



## ECONOMIC CONDITIONS OF BRITISH RULE IN INDIA

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From the year 1757, the British used their control over India for the fulfillment of their personal interests, but it would be wrong to think that the basic character of their rule remained the same throughout the period. In its long history of almost two hundred years, it passed through many phases. According to the changes in Britain's own social, economic and political development, there were changes in its governance and imperialist character and in its policies and influences. The point can be started from here, that even before 1757, the British East India Company was only interested in collecting money, it sought its monopoly on trade with India and the eastern countries, so that other British or European merchants and the trading companies could not compete with him. The East India Company had to fight long and terrible battles to fulfill its objectives. Since the areas of trade were far away across many seas. So the company had to arrange for a powerful navy as well. There was one more important thing to note. The Company was to defend its forts and trading posts on Indian soil, maintain its water and land forces. He used to fight for the defense of his interests within India at sea. A huge amount was required for this. Neither the British Government nor the East India Company had such huge financial resources. By this time, British capitalism was also entering the most likely free zone of its development. Immense capital planning was needed for maximum development of industry, trade and agriculture. Since the means of such capital planning were limited in Britain at that time, the capitalists there started to cast their plundering eyes on foreign countries so that necessary funds could be obtained from there for the development of British capitalism, because India for its wealth was famous. Therefore, it is assumed that he is capable of playing an important role in this direction. Both the objectives of trading monopoly and right over financial instruments were not fulfilled as soon as possible, but between 1750-60 Bengal and South India were defeated and came under the political authority of the Company. The direct right to collect revenue was acquired, and she was able to siphon off the money collected with the local rulers, feudatories and zamindars. Simultaneously, the Company also used its political power to obtain monopolistic control over Indian trade and production. Gradually the Indian merchants were driven out. An important aspect of this first phase of British rule was that fundamental changes were not introduced in the administration, justice, order, transport and communication, methods of agricultural and industrial production, trade system or education and intellectual fields.



The role of usury was very important in this whole process. The roots of usury were very strong in the erstwhile Indian agricultural system. This now greatly facilitated the abolition of small peasant holdings and the development of landowner and wealthy peasant holdings, with usury itself being a dependent development, dependent on this process. The usurer sometimes stood up to the bhumipati as the entitlement to the rural surplus. It was often convenient for the British administration to attribute rural indebtedness as the source of all farmer's miseries. But such a massive rise of usurers was itself an integral part of the transformation brought about by colonialism in the Indian agricultural economy. In short, the second half of the nineteenth century saw the formation of the modern Indian landowner, and with it the alliance between him and imperialism. , gave birth to the bourgeoisie (bourgeoisie) and the industrial proletariat. Marx had imagined this situation while thinking about the future of railway construction in India. Rajni Palmdutt did such a good analysis of the relationship between the changes brought by Britain in India and the rise of the Indian bourgeoisie. It was at least a revitalizing result of colonialism, which had so ruthlessly attacked and razed a vast civilized society. The uncompromising contradictions emerging between imperialism and its junior ally Bhumipati on the one hand and the majority Indian people on the other, consisting of the Indian bourgeoisie, the working class and the peasantry, laid the foundation for the national liberation struggle. The whole period that followed in the first half of this century, culminating in the withdrawal of British imperialism and the separation of the Indian bourgeoisie and the proletariat, was the final and fourth phase of colonialism in India. But there was the last and fourth phase of colonialism in India, but revolution is definitely needed to end the remnants of colonialism in India. Working within its colonial limits, the British Government was neither interested in the general dissemination of scientific knowledge, nor in the highest pursuit of the study of science by Indians. The intellectuals were aware of this apathy of the government, and they used to criticize it bitterly. According to Keshav Chandra Sen, the biggest drawback of the education system was the lack of opportunity to study science. Mahendra Lal Sarkar wrote, I am obliged to say that till now our government has done a lot for our countrymen. He did not give any opportunities to study knowledge, nor did he give any encouragement in this direction. Indian students remain untouched from the study of science due to lack of opportunity, lack of resources and lack of encouragement. Industrial revolution has made a special contribution in bringing human civilization from the Middle Ages to the modern. Industrialization in India and other developing regions started quite late and its pace was slow. The Indian economy was badly affected by the administrative setbacks of the colonial colonial exploitation system before independence, and as a result of the crooked policies of the imperialist industrialization took birth in India, yet this fact in the economic development after independence in India proved unquestionable and undisputed. It is given that at present India has gone so far



from the imperial path of industrialization, that now it is not possible for it to go back. Industrial, social, cultural beliefs and urban civilization will continue to form the basis of our future life not only in the present period but for a long time. One of the major industrial metropolises of India such as Mumbai, Ahmedabad, Bangalore, Calcutta etc. Industrial development of North India. Kanpur metropolis, famous as a center, is basically a product of 200 years, which is a result of industrialization, "This metropolis, having attained a central position in North India, is situated on the right bank of the Ganges. As a result of the strengthening of colonial rule in India, the development of railways, development of communication facilities, expansion of banking facilities took place in this metropolis of Kanpur, due to which it became a major trading center and Kannaujia, Singhanian and Bangla families came here for the purpose of business. In 1914, during the First World War, imports were stopped and demand increased according to the need, as the cornerstone of Indian industrial development. During this period, along with the change in government policies, the production of leather, cotton, woolen goods increased in the industries of the city and the goods were exported abroad. But the end of the war and the worldwide recession made the condition of the industries of all India, including Kanpur, disproportionate. The condition of the harness factory in leather production became turbulent, and the goods became redundant due to the cancellation of the demand letter. Competition from China and Japan proved to be very troublesome for the cotton textile industries. The production of sugar, oil, handloom industries was encouraged by the government, as a result great intensity was felt, but after the Second World War, organized efforts were started by the Indians to get rid of British colonialism, Indian society violence, bloodshed, social hatred, mutual exploitation There was animosity, poverty, hunger and unemployment. Public dissatisfaction took the form of a movement against the British rule. In response, the British administration adopted a repressive policy which had an adverse effect. The intelligentsia can also be studied in another way, and that is to analyze its ideas and socioeconomic bases simultaneously. In doing so, the contrast that was largely between bourgeois ideals and a largely non-bourgeois social base, inspired by the growing consciousness of contemporary developments in the West, becomes very clear. It is necessary to say that the reason for the indifference of the Bengali intelligentsia towards business was not the feeling of contempt for the business of Bhadrlok, because throughout the nineteenth century the middle class magazines had been encouraging their readers to do independent industry or trade. Its association with the semi-feudal land-system did not block the path of bourgeois aspirations. This pattern was broadly in other regions as well, although some interesting regional variations could also be seen in it. For example, Sundaralingam speaks of the early dominance of a commercial elite in Madras. (1) Apart from the merchant and wealthy bourgeoisie, the intellectual horizon of the intelligentsia also expanded in the beginning. However, the cordial relationship between the intelligentsia and the



British proved to be short-lived. When the British rule was established over an area, usually for the first two to four decades, the doors of new opportunities were opened before the native intellectuals, and new horizons appeared.

The intellectuals soon realized that even in the high ranks of the civil service and liberal professions, the privileged position lay with the British monopoly, moreover, the number of opportunities available was very small in comparison to the number of intellectuals. This imbalance led to great frustration, especially in cities like Calcutta, because other avenues of gainful employment were closed for them, the result of all this was that till the first phase of the twentieth century, in all the cities of this subcontinent read- An annoyed section of the literate and unemployed arose, which saw no place for itself in the colonial system. Since the intellectual class was as vocal as it was suffering, less attention was paid to the desperation of the urban population, which was leading a more miserable and deprivation life than the intelligentsia. . I mean the artisans and craftsmen of the cities in those inner parts of the country. There is considerable historical literature available on the decline of the traditional handicraft industry in the first half of the nineteenth century. A special kind of social turmoil was born in such cities, whose expression This was sometimes in the form of communal violence, and sometimes in the form of public anger which gave strength to the nationalist movements.

The intellectual class was opposed to limiting that knowledge to the marginalized sections of the upper class and middle class of society, as this class was the main beneficiary of the British education policy. On the contrary, he laid emphasis on general education. Akshay Kumar suggested that the facilities of free compulsory education should also be given to the farmers and labourers. Dayanand even suggested that there should be such a government order and such a national custom that no one should keep his child at home after the age of 8 years and those who violate it should be punished severely. In the opinion of Vidyasagar, "It was an urgent need of the country to take education to the common man, Keshav Chandra Sen's popular magazine Sulabh Samachar among those emphasizing on the importance of mass education, aimed to generate public opinion against exploitation and oppression. The ideological instruments of the state played a decisive role in this through active intervention to reconfigure the intellectual and cultural world of the indigenous people. As a result of this effort of the state, the English educated intelligentsia became a customer and an agent of new cultural interest and sensitivity. The hope of the colonial administrators may not have been fulfilled, that the effect of these efforts would filter through to the society.

The popular and traditional aristocratic cultures may not have gone beyond the confines of the English-educated middle class, yet for many people outside this social class the new cultural possibilities of realizing it were difficult to realize, yet quite tempting. The importance of the cultured middle class lies in



the fact that it has become the ideal and validator of this dream. The cultural world of the middle class was created to a large extent on the basis of the possibilities naturally existing in the new education introduced by colonialism in India. Initiated by Macaulay and Batink and flourished in the nineteenth century, the colonial system had many aspects and functions, of which its contribution to the creation of a new cultural "understanding" was of most lasting and decisive importance. It was qualitatively different from the natural-colonial system, both in terms of its content and organization. The same was true of the intentions, beliefs and epistemological foundations of both systems. Despite the limitations of knowledge, the obvious advantage of the natural-colonial system was its nativeness. Therefore, the obvious advantage of the natural-colonial system was to be native. His gnostic beliefs were alien to the Indian psyche. The system in which it was established was like a "beautiful tree" that was green, because it was rooted in the cultural tradition that shaped the collective consciousness of the society. The new education was important in another way. He opened the doors of large areas for the cultural intervention of the state and its agencies. The debate about the nature of education imparted to Indians in the Anglo-Orientalist controversy, in fact, reflected the efforts of the colonial state to find a place to establish its supremacy. By then the East India Company had started withdrawing from the oriental task of acquiring knowledge about its subjects, and was engaged in the extremist task of imparting knowledge to them, now the concern of the state was, for the Indians in search of modernity. Creating a cultural symbol, such a concept of education has become ingrained in the society, in which a special importance was given to education in English. The cultural world which opened as a result of this behavior was centered in the metropolis of colonial power, and on the other hand this metropolis created a sense of provincialism among the colonized people.

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