

IMPACT OF DSS AND DALIT MOVEMENT ON EMERGING DALIT LEADERSHIP IN KARNATAKA

M H PRAHALLADAPPA

Associate Professor and Head Department of Political Science,
Shayadri Arts College, Shimoga.Karnataka.

Abstract:

The Dalit Movement in Karnataka got a new dimension when the government under the leadership of D. Devaraj Urs, came into power in Karnataka. The government, which was in power during the period of 1972-80 organized the Dalits, other backward castes and minorities against the power game played by the dominant Lingayat and Vokkaliga castes. Under the leadership of D. Devaraj Urs many reformist and development programmes were launched for the empowerment of Dalits.

KEYWORDS:

Dalit Movement , Emerging Dalit , educational system , Literature.

INTRODUCTION:

Among these, land reforms, ban on excreta carrying over the head, the encouragement to small-scale industries and the formation of backward class development commission were the important ones. The future counsel of Dalit Movement decided during this period. The reservation in the educational system and the conflicts among the landlords and landless agricultural labourers led to the creation of Dalit literature, which played a dominant role in the Dalit Movement.

ORIGIN OF DSS AND DALIT MOVEMENT:

The Dalit Movement in Karnataka took a decisive turn when the then minister late. B. Basavalingappa involved in the famously called "Boosa Controversy" the venue was Mysore and the occasion was B. Basavalingappa's speech. He was Minister in Devaraj Urs Government. This incident is popularly known as "BOOSA INCIDENCE". The Honourable minister for Housing and Municipal Administration, in the function at Mysore organized by Dr. Ambedkar Vichara Vedike and Backward Class Students Forum of University of Mysore, on November 19, 1973, categorically remarked Kannada Literature as BOOSA. To him that meant the Kannada Literature did not have proper stuff. His contention was that the students coming from exploited sections of the society should learn English. The then Vice-Chancellor of University of Mysore Prof. D. Javaregowda, Opposition Party leader Sri. H.D. Devegowda and other criticized the minister. But Rashtrakavi Kuvempu, Jnana Peeta Award Dr. U.R. Ananthamurthy former Chief Minister Sri. J.H.Patel and other supported Basavalingappa's remarks. This statement created a hue and cry throughout Karnataka in Kannada Literary circle and Kannada activists. School and College were indefinitely closed. Dalits started to organize bandhs in support of the minister. On December 13th, 1973 a State wide Bandh was observed. Ultimately the minister rendered his resignation on December 14th, 1973.

It all happened because people failed to understand the substance of his words. The Boosa incident made some of the intellectuals rise against the monopolistic dominance of the knowledge. It created a new generation of intellectuals, Progressive mind became active giving raise to 'Bandaya Sahitya' in Kannada literature, During this period the stage was prepared to launch a powerful movement. In the beginning of 1970's some magazines like Dalita, Panchama, Andolana, Shudra and Sankramana gave a thrust to this movement. During 1974. Dalit Action Committee and Dalit Students Federation at Mysore and Kolar was

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started. Engulfed by the Basavalingappa episode a meeting was organized in the Siddhartha Students Hostel at Mysore in 1975 for giving shape to the movement. In this meeting it was decided to set up a committee to prepare a manifesto. Subsequently, a conference was arranged at Bhadravathi in December 1976. by merging various Dalit organizations, Karnataka Dalita Sangharsha Samiti came into existence in June 1977, though it was registered in the year 1974-75'

Sri. Devanoor Mahdeva, Prof. Siddalingaiah, Devaiah Harave, Prof. B. Krishnappa. K. Ramaiah, Indudhara Honnapura, Manchaiah, Govindaiah and others played a very important role in this task. At the first meeting held in December 1978, Prof. B. Krishnappa was unanimously elected as the State Convener. Objectives of the Dalit Sangharsha Samiti (DSS):

The goal of D.S.S is to "emancipate and free the Dalits from socio-economic and cultural exploitation through non-violent means". Further the Dalit Sangharsha Samiti aims at Nationalizing all the private land, industry, wealth of the nation and build a casteless and classless society. Another most important aim of DSS is to "to support and recognize the national and international self – respect and freedom movements." The other important aim of DSS is to establish a just, equal and fraternal society. The Dalit Sangharsha Samiti, which has taken birth predominantly with the help of intellectuals, has the following objectives. They are to;

- Believe in constitutional agitation and non-violence.
- Establish casteless and classless society.
- Avoid concentration of wealth.
- Emancipation of Dalits from cultural, social and economic inequalities.
- Oppose communalism.
- Establish a just society based on liberty, equality and fraternity.
- Carry out self respect movement.
- Respect the dignity of women.
- Work for the cause of labour.

ROLE OF DSS IN THE DEVELOPMENT OF DALIT LEADERSHIP:

The DSS in Karnataka contributed a lot for the emergence of Dalit Leadership in a society like India, where the caste system and social issues predominant in the formation of political elite. On the contrary by the impact of Western Education, social and religious reform movements, constitutional safeguards responsible for bringing a social change among the people of depressed sections. As a result, the representation of these sections has began in the administration. political affairs and in social issues. As the numerical strength of these sections was meager, so there was a need to unite among themselves. Subsequently, Teaching and ideals of Mahatma Jyotiba Pule and Dr. B.R.Ambedkar was understood by the literate persons of Depressed classes. All these developments contributed for the development of Dalit in Karnataka.

The Dalit Sangharsha Samiti in Karnataka protested and organized the people as mentioned below:

Protest against the Naked Procession of Dalit Devotees (Bettale Seve) at Chinchansoor, Fight Against the Practice of Untouchability in Alaguda village of Bidar District, Protest against the Inaction of the Police. Protest against the Anti-Reservationism, Protest against the Brutality of the Police Force, Fight for the Hostel Facilities for the Dalit Students, Struggle for the Proper Implementation of Land Reforms, Participation in the First Dalit Student Federation Conference, Organization of First District Level Conference of Dalit Students Federation in Gulbarga, Celebration of Ambedkar Jayanthi before Vidhana Soudha, Protest against the Battle Save (Naked Procession) at Chandragutti, Celebration of Ambedkar Jayanthi in Gulbarga, Fight against the Carryover System, Organization of First District Level Dalit Sangharsha Samiti, Fight against the Alcoholism, Fight against the Atrocities on Dalits of Nagaral and Gangajalkhed Village, Protest for Naming the Gulbarga University as Dr. B.R.Ambedkar University, Fight against the Atrocities of Dalits at Shahapur of Gulbarga District. Fight against the proposed Amendment to the Constitution are the incidents to be highlighted, etc.

Therefore, the above protest movements of Dalit Sangharsha Samiti have contributed immensely for the development of Dalit Leadership in Karnataka.

CONCLUSION:

The religious texts and scriptures of ancient India used religion as a weapon to oppress the scheduled castes and OBCs throughout the history. The SCs and other castes were debarred from getting

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education, mix with upper castes, and they were condemned to be lowly 'unseeables', 'untouchables' and 'unapproachable'. As a result, many Dalit movements began in the medieval and modern India, which not only culminated in the mobilization of the SCs, STs and OBCs against the exploitation, but also taught the importance of political power as a solution to their problems. Naturally, such Dalit and Backward Classes movements had its significant influence upon the Dalit Backward population of the different part of the Karnataka and motivated them to pursue the political power in order to escape from the exploitations. It is established that the emergence of political leadership of Dalit and Backward classes is widely spread and equally popular in all the districts of the Karnataka state and is not limited to a particular taluka or a piece of land. As a result of this widespread awareness and popularity, there has been unprecedented emergence of Dalit leadership in all the important political parties of the district. Moreover, the continuous victories of the Dalit and backward classes leaders in the last few assembly and parliamentary elections substantiate the above stand. It was found that the political Leadership of the Dalit and Backward classes is suffering from the inherent fighting and rivalry among the community leaders, lack of influential community leaders, lack of ideological loyalty and clarity on the part of community leaders and the stiff opposition of the forward castes in the various district of Karnataka region.

The Dalit Movement was became a plot form for the people belonging to Depressed Sections in many ways. Because the other political plot forms were working for the interest of Upper caste and dominant people in society. Under these circumstances the Dalit movement provided and opportunity for up coming leaders from the downdrodden sections. As the Dalit movement develop self confidence, united the people from depressed, opportunity to understand the philosophy of Ambedkar particularly the youths, created conciseness, stopped evil practices, demanded for social justice i.e., Land reforms, reservation in educational employment. Thus, the change as taken place in lives of Dalit community and responsible for the emergence of Dalit leadership in Karnataka.

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