Summary and Conclusion
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During the period between 1757 and 1856 western influence began to play greater influence on Indian society. During this period people started to think in modern ways and to take effective measures for material advancement and social uplift.

Though Muslim population was quite large, the society was predominantly Hindu, other minority groups being Christians and Sikhs. The social changes started when the western influence began to penetrate in India and Bihar readily responded to it.

There was hardly any social mobility. The profession of a Hindu was governed by the caste or sub-caste to which he belonged by his birth irrespective of his talents or skill for anything else. A person born in a Lobar family was expected to be a blacksmith and nothing else. Similarly a Hajam must follow his father’s trade of a barber. There was no feeling of equality among the different members of the society. There was of course some amount of fraternity and social mixing but, by and large, these were limited among the members of the same caste or sub-caste.

The Muslims did not suffer from the divisions and prejudices of caste to the extent the Hindus did. Nevertheless, they had two main social divisions among them. (1) the higher caste Muslims, the Ashrafs, consisting of Syeds, Mughals, Pathans etc. and (2) the lower caste Muslims the Ajlaf which consisted of the Momins (Jolhas), Kunjras etc. The Ashrats were free to take up any trade or profession and they formed one compact unit of the social strata. The lower caste Muslims, like their Hindu counterparts, must take up their ancestral profession, A Momin must work as a weaver, and a Kunjra was vegetable dealer. There was no social mixing or marriage relation between the higher and lower castes of Muslims.
Outwardly, of course, every Muslim professed the universal brotherhood of Islam and showed unity of purpose:

Christians were a small community of Indian converts. They were, however, socially divided according to their respective Roman Catholic and Protestant Churches. They were only slightly influenced by the way of life of the foreign Christian missionaries or the European laity.

Religion played a dominant role in the life of the people. Though religion had different forms and had divided the people into several sects, it served as an unifying force, The Hindus were divided into three sects- namely, the Sakta, Saiva and Vaishnava. The Saktas worshipped goddess Sakti in her various forms and particularly in the form of goddess kali. The Saivas worshipped, Lord Siva and the Vaishnavas worshipped Lord Vishnu generally in the forms of Ram and Krishna.

The people of Bihar, both Hindus and Muslims, were superstitious and believed in which craft and in the magical and super natural powers of the priests, Sadhus, Fakirs and local godlings. They were generally afraid of ghosts and the influence of evil spirits. In every village there was a Sthan (abode) dedicated to the worship of the local deity who, it was believed, would protect them from all kinds of dangers and evil influences. People in general believed that noble and pious deeds in this world would be rewarded in life here-after. The Brahmans and priests were regarded as representatives of the Almighty on this earth and they exercised immense moral and social power over individuals. The words of a Kazi or an Ulema were regarded infallible by the Muslims. Nature worship was common both among the Hindus and the Muslims. In spite of diversity of religion, the Hindus, Muslims and Christians had religious tolerance and lived in amity and communal riots were unknown.
Marriage was a sacrament in Hindu society, Child marriage was prevalent. A girl must be married before she attained the age of puberty, A person must marry in his own caste but not in the same mul (common origin) or same got res (common descent). Among the higher castes marriages were settled on the basis of indications in the respective horoscope of the body and the girl. The Pandits had, therefore, a great say in fixing up marriages, Marriage by mutual arrangement of the bride and the bridegroom was unknown, and any affair before marriage between a boy and girl was looked down upon. Payment of dowry in marriages by the girl’s father was a must. In a society where a marriage depended upon caste, mul, gotra and payment of suitable dowry, very few young lads were turned into bridegrooms.

While monogamy was prevalent among the Hindus, the Muslims were permitted to have as many as four wives. There was no provision for divorce among the higher castes Hindus. Even among the Muslims divorce was not a common phenomenon.

The occasions of birth and death in a family were observed with all religious fervor and according to local customs. The midwives were untrained and superstitious. The number of births and infant mortality was large. Infanticide was not unknown. In a funeral and the Sradh ceremony a family had to spend much in feeding the people and giving in charity. The expenditure during sradh and marriage ceremonies accounted for much of the indebtedness.

The women did not enjoy an independent status or position of honour in the public. They were dwarfed by purdah system which kept them confined within the fore walls of the house and were not allowed to move about or mix in the society. They were subordinate to the men folk. Within the house they enjoyed the position of the mistress and were responsible for managing household work, cooking and
bringing up the children. The women had, therefore, a limited jurisdiction which
was confined to the home and they had to undergo a life of hardship and little
freedom. They had not even the right to choose their husbands. A girl was
considered a financial burden on account of the dowry system.

The life of a widow was most pitiable. She had to abstain from all the
pleasures of life and lived a life of self—effacement. Many widows burnt
themselves alive with their husbands and committed the practice known as Sati. It
shows that the position of a woman was entirely subservient to and dependant on
her husband. Widows were, however, looked upon with great honour and dignity
within their family because of the pure life of abstinence they lived.

Prostitution was in existence both among the Hindus and Muslims. Some
women took to prostitution as a regular trade. There was no law to ban such an
immoral traffic as exists today.

Hired servants and slaves were available in plenty both among the Hindus
and the Muslims and for rich persons it was a Sign of luxury to have a large retinue
of servants.

Eunuchs formed a special class of slaves who dressed like women and had
an easy entry into the female apartments. They amused the people on the occasions
of the birth of a child. A deformed child was often converted into an eunuch, On
account of purdah system the eunuchs had a definite place as a common link
between the male and female members in the household of both the Hindus and the
Muslim aristocracy.

Education was not the concern of the state and it depended upon the
munificence of a few individuals here and there. It was not meant for the entire
class of people. It was limited to the aristocracy. It was communicated through
snored classical languages of the Hindus and Muslims namely Sanskrit, Arabic and Persian. The subjects taught were scriptures, grammar, logic etc. There were Pathsalas for the Hindu boys and Makhtabs for the Muslim boys for teaching of three R’s. Girl’s education was almost nil and there were no schools for it.

The Government of the East India Company did not at first interfere in Indian social and educational matters. But as they consolidated their political position they tried to promote the English education. In 1813 the Government was asked to take steps for the instruction of sciences among the Indians, but nothing important followed. In 1835 a more definite step was taken by Lord Bentinck and the Government declared its policy to give encouragement for the promotion of western, learning in Bihar, accordingly several schools were established for the instruction of English language and sciences. But the very idea of English education was looked upon with great suspicion by the people as an attempt to turn them into Christians. It took quite some time for the people to get rid of their prejudice against English education.

The social history of Bihar in the first half of the nineteenth century describes a state of affairs where the element of progress were dormant and pace of development extremely slow. The attempts to social and religious reform in Bengal during this period had hardly any influence on the society in Bihar. Until the administration of the East India Company took definite measures to check superstitions, infanticide, and burning of Sati and to spread western education the society in Bihar remained feudal and theocratic. The greatest change in the society of Bihar for better, came, however, the opening of railways, the establishment of proper transport and communication system and the industrialization and urbanization of the province in the second half of the nineteenth century.
The condition of women in Bihar was often deplorable. Purdah system was greatly in vogue. The women were not allowed to go in public. While going out they were carefully screened from the public view. As pardanash in the Gayawalina could receive foot-worship only from their own sex in their own houses and nowhere else. Purdah was practiced to such an extent that in Rajput families of Tirhut division it was considered improper for a young married couple to see or speak to each other during the day time or in the presence of their parents. Purdah was recognized as a social custom even by the British courts. Ladies of high rank were examined either on commission or by the judge himself and their evidence was heard through the double screen of the palanquin. But the restrictions differed from place to place. Some women at Dariyapur and roundabout in Patna district did not conceal themselves so much as those of Bhagalpur did.

The birth of a son was looked upon as an honour where as that of a daughter was regarded as a burden to the family. Men could perform various religious rites and ceremonies but the women’s religious exercises were very little. At Manihari in Bhagalpur division they were not allowed to pray or make offerings or to be present at sacrifices, or to partake of offerings and man could. The women could only join feasts at marriages, funerals etc. Men usually looked upon their wives as a part of their possessions rather than as life companions. Women could not speak freely, even if the husband’s character was loose. But the slightest doubt cast on a wife’s character was enough to spell ruin on her.

The practices of Sati was not confined to Hindus alone but it was prevalent among some of the other religious sects and communities.

The Brahma Samaj in Bihar came through the educated middle class Bengal’s who came to Bihar in the employment of the East India Company and newly built railways and post and telegraph departments in started in the sixties of the
nineteenth century. Although the first centre of Keshab’s activity was Monghyr but it was in 1863 at Bhagalpur that the first Samaj in Bihar was established in Bhagalpur had already become a centre of educated Bengali gentlemen. The Samaj there was set up mainly through the efforts of I baran Chandra Mukherjee. The inaugural function of the Samaj was presided over by Keshab Chandra Sen. When there was a split in the Brahmo Samaj in Bengal in 1979 the Bhagalpur Samaj was by and large unaffected as Keshab’s followers, who owed allegiance to Keshab’s Navabidhen or New Dispensation Controlled Brahmo activities in the town. They had but support to Keshab chandra Sen during the cooch Bihar marriage controversy. This tradition of liberalism and progressivism continued even during the phase of the next generation of Brahmos in the city. The prominent Brahmos of that generation were Sri Chandra Cakravarty, Kihetra Mohan Poddar, Ajit Kumar Bandopadhaya, Be joy Chandra Karmakar, Jyoti Kundu, Prasanta Kumar Sen and his wife Sushma Sen, Sardindu Mohan Ghosal, Dipendra Nath Sirkar, Sudhanshu Kumar Das, Bimal Chandra Ghose and Nalim Kumar Basu. It was because of the character and dedication of these individuals that the Brahmo Samaj, movement at Patna mada Progress from the decade twenties of that of seventies. The influences of the Arya Samaj, also permeated in Bihar. Dayanand Saraswati visited Bihar for the first time in 1873. After finishing his discussions with the leading pandits of Banaras he proceeded towards Bihar. On the day after visiting Buxar and Dumaroan he came to Arrah where he was the guest of Jayaprakash lal, the Manager of the Dumaroan raj. He stayed in Arrah for about a month and delivered several lectures explaining his religions views. He declared himself against idol worship. From Arrah Dayanand came on 6 Sept.1879 to Patna where he was accorded a warm welcome at the house of Sawanmaj, a Deputy Magistrate.
A year after the establishment of the Danapur Arya Samaj was founded the Arya Samaj of Arrah. It was established with a view to bringing about all round social reforms in Hindu society. Subsequently, twelve centres of the Arya Samaj developed in the district of Shahabad. The next Samaj to be established was in Ranchi in 1894. The Arya Samaj centre was established in Siwan in 1998. The Arya Samaj Mandir there was made on public donation and was finally completed in 1915. The chief centre of Arya Samaj activities was in Siwan. Later, its followers spread throughout the district and established centres in Chapra and Gopalganj as well. The Siwan Arya Samaj in course of time received a lot of land as gift and so established a number of social welfare institutions.

The Arya Samaj at Maner was established in 1899. The people who greatly contributed to the establishment and progress of the Arya Samaj at Maner were Brajbihari, Lal Braj Mohan Lal, Topan Prasad Singh, Dwarika Singh and Ram Chandra Dwivedi, the Sampadak of Gurukul Kaha Vidyalay, Vaidhyanath Dham.

The first lodge of the Theosophical Society to be established in Bihar was at Bhagalpur in November 1882. This lodge was established due to the efforts of Ladli Mohan Ghose, resident of Bhagalpur, whom Col. Olcott describes as a very “Old and Stench Worker” soon after this society succeeded and listing the sunnort of Tej Narain Singh, a very wealthy and prominent citizen of that place, when in 1883 Col. Olcott visited Bhagalpur on the invitation of Tej Narain Singh who put him up in his sumptuous guest places. Olcott describes Tej Narain Sinha as most benevolent and public spirited man. Tej Narain Sinha founded the T.N.B. College which received affiliation from Calcutta University in 1887. Olcott was told that this educational institution was started under the suspicious of the Theosophical Society. He visited the institution soon after his arrival and found above three hundred Hindu boys receiving instruction in the national religion and Muslims
peoples in tenets of Islam. Col Olcott mentions in old the leafs of his old doing that Tej Narain Sinha had spent Rs.20,000/- on the buildings and made a monthly grant of its.150-toward the current expenses account.

Like Bhagalpur the Theosophical movement also attracted the attention of the educate people of other Places as well. The same year in which the Bhagalpur lodges was established saw also the birth of Theosophical lodges at Gaya (17.11.1882) Arrah (19.11.1882) and Patna (14.12.1882).

The Patna Theosophical Society was started because of the efforts of Purnendu Narain Sinha. In the beginning Purnendu Narain Sinha was not fascinated by Theosophy but was even to it. He is born in Vaishnav family accounted to hear the stories of the Ramayana and Mahabharata’s life of Chaitanya Recital of the Bhagwata Purana and clanding of songs relating to the life of Rana and Chaitanya which are usually sung in his family. But after entries into the College P.N. Sinha, entertain grave doubts regarding the cultural heritage of India. He studied books like Darwins origin of species spencer’s principles of Biology and Jevan’s expositions of the law of chances in logic and the effect of these studies, he writes “was that” Everything in the world was a chance to me. I need hardly say that I was thoroughly transformed and was a confirmed sceptic in the year 1882. Two early members of the Theosophical Society of India while returning from Bombay after attending the annual session of the Society broke their journey at Patna and stayed with Guru Prasad Sen. Sen requested P.N. Sinha to organise a public meeting in which these two gentlemen will explain the aims and objects of the Theosophical society. According P.N. organised meeting which was well attended. After explaining the aims and objects of Theosophical Society Narendra Nath Sen and Mohim Mohan Chatterjee appealed to the audience to enroll themselves as members of the Society and for this purpose they distributed
forms. Once P.N. Sinha was given such a form and was asked to fill it up he said Theos is God and Sophia is wisdom. I do not believe in God. How can I join the Theosophical Society? Babu Mahini Mohan Chatterjee was equal to the occasion and said that is the class of people we want only a spirit of honest enquiry and an open mind. P.N, Sinha carefully read the three objectives of the society and found that there nothing objectionable of it therefore established the Patna branch of the Theosophical Society in Dec., 1882.

The spread of Theosophy and the formation of the four lodges in quick succession attracted the attention of the headquarters of the Society. On an invitation from the lodges of Bihar Col Olcott only took a tour of the province early in 1883. He first visited Bhagalpur where as mentioned earlier, he was wanttly welcomed by Deep Narain Singh. From Bhagalpur he went to Jamalpur open a branch of the Society, there from Jamalpur he went to Gaya and after visiting Bodh Gaya, Dumraon, Arrah and bankipur, he went to Darbhanga where a branch of the Theosophical Society were opened on 25th April 1883.

After this the steady growth of the Theosophical movement was mainly because of the efforts of Col olcott who paid several visits and spends same time in this province that the routes of the Theosophical movement became strong in this province. Olcott visited Bihar in 1885, 1887, 1893 and 1894. In 1807 olcott attended the fourth anniversary of the Jamalnur branch of the Theosophical society. On 25th July 1887 a branch of the Theosoohical s0ciety was oroanised at Monghyr.

The Theosophical movement in Bihar received a great ripetus when in Jan. 1894 Annie Besant visited this province along with Col Olcott and Olcott described Annie Besant as a “Wonderful gifted daughter of Minerve” from whose month leapt the crystal stream of heart moving eloquence. When on 20 Jan. 1894
Olcott and Annie Besant visited Bankipur; they were happy to find the Theosophical movement flourishing there. In Bankipur, they were accommodated in the Darbhanga place. Speaking about Bankipur, Col Olcott observed “Bankipur is one of the most sympathetic places in India to visit, by reason of the cultivated intelligence and beautiful earnestness of our local colleagues”. Mrs. Besant delivered two lectures in the Patna College hall which was well attended. The lectures were “the evidences of Theosophy” and Theosophy in Hinduism. Mrs. Besant explained the principles of Theosophy in a persuasive tongue and matchless oration. During this visit, Col Olcott organised the Hindu Society at a public meeting called for the purpose.

In Jan. 1990, Viss Lillian Edger accompanied Col Olcott doing his visit to Bankipur and Muzaffarpur. At both these places, she not only gave lectures on theosophy but devoted several hours to answering questions. Probably, this was the last visit of Col Olcott in Bihar.

Bihar, where Indian civilization unfolded itself in manifold petals age after age, the days of remote antiquity has also been an important centre of the Ram Krishna Mission with a record of marvellous activities for human uplift in manifold ways.

Chronologically, the first centre to be started in Bihar was at Jamshedpur in 1920. It received affiliation from the Ramkrishna Mission in 1927. Its chief activity is educational and prayers and kirtans are arranged regularly in the prayer hall. It manages five high schools, four Middle schools, three upper schools, primary and two lower primary schools. In these institutions, emphasis is laid on the cultivation of moral virtue, regard for the higher values of life, development of a catholic outlook and growth of the spirit of self-help with a sense of dignity of labour.
Up to the beginning of the nineteenth century there was no separate public institution for the education of girls. Educated parents gave some education to their girls also but as they were married at a very young age it was not possible to give them sufficient education. There are, however, instances here learned Pandits had equally learned wives.

Study of classical and Vernacular literature was considered to be a pious pursuit and recreation for the ladies of respectable families. The Zamindars generally gave some education to their daughters in the hope that they might in future look the affairs of their husband’s estate. In certain instances small girls attended the indigenous schools and learnt the same lessons as their brothers. But in such cases the education given to them was of a very superficial character. The custom of holding periodical religious meetings in almost all big Hindus villages, wherein learned Pandits delivered discourses on Shrimad Bhagavata where separate seating arrangements were made for women, helped them greatly in acquiring proficiency in religious literature. During his survey Buchanan found ten or twelve ladies in the district of Shahabad who could read and write letters and understand accounts. He has noted that the ladies of Tilauthu “not only wrote a fair hand but understand the poetical effusion of Tulsidas”. In Bhagalpur some women of the Brahman and other higher caste could understand the meaning of Ramayana of Tulsidas. In the district of Purnea there were about twenty women could read and write letters. In Patna and Gaya a few women of Brahman, Kshatriya and Kayastha caste could read and write.

In the annual report on education in Bihar for the year 1866-67 the Inspector of Schools admitted that he had not been able to open schools for girls within his jurisdiction for want of competent teachers which he considered to be the most important criterion for the purpose. While certain social customs like the Purdah
and caste system were responsible for the non-existence of any girls school there were others which largely contributed to the lack of education of women, Again a low caste women, however well educated, she might be, could not find ready access to the families of the aristocracy or even of the middle class. Female teachers belonging to the higher castes were needed. But the difficulty was that high caste women were not willing to take to the profession of teaching.

The Christian Missionaries were very active in the matter of education of girls in Patna. But their activities were suspected by the people, who feared that by giving education to their daughters the Missionaries wanted to convert them to Christianity and thus increase the number of its believers in India. They were afraid that the girls taught in these schools by Indian Christians would in future become heirs of their family property.

The progress of education in Bihar was slow. In the Bihar division, “the average number of the boys at the sudder school during the second quarter of 1858 was 89, while in the model school in the interior the average number was 413”. The school at Sarun had fallen into evil days. As a result of the Mutiny, a large number of boys had left the government school. Motihari was educationally the most backward place. There was no institution or educational establishment as all.

The schools in the Bhagalpur division were placed in the hands of unqualified and even ignorant people. So, they were not working well. Too good, the officiating Magistrate of Monger, lamented at the inadequate qualification of the teachers working in these schools. Many of them could ‘neither read nor write’.

In the Chhotanagpur division, there was great desire for learning English. The school at Lohardugga was ‘well attended’. Thirty boys in the Chaibasa School
were receiving instruction in the English language. A great number of boys had also expressed their desire to learn English.  

The grants-in-aid system did not work well in Bihar. Indigenous schools did not get any benefit from it, because they did not charge fees from the students. Again, grant was to given equal to the sum raised by the people by way of subscriptions. But it was too heavy for the people to raise the requisite subscriptions. Moreover, the grants-in-aid system was mainly meant for these institutions which promoted education of a higher order.

The progress of vernacular education was satisfactory at Patna. The collector and Magistrate of Patna, Drummond, found vernacular schools in almost all places of any size. This was due to the efficiency of the Inspecting officers. The students passed out of the Patna Normal School contributed much in this direction.

The schools in the Gaya district were working well. But the Gayawals, who formed the bulk of the population did not take any interest in education. They neither sent their children to the school nor made any provision for their education at home.

Shahabad which fared worst for a long time improved much in subsequent years. During 1865-66, five students of the Udwantnagar School and two students of the Dumraon School secured the vernacular scholarship.

The people of Tirhut were desirous to learn English. The schools maintained by the Maharaja of Darbhanga were well attended and supervised. The vernacular school at Padmaul topped the list of all the vernacular schools in the division for general knowledge and emulation and discipline.
In the Bhagalpur division, the schools at Tegrah, Bullae, and khurruckpur did well. The Tegrah School was quite popular with the people. Within a year, the number of students rose in the school from 14 to 50. Six boys of the vernacular schools of purnea passed the scholarship examination and secured certificates in 1869. Here education was so much popular that in 1869-70, the number of vernacular schools and that of the Angel vernacular schools rose to. All of them were very useful institutions.

In the Chhotanagpur division, education made a headway due to the activities of the missionaries, the support of the zemindars, and the co-operation of the people. During 1863-64, 11 schools with 206 boys and 1 girl were maintained by the missionaries. In 1904, the Local-Self-Government Act was amended. Much emphasis was laid on the education committee and the Act was extended to all parts of Bihar, except the non-scheduled districts, singhbhum and the Sonthal parganas. In these places, district committees did the work of district boards. But the singhbhum committee existed in name only. The Deputy Commissioner with the help of the Deputy Inspector performed all the works of the committee.

Only two schools in Bihar were first class high schools in 1876-77. They were the Bhagalpur and Arrah schools. In 1878-79, the schools at Gaya and Chapra raised their status and became first class schools. In 1878-79, for the first time, two students of the Arrah school secured first division at the Entrance examination. The second class high schools in Bihar were at Muzaffarpur, Monghyr and Ranchi, while the third class schools were situated at Hazaribagh, Deoghur, Chaibasa, palamu and Motihari. These schools worked satisfactorily. The Director regarded it as a promising sigh for the future of collegiate education in Bihar.
The movement for having English education was gaining ground day by day. High schools were also set up by the people. Four such high schools existed in the Patna division.

The Chhotanagpur division did not possess any unaided school. There were aided schools and government schools. Two aided schools in this division were the pandra school and the pachumba School in the Manbhum and Hazaribagh districts respectively. In 1878-79, the former passed 3 out of 6 students at the En-trance examination, while the percentage of success in the latter was 66.6. The pandra school was supported by Maharani Hingan kumari of pandra. She not only donated a huge sum per month for the maintenance to the school, but even supplied food and clothing to poor students. The pachumba school was supported by side Nath Singh of karharbari.

The Biharis gradually began to appreciate the value of higher education. As a result of this, there was a phenomenal rise in the number of students in the Patna college. Only the First year class contained 135 students in 1887-88. The private colleges of Bihar were also doing well. Sixty-four percent of the students of the Diamond Jubilee college passed the F.A. examination in 1898-99. No other college of Bihar could achieve this distinction during this period. In the following year the St. Columba’s College, Hazaribagh, could achieve this distinction by passing 82 percent of its students at the said examination. Bihar witnessed a rapid change in the attitude of the people towards collegiate education within these 50 years. The people’s reluctance to join colleges vanished. several Bihari gentlemen, both the Hindus and the Mohammedans, came forward encouraged collegiate education either go founding colleges or by helping students with scholarships. All these had tangible results. The Patna college fulfilled the purpose for which it was founded
the purpose was to educate the Biharis, In 75. Other colleges also did much popularize higher education in Bihar.

The emergence of new social classes in India was the direct consequence of the establishment of a new social economy, a new type of state system and a state administrative machinery, and the spread of new education during the British rule.

These classes were unknown to past Indian society, since. They were primarily the offspring of the new capitalist economic structure which developed in India as a result of the British conquest and the impact on her of the British and world economy. The Indian people were reshuffled into new social groupings, new classes, as a result of the basic capitalist economic transformation of Indian society:

The process of the rise of new social classes in different parts of the country and among various communities was, however, an uneven one. This was due to the fact that the new social economy spread, both in time and tempo, unevenly, since this spread depended on the growth of political power of Britain in India. The conquest of India by Britain resulting in the economic transformation which it led to, was not a single simultaneous event. India was subdued by Britain by instalments and through stages. Different parts of the country became more or less economically transformed on the new capitalist basis in sequence of their political subjugation. Hence, new social classes came into being earlier in those zones which came under British influence earlier. Bengal was among the first prizes which fell to Britain and where the British Government created, for the first time in Indian history, private property in land in the shape of Zamindari, Therefore, it was in Bengal that two of the new social classes, the zamindars and the tenants, came first into existence. It was also in Bengal and Bombay, that the first industrial enterprises such as jute and cotton factories were started leading thereby to the
emergence of such new classes as industrialists and proletariat. Further, it was for
the same reason that in these provinces Britain established a complex, well
ramified, administrative system and introduced new educational institutions
imparting knowledge in modern sciences such as modern medicine, law, etc.
thereby leading to the growth of the professional classes first here.

However, as the British conquest of India finally enveloped the entire
country, the new social economy, administrative system, and modern education
spread all over India and gave rise to new social classes on a national scale.

The process of the rise of new social classes among different communities
was also an uneven one. This was due to the fact that certain communities were
engaged, in the pre-British period, in definite economic, social, or educational
vocations. For instance, in pre-British society, mainly the Banyias were traders and
shroffs, and the Brahmins, the custodians of education among the Hindus. In the
new social environment, the Banyas were among the first groups (an-other being
the Parsis) to take to modern capitalist commerce and banking and develop into
new social classes, namely the commercial and financial bourgeoisic. Similarly,
the Brahmins were among the first to study and assimilate the modern education
introduced by the British government and project a modern intelligentsia and an
educated middle class. The upper strata of the Muslim community in the pre-
British period, were, on the whole, divorced from medieval trade or money lending
and were mainly engaged in military and administrative careers. Further, they
predominantly resided in Northern India which came under British rule much later.
The vast Muslim population of Bengal mainly belonged to the poorer classes.
Hence a modern intelligentsia, a modern educated middle class and a bourgeoisie,
on a substantial scale, sprang from within the Muslim community later than from
within the Hindu community.
The professional classes comprising modern lawyers, doctors, teachers and professors associated with modern educational institutions, managers and clerks working in modern commercial and other enterprises, officials functioning in state administrative machinery, engineers, chemist, technologist, agronomists, journalists and others, formed another new social group which evolved in Indian Society during the British period. The new economic, social, and state systems required, as personnel, cadres of educated Indians, versed in modern law, technology, medicine, economics, administrative science, and other subjects. In fact, it was mainly due to the pressing need of the new commercial enterprises and the administrative system which prompted the British government to inaugurate modern education and establish, on an increasing scale, modern educational institutions in India. Schools and colleges imparting legal, commercial and general liberal education, were started to meet the needs of the new state and society. Thus there came into existence, in steadily expanding numbers as this society developed, the modern professional classes in India. Such social groups linked up with modern industry, agriculture, commerce, finance, administration press, and other sections of the new social life, were unknown to pre-British society since such a social, economic, and class system did not then exist.