

## **APPENDIX**

### **About Anglo-Indians**

The term Anglo-Indian is officially defined in the constitution of India of 1949 as,

“an Anglo-Indian means a person whose father or any of whose other male progenitors in the male line is or was of European descent but who is domiciled within the territory of India and is or was born within such territory of parents habitually resident therein and not established there for temporary purpose only...”<sup>1</sup>

The Anglo-Indian community has relatively a brief history. It starts at the end of 15<sup>th</sup> century when the Portuguese arrived on the subcontinent. Soon after arrival of the Portuguese, the soldiers mixed with the Indian population. This was promoted by the Portuguese leaders for economic and religious purposes. They started gaining knowledge and insight into various aspects of society like language, habits and economy and established advantageous economic relations with Indian community. The other advantage of miscegenation was that the offspring of miscegenation became Christian and the newly born Christians could be very helpful for other missionary activities. Later on, the Dutch and British too, paid amount of money for every

child that was born as a result of miscegenation to promote community links. In this early period of settlements, Anglo-Indians almost lived their life like the British in India. However, around 1776, as British became a minority compared with amount of Anglo-Indians, they changed their attitude towards Anglo-Indians. The British began to fear the growing Anglo-Indian community who could uprising against the colonial power of British Empire. Consequently, Anglo-Indians were expelled from their positions within the East India Company. As a reaction, Anglo-Indians offered their services to Indian princes. They began to feel the need to become independent of British, not by removing the British from India but by means of providing their own necessities of life. They were supported by missionaries and by some British officers, who thought it was their personal duty to help the community, for example, by establishing schools based on the British Public Schools system. Anglo-Indians for the first time, now, started to organize themselves. J. W. Ricketts went to England to present a petition to the House of Parliament for benefits of Anglo-Indians. But, at that time, as important political matters were being discussed in England, the problems of Anglo-Indians were not taken seriously by the Members of Parliament.

Anglo-Indians sided with the British during the Indian Mutiny of 1857. The British rewarded the Anglo-Indians for their pro British

attitude by providing jobs for them and by establishing schools based on British principles. The jobs that were given to Anglo-Indians were mainly with the railways, post and telegraph, customs and police. At the end of 19<sup>th</sup> century, the privileged position of Anglo-Indians began to diminish. This was the result of Indianization process that started in the last few decades of 19<sup>th</sup> century. Indians also started taking education in Britain and schools founded by British in India. As a result, the Anglo-Indians had to compete with Indian labour in general. Through this competitive struggle, many Anglo-Indians lived in poverty. Now, Anglo-Indians started thinking about their position in Indian society. An important event was the Eurasian and Anglo-Indian Association established in Calcutta in 1876 that was followed by other Anglo-Indians in other urban areas. With the First World War, the position of Anglo-Indians improved slightly because the British Empire was in need of soldiers. The possibility to fight in the British army was taken hold of by the community's leaders and spokesmen. When the war was over many Anglo-Indians lost their jobs and had to live in poverty again.

The position of Anglo-Indians was already diminishing around 1920. Now, the British started giving more concessions to the Indian nationalists. It made Anglo-Indians worse regarding their job possibilities and social position. The Secretary of State defined the

position of the Anglo-Indians in 1925 as 'natives of India' and that made their position less clear but that did not help the Anglo-Indians to maintain their jobs. In 1926, almost all associations united themselves in the All India Anglo-Indian Association that succeeded in arranging special commissions and round table conferences. As result of their efforts, in 1945, the Sapru Conciliation Committee was formed and recommended that two representatives of the Anglo-Indian community have a place on the constitution making body. The Congress Party in 1946 pressed for accommodation of all minorities including Anglo-Indians, in the formation of the Provisional National Government. The Advisory Committee on Minorities rights accepted the Anglo-Indians' proposal that the reservation of posts for Anglo-Indians in the railways, posts and telegraphs and customs be included in the Constitution. In 1949, the Constituent Assembly adopted Article 331 which gave the Anglo-Indians two seats in the Lok Sabha by nomination and Article 333 gave them representation in the Legislative Assemblies of each of the major seats. In June 1949, the Constituent Assembly adopted Article 336 whereby special job reservations in the services were assured and in Article 337, they were guaranteed educational grants. Under Article 338(3) the Anglo-Indians were included in the Backward Classes. Thus, a special position for Anglo-Indians was guaranteed in independent India.

However, as consequences of changes in post-independent India, the Anglo-Indian community; started migrating to England, Canada or Australia and those who remained in India were either too old or very poor to leave. Many Anglo-Indian girls married out of the community and identified themselves with their husband's cultural group.

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#### Notes

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