THE NON-Congress Political Movements

IN MYSORE - 1900-1960

Abstract

The thesis has focused on an area, which has been generally neglected by historians and political scientists till recently. Historians have generally concentrated their attention on the main stream socio-political movements, by ignoring the parallel movements which have also played a significant role in the socio-economic and political changes in the state. The emphasis on the parallel movements will help us to look at societal changes or political changes on a wider perspective with deeper understanding. This will also provide us with an opportunity to look at the ground realities, by diverting our attention away from national level personalities or dominant state level personalities which often force us to view major socio-political changes merely as personality-based on a mega national or state level. Anti-colonialism or national awakening should be viewed through the assertion of classes and localities.

Therefore, in every region of India, colonialism and its consequences had created which situations which differed from the situations elsewhere. Even at the dawn of the 20th century, India was still in the process of becoming a Nation. Caste and the sub-castes had their own variant
experience of colonialism. Certain caste-groups managed to adapt themselves to the new found situation and got virtually benefited themselves by collaborating with colonial authorities. These groups came mainly from the urban middle classes who had the benefit of western education. For example, the Saraswat Brahmins of Maharashtra and the ‘Bhadralok’ of Bengal were the first to adapt themselves to English education and the Western values, rational principles and way of life. The result was that they became the early beneficiaries of colonial rule.

But there were also castes and sub-caste groups and even classes which got marginalized as a result of colonial intervention. Therefore, the experiences of classes, caste-groups or regions differed from each other. That is the reason why the Non-Brahmin movement in Tamilnad region was different from the Non-Brahmin movement of old Mysore.

Therefore, the present study has concentrated its attention on political and social movements which could be considered parallel to the mainstream national movement. As far as Mysore State was concerned, the Praja Mitra Mandali led backward class movement itself was the mainstream movement till 1937-38.

By the close of the 19th century, after the Rendition the Maharaja’s administration had given great emphasis on the rural areas and the
cultivating because they were still experiencing the disastrous effects of the famine. Dewan Rangacharlu had emphasized the need to bring the ryots and the merchants into the Representative Assembly so that their grievances could be redressed. Representation to the taluks and the strengthening of the Local Fund Board helped the process of a rural assertion. The rural assertion manifested itself into a struggle demanding equal opportunities for all the castes and communities, who were kept away from the portals of administration. There was nothing anti-Brahmin in their demands. They only demanded equal opportunities in accordance with their percentage in the population. The Miller Committee Report and its aftermath strengthened the Praja Mitra Mandali and the Praja Paksha. Even in the electoral battle the Congress was far behind the Praja Paksha. The Socialist Movement in Karnataka under the ledadership of Shantaveri Gopal Gowda, Konandur Lingappa, Kagodu Thimmappa, Maheswarappa, J.H. Patel others had close contact and affiliations with the national level leaders like Acharya Narendra Dev, JP, Rammanohar Lohia, George Fernandes and others. This concerted efforts and campaigns were useful in the Kagodu Movement, Sandur struggle, Hubballi struggle and in the Land grab Movements. The communists on the other hand had limited presence, barring the trade union sector.