



IMPACT OF BRITISH RULE IN INDIA: AN OVER REVIEW

Lalitha Gudimetla

Assistant Professor in History
St. Ann's College for Women
Malkapuram, Visakhapatnam

Abstract: *There was an attempt to reorganize society primarily to adjust traditional relationships which had become obsolete in the new framework of British rule. After four centuries of Muslim rule and less than half a century of British rule, Hinduism - 'this mighty banyan tree', as Swami Vivekanda called it - was stirred in its depths by the reforms introduced by the British and by the criticism of the Christian missionaries. The Theosophical movement which gained ground in the last quarter of the nineteenth century was another Indian response attempted imposition, and domination, of western re culture, even though its founders and leading protag not Indians. The Indian National Congress thus came into being in 1885. This organization, which was initially blessed by the British authorities, grew in the twentieth century into a mighty instrument for ending British rule in India. The leaders of the Congress, who were mostly products of the western system of education - Gandhi and Nehru were even educated in Britain - made very effective use of their western learning and political ideas in denouncing an imperial system which was the negation of the freedom and the liberal institutions which were supposed to be the proud heritage of Britain and the West. I they demanded 'India for Indians' and asked the Bri India'. They demanded self-government, not mere good government which the British claimed to have given India. The drawing up of a fair balance sheet of the 150 years of British rule is an even more formidable task. One need only read, for example, Percival Griffith's *The British Impact on India* (1953) and the more recent book by Ram Gopal, *British Rule in India: An Assessment* (1963) - two typical books which seek to draw up the balance sheet from the British and Indian point of view respectively - to realize how complicated and difficult it is, first of all to identify the various items on the balance sheet and then to apportion due weight to each individual item.*

Key Words: *British, Colonial, India, East, Impact.*

During the first 50 years of the East India Company's rule in parts of India, the British civilian and military officer from insecurity and from the absence of long-term plans f stay there and for ruling the territories which they had acquired or were acquiring. They were therefore wary of introducing any radical changes which might antagonize the who lived under their jurisdiction. Many of

them also pressed by, and admired, the Indian civilization, and did it desirable or right that Indians should be anglicize among them with intellectual ability and interests also m studies of aspects of Indian civilization and published w these subjects. Others (like Sir Thomas Munro whose company for 47 years, 1780-1827, and Mountstuart Elp who was, among other things, Governor of Bombay for



indeed anticipated the end of British rule and urged the training of Indians in the arts of self-government, so that it could be easily transferred to trained Indian hands. During the period, Indians generally acquiesced in British rule and reacted to it one way or the other.

But in the next phase of the Company's rule, which began with the Indian Mutiny (1857-8), many British civilians and their servants came to have a sense of the permanence of British rule and the immense power they exercised and their Victorian imperialism and of the 'white man's burden', the utilitarian philosophy they shared - all of which bred in them a contempt for Indian society. This in its turn generated a zeal to reform Indian society, which was aided and abetted by the missionaries for their own reasons.

There was a strong reaction to this British attitude and role in India, as in other Asian societies under western rule, a reaction which stimulated a renaissance in Asia; several of its characteristic features, admirably analysed by Panikkar in his *Asia and Western Dominance* (1953), were common to many countries of the continent. First, there was an attempt to reorganize society primarily to adjust traditional relationships (like caste and feudal relationships) which had become obsolete in the new framework of British rule. It was presumably thought that this was the only way of resisting the pressure for change exerted by the western rulers. In the words of Panikkar, 'It was the case of ancient societies calling forth and mobilizing their dormant forces to meet an aggression. Second, Indian elites undertook a re-examination of traditional and fundamental beliefs about religion and society; old beliefs given a fresh interpretation, either in order to bring

conformity with modern requirements or to give it a position in a modern context.

Partly in order to meet the British (or western) challenge on their own ground, there was at the same time an attempt to learn from the thought of the West. With this notion which did not necessarily imply the rightness or superiority of the West, interest was stimulated in the revival of Indian art in the indigenous arts, crafts, and institutions. Lastly, for the first time in India's long history, there were glimmerings of political consciousness and even a demand on some sections to throw out the new rulers.

All these developments contributed to the great Hindu reformation of the nineteenth century. After four centuries of Muslim rule and less than half a century of British rule, Hinduism - 'this mighty banyan tree', as Swami Vivekananda called it - was stirred in its depths by the reforms introduced by the British and by the criticism of the Christian missionaries. The foremost leader of this movement of Indian protest and reform was the great Raja Ram Mohan Roy (1772-1833), who stood for preserving the past but also for absorbing the good features of the West; in 1845, Devendranath Tagore established the Brahmo Samaj which later on sought to establish a religion synthesizing Hinduism and Christianity.

Sometime after the Mutiny came the movement of Swami Dayananda Saraswati, who issued the call 'back to the Vedas', and established the Arya Samaj (1875) in a militant effort to stem the proselytization of Hindus to Christianity and Islam, and to emphasize that many of the evils in Hinduism which the Christian missionaries attacked had no basis in the ancient Vedas. The Theosophical movement which gained ground in the last quarter of the nineteenth century was another Indian response attempted



imposition, and domination, of western re culture, even though its founders and leading protag not Indians. The Ramakrishna Mission and the Aurobindo cult which were established in the late nineteenth and early twentieth centuries were on the same lines.

In the post-mutiny period, when the East India Company's rule was replaced by the direct rule of the British Crown and Parliament, the British Indian Government took up a less zealous attitude to reforms affecting Indian society, while at the same time gradually introducing self-governing institutions, even though there was at first no thought in British Government circles of eventually handing over power to Indian hands. There was a mixture of 'toleration and contempt' for things Indian and a policy of 'let sleeping tigers lie', as Guy Wint has put.

But already during the last quarter of the nineteenth century, many leaders of the new Indian elite, and some thoughtful and friendly Englishmen too, realized that the basic wrong in the Indian situation was that an alien race from thousands of miles away was ruling a territory and people many times larger - and a people which had an ancient civilization of its own, but which, deprived for centuries of political power and in the absence of a centralized direction of its affairs, had lost its moorings. They felt that this root defect, the cause of the malaise, had to be eradicated, and for this purpose, and to direct Indian wishes and aspirations into constitutional channels, they felt that an Indian forum must be established. The Indian National Congress thus came into being in 1885. This organization, which was initially blessed by the British authorities, grew in the twentieth century into a mighty instrument for ending British rule in

India. The leaders of the Congress, who were mostly products of the western system of education - Gandhi and Nehru were even educated in Britain - made very effective use of their western learning and political ideas in denouncing an imperial system which was the negation of the freedom and the liberal institutions which were supposed to be the proud heritage of Britain and the West. They demanded for themselves the freedom and the institutions which the alien rulers enjoyed in their home territory, but which were denied to the Indian peoples. They wanted the economic exploitation of India for the benefit of Britain to cease - this was the origin of the 'drain theory' propounded notably by Dadabhoi N. Malabari. He demanded the full utilization of the vast Indian resources already exploited and the even larger potential riches, solely for and well-being of the Indian people and for the develop Indian economy. They urged that the alien rulers and help to revive the best of Indian traditional destitutions and suppress the harmful ones (like untouchability wanted the Indian languages and literatures, arts and be revived and supported, financially and otherwise. I they demanded 'India for Indians' and asked the Bri India'. They demanded self-government, not mere good government which the British claimed to have given India.

It is too soon to be certain about all the reasons for the British quitting India - though obviously the most important was Indian pressure. The drawing up of a fair balance sheet of the 150 years of British rule is an even more formidable task. One need only read, for example, Percival Griffith's *The British Impact on India* (1953) and the more recent book by Ram Gopal, *British Rule in India: An Assessment* (1963) - two typical books which seek to draw up the balance sheet from the British and Indian point of



view respectively - to realize how complicated and difficult it is, first of all to identify the various items on the balance sheet and then to apportion due weight to each individual item. At present this seems to be a somewhat premature, if not impossible, task. But an analysis of the lasting impact of British rule in India can be more profitably attempted. This involves an effort at predicting for decades ahead, but the perspective provided by the earlier periods of alien rule in India's long history and their impact on the Indian way of life, does perhaps offer a basis for some reasoned forecasting.

Perhaps the single greatest and most enduring impact rule over India is that it created an Indian nation, in a political sense. After centuries of rule by different dynasties over parts of the Indian sub-continent, and after about 100 years of British rule, Indians ceased to be merely Bengalis, Maha or Tamils, linguistically and culturally. The consciousness being one people with common traditions and an ancient and great civilization, a people different from the alien rulers, inspired them to achieve political unity against alien rule and eventually independence. This greatest contribution of British rule enough, was also the most important of the factors which that rule to an end. The consciousness of being Indian expanded to an awareness of being Asians as against E though, unlike the development in some other colonial it did not make Indians racial arrogant.

Economic Impact

The Industrial revolution has helped the English merchants accumulate a lot of capital from the countries of Asia, Africa and America. They now wanted to invest this wealth in setting up industries and trade with India. The mass production of goods through machines that we

witness today was pioneered through the Industrial Revolution which occurred first in England during the late 18th and the early 19th century. This led to a massive increase in the output of finished products. The East India Company helped in financing and expanding their industrial base. During this time there was a class of manufacturers in England who benefited more from manufacturing than trading. They were interested in having more raw materials from India as well as sending their finished goods back. Between 1793 and 1813, these British manufacturers launched a campaign against the company, its trade monopoly and the privileges it enjoyed. Ultimately, they succeeded in abolishing the East India Company's monopoly of Indian trade. With this India became an economic colony of Industrial England. Let us learn more about the economic impact on various Indian industries and trade.

1. Textile Industry and Trade: Earlier, Indian handloom had a big market in Europe. Indian textiles such as cotton, linen, silk and woolen goods already had markets in Asia and Africa. With the coming of industrialisation in England, the textile industry there made important headway. There was now a reverse of the direction of textile trade between Britain and India. There was a massive import of machine-made clothes from English factories to Indian markets. This import of large number of products manufactured by mechanical looms in England led to increase threat for the handicraft industries as the British goods were sold at a much cheaper price. The British succeeded in selling their goods at a cheap price as foreign goods were given free entry in India without paying any duty. On the other hand, Indian handicrafts were taxed heavily when they were sent out of the country. Besides, under the



pressure of its industrialists, British government often imposed a protective tariff on Indian textiles. Therefore, within a few years, India from being an exporter of clothes became an exporter of raw cotton and an importer of British clothes. This reversal made a huge impact on the Indian handloom weaving industry leading to its virtual collapse. It also created unemployment for a large community of weavers. Many of them migrated to rural areas to work on their lands as agricultural laborers. This in turn put increased pressure on the rural economy and livelihood. This process of uneven competition faced by the Indian handloom industry was later dubbed by the Indian nationalist leaders as de-industrialisation.

2. Land Revenue Policy and Land Settlements: Since ancient times, the main source of livelihood for the people were agriculture. Hence, land tax had formed a principal source of revenue for all the emperors all over the world. In the 18th century, the main occupation of the Indian people was agriculture. During British rule, revenue from land kept on increasing, and the reasons for this were many. Earlier the British had come to trade with India. Gradually they wanted to conquer the vast territory of India for which they needed a lot of money. They also needed money for trade, projects of the company as well as for the cost of running the administration. The British carried out a number of land revenue experiments which caused hardship to cultivators. They extracted taxes from the farmers to finance their policies and war efforts. Direct and indirect means were carried out to bring about this collection of revenue for the British. This affected the lives of the people who could not meet their daily needs because they had to provide the landowners and the collectors

their share in the produce. Local administration failed to provide relief and natural justice to the rural poor.

3. Commercialisation of Agriculture Another major economic impact of the British policies in India was the introduction of a large number of commercial crops such as tea, coffee, indigo, opium, cotton, jute, sugarcane and oilseed. Different kinds of commercial crops were introduced with different intentions. Indian opium was used to balance the trade of Chinese tea with Britain in the latter's favor. The market for opium was strictly controlled by British traders which did not leave much scope for Indian producers to reap profit. Indians were forced to produce indigo and sell it on the conditions dictated by the Britishers. Indigo was sent to England and used as a dyeing agent for cloth produced in British towns. Indigo was grown under a different system where all farmers were compelled to grow it on 3/20th part of their land. Unfortunately, cultivation of Indigo left the land infertile for some years. This made the farmers reluctant to grow it. In the tea plantations ownership changed hands quite often. The workers on these plantations worked under a lot of hardships.

4. Rise of the New Money-lending Class: Time bound and excessive demand of revenue by the British government forced the peasants to take loans from the moneylenders. These moneylenders often exploited the peasants by charging high interest rates. They often used unfair means like false accounting, forged signatures and thumb impressions. The new legal system and the policy introduced by the British only helped the moneylenders who were either local merchants or landlords. In most cases, the peasants failed to pay back the loan with full interest. Thus, their lands gradually



passed into the hands of the money-lending class.

5. Rise of the New Middle Class A major impact of the British rule in India was the beginning of a new middle class. With the rise of the British commercial interests, new opportunities opened to a small section of the Indian people. They often acted as the agents and intermediaries of the British traders and thus made huge fortunes. The new landed aristocracy, which came into being after the introduction of Permanent Settlement, also formed a part of this new class. A major section of the old landowning aristocracy lost ownership of their land and in many cases were replaced by a new class of land owners. These people got some English education and became the new elite. With the spread of British power, new job opportunities were also created. Indian society witnessed the introduction of new law courts, government officials and commercial agencies. The English educated people naturally got the necessary patronage from their colonial rulers. Thus, a new professional and service-holding middle class was also created by the British, apart from those with landed interests.

Transport and Communication The means of transport in India at that time were bullock carts, camels and pack animals. England on the other hand needed railways that connected the raw material producing areas with the exporting ports and to facilitate the movement of British goods to different parts of the country as well as bring raw materials to the ports. The vast network of railways that you witness today was pioneered during the latter half of the 19th century. This opened avenue for British bankers and investors to invest surplus wealth and material in the

construction of railways. Railways benefited the British capitalists in two important ways. First, it made trading in commodities much easier and profitable by connecting the internal markets with the ports. Secondly, the rail engines, coaches and the capital input for building of rail lines came from Britain. The British capitalists who invested in railways were also guaranteed a minimum profit of 5% by the government. These companies were also given free land with a lease of 99 years.

British Impact on Society and Culture:

Indian society underwent many changes after the British came to India. In the 19th century, certain social practices like female infanticide, child marriage, sati, polygamy and a rigid caste system became more prevalent. These practices were against human dignity and values. Women were discriminated against at all stages of life and were the disadvantaged section of the society. They did not have access to any development opportunities to improve their status. Education was limited to a handful of men belonging to the upper castes. Brahmins had access to the Vedas which were written in Sanskrit. Expensive rituals, sacrifices and practices after birth or death were outlined by the priestly class.

When the British came to India, they brought new ideas such as liberty, equality, freedom and human rights from the Renaissance, the Reformation Movement and the various revolutions that took place in Europe. These ideas appealed to some sections of our society and led to several reform movements in different parts of the country. At the forefront of these movements were visionary Indians such as Raja Ram Mohan Roy, Sir Syed Ahmed Khan, Aruna Asaf Ali and Pandita Ramabai. These



movements looked for social unity and strived towards liberty, equality and fraternity. Many legal measures were introduced to improve the status of women. For example, the practice of sati was banned in 1829 by Lord Bentinck, the then Governor General. Widow Remarriage was permitted by a law passed in 1856. A law passed in 1872, sanctioned inter-caste and inter-communal marriages. Sharda Act was passed in 1929 preventing child marriage. The act provided that it was illegal to marry a girl below 14 and a boy below 18 years. All the movements severely criticized the caste system and especially the practice of untouchability

1. Social and Cultural Policy: The British had come to India with the idea of making immense profits. This meant buying of raw materials at very cheap rates and selling finished goods at much higher prices. The British wanted the Indians to be educated and modern enough to consume their goods but not to the extent that it proved detrimental to British interests. Some of the Britishers believed that Western ideas were modern and superior, while Indian ideas were old and inferior. This was, of course, not true. Indians had a rich traditional learning that was still relevant. By this time in England there was a group of Radicals who had a humanistic ideology towards Indians. They wanted India to be a part of the modern, progressive world of science. But the British government was cautious in undertaking rapid modernisation of India. They feared a reaction among the people if too much interference took place with their religious beliefs and social customs. The English wanted perpetuation of their rule in India and not a reaction among the people. Hence, though they talked about introducing

reforms, in reality very few measures were taken and these were also half-hearted.

2. Education Policy: The British took a keen interest in introducing the English language in India. They had many reasons for doing so. Educating Indians in the English language was a part of their strategy. The Indians would be ready to work as clerks on low wages while for the same work the British would demand much higher wages. This would reduce the expenditure on administration. It was also expected to create a class of Indians who were loyal to the British and were not able to relate to other Indians. This class of Indians would be taught to appreciate the culture and opinion of the British. In addition, they would also help to increase the market for British goods. They wanted to use education as a means to strengthen their political authority in the country. They assumed that a few educated Indians would spread English culture to the masses and that they would be able to rule through this class of educated Indians.

The British gave jobs to only those Indians who knew English thereby compelling many Indians to go in for English education. Education soon became a monopoly of the rich and the city dwellers. The British Parliament issued the Charter Act of 1813 by which a sum of Rupees One lakh was sanctioned for promoting western sciences in India. But a controversy soon arose. Some wanted the money to be spent on advocating western ideas only. There were others who placed more emphasis on traditional Indian learning. Some recommended use of vernaculars (regional languages) as the medium of instruction, others were for English. In this confusion people failed to notice the difference between English as a medium and English as a subject for study. The British, of course, decided in favor of teaching western ideas and



literature through the medium of English language alone. Another step in this direction was the Woods Despatch of 1854. It asked the Government of India to assume responsibility for the education of the masses. As part of the directive given by the Woods Despatch, Departments of Education were instituted in all provinces and Affiliated Universities were opened in Calcutta, Madras and Bombay in 1857. A few English schools and colleges were opened instead of many elementary schools. They ignored the education of the masses. But in reality, it was not sufficient to cater to the needs of the Indian people.

3. Impact of the Reform Movement:

How did the socio-religious reform movements led to the national movement? The persistent efforts of the reformers had immense impact on the society. The religious reform movements instilled in the minds of Indians greater self-respect, self-confidence and pride in their country. These reform movements helped many Indians to come to terms with the modern world. The reformers felt that modern ideas and culture could be best imbibed by integrating them into Indian cultural stream. They helped other countrymen to appreciate that all modern ideas were not against Indian culture and values. The introduction of modern education guided the Indians towards a scientific and rational approach to life. People became more conscious of their identity as Indians which was ultimately responsible for their united struggle against the British in the freedom movement of India.

4. British Administration and Judicial System:

The Indians found it difficult to adjust to the new system of administration introduced by the British. The Indians were denied political rights and the British officers treated them with contempt. Indians were excluded from all higher positions in the civil

administration and military. The British also introduced a new system of law and justice in India. A hierarchy of civil and criminal courts was established. The laws were codified and attempts were also made to separate the judiciary from the executive. Efforts were made to establish the 'Rule of Law' in India. But this only helped the British to enjoy arbitrary powers and to interfere with the rights and liberties of the Indians. The law courts were not easily accessible to the common people. Justice became a costly affair. The new judicial system also discriminated between Europeans and Indians.

5. Protest Movements: The adverse impact of the British rule on the political, economic and social spheres resulted in sharp reaction of the Indian people against the foreigners. This led to a series of the anti-British movements throughout the country. Peasants and tribes rebelled against exploitative rulers. This has been dealt in greater detail in the next few lessons. During the British rule, the number of famines recorded in India was unprecedented. During the first half of the 19th century, 7 big famines were recorded which led to the death of 15 lakh people. Similarly, in the latter half of the 19th century there were 24 famines causing over 200 lakh deaths. The most devastating was the Bengal Famine of 1943 which killed 3 to 4 million Indians. Peasants burdened with taxation, eviction from land and survivors from the Bengal famine joined the rebel groups of Sanyasis and Fakirs. In 1783, rebels stopped paying revenues to company agents. However, rebels were finally forced to surrender. Similarly, Poligars of Tamil Nadu, Malabar and Coastal Andhra, Mappilas of Malabar revolted against the colonial rule. In North India, the Jats of western Uttar Pradesh and Haryana revolted in 1824. In



Maharashtra and Gujarat, the Kolis revolted.

6. Impact of the Revolt of 1857: The economic decline of peasantry and artisans were reflected in 12 major and numerous minor famines from 1770 to 1857. All these factors only helped to spread anti-British feeling which ultimately culminated in the revolt of 1857. The British were not very sensitive to the feelings of the masses they ruled ruthlessly. Hence, reforms introduced by them to put an end to some social customs made the people believe that the Government wanted them to be converted to Christianity. As a result, the English East India Company's rule in India witnessed a large number of uprisings and rebellions. In a later lesson you will read about some important and popular uprisings and also analyse the nature and significance of these uprisings. You will also read about the Revolt of 1857 which had a major impact on our national movement. For the first time it unified and brought together people having different ethnic, religious and class background against the British rule.

Impact Today:

After reading this lesson, you would become more aware of how British rule affected every bit of Indian life. This political control also meant a long-drawn interaction between two distinct cultures. Some changes were deliberately introduced to strengthen the British political and trading interests. But there were others that occurred as a byproduct of the interaction between the Indian and the western cultures. A large number of British and Europeans stayed in our country during this period which also brought cultural transformation. We should also understand that our present life is shaped to a great extent by our immediate past. In this immediate past,

the British control over a large part of the country becomes an important determining factor. Some of the cultural and legal changes that took place as a result of British rule continue to affect our life even today. The rails, the club life, the imperial buildings like the Rashtrapati Bhavan and the Parliament are reminiscent of the British rule in India. Many food items like bread, tea and cake that we consume today are a direct result of our interaction with Europeans during the British rule. If you look around yourself, you will be surprised to know that a large number of costumes prevalent in urban India were adopted during the British rule, for example, trousers, coats and ties. The idea of introducing Indian civil service started during this period. The Indian armed forces still retain many aspects of European training and culture. The medium of our instruction or learning itself is predominantly English. The Supreme Court and the High Court pass their judgments in English. This language itself is a legacy of the British rule and continues to be the lingua franca of Indians seeking employment in their own country.

Broadly, the impact of British rule can be divided into negative and positive aspects.

Impact of British Rule – Positive Aspects

- *New Job Opportunities:* The British introduce new job opportunities that were especially beneficial to the members of the lower caste. With these opportunities, there was a better chance of upward social mobility for them
- *Rise of the modern middle class in India:* British rule led to the rise of an influential middle-class who would become pioneers of Indian



industrialization in the post-independent era.

- *Development of Infrastructure:* The British authorities built many important infrastructures such as hospital schools and the most important of all, railways. Of course, this was done not to enhance the lives of the local Indians but rather to facilitate their exploitation. Regardless these infrastructures laid the foundation of India becoming a major economic powerhouse
- *Introduction of new technology and ideas:* The introduction of new technology like steamships, telegraphs and trains completely changed the economic landscape of the Indian subcontinent. Culturally, the British put an end to social evils such as Sati (with the passing of the Bengal Sati Regulation Act on December 4, 1829) and weakened the caste system to an extent.
- *Protection from external enemies:* India was known as the “jewel in the crown of the British Empire”. Thus, the British provided protection against like Persia and Afghanistan. Even other western nations like France were deterred from being too involved with India. Though a boon, it turned out to be a bane in the long run as it made India too heavily dependent on the British.

Impact of British Rule – Negative Aspects

- *Destruction of Indian Industry:* When Britain took over, they forced the governments to import goods from the British Isles rather than create their own products.

This led to the local cloth, metal and carpentry industries to fall into disarray. It made India a virtual hostage of Britains economic machinations which meant breaking away from it would destroy India’s economy.

- *British mismanagement led to famines:* The British rule placed more emphasis on the cultivation of cash crops rather than growing crops that would feed India’s huge population. They imported food from other parts of the empire to feed its citizens. This policy, combined with the unequal distribution of food, led to 24 famines killing millions between 1850 and 1899 alone. The first and if not the worst of this lot was the Bengal Famine of 1770.
- *The Divide and Rule Policy:* The British realised that they could never rule a vast territory like India without breaking up strong kingdoms into small easily conquerable segments. The British Empire also made it a policy to pay religious leaders to speak out against each other, slowly poisoning relations between different faiths. The hostile relationship between India and Pakistan can be attributed as a direct result of this policy.
- *Britain plundered the Indian Economy:* Due in no small part to the unethical business practices of the East India Company it can be estimated that trillions were siphoned off by Britain. Such practices even destroyed the Indian industries and ensured that money flowing through the Indian economy ended up in the hands of London.



Conclusion:

On the surface, it may seem that the British rule in India that transformed its society for the better. But upon closer examination, these benefits were purely coincidental, if not self-serving. Economic improvements were only enacted in order to better plunder the Indian economy. Even societal changes would have come out on their own without the need for British intervention. In the end, the negative effects of British Imperialism far outweigh the benefits.

Reference:

1. Promila Suri, Indira Zaidi, *Impact of British Rule on Indian Economy*, Raaj Prakashan, New Delhi, 1985.
2. Peter Robb, *Ideas Matter: Debating the Impact of British Rule on India*, Primus Books, New Delhi, 2020.
3. Sir Percival Griffiths, *The British Impact on India*, Taylor & Francis, New Delhi, 2019.
4. Tirthankar Roy, *How British Rule Changed India's Economy: The Paradox of the Raj*, Springer International Publishing, New Delhi, 2019.
5. Bharat Dogra, *Impact of British Rule in India*, Deep & Deep Publications, New Delhi, 2001.
6. Ram Pradhan Chandra, *Colonialism in India*, Prabhat Prakashan, New Delhi, 2018.
7. S. N. Pandey, *Economic History of Modern India*, Readworthy, New Delhi, 2008.
8. Peter Robb, *Ideas Matter: Debating the Impact of British Rule on India*, New Delhi, 2021.
9. Douglas M. Peers, Nandini Gooptu, *India and the British Empire*, OUP Oxford, New Delhi, 2017.
10. Dadabhai Naoroji, *Poverty and Un-British Rule in India*, S. Sonnenschein, New Delhi, 2006.