
Colonial rule in India: Social, Economic Setup

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1. Introduction

The British's greatest shift in the social system was to substitute the aristocracy of the warlord with a dominant administration and military. The East India Company's conventional system was to pay its workers comparatively small wages and to encourage them to raise their private transactions revenue. This scheme performed reasonably well before the invasion of Bengal but was insufficient to compensate officials in a broad colonial empire, because (a) very little benefit was charged to people instead of to the company's boxes and (b) over-rapid short-term policies weakened the economy's productive potential and possibly impelled local communities. Clive had a 'dual' scheme, that is to say. Business control and Nawab puppet. Warren Hastings has displaced Nawab and taken over direct government but has maintained Indian officials. Finally, in 1785, Cornwallis produced a skilled officer of workers with generous wages, no private trade or development privileges in India, daily advancement opportunities and pension benefits (2). Everything high-level posts were exclusive to the British and Indians. Cornwallis appointed British judges and established British officials in each district of Bengal as revenue collectors and judges. From 1806 the firm was educated in Haileybury College near London by its young recruits. The appointments were always structured through a patronage scheme, but the Organization chose its applicants by competitive review after 1833. The selection was fully justified after 1853 and the test was available to every British applicant. The method of exams was inspired by the Chinese model, which performed well for 2000 years and had similar focus on classical learning and literary skills. The Indian public service was thereby able to secure top-quality individuals since (a) it had high payments and (b) it possessed political influence that no bureaucrat in England should have had. In 1829, the structure was improved by the formation of districts throughout British India that were small enough to be easily governed by an independent British officer who, from then on, was entirely autocratic and acted as income collector, judge and police chief. This arrangement eventually became the foundation of the British Imperial's empire government. Since the public service was essentially governed by the British parliament and the British community in India was tightly watched by each other, the administration was almost incorruptible. The Company's army was a local mercenary group comprising 20,000-30,000 British officers and soldiers. It was by far Asia's most modern and effective force. In 1857, after the Mutiny, it rose to a third of the overall force of the British contingent and all officers were British until the 1920s when very few Indians were recruited. Normally the military's overall manpower was about 200,000. This army was slightly smaller than Moghul India³ but had improved preparation and weapons and enhanced mobility, stronger communications and better intelligence via the railways. The top ranks of the government remained almost fully British until the 1920s, when both India and Great Britain initiated Indian civil service exams. Further, the higher grades were the British, including wages, judiciary, police, schooling, medical, public works, engineering, postal and rail services, as well as local civil services. India has thus provided highly paying jobs to a large proportion of the UK's middle and high classes (particularly for its peripheral members from Scotland and Ireland). From the 1820s to the 1850s, the British expressed a deep willingness to reform the Indian social institutions and to Westernize India.⁵ They outlawed slavery and banned dacoits from the roads. They legitimised the remarriage of widows and enabled Hindu converts to Christianity to assert their share in the shared property of the family. They were taking measures to create (the code was finally adopted in 1861) a criminal code focused on British rule, which served to instil many ideals of equality. 'A Brahmin murderer might not be killed by his old Hindu law, but a Sudra, who cohabited

with a high-caste lady, would be hanged immediately. In compliance with the new rule, Brahmin and Sudra were convicted for the same offence (6). There was a heavy benthamite radicalism in the administration of the East India corporation (7). In 1819 James Mill became a high officer after writing a monumental history of India that displayed strong disdain for Indian institutions (8). He was the E.I.C. Chief Executive Officer from 1831 to 1836 and his son John Stuart Mill was working in the business from 1823 to 1858. Malthus was professor of economics at Haileybury and Utilitarianism had a heavy impact on teaching there to potential business officials. The restructuring of Indian institutions was also consulted by Bentham himself. The Utilitarians also purposely used India to evaluate experiments and concepts that might have been implemented in England. The Utilitarians advocated the laissez-faire and repudiated all forms of state intervention to foster economic growth. They have thus depended on market powers to solve famine issues, have done little to improve or defend farming. This practise of laissez faire was more heavily involved in the Indian civil service than in the UK itself, which stayed strongly intact until the late 1920s. The administration was effective and incorruptible, yet the state apparatus was watchdog with little desire for growth. In 1936, more than half of the government's budget was for military, judiciary, police and prison and less than 3% for agriculture (9). One of the British's most influential things in Westernize India was the adoption of a modified form of English schooling. Macaulay's 1835 Education Minute had a decisive effect on British education reforms and is a perfect illustration of a rationalist solution to Indian civilisation in Western Europe. Before the British took control, the Moguls' court language was Persian and English

The Muslim people used Urdu, a Persian, Arabic and Sanskrit combination. Higher education was mainly religious and the Arabic and Sanskrit knowledge was emphasised. The Calcutta Madrassa (1781) and Benares College of Sanskrit (1792) had obtained financial assistance, Warren Hastings, as Governor General, had studied Sanskrit and Persian from 1782 to 1795, and many others of the Organization were Oriental scholars. One, Sir William Jones, had translated a wide amount of literature into Sanskrit and in 1785 founded the Asian Society of Bengal. Yet Macaulay rejected this orientalism strongly: "I assume that the new method appears not to speed up the advancement of reality but to prolong the natural death of expiring mistakes. We are a committee to waste tax funds, to print books that are of less worth than the paper they are printed on, when it was empty; to artificially promote ridiculous history, ludicrous metaphysics, absurd science, and absurd theology. I don't know Sanskrit or Arabic either. But I did what I could to make a correct estimation of their worth. Who may deny that the whole indigenous literature of India and Arabia worth a single shelf of a decent European library is worth all the historical material which is gathered from all the books written in Sanskrit less than what can be contained in the most malleable abridgements used at the preparatory schools in England." We have to do our utmost at present to build a community that can interpret between us and the millions we rule, a class of Indians of blood and colour but of English of taste, opinion, morality and intelligence. We will encourage it to refine the country's vernacular dialects, to enrich those dialects with science borrowed from the western nomenclature and to make them appropriate vehicles for transmitting information to the broad masses of the population" (10). Until 1857 (like Marx) it was possible to see that the British could gradually disrupt traditional Indian culture and westernize the land (11). But activists Westernizing politics and seeking to expand British control by occupying the native states whose rulers did not leave any descendants lead to revolt in the Mutiny of 1857 between Hindu and Muslim groups. While the Mutiny was suppressed effectively by loyal Indian forces, including the newly conquered Sikhs, British practises against Indian institutions and culture were even more traditional. The Crown was strictly responsible and the East India Corporation dissolved. The Indian government attracted less individuals with revolutionary thoughts than the East India Corporation and was more tightly regulated in London. The British forged a coalition with the other indigenous princes and avoided seizing fresh ground. A quarter of the Indian people remained almost independent until the end of their reign. These had official British citizens, but in internal politics were reasonably secure.

2. The Social and Economic Impact of British Rule in India

The British, who had been merchants and rulers and managers, had shaped the country's economic and political structures right from the beginning of their alliance with India. However, their impact on India's cultural and social life was gradual. They pursued a policy of non-interference in Indian social and cultural life until 1813. However, changes were made in these areas (the social life of Indians). The reforms concerned schooling, women's position, the caste structure and different social activities.

3. Education:

The East India Company initially did not believe that it was its duty to teach Indians education. It allowed the old education system to continue. Pathshalas were open to all, which conferred a special type of education designed to meet the needs of a rural society. Education in Sanskrit was imparted in tols. Muslims have been waiting for Madrasas. Higher education was mainly confined to upper castes. The British eventually changed this education system.

The Company became aware of the need to introduce Western education in India around the start of the 19th century. But Christian missionaries who decided to promote Christianity by schooling had already founded many schools attached to their churches.

4. Charter Act of 1813:

The 1813 Charter Act ordered the Corporation to invest one lakh on Indian education. But still this meagre volume could not be utilised because of an angry discussion of the medium of schooling. Orientalists promoted conventional Indian schooling through Sanskrit and Persian classical languages. In the other side, the Anglicists claimed that Western education should be transmitted via the English language.

Thomas Macaulay, the first officer of the legislation of the Governor General's Council (Macaulay's Minute of 1835), promoted the English language in order to educate citizens about Western thoughts and values. William Bentinck supported the opinions of Macaulay. In 1835 the legislature enacted an act specifying that educational funds be used to teach Western culture by English.

In 1844, English became the official language and persons with English were declared superior to public jobs. This led to the dissemination of English in India. In 1854, Charles Wood, Chairman of the Board of Control, drawn up an educational reorganisation scheme. The Wood's Despatch reported the government plans to "create a properly articulated education system from the elementary school to the university."

Universities in Calcutta, Bombay and Madras were founded in conjunction with Wood's Despatch (1857). In 1858, the prominent Bengali scholar, Charles Wood Bankim Chandra Chatterjee, became one of the first two graduates of the University of Calcutta.

Education programmes of the government have trained a small number of citizens. English education was encouraged in conjunction with Macaulay's Minute, while vernacular and mass education were gradually also significant. As a modern primary education framework was developed, the traditional Pathshalas withered away. The focus, however, was on higher education. Education of English has since begun to grow.

It can be noted that one of the key factors that contributed to the government taking measures to spread Western education was the need for low-class English-speaking Indian clerks. It was important to hire qualified Indians because of the need for an expanding bureaucracy.

It was costly and complicated to hire Englishmen at all stages of government. In particular, the idea was to establish a class "Indian in blood and colour, but English in taste, opinion, morality and intellect." In addition, Western education was to reconcile the Indians with British rule, especially as it glorified British rule.

However, Western education shaped Indian culture in a way that the British could never conceive. Theories of thinkers such as John Locke, Jeremy Bentham, Adam Smith and Voltaire have instilled ideals of rights, freedom, equity and democracy into the consciousness of the Indians. The introduction to such theories culminated in Indians realising the need for reform.

The enforcement of English in the school system was a secret blessing. Indians from various regions who speak different languages can now interact with each other through the English medium. English thus took

the trained Indians together and generated a sense of harmony amongst them. Gradually a sense of nationalism arose.

5. Rediscovery of India's past by the British:

To administer India effectively, it was important to recognise its past customs and culture. Sanskrit has been encouraged and many educational institutions have been founded to that end. Many European academics and officials were more and more involved in Indian languages.

The Asian Society was established by William Jones. Jones himself was a brilliant Sanskrit scholar. Some ancient Indian works such as Manu Smriti is translated. Jones was written in the Journal of the Asian Society of Bengal in several academic papers on Sanskrit and the Indian history.

The Bhagavad Gita was translated into English by Charles Wilkins. The Rig Veda was translated by Max Mueller. Alexander Cunningham and John Marshall launched the Archeological Survey of India. The Ashokan inscriptions written in Brahmi were deciphered by James Prinsep.

The rich and glorious past of India, as Western scholars have revealed, has helped Indians recover their lost pride and trust and has contributed to nationalist growth.

6. Social changes and reforms under the British:

The call for social and theological change in the early 19th century was partially a reaction to Western society and schooling. India's interaction with the West has made educated Indians aware that socio-religious change is a necessity for the country's overall growth.

Educated Indians like Raja Rammohan Roy have been active in the institutional eradication of social evils. In the age of Governor General Lord William Bentinck (1828-35) who was assisted by Rammohan Roy, social changes started in India.

In 1829, Sati was rendered unlawful or punished by statute by the practise of burning a widow with her dead child. Women's infanticide has been outlawed. Infanticide, however, is still conducted in backward regions in India today.

Slavery has been ruled unconstitutional. With the help of Iswar Chandra Vidyasagar, Lord Dalhousie enacted the Widow Remarriage Act in 1856. Vidyasakar also advocated against child marriage and polygamy. Governor General Lord Hardingen banned the barbaric ritual of sacrificing little children to God, practised by some tribes. It is necessary to note that since the reform movement began in Bengal its influence has been felt here in the first place. It took time to distribute it across India.

7. Impact in the area of transport and communication:

The East India Corporation was predominantly a business organisation. British strategy in India was guided by business concerns. While the political domination of the company grew, its economic ambitions were never lost in sight. As the Industrial Revolution gathered traction, the output class in England became very strong.

They now required the government to encourage the export of British equipment, in particular British textiles. At the same period, raw materials were imported from India to feed British industries' growing needs.

Instead of exporting finished goods, India has now been compelled to export raw products such as cotton, raw silk, planting products such as indigo and tea, or food grains that are in short supply in Great Britain. The demands of an industrialised England in the colonies demanded improved contact.

The methods of transport in India were backward before the middle of the 19th century. Mainly bullock carts, mules and camels were transported by lane. Riverine shipping was also widespread. The amount of exchange was limited due to inadequate connectivity and inefficient transport.

The British government soon discovered that a cheaper, quicker and more effective transportation infrastructure was required if British exports had to move large-scale into India and their raw materials had to be secured for the British industry.

They introduced steamships and improved roads on the rivers. Work was initiated in 1839 and completed on the Grand Trunk Road from Calcutta to Delhi in 1850. The network of roads and canals linked large shopping centres and areas rich in raw materials. However, the most drastic development was the creation of railways.

In England, a railway infrastructure grew quickly in the 1830s and 1840s. Pressure quickly started to grow in India. British farmers hoped to open up their finished items to the huge, historically untapped market on the hinterland and to encourage importations of Indian raw materials to feed their ever hungry machines.

The construction of India's railways was also seen by British bankers and investors as a channel for secure accumulation of surplus resources. British steel makers saw this as an outlet for their goods such as rails, motors, vehicles, etc. The first railway line was opened in 1853 from Bombay to Thana.

The value of railways for commerce and for the preservation of law and order was highlighted in particular by Lord Dalhousie. The railways will help the government to run the country more efficiently. The railways will also organise armed troops from the army. In 1853, Lord Dalhousie outlined a detailed rail construction plan. The interiors had to be linked to wide ports and the ports connected. By the end of 1869, more than 4000 miles of track were laid.

However, there is little to say in preparation, development and management that Indian interest and well-being have been taken into account. The primary goal was to represent the British people's commercial, institutional and military needs. The Indian railway between the major city centres was only rising as a by-product.

8. The telegraph and postal systems:

The advent of the railways, telegraph and postal systems brought together numerous sections of India and encouraged an exchange of ideas among the citizens, in particular among their representatives. The first telegraph line was opened between Calcutta and Agra in 1853. The Department of Post and Telegraphy was also founded in the same year. A half-year stamp will take a letter to another region of the world.

The change in connectivity gradually led to a sense of Indian peace. The notion of the world as a whole now prevails over federal and territorial isolationism. Articles, journals and newspapers are commonly distributed and are now readily accessible in the country for informed Indians.

In fact, the implementation of the railways also helped break down religious and caste barriers. While travelling in a railway space, citizens from varying faiths and social backgrounds mingled with each other

questioned the old, orthodox conceptions of intouchability, caste-based eating habits etc. These are the essential benefits for Indian nationalism to grow.

Land was the primary source of wealth for the British. Because land tax was the company's key source of revenue, the British sought to implement a successful collection scheme. In 1765 the East India Company was entitled by the Treaty of Allahabad to earn revenue from Bengal, Bihar and Orissa.

In 1773, when Warren Hastings was named Governor General of India, he created the scheme for five years to auction the right to raise revenue. The privilege was granted to the top bidders, but the stipulated revenue was also not received. In an effort to maintain their contracts, they attempted to obtain revenue from farmers.

9. The Permanent Settlement (1793 A.D.):

In order to eliminate the flaws in the income scheme, Lord Cornwallis launched the modern tax collection system, regarded as the Permanent Settlement, in Bengal, Bihar and Orissa. The zamindar or the tax collector of an estate became the permanent occupant of the property in this scheme.

The zamindar obtained inherited property privileges. He had to reimburse the Business a certain sum of money as a fee for a particular day of the year. If he couldn't pay by the day he will confiscate and auction his zamindari. The farmers were now tenants of the zamindars. The zamindars could expel them for non-payment of their dues. Many of them have lost their country.

The permanent settlement was safer for the tenants than for the nation. The corporation definitely was guaranteed of fixed profits at a fixed period, but it was robbed of a share of the properties'additional income from growing land cultivation. The farmers were often left to the profit of the zamindars who took advantage of them.

10. Mahalwari System:

In Punjab, Madhya Pradesh and Western Uttar Pradesh the Mahalwari method was implemented. It was a settlement with the village group since property was popular in these regions. The talukdar or the head of the mahal was responsible for raising income from villagers.

11. The Ryotwari System:

Ryotwari Scheme was implemented in the Madras Presidency. Direct settlement between the government and the farmers or the ryots was achieved in this method. Land profits was set for a 30-year term. Farmers had to pay tax on nearly half of the actual output.

12. Drain of Wealth:

The biggest effect of British strategy was the Indian drain of resources. The Indian economy was definitely mainly an agricultural economy, yet Indian craftsmen generated bulk products to satisfy the needs of both Indian and European purchasers. Several settlements flourished as trading centres. There was a great demand for Bengali muslin and Bengal and Benaras thread.

British traders imported vast amounts of these Indian goods. At the beginning of the 18th century, though, England and other European countries enacted regulations banning the entry of Indian cotton and silk textiles, considering the market for it. India was compelled to manufacture cotton, indigo and other goods that British factories demanded, following the start of the Industrial Revolution.

Indian markets have exploded with inexpensive, English-made computer textiles. Indian produced textiles could not contend against cheap machine-made textiles. India has been a raw materials producer and a British finished products sector.

While British products had become duty-free when accessing the Indian markets, Indian goods entering England had high customs duties. Thus India's decentralised economy crashed under the influence of British imperial policies. The cities which had flourished as hubs of commerce or manufacturing also decreased with the collapse of the cotton industry.

Conclusion

In this segment, comparison of long-term outputs of areas under direct British colonial rule in India with indirectly controlled areas utilising an exogenous source of variance for the selection of states within the British Empire. The instrumental variable findings show that the British are selectively annexed to agricultural capacity and that the UK is lagging behind in public goods accessible during the post-independence period. These disparities are diminished over time and therefore likely to represent differences in colonial periods. Although the findings cannot be linked solely to unnecessary extraction by the British nor to variations in individual organisations, the incentives faced by the managers in these two areas presumably vary. The policy consequences of the findings depend on the explanations we attribute to indigenous representatives. If, for example, tribal leaders were in a position to conduct better policies due to superior local expertise, or because they felt more dedicated to development, policies that seek to improve decentralisation or grassroots democracy (like the Panchayati Raj framework at the Indian level of the village) will likely contribute to better provision of public goods. When aboriginal leaders have a longer horizon than officials in the UK (because they have no term limits or could legacy the state to their offspring), so policy considerations require the establishment of long-term alliances with lawmakers or managers. Alternatively, if the key justification for improved results was to be deposed, the policy consequences would be for better supervision and further punishment for politicians and managers. It is noteworthy that for as much as 40 years since the end of colonial rule, we find major disparities owing to the continuing prominence of political life of former Princes. This ensures that the influence of a colonial past will linger very long, then can vanish.

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