

**K.T. RAMASWAMY IS THE LAMP OF SHELTERLESS PEOPLE'S LIFE:
A RESEARCH ANALYSIS**

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Abstract

The timeout of the 12th to 20th centuries considered as 'Renaissance' time of depressed class communities from neglected from the society. Because in this event in throughout nation many saint's, social reformer, religious reformists, freedom fighters, satyagrahis, social workers dedicated themselves for this communities to bring the mainstream of the society. Among such Basavanna, Saint Ravidas or Raidas, Kagirdas, Chokhamela, Gurunanak, Rajaram Mohan Roy, Jyotiba Phule, Savitribai Phule, Swamy Vivekananda, Gandhiji, B.R. Ambedkar, Babu Jagajeevan Ram, etc. major reformers. These pioneers come to the frontline for opposed the upper caste people's exploitation of lower caste citizens. Based on their struggle inspiration and affect the opportunity deprived classes received an education, location, shelter, food, agricultural land. As well as they learned a self-respecting living attitude and honesty of their work. By the influence of these vanguards, many local agitators, leaders emerged from every corner of the country on behalf of a tongue of the voiceless weaker section in the society. In line with such leaders, K.T. Ramaswamy also created his own identity. Thus, in this research article, I would like to present K.T. Ramaswamy's major role in the emancipation of exploited communities from the exploiters. So, this article contains the below mentioned major aspects. Like, 'Birth Place of K.T. Ramswamy', 'Influence of Gandhiji on K.T. Ramswamy's since his Students life', 'Start his government service as an Exercise Inspector and Resign', 'Be an active worker of his Social Service duty in the Society', 'K.T. Ramaswamy as an incandescing lamp of homeless communities', 'Pro-Stance Prohibition of Transfer of Certain Lands (PTCL) Act', 'People Welfare activities of K.T. Ramaswamy as a Chief of Embarjiyar Math'.

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Introduction

The initial life of K.T. Ramaswamy

Exordium of 20th-century K.T. Ramaswamy was born at Koppa village, Maddurataluk, Mandya district of Karnataka. His parents were Tirukaiah and Laksmamma, belongs to that time Harijana family. He got his primary and secondary education in Koppa village. In addition, he completed his degree course in Madduru and Mandya cities.¹ By this degree award he popular throughout Mandya district as a 'The first Degree holder of Harijan Community'.² Through this education he adopted and followed invaluable values like truth, non-violence, justice, humanitarian policy, tolerance of religion, love, humanism, social concern, onerous public responsibility, amicable cooperation in his whole life. He had abandoned non-veg, became a pure vegetarian. And also he kept away from evil.³ In conjunction with he was questioning the social and economic atrocities of landlords on landless poor peasants through his peaceful soft stance corner. Because of his defiance thought against inhuman practices in weaker sections Gandhi's intellectual and theoretical influence was the highest strength.

Influence of Gandhiji on K.T. Ramswamy's since his Student life

During the time of pre and post-independence of India, Harijan classes were facing horrible challenges to gain a proper education despite the untouchability practices in the society. Such in the vortex of the unfavorable caste system, K.T. Ramswamy's obtained degree is indeed a unique achievement. In conjunction with his student life, he had been identified himself as a freedom fighter by the influence of Gandhi. Because of this, he participated in the British 'Flag Satyagraha' at Shivapura procession in Maddurataluk on 9, 10 and 11 April, 1938.⁴ In this case he got good friendship connection from the H.K. Veerannegowda, K.V. Shankaregowda, Sahukar Channaiah, Manchegowda, Jogeegowda, S.C. Mallaiah, A.G. Bandigowda, Besagarahalli, Tammaiah, Malavalli Shankaraiah, B. Hattaiiah, S. Honnaiah, Kowdle Choudaiah, Somanahalli Murty, Basavaiah's as prominent freedom fighters and social workers of Mandya district. Through this movement, Mandya province formed as an independent district from the Princely state of Mysore on 1 July 1939. In this background, we can state, the formation of Mandya district, directly and indirectly, K.T. Ramswamy's asymmetry has appeared uniquely.⁵

Not only has that Gandhi undertaken structural programs of upliftment of Harijan communities, effectively fall on K.T. Ramswamy's mindfulness. Else all developments of Harijan's Gandhi's 'Harijan Seveka Sanga' branch also established in Mandya district.⁶ So, K.T. Ramaswamy's involved as an activist in this association. In

this time he raises his voice against the anti-alcoholic movement, on behalf of Khadi and untouchability practices in the frontline corner throughout the district.⁷At the same time he stood up as a government employee in the post of exercise inspector by his education.

Start his government service as an Exercise Inspector and Resign

In the 1950's decade, K.T. Ramaswamy was appointed as an exercise inspector in the exercise department of the Karnataka government. But basically, he was unsatisfied and protested against the alcoholic drinkers who were coming from the weakened sections by the influence of Gandhiji. Because those who were drinking that alcohol, by the effect of many families come to the street. As well as they were suffering from poverty and ill health. In the particular majority of Harijan people lose their life from it. Hence he had guiltiness to his service in that department. Henceforth he resigned from his post without worrying about his comfortability personal and family life. Subsequently, he involved himself in social service for the all-around development of the Harijan community without being infatuated with any illegal money, property, power, award.⁸

Be an active worker of his Social Service duty in the Society

K.T. Ramaswamy's main mission was stepping up for the formation of a casteless equal society. Thus he was obeying his whole life intellectual and physical cleanness in a 'way of Gandhi'. So, 'The pure costume is the respectable mirror of a personal valuable personality of a man' this statement personally indicating his discipline. Hence, He was always wearing white cloths, a coat, and courageous dhotis in the figure of peace, cleanness, rules and regulation. His 'Gandhi cap' was indicating symbol of the success of his people's welfare activities. In the time of agitation against the exploiters, he stated, 'anyone cannot achieve anything from their enmity and jalousie attitude. Thus everyone should gain their equal status through the amicable affection, friendship, brotherhood ship valuable relationship without caste'. Based on his thoughts he was convincing and advising to exploiters mind. Not only was that he roaming many places of Mandya district through the cycle, bus and other vehicles to solve the wretched problems of Harijans and other poor people.⁹Because Harijana's were suffering from manmade caste discrimination.

Harijans were treated like domestic animals from upper caste people. The prohibited the entry of temples, hotels, barbershops, drinking water wells, lakes, canals, upper-caste streets and village worship procession, etc. Therefore against these evil practices partiality, K.T. Ramaswamy was involving himself to eradicate these inhuman practices with the support of police in the district. Not only was that he

trying leveling slavery, freelancer, and bonded labor system in the society. Similarly, for the annihilation of the caste system, he was arranging the 'Eat together programs' among lower and upper caste people in a village.¹⁰In addition to all of these K.T. Ramaswamy's was recommended for hostel admission to poor Harijan's and Dalit students in a Mandya city. Based on this type of his service he famous in the name of 'Aynoru' for the share of exploited communities.¹¹

In this regard, K.T. Ramswamy's got support and encouragement from many Dalit sensible leaders, at those time chief ministers, politicians, people representatives, MLA's, ministers to his selfless social service. Among such people leaders former chief minister of Karnataka D. Devaraj Urs, former ministers like, B. Basavalingappa, Nagappa Alva, B. Rachaiah, N. Rachaiah, K.V. Shankaregowda, K.H. Ranganath, Jayaprakash Narayan (MLA of Kunigal constituency of Tumakuru district), Mallikarjunaswamy, etc. While the local social reformers and workers like, Malavalli Shankaraiah, B. Hattaiiah of Kadukotnalli in Madduru, Kowdlechoudaiah, S. Honnaiah, Somanahalli Murty, Basavaiah (The father of Mallajamma, Former MLA's of Malavalli reservation constituency), H. Ramaiah of Adanalli, etc.¹² And also progressive thinkers and leaders of upper caste communities like Sahukar Hannah, Manchegowda, Hucchumasti Gowda of Huliyuru Durga, Biligowda of Avverahalli, K.P. Shrikanthegowda, S.C. Mallaiah (The father S.M. Krishna, former chief minister of Karnataka and foreign minister of central government of India) gave their helping hands to K.T. Ramaswamy's social service.¹³ Scrupulous and physical support, assistance from them further he concentrated to towards providing living shelters for homeless people.

K.T. Ramaswamy as an incandescing lamp of homeless communities

K.T. Ramaswamy's got the name of without being impregnated of any personal salutation, greediness in his self-respect life. He was famous in the name of 'Father of Colonies Mandya district. Because Harijans were living in shelterless conditions in the society, they leading survival life in small huts. They didn't have any piece of own location, house, agricultural land and fields. In this background, he approached B. Basavalingappa, (a farmer Revenue minister of the Karnataka government). By the recommendation of B. Basavalingappa, he sanctioned locations from Grama Panchayats and formed many colonies to homeless classes in separate areas of the district. Among them Tarikere colony, Shivapura colony, Kudurugundi colony, Maragowdanahalli colony, Shivara colony, Bantanahalli colony, Bidarakote colony, Bettalli colony etc. As well as he built this type of colony in Nagamangala, K.R. Pete, Hunasuru of Mysuru district and some villages of Kunigaltaluk in Tumakuru district.¹⁴ Because of this his social welfare concern many shelterless communities

had their own houses. Today also those communities remember him as a 'Brightening lamp of their Houses'.

Subsequently, K.T. Ramaswamy's became a 'Member of Parliamentary Advisory Committee' in New Delhi, by the strong recommendation of D. Devaraj Urs, B. Basavalingappa and Nagappa Alva. In this event he to be sanctioned 1.28 acre's irrigation agricultural land (Darakastu or Government land) and 1.14 acre's dry land (Rain-dependent land) to approximately 80 families those who were living his former colonies. And also he distributed land ownership (Darakastu land) certificates to them with the support of the government of Karnataka.¹⁵ In addition he to be provided fundamental needs to each formers like plows, pair of ox's, weeds pickers, Bandai, and spades, etc, their daily agricultural activities.¹⁶ While he had pro-stance behalf of PTCL act of the government.

K.T. Ramaswamy's Pro-Stance of PTCL Act

PTCL means 'Prohibition of Transfer of Certain Lands Act'. It came to force on 1 January 1979 from the government of Karnataka. Because, as per the 'Land Reforms Act 1961' the Government of Karnataka distributed Darakastu lands to landless communities like Harijan and Girijan's. As well as it issued official legislation 'if anyone among these communities sale this lands to others or purchasing from others its illegal offense'. Thus, the PTCL act applied 15 to 20 years of strict conditions compulsory on distributed classes.¹⁷ But despite the fact, many financially sound families, landowners, haves, and some rich persons from the Harijan's family grabbing their 4-5 acres of land only to 100 to 200/-Rs. In this purpose, the government of Karnataka effectively implemented this PTCL act.¹⁸

With the support of the PTCL act, K.T. Ramaswamy also advised and convincing the Darakastu landholders, you should keep this land your hand protectively. In addition, he took care of himself directly and indirectly to agricultural land illegally unlike others. Then 1980 decades he became the founder president of 'Embarjiyar Math' in Koppa for the flourishment of devotion on gurus.

People Welfare Activities of K.T. Ramaswamy as a Chief of Embarjiyar Math

K.T. Ramaswamy was a proponent of peace and non-violence his whole life. In addition, he was abiding by religious rituals. Etiquette, and also he recognized in sincerity, honesty in devotion. Because he studied many saint's social and worship services in the name of the Bhakti cult movement in India. By the influence of that devotion, he became a sincere follower of Ramanujacharya's 'Vishishtha Dwaita' philosophy. As well as in 1984 he established 'Embarjiyar Mahatma's Matha Seva Sangha' in Koppa, which was a living tomb by being voluntary from the

VishishthaDwaita's principles. This association was registered by him as per 'The Karnataka Societies Registration Act-1960'. Therefore he became the founder president of this math.¹⁹

Later on, K.T. Ramaswamy's involved himself for Harijan service activities through this Math as in Embarjiyar, the obedient follower of Ramanujacharya. He was every day arranging acts of worship here. At this time he was singing devotional songs himself and motivating to other members of this Math. This program was conducted on Saturday and Sunday each. For this purpose, he formed a devotional singing team in the colonies. In addition, he had the very closest friendship with Madras Gurus of Honamachanahalli Math near Huliuru Durga, Kunigaltaluk, Tumakuru district. Because of this, he was inviting Madras Gurus in his Math at Koppa for giving 'Guru Initiation' without any discrimination among the devotees of it. In addition, he was preaching to his philosophy against bad habits of the peoples forgive up them. Like stealing, lying, greediness, animal sacrifice, smoking and drinking.

He had a mild-tempered of non-violence personality. We can know that event as an example. 'One day the Koppa people celebrating a rural worship festival. At that time they sacrificed sheep and goats. Suddenly he entered there and opposed it to stop that. As it progresses the persistence to them 'If u want to sacrifice the animal first you should cut my head'. Because of this that people stop animal sacrificed at that time respectfully. By his types of peaceful characters, he is considered as an heir of Honamachanahalli Math after Madras Gurus.²⁰ But the refuse of his mother, he failed ascending that the abbot of that Math after died of Madras Gurus. Whatever it is, but he dedicated himself to social service till the end of his life. By his work sincerity, he formed as a role model of all the time in human society. Based on his life achievement he got the 'Karnataka Rajyotsava Award' during the reign of D. Devaraj Urs former chief minister of Karnataka in 1973. Eventually, he passed away by his ill health on 1 May, 1989.²¹

Conclusion

K.T. Ramaswamy had the strength of organized the exploited communities against anti-society discrimination from exploiters. And also he was peacefully opposed and questioning unequal practices on Harijans. He has actively dedicated himself since his student life. Because of this many people leaders, legislative assembly members; ministers have visited the house of K.T. Ramaswamy for receiving suggestions, guidelines from him in the name of blessing. K.T. Ramswamy's this type of social service movement influenced on 1970's decade onwards Dalit and progressive vanguards of the Dalit movement in Mandya district.



The portrait of K.T. Ramaswamy

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