profile and invincibility to the people it had initially known as trading partners.
- The Seven Years' War, which we will discuss in detail next week, enabled them to import the first long-drawn European battle to their trading outposts. They challenged the French presence on the Indian coastal belt and, by the peace treaty signed in 1763, deprived their European neighbor of its most holdings, restricting its possessions to what they had before 1749 without any armed forces.
- Pondicherry was restored to them as part of the Treaty of Paris and then became a major trading outpost of France in South Asia. This also meant putting an end to French ambitions to extend training and assistance to anti-British forces in India (James, 125).

The East India Company

- The disintegration of the Mughal ascendancy with the death of Emperor Aurangzeb in 1707 allowed the Company to transform itself into a fully militarized trading enterprise. They will take on the remnants of the Mughal empire to appropriate them and eliminate gradually all the rival contenders for the Mughal throne, Mysore of Hyder Ali and Tipu within the eighteenth century, and the Maratha (although the first war with them 1775-82 remained inconclusive) and Sikhs of Punjab in the nineteenth century, relying all along on their locally recruited troops.
- The Mughal remnants will continuously transfer power to them in the eighteenth century, essentially as allies, extending their control over larger cross sections of the Indian population, beginning with Bengal. The Company also coerced the awfully affluent ruler of Hyderabad into its camp by 1798 (James, 132-33).

The East India Company

- This is how historian James tracks the Company's growth: up to the 1740s, it was a purely commercial enterprise, but “ By 1815, the Company owned the most powerful army in India and governed directly and indirectly, Bengal, much of the upper Ganges basin, and extensive areas of eastern India. Independent native princes feared its power, and many sought its friendship and protection. Most important of all, the Company was flexing its muscle as a major Asian power...”
- James goes on to argue that, based on battle-tests with European rivals in India, the opposing Indian rulers, the British confidence in the Indian troops kept rising (123).

The East India Company

- The Company, in fact, found the people of India quite manageable. James believed that Robert Clive, a great builder of the Company's military and assertive profile and victor of a major war against the Mughal ruler of Bengal in 1757, thought: "All Indians were accustomed to that form of arbitrary government which his liberal-minded countrymen, called "despotism"; were mesmerized by temerity, and awed by 'prestige', an abstraction which blended military prowess and moral authority in roughly equal proportions" (125).
- Clive's 1757 victory in Bengal turned him into a Kingmaker. So, he appointed a favorite as governor of the combined provinces of Bengal, Bihar, and Orissa.

The East India Company

- Taking over Bengal land tax collection in 1765 funded the Company's further expansionist ambitions. The Company and its native allies discovered a golden goose. Partially due to a crop failure, Bengal suffered a famine in 1770, affecting approximately 30 million people and resulting in ten million deaths. The Company's response remained profit-focused
- According to James, between 1757 and 1766, the Clive-appointed governor offered him cash gifts of £ 234,000. He also extended a similar bounty to other Company officials who received sums between £5,000 and £117,000. This is just one way of visualizing the hard-earned money of farmers and workers flowing into the pockets of colonial adventurers.

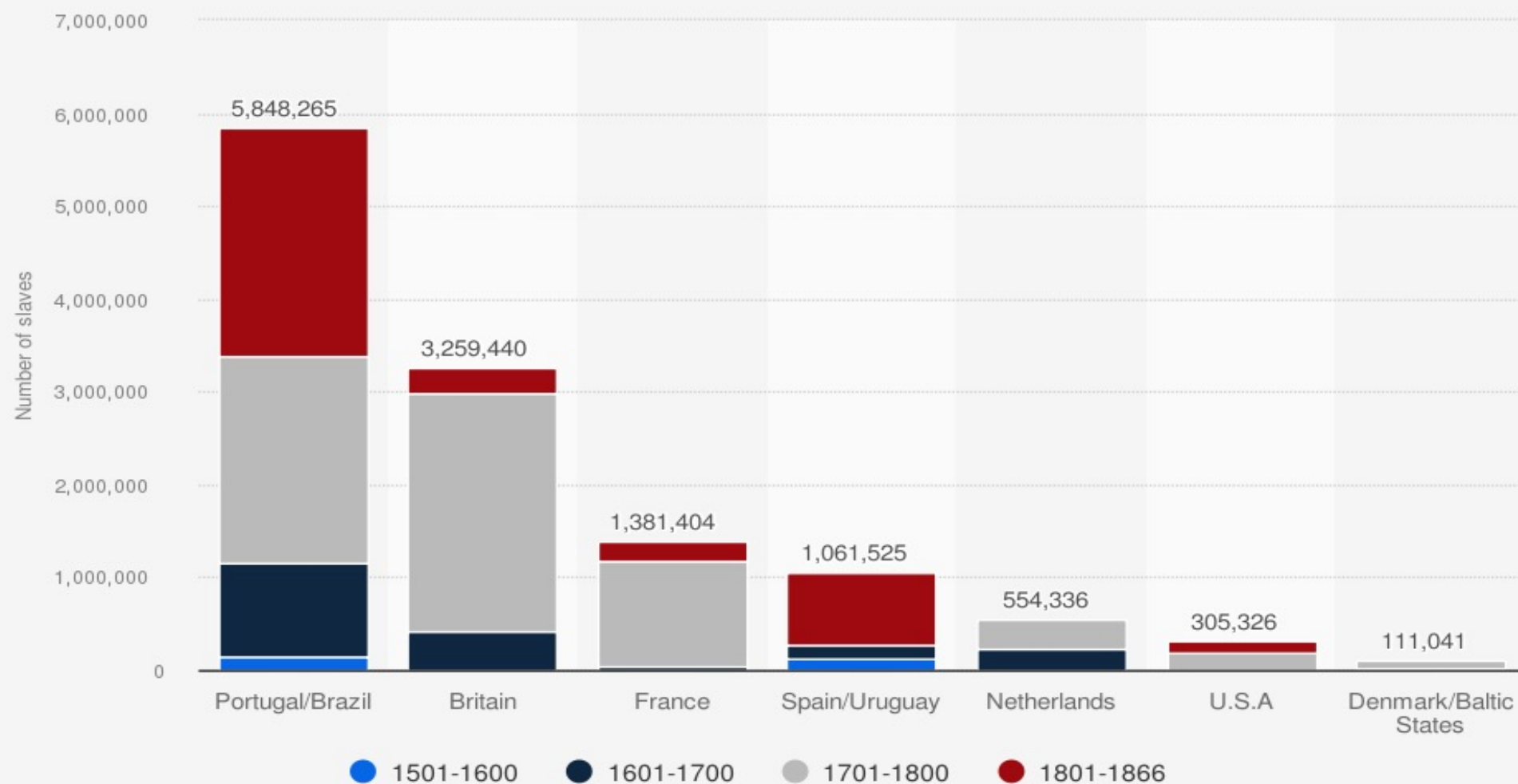
The People

- On the other side of the Atlantic, Southern Europe had embedded strict control over the remaining indigenous populations, as we discussed in the last unit. Today, we will look at some of the factors governing the supply of labor to those areas.
- In British North American colonies beckoned great opportunities for those who were willing to undertake the journey and commit to long-term contracts under indentured labor. Under harsh conditions, the indentured labor contracts offered one-way fare to the destination points and rewarded fixed terms of unpaid labor with land ownership. Congressional Library estimates that they constituted one-third to half of the colonial era European population of the Colonial Era America.

The People

- The incentives for indentured labor, however, failed to create a balance between demand and supply.
- When a Dutch ship delivered nineteen enslaved persons to Jamestown in 1619, the plantation economy, like other colonizers in the Americas, discovered a more reliable and economically attractive source of assured labor. The United States, however, was not a major importer of enslaved persons.
- Here are some self-explanatory numbers and charts:

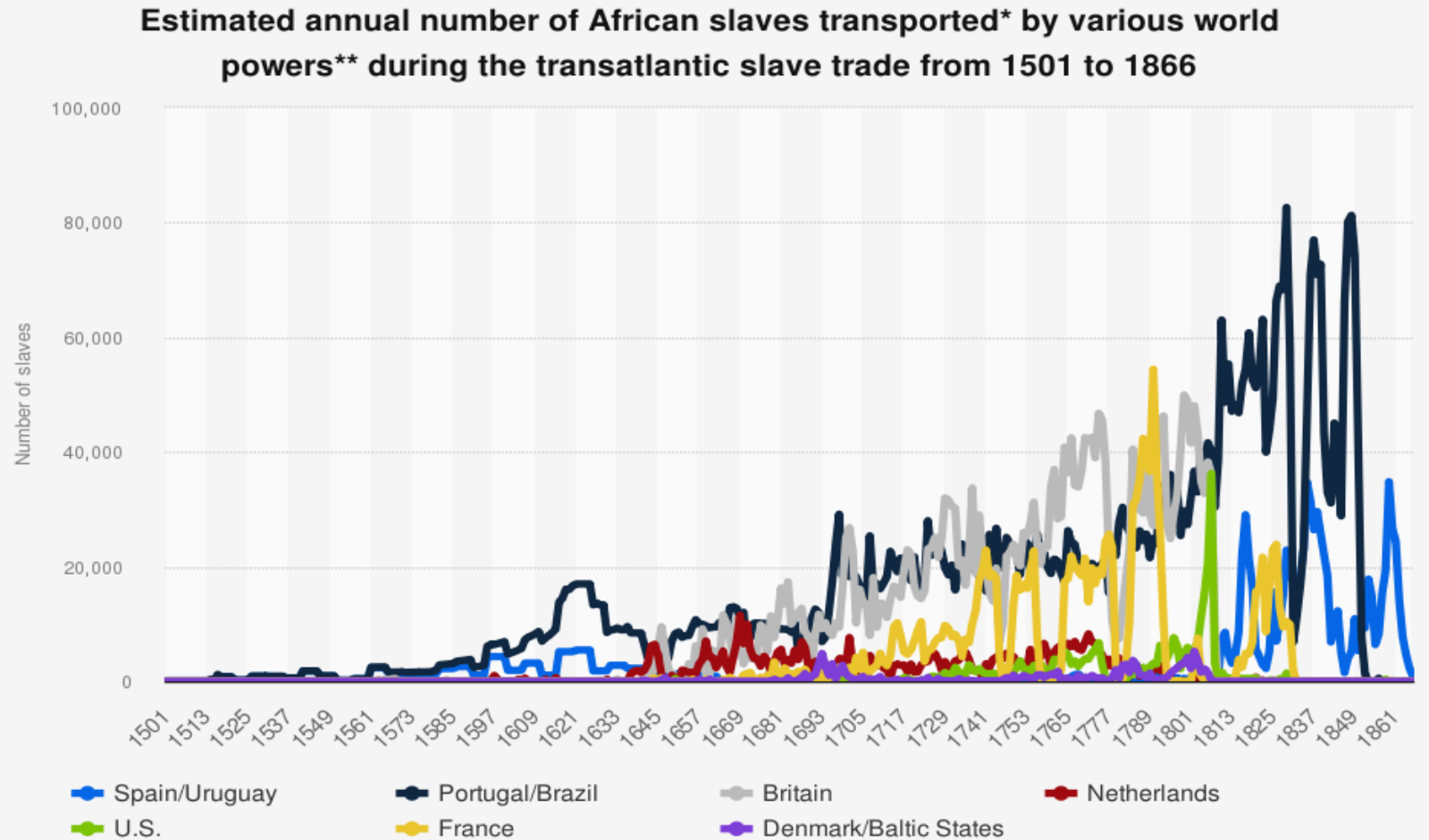
Estimated number of African slaves transported* by various world powers** during the transatlantic slave trade in each century from 1501 to 1866



Source
Slave Voyages
© Statista 2024

Additional Information:
Worldwide; 1501 to 1866

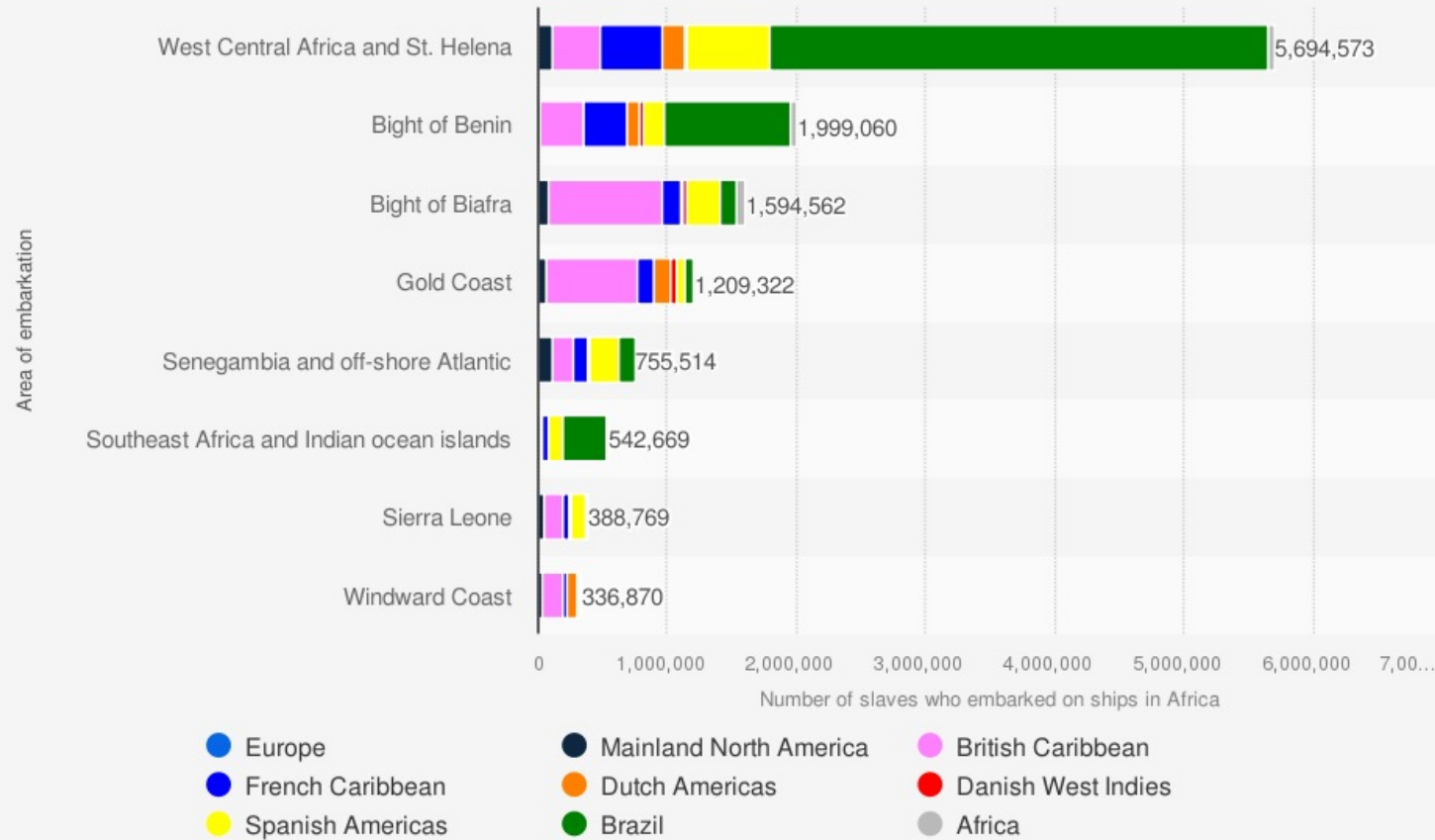
[This hyperlink gives you access to the Statista database, enabling you to track the annual shipping of enslaved persons to each world power.](#)



Source
Slave Voyages
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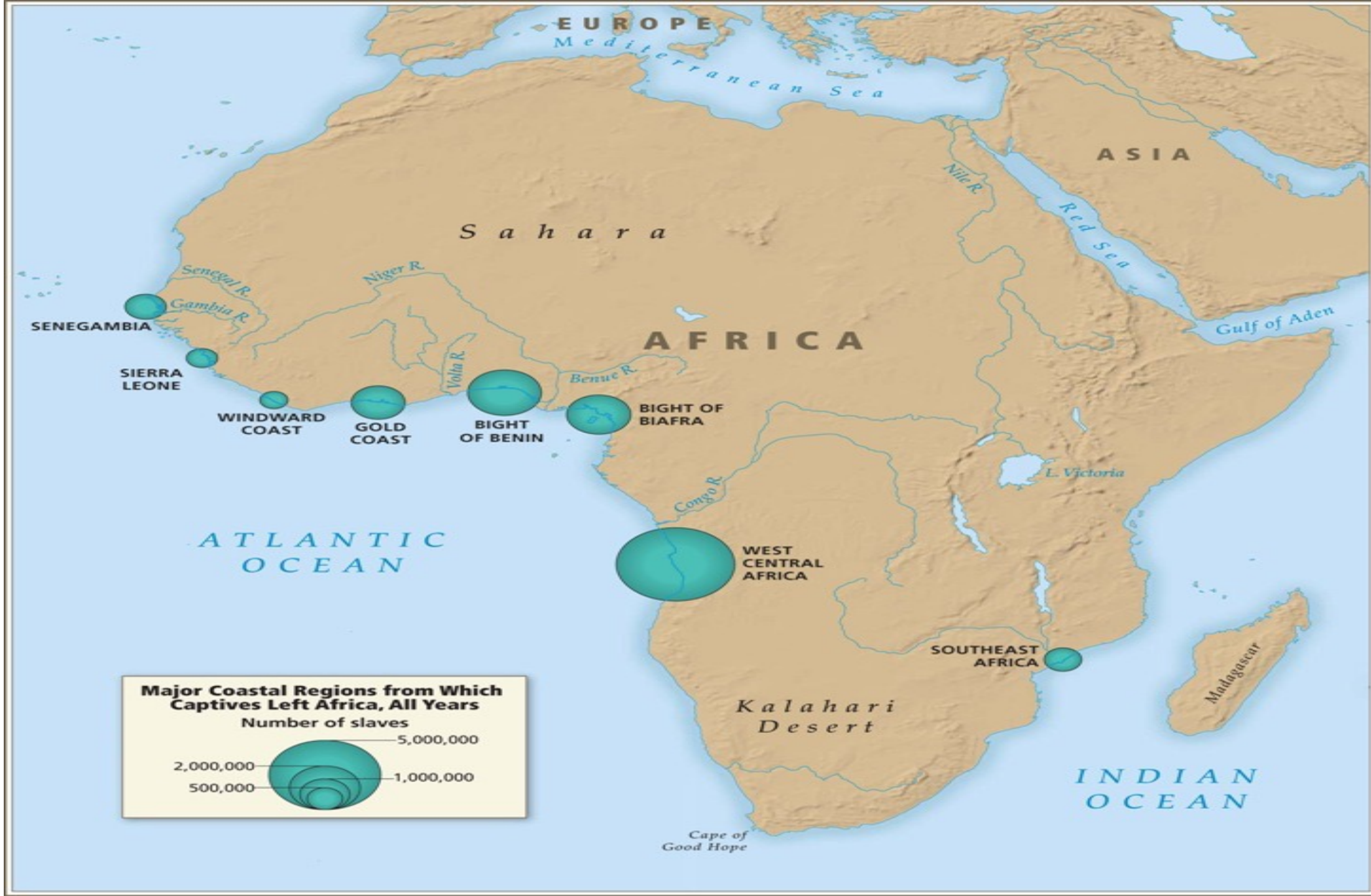
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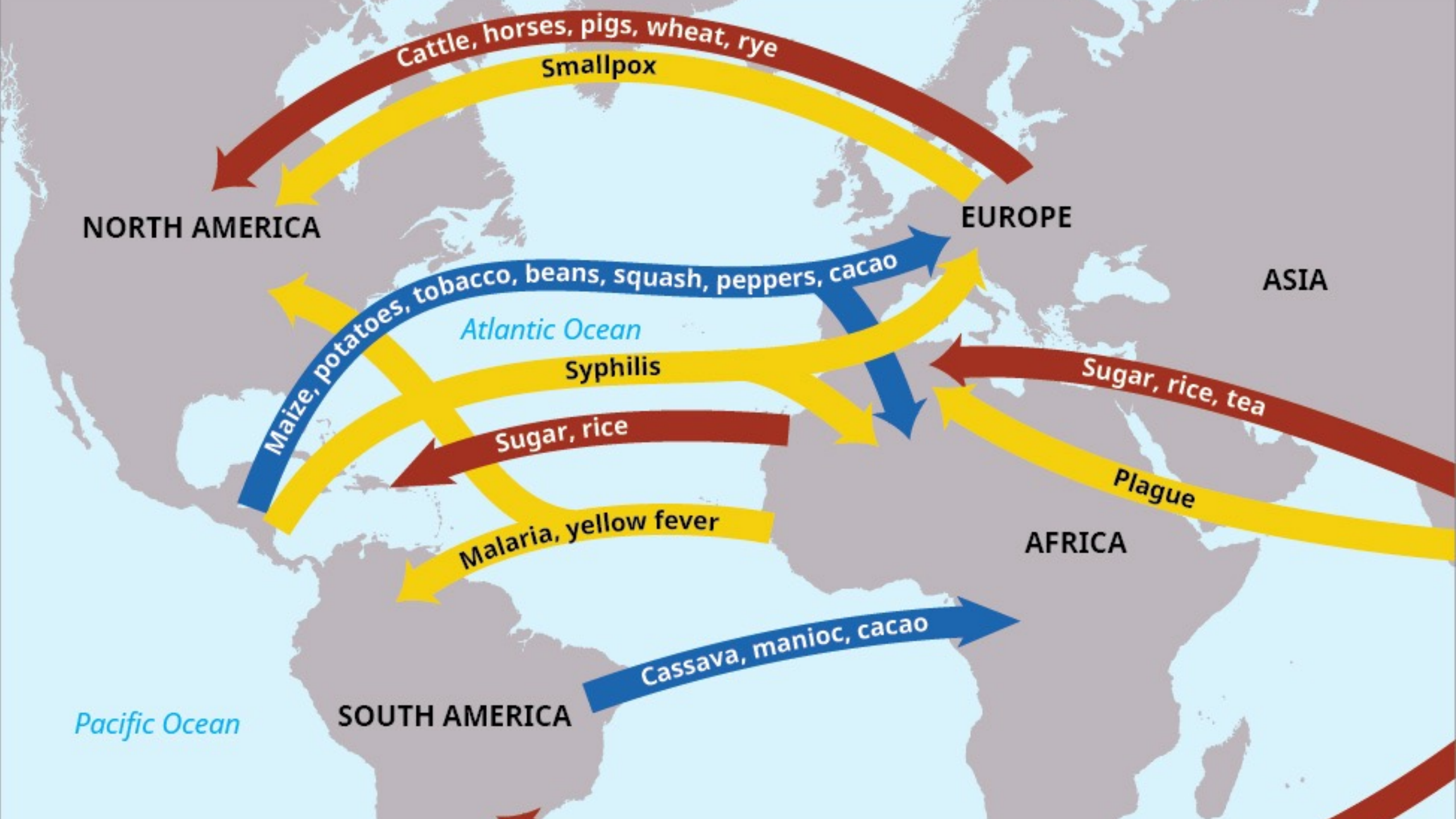
Estimated number of slaves taken from various regions of Africa during the transatlantic slave trade by destination from 1501 to 1866



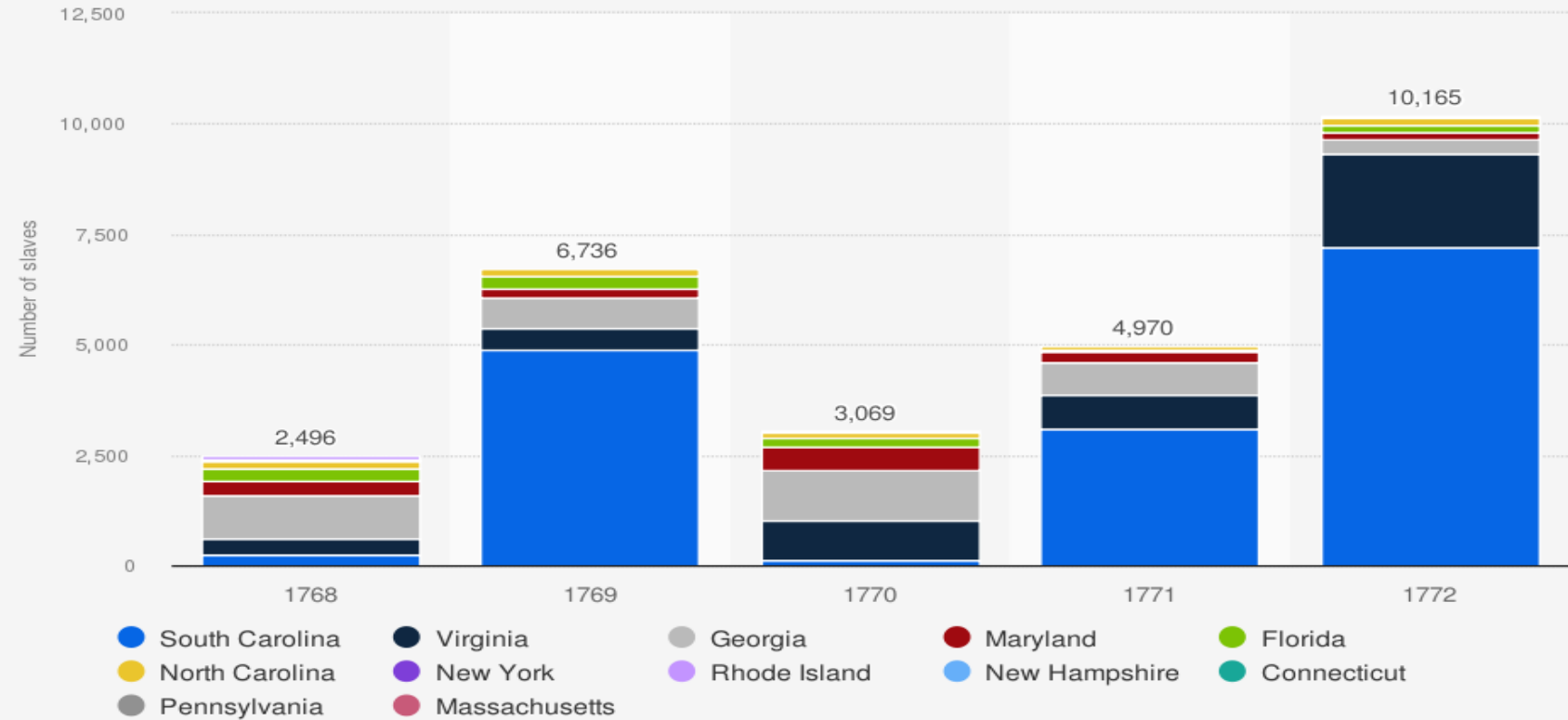
Source
Slave Voyages
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Additional Information:
Worldwide; 1501 to 1866





Slave imports into the Thirteen Colonies by state and year between 1768 and 1772



Source
US Census Bureau
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Additional Information:
Africa; United States; 1768 to 1772

Joint Statement of the Dicasteries for Culture and Education and for Promoting Integral Human Development on the “Doctrine of Discovery”, 30.03.2023

- “5. It is in this context of listening to indigenous peoples that the Church has heard the importance of addressing the concept referred to as the “doctrine of discovery.” The legal concept of “discovery” was debated by colonial powers from the sixteenth century onward and found particular expression in the nineteenth century jurisprudence of courts in several countries, according to which the discovery of lands by settlers granted an exclusive right to extinguish, either by purchase or conquest, the title to or possession of those lands by indigenous peoples. Certain scholars have argued that the basis of the aforementioned “doctrine” is to be found in several papal documents, such as the Bulls Dum Diversas (1452), Romanus Pontifex (1455) and Inter Caetera (1493).”

Joint Statement of the Dicasteries for Culture and Education and for Promoting Integral Human Development on the “Doctrine of Discovery”, 30.03.2023

- “6...It is only just to recognize these errors, acknowledge the terrible effects of the assimilation policies and the pain experienced by indigenous peoples, and ask for pardon. Furthermore, Pope Francis has urged: “Never again can the Christian community allow itself to be infected by the idea that one culture is superior to others, or that it is legitimate to employ ways of coercing others.”

Dum Diversas 1452

- “... we grant to you full and free power, through the Apostolic authority by this edict, to **invade, conquer, fight, subjugate the Saracens and pagans, and other infidels and other enemies of Christ**, and wherever established their Kingdoms, Duchies, Royal Palaces, Principalities and other dominions, lands, places, estates, camps and any other possessions, mobile and immobile goods found in all these places and held in whatever name, and held and possessed by the same Saracens, Pagans, infidels, and the enemies of Christ, also realms, duchies, royal palaces, principalities and other dominions, lands, places, estates, camps, **possessions of the king or prince or of the kings or princes, and to lead their persons in perpetual servitude, and to apply and appropriate realms, duchies, royal palaces, principalities and other dominions, possessions and goods of this kind to you and your use and your successors the Kings of Portugal.**”

Romanus Pontifex 1455

- “... We [therefore] weighing all and singular the premises with due meditation, and noting that since we had formerly by other letters of ours granted among other things free and ample faculty to the aforesaid **King Alfonso** — to invade, search out, capture, vanquish, and subdue all **Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed**, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them **and to reduce their persons to perpetual slavery, and to apply and appropriate to himself and his successors the kingdoms, dukedoms, counties, principalities, dominions, possessions, and goods, and to convert them to his and their use and profit...**”

Inter Caetera, 1493, and Treaty of Tordesillas, 1494

Pope Alexander VI.

Division of the undiscovered world between Spain and Portugal

- Inter Caetera became the basis of the Treaty of Tordesillas, which divided the “undiscovered world” between Spain and Portugal at 370 leagues west of the Cape Verde Islands, with the east assigned to Portugal and the west to Spain (Castile and Aragon).
- The Pope Inter Caetera issued specifically to Spain, like similar Bulls the Pope had earlier issued to Portugal. The Bull excluded from the future Spanish acquisition the Christian lands, "And we make, appoint, and depute you and your said heirs and successors lords of them with full and free power, authority, and jurisdiction of every kind; with this proviso however, that by this our gift, grant, and assignment no right acquired by any Christian prince, who may be in actual possession of said islands and mainlands prior to the said birthday of our Lord Jesus Christ, is hereby to be understood to be withdrawn or taken away.”

Sublimis Deus, Pope Paul III, 1537

- “... We, who, though unworthy, exercise on earth the power of our Lord and seek with all our might to bring those sheep of His flock who are outside into the fold committed to our charge, consider, however, that the Indians are truly men and that they are not only capable of understanding the Catholic Faith but, according to our information, they desire exceedingly to receive it. Desiring to provide ample remedy for these evils, We define and declare by these Our letters, or by any translation thereof signed by any notary public and sealed with the seal of any ecclesiastical dignitary, to which the same credit shall be given as to the originals, that, notwithstanding whatever may have been or may be said to the contrary, the said Indians and all other people who may later be discovered by Christians, are by no means to be deprived of their liberty or the possession of their property, even though they be outside the faith of Jesus Christ; and that they may and should, freely and legitimately, enjoy their liberty and the possession of their property; nor should they be in any way enslaved; should the contrary happen, it shall be null and have no effect.”

Enslaved Persons in the Thirteen Colonies— Native Americans

- Historians estimate that between 24,000 and 51,000 Native Americans were forced into slavery throughout the southern colonies between 1670 and 1715.
- While some of the enslaved Native Americans remained in the region, many were exported through Charles Town, South Carolina, to other ports in the British Atlantic—most likely to Barbados, Jamaica, and Bermuda.

British Colonialism and Enslaved Persons

- About eleven and twelve million Africans were forced to cross the Atlantic between the sixteenth and nineteenth centuries, with about two million deaths at sea as well as an additional several million dying in the trade's overland African leg or during seasoning at the final destinations.
- On this [hyperlinked](#) webpage, you can see a summary of the slave codes worsening between 1639 and 1705 in Virginia, a model that other slave states also used as a reference point. 1639: All persons except “negroes” to be provided with arms and ammunition or be fined at the pleasure of the Governor and Council.
- 1660: English servants running away with an enslaved person shall serve for the time of the said “negroes’ absence” along with their own.
- 1662: All children shall be held bonded or free only according to the condition of the mother.
- Any Christian committing fornication with a “negro” shall pay double the fines imposed by a former act.

British Colonialism and Enslaved Persons

- Enslaved people were not legally masters of a household and were therefore subject to the authority of the white enslaver.
- Marriages between enslaved people were not recognized in colonial law.
- Some enslaved men and women married “abroad”; that is, they married individuals who were not owned by the same enslaver and did not live on the same plantation.

British Colonialism and Enslaved Persons

- 1667: Children of enslaved persons baptized remain enslaved. The enslavers in the future should be careful about such conversions.
- 1669: Enslavers or their agents torturing or killing an insolent enslaved person are not felons because no prior malice would induce any man to destroy his estate.
- 1670: Manumitted Indians or negroes even if baptized cannot purchase Christian servants.

British Colonialism and Enslaved Persons

- 1691: Authorized agents could kill or torture while recovering willfully and unlawfully absent or runaway “negroes, mulattoes, and other slaves.”
- 1691: For the time to come, if an English person “shall intermarry with a negro, mulatto, or Indian man or woman bond or free shall within three months after such marriage be banished and removed from this dominion forever. . .”
- 1691: For a bastard child by any “negro or mulatto,” an English woman shall be fined fifteen pounds sterling or indentured for five years while the bastard child should serve Churchwardens of the area till the age of thirty years...
- 1691: Any manumitted enslaved person shall be transported out of the country within six months of the act.

British Colonialism and Enslaved Persons

1705: VI. Without substantial proof of manumission, a slave's being in England shall not discharge him of his slavery.

XV. No enslaved person can undertake a commercial or financial transaction without his/her enslaver's permission.

XIX. An English person intermarrying a “negro or mulatto,” shall be imprisoned for six months and fined ten pounds.

British Colonialism and Enslaved Persons

1705 XX. A minister of any church marrying a white person with a “negro or mulatto,” shall be fined the sum of ten thousand pounds of tobacco . . .

XXXV. A) No slave can carry a gun or a harmful object, and
b) Cannot leave his/her enslaver’s estate without a certificate of leave in writing.

XXXVI. Baptism does not free enslaved persons because all children shall be bonded or free, according to the condition of their mothers.

British Colonialism and Enslaved Persons

1705 XXXVII. Recovery and disciplining of an insolent or runaway slave resulting in torture or death at the hands of any person or a sheriff is not an impeachable offense.

XXXVIII. For every slave killed, in pursuance of recovery-based torture, “the master or owner of such slave shall be paid by the public . . .”

Enslaved Persons

- By 1750, slavery was legal in every North American colony, but local economic imperatives, demographic trends, and cultural practices all contributed to distinct colonial variants of slavery.
- Virginia, by then, had approximately one hundred thousand enslaved Africans in Virginia, at least 40 percent of the colony's total population.
- In 1750, in Georgia, slavery became legal throughout the region.

Enslaved Persons in the South

- South Carolina became the only mainland colony with a majority enslaved African population in 1750.
- The Fundamental Constitutions of Carolina, coauthored by the philosopher John Locke in 1669, explicitly legalized slavery from the very beginning.
- Many early settlers in Carolina were enslavers from British Caribbean sugar islands, and they brought their brutal slave codes with them. Defiant enslaved people could legally be beaten, branded, mutilated, or even castrated. In 1740 a new law stated that killing a rebellious enslaved person was not a crime and even the murder of an enslaved person was treated as a minor misdemeanor.
- South Carolina also banned the freeing of enslaved laborers unless the freed person left the colony.

The Peoples in Americas

- The labor deficit in the newfound resource-rich continent of the Americas had severe consequences not only for the indigenous nations in the Americas but also for the newly discovered manpower and resource-rich areas along the newly explored and chartered west coast of Africa.
- The Papal bull *Sublimis Deus* of 1537 saved the indigenous nations from wholesale enslavement, but as we learned in our last unit, they suffered horribly because of colonization. Demographically, their zero to low immunity to the European/Old World diseases decimated them in millions before the resurgence began.

The Peoples in Americas

- The Indios who survived had to provide labor for the encomiendas as regulated by the Crown officials.
- By the early nineteenth century independence of Latin America, the indigenous nations and mixed races constituted the majority of the population. The colonization, however, had introduced blood-based social stratification, which militated against natives, including the American-born Spanish, the Criollos, i.e., the creoles.
- The Peninsulares, Spain-born Spaniards, had all the power and influential positions. The mestizos and the Indios remained subservient to the interests of the top two tiers of the hierarchy, the Peninsulares and the creoles.

The Peoples in Americas

- Normative miscegenation between the Spanish and the indigenous women, and later various other races and ethnic groups, that enriched the Latin American demographics, did not occur in the American colonies, before or after independence.
- The inequality baked into the social stratification since colonial times has continued to challenge Latin America post-independence as well.

Serfdom

- Serfdom was a method that a minority of noble rulers of Russia adopted to secure farm labor for their vast land holdings. Like colonized Indians, and unlike enslaved persons shipped from Africa to the Americas, the serfs were not slaves.
- Buggle and Nafziger tell us that serfdom was the minority nobility's method to secure labor for the farms that they received from the state in return for military service to the czars during Muscovite state expansion in the sixteenth and seventeenth centuries. It covered a larger cross-section of the population. Serfdom granted the elite the right to draw on the labor of the resident peasantry. As the nobles competed for this labor pool as well, the landowning nobility imposed increasingly coercive controls on the mobility of their peasants.

Serfdom

- The Czar reinforced serfdom through a comprehensive law called the 1649 Ulozhenie, the law code on serfdom. This law sharply constrained peasant mobility and formalized the legal rights of the serf-owning nobility: no peasant movement without the consent of the landlord; all fugitives, regardless of the time elapsed, must return or be brought back to the landlord with their families.
- Further eighteenth-century measures solidified the authority of the nobility, so that by 1800, the legal and institutional structure of Russian serfdom was firmly in place. Historian Fernand Braudel says that Peter the Great and Catherine the Great reduced them to slaves. Their masters could sell them when they pleased. The landlords had judicial jurisdiction over them, and the state demanded not only taxes from them but also military service (25 years at minimum, when recruited) or work at the manufactories (448).

Serfdom

- While serfs were not slaves, being “land-bound” was not the only difficulty they faced. The nobility enjoyed an enormous degree of control over them, and the nature of the conditions they imposed on them could change from estate to estate. So, serfdom varied widely across estates but possessed certain common characteristics. The nobility, for example, held ultimate authority over the daily lives of this form of “property.” They intervened in their decisions such as marriage, employment, education, religious, judicial, and other matters. They also demanded seigniorial obligations: labor services, cash or in-kind payments, or a combination. On many estates, the nobles compensated the serfs with a plot of land for their subsistence in return for extensive labor on their own lands. Some estates, however, did grant substantial freedom and allowed means of social mobility, such as education and recreation. (Bugge and Nafziger, 3)

Serfdom

- Russian serfdom endured until 1861, when approximately 23 million serfs, by then about 38% of the total population, won freedom from this legal stranglehold.
- Besides the outright rebellion, the serfs adopted various ways to express their resentment. Our researchers find a significant negative relationship between the institutional heritage of serfdom and measures of economic development today (Buggle and Nafziger, 1-2).

Conclusion

- Elite minorities have controlled burgeoning masses since ancient times. The eighteenth century was no exception.
- We noticed, however, that the elite minorities enlarged the nature and scale of controlling devices as the pools of available, at home or in a colony, or imported labor expanded along with their need to settle new lands and territories and engage in trading and territorial acquisition activities in distant lands.
- Slavery gained unprecedented large-scale commercialization following the fifteenth-century colonialism and the discovery of a new continent. We learned how the ruling elites sought to justify and perpetuate it, and part of it, in retrospect, has since sought forgiveness.