CHAPTER VII

CONCLUSION

After fifty years of direct British rule by the commissioners, the state administration was restored to the Wodeyar dynasty. While colonialism led to a degree of disruption and left a structure of backwardness, it also paved the way for substantial socio-political changes by the twentieth century. When the Maharaja of Mysore was reinvested with powers, he was presented with an administrative structure based upon Madras and Bombay models. The British had also put an Indian official of the highest calibre as Dewan, the head of the administration. Dewan Rangacharlu very soon established the
tradition of a strong centralization of powers in the hands of the Dewan, the same tradition was subsequently carried on by a number of brilliant Dewans like Visveswarayya, Mirza Ismail and others.

One of the significant points to remember is that a couple of months after its re-instatement, the Princely government created a representative assembly, which had taken delegates from every taluk to meet as a petitioning body in audience with the princely authorities at the time of the Dasara Durbar, which was held in the month of October. Although certain legislative councils of nominated members existed in British India, the Mysore Representative Assembly was the first of its kind in the Indian sub-continent in terms of its representative character. Because the state had given representation to every district and taluk and this brought the Maharaja's administration closer to the people. It also created an image in the minds of the people that the Princely authorities were more responsive to the demands of the people. This also created a progressive image of the princely regime at the all India level, making the British authorities to call Mysore a model state and leaders like Gandhi to declare that Mysore had almost approximated the concept of utopian 'Ramarajya'. Ramarajya was an utopian concept of an ideal state propounded by Mahatma Gandhi.
The representative institutions had also contributed to the growth of political consciousness and later political mobilization in a big way in Mysore. The non-Brahmin leaders who responded to the “responsiveness” of the princely authorities, decided to mobilize themselves like their counterparts in the Madras Presidency to demand greater representation for the non-Brahmin communities in the civil service.

The formation of various caste associations in the state was a reflection of the greater awareness among the educated in each of these communities. Provision of the scholarships, hostel facilities etc. were given greater importance by the respective community organizations. These community organizations could also get some state assistance for their activities on the spread of education. It is very important that awareness was created within the individual caste groups. These castes i.e the non-Brahmin castes were not antagonistic to each other. Because they experienced backwardness and deprivation collectively. In the early 20th century, state was the main source of employment for the educated in the urban areas.

In princely Mysore, the vast network of administrative apparatus was looked upon not only as a source of employment but also as
source of power and patronage. It is stated that even within the portals of the palace there were reverberations of resentment against the domination of the Brahmins. Even the brother of the Maharaja of Mysore and his uncles came out openly to oppose the Brahmin monopoly in both administrative and educational services.

Thus the non-Brahmin castes, the Muslims and the Christians organized themselves for greater representation in the civil service. C.R. Reddy, a Cambridge educated Professor of Maharaja’s college, Mysore provided the intellectual leadership to the movement as its philosopher and guide. As long as Dewans like Kantharaj Urs and Albion Banerjee were in power, the Brahmin elite could not do anything against the growing non-Brahmin movement. But when Sir Mirza Ismail was appointed the Dewan, it was a god-given opportunity for the Brahmin leaders to attempt to divide the non-Brahmins on two grounds, first by projecting the internal divisions within the so-called non-Brahmin category and secondly, by creating a Hindu-Muslim cleavage, which would ultimately destroy the non-Brahmin movement.

The Brahmin leadership got an excellent opportunity when Sir Mirza Ismail was appointed the Dewan of Mysore. Infact, Sir Mirza was
a class-mate, and childhood friend of the Maharaja, who had risen to a high position with his brilliance, diplomacy and tact.

Infact his appointment to the Dewanship was done by the Maharaja with an idea to reduce the Brahmin, non-brahmin cleavage. And Sir Mirza did in fact take up certain measures to clear the apprehension in the Brahmin minds. This was interpreted as a dilution of the Miller committee recommendations by the non-Brahmins, despite the fact that Mirza himself belonged to the broad category of the "non-Brahmins".

Inspite of his balancing role, the Brahmin leadership did not trust him and they used every opportunity to oust him.

Hindu-Muslim cleavage was something pre-existing. But with the emergence of the non-Brahmin movement, a unity could be forged between the non-Brahmin, Hindu castes and the Muslims. The non-Brahmin movement, in its heyday was primarily an alliance of the Lingayats, Muslims and the Vokkaligas. Abbaskhan, the close confidant of the Dewan Mirza Ismail was the most vocal leader and the official spokesman of the non-Brahmin movement.

By attacking Abbaskhan and thereby, Mirza Ismail, the Dewan, the Brahmin leadership schemed to create a schism within the broad
non-Brahmin movement on communal lines. Ganesha idol was a symbolic rallying point for the Hindu castes, who were otherwise divided between lower castes and the upper castes in a hierarchical way.

The Indian National Congress at the national level always emphasized the secular ethos to forge the unity of different communities to fight against British colonialism. In Mysore too, the first political organization of the state, Praja Mitra Mandali was an organization which aimed at forging an alliance of different communities – non-Brahmin Hindu castes and others like Muslims, Christians and the Jains on the other hand. It was a formidable task to break this unity and the Brahmin leadership achieved this in a clandestine manner. The background of the disturbances, its course, the speeches made and its aftermath did show that the whole thing was a well-planned strategy to break the non-Brahmin movement and also to paint the Dewan and his administration in darker hues.

The students who had gate-crashed into other schools, colleges and public offices were guided, motivated and aided by its Brahmin leaders who were frustrated after the Miller Committee recommendations in favour of the backward castes. The shift of power
in the non-Brahmin movement from Lingayat-Muslim axis to the late comers among which the Vokkaligas were the most important, provided the opportunity for the Brahmins to split the movement by making use of a cross cutting cleavage. For example, after 1928, Abbaskhan's friends 'within the non-Brahmin movement were paralysed'. The 1928 communal disturbance had also proved that in a region which had undergone substantial level of politicization, it was easier for communalism to enter and spread its tentacles. The techniques of modern struggles such as satyagraha, dharna, processions etc were used in aid of spreading communalism in Mysore.