

CHAPTER - 3

EFFECT OF BRITISH RULE ON INDIAN POPULATION

In the last chapter you studied about administrative establishment of British. Now, in this chapter we will study about the effects of British rule on Indian society. Since 1600 A.D. to 1757 A.D. trade was the main purpose of British. They used to take cloth, spices etc. from India and in return they used to bring gold, silver in exchange. They used to earn high profit on selling Indian goods in foreign market but they cannot do the same in Indian market. Due to one sided trade East India company had to face the criticism. Company was forced to arrange money for trade from India only. After the Battle of Buxar and Palassey Bengal was under their control. They become royal courtyard of Bengal, Bihar and Orissa and got right to collect land revenue. Then, afterwards they did not have to face problem of money for their administration or for extension of their reign. In those days, land revenue was the main source of income for the rulers and English also captured the same for their earning.

What are the main sources of income for Government today ? Findout.

Agricultural Policy of Britishers:-

Previously, British applied the same method of taxation as it was there in the locality of these places and then afterwards a different policy was adopted to decide amount and to keep them safe. This policy was based on the conditions of different states of India. In this the main issues of settlement here were the Zamindari, Raiyatwari and Mahalwari systems.

In the earlier period the collection of revenue by the Britishers were done, through contractors who were selected by auction. The person who used to do the collection of money faster and more amount used to get the right to be the collector or contractor. The contractor tried his level best to collect more and more revenue from the farmers and peasants as early as possible. The contractor was only concerned about his revenue, and he was not worried about the peasants' benefit and loss.

Therefore, the term of contract settlement by the contractors was increased to five years instead of one or two years by the Britishers. They thought that if they give a contract for long term exploitation towards peasant, will be decreased. So instead of new contractors they started giving taxes to olden zamindars. In this manner the policy of revenue collection changed frequently.

Permanent Settlement -

In the year 1789, British government made an agreement with the Zamindars of Bengal and that was the permanent settlement. Lord Cornwallis decided that land revenue will be collected by Zamindars. Those Zamindars who will not give the land revenue would surrender their Zamindari and new Zaminadar will take over his place. To escape from the problem of frequent decision for land revenue Lord Cornwallis in 1789-90 established a rule. On basis of land revenue paid Zaminadar will have the power for ten years to buy and sell the property. Any failure in paying revenue by peasants, gave them authority to acquire their lands. For company rulers land revenue was the main source of income. By this system company got economic stability. The draw back of this law was that the main focus was not on the development of agriculture or increase in the quantity but, on the contrary, the Zamindar used to collect revenue on regular basis which did not provide any profit to the government or peasants.

Raiyyatwari system -

In this system the main basis of tax collection was to have direct contact with farmer or peasants. It was decided that after subtracting the expenditure of agricultural production fifty percent of the leftover amount would be the land revenue. In earlier days the increase and decrease in price of the crops did not have any connection with the revenue. In Bombay and Madras Presidency Provinces it was established for thirty years. Even after direct contact with peasants in the system, they were exploited.

Mahalwari system -

In 1833-43 British rule started a new system of collecting revenue in the westerns. In this system the whole village was regarded as a Mahal for the settlement of collecting revenue. It means that all the families of peasants had a joint responsibility for collection of revenues. Similar to the Raiyat system, after subtracting the expenditure on agriculture and for feeding of peasants family, fifty percent of the left money was collected as the revenue. This system was also imposed in Punjab, Madhya Pradesh and Chhattisgarh.

Revenue collection in Chhattisgarh -

British rulers did a lots of changes in land revenue system in Chhattisgarh. They divided Chhattisgarh in to many different Pargnas and Kamawishdars were appointed. For collection of revenue from a Pargana, Amirs and Pandya were the revenue officers. British officers abolished the post of patel prevailing during Maratha rule and instead of that post of Goutia was created. At that, the time village Goutias collected revenues in three instalments. Revenue was decided according to the area of the land. Village Goutia collected revenue and deposited it in the government treasury.

This revenue system which was imposed by Britishers was not good for peasants, because the

Britishers rate for each revenue was very high and compulsory, which was not possible from a poor farmers income. Therefore they borrowed from Jamindars and landlords. If the revenue was not paid regularly, then land-lords used to capture their lands. Ultimately the conditions of peasant were not well, and so they agitated against the British rule. In this manner peasants revolted against company rule.

How was land revenue collected in Chhattisgarh?

Effect on Craftsman and Art - Companies administration system was such that Indian craft and art was destroyed. Indian craftsmen and artists were forced to sell their things at low price and heavy taxes were imposed. Goods imported from England were free from customs duty, so goods were cheap. Ultimately Indian craftsman and art could not exist in front of foreign goods. Indian craftsmen left their profession and their dwellings were ruined. Therefore cloth industries of Dhaka once known as Manchester of India was destroyed. And also Industries of Murshidabad and Surat were destroyed. Craftsmen were unemployed and they had to depend on farming. Ultimately they were unsatisfied with the company rule.

Effect on people living in forest: - During English rule, in India new mills and factories were established which were based on the raw material from the forest. Wood which was found in Indian forest was used for laying new railway tracks. And also wood was sent to industries of England. So deforestation was rapid. Tribes dwelling in the forests doing Jhoom agriculture, were prohibited to cut trees and their living style was thus affected. They were against the British rule.

The tribals also revolted against the British rule. Birsamunda, a tribal from the Chhotanagpur plateau forests, born in the 1870s, was a pioneer of these revolutions. As a child Birsa used to graze his sheep. Play his flute and wander about in the fields. As he grew up, became conscious about the upliftment of the tribal society. He wanted the Mundas to abstain from liquor, keep their villages clean and keep away from superstitions and black magic. Birsa also consistently opposed the entry of missionaries and Hindu zamindars who were trying to destroy the culture and life style of the Munda tribes.

The Mundas wanted to establish their rule by throwing out the missionaries, mahajans, Hindu zamindars and the government and the political objectives of the revolt caused worry to the Britishers. However, the Mundas wanted to protect their traditions and their fields from the Hindu zamindars and the mahajans.

When revolt began to spread, the English decided to take strict action. In 1895, they arrested Birsa and sentenced him imprisonment for 2 years.

After he was released in 1897, Birsa went from village and village to gain the confidence of his people through traditional symbols and language. In 1900, Birsa died and the revolution decreased soon. This revolution was important in two ways first – it compelled the colonial government to implement rules

that would not allow the deekus to snatch the fields of the tribals and second – it reinforced the fact that the tribals were also capable to showing their opposition towards the British colonialism. The tribals did the work in their own typical ways.

The major tribal revolts of Chhattisgarh

From the late 18th century and the early 20th century Chhattisgarh saw many revolts in the tribal areas. The tribals were conscious about the protection of their life style. The chief characteristics of these revolts were –

They were all against the hoarding of fields, villages and forest areas of the tribes by external sources.

These revolts were for the conservation of the tribal life and its culture.

The revolts were towards the new rules imposed by the British rule.

The tribes wanted to keep away from the interference of the external world and the colonial rule that disrupted their original life.

It is important that the non-tribal's of Chhattisgarh also participated in the initial revolts of the tribal people.

The Major Revolts

The halba revolts (1774-79):- This revolution began in 1774 in the leadership of Ajmer singh who wanted to establish an independent empire in Dongar out of the kingship of the Raja of Bastar. He was supported by the Halba tribes and the soldiers. They were very cruelly crushed. There was a great bloodshed and only one Halba revolutionist could escape death. The Marathas captured this area as a result of this defeat followed by Britishers.

The Paralkot revolution (1825) :- The Paralkot revolution was the result of the opposition of the Maratha and British soldiers. Gendsingh was the leader of this group and he was supported by the Aboojhmadis. The revolutionists denied to pay the tax levied by the Maratha rulers and tried to get control over the reign of Bastar.

The Tarapur revolt (1842-54) :- This revolt was started by the local Deewans in opposition to the tax imposed by the English and Maratha rulers to maintain their socio-economic and political anarchy, and to preserve the local culture keeping away the interference of people from outside.

The Madia revolt (1842-63) :- This revolt was mainly to oppose the rules of the government that hit the tribal beliefs. The Madia tribes continued this revolt for over 20 years in support of 'narbali'.

The revolt of 1857 :- In the revolt of 1857, the king of the south Bastar bravely faced the British soldiers. Dhruvrao was a member the dorla subtribe of the Madias and had a full support of the tribes.

The Koi revolt (1859) :- The tribes revolted the felling of the teak forests in 1859. Bhairamdeo was the ruler of Bastar at that time. The zamindars of Bastar took a decision that felling of the teak forests will not be allowed at any cost. But the Britishers sent gun carriers with the forest cutters. The tribes became angry and attacked the poachers. This revolt had a slogan. 'One head for one teak tree'. As a result the British rule turned down the treatise and put an end to the felling of trees.

The Mudia revolt (1876) :- In 1867 Gopinath Kapardas was appointed the deewan of Bastar and he began to exploit the tribes to a great extent. To oppose him the tribes of different regimes joined together and demanded the termination of the Deewan. In 1876, they came against the ruler in 1876 in Jagdalpur. The king was somehow saved by the English soldiers.

Bhoomkal revolt (1910) :- In 1910 the Bhoomkal revolt was the most extensive revolt, that took 46 out of 84 regimes into its account. The major reasons were:

The tribes, were constantly trying to preserve their forest resources and tribal culture.

In 1908 when the protected forest area was declared and there was a restriction on the exploitation of forest resources, the tribals revolted against it.

The Bhoomkals also played an important role in uniting the tribals against the torture of the police.

The government had to keep in mind, their demands when the new policies were made. The decision of the Britishers about not interfering the social and cultural life of Indians was a result of these revolts that could be seen after the revolt of 1857. (Reference-Chhattisagarh Sandarbh.2014 page162-163)

English exploited the Indian resources. Their aim was to do production in industries and sell their products in the Indian market so that they can get maximum profit. In these times. Dhaka, Krishnanagar, Varanasi, Lucknow, Agra, Multan, Lahore, Surat, Bharouch, Ahmedabad etc., were the main centres of cloth industries, Goa, Surat, Machlipattanam, Chagaon, Dhaka were the centres for ship building. English needed raw materials for the industries in India and England. Keeping this in mind a link of roads were built and also repaired to the different harbours in India. Establishment of railways was a revolution in India. Development of sources of transport and communication made the people of the country come closer and also they could understand each others feelings too. This leid to the feelings of Nationality. In 1853 in India, telegram was started and postal service improved.

Today's communication sources can help us to develop the feeling of Nationality?

Effect on Education :- Before the establishment of company rule in India the ancient system of education existed in India in which subjects like sanskrit, arabic, parsi, grammar, literature, theology, law, logics, astrology etc. were taught, government has given land for establishment of schools and maktabas. Britishers snatched these lands. They started new educational institutions. Among them the main were Fort Williams college at Kolkata and Sanskrit College in Banaras. In these institutes along with Indian languages history, law, urdu, western scientific studies also had their place. In 1835 with the advice of Maccaulay new education policy was established by British rulers according to charter Act 1833 in India. In this system the two main motto was study of English and framing of students psychology in favour of British rule. People like Raja Ram Mohan Roy who was a social reformer was in favour of the new education system. He thought that with the new education system, Indians will know about new technology, freedom, equality, democracy and so it was a boon to national agitations.

Education system in Chhattisgarh - According to Macaulay's Education planning in 1864 a middle school was started at Raipur, where co-education system was there and after 20 years it became a high school. Today it is known as, Jay Narayan Pandey Multipurpose Higher Secondary school. In 1882 Rajkumar college was established at Raipur, where princes of Indian kings came to study. Their examination used to be conducted from Delhi through Indian Council of Education (I.C.E.). For higher education of common people Chhattisgarh college was established in Raipur in 1938.



J.N. Panday Multipurpose higher secondary school, Raipur

Development of Press: - In India newspaper in English, Bengali, and Hindi was published, which had a severe impact on the Indian people. Vernacular press act was imposed by Viceroy Linton in 1878, its aim was control over the newspaper. At that time popular newspaper like - The Hindu, The Indian Mirror, Amrita Bazar Patrika, Kesri, Maratha, Swadesh Milan, Prabhakar and Indu Prakash etc. were published. With this the people were awakened in National consciousness.



Rajkumar College

Development of Press in Chhattisgarh - Pandit Madhav Rao Sapre was the father of Journalism in Chhattisgarh. In 1900, journalism started with 'Chhattisgarh Mitra' being the first news paper in Chhattisgarh and was published from Pendra 1889-90 Rajnandgaon province also published a newspaper, which was named as 'Praja Hitashi'. Other than this 'Hind Kesri', Chhattisgarh Vikas Utthan, Alok, Mahakoshal, Congress Patrika, Aajkal, Chhattisgarh Kesri were the other important newspapers. Through these newspapers people were enlightened and had a better vision.



Pandit Madhav Rao Sapre

EXERCISE

I. Fill in the blanks :-

1. For any ruler the main source of income is _____.
2. Permanent settlement was established by _____.
3. Raiyattwari system was _____ revenue act.
4. British established land revenue system _____ in Punjab and in Madhya Pradesh.
5. _____ post has been created for the collection of revenue from the villages at Chhattisgarh.

II. Match the following :-

- | | | |
|------------------------|---|-----------------|
| 1. Manchester of India | - | Kolkata |
| 2. Textile Industry | - | Macchlipattanam |
| 3. Ship Building | - | Surat |
| 4. Fort William | - | Dhaka |

III. Answer the following questions :-

1. Which new land system was imposed by Cornwallis in 1793?
2. What changes were made in communication and transportation system during British rule?
3. What were the impacts of new education policy in India during British rule?
4. Why was the ancient Indian trade and business closed?
5. What were the reasons that Indian peasants were ruined?
6. Write some names of Indian craftsmen and artisans?
7. List the names of newspapers which were published from India.
8. Name four news papers which were published from Chhattisgarh.
9. During British rule name two important harbours of India?
10. Explain about the permanent settlement system of English.
11. Explain about the land revenue system of Chhattisgarh during British rule.

12. What was the effect on Indian craftsman and artists, due to British policy?
13. What were the effects on India's forests region due to the policies of British company?
14. What were the effects on Indian communication and transportation due to British rule?
15. How does newspaper help the public opinion to reach the government?
16. The National feeling has developed along with the development in the means of communications and transportation. Give your arguments to support this statement.
17. Why did social reformers like Raja Ram Mohan Rai favour the new education system started by the Britishers? Give arguments to support your answer.
18. Explain the development of press during British Rule.

IV. Write short notes on -

- (a) Raiyattwari system (b) Land revenue system in Chhattisgarh
(c) Mahalwari system.

V. Activity -

1. What are the reasons for tribal revolution? Did these revolutions bring about any change in the life of tribals in the present time?
2. Collect some information about the life and culture of tribes in your area.

