Chapter 1
Introduction

Human history has witnessed several movements of various types, depending upon the ecological, social, economic, political and religious background of the groups. These movements are viewed as essentially a part of social forces resulting out of the above mentioned factors. They are more pronounced in some societies while in others, they are latent. Inherent contradictions in social systems and the intrusion of western culture into the tribal and peasant societies of the far-corners of the world have also resulted in social movements. This process of cultural contact brought about unprecedented change in the socio-economic and politico-religious life of tribal and peasant societies. It also led to exploitation, discrimination, frustration and deprivation among different segments of the society. Under such circumstances the very culture of these societies was threatened. The racial discrimination, ideological differences and superior nature of the society in contact, also led the other groups to express their discontent in the form of a social movement.

Social movements are often regarded by social
scientists as 'epiphenomena' - the by-product of social and political developments. Since a movement is the results of stress and strain which is again the result of societal change, has its direct links with society. Thus a movement cannot be studied independently, and it has to be studied along with the change taken or taking place in a particular society.

Movements are studied from several aspects depending upon the objectives of the scientists. According to Oppenheimer (1963:54-159) the literature on social movements has been viewed in sociological perspective with an emphasis on the change in political, religious and other social instructions. Secondly, attention has been focussed on preliterature and colonial areas of the world where social movements are viewed anthropologically. Other authors have taken a historical point of view and examined the development of social movements from the industrial revolution to the present period.

In our study of the Backward Castes Movement the anthropological perspective has been used and the movement is viewed on the whole basically as a psychological phenomenon. Such an approach has its hazards also since
the psychological mode of analysis tends to over simplify the variety of motives causing individuals to ally themselves to social movements. This may amount to neglect of development features such as the evolution of organisational structure and the growth of morale (c.f. Killian 1964:426-35).

Thus this study is partially socio-psychological in orientation. Accordingly the selected topic deals primarily with the position of individuals in the movement. But its attempt is invariably related to variety of perspectives - historical, sociological, anthropological as well as psychological. Here as McLaughlin (1969:2) says the relation between the social movement and society in general is important. Because it emphasis the role of members - their motives, career, and the interaction with others, without neglecting the place of movement in the socio-cultural context.

**Anthropology and the Study of movements:**

The importance placed on the social protest and social movements prompted anthropologists, and the students of study of man, to take interest in this subject. Over the last few years this interest has gone on increasing.
For social scientists, movements were generally known as collective behaviour. This includes the studies on riots, panics, fashions, fads and crowd behaviour and so on which emphasized the irrational mob-psychology elements in them (Baldridge, 1975). A few collective behaviours can be precautions of significant changes in social life. Because they are conscious attempts to change the society. So the study of social movements stresses the role of deliberate organisations, conscious leadership and skillful use of tactics to promote social change. When these things are present means a social movement is on, with a collective efforts to promote or resist the socio-cultural change.

Social movements are more or less organised unlike a crowd and they are focussed on goals, justifications and tactics which are more clearly articulated like other forms of collective behaviour. They may also grow out of structural conduciveness or frustrated social concerns.

**Definition of a Social Movement:**

Social movements have been defined by different authors and in many ways. For Baldridge (Ibid: 298) a social movement is a form of collective behaviour in which
a dedicated group of people organise to promote or to resist change. A movement will have definite goals, organisational structure and a clear change oriented ideology. A movement consciously and purposefully promote the policies it desires, usually through political or educational activities.

According to Bertram (1958: 349) when inequalities, insecurities or frustrations increase beyond the withstanding capacity of a people they make a collective attempt to change the unsatisfactory conditions. Then a social movement is in the making. For Dressler and Willis (1973: 415) a social movement is a deliberate attempt made by a large number of people to bring about a change through group efforts. It has been also defined as a crusade, that inspired in the people a new conception of themselves, of their rights and privileges, of the world they live in, and of a world they want to achieve and so on. According to Tylor (1953: 1) movement is a collective behaviour by means of which some large segment of a society attempts to accomplish adjustment of conditions in its economy or culture which it thinks are in maladjustment. According to Rao a social movement is based on an ideology and for which an organised effort is made by a particular part
or section of the society to bring about changes either partially or totally (1979:13).

Other authors stress a particular aspect of social movement while defining it. Among them King (1956:27) stresses the geographic scope and persistent capacity of the movement through time. Turner and Killian (1957:308) noted the conservative nature of social movements.

**Characteristics of Social Movements:**

The study of social movement and their characteristics is complex and more controversial. Because its study is not confined to a particular aspect. On the other hand, a variety of aspects are mixed together. In this regard Killian (1964:42) has stated that there is a diversity of social movement studies because there is no definition precision and so it remains problematic. They range from religious to secular, from revolutionary to reactionary and from co-operative to schismatic.

Whatever may be its nature a social movement usually includes in its salient characteristics a shared value system, a sense of community norms for action and also an organisational structure. In addition the social
movements usually seek to influence the social order and are oriented towards definite goals, means and ends. However, purposes of individual members may also vary considerably. Further the analysis typically begins with some attempt to classify the great variety of social movements. According to Blumer (1951) the general notions of social movements are - the reality undirected and essentially unorganised and aims to change people's values in a particular direction. But it is an important contribution to any discussion on the relationship between social movements and social change. Because gradual and cumulative changes in culture give rise to new expectations, new demands and new lines of action. Therefore it may be said that social unrests are the soil from which specific social movements spring (McLaughlin 1969:4).

Social movements are difficult to study since they are extremely complex and usually very large, with the members not often found in any one place at any one time. So, Turner and Killian (1957) have proposed a widely used classification of social movements into: (a) Power oriented, (b) Value oriented, (c) Personal expressive, and (d) Resistance. This classification is, however, not very satisfactory because the social movements never fall
neatly into one of the groups and they change rapidly emphasising one aspect in the beginning then another next and so on. On the basis of their basic ideas the characteristics social movements can be known since every movement tries to gain political power, convince people of its value, provide personal enhancement for its members and resist attacks from the outside world (Baldridge:op.cit: 298).

A typological study of movements can also be made. It is a fact that many types of social movements have been identified and classified according to their peculiar characteristics. A few for example, are secular in nature, whereas others have a religious orientations. Some are inclusive of the whole national groups and others appeal only to a smaller special interest group or certain classes.

With this information at hand and the problems in focus in studying social movements, we have chosen to study the Backward Caste and class movement and its effects on the Kuruba Community. The Kuruba were a ruling group in the historical past. Later owing to political changes they become an unrest group of the State. Their
dissatisfaction followed drastic social changes. The Kuruba had many such dissatisfactions which were interconnected. The important ones were the loss of hereditary privileges in the field of socio-economic and politico-religious life. When they started deteriorating deprivation came in and to counteract it they started group action with the help of a few organisations to achieve something better.

In Indian society, many social movements have occurred throughout history. A great many of them have been identical and classified according to their peculiar characteristics. Most of them are mainly concerned with the reformation of the Hindu society. A few were secular in nature and others had a religious orientations. A few were a part of national level struggle and others appealed only to a smaller or special interest group. Further, a few movements were also revolutionary and were directed towards fundamental changes in society.

In our understanding of the Backward Caste and Class Movement, we have identified four important traits achieved by the group at one time: (a) It had a group of dedicated people; (b) They were organised to promote or
to resist change; (c) They had definite goals, and
(d) Finally, they were consciously and purposefully
promoted change through political and educational
activities. In the first category the Backward Caste
and Class Movement is not simply a collection of individuals
acting alone but it is an action that demanded stronger
group commitment and action over a long period of time.
Secondly, sociological and anthropological attention was
usually focussed on movements which promote change and
also the conservative movements that are organised
specifically to resist change. Thirdly, in early stages
the movement may not have clear goal but as it matures it
focuses on a few concrete goals.

As a movement begins to define its goals more
clearly its organisation will get tighter and its leaders
stronger. Often the ideology and social programme will
then be added to a movement. At the last stage its pursuers
demand social change. With these perspectives any movement
try to affect the public opinions, public values and so on
through established and introduced education, economic
privileges and changed public policy in the political
system.
Types of Movements:

Movements are classified into several categories by different authors. Blumer (1951) divides specific social movements into two main types: revolutionary and reformistic. According to him, a revolutionary movement attacks existing norms and values and attempts to substitute with new ones. A reformistic movement accepts existing norms and values and uses them to criticise the social effects it opposes. Wallace (1956:264–81) in his classic survey of anthropological literature on movements has classified social movements into eleven types. He classified the revitalisation movement under revolutionary type than reformistic. The revitalisation involves the innovation of a new cultural system. Such movements may take a variety of forms and a number of sub-types including nativistic movement. The known revitalisation movements are: the Cargo Cults, Millenarian movements and Messianic movements. A study of revitalisation movements provides an interesting example of how an anthropologist deals with social movements. In the context of revitalisation movement Wallace has covered a number of cultural areas as follows:
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<td>a.</td>
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According to Wallace (1966:30) a revitalisation movement is a conscious, organised and continuous effort made by members of a society to construct a more strong culture. In his opinion a revitalisation movement provides a cultural standpoint, a special kind of culture change phenomenon. The persons involved in the processes of revitalization must perceive their culture or some major areas of it, as a system. Then they feel that this cultural system is unsatisfactory and they must innovate not merely discrete items but a new culture system, specifying new relationships and in some cases...
new traits. The classic process of culture change -
evolution, drift, diffusion, historical change acculturation, etc., all produce changes in cultures as systems. However, they do not depend on deliberate intent by members of a society but rather on a gradual chain reaction effect.

This process continues for years, generations, centuries, millenia and its pervasiveness has led many cultural theorists to regard culture change as essentially a slow, chain-like, self-contained procession of superorganic inevitabilities. In revitalisation movements certain cultural factors shift into new aspects abruptly and simultaneously in intent and frequently. Within a few years the new plan is put into effect by the participants in the movement (Wallace: 1966:264-81; 1966:30).

Linton (1943) attempts to define and classify different types of nativistic movements, that have occurred in culture contact situations. For him a nativistic movement is 'any conscious, organised attempt on the part of a society's members to revive or perpetuate selected aspects of its culture' (Loc.cit, Lessa and Vogt:1955:499). The nativistic movements are the outcome of the impact of European culture upon the small primitive societies of the world. The primitive societies sometimes reacted against
the domination by the Europeans and engaged in organised attempts to revive or perpetuate certain aspects of their native cultures under pressure, since the religious systems of the primitive societies typically embodied the central values of their cultures. So the nativistic movements almost always involve some type of religious or magical procedures as their essential elements.

Taking Blumer's (1951:199-200) ideas Vander Zanden (1963) made an attempt to study reform movements in the perspective concepts of passive or non-violent resistance among Negros in Montgomery of Albana under the name Montgomery movement. The reform movement is a clear cut road to a better life and it is concerned with self suffering stand at the counter of the non-violent movement. The author of the Montgomery movement has tried to understand the place of Negros in the World War II and by then their supreme court had also implemented the privilege and opportunity law; in the year 1954. Negros had started the movement in the white man's world because earlier to that they had relegated the Negros to second class citizenship and gave legal sanctions to them which was a caste-like position, of stigmatised inferiority sub-ordination and segregation. With this the Negros fought the passive movement in the society to seek their world.
A reformistic movement is different from revitalistic movement. According to Blumer (op.cit:199-200), a reform movement effects changes in the social order and existing institutions. It also seeks to change some specific phase or limited area of the existing social order; it may seek, for example, to abolish child labour, child marriage or to prohibit alcoholism. A reform movement accepts the basic tenets of that social order and more precisely, it attempts the existing mores. Indeed, it uses them to criticise the social defects which it is attacking. For this it starts with the prevailing code of ethics that derives much of its support because it is so well grounded on the ethical side. This makes its position rather peculiar and also difficult, to attack a reform movement or reformers, on the basis of their moral aims. Therefore, attacks on them will be usually more in the form of caricature and ridicule and in characterising reformers as visionaries and impractical. But by contrast reformative movements always challenge the existing mores and proposes a new scheme of moral values. Hence, it lays itself open to vigorous attack from the standpoint of existing mores.

A reform movement has respectivity. By virtue of accepting the existing social order and of orienting
itself around the ideal code, it has a claim on existing institutions. Consequently it makes use of the institutions such as school, press, clubs, etc., and finally the government itself. In the event that a reform movement is felt challenging too seriously some powerful class or vested interests, it is likely to have closed to the use of existing institutions. This tends to reform the society with certain of its objectives and reorganisation of the institutions which are making progress.

However, a reformistic movement endeavours to proceed by developing a public opinion favourable to its aims. Consequently it seeks to establish a public issue and to make use of the discussion process which we have already considered. The reform party can be viewed as a conflict group opposed by interest groups and surrounded by a large inert population. It also addresses its message to this indifferent or disinterested public in the effort to gain support. Reform movements also exist on behalf of some distressed or exploited group and does little to establish its strength among them. It tries to enlist the allegiance of a middle-class people on the outside and to awaken within them a vicarious sympathy for the oppressed group and it is frequent that the leadership or
membership of a reform movement comes from the group whose rights are either being exposed or suppressed.

In revivalism the aim of the movement is to return to a former era of happiness, to restore a golden age, to revive previous condition of social virtue. In nativism, the aim of the movement is to purge the society of unwanted aliens, a cultural elements of foreign origin or of both. Frequently a movement is both revivalistic and nativistic. In revival movements people idealise the past, venerate the ideal picture that they have and to seek to mould contemporary life in forms of this ideal picture. Such movements are explainable, apparently, as a response to a situation of frustration. In this situation people are experiencing a loss of self-respect. Since the future holds no promise for them to form a new respectful conception of themselves, they turn to the past in an effort to do so. By recalling past glories and achievements they can regain a modicum of self-respect and satisfaction. Such movements should have a strong religious character.

In revolution the aim of the movement is to gain some privileges and control over the key power networks in a society in order to force a change. The revolution
movements often emerge from a long period of oppression. The goal is to capture enough control over the political processes to right the wrongs they have suffered. It is involved in two objectives, power orientations and value orientations. In these two types of orientations their followers try to promote change by legal means. This is having given up hope that the society will ever change by peaceful means, some groups resort to riots, bombings, violent demonstrations, stock-piling of illegal arms and even outright warfare. For example, the Irish Republican Army is an outstanding living example. The American Revolution of 1776, the French Revolution of 1789, the Russian Revolution of 1917 and the Chinese Revolution of 1949, etc. were all based on social movements with strong revolutionary power orientations. The value-orientation movements also occur in revolutionary type of movements. Nazi movement of Hitler's Germany and others may be cited as examples here.

The revolutions occur when a short period of economic reversal follows a prolonged period of successes and expectations continue to mount inspite of economic and social set backs. Relative to their expectations, the people feel deprived and frustrated. A classic study is
that of the French revolution that attempts to determine how and why revolutions occur. Especially interesting are the means and role the intellectuals adopt in the revolution and the relationship between economic conditions and social unrest (Tocqueville:1956). In social context certain personality types are more likely than others to be drawn into social movements. Adorno and his associates (1950) attempted to describe the personality characteristics of individuals likely to join authoritarianism groups.

Lasswell (1930), Brinton (1948) and Lipset (1959) have told about what makes a leader of a movement or revolution. However, authors have studied the revolution movement about the role of ideology in puritanism stands as a balanced alternatives to those extreme positions which either negate the role of ideology in social movements (c.f. Hoffer:1951) or exaggerate its importance (Almond:1954). With these views Walzer (1963) says that it needs particular men to particular social experiences. He thus reaffirms in more concrete terms. The revolutionary movement has a broader aim which seeks to reconstruct the entire social order.
By contrast, revolutionary movements always challenge the existing moves and propose new ones. They lay it open to vigorous attacks from the standpoint of existing moves. In attacking the social order and in rejecting its moves, the revolutionary movement is blocked by existing institutions and its use of them is forbidden. Thus the revolutionary movement is usually and finally driven underground. Whatever may be the use the existing institutions have to be carefully disguised. In general whatever agitations, proselytizing and maneuvers are carried on by revolutionary movements will have to be done outside the fold of existing institutions.

However, it should be noted that the revolutionary movement does not seek primarily to influence public opinion, but instead tries to convert. In this sense it operates more like a religion. Further it is usually a movement of lower class, operating among the underprivileged. In a revolutionary movement there is a tendency to dichotomize the world between the haves and have-nots and to develop a society, cohesive and uncompromising group out of the latter. This factor introduces a new set of essentially religious values.

A nationalistic movement will have strong revivalistic characters. Like revivalistic movements
these also deal with the past glory of the people. The nationalistic movements are closely connected with motivation means which is the characteristic of this kind of movements. Because the feeling of inferiority is more and common among the people and they initiate the nationalist type of movement usually by distressing personal experiences in which they made to feel inferior and not privileged enough to enjoy a honourable or respectable status. Their sufferings are associated with self-feelings and expected vision or desires which are related to re-establishment of the self-respect. Their self-respect is increased by their efforts to implement and improve the status and they also think that the respect with which they are identified. In such movements there is not only the creation of ambition or objectives, such as the gaining a national autonomy but also an idealisation of some past epoch in the lives of the people.

Other contemporary movements studied by social scientists under different names are: fashion movements, labour movements, peasant movements, women movements, conversion movements, the revolt against revolt movements, protest movements, political movements, socio-economic movements, Messianic movements, Vailala madness movements,
Millennialism movements, Ghost dance movements, Prophecy movements, Cargo cult movements, Peyote movements, Mao movements, Rastafari movement, Peiash movements, Utopian community movements, Charismatic movements, Voodoo cult movement, Working class movements, Mass movements, Sect formation movements, Cults movements, Tuka cult movements, Baigana cult movements, Lontis cult movement, Masing rule movement, Chair and Rule movements, Hacked movements, John Frum movement and so on, under the name Apolisi prophet movements, etc.

These and other movements prevailed in the world with certain reasonable evidences and to secure the cultural values. Several authors have studied these movements using the guideline for the study of social movements. So these have become major cultural systems of innovation with certain characteristics of uniformed process. To study any movement the psychological accounts are comprehensively integrated because both the frustration and aggression are closely associated in social movements. Therefore, in the study of movements certain significant factors are distinguished; the stated orientations and cultural milieu. These major aspects are essential and these are invariably integrated into each other though the given factors vary. The less privileged group is naturally
deprived and thinks in turn of rebelling against dominant powers. To oppose the rule of the dominant group by the deprived category becomes the major factor. These are: goal-oriented and frustration-oriented. Because some amount of dissatisfaction in a person's life prompt him to seek solution of joining a social movement. It is not the mere fact of being dissatisfied but a particular type of dissatisfaction that it contains. Then the elements of deprivation is likely to occur in collective action. When a person is away from his need means invariably he received the deprivation. That is dissatisfaction of the persons. They believe that they have been awaken from the deprived condition and think in turns of what is their due or balance. This role of frustration becomes prominent especially in the motivation of members of incipient social movements.

In the fold of collective behaviour perspectives a number of authors have attempted studies on cultural interactions and psychological deprivation of people involved in the field of social movements in India. In their studies they have introduced certain causes for the awakening of the people and its major concepts to become social movements. Social movements in Indian context
have been studied by developing concepts of collective behaviour perspective. Rao (1979:225-255) classified the social movements of India into three categories such as reformative, transformative and revolutionary. According to him reformative movements are the Brahma Samaj and Arya Samaj movements that emerged during the British rule. Both these movements led to doctrinal changes and brought about changes in the structure of relationship in certain areas. Transformative movements are characterised by middle level structural changes in the traditional distribution of power and the system of differential allocation of resources, rights and privileges by attacking the monopoly of the upper classes and castes in different areas of life including religion. Wholesale, sudden change, often associated with violence is due to revolutionary movements. Revolutions are also characterised by class conflict.

Mahapatra (1972) has studied the social movements which occurred among the tribals of India. According to him 'social movement occurs when a fairly large number of people or otherwise identifiable segment of the population deliberately come together for collective action in order to alter, reconstitute, reinterpret,
restore, protect, supplant or create some portions of their culture or social order or to better their life chances by redistributing the power of control in a society. Anthropologists like Vidyarthi, have opined that social movements continue over a length of time through repeated collective action (1977:172). According to Mukerji (1976:38-39) social movement is a product of social structure. It is an agent of change and at the same time it has a target on which it operates. So a social movement is formed out of the existing situations in a culture or society. Mukerji classifies movements into reactionary, conservative, revisionary and revolutionary types. In general the aims of a movement is to seek good days in future. The revisionary or revivalistic movement is associated with conservative movement to seek the perpetuative movements.

Social Movements in India:

Like in other societies, in India too many movements occurred, each having its own aims and objectives. These can also be classed under known types such as nativistic, revivalistic, revitalistic, reformative, revolutionary, nationalistic and so on. These can be regularly clubbed into a few categories like Bhakti

As such the Backward Caste and Class Movement is also one of the major movements in the context of social movement. It fought against cultural deprivations and so became known as a social reform movement and revitalistic movement.

Since decades in the past a number of protest movements occurred in India mainly protesting against the rigid and highly orthodox sectarian Hinduism. Later they resulted in different religions of India. These include Buddhism and Jainism. Later came Haridāsa movement of Ninth Century and Veerashaiva movement of Twelfth Century. The Haridāsa movement was established by Saint Shri Haridāsa. The Veerashaiva movement is a part of culture revolt movement which introduced mystic words and school of Mahānubhava thoughts. This was established by Shri Basaveshwara and his associates.
Veerashaiva movement influenced Karnataka region with its devotion (Bhakti) and puritanic ideals which are reformative in nature. It witnessed the real resurrection of the backward caste movement with its earthly doctrines devoid of spiritual values in Karnataka. So the period forced the most creative period in the history of Backward caste movement. The religion of love and of human equality preached by Basavanna, influenced the way of life of the people especially those who belonged to lower castes. This loving devotion triumphed over the tyranny of caste and creed and brought a religious awakening in Karnataka. The Vachana tradition media used by the Veerashaiva saints, preached the anti-sanskritism, anti-caste and so on, and liberal devotional path. The new Veerashaiva movement inspired the lower class people in particular to revolt against the dominance of Brahminism (cf. Ramanujam 1973 and Ishwaran 1981).

During thirteenth century the creed of Dēsa, with immortal Kirtans once again touched the hearts of low castes, especially the Kuruba community. One of the most remarkable saints of the period was Kanaka Dēsa of Rāginele. He was a shepherd by birth and later became a
great disciple of Vyāsarāja, a great critic of caste hierarchy. Kanaka, born to Kuruba couple was a Shaiva in the beginning and later became a follower of Vaishnavism and a devoted disciple of Tirupati Venkateshvara.

Kanaka Dāsa wrote many books like Mohana Tarangini, Narasimha Stotra, Ramdhyaana Mantra, Nala Charitre and Haribhakti Sāra and so on. His devotional songs reveal the unity and universality of spiritual experience and flouts the inequity of caste distinction and prejudices, born out of race, creed and class divisions. He was perhaps, the only great non-Brahmin saint who by his Aparāksha Jñāna and glimpses of the Absolute, neutralised the dissidenteness of caste and groups and attempted at the solidarity of all castes by abrogating references to Jati, Kula and other distinctions. In his preachings he criticised the priestly and non-priestly Vaidika and Avaidika distinctions and supported the devotional path as the valid path.

According to Kanaka Dāsa there are no separate regions in the empire of devotion, no distinctions of caste, class, creed and sex. Servitude, Dharmā, Penance (Tapas) and behaviour (Achāra) are not correlates of the absolute. To him devotion is the only means by which emancipation from worldliness (Samsāra) can be realised.
Everyone born in this world has the fundamental right to attain salvation through devotion. According to him devotee transcends the limitations of Varna and Ashrama Dharma. Kanaka Dāsa though of lower order, stood on the same footing of equality with other saints of Hinduism. With great interest and zeal he tried to reform the lower castes, weaning them away from ignorance, superstition and barbaric practices. He preached through his Kirtanp which were full of love for the people, and were opposed to the discrimination of high and low. This ideal in him compelled him to disregard his own life and to shed the blood of a martyr for the sake of their transformation into life of Ahimsa. He told that God does not ask for the blood of the animals or birds but what he wants of you is only devotion (Bhakti).

Kanaka Dāsa pleaded with his favourite deity - Hari, with the words that he never "desire the company of the wicked who are unrighteous, quarrelsome, acrimonious, enamoured of the pleasure of Samsara and of women and wine and who do not know the importance of the Vedas" (Krishna Rao:1966:178). He talked of caste and condemned the worship of lower deities like Yellamma, Māramma,
From Thirteenth to Seventeenth century a number of philosophers, saints and others went on propagating strongly against caste, class and creed. They also talked about the low status of a few castes in the society and the evil customs practised by them. This helped in establishing consciousness among the matter and reconstruct the brotherhood, love and prosperity and solidarity of the human community in heterogeneous society. But their efforts and achievements did not get the expected support and platform. Before the advent of British rule in India the Indian society was a jumble of medieval, feudalistic and casto-ridden factors and without a strong and organised political and economic base. This posed a serious problem in making any efforts to improve Indians politically, socially and economically because of its heterogeneous nature.

The Backward Caste and Class Movement as it has been already said, is one of the recent social movements of India. It was organised by the groups who were suffering in terms of their lower social, economic, ritual and
political status. This type of lower status had come to them owing to deprivation of their privileges in all walks of life. This deprivation ultimately led to frustration and after a great long suffering they got an opportunity to fight against injustice. This zeal to fight back came as a result of new awakening which developed in them in all related fields and with collective efforts as in case of other movements as well. Thus the movement can be viewed as a collective enterprise organised to establish a new way of life.

The Backward Caste and Class Movement is nothing but the resistance or reaction showed by the lower status groups in a more organised way. This happened because in a complex society a few persons or groups over a period of time, became deeply satisfied with their lot and others, the lower groups, suffered for centuries and later got deeply dissatisfied. This dissatisfaction created a ground for the organised struggle.

To begin with, the Backward Caste and Class Movement was leaderless, poorly organised and there were no established aims and objectives. It also lacked a collective behaviour. Even the groups for which the movement struggled did not actively participate in the activities. This was again
due to lack of clearcut aims and objections before them. But during the struggle for Independence of India once again the Backward Caste Movement gained strength. It also acquired organisational form, defined aims and objectives.

**Aims of the Study:**

The present study mainly seeks to understand the major factors which were behind the unrest or agitation among the non-Brahmin castes in Karnataka and to look into the reasons of unrest in the economic, political, religious and social fields of the said Backward castes and communities. For the study of these will no doubt help us to determine the position and place of Backward castes in the Indian society. The factors resulted in interaction and brought the movement in whatever fields of deprivation such as economic, political or socio-religious are here taken up for study. This will also help us to understand the exploitive tendency among the dominant groups in the society and the possible counteractions they undertook.

This study of Backward Caste and Class Movement in Karnataka, with special reference to Kuruba aims to know the role played by the Backward Caste Movement in
Karnataka, on the Backward castes and especially the Kuruba. It also aims to know the factors which forced it, what are its characteristics and under what category they fall: and so on. The different aspects of Kuruba life such as social, economic, religious and political, are studied historically to know their past and the changed conditions. It is aimed to determine how far the changes taken place among the Kurubas are the results of the Backward Caste and Class Movement. Further, the factors which made the Kuruba to support the Backward Caste movement are also investigated.

Scope of the Study:

The scope of the study is restricted to the Backward Caste and Class Movement in Karnataka and the Kuruba, in particular. This limitation had to be fixed keeping the amount of work, time and labour needed. Further, the Backward Caste and Class Movement in other neighbouring states like Bombay and Madras are also referred since they had similar politico-economic situation. Till 1947 Karnataka (Mysore) was a princely state and most of the area under study now was under Bombay and Madras Presidencies and the princely state of Hyderabad, etc. Further though other Backward Castes are mentioned in the
study, only the Kuruba are taken up for the detailed study and to focus on this caste-group and its problems and changes occurred in it. In terms of time, though the Backward Caste movement is described in its historical perspective the Pre-Independence period of British India is taken as the starting point and brought up to the present times. This limitation is accepted since going beyond that period leads to a complication of involving the socio-political and religious revolts of the past, including the origin of the Buddhism, Jainism, Veerashaivism and so on.

**Hypothesis:**

The study has the four following hypothesis to test:

1. Backward Caste and Class Movement is a type of reformistic movement with a political colour;

2. The struggle for Independence brought a new vigour in the Backward Caste and the Class Movement;
(3) When compared to other Backward castes the Kuruba had a better organisational set-up and so took the advantage of the Backward Caste and Class Movement much better; and

(4) It is the determination of the Kuruba which brought considerable success to them.

**Methodology:**

This study of Backward Caste and Class Movement is conducted according to the historical method of Anthropology. This method is used since it needs to establish the historical context of the movement, with different ideas from one group to another and one area to another, over the period of time. It is felt that this approach will also suit well to understand the impact of Backward Caste and Class Movement on the Kuruba community. One major group of Kuruba, viz., the Ḍēlikuruba, were selected as a reference group. They are studied in detail for the changes taken place in them in all fields of life and since from the pre-Independence days.

For this study a village in Davangere Taluk of Chitradurga District, with 212 Kuruba families, was selected.
First, a house-to-house census was taken of the village with the help of a census schedule, to know about the caste, sub-caste, totemic groups, family deity, favourite deity, traditional and present occupations, secondary occupations, amount of land owned, educational and occupational status of each family member and so on. Later suitable number of informants were selected giving importance to age, sex and status groups, to know about the situations in all fields of the community life, the changes taken place and also to measure the impact or role played by the Backward Caste and Class Movement.

The material needed for this thesis has been collected since 1976 till 1982, with actual field work conducted for ten months during 1978-80. Both library and field data are collected and used in this study. First, the literature available on the Kuruba - both academic and popular were reviewed. The holy scripts connected with the Kuruba and their religion, religious leaders were consulted. Histories dealing with the political past of the community, were also reviewed. The census records and other government documents were also consulted for the population of the group over the decades and also the shifting of population.
Later the documents with the Karnataka State Kuruba Sangha, Bangalore; The Kanaka Dāsa Kuruba Sangha, Dharwad, Beerezhwara Kurubara Sangha, Davangere and such other welfare agencies were covered. Their annual reports, memoranda, appeals, etc., were taken into consideration to know the past conditions of the Kuruba and the plan of action undertaken by them and their leadership. Similarly, the impact of the caste level conferences called by the community in different parts of the State, to discuss their problems and also to arrange the consciousness among their people, were also reviewed. The role played by the Kuruba as one of the dominant and enlightened Backward Caste was also studied for their role played in a number of meetings called by other Backward Castes and groups like Justice Party, Satya Shodhak Samaj, Bahishkrit Hitakarini Sabha, etc. Speeches delivered by Kuruba leaders in these conferences and meetings were also reviewed to get data on the role played by the Kuruba community and its leaders in the Backward Caste and Class Movement as a whole.

The various records of the Independence movement were also studied to learn about the role played by the Kuruba in the struggle for Independence of the country. The proceedings of the meetings of Justice Party and Dravida
Kazhgam were studied. Later the life histories of a number of Kuruba leaders were also collected to learn about their role in caste association, State and local politics and ultimately as members of the Backward Caste and Class Movement. This helped to know the status and strength of Kuruba leaders in public life. A survey of state level officials in all the government offices including secretariat, education, health, public works, electricity, etc., was also made to know the extent to which they have availed the public facilities. Computation of all these helped us to estimate their strength in public life.

Finally, the role played by all the Backward Castes, including the Kuruba was estimated by studying the documents, proceedings and memoranda and resolutions passed by the conferences and meetings called by the Backward Castes during these years. This also helped us to know the extent of consciousness the Kuruba have as members of Backward Caste and their contribution to the movement.

A survey of welfare programmes which were undertaken by the State and Central Governments, for the improvement of sheep, wool and wool products, and
Introduction of improved sheep breed, sources of loans to shepherds, weavers, sales co-operative societies, etc., were also studied to know the programme brought by the government to improve the economic conditions of the Kuruba and thereby their general conditions. Similarly the welfare programmes brought by the government in the society at large such as compulsory education, free health facilities and improved agriculture, etc., were also reviewed to know the changes introduced in the society at large and thereby the changes taken place among the Kuruba.

The data collected are presented in eight chapters, which include introduction to the study and a conclusion. Wherever it is necessary the data are presented in tabular and case study form. The explanations offered are in the narrative form.
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