CHAPTER-VI

CONCLUSION

Geographically India is a subcontinent since ages but as a country it was never united as a whole. It was split much under various chieftains of tribal clans and autocratic petty rulers. Later this was divisioned in accordance with the muscle powers of the invaders who were declared as the Royal kings of Royal Kingdoms. In addition, this claim was supported by the accepted and approved stratifications in the society. The superiority ego of the affluent and the crooked conspiracy of the Brahmins made the society to accept the concept of the rulers and the subjects.

On par with the concept of Dravidians and Aryans, the culture and order of the society and the grass root life styles were invaded by the aliens of the other geographical area. Gradually, the convergence of culture caused the birth of a new culture engrossing the base culture of the land. However, the small units of the society became bigger and the invaders became rulers.

Invasion was a common phenomenon, in the history of rulers and Kingdoms. The invasion itself is an effort of human being to establish his identity and superiority on others. This concept of super ego made the human being to exploit the other human being to usurp all the materialistic comforts of life. In addition, the mode of exploitation was changed in accordance with the dynamism of time, space and the environmental circumstances. Earlier the mode of exploitation was more of physical than the psychological. Gradually it morphed into more of psychological and were moulded into such a situation that the
norms and conditions of the exploitations were made to accept by the victims with will. Moreover, the victim never suspected that he is savouring the poison as sweet.

However, confined to the subject, the British were overpowered these Kingdoms covering vast portions of the sub continent and brought under the rule of one empire. After 1757, The British rule in India, started with the defeat of Nawab Siraj –ud- Daula of Bengal. The very nature of the foreign rule awakened the nationalistic sentiments, which was fast asleep among the Indian people and majority of them were socio-religiously and psychologically adopted to the adept norms of Indian society imposed by the Brahmins and the other upper communities. After the entry of British, these vested interests taken advantages from the British to re-establish their positions in the society. But, soon they realized that, their religiously coined formulas are outdated and find out a new formula. And the growing popularity of Nationalism came in handy to them and quickly they grabbed the opportunity by popularizing the concept of Nationalistic movement. This has produced the material, moral, intellectual and political conditions for the rise and development of a powerful national movement. The strenuous National struggle against the British imperialism developed in India during the second half of the 19th century and the first half of 20th century. This struggle was the result of a clash of the British rulers held through several stages in its long history of nearly 200 years. The nature of British rule and colonialism, also its policies and its impact changed with the changing patterns of social, economic and political developments of the British.

The second half of the 19th century, witnessed the blooming of National political consciousness and the foundation and growth of an organized National
movements. During this period, the modern Indian intelligentsia created political associations to spread political education and initiate political work in the country. The political work was based on new political ideas, a new intellectual perception of reality. A new socio-economic and political objectives, new forces of struggle, resistance and new techniques of political organizations. It was to represent a turning point in ideology, policy, organization and leadership. The character of British rule and policies underwent a major change after 1858. The Indian intelligentsia gradually but increasingly became more critical of British policies and began to grasp the exploitative characters of British rule. The understanding of Indian intelligentsia ultimately transformed into modern political activity.

The founding of the Indian National congress in 1885, the struggle for India’s freedom was launched in a small, hesitant, and mild, but organized manner. There were numerous local and provincial political associations carried on day-to-day political agitation. The Nationalist newspapers played a crucial role in support of the National Movement and to disseminate the concept of Nationalism. The Major Nationalist newspapers of the period like ‘The Amrutha Bazar Patrike’, ‘The Indian Mirror’, and ‘The Bengali’ from Bengal, ‘The Hindu Prakashika’, and the ‘Sudharaka’, from Bombay were some of the prominent Nationalistic newspapers of the period. The early Nationalists did not achieve much of practical success. During the later half of the 19th century, the political consciousness of the people had been growing steadily. Moreover, the spread of education was a major cause for the growth of Nationalism. The Government started to exercise a greater control over education through the introduction of
education Act. Simultaneously the colonial exploitation as well as the dominance of upper class was continued on different calculus.

Meanwhile, due to the lack of adequate opportunities in business and commerce, the young educated middle class turned more and more to the public services and the legal profession. Some enterprising youths took journalism. Events in many foreign countries during this period also germinated the concept of militant Nationalism among the younger generation.

Especially the emergence of Japan as modern, powerful country after 1868, gave a new hope to Indians. The ideas of Swadeshi and Boycott of foreign goods influenced the economic measures to pressurise the British, by the public. It was a weapon of political agitation against the imperialism and training in self-sufficiency for the attainment of Swaraj. The reactionary changes by the Crown’s administration in India gradually became more critic of the British policies and began to grasp the exploitative character of the British rule. It may be noted that the reaction of modern intelligentsia to colonialism was hesitant; less militant and less scientific. However, the process of political consciousness slowly transformed into the political activity. The younger generation was also active in other parts of India. The Nehru report of 1928, reflects the radical views of younger generation’s demand for Purna Swaraj. The demand of Purna Swaraj by the Madras and the Calcutta Congress session forced the British government for the handover of swaraj. But the negative reply from the British government disappointed Jawaharlal Nehru and other leaders. The hoisting of National flag on December 1929 brought new hope of freedom struggle, among the natives.
The political high drama of England after 1929, and the acceptance of the recommendations of Simon commission, and the Irwin declaration set some hopes to the discussion of Indian Nationalist Movement. Thus, the high enthusiasm of the 1930 was special in the interest of the National movement demanding for responsible government. It is in this context of National struggle a new alignments was developed in provincial states referred as native states for establishing Responsible government. These states are varying different in area and population. The British indirectly ruled some of the provinces through The native princes, petty rulers and chieftains. In addition, these provinces were acrobating to maintain a cordial relationship with the British. However, a few varied to it. This has displeased the British authorities and the varied were suffered the consequences, loosing control over their states. But it is significant to note that, the British rule had influenced the Indians resulting as reactionaries. The feudal despotism was being maintained and continued in most of the princely states.

By and large, there was no or very little democratic government. The standard of living of the people was glaringly low compared to the pomp and extravagance of the way in which the Kings and their nobility lived and in quite a few cases, there were positive apprehensions. Under ordinary circumstances, a corrupt or autocratic despot was overthrown by internal revolt or from an external aggression. In princely state of Mysore the Nagara upheaval dislodged the King ship of Mummadi Krishna Raja Wodeyar. The position of the King was reduced from feudal position to an ordinary agent and felt, unsecured. These unsatisfactory and contradictory circumstances gave birth to local organizations.
in the princely states, which reflected popular restiveness. They were called as Praja Mandala or People’s organisations of the State.

Due to the administration of the British over colonial India, the position of Princely states underwent a significant change. The princes were reduced from the position of allies to that of hereditary officers and subjection. The princely states were made to enter into unequal treaties with the British by accepting constant interference in the internal affairs of the state on one or the other ground. Thus, the people of princely states were languishing under the double yoke of autocratic princes and the British paramountcy. The declaration of Lahore Congress session had greatly influenced the National movement of India.

In the colonial and imperial history of India, the princely state of Mysore was territorially second largest among the princely states and occupied a distinct position in the imperial calculus. For various and substantial reasons, Mysore acquired the reputation of being a model state in both administrative and public circles of India. Extended western educational facilities through the Christian missionaries, government job opportunities, the founding of Representative assembly and legislative council for the purpose of popularizing government policies, programs to the people etc, were changed the knowledge of the natives of princely Mysore. The English educational Background, encouragement by the British commissioners, the Royal patronage by the King Mummadi Krishna raja Wodeyar made the Brahmins more powerful. With the advantages of these facilities, the Brahmins dominated their positions in both service and administration of the government. The result of this Brahmin domination was the growth of the movement of the non-brahmins demanding protective discrimination in education and share in the administrative situations on the
ground that they were backward in comparison with the Brahmins. From the above study the development of National Movement, the position of native states and the rise of Non-Brahmin movement was described. Further, it briefs, the factors and positions of Non-Brahmin movement in princely Mysore. The first sign of awareness among the Backward class of Mysore can be noted from the first decade of the 20th century. The Non-Brahmin movement at Madras region had made an impact on Mysore province and it began to take a giant leap encompassing all fields. The impact of English education and the influence of Christian missionaries, a superiority complex was developed among the Non-Brahmins. The suppressed feelings also began to find outlets during 1880 to 1947, and several movements sprang in the south due to several conditions and qualifications. Brahmins were benefited by the urban privileges and strengthened their dominance in the government. As a result, some considerable dissatisfaction rose among the other advanced Non-Brahmin communities like Vokkaligas, Lingayaths in the rural areas and among the urban Muslims.

The ‘Declaration of Lahore Congress session’ instigated the ‘National Movement of India’ and it leads to the significant Socio-Economic changes in the Princely state of Mysore. The appointment of Mirza Ismail as ‘Dewan’ of Mysore fuelled a section of people to be suspicious and started mistrusting the government. All these factors culminated into a political disturbance in Bangalore city during 1928. This lead to a wide spread debate in the state on the nature and character of Maharaja’s rule. The backward classes were also unhappy because they had realized that even after one decade of the submission of Miller’s Report; there were no significant changes in their status.
Under these circumstances, a group of backward class leaders emerged in the political scenario of Mysore, who played a pivotal role in the political arena of Mysore state. The influence of modern education on young leaders and the Socio-political movements in other parts of India influenced them and they too were aware of political reforms in British India. This helped them to enter the public life in Mysore, which was until then, dominated by Brahmins.

The influence of Gandhi and the establishment of Mysore state congress created the spirit of National Movement among the common public of the province. Nevertheless, only the Brahmins exclusively held the leadership of Mysore state congress committee and its activities confined only to the urban area. Thus the time was conducive for the Backward class leaders to play a pivotal role in the politics of the princely state of Mysore. Hence, the present study is made to analyze the role of Backward class leaders and the National Movement for a responsible Government in princely Mysore during 1930’s.

The emergence of Backward class leaders in the movement for responsible government, an emphasis had been made on their background of socio-economical status. The mindset of rural mass of that time, the techniques adopted by these leaders to mobilize and co-ordinate the rural mass towards the cause, the relationship between the Brahmins and Non-Brahmins during the Movement is discussed in detail.

In the study, the changing attitudes of the British paramount and the Maharaja’s government towards the political awareness among the common public of the province is discussed. Further, the study briefs the role of backward class leaders and their groups are also taken into consideration. The depth of the
study has also emphasized on representative leaders of the various social groups.

The study accentuate some of the prominent leaders and major Backward classes. An observation is made to assess the social contribution of prominent Backward class communities such as Vokkaligas, Lingayaths, Kurubas, Muslims and the oppressed classes to obtain the depth of the study.

Based on the course of events, the periodigation is drawn to find out the Socio-economical, Political and cultural significance of the specific period to define the exact objectives and scope of this study. Hence, this study confined to the period from 1930 to 1948. The year 1930 is momentous because the consciousness of Nationalism was crystallized among the people of India and the year 1948, is the period of riped result of the dream of people’s ‘Responsible Government’ came into existence. Hence these factors are significant to study the course of materialization of people’s ‘Responsible Government’ in the princely state of Mysore.

So far, the subject, history remained as the study of chronological events occurred under the rule of various Royal dynasties of different part of the world and their whims and fancies. However the services, contributions and dedication of common people have not been taken into consideration. The history of common people is as important as the history of Kings and queens. Therefore to set right these lacunae, an effort has been made in this study to fulfill the dent.

Hence, a close examination has been made to study the Socio-Political, economic and cultural life styles of common publics of the different times.
However, these factors are kept away from the orbit of written and recorded history. It is in this context the study of subalterns has become the need of the hour. In accordance with this the present study, “The role of Backward class leaders in the movement for ‘Responsible Government’ in princely state of Mysore” has been materialised.

In support of the above study, some of the striking factors like, the influence of colonial rule, the Backward class organizations in the society to fight for social justice and the impact of modern education through the Christian missionaries supported the emergence of the great leaders. Meanwhile, this has facilitated the Backward community talents to emerge into the main stream as well as in the government machinery.

It is impossible to imagine, if there is no such Nationalistic Movements and the torch bearing visionary leaders, the State would have been still under the control of Upper Community and Colonial grip. The total findings of my research would be an apt reference material for further studies in future.