

A Study of the British Raj and India

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ABSTRACT

Today, British Raj remains an important part of Indian life and culture. The fact that the British were consciously an advance for the citizens of India does not mean that their possessions in South Asia did not accomplish much. They were not altruistic in their motives. It is not difficult to distinguish how self-interest motivated British investment in India, but this self-interest actually serves the aim of developing India. Nevertheless, the British were motivated by the idea that the economic and political relationship between these two nations could greatly benefit. Use is the motto of modern elite to characterize British imperialism in India but the British tried to find ways to reciprocate their economic activity in the interests of these communities. The primary means of achieving these goals is to invest in infrastructure and increase Indian productivity. It is true that those who earned it by financing these improvements to Indian infrastructure earned income from these ventures, but the means for creating more wealth are in their own pockets. And both the motherland and the colony had major advantages. The reforms established under the British Raj and this economically symbiotic relationship laid the foundations for the explosive growth of the Republic of India in the modern era. The effort to empower their subjects to govern themselves more effectively does not differentiate an empire before that of London. In addition, the Raj wanted to accept anything that would not impede Indian political development, compromise the natural citizens' rights, or provoke rebellion against British rule rather than try and push the Indian people into false conversions, or eliminate the vestiges of their traditional ways of life. There were occasions when a show of strength was necessary, but most people in the Empire were against gratuitous violence and followed methods that represented the actions of a civilized people. In fact in the first days of Company rule, the Raj endured many shortcomings, but attempts to remedy these circumstances and avoid them from occurring followed almost every instance of British imprudence. While the Indian people are now dependent on continuing to support their own culture, the Raj's legacy has made India an international powerhouse and laid the foundation for its sudden increase in the 21st century.

1. Introduction

The history of British Raj relates to the time between 1858 and 1947 when the British ruled the Indian subcontinent. The governance structure was founded in 1858 when Queen Victoria, who had been declared Empress of India in 1876, transferred the control of the East India Company to the Crown. The Dominion of India and the Dominion of Pakistan remaining for princely States to choose from until 1947 when the British colonies of India were split into two Sovereign Dominion states. The Republic of India and the Islamic Republic of Pakistan (whose eastern half was still the People's Republic of Bangladesh) eventually became the two new territories.

The colonial period witnessed a rapid decrease as two climate wars robbed European empires of their ability to control foreign assets. The abrupt shift in the global dynamic resulted in an ease of transition to a new international system and a radically different interpretation of imperialist doctrines. The new Wilsonian concepts of international justice replaced the previous world order and immediately dismissed the Victorian period values. From the very beginning of this new world order, there has been no open dialogue in the academic circles about the virtues and vices of capitalist imperialism. Most, no doubt, fear the racial complexities, which, shortly after the rise of

Darwinism in European thinking, besmirched the attitudes behind colonial rule or were too enticed by their democratic ideals to recognize the attributes of benevolent despotism. Many in scholarship are too much distracted by the prevailing relativistic mentality to take benevolent capitalism as a positive force for many underdeveloped nations seriously and impartially. The inability to differentiate between the legacies of empires on the international scene contributes to a simple understanding of this time in history. Many empires which were without value and unchecked by morality can not explain their acts. Some of the violent conquests and systematic repression of the local peoples was the legacy of these European powers. They carried over for decades the tyranny of the colonial law they replaced, or through their brutal tactics exacerbated the political and moral state of the colonies. In comparison, the British Empire dedicated itself to a certain set of values and structures that made it markedly different from the other nations. The British built a real empire, guided by sincere concern for governed and worked to spread their policy values and their free institutions across the world, in contrast to those unconscious empires. The British imperial government can not be denied, but given these shortcomings, a good look at history shows that the UK Empire was one of the world's biggest forces for good. it has been a daunting challenge for the

colonial rule to face. Britain has been the seas' master and business pioneer for over two centuries. Such enormous advantages have allowed this small island nation to have an incredibly strong lead. In the era of Absolutism, England struggled to escape the repressive schemes of empire monarchs and emerged with global power from the wars. Britain did not use its power to enslave the planet. Rather, it used its political and economic power to establish ideals of democracy around the world. Britain has driven other parts of the world out of the mire and has provided native peoples the chance to develop their cultures in order to embrace capitalism, create democratic institutions, implement the rule of law and invest in infrastructure. Through default, the British colonial governments were benevolent despotisms, who had the arduous task of phasing out their freedom as free institutions slowly were imparted to their dependency. The early British Empire was made up of English-settled colonies of self-governance, and colonial history was one of "balance-conscious neglect"¹. The experiment started here to rule a people who were not prepared for self-governance while maintaining British political values. The scale of India and the long term of London's subcontinent make this colony's history the greatest example of the British Imperialism's guiding principles and, therefore, the greatest defence.

Throughout the early 17th century British activity in the Indian subcontinent began through the British East India Company's commercial activities. The trading firm was unwilling to participate in conquests; in the eighteenth century it was the responsibility of the empire. Britain had been pursuing colonies focused on New World emigration, but they did not dominate established cultures. They wanted to conquer the new world. The business was not founded by the Empire, but by the strength of the trade wars between Europe's new nation-states. The growth of the East India Company led to a difficult transition from company to political management. The attempt to reconcile the ideals of democracy and nationalism in Parliamentary policies contributed to this new period of British intervention in India. Determined to not be in line with the East's ways, Britain's leaders began a process discussion on the proper role of imperial rule and the requisite company appliance reforms. Such leaders' self-criticisms reflect the British's intent to rule the subcontinent equally and their reluctance to misuse the authority of the Empire ruthlessly. The Parliament was actively finding the most moderate and humane way to rule this nation during the period of British rule in India.

As the British rule emerged on the subcontinent, the British people concentrated on westernizing India through economic and political change from the self-sacrificing presidency of a just government. This strong desire to change India's situation derives from the English conviction that its program is the best justification and that its task is to support the Indian civilization. The duty to foster culture was not only aimed at India. This mission was properly understood to increase Britain's culture by performing its colonial obligations and using Indian trade benefit to facilitate its own material development. Keeping this in mind, the UK pursued ambitious projects and invested in an infrastructure program for economic development. The aim of these measures was to improve the productivity of the British government and to relieve the conditions of Indian life and trade. Nevertheless, the Empire's civilizing mission was not

restricted to financial programmes. The British have sought to boost India's moral status by educating and changing the constitution. The Mogul dynasty Indian despots used mass ignorance as a weapon to stay in control, imposing primitive ways on the subcontinent. These approaches are rejected by the English and the privileges of masses under the rule of law have been maintained. They worked to enlighten people and require religious rituals or mothers that did not clash with moral law. They worked to enlighten people. There has been toleration for eastern traditions, but oppressive activities have not continued under their rule and covered minority groups that have been historically violated. A successful and stable economic society relies on a certain degree of political stability and independence that the British have been trying to introduce to India.

2. The British Rule and Its Impact On India

British Rule and Indian Renaissance

A brief study of the pre-Indian Renaissance circumstances shows that the crisis had significant implications, particularly with the western invasion. This was a social- and philosophical crisis. The young generation challenged every conventional faith, action, and character under the influence of the West and glorified all Western stuff. The whole system of this society, resulting in mutual hate and dissatisfaction in the social life of the citizen, has been undermined by bigotry, intolerance, collective ignorance and racial rivalry. The British government was very careful at the start not to disturb India's social customs. Around the same time Christian missionaries spread their faith against the Hindu religious ethos and social order of society. They followed the policy of non-intrusion in civil affairs. Not only did they criticise and disfigure Hinduism, they also sought to make people their fold by different means in large numbers. Religious reform was required at this period, because the individual's social and cultural growth was focused primarily on religious principles.

British Rule and Indian Society

As the British came to India, they introduced new ideas from the Enlightenment, the Reform Movement and the numerous revolutions in Europe, such as democracy, equality, liberty and human rights. Such ideas have appealed to many parts of our society, contributing to numerous reform movements throughout the world. Visionary Indians, including Raja Ram Mohan Roy, Sir Syed Ahmed Khan, ArunaAsaf Ali and PanditaRamabai, were at the forefront of these movements. Such movements sought social solidarity and wanted democracy, equality and brotherhood. There have been several legislative steps in place to boost women's status.

British Rule and Indian Economy

The first stage was: Mercantile development (1757-1813) - The East India Company began to use its political power to monopolize the trade in India. It dictated the terms of trade in its dealings with the traders and merchants of Bengal. The Company imposed inflated prices of goods leading to adventurous capitalism whereby the wealth was created by the political clout of the British traders. The revenue collected from Bengal was used to finance exports to England.

Second phase was: Industrial phase (1813-1858) - With development of British industries, India was exploited by its

colonial masters as a market for British goods. With coming of the act of 1813, only one way trade was allowed by the British, as a result of which, the Indian markets was flooded with cheap, machinemade imports from newly industrialized Britain. This led to loss of Indian market and foreign market for traders of the country. Now, Indians were forced to export their raw materials to Britain and import the finished goods. They imposed heavy imports duty on the Indian products exported to England in order to discourage them in the British market.

Third phase was: Financial phase (1860 onwards) - After the British consolidated their position in India they converted India into a market for British manufacturers while still being a supplier of foodstuffs and raw materials. In the second half of the 19th century, modern machine based industry started coming up in India. With the Introduction of Railways in 1853, and Post and Telegraph being introduced in year 1853 as well. There was a rush of foreign investment in India mainly lured by high profits and availability of cheap labour, raw materials. The Banking System was introduced in form of Avadh Commercial Bank in year 1881. Home grown Industries came into existence in form of Tata Iron and Steel in 1907. Socially, this led to the rise of an industrial capitalist class and a working class became important feature of this phase.

Transport and Communication

During the second half of the 19th century the massive rail network you see today was a visionary. This opened the way for bankers and investors in British railway construction to spend surplus capital and resources. For two crucial respects, railways were advantageous to the British capitalists. First, by linking internal markets to ports, trade in goods became much easier and profitable. Additionally, British rail trains, buses and the money for the building of railway lines. Though railways were built for the benefit of British industry, they also played a major role in the country's national awakening. While never expected by the British, the vast transportation network and increased preparation put people and ideas closer together. The notion of democracy, equality, human rights, science and technology was taken from the West by India under British rule. This has speeded up the modernisation cycle.

British Rule and Political Developments in India

India eventually reached its political union under British rule. Prior to British rule India was divided into many states and unity between rulers in the various states was not established. The rulers have always struggled to develop their control. The main reason for their failure against the British was their lack of political cohesion. The British invaded all these states and established an empire in India. In the region, the British implemented a uniform management scheme. The authorisation of the source of administrative machinery also refers to the UK law. This administrative structure has been through and improving in the post-mutiny era. In addition to being responsible for government work at a broad level, they also tackle the drought, disease, transportation, agricultural forecasts, the Indian Civil Service, the Indian Police Service, the Indian Audit and Count Service, the Indian Medical Service, the Indian Education Service, the Indian Revenue and Judicial Service. The reforms of Morley Minto started to represent the public sentiment of the provincial legislatures. In the Montague Chelmsford Act, the Government of India Act of 1935

autonomized provinces adopted the concept of direct election for democracy. Furthermore, Lord Ripon's local government offered higher levels of preparation for democratic and autonomous institutions.

British Rule and Indian Art, Literature and Culture

In the 18th century, the development of the British Empire laid the groundwork for modern communication between India and the West. Westernization paved the way for a revolutionary change in artistic preferences, and a way of adapting traditional artists to modern moods and demands was born. The fusion of Indian cultures with European designs was then noticeable in architectural style; like Mughals, the architecture under the colonial rule of the European Union has been a symbol of power designed to support the occupying power. The whole of Europe is marked by a relative insensitivity towards local art traditions. In the mid-19th century, the 18th century was characterized by moderate British representation of Indian architecture, temples, literature and culture. In 1854 the British established art schools in Calcutta and Madras and 1857 in Mumbai, to encourage Western values in art education alongside the colonial agenda. After 1857, John and Griffith came together to India and founded the Sir JJ School of Art, along with John Lockwood Kipling. In 1878, Kipling went on to the Mayo School of Arts, which he considered one of the finest victorian painters in India.

A key driver and catalyst of a considerable British influence on contemporary Indian literature both in national as well as in English was the spread of the English language as the most redefining word in the Massen natives. The dissemination of pennings in Indian English literature was the first ever dominant period of the English language, which gave rise to the genre of British influence on Indian contemporary literature. Thus, with the British Empire policy for the original 'colonized' Indians, the English language had made its way into India and soon found safe homes here. European culture / literature has also traveled in India with the English connection, and the Indian literary geniuses have responded immediately and effectively.

British Rule and Indian Education

Introducing Western culture, schooling and scientific methods was influential for the British. In India, Western penetration was primarily accomplished by the British, founders of a modern technological and industrial society. After independence, India became a nation State and English was to be slowly eliminated as the administration's language. In the first place, the Hindi language was the most commonly spoken, but after violent protests against the introduction of Hindi as a national language, the opinion remained divided in the State of Tamil Nadu in 1963. So, while English isn't an indigenous language, it still has special status as a 'associate language' of India alongside Hindi, a Union of Indian official language, and 18 national languages such as Bengali, Gujarati, and Urdu.

British Rule and Linguistic Impact

Upon Independence, India became a nation state, and English as the language of government was to be slowly dropped. In the first place, the Hindi language was the most commonly spoken, but after violent protests against the introduction of Hindi as a national language, the opinion

remained divided in the State of Tamil Nadu in 1963. It is difficult to select a single national language in a country with more than 900 million people and more than a thousand languages, because language speakers in their mother tongue would naturally have greater social standing and more convenient access to positions of power and influence. Yet Gandhi, a proponent of an indigenous national language, decided to express his message in English more broadly. Thus, while the English is not an indigenous language, it still has a special status as a 'associate language' of Indian, in addition to Hindi, the Union of India official language and the eighteen national languages Bengali, Gujrati or Urdu.

British Rule and the Indian Press

The Anglo Indian and Europeans started to publish newspapers and newspapers during the reign of British East India Company. Hicky started publications on the weekly basis in 1780 under the name of The Bengal Gazette, but he did not hesitate to condemn the actions of former Gouverneur General Warren Hastings. The Indian World editor, Duanna and Charles Maclean, also assaulted politics during the Cornwallis and Wellesley regimes, the Bengal Gazette editor and were deported to England. In 1818, they were sent to England. He was also an critic on British officials actions and a deportation of him to England. Buckingham started Calcutta's News. The British implemented the authorization scheme for the release of documents. The 'Bengalese language' started during 1860 with The Amrita Bazar Patsrika.

British Rule and Science and Technology in India

The institutionalization in India of modern and Western science began with the establishment, under the inspiring impetus of the Asian Society of Bengal in 1784, of the Grand Surveys of Geology, Botany and Trigonometric. In the port cities of Bombay, Calcutta and Madras in 1857, universities were set up. The British rule in India was strengthened during this period, especially when the First Indian War of Independence in 1857 broke out. The British government in our country was focused primarily on an improved mode of production – improved technology, organizational skills etc., and the dominance of the colonial government was necessary if they remained the rulers. As India became a large governing country, British people realized it was vital to have a system of well-trained Indians in all.

3. The Impact Of British Rule On Indian Villages

The British regime's effect on India was pronounced and profound. The long arms of British colonization had nothing to hide from there was a part of society or the corner of the country. India, a nation mainly in agriculture, has proven to be fundamentally the effect of government on the village in all its effects on the people. The introduction of British rule led to substantial changes in rural economic and social ties, resulting in new land tenure, new land ownership principles, tenancy reforms and heavier government demand for land revenue. Early British East India Company managers saw India as a huge estate, and acted on the premise that the company has a right to the full rent. The impacts on the far-off villages of India also have been felt by other administrative initiatives, such as railway, law and order machinery and the judiciary. Although the railways were used to unite India and raise national

consciousness, they did serve actively to push the vital capital out of rural areas in India. The concept of extreme deprivation and recurrent famines was a significant influence of this British policy. In rural India, these find again their most shameful reflections. The disaster has also been reflected in the stagnation and depletion of agriculture and India's transformation into a British farming colony.

The UK regime's economic effect on India was pronounced and profound. Economical policies and British policies culminated in a rapid transformation of the economy of India, which was dictated by the requirements of the British economy in terms of its existence and structure. This comparison varies significantly from all prior foreign conquests to the invasion of India by the British. The former conquerors had overthrown Indian political forces, but had made no significant change to the socio-economic system of the country; they were slowly converted into Indian politics and socio-economic life. The workers, the craftsman and the merchant were all in the same position as they had. Consequently, changing governors meant just a change in administrative process staff. Yet the conquerors of the British were entirely different. The social system of the Indian villages was completely broken.

The political and economic situation in India underwent dramatic changes with the advent of British rule. The colonial government has refused to make significant improvements in village infrastructure to manage the country efficiently, but has encouraged the class of non-cultivating intermediaries. The British also inherited to some degree from the Mughals the hierarchical form of the agrarian system.

4. The British Rule Impact On Tribal Community

The tribes have a rich cultural heritage, and are an significant part of culture. They have lived with cultural integrity which nurtures the unique features of languages and physical topics. Pandit Jawaharlal Nehru addressed in 1952 that the culture and way of life of the tribal is significant and necessary. "Through tribal culture we will learn more. The tribes live introverted and peaceful life there so as to maintain their dignity of culture and their ideals of internal life. It's unfair to take your life into account. As an estrangement. Their inevitable virtues in life are self-respection and confidence. "Their religion and their ideals are never questioned, so the main thing is to nourish their family by working together. Their love and confidence in the motherland are very difficult to decipher. We are very close in nature and also seek to safeguard the environment there. Your affection and love of nature also convey the consistency of craft skills for war hunting naturally by singing, dancing and traditional arts. The conditions in the lives of tribal areas for enforcing their commercial policies in India during the colonial period. This invasion had not been recognized by the tribals and this led to an armed rebellion against the British. They permitted a conventional management structure because of armed rebellion. They also started to spread their affection and devotion to the tribal. We also strengthened their commitment for religious reasons. Thus, the christian priest reached the tribal areas too to diffuse their faith amongst the tribals. The bulk of the tribe began to become Christian. These new migrants grabbed the fertile land of the tribal with energy, the social, cultural, and policy structures of the Christian missionaries. The town was not under the supreme jurisdiction

in the early 19th century. While much of the region had been nominally ruled by the Maratha, there were also several independent chieftains, Pendhari and the Bhils were very strongly opposed by the authorities. The Maratha empire East India Company took charge of the state of affairs and was called Bri for its reason, after the downfall. British officials decided to settle in the country as soon as possible and named Collectors as men of uncommon character. Yet the unfriendly actions of the local people couldn't be stopped given their best efforts. We were all really close to their good old structures. The long cultural heritage is in the Indian tribes. We are different to their religious symbol, their legend, their totems. Though the tribal participants in the Christian group retained their natural potential and neither Hindu nor Christian they could have affected the tribal life.

5. Impact Of The British Rule: Communalism And Partition Of India

Several scientists have been interested in researching British communalism policy and its effects as a division into India. But a more practical approach is needed to shed light on British policy's relationship with communalism. Unless we can not understand what socio-cultural policy and political fact British policy used to improve their power and dominance of India, studies would be less and less inadequate. Several scholars are studying British policy on communal peace-building and this approach is referred to as 'Divide and laws' (Dr. Prasad, Rajendra: 'India divided'), 2010, pg.109). What have been beneficial reasons behind the impact of this strategy in India's society and politics are the issues that still remain in the field of study by UK officials and other classes of Indian upper caste-class elites.

The strategy of 'division and rule' has succeeded because of Indian masses' communal hatred. British politics, with the aid of the Hindu-Muslim top caste class leaders, cultivated ethnic hatred. Such Hindu-Muslim upper caste élites competed for power, politics, economy and representation in legislatures, assemblies. Such elites were competing with each other. The element of rivalry was wisely used by British rule by communalism. The separation of India was the highest point of this group fragmentation. While some scholars stated the division to be a religious separatism, its root reasons had been the cultural, political and caste-patriarchal domination of high-caste elites and also rivalry between them. This paper highlights the connection between Britain's strategy for pacifying communal forces and the politics of communal forces to strengthen elite leadership, mass power, and British policies.

British rule and Communalism

The war for political influence in the medieval history of India. The competitors were Hindu, Muslim societies leaders and administrators. This war was not at all political. This was for political benefit, however. Under British rule, the high-caste élites of both races used social arms to deflect demands of the low-caste masses who called for equal rights, justice and a democratic way of life, with the assistance and interests of British rule. British rule used wisely 'divide and rule' policies to reinforce British rule by promoting Indian mass communal tension. Political powers, rivalry for assemblies seats and administration have contributed to the communalism of the upper caste elites Hindu-Muslim-Sikh. Throughout the first

stage of the growth of communalism, the narrower social help of the Muslim capitalist class and the distant ties of the Muslim community were strengthened by the Muslim caste system. Therefore, the Muslim upper-class leaders of the Muslim community easily provided helpful history for Muslim communalism. Muslim elites needed the aid of the British leaders at the next level, and in 1906 they founded the Muslim League. Dr. Raosaheb Kasbe argues that "the Indian Congress called for minimal representation for oppressed farmers under the leadership of Gandhi and, in reaction, religious organizations among the Hindus were alerted to the interests of the Hindu elites."

Communal politics of Muslim upper caste-class elites with the help of British rule

Bipan Chandra claims that, during the Swadeshi movement in Bengal in 1905-1906, religious groups among Muslims embraced British rule. Such religious groups attacked Swadeshi Muslim backers as 'saboteurs of Islam.' But the support of Muslim intellectuals in the Congress failed in this agenda of Muslim community groups. All India Muslim League then established communal groups among Muslims. Landlords, ex-administrators, politicians and top caste fellows were the founders of this organisation. The Muslim League's character endorsed Britain's secular rule. The League endorsed Bengal's division and sought separate Muslim constituencies. Muslim intellectuals had been distracted from Congress by the Muslim League. It was not an anti-British rule, but was anti-congressive.

Communal politics of Hindu upper caste-class elites in support of British rule

'Communalism among Hindus was born with communalism among Muslims,' according to Bipan Chandra. Since the 1870s, Hindu landlords had been battling against Muslim feelings by elites. They agreed to the Indian colonial interpretation and discussed 'exploitative medieval Muslim law.' The British rule they described as 'Hindus survivors of Muslims.' They communicated Hindi as 'hindushindus' and 'urdu' of Muslims in the United Province and in Bihar. In the 1890s, there was only the beef anti-Muslim movement. While beef and cow killings were common in British rulers' military camps, Hindus neither opposed communal groups. In 1896, Hindus religious groups began to ask for reservation for Hindu seats at legislature, administration. The definitions and information given above indicate that UK hegemony pacts with the centralized powers of top elites to reinforce their dominance. The social powers supported British government, parliamentary representation law.

Communalism: Last weapon of British rule

Bipan Chandra addresses the use of communalism as follows: "The British government, after 1937, had only the arm of communalism for its" division and rule "scheme. British authorities have agreed to use communalism. The entire government sponsored Muslim communalism. The Muslim League was appealed by British rule to remove demand for complete independence. Throughout constitutional dialogs with Congress, the League was granted the power of 'VETO' under British rule. Sikhs advocated co-operation with British rule in the Second World War, Hindu Mahasabha, the Muslim

community organizations. The UK Government acknowledged their recommendations. We have, however, provided special treatment to the Muslim League. "(Chandra, Bipan, pg. 414,415). High-class leaders tend to divert the wrath of lower class, impoverished and oppressed masses. Such masses demanded fair representation in assembly and service of government, economic forces. But communalism is used to retain political and economic dominance by the high-class caste leaders in Hindu-Muslim Sikh societies. The imbalance of power between these classes was political and cultural.

Caste-Class-Gender aspects of partition and communal politics

In an interview Jinnah explained that 'Congress is a high class Hindus party. Pakistan, headed by Congress, would be governed by Hindu Nationalism. The Times of India, Dalhi, February 2, 1945, p. 6) The Times of India must therefore not be allowed to impose any Constitution on Muslims. Jinnah was the largest caste body of the Hindu congress. At the same time, though, Jinnah and the Muslim League always served Muslim top class leaders. Benaras Muslim Julaha (weavers) resisted the division of India much before the aggressive position of Jinnah. Khan Bahadur, vice president of the Muslim capital, MoahammadAkram denounced Jinnah as anti-Islamist (the Times of India, Delhi, 18 April, 1940, p. 3). Jinnah was a critical opposition. Master Tara Singh, a Sikh member, said: "I believe in the constitutional growth of India and its unity. However if Pakistan can take account of us, then the Sikhs can gain independent country. In talks with Jinnah, there is no danger to Sikh's separate nation (The Times Of India, Delhi, 18 April 1940, pp. 10). The above quotes suggest the absence of homogeneous Hindus, Muslims or Sikhs. The explanation for the partition was the top caste-class interests. Pakistan's demand was focused on accordance with Muslim high-caste elites' interests. Communalism has been used as a tool to defend the internality of high-ranking leaders from Hindu, Muslim and Sikh groups. During the partition cycle, sexual violence among Hindus, Muslims, and Sikhs increased as news and rumors of violation were distributed, rape, molestation, and the forced conversion of women by an enemy group. This sexual violence aspect has widened the scale of unrest at an enormous level.

6. Conclusion

British rule were needed to convince the active and anarchic powers in India. The unification of this decentralized

and violent nation was part of the UK's efforts to protect India's peace and establish a centralized South Asian government. The British 'position in Indian history overshadowed the British East India Company, which ended in a rebellious revolt in the 19th century. The British Crown had to proceed with this cycle by giving free institutions to Indian society at a quicker rate and broadening the educated class. Practice was needed before the potentially disruptive forces of popular freedom were used, and British Raj's prudential path towards autonomous rule was constantly overshadowed by Indian nationalists' desires. In the later stages of the Raj, the management of Indian nationalism shows something about the British Empire. The resolve of the British to stick to their beloved policies prevented India from being permanently under control and placed a limit on their hegemony in this region. The British were actively training the indigenous people to become the backbone of the regime they left behind by establishing an education system and developing limited, representative institutions. The destructive consequences of the two World Wars and of the Mohandas Gandhi-led nationalist movement disrupted the gradual process. Unfortunately the British started to sacrifice their political principles after two centuries of dedicated leadership and lost their will to continue following a responsible path towards Indian self-government. The British regularly made concessions to Mr. Gandhi's forces as they were tired of colonial rule's difficulties. The fact that the British were actively a force in the advancement of the Indians did not mean that their possessions in South Asia earned them a great deal. They were not altruistic in their intentions. It is not difficult to distinguish how self-interest sparked British investment in India, but this self-interest was essentially a weapon for improving India. Yet the British were driven by the belief that the economic and political relationship of both countries will benefit enormously. Use is the word chosen by the modern elites to describe British Imperialism methods in India, but the British tried to see how these communities would support each other through their economic interactions. The best way to achieve these goals was to invest in infrastructure and increase Indian productivity. This is true that the benefits of the projects have returned to those who have received them by financing these changes to the Indian infrastructure. And it was an immense benefit for both mother country and colony. The reforms under the British Raj and this politically symbiotic relationship laid the foundations for the explosive growth of the Republic of India in the modern era.

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