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## **Review On Historical Study Of Calcutta And Its Suburb With Special Reference To British India Capital**

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### **ABSTRACT:**

Historical research on Calcutta's growth pattern in the first half of the 20th century is still a relatively unexplored field. The minor components that make up the city and its surrounding areas haven't been the subject of many authoritative writings. The term "suburb" is derived from the Latin word "suburbium," which means "under the city," and refers to a residential region that is geographically and economically attached to the centre of a city. So, in this article, historical study of Calcutta and its suburb with special reference to British India Capital has been discussed.

**Keywords:** Calcutta, Suburb, British, India, Capital.

### **INTRODUCTION:**

A city's history is an essential component of its country's history. The pattern of its growth and development is determined by larger historical factors operating at the national and international levels. However, a city also has its own course throughout history. As a result, writing a city's history is a difficult task. Given the convergence of several disciplines at this point, the historian must develop a special method for examining the various factors that influence a region's ability to develop over time, its ability to survive and adapt to new environmental challenges, as well as changes in demography, society, the economy, and political conditions. It's interesting that cities are typically examined as compact structures, despite the fact that cities are actually made up of a number of communities. Historians frequently overlook the small communities that make up a metropolis in favor of writing about a single city by putting it on a broader canvas. Studies on urban development in colonial India focus on important cities like Calcutta, Bombay, Madras, Delhi, and similar ones, with an emphasis on their pre-colonial existence, the nature of traditional urbanism, and their gradual development as modern cities in a colonial situation, as well as their development pattern after independence.

## REVIEW OF LITERATURE:

According to A. Rahman et al. (2018), this essay employs a three-pronged analytical framework to examine the operation of British colonialism and its socioeconomic and political effects in India. These three factors are British control, colonial education, and divided and conquered rule. The British should be commended for their reforming efforts in the late nineteenth and early twentieth centuries, which included the establishment of an effective legal system, financial support for infrastructural development, and investments in education. The majority of colonial reforms and programmes, however, were at odds with the needs and interests of the Indian people. The British took away India's resources and introduced the English educational system in order to create an affluent and educated buffer class for their own interests. It also implemented positivistic and predictable laws as well as restrictive and discriminatory practises, including force, in order to maintain control over the populace and put an end to anti-British agitation, rallies, and armed uprisings in India. Bangladesh, India, and Pakistan have not been researched from the perspective of peace and conflict studies, despite the fact that the repercussions of British colonialism in India have been examined from a variety of perspectives (PACS). Using Johan Galtung's (1990) "violence triangle" model, we can better understand the various forms of colonial violence and the importance of successful peacebuilding in the post-colonial setting. According to this essay, the legal system, current ethnic, religious, and cultural diversity, as well as structural, cultural, and overt acts of violence, are all relics of the British Raj. [1]

According to T. Roy (2018), a popular theory in Indian economic history studies holds that British India's institutional and commercial policies made the wealthy Indians richer and the poorest poorer throughout the colonial era. The study shows how flimsy the evidence is to support the hypothesis. Because there is a dearth of information on peasant income, it is difficult to make generalizations about the trends in overall inequality. The findings do, however, raise questions about the role that state action has had in the growth of inequality. The distinction between occupations that depend on trade and jobs that depend on land is the starting point of an alternative explanation. The free economy of the nineteenth century had a variety of effects on these two fields. Low and stagnant land productivity limited the average return received by industries dependent on the land. Partially exempt from the ban may be jobs that rely on trade, either directly or indirectly. [2]

Urbanization has historically been a major worry for India's growth, claims M.M. Rahman (2018). Over time, cities have grown and developed, significantly influencing the growth and development of the country. Since the ancient and mediaeval ages, cities have been growing and developing, but in India, this process truly took off during the colonial era. Indian cities have grown and developed in a variety of ways over the course of history, according to historians. By the late 19th century, Britain was the most urbanized nation on earth. As they started to rule India, Calcutta, Bombay, and Madras became significant administrative,

commercial, and industrial hubs. In 1911, Delhi was chosen as the new location for British India's capital, and it quickly grew into a thriving metropolitan hub for business and administration. Many hill towns prospered during the colonial era, including Darjeeling, Dehradun, Nainital, Simla, Kurseong, and Kalimpong. Colonized India gave birth to port cities, railroad hubs, court towns, and other constructions in addition to industry. [3]

P. Roy (2018) claims that Calcutta was the largest metropolis in India, the second-largest in the British Empire, and one of the most populated and significant cities in the world during the British era. The activities of the Calcutta Municipal Corporation have been varied and complex as a result. Its jurisdiction included a region of 29 square miles in addition to meeting the civic needs of a million people. A wide diversity of racial backgrounds, religious beliefs, cultural concepts, and economic practises were represented among its ratepayers. It had to take into account all of these variations in viewpoint, tradition, habit, and manner in order for it to function properly and effectively. It also had to make an effort to incorporate them into a common civic life so that everything that was valuable in each would receive full recognition, freedom, support, and encouragement. [4]

As early as the 1880s, electrical power, according to S. Sarkar (2018), helped usher in an urban industrial era around the globe. The colonial metropolis of Calcutta, which served as British India's capital until 1911, is the subject of this article's investigation. Economic reasons, technological developments, and a range of local community and regional elements, such as geography, flora, fauna, demographics, politics, and culture, have had an impact on the availability of electricity. Indian colonization had a significant impact on Western scientific and technological thought. There is evidence that the colony's electrification project and other technological endeavour were affected by Western technology and ideas. Was there anything unique about Calcutta's layout that made a colonial city electrify almost simultaneously with other Western industrial nations? Due to Calcutta's sophisticated infrastructure of cables, power plants, and poles, electricity had become the city's most recognizable symbol of economic progress by the middle of the 20th century. The Calcutta Electric Supply Corporation Ltd. (CESC), which has its headquarters in London, was a key player in the discussion and resolution of a wide range of technical issues, including load factor, fuel sources, operating generation plants, and supplying electricity to industry, traction, and population centres. This article explains how, although having colonial roots, the succeeding electrical systems were created locally and specifically adapted to the needs and unique characteristics of the area. It is based on extensive historical investigation. [5]

N.D. Lal (2017) asserts that due to its connection to the British Empire, Calcutta benefited from connections and a global reputation in the late 19th and early 20th centuries. During this time, globalization gained its maturity. Rapid technological advancements give the integration of economies and the growth of trade networks considerable pace. The opening of the Suez Canal and other innovations like the telegraph, railroads, and steamships

increased the movement of money, products, information, and people. Analyzing the title may provide a preliminary insight of the dissertation's scope and goals. The first portion of the title, "Building Calcutta," is meant to communicate the dissertation's vastness rather than its specifics. Since Calcutta holds a unique position at the crossroads of architectural, engineering, social, and economic histories, the dissertation attempts to take a macro-generic view of the construction of the city's physical fabric rather than concentrating on the objects themselves. Again, when referring to the time of building activity that is the main subject of the dissertation, the time span in the title is supposed to be illustrative rather than prescriptive. Instead of the year 1880 itself, the 1880s decade witnessed the growth of Calcutta's municipal boundaries, an increase in population density, an increase in construction activity brought on by a variety of societal, governmental, and demographic needs, and the introduction of the first set of building codes that went beyond the combustibility of walls and roofs. The constructed environment of the city was significantly impacted by these occurrences. On the other hand, Calcutta's demise as the capital of British India in 1911 represents a significant turning point in the history of the city. Even so, the goal is to suggest the end of an era rather than any significant interruption or shift in the pace of building activity. Additionally, because trends are inherently evolutionary and transformational, the research has frequently focused on periods outside of these defining lines, notably those prior to the 1880s, to assist people better understand the findings from the study's primary period. Two significant aspects of material and human resources in the history of construction have been the focus of the research project. Studies examining the academic and professional backgrounds of those involved in building, specifically engineers and architects, reveal the former. The latter takes the form of research into the history and application of common building materials, as well as the currently used building systems. With a focus on the histories of architecture, cities, society, and the economy, the study's methodology draws on a wide range of disciplines and related sources. In order to address the proposed thesis, it was necessary to concentrate on putting Calcutta's evolution in the perspective of changes occurring outside the city, with specific attention to the metropolitan milieu. This dissertation embraces the urban, Indian, and local contexts while also addressing anthropological as well as material difficulties, which may be considered as adopting a "broad-brush" approach to a field of study that is largely untouched in the world we live in. [6]

D. Choudhury (2017) asserts that competition and participation have influenced the built environment ever since the dawn of time, particularly when it comes to public places made for a diversity of users and inhabitants. A city's public spaces can be seen of as a representation of the urban dynamics and processes that are the true lifeblood of the city as they evolve over time in unison with the city's altering social, cultural, and economic realities as well as modes and media of interpretation. According to the citizenry's contestation, participation, and engagement with the city's actual public spaces as well as the various

negotiations and mediations that have occurred during Kolkata's more than 300-year history, this study paper proposes to understand the city's public spaces. In the 19th century, Kolkata, which began as a collection of villages, rose to become the first imperial capital of India and the geographic and cultural centre of the nation. The public spaces of the city developed in a similar manner, moving from seedy lanes and tiny clearings of indigenous settlements to vast recreational open spaces constructed by colonial rulers in the years leading up to independence, then to contemporary landscapes determined by shifting priorities while still maintaining distinctive connotations. This article investigates Kolkata's public spaces using a literature review and the personal accounts of a selected sample in order to determine the value of public spaces. Through the prism of time and appropriation, it seeks to understand the protracted conflicts and negotiated juxtaposition of public spaces with ordinary civic life and sentiments. The article ends with recommendations for the future of public space interpretation that could influence aspirations and paradigms for city design. [7]

T. Roy (2017) claims that when people think about the state's role in economic change in colonial (1858–1947) and post-colonial (1947–) India, they typically think that the former was an exploitative state and the latter was a state that prioritized development. The opposition is a flawed paradigm for comprehending economic history, as this essay argues. The tensions between the two states did not result from this, save from a foreign power's desire to use Indian resources for its own gain. The difference was that British colonial policy was framed with references to global market integration, whereas post-colonial policy was built with references to nationalism. The study applies this lesson to an analysis of the economic effects of the two types of states and draws on contemporary debates in the global history of European expansion. [8]

The Chinese minority in Kolkata has been in India for more than 200 years, according to D. Biswas (2017). Relationships with the government, the host society, and particularly the dominant host culture have gone through a number of stages and taken on a variety of forms. It is essential to examine the lives, traditions, and perspectives of the Chinese community's members in order to comprehend how it has changed and evolved over time. This essay argues that it is just impossible to reproduce the impact Kolkata's Chinese minority has had, particularly on the city's occupational specializations. This study also examines the freedom that the Chinese community initially enjoyed in developing their own social and religious institutions without interference from the host nation's dominant culture, as well as the freedom that community later came to enjoy under democratic and decentralized government. It is important to emphasize that the manner of life for Chinese in Kolkata has been significantly impacted by the political linkages between India and China, as well as by the connections between environmental activism in India and urban development inside the city. Therefore, by assisting in the comprehension of Kolkata's multicultural dynamics and

surely identifying a practical means of affecting this ethnic enclave community, this study may add to the science of social geography. [9]

A. Wright (2017) asserts that in 1902, the Indian government forbade the employment of European women as bartenders in Calcutta and Rangoon. This article examines this intervention, with the assumption being that a close examination of this ban and the women whose lives it affected can shed light on the complex and occasionally at-odds ideas about gender, sexuality, mobility, labour, and racial boundaries that characterized British imperial policy in India and Burma at the beginning of the 20th century. The author of this essay claims that European bartenders played a significant and unique part in the cultural life of Calcutta and Rangoon, despite their seeming low rank within the British Empire. The limitation on hiring bartenders is said to represent the state's ambivalence concerning the new social formations emerging from mobile people's interactions in these colonial port cities. It concludes by arguing that Curzon and his colleagues' role in the bartenders' ban demonstrates how the manipulation of mobile subjects was used to negotiate imperial ties. The hiring of barmaids was controversial in many areas of the British Empire in the late nineteenth and early twentieth century, including London. However, the anti-bartender effort in London was unsuccessful, although it was successful in Calcutta and Rangoon. The distinctive dynamics of the specific colonial context can account for this divergence: European bartenders were underrepresented in South and Southeast Asian colonial capitals in numerous respects. Some of the bartending women were members of the settled European population who lived on the periphery of what is deemed "whiteness" and "Englishness." The barmaids were employable in pubs that served to a predominantly European, but not exclusively European, clientele in part because of their European identification. The barmaids' presence in the morally grey milieu of the bar, however, posed a threat to British status because of their identity. The notion of hiring European women to work behind the bar, selling alcohol to non-European men, which would undermine the desired colonial hierarchy, presented another challenge for colonial officials like Curzon. [10]

According to D. Bhattacharyya (2016), British India's presidency cities saw an unexpectedly large rise in housing and rent prices after World War I. This provoked heated debates on the interplay between private capital, the market, and local government. As a result of worker protest and militancy on the one hand, and market speculation in land and housing on the other, Bhattacharyya's article demonstrates the emergence of a housing and rent market in Calcutta founded on conceptions of housing rights. This contradiction produced a space for colonial intervention that leaned on numerical analysis supported by discourses of financial estimations of worth and potential risks in the growing urban real estate market. The restrictions limiting housing speculation throughout the 1920s, according to the article,

were an early bureaucratic attempt to rationalize and streamline the urban land market by regulating the ways in which land and homes accrued economic value. [11]

The period of British rule between 1757 and 1900, as described by A. Saini (2016), is marked by major sociopolitical changes and scientific developments that had an impact on Indian medical systems, institutions, and practitioners. The question of whether the colonial government used Western medicine as a tactic to increase and defend its control has also been debated by historians. In this essay, the secondary literature on this subject is surveyed with an emphasis on particular physicians. During this period, both the British and Indians who had studied in the West encouraged the practise of "doctoring" or Western medicine in India. Many Indians with Western medical expertise was employed by the government as "local doctors" in the inferior medical system, which was predominantly made up of Europeans. The colonial authority gradually ceased to support the native medical practises. The doctors who practised these systems—the Vaidya's and the hakims—suffered a major loss of status, in contrast to claims made by Western medicine that it is a more rational, "superior," school of medicine. While some of them incorporated Western medical practises and theories into their research and practise, others were purists who defended and supported their systems. Today, European doctors only occasionally interact with Indian system practitioners while carefully pursuing research into medicinal herbs and tropical illnesses. All doctors and surgeons at the time were general practitioners; specialist doctors were not included. Folk practitioners continued to enjoy widespread popularity. [12]

M.C. Izgi (2015) claims that, with the help of the British East Indian Company, British merchants made significant attempts to engage in the lucrative commercial activities in India at the beginning of the nineteenth century. Trading was initially the main line of work for the business's servants, but as a result of the political atmosphere on the subcontinent—which included the end of Mughal authority and political strife among the local authorities—the company began to emerge as a political power. The company's servant had, as a result, contributed significantly to guaranteeing the safety of the British presence on the Indian subcontinent by the middle of the eighteenth century. In order to create elite corps and maintain India under the company's control, Warren Hastings' first general governor implemented an Orientalist education programme in addition to taking political and military action. In light of the opening of two large educational institutions, this report examines the Hastings policy. [13]

According to J.P. Welch (2011), the first British connections with India happened accidentally due to fierce competition with Dutch and Portuguese economic interests in Asia. The only way the British, who joined colonization relatively late, could profit from these rich new ventures was to steal from others. The British were going into what would eventually turn into "the major gem in their imperial crown," but they had no notion that it would be a long-lasting, extremely lucrative relationship. The growth of the British Empire was a multi-

step process, with each stage being characterized by significant historical events. The original phase swiftly changed from a purely commercial and financial standpoint to a more realist mindset centered on expansion and power retention. After that, a firm determination to protect imperial dignity emerged in the wake of the horrific and vengeful mutiny of 1857. A sense of calm eventually surfaced during the Victorian age of helpful enlightenment. The Indian government had a recent reorganization, which prompted this peaceful period. Unfortunately, this calm was only temporary as it was broken up by a number of catastrophic droughts and the ensuing famines. The dreadful leadership of foolish viceroys and dishonest prime ministers like Lord Lytton and Disraeli added to the general discontent with Crown policy in general and Britain's colonization in particular. [14]

K. Raj (2011) claims that since the English East India Company established Calcutta as an entrepôt in 1690, it has served as the centre of a variety of long- and short-range networks involving trade, banking, diplomacy, law, crafts, and education. The first century of the city's history is examined in this article, during which time it rose from obscurity to become the second-most important metropolis in the British Empire. During this time, Calcutta also developed as a centre for the production of scientific knowledge in the disciplines of geography, history, linguistics, botany, geology, geodesy, and ethnology. Calcutta presents an excellent case study of the co-construction of knowledge and urbanity in the early modern context of globalization. This article explains how efforts to recognize and manage difference in this cosmopolitan setting led to the production of new kinds of knowledge in this metropolis, many of which were at the heart of the second scientific revolution. This city functioned as a meeting place for numerous racial, occupational, and religious groups, each with its own distinctive knowledge practises. [15]

T. Mansfield (2011) notes that despite the tremendous interest in Calcutta's past as a colonial capital and the place where the British Empire was founded in India, there hasn't been much study on the colony's early years. The establishment and expansion of Calcutta, which were essential to the power and fortune of East India Company personnel who lived and traded in Bengal, have not been taken into account in previous research, which has focused on the events of the 1750s. The company's history in India has up until now been shaped by an analysis of political and economic trends. However, the company's well-recorded diaries and consultation books allow us to see the colony from a new perspective. Hundreds of pages of government documents and private papers provide a detailed account of the colony's formative sixty years prior to the events of the 1750s. This might be evaluated using a variety of questions on the motivations driving British activity in India and the expansion of British colonial spaces. This research has provided fresh insights into how the British viewed and administered the urban colonial environment and people of Calcutta. Particularly, the growth of the colony's control over its physical environment, social structure, and infrastructure was influenced by a confluence of local conditions and European influences.



The study sheds new light on the company's survival and growth in Bengal prior to the Battle of Plassey as well as more general historical topics of power, space, urban development, and cultural exchanges in previously unstudied circumstances. [16]

The history of disease prevention in that part of the world throughout the late 19th and early 20th centuries, according to M.U. Mushtaq (2009), provides an informative glimpse into the period when new trends in medical systems and a switch from surveys to microscopic investigations in medicine were witnessed. It includes early laboratory experiments and ground-breaking immunology and microbiology discoveries. The direct outcome of colonization was the emergence of tropical medicine and infectious diseases. The history of illnesses and their prevention in the colonial setting begins with the epidemiology of infectious diseases, many of which are still widespread in third-world countries. It shows how the imperial government created surveillance systems and handled epidemics. British India's disease control was shaped by the growth of health services during colonial administration in order to promote the health of its populace. [17]

The British Empire in India started and grew between 1700 and 1900, claims F. Blackwell (2008). Empire, at least initially, was not intended. Actually, that sort of just happened. British colonists of the first generation came to India for trade, not conquest; they were businesspeople, not mercenaries. They might have come from a culture and political system that were weaker than the ones they entered and didn't want to stay there when they did. The Indians would not have viewed them as a threat since they would not have regarded themselves as "Indians," at least in any political sense. National identity would not emerge prior to the Independence Movement (also known as the Nationalist Movement). To some extent, caste and geography still play a role in determining identity today. The interaction between the British and Indians would have lasting repercussions on society that are still felt today. Due to space restrictions, the impact of Imperial Britain on India is described in the paragraphs that follow. We can only hope that EAA will someday create a useful article on how India affects Great Britain. [18]

According to T. Webster (2005), this essay looks at Palmer and Company, a Calcutta advertising firm, as it attempted to grow its international business at a period when communications technology was still in its infancy. The essay looks at what led to the company's final demise and how it affected Indian companies. It examines in depth how much the guiding principles for the business' operations contributed to its demise [19].

The first sustained exchange between Asian intellectuals and the west took place in Calcutta in the late eighteenth and early nineteenth centuries, claims P. J. Marshall (2000). Indian intellectuals in Calcutta responded in highly creative ways to aspects of European culture that were made available to them in the city. Currently, most of this response is in question. Its significance is disputed, even if the term "Bengal Renaissance" is still often used to refer

to it. The idea that the "modern" India we know today emerged from the merging of western and "traditional" elements in early nineteenth-century Calcutta is no longer widely held. It now seems a little too "Orientalist" to assume that Indian cultures in general, and Hindu Bengali culture in particular, are incapable of changing and evolving depending on their own internal dynamics. The Bengal Renaissance, though its roots may be found in its own culture, was also viewed by some later critics as a movement whose scope was severely circumscribed by the incredibly thin base on which it rested: an aristocratic elite locked in a colonial situation. The East India Company, on the other hand, produced brilliant Indian thinkers who were heavily influenced by the west in Calcutta. Regardless of how the Renaissance is reassessed, Professor Raychaudhuri wrote in a recent paper that there is "deep and lasting interest for European literature, history, and philosophy, as well as lesser-known scientific knowledge." [20]

N. Chaudhuri (1994) claimed that British memsahibs—wives of government employees, soldiers, missionaries, and merchants—consistently gave the female reading public in Britain a negative impression of Indians through their published autobiographies, how-to guides, articles, and advice columns in women's periodicals, as well as through letters and diaries to female relatives. Memsahibs engaged most frequently with servants; hence, their interactions with domestics had a wider impact on British women's impressions of Indians. The memsahibs had negative views of the servants because of their dark skin tone and their diverse religious, social, and linguistic origins. The 1857 Indian rebellion and the emergence of social Darwinism cemented Memsahib's views of Indians as subhuman savages. Early memsahibs' harsh remarks about Indian domestic workers had an impact on succeeding generations. By writing about their Indian workers, memsahibs additionally portrayed themselves as active participants in Britain's colonial endeavour in India. [21]

## **CONCLUSION:**

In terms of the city of Calcutta, there is an astounding array of historical literature that has been created since the nineteenth century by both European academics, authors, travellers, artists, and administrators, as well as by indigenous scholars, writers, travellers, and artists. But one thing that stands out about most of the works is how descriptive they are, with an emphasis on the history of old Calcutta going back to the time of Job Charnock, the development of the city as a colonial centre, and the representation of the contrast between the white and black town, with some grey zones in between, as the most striking aspect of the urban landscape. Another defining characteristic has been the depiction of the white town in graphic detail, whereas the native neighborhood was frequently criticized for its lack of symmetry and order.

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