

**DEPARTMENT OF HISTORY**  
**GURU GHASIDAS VISHWAVIDYALAYA, BILASPUR, (C.G.)**

---

**Model Answer of Semester Examination-2013**

**CLASS: M.A. HISTORY (3<sup>rd</sup> SEMESTER)**

**PAPER: MH 3.4 ECONOMIC AND SOCIAL HISTORY OF INDIA (1740-1947 AD)**

**PAPER CODE: AS-2049**

**SECTION A – OBJECTIVE TYPE QUESTIONS**

1. i) Rajni Pam Dutt  
ii) Thomas Munro and Captain Reed  
iii) Calcutta Madarasa (1781 AD)  
iv) Charles Metcalf  
v) Akbar II  
vi) Swami Dayanand Saraswati (10<sup>th</sup> April 1875 AD)  
vii) America (1836 AD)  
viii) Hegel  
ix) 1947 AD (INTUC)  
x) Jyotiba Phule (24<sup>th</sup> Sept. 1873 AD)

**SECTION B – DESCRIPTIVE TYPE QUESTIONS**

**2. BRITISH ECONOMIC POLICY IN INDIA IN 18<sup>th</sup> AND 19<sup>th</sup> CENTURIES-**

The East India Company worked as a trading Company till 1757 by selling Indian goods abroad. At that time Indian goods like textiles, spices etc. had tremendous demand in European markets. Therefore, not only British traders but other Companies traders too tried to find out new markets for Indian goods. Thus, export of Indian goods increased and as a result British Company tried to win the good will of the Indian rulers in order to continue trade and commerce. On the other hand, the Indian rulers granted permission to the Company for the economic prosperity. After 1857, British Company became the master and founded revenues of Bengal. The Company members hired weavers for the production of goods for the Company with low wages. On the other hand Indian textiles condition was worse because of the Company's trading policy. At the same time, England emerged as a great Colonial power all over the world. In this way, India became a market for the British industrial products and a rich field to supply raw materials. But by the Regulating Act 1773 and Pitt's India Act 1784 Companies activities were controlled. According to Charter Act 1833 there was an end of Company's monopoly. The important thing is that there was the unequal competition in between Indian handicraft goods and British machine products. Beside this, England imposed heavy duties on the Indian goods entering into British market. Thus, the competition between both the countries was unfair. India imported agricultural products like raw cotton, indigo, tea and food grains to meet the needs of the British industries as well as of the British merchants and flew out of India. Thus, the British economic policies transformed "India into a consumer of British manufacturers and a supplier of raw materials."

**3. BRITISH LAND REVENUE POLICY IN INDIA-**

In order to get more and more land revenue, the British Government applied one after another policies, it was horrible for the peasants because they suffered and unable to pay the revenues. As soon as the Dual Government was ended up in 1772 by Governor-General Warren Hasting, he started the Framing System in order to get land revenues in Bengal. But in future that system

was not successful. Then in 1793 Permanent Settlement was applied in Bengal, Bihar and Orissa, Varanasi and North Carnatic. In this Settlement Jamindars were recognized as the Land-Lords, under them peasants suffered a lot. Then in 1857 by the efforts of Thomas Munro and Captain Reed, Ryotwari Settlement was applied first in Baramahal district (TN), later on it was applied in Madras, Bombay, East Bengal, Assam etc. According to this Settlement peasants had to directly pay the land revenue to the British Government. After the failure of above two Settlements, one more Mahalwari Settlement was put forward in Agra, Avadh, Punjab, Central Province etc., but finally this Settlement too couldn't be successful. The British Government was going in loss. Eventually, it could be concluded by saying that always peasants suffered a lot because of these Settlements.

#### **4. HISTORY OF FAMINES IN INDIA DURING 19<sup>TH</sup> CENTURY-**

In the Ancient and Medieval periods famine and drought occurred but that time it was not so severe. But the reigns of English Company and British Crown, severe famine took place in India. Under the rule of Company severe famine occurred in Bengal in 1769-70, 1/3 of the total population suffered and many died. Then in 1781-82 in Madras, 1784 drought took place in whole Northern India, consequently in 1792, 1803, 1833 one after the other famines and droughts occurred but the English Company couldn't focus towards it, neither tried to start public works. There was no such a plan to overcome from it. On the other hand during the reign of British Crown year after year famines and droughts took place especially the famine of Orissa (1866), famine of North and Central India (1868), famine of 1876-78, after this famine the British Crown recommended for the Strachey Commission in 1880. Famines took place in 1896-97, and 1899-1900 also. In 1901, under the president ship of Sir Antony Macdonnell a Commission was formed which is known as Macdonnell Commission (1901) in order to provide relief to famine affected people. Therefore, it can be said that under the British Crown only, they took efforts in order to overcome from the Famines and many provisions were made.

#### **5. LIFE AND WORKS OF RAJA RAM MOHAN ROY-**

Raja Ram Mohan Roy (1774-1833) born in Bengal, studied Oriental and European languages. After getting education from Patna and Varanasi, he served in the Company from 1803 to 1814. At the early age he criticized idolatry and re-interpreted Hindu doctrines and found ample spiritual basis for his humanitarianism in the Upanishads. He was in favor to abolish the sati, polygamy, casteism, rejected Christianity, as well advocated the right of Hindu Widows to remarry, protest of statue worship and priesthood etc. In 1815, Raja Ram opened the Atmiye Sabha, and in 1825 established the Vedanta College. On 20<sup>th</sup> August 1828, he founded the Brahma Samaj. Beside these various books and magazines were published by Raja Ram Mohan Roy. He believed in the humanity and was in favor of British Government. In this way it could be said that Raja Ram Mohan Roy contributed a lot in order to bring reform in the Hindu society and to awaken the people of the nation.

#### **6. RAMAKRISHNA MISSION-**

The Ramakrishna Mission was founded in 1897 by Swami Vivekananda (Narendranath Datta 1862-1902) after the death of Ramakrishna Paramahansa (1834-86). The teachings of the Mission are based on ancient and traditional concepts amidst increasing Westernization and Modernization. As well the Mission recognizes the utility and value of image worship in developing spiritual fervor and worship of the Eternal Omnipotent God. The founder of the mission attended the Parliament of Religions held at Chicago in 1893, and emphasis on the need

for a healthy balance between spiritual and materialism. Swami Vivekananda was against the untouchability and caste system. He emphasized more on worship of God, through the service of humanity. Thus, Vivekananda is regarded as the spiritual father of the modern nationalist movement.

#### **7. LIFE AND WORKS OF SIR SAIYYAD AHMAD KHAN-**

In the 19<sup>th</sup> Century, in order to bring reform in the Islam Religion many Islamic Movements existed, in this connection one of the renowned leaders of Islam called Sir Syad Ahmad Khan (1817-1898) started the Aligarh Movement. From the beginning he was in favor to bring the unity among the Hindu-Muslim, but later on he became staunch protestor. He attracted all Muslims towards the Western education and told to obey the British Government. He tried to abolish the Piri Muradi system. In order to spread own views published the Tahjif-Ul-Akhlak magazine. In 1864, and 1875 established the Scientific Society and Muslim-Anglo Oriental College. Beside these, he published the Rajbhakt Musalman magazine and with the help of ShivaPrashad King of Benaras opened the Deshbhakt Association. In this way he contributed a lot to bring reform in the Muslim Religion.

#### **8. THEORY OF DRAIN OF WEALTH-**

On 2<sup>nd</sup> May 1867, a meeting was held in London by the East India Association, in this meeting a paper was presented entitled “England’s Debt to India” by Dada Bhai Naoroji, he only first time drawn the people’s eyes on the principle Drain of Wealth. In future few essays were written by Naoroji i.e. “Poverty and un British rule in India” (1867), “The Wants and Means of India” (1870), “On the Commerce of India” (1871), in all these essays he emphasized on the concept of Drain of Wealth. Once he had said that drain of wealth is the root cause of Indian poverty. Therefore, he said it Evils of all evil. On the other hand even R. C. Dutt too in his famous book “Economic History of India” has described regarding the Drain of Wealth theory. Thus, to conclude that it brought only poverty in the nation, not more than that.

**Mr. Vipin Tirkey**  
**(Assistant Professor)**  
**Department of History**