

CHAPTER – IV

Denial of Social Justice to Indians in British India

India has a long history of deprivation , exploitation , oppression , bloodshed and above all violating rights, strangulation of voice of freedom and denial of justice . Foreign power , in different periods , invaded India just to exploit the Indians and in the process of exploitation they unleashed the reign of terror , oppression and carnage. During British period rules were promulgated to deny Justice to the Indians . The words freedom , justice , rights etc., were deleted from the lexicon of the British Indian cultural , social and political ethos.

4.1 British rule: A Rule of Exploitation and Injustice

The British Rule in India may be interpreted as the dark and disastrous time for Indian people. It was the rule solely aiming to strengthen the British Imperialism at the cost of the social security and social justice of the people of India who were everywhere in society crushed by poverty and exploitation, denied the minimum amount of social justice, deprived of rights as human beings and humiliated as inferior creatures not better than animals that we keep, tame and domesticate. No plausible argument whatsoever could challenge the cruel, inhuman and discriminatory reality of the Indian social life in British India.

The Conquest of India by the British and their continued presence in the country thereafter, opened a chapter of sustained economic exploitation of and political domination over the Indian people. The invader colonized India and began exploiting the country only to make Britain an economic giant. They had stayed in India for about two centuries but never sought assimilation into Indian society. They had continued to maintain a distinct British or colonial social identity. They had ruled India as rulers and had been least interested in the socio-economic development of Indian social life. Social welfare or security for the people of India was perhaps not their concern. What was the supreme concern for the British colonial power in India was to firmly establish its rule in the country and to exploit the country to the maximum extent. We find no

attempt or initiative of the Britishers in India to become an integral part of the social and cultural fabric of India.

The history of the British rule in India has given us a grim picture of Indian social, political and economic life. The British rulers almost did nothing to develop Indian society dominated by obscurantism and superstition and to adopt and introduce constructive education policy in order to develop and spread education in India to unify caste-ridden society to awake socio-political consciousness in the Indian people and to secure them social justice. The Western education that the British rulers introduced in India was intended to strengthen and facilitate the British administration in the country. The purpose was to consolidate the British imperialism in India and then to continue exploitation unabated . No initiative was taken to narrow the gap prevailing Indian society between the rulers and the ruled in British India on the footing of equality and justice.

4.2 Impact of British rule on Indian Social Life

British imperialism in India harmed Indian social life and the structure of society which was governed by social rule framed and enforced to uphold social security, peace and justice, though the nature of the society feudal since pre British period. It does not mean that the pre-British society was exploitation-free and social justice was the prevailing feature of the Indian social life. Exploitation that prevailed in the society was limited to the small region and to the small extent and social injustice was not reduced to the inhuman level. Social stability which was an aspect of Indian society was conducive to social justice and social security.

The advent of British rule in India initially proved disastrous as it was the rule meant to exploit the Indians. It powerfully destabilized society in several critical aspects. It exercised a destabilizing effect on the Indian social system in general. The British rulers looked upon the Indians as somewhat inferior-natives. The Indians and Europeans were never treated on a footing of equality. Consequently, the seeds of social inequality and discrimination were sown,

watered and nurtured, and the evils of it have vitiated not only the pre-independent Indian society but the post-independent Indian society as well. The British devised a system of education which developed the indigenous system of education which was praised by scholars like Hieun Tsang in ancient time and Al-Beruni in the medieval period. They introduced English education to produce clerks to serve their commercial and political interests. The immediate impacts of English education were (I) disintegration of the existing system of education and (II) the growth of a source of their inherent inferiority in the minds of Indians themselves.

The British laid railways, developed road communication and introduced posts and telegraphs, not to develop Indian social and national life but to meet the needs of administration and commerce. A wide network of roads was built up to facilitate quick movement of the army, though these activities to improve the system of communication were of great necessity for the improvement of the infrastructure of British administration in India. "The growth of manufacturing industries and consequent urbanization and the land settlement system introduced by the British inevitably led to the disintegration of the system of joint family in India. The new system also led to the emergence of a powerful middle class consisting of absentee zamindars, lawyers, teachers and traders." The British imperial expansion was the direct consequence of maturing capitalism in England. The British needed India as a secure market for their surplus industrial products and also as a source of supply of cheap tropical raw materials. In this respect, the British exploited the working class, the agrarian class and the weaker sections of the society. Workers were subjected to inhuman work exploitation in British industrial institutions and paid far less in comparison to their labour. The motive of British rule was to bring about prosperity for the British bourgeoisie at the cost of the Indian peasants and poor artisans. This deprived class was denied justice everywhere. The people of India were beset with social insecurity and victims of social discriminations during the British rule in India. Crisis of food and shelter was the all-pervading reality of Indian life.

4.3 Impact of British Rule on the Economic Sphere of Indian Social life

The consequences of economic exploitation by the British colonial rule eroded the foundation of both rural and urban economy of India. The East India Company almost sucked the blood of Indians. It made all ruinous attempts to exploit the country with zero intention to render some services to the people of India. Rights peculiar to human beings were outrageously denied to them. Even prisoners of war are better treated than the Indians were treated by the Company. Sir Lewis rightly observed that "No civilized government ever existed on the face of the earth which was more corrupt, more perfidious and more rapacious than the government of the East India Company". The same is more or less true of the subsequent British rule till independence in 1947.

The British colonial rule in India exposed the ugliest face of British imperialism. The British rule in India was designed and motivated only to exploit India, and to oppress the people of India. The British oppression on Indians crossed all human limits and for them, equality, liberty and justice became words of dream. India was subjected to the most ruinous economic exploitation. Indian agriculture, industry and commerce – all had to bear the brunt of British exploitation.

Indian agriculture was most affected by the British rule. The British introduced different types of land revenue system in different parts of India – all intended to earn and collect the highest possible revenue at the cost of Indian peasants and Indian agriculture. The peasants' interests were always ignored and denied. Lord Cornwallis introduced the system of Permanent Settlement in Bengal. This system created a class of zamindars who were only interested in realizing ever-increasing revenue from the helpless peasants and did not have any interest in the improvement of land or the condition of the helpless peasants or tillers. The resumption of rent free land by the Company also had a tremendous debilitating effect on India's village economy. The Indian rulers had granted Brahmin and Muslim saints and other noble people rent-free lands in recognition of their scholarship and distinguished services to the State. The Company, in its bid to

raise as much revenue as possible resumed the rent-free lands. This resumption recommended by the Indian Commission of 1852, deprived as many as 21000 rent-free grant- holders of their livelihood. Indian traders were denied justice because of the unfair policy of trade and commerce of the political rulers. The colonial rule not only destroyed Indian industries, but played havoc with Indian agriculture and village and cottage industries, and thus snapped the backbone of Indian economy. Indeed before the advent of British rule, agriculture and cottage industry were the pillars of the Indian economy. The British rule ruined both the trade policy that was formulated to unduly favour British exporters and led to the ruin of Indian industry. The land revenue system which the British introduced ruined Indian agriculture. The British land revenue system created a class of exploiting zamindar class with no interest in the development of either the land or the cultivators or tillers of land.

4.4 Impact of British Rule on Indian Politics

Colonialism in India was an economic, political and cultural phenomenon. Its history is the history of the conquest of India by the East India Company. It paved the way for the British colonial rule and eventually of the whole of India. Having acquired the vast empire of India, the Company devised suitable methods of government to control and administer it. The main objects of the administrative policy were to increase the Company's profits, to enhance the profitability of its Indian possessions to Britain, and to maintain and strengthen the British hold over India. The company's administration was structured, shaped and developed in order to facilitate exploitation of the resources of India.

The purpose of the British Raj was the exploitation of Indian resources to serve British economic and political interests. As a result, the economic policies pursued by the British imperial government transformed India by the end of the nineteenth century into a classic colony. Though the British rule unified India politically, the Indian economic and social development was completely subordinated to the interests of capitalists of Britain. Indian agriculture was highly taxed for imperial interests. The transformation of India's economic and social structure within the overall parameter of colonial relation to which India

was subjected in the words of Andre Gunder Frank to the underdevelopment of India or 'the development of underdevelopment'.

The people of the country were exposed to ruthless exploitation. This generated in them intense animosity toward the British rule. The people resented the discriminatory attitude of the British administration towards the natives. Indians were not appointed to the high posts in British administration in India. Even through the Charter Act of 1833¹⁹ or the Queen's Proclamation of 1858²⁰ it was assured that no discrimination would be made on grounds of race, colour or religion but in reality, Indians were not even given the post of police superintendent or any army post above that of a sergeant. This was combined with the total denial of political rights of the Indians in the British administration prior to 1858. They had no right to send any representative to the Council of the Governor or the Council of the Governor General. Dr. R.C. Majumder commented "All the while the Indians were mere passive onlookers – they had no place or power in the administration of their own country." Thus it is quite clear that during the British rule the Indians were deprived of political rights and became victims of discrimination. They were denied equality and justice at all levels in the British Raj.

Because of ruthless economic exploitation Indian trade, industry and agriculture suffered limitlessly and this had an adverse impact on Indian Indigenous economy and caused widespread poverty and crisis of food that often gave rise to famine which cost unaccountable lives. The British Government did nothing to combat the deplorable conditions of Indians who were reduced to destitution. This was undeniably one of the factors behind extreme poverty of Indians. R.C. Dutta in Economic History of India and Dadabhai Naoroji pointed out that the British rule was bleeding India white. S.N. Banerjee charged that the British were treating Indian as "helots of the land, the hewers of wood and drawer of water."

¹⁹ The Charter Act of 1813 legalized the British Colonization of India and the territorial possessions of the company were allowed to remain under its government but were held in trust for his majesty, his heirs and successors" for the service of government of India.

²⁰ The important feature of queen's proclamation were the following. The Act laid down that hence forth India shall be governed by and in the name of queens

“Economic discontent was compounded by political discontent generated by the British policies. British rule appeared to the Indians not only economically ruinous but also politically unjust.” Lord Dalhousie’s ‘Doctrine of Lapse’, Lytton’s Arms Act and Vernacular Press Act²¹, etc. are but few instances of how the British regime rode roughshod over values and aspiration of the Indian people. They were subjected to racial discrimination, the result of which was their deprivation of equality with the British people. The defeat of the Ilbert Bill which sought to give the Indian magistrates the power to try white convicts clearly demonstrated that the British looked upon the Indians as inferior people. S.N. Banerjee protested – “No self-respecting Indian could sit idle under the fierce light of that revelation. “Lala Lajpat Rai in 1920 described the British Government as a ‘Satan’.

4.5 Views of leading Indian Political thinkers on the consequences of the British Rule in India

The British rule had a demoralizing, destabilizing and disorganizing impact upon the socio-economic, socio-cultural and socio-political life of Indians. It was more a curse than a blessing for Indians. Though it is held that the British rule produced some notable beneficial effects as it powerfully contributed towards bringing about a political unification to a politically fragmented country and brought India in contact with the West, and this aroused India from medieval slumber, it was held responsible for the miseries of people. It was a rule to be branded as tyrannical, exploitative and purely undemocratic.

4.6 Views on Education

The introduction of English system of education was a landmark in the history of modern Indian education. Through English education the British transmitted the culture and temper of the European Renaissance and the reformation to the people of India. English education led them to be acquainted with the ideas of

²¹ In 1878 Vernacular Press Act was passed. This Act empowered the Magistrate to secure and undertaking from the editor, publisher and printer of a vernacular newspaper that nothing would be published against the English government.

Bentham, Mill and Carlyle and the concepts of democracy and rule of law. The feeling of patriotism and the sense of nationalism was one of the valuable gifts of the British rule in India. The modern Indian nationalism came to appreciate the value of ideals like liberty, democracy and rule of law. English education introduced in India, paved the way for India's regeneration and led India to experience a socio-cultural renaissance which acted as the soil for the growth of Indian nationalism. English education proved to be an inspiring force for great Indians to uproot social evils from Indian society. Raja Ram Mohan Roy fought against the practice of Sati and finally succeeded in abolishing it. Vidyasagar introduced widow marriage and M.K Gandhi did away with untouchability.

4.7 Adverse Impact on Indian Socio-economic life

Here almost ends the good effects produced by the introduction of British imperialism in India. The major and all -pervading effects of the British rule on the Indian social, political and economic life are damaging and destructive. The British rule sapped the Indian economic strength and gave birth to various social discriminations and inequalities. It widened the gap of class division and created a new class called the capitalist class which was out to exploit and oppress the weaker and the working class in the Indian society. The Indian society became a ground for class conflicts. The weaker sections of the society were subjected to political oppression and socio-economic injustice. Economic deprivation and social injustice reigned supreme in the society. The British government did nothing to ensure social security to the people of India. Hence, the British rule in India might be interpreted as one of disastrous impact upon India as a whole.

The Indian political thinkers were very much critical of the British rule in India. Most of them condemned exploitation, oppression and discrimination which gripped the social life in India. They advocated not only political democracy but also economic planning and socialism in order to secure social security and justice for the people of India. They viewed that the British rule was responsible for India's economic ruination and political subjugation. They demanded the British to stop exploitation, social and political discrimination and to ensure equality, liberty and justice to all.

4.8 Views of Bankim Chandra Chatterjee on British Exploitation and Oppression

Bankim Chandra Chatterjee propagated and preached the ideals of political freedom and social principle of equality, which form the basis of social justice. To him, equality does not mean equality of circumstances but equality in terms of equal rights and equal opportunities. This concept of equality means equal treatment to persons with similar socio-economic standing. He opposed the exploitation of humans by Brahmans and also by the capitalists, because this exploitation was motivated by the selfishness of the exploiters. He condemned caste division which facilitated and perpetuated exploitation and oppression. The framers of our Constitution sought to adopt a number of measures to prohibit and preclude discrimination and exploitation. Vivekananda championed the cause of the emancipation of the poor and the downtrodden.

4.9 Naoroji , Gokhale and Lajpat Rai's Criticism of British Rule in India

Naoroji was opposed to imperialism and he advocated the concept of moral foundations of political authorities. He was very much critical of the British Political structures, which , according to him, were based on injustice, inequality and inhumanity. He was the first to formulate an economic interpretation of Indian politics. He was also the first to build up the theory of the economic foundation of Indian nationalism. He was the first Indian politician to draw the attention of Indians and that of the Britishers to the drain of Indian's wealth to Great Britain. This drain resulted in poverty of the people of India. This theory pointed out that Indian economy was subjected to a heavy drain which retarded the growth of capital formation in the country. Thus he analyzed the causes of Indian poverty. He also emphasized the concept of natural rights. Govinda Ranade emphasized social mobility, urbanization, enterprise , freedom of thought and expression to bring about growth in the economic sense. He also emphasized that industrialization was the essence of economic development; it was a key to the removal of India's mass poverty and economic progress. According to him, non-industrialization and non-modernization of agriculture

were the main reasons for the poverty of the country . Gokhale was the founder of the framework of the basic concepts of the welfare state in India and an ardent advocate of industrialization through a judicious policy of protection of the infant industry and public support for home-made goods.

4.10 Views of Aurobinda , Gandhiji and Tagore

Lajpat Rai showed the necessity of the educational, social and economic uplift of the country. Aurobindo Ghosh pointed out the flaws of the capitalist system of economy and severely criticized authoritarianism, concentration of power and increasing control of bureaucracy. However, he respected the egalitarian philosophy of socialism. Rabindranath Tagore denounced imperialism and exploitation of man by man. He pleaded for liberty of thought and action and liberty of conscience . Gandhi denounced capitalism and parliamentary democracy of the liberal variety. He was against greed for material wealth, gigantic industrialization, ecological degradation and bourgeois democracy. He was opposed to both centralization of political power and urbanisation of economic powers. He showed the necessity of rural reconstruction and a social and economic order. Behind these views there was a deliberate attempt of Gandhiji to make the people of India aware of the capitalist policy of the British colonialism towards continuous exploitation of Indians .

4.11 B.R. Ambedkar's Reaction to British Exploitation in India

B.R. Ambedkar was very keen to establish a genuinely liberal and democratic system of governance in India. He was the champion of the untouchables. His scholarly writings, his erudite speeches, , his leadership and his constructive campaigns for social justice, the weaker classes of the Indian society made the whole nation aware of the political, economic and social problems of the untouchable community. He sought to vindicate people's dignity, right and equality in social relations and vehemently opposed class discrimination that dominated the Indian social life. He fought for the cause of social equality and ultimately succeeded, to a great extent, in ushering in a silent revolution in Indian society. He stood for the social liberation, economic emancipation and

political advancement of the deprived classes whom the British colonial rule attempted to isolate from Indian mainstream with the foul intention to weaken the unity among Indians.

4.12 View of Acharya Narendra Deva

Acharya Narendra Deva who was a bitter critic of British rule in India, believed in democratic socialism and favoured decentralisation of power and responsibility. Though he was influenced by the Marxian ideology of class struggle, he was opposed to totalitarianism. He believed that decentralisation in administration and economic sphere alone would save the state from totalitarianism. It was his firm belief that for the maximisation of production of wealth and human welfare socialisation of industry and planned economy is indispensable. In his opinion, co-operatives are an essential factor in socialism. His aim was to establish an industrial democracy in India.

Acharya Narendra Deva, who was an outstanding socialist intellectual stood for social ownership and opposed trusteeship idea as advocated by Gandhi. He believed that property rights should be in consequence with national interests. He stressed the necessity of the end of exploitation and oppression of the working classes which is indispensable for social justice and security. "He attempted to give the Indian Freedom Movement a socialistic orientation. His emphasis on economic programme for mobilising mass action enabled him to combine the nationalist freedom struggle with the agitation for emancipating the working class and peasants."

4.13 View of Dr. Rammonohar Lohia

Dr. Ram Manohar Lohia, another eminent socialist intellectual, propagated socialist thought in India. He advocated the significance of a decentralised economy based on the resuscitation of cottage industries. He was opposed to both capitalism and communism which used to dilute the value and importance of cottage industries which play a constructive role in enabling rural people to attain economic self-reliance. The British colonial rule was so much destructive for Indian rural economy and social progress that it sealed all passages for its

revival for many years in independent India. Dr. Lohia realized that the end of British colonialism in India could alone protect the country's economy, safeguard the social and economic interest of people and paved the way for rights and social justice for the people of India.

Dr. Lohia stood for egalitarian society --equality between sex, equality between classes and every other kind of equality was dear to him. He strongly opposed the caste system of Indian society. According to him, caste represents restricted opportunity, constrict ability, and constricted ability further restricts opportunity when caste prevents opportunity and ability that are restricted to ever narrowing scope of opportunities for the people. The British rule prepared the ground for further casteist problem and the problem of class division in Indian society. According to him, "Caste turns a country into the arid desert of intellectual inadequacy." Lohia pungently lambasted and denounced caste oppression and deprivation in British India. He believed that Indian political failure was doomed without the uplift of the shudras, harijans, the tribal population and other backward classes. He advocated professional treatment for the downtrodden to enable them to act at par with the rest.

Dr. Lohia stood up as a lone and inveterate prophet of social justice. He championed social equality and crusaded against caste and sex discrimination. He always stood for all kinds of liberties, economic equality and uplift of the deprived and the neglected classes. His socialistic principles inspired the political leaders and the constitution framers of India. His socialism by and large was based on humanistic foundations which sacrificed the interest neither of the individual nor of the society, neither of the country nor of the world. As an Indian socialist thinker, he advocated the synthesis of political liberty and economic reconstruction.

Dr. Lohia was opposed to capitalism which leads to centralization, mass production and profits. He was for decentralisation, social welfare, small machine-technology and economic equality. He held that capitalist competition leads to increased selfishness and greed which are opposed to the foundation of the socialist order, viz., social equality and prosperity. To him, socialism is

superior to capitalism because socialism is not based on exploitation nor does it allow discrimination and inequality which characterized the British rule in India.

4.14 Jaya Prakash Narayan – a champion of democratic rights of Indians in British India.

Jaya Prakash Narayan was the foremost leader, propagandist and spokesman of Indian socialism. He was inspired by M.N. Roy and deeply impressed by the Marxian philosophy of revolution. But he did not admit or recognize Marxism as an appropriate solution for India's problems. This made him change his ideology in favour of democratic socialism. He regarded the British rule in India as an evil. In post-independent India, he had emerged himself as a new force for social justice and democracy of which the people of India were deprived in British India. In the early 1970s, he played a crucial role of a valiant fighter against political autocracy and administrative corruption and the champion of people's democratic rights against the infamous 'internal emergency' imposed by late Prime Minister Indira Gandhi. During this phase of his life he translated his unique ideology of 'Total Revolution'. The idea 'Total Revolution' aims at bringing about a complete change in the prevailing system of Indian society. It is not only a system of social and economic reconstruction of the Indian society but also a philosophy of moral and spiritual rebirth of the people of India. According to Brahmanas, writer of the book entitled "Towards Total Revolution" he states that total revolution is essentially a people's movement and not a partisan movement, aiming at a thorough social transformation in every human activity, economics, politics, education, culture, social relations and other social realities related to social justice. It visualizes setting up of a real and effective people's power for the uplift of all. In short, Narayan's total resolution is a blend of seven revolutions – civil, economic, political, cultural, ideological, intellectual, educational and spiritual. Narayan was considered as an authority on Indian socialist thinking. He had a clear understanding of the ills of the bourgeois society in India and propagated democratic socialism as an answer to India's backwardness and political vulnerability as democracy. He was committed to his goal of working for a harmless society free from all kinds of exploitation of the

class- based society by the strong , of poor by the rich. The goal of the total revolution is not to capture political power.

It aims at comprehensive reconstruction of life's condition with a view to securing freedom, equality and dignity of the individual and security in social living. He stressed socialistic pattern of society and policy and socialism to be inextricably related to democracy and the socialist reconstruction for the sustained benefit to human and attraction to individual ethics and public morality. His political philosophy impelled the Government of India to constitutionalize many directive principles to preclude exploitation and secure social justice. He played an instrumental role in causing the end of one party (Congress) dominance in Indian politics and is regarded as one of the forces that brought about the defeat of the so called autocratic government led by Mrs. Indira Gandhi . This is historically very important in Indian politics because it heralded the dawn of coalition politics in India.

4.15 View of Jawaharlal Nehru

Jawaharlal Nehru was deeply influenced by the English humanist liberation, the rationalist and democratic egalitarian tradition of Bernard Shaw, Sidney Webb and Bertrand Russell. He initiated the experiment of democracy and economic development under state leadership. He wanted to lay the foundation of a strong, democratic, secular and socialist India. Nehru had his own vision of life based on some kind of socialistic India. He basically followed the British socialists when thinking of and implementing socialism in India. He shared their belief that concentration of economic power of land and capital in a few hands must first be abolished to bring socialism. His government adopted legislative measures to encourage land reforms and to abolish zamindari system. All land reforms-legislations were put beyond judicial scrutiny by including them in the Ninth Schedule of the Constitution.

He sought to introduce a change in the socio-economic fabric that was considered necessary in order to improve the living condition of the masses. He did not forsake the norms of democratic administration. Democracy, along with

socialism, was an article of faith of Nehru. He was instrumental in introducing universal adult suffrage in India. His attempt was to transform India into a perfect welfare state.

4.16 Netaji Subhash Ch. Bose and his ideas

Netaji Subhas Bose was a dynamic political activist as well as a dynamic political thinker. His own vision was to reconstruct the India. He fought not only for political freedom of India but also for social and economic freedom for them. He viewed social and economic equality as the basis of freedom. He struggled hard for the country's emancipation from imperial exploitation and also for achieving socialism in India. In his presidential speech at Haripur Congress (1938)²² he mentioned, "I have no doubt in my mind that our chief national problems relating to the eradication of poverty, illiteracy and disease and to scientific production and distribution can be effectively tackled only along socialistic lines". He was a socialist by conviction. But he was led to build up socialism in India in an Indian way. Indian socialism, he argued, was to be built up taking into account India's history and tradition, her economy, sociology and culture, He was for the abolition of landlordism, liquidation of agricultural loans and provision of cheap agricultural loans or credit in rural areas. In recent times, we have seen that the Government of India has introduced many schemes in this direction to improve agriculture and to provide financial and technical support to farmers as a step towards justice to them.

4.17 Attitude of the Indian Political Thinkers towards the British Rule in India

The Indian political thinkers are very much critical of the British rule in India. British imperialism in India had a ruinous effect on the Indian social and economic life. It broke the spinal of Indian economy, it exposed the country to maximum exploitation. People were denied rights and basic liberties. They were

²² The India National Congress held its 51st sessions during last month at Haripura in Bardoli under the leadership Jawharlal Nehru who has held office for more than eighteen month, the Congress has grown by leaps and bounds...

oppressed with no end. There was no institution to dispense justice to them. Everywhere they were victims of discrimination and deprivation. They were looked upon as inferior to the British people and accordingly deprived of equality, liberty and justice. The Indian political thinkers were unanimous in their decision to liberate Indian from the British rule, they demanded the end of foreign exploitation, they voiced for the end of the foreign rule.

Colonialism cannot be a permanent force or institution in a country. A time comes when it ceases to exist. During the British rule, our leaders, struggling for freedom, were optimistic of the country's freedom which meant the end of colonialism in India. The British colonial rule was a misrule that disregarded human values, human dignity and human rights in India. They felt that the end of the misrule of the British would be the end of deprivation and discrimination, of oppression and exploitation. and of all evils that denied social justice and security to the people of India. They noticed and experienced from a very close distance the horrible consequences of the reign of terror of the British rule. They were the powerless spectators of tyrannies to the Indians; they could do nothing to protect the helpless farmers and working class against exploitation and oppression. They hardened their mind to organise, mobilise and lead nation-wide movement to compel the British to quit India.

Summary

India achieves freedom in 1947. This was the culmination of a whole series of anti-imperialist movements, which were the integral parts of the Indian national movement. India which became independent needed the Constitution to ensure good governance and justice and protection against all forms of deprivation to which the people of India were subjected in British India. The national leaders and political thinkers vowed to rebuild India into a real nation which would dispense justice to people, protect the weak and the poor against exploitation and oppression to ensure equality and justice to all and secure freedom for all. India would develop into a land where there would be no discrimination and deprivation. There was the basis and spirit of our national leaders and constitution framers. Accordingly, the Constitution of India was framed, adopted

and introduced and the Preamble to the Constitution' reflects the hopes and aspirations of our national leaders and constitution frames about the future shape, identity and role of India.

The British colonial rule was a rule of exploitation , deprivation and discrimination. It imposed capitalism on India and exploited the entire nation inhumanly. It made India a dying patient with no hope of her recuperation. It destabilized and weakened the foundation of Indian economy and social wealth. It also depleted our national resources almost to the extreme extent. The independence of India has brought back a new hope for justice which was almost eliminated by the British imperial power. By virtue of several initiatives of our Union Government and State Governments India is marching towards the new position in the world—the position of a world power .