

Kowdle Choudaiah is an Originator of AHINDA Movement in Karnataka-A Historical Analysis

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Abstract

Since the origin of Vedic culture, many types of anti-equal society practices came into existence in Indian society. Untouchability practices, caste system, color, gender, upper-lower partiality, nepotism, naked practices, blind faith, human sacrifice, sati system, anti-policies against widow remarriage, superstitious discriminations as insulted in the flood plain on the human society. It's a stigma of human beings. Against these inhuman practices from the casteist upper classes, many social reformers raise their voice from the 18th to the end of the 20th century. Among them, Rajaram Mohan Roy, Swami Dayananda Saraswati, Eshvara Chandra Vidya Sagar, Jyotiba Phule, Shahu Maharaj, Narayana Guru, Gandhi, Ramaswamy Naiker, B.R. Ambedkar, Jagajeevan Ram were the most prominent vanguards of social movements of India. They were motivated by others by their agitation against exploitation on weakened sections of the society. By their influence throughout the nation, many social workers evolved in society. Among them, Kowdle Choudaiah had taken care predominantly. Hence, in this article, I would like to analyze Kowdle Choudaiah's secular thoughts on behalf of backward classes, Minorities, Harijan and Girijana's in the concept of 'AHINDA' keeping in my mind. Thus in this article main aspects is, 'The Cornerstone of Kowdle Choudaiah and His Education', 'Gandhi's and B.R. Ambedkar's influence on Philosophical thinking of Kowdle Choudaiah', 'Be a promoter of Self-Respect and Self-Esteem movement in Mandya District', 'The role played by an educator to poor Dalit Students', 'The performance of Kowdle Choudaiah's as a President of Backward Classes, Minorities, Harijan and Girijana Okkoota' and 'The Personality of Kowdle Choudaiah'.

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Introduction

Since the origin of Vedic culture, many types of anti-equal society practices came into existence in Indian society. Untouchability practices, caste system, color, gender, upper-lower partiality, nepotism, naked practices, blind faith, human sacrifice, sati system, anti-policies against widow remarriage, superstitious discriminations as insulted in the flood plain on the human society. It's a stigma of human beings. Against these inhuman practices from the casteist upper classes, many social reformers raise their voice from the 18th to the end of the 20th century. Among them, Rajaram Mohan Roy, Swami Dayananda Saraswati, Eshvara Chandra Vidya Sagar, Jyotiba Phule, Shahu Maharaj, Narayana Guru, Gandhi, Ramaswamy Naiker, B.R. Ambedkar, Jagajeevan Ram were the most prominent vanguards of social movements of India. They were motivated by others by their agitation against exploitation on weakened sections of the society. By their influence throughout the nation, many social workers evolved in society. Among them, Kowdle Choudaiah had taken care predominantly. Hence, in this article, I would like to analyze Kowdle Choudaiah's secular thoughts on behalf of backward classes, Minorities, Harijan and Girijana's in the concept of 'AHINDA' keeping in my mind. Thus in this article main aspects is, 'The Cornerstone of Kowdle Choudaiah and His Education', 'Gandhi's and B.R. Ambedkar's influence on Philosophical thinking of Kowdle Choudaiah', 'Be a promoter of Self-Respect and Self-Esteem movement in Mandya District', 'The role played by an educator to poor Dalit Students', 'The performance of Kowdle Choudaiah's as a President of Backward Classes, Minorities, Harijan and Girijana Okkoota' and 'The Personality of Kowdle Choudaiah'.

The Cornerstone of Kowdle Choudaiah's and His Education

As the name says Kowdle Choudaiah belonged to Kowdle village, Koppa hobnail, Madduru taluk, Mandya district of Karnataka. In this background he populace as a Kowdle Choudaiah in the heart of the public. He had born on 12 August 1928 in a middle-class family at Kowdle village. Tammaiah and Timmajamma were his parents who belong to the scheduled caste community.¹ He completed his primary education in his birth village. Later on, he completed his matriculation education at Ooty in Tamilnadu state. Then he returned to his village by his tactics skill in the English language. During his education time, he learned of human values, goodness, generosity, coordination and gesture characters. So, he got a government job very young age in the railway department of India with the support of his uncle Kempaiah.² But he became an operative sincere duty in that department, he resigned his job in just a few years.

Because basically, he came from the Harijan community. Therefore he knew since his childhood days a living life of hardship of Harijan communities in the name of untouchability practices from the upper class. For the emancipation of Harijan and Dalit's from these discriminations, he comes forward. By motivation of Gandhi's and B.R. Ambedkar's social reformation movements, he resigned his post for involving himself in the upliftment of Harijan communities and Dalits.

Gandhi's and B.R. Ambedkar's influence on Philosophical thinking of Kowdle Choudaiah

Kowdle Choudaiah's had a Dalit sensation in his mind to get social justice on behalf of exploited people. Thus, he became an obedient activist of 'Harijan Sevaka Sanga', the branch of the Mandya district. Later on from 1966 until 1972 he was elected as chief secretary of it. At this juncture, he was the very influence of Gandhi's structural programs to eradicate untouchability, anti-alcoholic movement, Khadi movement, economic empowerment of poor farmers, decentralization of power, and development of agricultural fields, encouragement of women leadership, etc. In addition, he has elected a member of state level anti-alcoholic committee for his honest social service performance. Therefore he went to Gujarat and Tamilnadu attending the huge convention of anti-alcoholic, along with Dr!! Shuheela Nayyar and Yashodamma Dasappa.³

While he knew B.R. Ambedkar's 'Liberty', 'Equality' and 'Fraternity' the original objectives of the Constitution of India. As well as he adopted the motto of Ambedkar's Dalit movement 'Educate, Organize and Agitate' his whole life.⁴ Not only that he understood and follow the determination of B.R. Ambedkar's 'straightforward boldness leadership is a symbol of success. B.R. Ambedkar was calling to Dalits for flourishing in the fields of agriculture, industry, trade, and commerce and nationalization of land in the frontlines equal to upper castes.⁵ In addition Ambedkar said that depressed class society, 'all exploited communities in the name caste, gender, color, birth, they without being conquered from others. They should be leading their life by self-respect and self-esteem. This type of influential background Kowdle Choudaiah as stereotyping his leadership and started the self-respect and self-esteem movement in Mandya district.

Be a promoter of the Self-Respect and Self-Esteem movement in Mandya District

Indeed Kowdle Choudaiah was a realist. Else he refused subjectivity and accepted and following objectivity. He was the antagonist of blind faith, superstitious activities, subscription, magic, the mantra, god on me, etc. Discipline, peace, restraint, bravery, polished, straight forward personality this was his. He was wearing clean

white Khadi cloths, courageous dhotis. Gandhi cap, Coat, suit-boot, etc, in the figure of Gandhi and B.R. Ambedkar.⁶ Without impairment of him and his family he started self-respect and self-esteem movement on behalf of exploited communities.

Since pre-independence upper castes rejected the entry of the temples to Harijans. The touchable restricted to take drinking water in lakes, canals, and wells to untouchables. Seriously they prohibited the entry of public hotels in these communities. Perhaps Harijan's try to reach near that hotel, owner of that hotel keep dirty aluminum glass and plate before of the hotels. The upper caste landlords were condemning lower caste women's in the sexual language. As well as these landowners were acquiring the agricultural lands of Harijan's in the name of interest and wheel interest on behalf of their loans. Ultimately some of Harijan's family members became slaves of that Zamindars' houses.⁷ Because of this Harijans were suffering to gain three times comfortable food. At this critical juncture, they were receiving food for cables from their owner's houses. And also those owners giving remaining foods in their marriage, naming ceremony, birthday, a festival celebration to the capture of sarees of Harijan's women's.⁸ In addition particular family members of Harijan's could beat the drum in the name of the 'Kuluvadike' system. This was a social contract in the rural administration of villages between upper caste and lower caste. If that particular Harijan family refused to beat that drum to spread the weekly, monthly special news to citizens of the village, they boycotted mercilessly.⁹

Thus Kowdle Choudaiah stood against this type of inhuman practice on Harijans for the prevention of it. He started the revolutionary agitation against the prohibition of the temple, wells, streets of upper castes, hotel entry. Example- Pataladamma temple in Koppa, Veerabhadreshvaraswamy temple in Kadukottanahalli, Varadarayaswamy temple in Sunaganahalli, Mullukattamma temple ownership litigation between upper caste and Harijan's in Mullukatte village of Nagamangala taluk, Mandya district.¹⁰ While he had given up open entry to take drinking water from kottanahalli lake in Madduru taluk. Not only that he did a prominent role to given up provision to the entry of many hotels to Harijan's equal to upper castes.¹¹ Else any parts of the district if any atrocities held on Harijan's or any backward classes, suddenly he entered there and give appropriate solutions to that problems. Perhaps if it's the late return to his village after clear of that issues, he and his Mets, etc. particularly Dalit's house food and sleep their outhouse platform. Then next day morning they were returning to their villages.

All of this Kowdle Choudaiah's this type's social service for functions K.T. Ramaswamy, Koppa, Malavalli Shankaraiah, B. Hattaiiah of Kadukottanahalli, S. Honnaiah of Somanahalli, Basavaiah of K.M.Doddi, Advocate Balasundaram of

Mandya, G. Devaiah of Guttalu in Mandya, D. Manchaiah (Chief Editor of Harijan Bandhu Kannada Magazine, Mandya), Hombaiah of Kottatti, H. Ramaiah of Adanalli, Hombaiah of Yadaganahalli were always join their hands to him.¹² While the progressive minds like Sahukar Channaiah, K.V. Shankaragowda, Manchegowda, Hucchu Mastigowda of Huliyyuru Durga, Biligowda Avverahalli, K.P. Shrikanthegowda, S.C. Mallaiah of Somanahalli (Father of S.M. Krishna, Former Chief Minister of Government of Karnataka and former Foreign Minister of Central Government of India) were giving scrupulous and physical support to Kowdle Choudaiah's selfish few people service.¹³ Based on this service's popularity he became chairman or president of Kowdle Grama panchayat.

People welfare services of Kowdle Choudaiah as a Chairman of Gram Panchayat:

Mandya district had profusion arable land in the womb of Kaveri River. Those who are living here as farmers they are giving plentiful grains to all living things. Thus Kowdle Choudaiah had done supply of water from through Kaveri river to Kowdle agricultural land in the time of 1956 to 1962. He established the 'Youth Farmers Association' in Kowdle and became a general secretary of this association. He was creating awareness on improved tillage steps for farmers for growing fertile crops. As well as he acted very efficiently as a director of 'Rural Industrial Cooperation Association' in Madduru taluk. Hence the public of Kowdle believed Choudaiah's people's welfare concern in his mind. So, he was elected through local government election as a member of Grama Panchayat of Kowdle in the general constituency. In addition, he became a Chairman or president of that Grama Panchayat with any reservation from 1966 until 1979. He served 13 years as a president of it.¹⁴ So, he identified as the 'first Harijan community president of Grama Panchayat of Kowdle'.

When he got this position, he became more active in social welfare programs. He not out of the scope of the law of the government honestly he was delivering the holistic agricultural development plans to farmers.¹⁵ In addition to the financial support to farmers he formed 'Vyavasaya Seva Sahakara Sangha' in Kowdle. Later on, he became a member of 'Land Justice Board' and 'Land Sanction Advisory Committee' in Madduru taluk. He did a prominent role to provide cultivation land charter certificates to land-less poor peasants as per the 'Karnataka Land reforms Act 1961'. As well as he was unfolding the agricultural lands like Darakastu, Bagarhukum, Kuluvadike and Koduge lands from the landlords with the support of D. Devaraj Urs, former chief minister of Karnataka government legislation of 'Tiller is the owner of land'.¹⁶ In addition as a president of 'SC/ST's Home Construction Cooperation

Society' he has built government houses for homeless peoples with the support of S. Honnaiah.¹⁷

Not only that many Harijan families member were serving in the houses, agricultural lands, rice mill, domestic animal sheds of landlords, Zamindars, Patelas, capitalists, rich persons as a villeinage. In this event, he was active to emancipation from that villeinage as per 'The Redemption Act 1976'. In conjunction with the implementation of this act very effectively he was demanding in front of DC, AC, Taluk Magistrate and SP offices and their chambers.¹⁸ As it progresses he was convincing the serfs for admitting their children to get a good education from the government schools and colleges. So, he opened school and college hostels in a rented building by his self-care for creating enlighten future for the poor Dalit's community's students.

The role played by an educator on behalf of poor Dalit Students:

With the influence of western education, the government of Karnataka opened many schools, colleges and universities as per the guidelines of the Constitution of India in the 1950's decade. Because of this education is universalized for all. But Harijan's and Poor Dalit students were facing problems to receive that higher education in cities. Because Harijan students suffering a caste system, poor conditions, and inadequate transportation facilities. In these circumstances, Kowdle Choudaiah decided to start Hostels for college students in Mandya city with the support of B. Hattaiiah. They took a rental house from Satyappa the owner of that house in the Christian colony behind of Mannan medical store near 100ft road in Mandya. This hostel had the name 'Janata Vidyarthi Nilayam. In addition, Kowdle Choudaiah established another hostel as a secretary of 'Dr. B.R. Ambedkar Memorial Association' for the college students in Chamundeshvarinagara in the Bannuru road. That hostel was popular in the name of 'Dr. B.R. Ambedkar College Students Hostel'.

Namesake it was college hostel of the government. But the social welfare office of the government didn't release the grants for the food facilities, nurturing of the students at an appropriate time. Thus Kowdle Choudaiah for providing the food to the students he was carrying the grains, pulses on his shoulders. As well as he would bring to debt fundamental materials need for cooking from Bhoraiiah and Shantamma's shopkeepers of grains and vegetables. But when will be releasing the amount from the social welfare office at that time he was clearing their loans.¹⁹ Several times he was giving money help to poor students for their education. Based on his contributions many that hostel students became doctors, engineers, teachers, professors, BEO's, RTO officers, Chief Managers of banks, and brave agitators

against injustice.²⁰ Today have retired and remembering Kowdle Choudaiah's students' service.

Not only was that he giving his shoulder for the help of all communities become a janitor. In addition he was organizing all caste poor families without any discrimination in the name of an independent organization. That organization is considered as a 'Backward castes, Minorities and Harijan and Girijan Federation' in the concept of 'AHINDA' (Alpasankyataru, Hindulida Vargagalu Mattu Dalitaru). He was a first-person of introduced this word in the state.

The performance of Kowdle Choudaiah's as a President of Backward Classes, Minorities, Harijan and Girijana Okkoota:

Kowdle Choudaiah became the founder president of the above-mentioned federation from 1972 until 1979. It was the first organization of contains all caste and religious leaders. This federation head office opened at the student hostel of Kuruba communities in Mandya city near Gurushri theatre.²¹ The main objectives of this organization are to preserve all people's goodwill, to provide all sanctioned all facilities to them without any expectation of greediness, and to oppose and protest all types' exploitation on weakening sections. Now we can give two events as an example.

To get legitimate prices for farmers growing food grains, commercial and horticulture crops. And also government should be implementing of appropriate wages act for agricultural wagers and labor works, this federation started footstep agitation against the government from Mandya to Vidhanasoudha of Bengaluru on 6 June 1975. Another one in 1989 'The Communal fire' blasted among Hindus and Muslims in Karanataka. In this situation, the young man of a Muslim community was captured by Kowdle civilians. They tie him to the village pillar and thrashing at him. As well as they were trying burn alive to him. Suddenly Kowdle Choudaiah entered there and consolidated that young man with the support of the police force. For the prevention of this types of communal fire, he was leading communal harmony programs with the support of H.S. Doreswamy (Freedom fighter of Karnataka), Satyakeerti, C. Bandigowda, Kodandaramaiah of Kodiyala, Surendra Kowlagi.²² Totally before the establishment of 'AHINDA' platform from Siddaramaiah (Former Chief Minister of Karnataka), Kowdle Choudaiah was built this 'Backward class, Minorities, Harijan and Girijan Federation' for the welfare of them it's a remarkable unique achievement of him.

In this federation Kareemuddin, Niyaz Pasha, Annaiah and Honnaiah of Kuruba community, Manchaiah of Besta's community, Honnegowda of Okkaliga community, Ramaswamy of Brahmin community, Venkatachala of Shetter's

community, etc. step by steps they became chief members and presidents of it.²³Kowdle Choudaiah's these types of social services sanitized from the encouragement of at that time ministers and MLA's like B. Basavalingappa, N. Rachaiah, B. Rachaiah, K.H. Ranganath, Mallikarjuna Swamy, B. Somashekhar, Mallikarjuna Kharge, S.M. Krishna, Jayaprakash Narayan MLA's of Kunigal constituency. To his obedient social work he got many awards from the government and organizations.²⁴ Thus, he sacrifices his whole life for the upliftment of depressed classes. But he died on 6 December 2005 in a heart attack.²⁵But, whatever it is Today his daughter Misses Vijayalakshmi Raghunandan (Former president of City corporation, Mandya) sincerely following her father's way of life. And also she stepping up as a feminist and depressed classes women leader in the Mandya district very effectively.

Conclusion

Totally as the saying goes Kowdle Choudaiah's there was a tongue of voiceless peoples by his revolutionary struggle against exploiter exploitation. In addition, he was condemning and agitating upper-caste injustice practices on Dalit's get together with K.T. Ramaswamy, M. Shankaraiah, B. Hattaiiah, G. Devaiah, Advocate Balasundaram, Basavaiah, and others. Based on this movement exploited communities had to get social justice from him. Because of this 1970's many Dalit youth leaders provoking from him, they started the Dalit movement through the cultural organization of 'Dalita Sangharsha Samiti' on behalf of depressed class communities in Mandya district.

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