



History of the Satnami Community of Chhattisgarh: A Review of Literature

Sanjiw Kumar Manjre¹ and Jayashree Ambewadikar²

¹Doctoral Fellow, Centre for Studies in Society and Development, School of Social Sciences, Central University of Gujarat, Gandhinagar, India

²Assistant Professor, Centre for Studies in Society and Development, School of Social Sciences, Central University of Gujarat, Gandhinagar, India

E-mail: msanjirw@gmail.com, Jayashree.ambewadikar@cug.ac.in

Abstract: This research is about to study the movement of Satnami community in Chhattisgarh. The origin of Satnami is traced back from 1672, Narnaul district of Punjab (now in Haryana), when battle of Narnaul happened between Satnami and Aurangzeb. In this battle, Satnami many times defeated Aurangzeb but finally Satnami had to get defeated by Aurangzeb. After that, Satnamis migrated into the other parts of the country like Uttar Pradesh, Madhya Pradesh, Odisha including Chhattisgarh for their survival. In Chhattisgarh, Guru Ghasidas led the Satnami movement and was the founder of Satnami movement. Through this research, it will be known that Satnami was a religion and not a Panth or sect as well as how the Satnami religion was eliminated into Hindu religion by the ruling power or politician. In addition, Satnami fought for the goodness for country, Independence movements, local social evils and as well as become member of the constitution assembly.

Keywords: Satnami community, movement, Migration, Brahmanical ideology

Received : 01 November 2023

Revised : 19 November 2023

Accepted : 25 November 2023

Published : 29 December 2023

TO CITE THIS ARTICLE:

Manjre, S.K., & Ambewadikar, J. (2023). History of the Satnami Community of Chhattisgarh: A Review of Literature, *Society and Culture Development in India*, 3: 1, pp. 277-289. <https://doi.org/10.47509/SCDI.2023.v03i02.08>

Introduction

Any socio-religious movement is a type of group action, which tries to achieve certain goals and objectives. The goal may be social, religious, political and economic, cultural and so on. However, any socio-religious movement is having certain ideological aspect. There are examples of many socio-religious movements, but the research is about to study the movement of Satnami community in Chhattisgarh. In Chhattisgarh, Satnami is such a community who struggled and fought continuously

against violations, social and religious injustice. These struggles of Satnamis seek to bring equality, liberty, peace, compassion, rights and justice in the human society. Satnami community has its long strategic history in terms of their origin, struggle and movement. The origin of Satnami is traced back from 1672, Narnaul district of Punjab (now in Haryana), when battle of Narnaul happened between Satnami and Aurangzeb. In this battle, Satnami many times defeated Aurangzeb but finally Satnami had to get defeated by Aurangzeb. After that, Satnamis migrated into the other parts of the country like Uttar Pradesh, Madhya Pradesh, Odisha including Chhattisgarh for their survival. In Chhattisgarh, Guru Ghasidas led the Satnami movement and was the founder of Satnami movement. He was against the Brahmanical supremacy and ideology and rejected rigid Brahmanical traditions and practices. He had spread the seven principle and several messages such as *Ghat-ghat Me Base He Satnam* (Satnam live in every heart of the human), *Manav Manav EkSaman* (All human beings are equal).

At that time, Brahmanical ideology was purity-pollution dominating on the lower caste and socially downtrodden people. They were victimized of casteism, discrimination, social hierarchy, torture, rape, murder, and others kinds of atrocities in their daily life. It means they were obligated to live under the rigid traditional ideology of the Hinduism. The British government also exploited lower caste individuals on a social, political, and economic level. Thus, Indian people were facing the various kinds of problems regarding self-respect, self-governance, education, employment and justice and therefore, many of them all over India demanded independence, and protested against British rules. In this protest, the Satnamis of Chhattisgarh took part in large scale as the freedom fighters. Before this, Guru Ghasidas had initiated some action to raze these sore problems. So, he had pursued knowledge about truth of his life through *Tapasya* (Austerity and meditation) under the tree of *Aura-Dhaura*. And he spread real and motivating messages to unite the victimized people and go for struggle against this injustice, along with his seven principles. And finally, under the leadership of Guru Ghasidas not only Satnami, but also some higher castes, other lower and backward castes people like Teli, Dhobi, Marar, Yadav, Nayi, Mahar, Chamar, etc. had stood against these injustices. Later on, this awareness and unity of the lower castes people had become a movement which is known as Satnami movement. The Satnami movement in Chhattisgarh was started between 1820-1830, and it was effectively run until 1860s, this period known as the era of the Satnami movement. After death of Guru Ghasidas in 1850s his second son Guru Balakdas took the leadership of the movement in entire Chhattisgarh until his last breath when he was murdered in 1860s (Chisholm, 1869; Manjre, 2016). Later on,

many leaders led the movement in different parts of Chhattisgarh through various socio-religious organizations. In this movement, some contemporary politicians and social reformers like Agamdas, Minimata, Rajmahant Naindas, Ratiram, Resham Lal Jangde and NakuldevDhidhiand many more were also played a crucial role. In order to get independence of India along with removal of the inequality from the human society, many Satnamis from different parts of Chhattisgarh were organised. They focused on various conditions of Satnami communities such as social, economic, educational and political aspects. Later on, Satnami movement took the path of political movement that was especially demanding for the social justice. Thus, Satnami had played significant role into the independence movement as well as Nation Building of the country, formulation of state of Chhattisgarh.

Description of the Problem

In the Central India, Satnami movement was begun to challenge the rigid Hindu caste system and its hierarchy, which was created, by the philosophy of Hinduism. This caste hierarchy hunted thousands of men and women and play with their dignity, respect and humanity like a filthy animal. However, that time, animals had right to live without any difficulty in comparison of lower castes. The situation of the people of downtrodden community was very critical under the Brahminical ideology and people were humiliated and threaten as animals. However soon after the Satnami movement emerged to challenges the rigid caste system. Later on, it become a political movement that talked about not only the social freedom of Satnami community rather for social justice of all the people of excluded, oppressed and downtrodden across the country and participated various national and local movements, politically, culturally as well as ideologically.

Importance of the Study

Through this research, the real history of Satnami will be known otherwise it was manipulated and circulated. This work will expose tyranny on the Satnami in entire Chhattisgarh. Despite, Satnami is struggling for their existence in everyday life in Chhattisgarh. In this effort, Guru Ghasidas emphasized in Chhattisgarh for a new socio-religious Satnami Movement. Through this research, it will be known that Satnami was a religion and not a Panth or sect as well as how the Satnami religion was eliminated into Hindu religion by the ruling power or politician. In addition, Satnami fought for the goodness for country, Independence movements, local social evils and as well as become member of the constitution assembly.

Review of the Literature

Russell, R.V.(1916) describe that in Chhattisgarh Central Provinces of India (CPI) in 1901 where almost 400,000 people joined themselves as follower of the Satnami Sect including 2,000 Chamars. Furthermore, he explains that once upon a time Guru Ghasidas and his brother visited Puri (Odisha) temple, where they met with followers of Jagjivandas at Sarangarh and discussed with the disciple of Jagjivandas about the Satnam. Further, Russell says, Guru Ghasidas did concrete spiritual practice regularly and after six months, he gave seven principles and several messages to the people. Likewise, author says, at the same time, Satnamis were landowners and tenants that were relegated their ownership and dignity by Hindus. Similarly, between Satnami and other Hindus, too much crime had reported by the criminal courts especially in murder and rape cases.

Dube, S. (1995) describes about Guru Ghasidas, he says Guru Ghasidas was a farm worker who started Satnampanth in early 19th century among Chamars. That time Chamar were suffering from untouchability, casteism and discrimination. The problem was both in private and government sectors. Furthermore, Dube says, in 19th century, the Satnamis were landowner, *malgujars* and sharecroppers, despite they were considered as impure. However, Satnami followed the messages of Guru Ghasidas and made changes in own life such as abstained from liquor, meat, tobacco and certain vegetables like tomatoes, chilies and red pulses than also they were considered as untouchable only because of they rejected the Hindu god-goddesses. Satnami only believe in formless “Satnam” (true name).

Dube, S. (1998) says, Guru Ghasidas begun the tradition of Guru in the Satnami and he rejected the philosophy of Hinduism in whole life, and fought intellectually against the Brahmanism for freeing the society from the upper caste people, so that lower caste people can get rights and survive freely and equally in society. Further, he says, after 100 years the Satnami concept has been changed, which Guru Ghasidas said to his followers. As of now the Satnamis are practicing all the Hindu rituals, festivals, and its culture with whole heart i.e. worshipping the idol gods and goddess which was denied by Guru Ghasidas. So now, the Satnami community has been merged with Hinduism and is following its culture.

Lamb, R. (2002) describes relation between Satnami movement of Chhattisgarh and old Satnami movement of Uttar Pradesh. Satnamis were starting to write their caste “Chamar” to Satnami. This functionary changes started at the time of Guru Ghasidas when some people calling themselves Satnami. In the early twentieth Century, in some government document especially in administration, branches

mention of “Chamar” and “Satnami” or Satnami-Chamar is seen. On the other hand, after sometimes, Satnami unofficially use both names as sect and the caste.

Sonwani, I.R. (1993) describes the history of Satnami in Chhattisgarh and its contribution in the freedom fighting movements in his PhD thesis entitled, “*Chhattisgarh Ke Rashtriya Andolan Me Satnam Panth Ka Yogdan (1885-1947)*”. He discussed in his work, How Guru Ghasidas emancipated the problem of victimized lower castes people from Hindu caste system. Furthermore, he says, at that time Guru Ghasidas had given messages to people of lower castes for equality, fraternity, love, peace, mercy, non-violence. People believe that Guru Ghasidas given oral messages which is called in Hindi as *Amritvani* among Satnamis and others, which was based on thinking about self-respect and, ideology. Consequently, thousands of Satnamis joined in several national movements. Where, some people joined permanently and some people incarcerated imprisonments for the participating in freedom movement.

Jha, M. (1998) says, during 1969-70 in his fieldwork he spent some months in the Chhattisgarh region in the central India. Where, he saw the huge number of people (tribes and castes) who had devoted themselves to Satnami movement and assembled at Ratanpur. They organized a function for their ancestor-worship on the full-moon night of the month of *Magh* (Jan-Fab). He says, those who was believed in the Satnam are Satnami. Further, Jha says that, a religious movement has taken form of a caste also been endogamous group.

Jonglekar (2000) describes about the origin of Satnami and its social, cultural, economic, political and educational as well as its religious spheres in his PhD thesis entitled, “*Sant Guru Ghasidas Evam Satnam Panth Ka Eitehasik Adhyayan*”. He also discusses about Satnami’s social organizations, rituals, traditions, lifestyle, occupation, and worship of one formless god, Satnam. Furthermore, he explains about various movements, which occurred at that time in India where large number of people participated in that movement, which was held by the Satnamis in Chhattisgarh. Mainly that movement was led by the followers of Guru Ghasidas e.g. independence movements, Quit India Movement, Ann (food) Satyagraha, Jungle Satyagraha, non-violence movement, etc.

Gajrani, S. (2004) describes in 17th Century the Satnampanth, Kabirpanth and Raedaspanth as the most resisted movement against the tyrannical, hierarchical socio-religious ideologies, which were created by Brahmanism. This was based on the birth, purity-pollution and supremacy concept. Thus, the above three Panths fought for reformation and dignity of humanity against Brahmanism. These movements spread drastically in entire Chhattisgarh among the people to send messages of equality and liberty among downtrodden people.

Kumar, R. (2004) explains, Satnami do not believe in idols god, and all human are equal by birth. In the middle of 19th Century, Guru Ghasidas was born among the downtrodden communities where people drinking liquor, doing smoking and eating meat but Guru Ghasidas wanted to stop this system and also want to manage it, so that they bring them to all to prohibition against to addiction of alcohol, smoking and for religious preaching. For this, Guru Ghasidas was found Satnami movement in Chhattisgarh among the lower castes for their reformation and for socio-religious awareness, dignity, rights, and for rejecting the Brahmanical supremacy and its orthodoxically, idol worship as well.

Ahirwar, M.P. (2008), has explained about entire life struggle of Guru Ghasidas with paintings. In order to, explore family background, childhood of Guru Ghasidas, social environment, social devil and rigid traditions. Consequently, Guru Ghasidas pursue true knowledge for solving of social disease with permission of society by conducting austerity of six months. During, the austerity various inhuman elements disturbing to Guru Ghasidas were there but disturbance could not success. Guru Ghasidas fought for equality, fraternity, compassion, liberty also they believed in casteless society, widow marriage and woman upliftment, etc. Further, Ahirwar mentioned Satnami as worshipper of the Sun at the time of sunrise and sunset.

Jaffrelot, S. and Kumar, S. (2009) explain that in Chhattisgarh, Satnam and Ramnam movement emerged for the empowerment of the lower or untouchable communities. In the mid of 19th century, Guru Ghasidas established a Satnam movement that was 2nd biggest social reformation movement. The objectives of the movement were to build economic condition; reduce economic pressure, against of the land acquisition in colonial time as well as for *Malguzari* periods against socio-religious victimisation. Furthermore, that movement raised the nationalist movement, which was trying to change their religion to Hindu or Christianity. Similarly, at the same time the Ramnam movement originated for changing the system that is, freedom from social tyranny, dependency, and superiority and of the legacy of Hinduism as well as end of the superiority of Brahman-Baniyas.

Soni, J.R. (2009), has explained, in his book *Satnam Pothūn* two parts first parts based on Guru Ghasidas life struggle including childhood, marriage and family life, how he was forced by inhuman environment to pursue true knowledge and giving right to downtrodden castes people, issues of living family, making hard austerity, succeeded in circulating messages through *ramat* (a socio-economic and religious campaign) and *ravati* (staying at night in campaigning village). In the *ramat* he talks about humanity, equality, liberty, animal and natural love, peace and compassion etc.

Second part is based on previous historical background of Guru Ghasidas, Narnaul and Barabanki Satnami established by Jagjivan Das, lifestyle, food habit and dress up of the Satnami as well as explanation of movement with saints' contribution and many poets.

Roshen D. (2014) explains that the Satnami sect believes in one god, which is the true name "Satnam". The term Satnam derived from number of groups, which divided into three parts such as the first one was during 16th century, led by Birbhan (Narnaul Punjab now in Haryana) who founded the Satnami sect and fought with Mughal emperor Aurengzeb. Second was Jagjivan Das (1669-1760-61), he was founder of another Satnami sect and co-related it's relation with Rajputs from the Barabanki. This sect was mainly practicing the *Nirguna* god. They believed to abstain from taking meat, lentils, brinjal, liquor, however, they believed on deities. The third was Guru Ghasidas, the founder of Satnami sect, belonged from lower caste. However, after 1820s, most of the people of Satnami came from various lower castes into SatnamPanth. Moreover, in 1901 Census, approximately 400,000 people were counted as Satnamis. In that, population near about 2,000 people came from lower castes in the central province of Chhattisgarh. Furthermore, author says, probably Guru Ghasidas was inspired by Jagjivan Das in his principles because of their same creeds who worked for removal of injustice based on caste system in India.

Naimishray, M. (2018) writes in his article that political *Chamchas* and some Satnami authors worked harder to tarnish the character and create charismatic men, whereas upper-caste authors and historians never gave up the fight to create Hinduism. And, as a result, their history has been distorted, and Bahujan scholars complicated at this point. Further, he says, Guru Ghasidas has carried forward the philosophy of Satnam and the humanity of Lord Buddha. He fought a lot but never gave up. That was a fight for human dignity and respect, which is learned their followers well. In addition, the Satnami of Chhattisgarh had greater character, cleanliness, and morality than the Brahmin. Therefore, Brahmin people did not like it, which is why they never liked seeing Satnami come forward.

Bharti, K. (2018), the idea of Guru Ghasidas comes from SatnamPanth, and SatnamPanth comes from the Raidas. Guru Raidas gave the Satnam Sant tradition to his disciple Udho Das. Birbhan was a disciple of Udho Das Saheb, who was founder of the Satnami rebellion in Narnaul. During the Satnami rebellion of 1672, some Satnami came to Chhattisgarh to save their lives. After some time, Guru Ghasidas remained and established the Satnami movement in Chhattisgarh against the Brahmanical monopoly and casteism.

Sharma, M.D. (2022), has explained that during Maratha regime the resident of Chhattisgarh who had looted and lost their land; they reclaimed their land through the Satnami movement. In plain Chhattisgarh, almost half of the total population was Satnami. If there is a disagreement, the head of the area will make the final decision, according to the new law. As a result, the people of the plains regard Guru Balakdas as their chief. Consequently, Guru Balakdas becomes king. The British introduced the “Malik Makbuza” system in 1859, bringing law to the Maratha regime, which feared that if they took back the land, it would be difficult to reclaim it, and their chief would be Guru Balakdas. Therefore, they created a conspiracy to murder of Guru Balakdas. They brought the goons from outside the state. In the mid of night, hundreds of goons attacked and killed him.

Dube, S. (1992) explains about Satnami, in 1868, the first missionary Rev. Lohr came and started their work in Chhattisgarh region among Satnamis, who were already member of German Evangelical Mission Society. Rev. Lohr has questioned about Satnami and he found that the Satnamis people are atheist and believed on casteless society. They never believed in Hindu god-goddess and they have their own separate monotheistic group. Furthermore, Lohr established the pioneer mission station in Bistrampur. On January 1870, Anjori Paulus was the first Satnami who converted into Christian. Thereafter, almost two years later his parents; grandparents, two children, his uncle and her sister also joined Christianity. Similarly, in the middle of 1872, another family with their 30 members together with relatives, become Christian. Moreover, in 1883 around 175 people were waiting to enter in Christianity at Bistrampur. Thus, many Satnamis converted into Christianity.

Marie AnnB. Bahr (2005) explains that, Guru Ghasidas established the new sect, which is called as Satnam, and their followers are called Satnami. He gave seven principles to his followers to avoid consumption of liquor, tobacco, meat, and certain vegetables, do not believe idol god-goddess, and its worship, never believe in caste system.

Kshirasagara, R. (1994) says that Satnami movement started very powerfully for awaking people against hierarchical ideologies of Brahmanism, and its crude traditions, untouchability. Furthermore, he says that the Satnami movement uplifted people who belonged to the lower strata of the society. This movement was unable to cross over the state boundary.

Bauman, Chad M. (2008) details that during 1865, the members of Christian community was sent to decide conversion by Rev. Oskar Lohr as a Christian missionary to the India, that decision was made in New Jersey. However, “Rev. Lohr had worked as a missionary in Chhota Nagpur with the Gossner Lutheran Mission,

but he had abandoned his post during Indian Mutiny (First War of Independence).” Albeit, in 1868, says “Rev. Lohr and his family had decided to establish a mission hub in Raipur, they wanted to work among the low-caste Camars.” There Camars, most of the followers of Satnamis and the followers of social reformer Guru Ghasidas, who died in the 19th century, Evangelical Mission was growing slowly until the end of the 19th century. “Rev. Lohr and his missionaries jointly continued to open new stations in the region, consequences, they established the number of schools, orphanages, hospitals and printing press.”

Singh, Y. (2013) explains, in Chhattisgarh Satnami are considered previously as untouchables by the Brahmins and OBCs, who inhabits isolated rural areas, and they are considered as polluted people. Thus, they maintain distance from the Satnamis and they are restricted to take water from the public tap, ban to inter-caste marriage, and no permission to take food with OBCs.

Sanjay P., Pramanshi A. (2002) delineate the seven principles of Guru Ghasidas for human empowerment and upliftment their lower caste people. That is of Belief in truth and non-violence, prohibition of idol worship, belief in casteless society, prohibition of taking meat, treating wives of others as mother, prohibition of taking liquor, and love for human being and animals.

Bates, Crispin N. (1985) delineates the status of the Satnami in Bilaspur, capital of the Chhattisgarh at the time. Here people faced various kinds of problems that are to say there was huge migration because of the limited source of livelihoods. They faced problem for irrigation to their cultivation, at that time they were fully depended upon rainy water and also there was no choice to cultivate beyond paddy, in additionally, population growth was there. Thus, they were constrained to migrate to other place of India like Calcutta and Kalimati, however, after spending few months they return to their home.

Shah, A. M. (2005) explains about Dalit Sanskritization of Gujarat. Two Dalit castes, Garoda and Bards (Turis) are claimed that they are superior like Brahmins, and they do practice of priesthood, wear sacred thread, and becoming Gurus of the other Dalit castes. However, both castes come into the Dalits or untouchables but they assumed that they are higher caste other than Bhangis. Likewise, author found that the Satnami community in Chhattisgarh; they also followed same thing like Garoda and Bards. Satnamis do practices of socio-religious rituals also found their similar surname like the Brahmin.

Shah, G. (2004) examine that in the 19th century, the Satnamis were village *Malguzar* (proprietors), also land owners but despite that identity they were treated as impure in the society. The lower castes people suffered problem of stigma of

untouchability along with various types of discriminations in both formal and informal sectors. As a result, the Satnami movement emerged against the rigid tradition of that time society which was divided into purity and impurity. Thus, Guru Ghasidas rejected this kind of myth creation of the Hinduism. Guru Ghasidas also rejected those god and goddess and its idols.

Pandey, G. (2006) describes, in 1866, the first census was conducted in this region, the Chamars of Chhattisgarh “have thrown off Brahmanical influence, have set up a new creed, possess a high priest and priesthood of their own.” The large numbers of people recognized themselves a disciple of Satnami sect. However, all the Satnamis were previously Dalits. Britishers called them as “Chamar and Satnami” inter-changeably. From that time and period, the SatnamPanth has been continuously going on with wider organisation. Moreover, “Satnamis could not enter in the temples and shrines of the higher castes in the villages. Also, they did not use their wells, wear shoes, carry umbrellas, ride a horse or travel in a palanquin, etc.” Furthermore, Pandey argued that the sexual exploitation, rape of the Satnami women and girl by the upper caste is also a social disease.

Bhosale, B. V. (2004) denotes the violence cases between Hindu caste and Satnamis were recorded as very high in the criminal courts. In these, kind of many cases people lost their lives. Furthermore, he delineates the Satnami movement was a kind of reformation movement. Through Satnami movement objectives the downtrodden, victimized untouchable castes people improved their status because of certain, creeds, ideology, behaviour and loyalty for the movement, which promote people to get right direction. In addition, he says, they were worshiping the Sun, at the time of sunrise and sunset but they do not believe in the idol worship of god-goddess of the temples.

Ghurye, G. S. (2008) says Satnami was a sub-caste because they are followers of the Guru Ghasidas and Satnami sect in the Central Provinces amongst the downtrodden people. Ghurye on one side says Satnami was a sub-caste on another side says it is a sect, how is this possible to make a sub-caste into a sect. Probably, for making a sect more people are required from the various castes and communities who follow a particular religious ideology, belief and truths. Often, in the matter of caste and sub-caste in India, a caste does not embrace to other castes.

Hunt, S. (2015) says that previously people were trying to escape themselves from religious orthodoxy as well as tyranny. In this consequences, Satnami movement was one of them, which was emerged in India. The movement was led by Guru Ghasidas in Chhattisgarh, Adi-Dharm movement in the Punjab, Buddhist movement led by Dr. Baba Saheb Bhimrao Ambedkar in the Maharashtra and mass

movement for conversion to Buddhism. Likewise, the Buddhist movement was in colonial Tamil Nadu led by Pandit Iyothee Thass, and mass conversion movement to Islam in the Meenakshipuram.

Madappattu, J. (1997) has explained that the Satnamis had spread out into mainly seven districts of Madhya Pradesh state during that time. Majority of them are in Raipur, Bilaspur, Durg and Rajnandgaon districts and others are spread in Raigarh, Surguja and Bastar. Some of them migrated in search of job or livelihood due to drought, not having crop, low economy. They are engaged outside as helpless worker in state of Punjab, Bihar and Northeast tea gardens and in Delhi as informal labourers. Furthermore, he says the Satnamis in Raipur, Bilaspur and Durg has composition of 48.23 percent which was the total population of the districts.

Satnaami, N.B. (2021), explores the Satnami history in his book entitled, "*Guru Ghasidas Aur Satnaami Aandolan Ke Aitihāsik Sakshay.*" *The main contributions and evidence in that literature are about the actual history of Chhattisgarh's Satnami movement.* In addition to this, the author has collected historical evidence from the archival literature. He has also discussed the Satnamis social and cultural standing, questioning whether they were originally from Narnaul or Chhattisgarh.

Bargah, A. (2022), writes about Satnamis political representation in her book titled, "*Chhattisgarh Ke Samajik Tatha Rajnitik Jagran Me Satnam Andolan Ka Yogdan.*" She analyses the Satnami people, who have been politically involved, participating, and representing the Scheduled Castes in many areas. She has also included the information on party-wise SCs MLA and MP of Chhattisgarh.

Conclusion

The paper explores the history of the Satnami of Chhattisgarh through the relevant literature. Also, it tries to cover extensively from the origin of the Satnami to its present conditions. In this long journey, they suffered a lot of socio-economic, religious, and cultural discrimination. Also, they are forced to live everyday and every moment with their social and caste identity rather than improving their economic and educational status as well as making a great contribution to nation building. At that time, the social system and social beliefs were very rigid. Everyone strictly followed the caste system, and they treated others as impure and inferior. Therefore, the Satnami movement started to establish a better society through the abolition of the caste system in Chhattisgarh. Later, during the freedom movements, the Satnamis took part in mass movements; hence, they were also punished for their activities. And nowadays, they are still becoming victims of oppression and injustice in many aspects, like social and economic, religious and cultural, etc. spheres.

References

- Ahirwar, Maheshwar Prasad. *Guru Ghasidas Ka Sachitra Jivani*. New Delhi: Samyak Prakashan, 2008.
- Bargah, A. *Chhattisgarh Ke Samajik Tatha Rajnitik Jaagran Me Satnam Andolan Ka Yogdan*. Bilaspur: Booksclinic Publishing, 2022.
- Bates, Crispin N. "Regional dependence and rural development in central India: the pivotal role of migrant labour." *Modern Asian Studies* 19, no. 3 (1985): 573-592.
- Bauman, Chad M. "Postcolonial Anxiety and Anti-Conversion Sentiment in the Report of the Christian Missionary Activities Enquiry Committee." *International Journal of Hindu Studies* 12, no. 2 (2008): 181-213.
- Bharti, Kanwal. "Kabir Aur Raidas Ki Parampra Ke Vicharak Guru Ghasidas." *Forward Press*, 2018.
- Bhosale, Balkrishna Vithal, ed. *Mobilisation of Backward Communities in India*. New Delhi: Deep and Deep Publications, 2004.
- Chisholm, J.W. *Report on the Land Revenue Settlement of the Belaspore District in the Central Provinces, 1868*. Nagpore: Chief Commissioner's Office, 1869.
- Dalal, Roshen. *Hinduism: An alphabetical guide*. UK: Penguin Books India, 2014.
- Dube, Saurabh. "Paternalism and freedom: The evangelical encounter in colonial Chhattisgarh, central India." *Modern Asian Studies* 29, no. 1 (1995): 171-201.
- Dube, Saurabh. "Issues of Christianity in Colonial Chhattisgarh." *Sociological Bulletin* 41, no. ½, (1992): 97-117.
- Dube, Saurabh. *Untouchable past: religion, identity and power among a central Indian community, 1780-1950*. Albany: State University of New York Press, 1998.
- Gajrani, Shiv. *History, religion and culture of India*. Vol. 6. Delhi: Isha Books, 2004.
- Ghurye, Govind Sadashiv. "Caste and Race in India. 5th." Bombay: Popular Prakashan, 2008.
- Hunt, Stephen J. *Handbook of global contemporary Christianity: themes and developments in culture, politics, and society*. Vol. 10. Brill, 2015.
- Jaffrelot, Christophe, and Sanjay Kumar, eds. *Rise of the plebeians? The changing face of the Indian legislative assemblies*. UK: Routledge, 2009.
- Jha, Makhan. *India and Nepal: Sacred Centres and Anthropological Researches*. New Delhi: M.D. Publications Pvt. Ltd., 1998.
- Jonglekar, Kamal Narayan. *Sant guru ghasidasevamsatnampanth ka aitihāsikadhyayan*. PhD Thesis. Raipur: Pt. Ravishankar Shukla University, 2000.
- Jose, Madappattu. *Evanzelization in a Marginalizing world: With Special Reference to the Marginalized Satnamis in the Diocese of Raipur*. Germany: Steiler Verlag, Nettetal, 1997.
- Kshīrasāgara, Rāmacandra. *Dalit movement in India and its leaders, 1857-1956*. New Delhi: MD Publications Pvt. Ltd., 1994.

- Kumar, Raj. *Essays on Social Reform Movements*. New Delhi: Discovery Publishing House, 2004.
- Lamb, Ramdas. *Rapt in the Name: The Ramnamis, Ramnam, and Untouchable Religion in Central India*. Albany: State University of New York Press, 2002.
- Manjre, S.K. *Satnami Movement in Chhattisgarh: Source of Nation Building*. Unpublished. MPhil Dissertation. CSSD, School of Social Sciences, Gandhinagar, Central University of Gujarat, 2016.
- Marie Ann B. Bahr. *Religions of the World: Indigenous Religions*. USA: Chelsea House Publishers, 2005.
- Naimishray, Mohandas. "Sanataniyo se Satnami Takki Yatra: Guru Ghasidas Sangharsh aur Srijan." *Forward Press*, 2018.
- Pandey, Gyanendra. *Routine violence: Nations, fragments, histories*. California: Stanford University Press, 2006.
- Paswan, Sanjay, and Paramanshi Jaideva. *Encyclopaedia of Dalits in India (Movements)*. New Delhi: Kalpaz Publications, 2002.
- Pundir, J.K. "Backward Caste Movement: From Social Reforms to Substantive Protests." Bhosale, B.V. (ed.). *Mobilisation of Backward Communities in India*, New Delhi: Deep and Deep Publications Pvt. Ltd, 2004.
- Russell, Robert Vane. *The Tribes and Castes of the Central Provinces of India: pt. II. Descriptive articles on the principal castes and tribes of the Central Provinces*. Vol. 4. London: Macmillan and Company, 1916.
- Satnaami, N.B. *Guru Ghasidas Aur Satnaami Aandolan Ke Aitibasik Sakshay*. Bilaspur: Booksclinic Publishing, 2021.
- Shah, A. M. "Sanskritisation revisited." *Sociological bulletin* 54, no. 2 (2005): 238-249.
- Shah, Ghanshyam. "Social movements in India: A review of literature." New Delhi: Sage Publications, 2004.
- Sharma, M.D. *Chhattisgarh Ki Mahan Vibhutiyan*, New Delhi: Prabhat Prakashan, 2022.
- Singh, Yasna. "Satnami self-assertion and Dalit activism: everyday life and caste in rural Chhattisgarh (central India)." PhD Thesis. London School of Economics and Political Science, 2013.
- Soni, Jaitram. *Satnam Pothi*. Raipur: Guru Ghasidas Sahitya Evm Sanskriti Academy, 2009.
- Sonwani, I.R. *Chhattisgarh Ke Rashtriya Andolan Mein Satnampanth Ka Yogdaan, 1885-1947*. PhD Thesis. Raipur: Pt. Ravishankar Shukla University, 1993.