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“Thoughts on the Indigenous Movement in Maharashtra”

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Abstract: - Indigenous, boycott, national education movement gained momentum all over the country after the partition of Bengal. The idea of Swadeshi, however, had already taken root in Maharashtra. In this connection, thinkers from Maharashtra had also carried out public awareness work. The philanthropist Gopal Hari Deshmukh had written about it in Shatapatra, while Justice Mahadev Ranade had also given a lecture on the subject. Not only that, Ganesh Joshi known as Uncle of all Pune Public had started wearing indigenous clothes from 1872 till his end of life. Lokmanya Tilak put the Swadeshi resolution on the table in the Calcutta session of the Congress and gave it a nationwide appearance. The use of goods was a major issue in the disintegration movement.

Keywords- swadeshi, swarjaya, self-reliance, vangabhanga,

Aim of the study- To study of the thoughts related to swadeshi (indigenous) movement in Maharashtra.

Methodology of the study- Descriptive historical research method is used for the current study.

Introduction: The Indian independence movement had gained an important economic context with the idea of Swadeshi. After 1813, goods were manufactured mechanically in England. It was a great shock to India's economical self-sufficiency. In the first fifty years of the nineteenth century, Marx has rightly described the effects of this shock on India. From 1780 to 1850, Britain's exports to India increased from 386,152 pounds to 8,024,000 exports rose by 1/8 percent from 1/32. At the same time, in 1850, India supplied 1/4 of the total raw material required for foreign markets for textile products.¹ This affected India's self-

reliance. This had the worst effect on the textile industry in India. For example, the population of Dhaka has come down from 1.5 million to 20,000 because there are no jobs left in Dhaka.

After the establishment of the British rule in India, especially in Maharashtra, the party that believes on the British rule is a boon, why did we lose over time? The thinkers in Maharashtra insisted on Swadeshi, thinking about how to achieve independence and economic prosperity. The populist Gopal Hari Deshmukh, in his article "Fruits from the English State" dated on 1st April, 1849, elaborated on the issue of Swadeshi, boycott and Swarajya. Maharashtra has to be mentioned as the first state to think about this even before the national uprising of 1857. In this essay, the populists say, "The British should close the goods of the countries or give their goods to them but we should not take their goods." Take as much goods as you can produce here. Don't wear foreign clothes. So why worry if you have to wear thick clothes? But if we want to protect our country, then there will be a lot of employment.²" Hardas has an ability to bring people together. He had a hope that they would spread propaganda about increasing self-employment and concluded that we were the cause of our decline. Along with Ambalal Desai and Govind Singh, the Lokhitvadis used to promote Swadeshi through 'Buddhiprakash' magazine and Ahmedabad Swadeshi Udyogvardhak Mandali. This helped in propagating the Swadeshi in Maharashtra to inculcate this idea.

The Vangabhanga movement is considered to be the beginning of Swadeshi Parva in this country but before that it was discussed and worked in many places in Maharashtra. Due to the reactionary trade policy of the government, awareness about indigenous use was created in Maharashtra in 1891. The students of Deccan College had set up a lecture of Justice Ranade to encourage local trade by removing local goods shops. In this lecture, he also measured the difficulties encountered in the trade of indigenous people. The patriotic spirit will not increase the use of indigenous products but will have to be produced mechanically like foreign goods. In 1872, he expressed the following views: One-third of the income received from the people and goes to the sixteen

crores of rupees. As a result, the art skills of Hindi artisans are declining and the consumption of indigenous goods is decreasing as the health of all and it is increasing towards foreign goods. Speaking on the topic of "Ways to Improve Indigenous Trade", Ranade says, "All other efforts will not succeed unless goods like foreign goods are produced in our country." The same thing that has more convenience of money and consumption, it is in the direction of Bahujan Samaj or foreign. Attempts at success like handicrafts seem futile.³ In Bombay, a parsi lawyer Ardeshir Burjoriji sorbji (1868-1936) came to realise the importance of indigenous manufacturing. After failing in a series of ventures, he tasted business success with locks and founded Godrej and Boyce in 1897. In Bombay, a chemistry professor, Tribhuvandas Kalyandas Gujjar (1863-1920) set up two small factories to produce a range of chemical products. He was soon joined by B D Amin, a rich Baroda landlord . Thus began the journey of Alembic, Western India's first chemical company(1907). "The other great visionary was Laxmanrao Kirloskar(1869-1956), founder of the Kirloskar business empire, who started his career as a teacher of mechanical drawings at Bombay's Victoria Jubilee Technical Institute. A self- taught technical expert,Laxmanrao began to produce small mechanical implements and set up his independent business by 1910 with support from the ruler of Aundh."

Capital should be raised in accordance with the principle of social trade by expanding industry in our country. Indigenous goods should be produced so that trade in the country will automatically increase and foreign goods will lag behind. The term "political economy", was first used by Lokmanya Tilak and Justice Ranade in writing at that time, which is widely used now. In the article written by Lokmanya Tilak in 1894 on 'Industrial Capacity', he discusses how the British state has become paralyzed. Lokmanya Tilak said that if you want to get freedom, you have to be self-reliant. "Before the establishment of English rule here, we were producing all the commodities we needed in our country. Now-a-days, our people are in charge of producing raw materials. Tilak toured all over the country to implement the two initiatives of Swadeshi,⁴" stated by Bahishkar. 'Lokmanya Tilak was not allowed to express the dissatisfaction of the people only in a

negative way, and so he strongly supported the emotional, constructive program of Swadeshi along with the boycott.⁵

In 1906, Tilak took the initiative to set up Swadeshi Co-operative Store Limited. "Indigenous and the wave of exclusion have given impetus to the local producers as well. Tilak himself has helped such entrepreneurs," he said. Swadeshi exhibitions from cities like Pandharpur. This movement was encouraged by Shri Shahu Chhatrapati Maharaja of Kolhapur. "In 1906, Maharaj laid the foundation of Shahu Chhatrapati Spinning and Weaving Mill. For this, Maharaj offered open ground, Kotitirtha lake and a capital of Rs. 50,000. Apart from this, a textile mill was set up in Kolhapur on co-operative basis."⁷ Maharaj helped the handloom industry. Similarly, Shahu Maharaj had given shelter to an indigenous paper mill in Pune. He himself used indigenous papers. This idea did not extend to the ashes of Maharashtra only. "The students who sat for the matriculation examination in Kolhapur had refused to write the answer on the foreign paper in the matriculation examination".⁸ Indian shopkeepers selling foreign goods were thrown into the sand. On the day of Dussehra in 1905, Swatantraveer Vinayak Savarkar lit the Holi of foreign cloth for the first time in India, which was witnessed by Tilak and Shivrampant Paranjape in Pune. Paranjape, then principal of Ferguson College, expelled Savarkar from the hostel and fined him Rupees. To criticize this, Lokmanya Tilak wrote a series of three articles in Kesari under the headline "Our Guru is not". Professor Gopalkrishna Gokhale, while supporting the boycott movement in Manchester, condemned the action of the principal, citing the incident of Swatantryaveer Savarkar. Lokmanya Tilak wrote the article "Objections on Indigenous Peoples" in response to the objections raised to create awareness about Swadeshi.

In it, he said, "Swadeshi movement is not just a path to happiness, there is a slight disadvantage in it, and it should be borne by the people, people should sacrifice themselves for a few days to stimulate business in the country."⁹ The Mumbai government's intelligence department had said, "The Swadeshi movement has created a great industrial awakening. No Doubt! Shops, banks, insurance

companies, shipping companies, and textile mills have been set up. There are shops selling indigenous goods in almost every district in the Mumbai area.¹⁰ The Muslim community in Maharashtra also took part in this movement. Ali Mohammad Bhimji of Mumbai, Qazi Syed Alauddin of Hyderabad, Qazi Mohammad Abidsaheb and Ruknuddin of Pune, Sheikh Mahtab Ismail Kalburgi of Solapur, Nizamuddin Peerzada of Nashik, etc. spoke in Urdu at a public meeting in Nashik, Ahmednagar, Solapur.¹¹

Conclusion - Before the Swadeshi movement started all over India, the thinkers in Maharashtra had raised awareness about this, so it helped to create an attitude towards Swadeshi usage in the whole of India. This indigenous movement in Maharashtra complemented the growth of local industries in India. This movement encouraged the indigenous textile mills. Maharashtra's contribution to the disintegration movement created a sense of brotherhood between the leaders of the Bengali-speaking National Assembly and the political leaders of Maharashtra. The Swadeshi movement in Maharashtra and later the Swadeshi movement are still very much needed to become a self-reliant India in the age of globalization.

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