

Inception Stages of Dalit Movement in Mandya District of Karnataka in the Pre and Post-Independence

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Abstract

Since pre-independence of India, even in Karnataka Dalit's downtrodden communities, women's labourers, artisans, landless poor peasants mercilessly exploiting from landlords, landowners and casteist communities in all sectors in the society. Among the all districts of Karnataka, district of Mandya also does not exempt these types of inhuman atrocities. So, Dalit's of this district has been persecuted from the casteists in social, political, economic, education, cultural, spritual zones in the society. Therefore for the prevention of these types of unequal treatments many movements, protests, agitations have been hapening here. so in this way I would like to explain and analyze the origin of Mandya district unequal pathetic persecutions of Dalit's based on caste system in the pre and post-independence time of Mandya district. As well as for the prohibited of this type inhuman culture, what were the initial efforts was done from Dalit intellectual's community? How was sub branch of 'Dalita Sangharsha Samiti' organization established in Mandya district on 1970's decade? What were the contribution of it for the removing of inequality circumstances behalf of Dalit's in the society? Based on these questions, I would like to present this research

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Since the pre-Independence of India, even in Karnataka Dalit's, downtrodden communities, women's, laborers, artisans, landless poor peasants mercilessly exploiting from landlords, landowners, and casteist communities in all sectors in the society. Among the all districts of Karnataka, the district of Mandya also does not exempt these types of inhuman atrocities. So, Dalit's of this district has been persecuted from the casteists in social, political, economic, education, cultural, spiritual zones in the society. Therefore for the prevention of these types of unequal treatments many movements, protests, agitations have been happening here. So in this way, I would like to explain and analyze the origin of Mandya district, unequal pathetic persecutions of Dalit's based on the caste system in the pre and post-Independence time of Mandya district. As well as for the prohibited of this type of inhuman culture, what were the initial efforts was done from the Dalit intellectual's community? How was the sub-branch of the 'DalitaSangharshaSamiti' organization established in Mandya district in the 1970's decade? What were the contributions of it for the removal of inequality circumstances on behalf of Dalit's in the society? Based on these questions, I would like to present this research paper at this conference.

Origin of Mandya District:

From thousand years back Mandya district as popularized in the name of 'Manteya', 'Mandevemu', 'Vedaranya', 'AgraharaMandeya', 'Chikmanteya', 'AnadiAgraharaMandeya', 'Mandavya' etc.¹In this region had unforgettable old age cultural evidence. A prominent dynasties of South India like, Kadamba, Gangas, Rashtrakutas, Hoysalas, Cholas, Vijayanagara Kingdom, Palegaras of Hadinadu, Ummatturu, Wodeyars of Mysore, Hyder Ali, Tippu Sultan were ruling here. Subsequently, the British had ruled India probably two centuries through their stabilized political paramountcy.²In these critical juncture Mandya province was originated as a District.

During of Commissioner of the princely state of Mysore Lord Bentham Bowring administration time, the Mysore district was formed. These situations Mandya province also identified one of the 14 taluks of Mysore district in 1862. These taluks are, Mysore, Chamarajanagara, PattanaAshtagrama, Periapattana, Yadatore, H.D. Kote (Heggadadevanakote Or Punnata), Gundlupete, Nanjanagudu, Mysore Ashtagrama, Talakadu, Mandya, Madduru, Malavalli, Yalanduru.³Later Mandyataluk became one of the four major subdivisions among Mysore, Nanjanagudu, and French rocks (Pandavapura) of the Mysore district. Mandya subdivision had Mandya, Malavalli, and Madduru talks.⁴In this circumstance many freedom fighters of Mandyademeanded to the creation of separate districts of Mandya at people representative assembly meetings. So, based on these demands Mandya subdivision

formed as a separate district on 1 July, 1939. French rocks, Shirangapattana, Nagamangala, Krishnarajapete (Attiguppe) became the taluks of Mandya district.⁵Totally today's Mandya district had seven taluks and extend its jurisdiction on their cultural heritage, including its substantial natural resources.

But the district of Mandya has been a black mark in social, economic, political, cultural discrimination of human living society. Because of its major cause terrible practice of the caste system. In this juncture, Dalit's, downtrodden and depressed classes are mercilessly persecuted from landlords, landowners, Zamindars from pre and post-Independence.

Brutal Practice of Untouchability Persecution on Dalit's in Pre-Independence:

Even since pre-Independence, the restricted exploitations have been practicing on Harijans's in the Mandya district. Example: Prohibition of entry to drinking water lakes, temples, well water place, barbershops, main streets of upper caste people,⁶ in village drama practice,⁷ give irrespective to Dalit women,⁸superstitious practice in front of temples etc.⁹Against of these untouchability practices many protests happened in Pre-Independence.

Prohibition Issue of Malavalli Lake Water(1932):

Primarily the protest was started against for taking drinking water in the "KunniruKatte" lake in Malavallitaluk in April, 1932. This lake water was most favorable for purity, quality mineral aspects for maintaining comfortable health to the people. So, Tippu Sultan had been bringing these water his palace. Based on these historical records the government passed the order to prevention of cleaning and washing the domestic animals, cloths, etc. But Savarin's irrespectively banned entry of Harijana's to take drinking water in this lake. Because these Harijana's had been considering "untouchables" since the Vedic civilization. So, at this critical juncture, Harijan had ostracized from the Savarin's to live outside of the village.

In these critical situations M. Madaiah of Malavalli, he got significant training in Gandhiji's "HarijanaSevakaSangha" in Sabarmati Ashram. When he returned to his native place he thought his mind should be taking to right of entry and bring the drinking water in this lake for Harijana's. These purposes he made footsteps for Dalit's near the bank of that lake. But casteist people enraged on this process. For the avoiding of the entry of Harijans to this lake, they spilled sharp thorns, excreta on that footsteps. As well as they suddenly rushed to the streets of Harijan and mercilessly assault on them by using of sharp weapons. By these incidents, Harijan had threatened. At the same time Savarin's expulsion to the Dalit's from the village. But M. Madaiah, D. Rudraiah (Retired Veterinary Director), and M. Shankaraiah was

fearlessly established “Adi Karnataka AbhivruddhiSangha” for give the security to the Harijana’s. As well as through these institutions they grew braveness, freightless questioning capacity, and straightforwardness against the anti-human activities decision-makers. Subsequently, they met the progenitor of the Harijan community PanchamaGopaldaswamyAyyar, the officer of the princely state of Mysore. At that time they complain about this issue.

As well as they draw the attention from MurugeshaPille, PamadiSubbarayaShetti, T. Ramachandra’s of ‘HarijanaSevakaSangha’ of the Mysore branch. These vanguards of Harijan’s met Sir. Mirza Ismail, Diwan of the princely state of Mysore. They submit their appeal against the unfavorable issue. Finally, they got permission to entry to that lake with the police protection. So, T. Madaiah’s (The Insurance Department) mother bravely comes forward to take a pot of water in this lake. She succeeds in this operation. Suddenly she shouted by a loud voice “we got the freedom to use the KunniruKatte water”. But these her loud voice had disturb to Savarni’s.

In May, 1932 Doddalingamma a daughter of D. Madaiahshe went to take KunniruKatte water. But Savarin didn’t accept her entry to there. Suddenly they attack on her and thrashed, tear her blouse, sari. Against of these tragicalcircumstance M. Madaiah, Chikkalingaiah (M.L.A.), M. Shankaraiah, D. Rudraiah did agitation through the “Adi Karnataka AbhivruddhiSangha”. By the effect of these protests total of 27 accused persons were arrested and pushed to imprison punishment from the government. From these eventHarijana’s got right to entry of lake in Malavalli.¹⁰

By the influence of government order on free entry of Dalit’s to KunniruKatte Lake, 400 women were come forward to take water in Kottanahalli, HoppaHobali, Maddurataluk. But again the casteist landlords suddenly assault on Harijana’s and mercilessly stroke on them. Thereafter the coalition of M. Madaiah, T. Ramaswamy condemned on upper caste people discriminated domination. And complaint to Reverand Sate the officer of Princely state of Mysore. Subsequently, they met R. GopaldaswamyAyyar, MurugeshaPille, M.V. Thakkar Baba (Secretary, Servants of Indian Society). Along with them, they entered Kottanahalli. At that time D.C ordered the right of entry toKottanahalli lake for taking the water to behalf of Harijana’s, in front of all casteist people.¹¹

Ban of Lake water entry to the Dalit’s in Kommerahalli Village:

On the same matter, internal conflict was held between Harijana’s and savarins in Kommerahalli, Near Satguru. In these quarrels, five persons died among two sides. For the removal of disparities among these communities, R. GopaldaswamyAyyar, K.H. Ramaiah, KengalHanumantaiah (Former Chief Minister

of Karnataka), Tagadudru Ramachandraraya's come forward. By the support of these leaders and government Harijana's got permission to use lake water in Kommerahalli.¹²

Agitations of Protect the Rights of Dalit's in Post-Independence:

Thereupon, behalf of the consolidation of rights of Harijana's many sincere efforts was held in the time of pre-Independence. In the same as even in the circumstances of post-Independence Harijana was suffering from ill-treating from savarins on the name untouchability practice in the society. In the time of 1970's decade onwards Dalit's were anguished by the practice of the caste system. At That time B. Hattaiiah (Kadukottanahalli) was considered as the 'Dalit community harbinger' in the district of Mandya, involved himself for the auspicious development of Dalit's. Based on this intension he was establishing many child-based education centers, schools, colleges, hostels in the headquarter of the district of Mandya.

As well as he opened Panchama schools and hostels for Harijana's children from the influence of Panchama R. Gopalaswamy Ayyar social reformation in the princely state of Mysore. Thereafter B. Hattaiiah started a protest against heavy practices of drinking alcohol in the Harijan classes. He was creating the awareness on Dalit's should be keep distance from the addiction of it. He was continuously conducting conferences on ill effects from the practice of alcohol in the daily life of Harijana's community and other classes. During of that conferences, he was speaking a dangerous impact from the use of alcohol. He was concentrating to create awareness for liquor drink addicts and their families. Like,

1. Alcoholism creates a lot of problems at a personal level as well as a community level.
2. It has created severe problems in the lives of rural women.
3. The laborers lose their small earnings to this addiction.
4. They often forcibly take away money earned by the wife also.
5. Hence, women have come together to organize protests against alcoholism which has created a lot of problems in their life.

Thereafter he was involving for broken to the prohibition of temple entry, well entry to the Dalit's. Example- Narasimhaswamy temple (Madduru), Veerabhadhraswamy temple, Varadarajaswamy temple (Soonaganahalli), etc. Then he had been concerning about Dalit's to create concentration for their self-employment skills through arranged the training. Later on, he was giving the encouragement to Harijana's for hold the courageousness, braveness against of upper caste exploiters. Based on this inspirational support Dalit's adopted and learned skills of questioning, agitation, opposing, self-respect attitude in their lifetime.¹³ In this situation B. Hattaiiah's

contemporary friends, intellectual, Pro-Dalit fighters like, M.S. Siddaiah, S. Honnaiah, Balasundaram, Chikkalingamma, ChikkaHombaiah, G. Devaiah, KoudleChoudaiah, MadduruGanjaiahKuduregundiBoraiah, NagamangalaMestruGangaiah, K. ShettihalliMariyappa, GanjamVenkataiah, NaguvinahalliMoogaiah, K.R. Pete Gantaiah, Karjaiah, Kengaiah, PandavapuraMarimadaiah, Muttiah, Dasaiah, Bettaiah, Doddaiah et, were giving the their supportive hands to B. Hattaiiah's progressive works on the upliftment of Dalit's in the society.¹⁴

KeshavaMurty, BesagarahalliRamanna, Maayegowda, G.T. Veerappa, NanjundeGowda, Puttannaiah (RajyaRyotSangha), KalpanaJayaram, etc.

As well as K.D.S.S. sub organs like 'Dalit Student Federation', 'Dalit Artists Federation', 'Dalit Women Federation', 'Dalit Employees Federation' has been doing magnificent service for Dalit's. And it's doing asa backbones, pillars, face voice, nerves, and wheels of Dalit movement chariot like K.D.S.S.¹⁷ So, from these events, K.D.S.S. became a Good Samaritan of Dalit communities in Karnataka including the district of Mandya.

Conclusion:

After opened the sub-branch of K.D.S.S. in Mandya district, above mentioned Dalit leaders, students, employees, women's actively participated in its movements. K.D.S.S. movement was going on against the practice of untouchability in the fields of the lake, barbershops, temples, hotels, upper-caste streets, caste system, cheated agricultural land, discrimination in educational institutions, the establishment of hostels issues, atrocities on Dalit employees, exploitation on Dalit and Non-Dalit women's, honor killing issues, burnt of Dalit houses, against of naked services in north Karnataka regions, assassination on Dalit's in Belchi, Pifra, Karamchedu regions in south Indian states, literacy Andolanprogrammes, etc. Totally K.D.S.S. became the light of the successful life of Dalit's from 1970 to 2000.

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