



COMMERCIAL ACTIVITIES IN COLONIAL BANDA

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After the victory of the East India Company in the Battle of Plassey in 1757 AD, the end of the traditional rural economy began in India. The advent of new policies started in this area. First of all, new land-settlement was started in different areas in different stages. The idea behind introducing the new policy was that even if the agricultural produce was very less or not, more revenue could be collected from the raiyats and land and its produce could be made the commodity of trade. The second step was taken in the form of free trade. In this the Indian market and rural society were opened up to British industrialism. The intention of this policy was that the monopoly of the East India Company in Indian trade could be ended and he remained only in administrative responsibility. This was said to start open competition in the market. The third step, the beginning of the steam age in India, was started in the middle of the nineteenth century as an alternative policy. The intention of this policy was that the qualitative change of Indian rural society should be in such a way that it could become an excellent colony of industrial capitalism of England. The basic objective of the above policies was that Indian agriculture, becoming a branch of industry, continued to be useful for British industry. With the passage of time there was a change in the constitution of the capitalist class of England as well as in its selfishness. The result of all this was that the traditional economy of India broke down, capitalism emerged in agriculture and a part of it became subordinate to the capitalists of England till 1947, India became more and more immersed in the problems of capitalism and hope of betterment.

Dadabhai Naoroji was born in 1825 AD in Navsari district of Gujarat. Due to the death of his father in Valyaval, the burden of his education fell on his mother. His mother tried her best to educate him as much as possible with the financial help of the Parsi Community. Dadabhai was a very meritorious student. Due to his unique talent, he continued to pass first class and one day he was appointed as a lecturer of mathematics at Elphinstone College, Bombay. He was the first Indian to be appointed to this post in Bombay. Slowly, Dadabhai Naoroji started the work of social service and political consciousness of the country. Dadabhai Naoroji was also one of the founders of the "Bombay Association", Dadabhai Naoroji did not stay long in the post of lecturer of mathematics. On the invitation of a friend, Dadabhai Naoroji went to England and started his professional life with Cama and Company. Along with looking after the business, Dadabhai also gave a serious discussion of India's economic plight through journalism. With his inspiration, the "East India Association" was established in London in 1867. Dadabhai Naoroji lived



in a small room near London in a suburb, in which there was nothing except Dadabhai Naoroji and his books and newspapers. During his stay, Dadabhai Naoroji studied the Indian economy extensively and developed a new approach related to it. Because of his Indian financial scholarship, he was invited to testify before the "Facet Indian Finance-Select-Committee" of the British Parliament. Dadabhai Naoroji contested elections for the British Parliament from the Central Finsbury-constituency while living in England and was a member of the British Parliament from 1892 to 1895. It was a great event of that time for an Indian to be elected a member of the British Parliament. Dadabhai again contested for the Parliament but was defeated. In 1897, he was invited to present his recommendations before the Belby-Commission on Indian finances. In 1901, Dadabhai Naoroji's famous book *Poverty and Unbridled Rule in India* was published in London, in which he gave a detailed and logical discussion of the exploitation of India by the British. In one sense, this book of his was considered a great commentary of economic outlook in Indian political and socialist thought. Romesh Chandra Dutt and Gokhale also used economic "drain theory" under his inspiration. Because of Dadabhai Naoroji's talent and his unquestionable patriotism, he was fondly called "The Grand Old Man of India" by Indians. His popularity was so great that he was nominated thrice as the President of the Indian National Congress. Dadabhai Naoroji, who has full faith in India's political and economic progress, is counted in the category of liberals due to his political views. Due to his liberal policy, he was an admirer of the wisdom of the British and their justice. He believed that the future of India would always be bright under the British rule. He was greatly impressed by the 1858 announcement made by Queen Victoria and began to believe that the work of implementing this declaration would be completed soon. He also believed in the virtuous work being done by the British to make India right. His belief was that the British rule would act as a divine boon for the all-round development of India. Whenever he got the opportunity, he did not shy away from describing the British favour done on India. In the presidency of his Calcutta Congress, he even expressed that it is necessary for the British to remain in India till that time the Indians do not fulfill the purpose of their trusteeship to make them self-reliant. He believed that the day was not far when England would present to the world the high standard of equal friendship with Indians. Due to this belief, Dadabhai Naoroji saw equality in place of disparity in the aims of England and India. He used to constantly say that if we present reasonable demands to the British government, then there is no reason why the British should not accept them. We should have full faith in the truthfulness of the British. Thus Dadabhai Naoroji was a great admirer of British rule and civilization.

Dadabhai Naoroji took the path of prayer and petition because of his liberal or mitistic outlook. From his point of view, this method was very useful in the circumstances of the time and he considered this method to be more valuable



than strong resistance. Perhaps this idea of Dadabhai Naoroji was too close to the truth. In those days, the British rule was at its zenith and there was no organization in India to establish national unity and awaken national consciousness. After the establishment of the Congress, there was a difference in the situation, yet till 1905, the propagated side of the national movement remained liberal or mitist. Therefore, Dadabhai was also a liberal according to his time, but his liberalism was more radical than other liberals of his time. He used to say that presenting petitions to the British does not mean any almsgiving. According to him, just as a "confidential servant" is written on prayer letters in formality, similarly these petitions can also be written in a more modest language due to formal courtesy. But these petitions were for rights, for justice and for reforms so that the British Parliament could know what the aspirations are and how the Indian people think. Due to his ideological freedom and originality, Everyone who comes under the British flag is free. But Dadabhai Naoroji was neither demanding the birthright of Indians, as Lokmanya Tilak later presented the demand for Swaraj, nor Dadabhai wanted to bring the same freedom as the Russians by citing the principles of natural rights. They considered these rights to be dependent on the kindness of the British and their characteristic features.

Dadabhai Naoroji, due to his reformist tendency, justified taking recourse to British rule for all kinds of reforms. He presented many important reform plans to the British rule. One of the demands of Dadabhai Naoroji was that more and more Indians should be appointed in the administrative services. His suggestion was important in many respects. They were challenging the inequality and discriminatory policy of the British rule on the one hand, and on the other hand they were presenting a solution to the problem of employment of well-educated and highly trained Indians in England. Dadabhai Naoroji had also placed a demand under his demands that India should be made soon with representative institutions. His suggestion was a sign of his farsightedness. Under this plan, India could easily become a fully democratic state, moving towards good governance. Similarly, Dadabhai Naoroji was also concerned for the economic reconstruction of India. He wanted that the economic relations between England and India should remain cordial, but at the same time the ideal of equality should be followed in both England and India as well. He wanted England not to consider India as a mine of raw materials and a market for finished goods. On the contrary, it is the duty of the British to determine import-export on liberal terms for India's economic progress so that India's economic wealth increases and India's poverty and food-poverty can be resolved. He considered the prosperity of India as well as the prosperity of the British to be linked.

Dadabhai Naoroji believed that India's economic condition was responsible for Indian political slavery. He considered this economic crisis as the root cause of the moral and material decline of India. According to him, every European doing business in India deprived the corresponding Indian from trade. The



same work continued in the administrative services as well. Being oppressed and deprived both in business and in administration, Indians lost their sense of self-confidence and the ability to make independent decisions. In this way, the foreign rule deprived the Indian of wisdom, glory and business. It was the constant effort of Dadabhai Naoroji that these lost talents of Indians should be recovered. In order to regain the lost confidence of India, he stressed on the reform of the legislatures so that more and more Indians could get the benefit of representative rule. Somehow they started dreaming of control of Indians over the financial expenditure in India so that self-government could be established in India and Indian money could not be released to England. In support of these ideas, Dadabhai Naoroji made it clear that the British rule could not postpone the demand for these reforms in India for a long time. To say that Indians should first become fit for representative rule, after that they will be decorated with representative rule. He had an irrational appearance. Thus Dadabhai Naoroji gradually went from being a liberal to a Swarajist. In his presidential speech of 1906, while addressing the Congress-session, he provided the mantra of the word Swarajya to the Indians from the Congress platform for the first time and expressed that according to the changing times, now the Indian people should not be confined to good governance only. But self-government is also needed. Although it is necessary to make it clear here that the term Swaraj declared by Dadabhai Naoroji in the Calcutta session of 1906 was a condition imposed by the extremists on the moderates of the Congress. To keep the extremists away from the presidency of the convention, where on the one hand Dadabhai Naoroji was elected as the chairman, on the other hand, the Congress disbanded an important aspect of the program of the militants by shouting the word Swarajya from his mouth.

Economic Thoughts of Dadabhai Naoroji

The economic side of Dadabhai Naoroji's thinking is more important. In one sense, he is credited as the leader of India's economic nationalism. Dadabhai Naoroji in *Poverty and Pan-British Rule in India* has given a comprehensive explanation of Indian economy. He made the Indian public aware of the British imperialism by propounding the principle of the issue of capital from India. Dadabhai Naoroji proved that India's economic prosperity cannot be achieved unless this issue is controlled and the Indian people are not united with their natural rights. He made a strong attack on the financial relations of India and England and proved that England has exploited India financially. The title of his famous book was also self-evident to his economic views. He called the British rule of India as British. This further confirmed his belief that the British rule in England was based on the principles of morality and freedom, but their rule in India could not be considered liberal in the same way. Was doing. In his view, the British Government of India was using repressive polity, which was a blot on the political traditions of England. In this book of his, there was a collection of different articles read by him on the economic system of India. His first article in this book was on the poverty of



India, in which he testified that India's per capita income was about 40 shillings and such a meager income could not meet the expenses of a water prisoner. The question of saving and spending it on other social festivals and festivals did not arise. He disclosed this pathetic economic condition of India to the Bombay branch of the East India Association of London in 1876. Dadabhai Naoroji proved invalid the arguments presented by other thinkers and critics for India's poverty, in which India's growing population was blamed for India's poverty. In his argument, he presented the idea that India's population or faulty economic rules cannot be held responsible for India's poverty. For this he attributed the policy of cruel economic exploitation of the British. They believed that the British had made India wealthless. They also considered the policy of imbalance of trade of the Government of India to be faulty, in which imports and exports were being done many times more. In his Theory of Exodus, Dadabhai pointed out that capital was being exported from India in many ways. In one example, he told that the British working in India used to send huge sums of their savings account to England and on the other hand the expenses incurred on the administration of India on the home government in England were also imposed on India. Was. The government used to collect the expenditure on the administration of India from the public itself, while the people of England used to get the benefit of this expenditure. Not only this, the Government of England by India had to pay a huge amount to England to pay the interest of British capital invested in India. Its natural result came in the form of poverty of India on the one hand and prosperity of England on the other. Not only this, but this exploitation was getting repeated continuously, under which the amount remitted by India was being remitted by England in India, due to this, where the investment of British capital was increasing in the economic sector of India, the capital of Indians was reduced in trade. It was happening. This had fatal consequences in the economic condition of India. The dependence on the British Empire continued to increase. The British gradually acquired a monopoly in the field of trade and commerce in India and this story of exploitation continued to exist. His irrefutable arguments also proved that the integration that the British tried to credit in India in the form of development of means of transport in India was actually a story of economic exploitation. Because the amount of money that the Government of England was spending for the development of India's railways, both its profits and the entire interest on that amount were being deposited in the treasury of England. As a remedy, it was the idea of Dadabhai Naoroji that the merchants of India should be given facilities to trade and free trade should be established so that the Indian traders could compete with the British traders and To eliminate the increasing influence of capital. In this way, Dadabhai Naoroji awakened India to the economic side of the British rule in India and proved with his arguments that if India wants to remove its poverty and maintain its existence, then it has to take iron from the British rule. Will happen. In this way, as much as Dadabhai Naoroji did not make



Swarajya clear in his political views, his economic ideology created a renaissance in India by introducing economic imperialism. The criticism of economic imperialism of the British in 1876 by Dadabhai Naoroji makes him a precursor to Marx's ideas. Both Marx and Dadabhai were contemporaries and along with being contemporaries, both were studying economic conditions in the British Museum Library. It is even more astonishing that the British Museum Reading from which Marx could not have come to know how the final culmination of capitalism could be in the form of imperialism, that thing was revealed by Dadabhai Naoroji in his study of the economic condition of India. Lenin further clarified this aspect of Marx's ideas and presented the explanation that imperialism is the final stage of capitalism, thus Dadabhai Naoroji could unintentionally express his socialist ideas before the worldwide popularity of Marxism-Leninism. Dadabhai neither chose Marxism nor was he pure socialist thought, yet his faith in socialism continued to grow and he attended the International Socialist Congress session to be held in Amsterdam in 1904. His effort was only to solve India's financial problems and to establish free-trade in India. He was a liberal thinker and wanted for this reason that this free-trade could be translated into action only with the help of British rule and not by opposition. For this work, Dadabhai Naoroji started the promotion of Swadeshi. India's economic poverty could be removed by Indians only through Swadeshi, along with their Swadeshi program, the side of Swaraj was also added.

Due to his radical economic views, Dadabhai Naoroji supported nationalism in his own way. Despite being a liberal, he later joined the Home Rule Movement run by Mrs. Annie Besant. His economic plans made him sympathetic to the Labor government of England in later times and he established close relations with many socialist leaders of Britain.

The religious and social aspect of Dadabhai Naoroji's ideas remained almost dormant like many other thinkers. Due to his liberal views, he did not give prominence to any religious belief. He was also not much related to the social reformer. There were many reasons for this - firstly, Dadabhai Naoroji stayed abroad for a long time and because of this he stayed away from the political and social reform program going on in India. Second, they were a Parsi minority and for this reason it is not accepted by them to interfere in the religious or social activities of any majority community or to suggest reforms from it. Thirdly, he was above religious pomp and narrow-mindedness because of his developed political and religious views. This was the reason that he recognized the secular nature of the nation in the national movement of India. It was natural for him to consider politics and religion separate. In this way, he did not participate in religious and social work in public. But in order to fulfill his personal responsibility towards his Parsi community, he was interested in the social and charitable work of the Parsis of Bombay-Pradesh. His personal outlook as a Parsi minority could not block his nationalist



thought or love for India. In this way, India got a great patriot and economic thinker in the form of Dadabhai Naoroji.

Dadabhai Naoroji, referring to the moral poverty caused by the slavery of the British state in India, expressed that Indians were deprived of their natural rights due to the economic exploitation of India. Expressing grief over the moral degradation of India, he considered economic poverty to be related to the impairment of intelligence and experience. Due to the high positions held in all the departments of the government of the Europeans, it was natural for the Indians to have a feeling of inferiority. According to Naoroji, the Europeans, being appointed in the service of India, started the work of earning money on the one hand and on the other they also used to earn experience and intelligence. After retirement, he used to return home with both wealth and experience. Thus India had to be devoid of wealth, both economic and moral. As a result, it became difficult to find old people with experience and progress in national and social work and the country faced a shortage of guides. According to him, before coming from abroad to work in India, they shy away from intellectual, moral or social support. Neither they try to understand Indians nor Indians get more knowledge about them. The importance of his works is of a temporary nature which ends with his departure. Europeans cannot give proper leadership to Indians, because they treat Indians without goodwill. Indians are deliberately kept away from every kind of institution, So that they could not live in harmony with the Europeans. Due to lack of facilities of any kind of political leadership, the emerging generation of India has become a giant. The British Government is responsible for this. Nevertheless, by the spread of education, new influence and consciousness have started emerging among Indians. But even on this, the British rulers of India have continued the vicious cycle of crushing the public sentiments by passing many black laws. Thousands of graduates are coming out of the university every year. But his future looks bleak. Because it is not possible for them to get any kind of employment facility in their own country. All avenues of employment have been blocked by foreigners. Indian graduates have no choice but to beg on the road or break stones, even if they are inferior to Indians in education. As long as the British rulers of India do not sacrifice even a small part of their rights and duty towards their country for the sake of Indians, then there will be no caretaker of Indians. If this situation continues, there will be nothing left but the Indians to take the destructive path. A healthy awakening that has emerged from this situation is that gradually the spirit of mutual political harmony and organization is getting stronger among Indians. Hindus, Muslims and Persians have all started thinking that the British state is a curse or a boon? He has started showing more interest towards politics. Although there is still a feeling of discrimination between different sects and races, this discrimination is less in political organizations. They are trying to stand together by forgetting all the mutual discrimination in these political organizations with a common goal.



According to Dadabhai Naoroji, England has received profit at the rate of 33 crores per annum due to its relations with India. India is giving 12 thousand high and middle posts and 60 thousand low posts to foreigners by depriving its sons of land in service. Altogether, India has to present a hundred crore rupees to the British rule. One-fourth of India's revenue goes completely abroad and it becomes the source of income of England. The development of industries in India also benefits the British, not the Indians. In all the attacks on India in the past, the invaders looted the Indian wealth and returned to their country after taking the loot. India made up for the loss of this national wealth by working hard again. The invaders who came to India and succeeded in getting territorial ownership settled in India through India itself. Even if they looted the rich and harassed the ryots, the wealth of the country remained in the country, but the foreign rule of the British was different from them. It is the British who have tried to make Indians poorer than the poor every day. India's economic health has degraded so much that India's steps have started to falter. Even on this the Indians have not been kept in the administration. Earlier foreign invaders had placed the best Indians in high positions of administration, but now the rule of India is being run by passing the budget in the presence of a few members of the British Parliament.

Educated and reflective Indians have started saying that if England has provided law and order to India, then England has also got the benefit of India's immense wealth. England has emerged as a great power from the wealth of India. For a long time, the British have been talking about getting the rule of India on the edge of the sword. If so, the British can be driven out any day by the Indians. Because in front of crores of disgruntled people of India, how long can a few thousand bayonets of the British last? A satisfied nation may fail a hundred times but it can stand up to competition again. But for the foreign invader, even one or two defeats can prove to be an ambush. Not only their own, apart from Britain, there are many countries in Europe who take pleasure in seeing the plight of the British in India. Even if the British rule remained in India on the strength of the sword, it would not take long for it to turn into a tyrannical system. Perhaps the people of England would not support such tyrannical rule in India. Because the character of the British cannot be so degraded. This is the reason why Indians still have faith in the justice of the British.

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