



Social Movements And Transformation Of Kadugolla In Chitradurga District

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Abstract:

India has been made great and glorious only by the people who sprang from the so-called lower castes of Indian society. If India is growing under unbearable pain of external debts, economic imbalance, national devastation and other calamities, it is only because of the inhuman rule of the upper caste Hindus. So long as the majority Indians were cursed to live as subhumans and are put to the social injustice and political deprivation, India cannot make expected progress in any field. The history of India is the series of socio-political struggles to realize the dream of casteless society where the great ideals of equality, liberty and fraternity are cherished. A study of these movements is of immense value and interest to the students and researcher of Sociology.

Keywords: Social Movements, Transformation, Kadugollas, Chitradurga District.

Introduction:

Indian society is stratified on the basis of caste. The age old Varanashrama system has produced the graded caste system wherein one caste is put over the other leaving no scope for the society to stand on a uniform plane. The caste system of Hinduism is basically a power structure, wherein castes which are considered as upper and placed at the top are muscled with the power, prestige, position and education and the rest were placed one below the other with descending degree of power, position and wealth. Caste system is a most exploitative socio-political system under the guise of religion that is existing on the earth. This system has been rigorously put to practice with unlimited power secured by the upper castes of the Indian society. However, India has been made great and glorious only by the people who sprang from the so called lower castes of the Indian society. If India is growing under unbearable pain of external debts, economic imbalance, national devastation and such other calamities, it is only because of the inhuman rule of the upper caste Hindus. So long as the majority Indians were cursed to live as subhumans and are put to the social injustice and political deprivation, India cannot make expected progress in any field. The history of India is the series of socio-political struggles to realize the dream of casteless society where the great ideals of equality, liberty and fraternity are cherished. A study of these movements is of immense value and interest to the students and researcher of Sociology.

The word social movement was normally used to denote a collective effort to bring in some change in any institution or society. But the same word is used with different regions and political contexts. Sociologists have more precise and definite explanations of social movements. In the words of Blumer Herbert, social movements may be defined as collective enterprises to establish a new order of life. They have their inception in a condition of unrest and derive their motive power from dissatisfaction and from hopes of a new scheme of living. The central inception here is the group behaviour directed in a concerted way bringing about social change" (1951: 167).

Social movements are human responses to prevalent conditions of inequality and stratification in any given society. According to Dhanagare, (1983: 22) "there can be no social movement without a precious sub-system strain as the underlying factor leading to the collective action of movement. He treats structural According to Heberle (1949: 347) "Social movement is a collective effort to bring in development in a social organization or a total change in social system. Social movement is a very conscious collective effort using violence non-violence to realize an ideal society in place of a rotten society or it is a conscious collective

effort to bring in a new social system by destroying an existing establishment Hence, social movements, compared to all other historical movements, are different in their trends and attitude".

The study of social movements logically belongs to the realm of social process, it is related to both social structure and the consequences of change Rao M SA (1987 12) has social movements as "The demarcation of logical boundaries, for the class of social phenomena called social movements, is a problem of definition" Although the repopulation of India The castes coming under this category are to be found in different parts of India, Burma, Nepal and Sri Lanka and are known as the Ahir in the Punjab, Haryana, Himachal Pradesh, Delhi, Uttar Pradesh, Madhya Pradesh, Bihar, Gujarat and Rajasthan, the Gopals and Sadagopa in Bengal and Orissa, Govali and Gopala in Maharashtra, Golla in Andhra Pradesh and Karnataka and Idayan and Konar in Tamil Nadu "(Rao M S A, 1987 124).

Two things are common to these cognate castes First, they claim to be the descendants of the Yadu Dynasty (Yadava) to which Lord Krishna belonged Furthermore, many castes in this category have a set of occupations centering around cattle The Krishna mythology lends a kind of legitimacy to these pastoral occupations relating to cattle, and as the castes following these occupations are to be found in almost all parts of India, Yadava category encompasses a whole range of related castes A consideration of the subdivisions among the Yadava castes, in different regions, provides an understanding of the mechanisms by which deferent allied sections and sub-sections were incorporated into the regional caste categories.

The Gollas or Yadavas were divided into two endogamous units in Karnataka, namely Kadu Gollas (Adavi) and Uru Gollas (village) Kadu Gollas who live in the forest, who have cultural affinity with Kadu Kurubas Therefore, this section of the population was incorporated as sub-castes of individual Yadava caste In this context MSA Rao (1987 129) stated that "Golla is the name of another sub-caste found Dharwad, and it suggest that the Gollas of Karnataka might have been incorporated into the Govali and the name of Lingayat Govali, in Belgaum and Dharwad, suggests that the Karnataka Gollas, who were converted to Veerasaivism, were retained as a separate sub- caste among the Govali Traditionally, all the castes included in the category of the Yadavas were above the line of pollution but the rank of each caste or sub-caste varied from one region to another and within a region, from one locality to her For instance, Kadu Gollas occupied a position lower than that of the Uru Gollas in Karnataka, and since they were designated as Sudras, they did not have the right to study the Vedas and were not entitled to the initiation rite of wearing sacred thread".

Kadu Gollas in Karnataka have suffered from economic, political, ritual and Civic disabilities For instance, Kadu Gollas were required to offer customary labour to the Lingayat and Vokkaliga land lords Hence they belonged to the exploited and oppressed category The Yadava castes (both Uru Gollas and Kadu Gollas) in Karnataka sought to overcome their ritual, economic and political disabilities they started organizing themselves through forming Caste Associations And also they often started agitating against inequalities discrimination and deprivation This process has led to the widespread collective mobilization and this in turn to social movements The social movements of Gollas in Karnataka is transformative about the nature of the social changes that they have brought about.

Conclusion:

The emergence of awareness among the Yadava (Gollas) was a gradual process, with different degrees of intensity The Yadava consciousness among Gollas of Karnataka existed even before independence However, systematic organization. movements and collective mobilization had taken place after the independence Around the turn of the present century the Gollas of Karnataka in several districts were aware of the benefits of modern education and employment opportunities and organized themselves into Caste Associations Consequently the Yadavas of Karnataka organized in 1924 under the leadership of Dr B Abbayya Naidu They have built a hostel for students in Gandhi Nagar, a central locality in Bangalore Sriram Reddy, an M. P from Bangalore, is a Yadava who is taking an active interest in the welfare of the Yadavas of Karnataka Another important leader of the community is Munivenkatappa Yadava, a businessman, who has made liberal financial contributions to the establishment of Hostel for Yadava Students.

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