CHAPTER-III

SOCIAL MOVEMENTS IN KARNATAKA: A BRIEF SURVEY

There have been many studies on social movements in India during the last three decades, though compared to many other areas and the incidence of movements, their number is very small. A majority of the studies are recent, published after the mid-1960s. Most of them are by historians, sociologists, political activists or journalists. Political scientists have by and large, ignored this area till recently.

Even those movements which have a direct political character explicitly directed against the government, not to speak of social movements in general, have largely been considered by Indian political scientists to be beyond the purview of their academic discipline. Political science in India has largely concentrated on political institutions such as the Executive, Legislature, Political parties, Decentralised Institutions and Elections. The study of the politics of the masses, their aspirations and demands their articulation of problems and their modus operandi in the assertion of their demands outside the formal institutional framework have been, by and large, ignored by political science academia. There
are also not many studies on migration and its effects on political participation too. One of the reasons for such an approach is the heritage of Indian political science.

The term ‘social movement’ gained currency in European languages in the early nineteenth century. The political leaders and authors who used the term were concerned with the emancipation of exploited classes and the creation of a new society by changing value systems as well as institutions and or property relationships. Works of Rudolf Heberle, 1951, 1968, Neil Smelser, 1963 are some examples for this. While defining this movement there has been no consensus. A social movement is defined as a deliberate collective Endeavour to promote change in any direction and by any means, not excluding violence, illegality, revolution or withdrawal into utopian community. Social movements are thus clearly different from historical movements, tendencies or trends. It is important to note, however, that such tendencies and trends and the influence of the unconscious or irrational factors in human behaviour, may be of crucial importance in illuminating the problems of interpreting and explaining social movement.

A social movement’s commitment to change and the raison d’etre of its organization are founded upon the conscious volition, normative commitment to the movement’s aims or beliefs, and active participation on the part of the
followers or members. Objectives, ideology, programmes, leadership, and organization are important components of social movements. The collective people are at various levels against dominant culture, caste, class and ideology. But, more often than not, a social movement develops in course of time, and it begins with protest or agitation and develops in course of time, and it begins with protest or agitation on a particular issue which may not have the organization or ideology for change.

Sociologists assume, and rightly so, that social movements also include those movements which have a clear objective of bringing about political change. Rudolf Heberle (1951) argues that all movements have political implications even if their members do not strive for political power. These movements are not classes based and they do not raise economic issues. They raise the issue of humanity cutting across the interests of all classes. In that sense new social movements are social and not political. Social movements seek more autonomy rather than state power. According to these authors, the objective of social movements is social transformation. The participants get mobilized for attaining social justice.

According to them parliamentary democracy has been transplanted in India, where there is no tradition of voluntary effort. This is the result of the
conflict between traditional values and attitudes on the one hand, and modern institutions on the other. The movements and protests of people will continue till adequate political institutional forms for the realization and exercise of concrete democratic rights are found (1965: 323).

In the 1980s, Rajni Kothari (1984, 1996) argues that ‘democracy’ in India has become a playground for growing corruption, criminalization, repression and intimidation of large masses of the people. The role of the state in social transformation has been undermined. It is more so under neo liberal economy imposed by the First World. People have started asserting their rights through various struggles.

The theory of relative deprivation developed by American scholars (Gurr 1970) M.S.A.Rao asserts that relative deprivation is a necessary but not a sufficient condition for protest movements. He argues, a sufficient level of understanding and reflections required on the part of the participants, and they must be able to observe and perceive the contrast between the social and cultural conditions of the privileged and those of the deprived, and must realize that it is possible to do something about it.
Shah (1977) classifies movements as revolt, rebellion, reform, and revolution to bring about changes in the political system. For Partha Mukherji (1977), social movements are accumulative, alternative and transformatory. Accumulative changes are changes within the given structure and system. M.S.A. Rao (1978) also offers more or less similar typologies: reformist, transformatory and revolutionary. T.K. Oommen believes that the movements will neither have the potentialities to root out the existing system completely nor will they succumb to the traditional structures entirely. Essentially then, social movements provide the stage for confluence between the old and new values and structures (1977: 16). His typologies are related to the process of movement’s crystallization, the lifestyle and the phases of social movements. For him, movements are charismatic, ideological and organizational.

David Bayley (1962) divides ‘coercive public protest’ into legal and illegal protests. Some others classify movement into grassroots and macro movements. Social movements are an integral part of a developing society. In some societies social movements are recognized, while in others the social movements are found to be implicit and not tangible. After 18th century one notices that the social movements are held often to contribute for the many changes in the human life and society. Herbert Bloomer and Rudolf Herbarle are the pioneers in the study of
social movements, and their contribution to the scientific understanding of social movements is worth emulating.

Social movements represent the creativity and dynamics of the civil society. History is a witness to these movements. Most Social movements have specific aims and objectives. They evolve on the basis of ideology. Many of these movements are conceptual or normative in nature. Social change is the main object of any given social movement. A ‘Social system which came into existence to fulfill the human needs, and which continues for the sake of welfare of the human beings thus becomes the target of this movement.

In the 20th century we are all witnessing significant social movements. India is not excluded from this tendency. Throughout the nation, social movements of varied variety are in operation on different issues. i.e., Religious and Caste agitations, reformative movements, feminist movements, backward class movements, Regional movements, Tribal movements, farmers and labor movements etc. In a diversified country like India, social movements significantly contribute to certifying the dynamic nature of a society. In the early sixties social movements were gaining importance across the globe. Agitative and nationalistic movements were very active during this particular period. Agitations for the world peace, communist movements, anti minority agitations, counter agitations, fighting
for the National self determination etc. Was the inevitable part of the civilization?
Karnataka State having a notable history of social movement is one of the pioneers
in their direction in the state. Some important social movements are as follows;

This movement is a notable and a comprehensive one. In the course of
history there is no parallel to this. The way this movement shook every section of
our society made them take part in this multifaceted popular, rational and creative
movement, is astounding. Many participants are in this movement professed their
mission and vision in the form of poetic and poetic expressions in Kannada
language, which are popularly known as Vachanas. According to H. Gangadharan
a scholar of vachanas, ‘During 12th century Indian society was suffering from the
orthodox caste system. Hence it was waiting for the reformation. Basavanna and
his followers ignited the light of Kalyan Rajy as an alternative to the caste ridden
society. Which was in the true sense of the term a welfare state? Massive
participation by all sections of the society in a truthful means, they sacrificed a lot
for the cause of social transformation’. People from the deprived sections and
women also wrote Vachanas significantly. They all preached and practiced a new
revolutionary pro people religious ideology. They used vernacular language
effectively to reach the ordinary people.
Basavanna born in the family of a Brahmin couples in Bagewadi, right from the childhood was developing the rational views. He opposed the Vedic rituals, and rejected to wear the sacred thread. He went to Kudalsangam then it was the learning centre, where he was persuaded and taught by the Jataved muni. After the completion of his education he went to Mangalvede, where started working as an Accountant with King Bijjala, who was the feudaltry of the Chalukaya king, Tylapa 2nd. Later on Bijjala became the king of Chalukaya empire. Basavanna became the finance minister, then prime minister. At this particular juncture Basavanna started his Movement to remove the caste system, social and Gender discriminations. Basavannas advocated the principle of Kayaka, which means dignity of labor and ‘Work is Worship’. According to his philosophy there is no superiority and inferiority with any particular kind of job. All works are of equal status. He supported the canes of women and exploited classes for their emancipation. Basava arranged the marriage between the daughters of Brahmin Madhuvarasa with the son of Haralayya who was happen to be untouchable. This was opposed by the orthodox people of the Kings court. Violence started by the conspiracy of the priestly classes, when King Bijnala carried out the capital punishment to Madhuvarasa and Haralayya couples. Bijnala was also killed by the revolutionary Sharanas. Basava was unhappy with these developments. He left Kalyan and went to Kudal Sangam, spent his last days.
After the departure of Basavanna, Sharanas were scattered with have literature and mission.

**Vachana Chalavali as a popular movement:** In the history of India in general, history of Karnataka in particular Vachana Chalavali is a unique popular movement. The depressed sections of the society were actively involved in this massive resistance and counter cultural struggle. Initially the movement raises its voice against the hierarchical social order, later transformed as a major Bhakti cult which is popularly known as Veerashaivism. This movement was highly motivated and generated high degree of self confidence among the suppressed and untouchable communities. ‘Due to the dynamic leadership of Basavanna, Veerashaivism became very progressive socio religious movement in the premodern history of India’ (Dr. M. Chidananadmurthy).

Sharnas declared universal brotherhood and equality in their Vachanas. In this regard the fundamental questions which are posed by this movement are very rational and has relavence even today. They rejected all sorts of the odds prevailing in Vaidic religion and its social system. Vachanakars criticized the violent Vedic rituals, superiority of the Brahmins and Sanskrit language. Because of this inalienable characteristics, this movement is described as first Dravidian Movement. There are many stalwarts like Allamaprabhu, Siddarama,
Chennabasavanna, Akkamahadevi, Madar Chennayya, Madival Machideva who have fought the uncompromised battle against the discriminative social system.

Vachana Chalavali subscribes the worldly pleasures and ideal family life. In contrast to the Sanyas. They opened the door of religion and spiritualism to one and all. Basavanna transformed the Theoretical form of the ancient Veerashaivism into reality and he made it as a vibrant socio religious movement. Veerashaivism, become Vishwadharma, which in other wards mean, a universal religion across the barriers of caste, color, race, gender. This credit goes to Basavanna and his committed followers.

**Language Movement:** Language is having an emotional and multifaceted dimension. It plays very crucial role in any given society. In India regional identity and language are complimentary to each other. In the year 1865 W.A. Russel who was an officer of education in southern part of Mumbai province contributes considerably for the development of Kannada language and inculcated the study of Kannada in the scheme of education of that time.

Language movement began when various groups and organizations started to put forward their linguistic demands. Political compulsions also contributed for the linguistic movements. Due to administrative conveniences state was bound to
respect the vernacular. On the basis of language of the region, history, heritage and other factors leads to the formation of the states (provinces) on the linguistic basis.

Kannada Navodaya (renaissance) and the unification movement played decisive role in the formation and the forward movement of linguistic movement in Karnataka. Indian regional languages are having comprehensive characteristics. These are used to propagate the religious concepts and social reforms. It was witnessed in the history of medieval period.

**Kannada Chalavali**: Kannada Chalavali is prior in the post reorganization of the state. This was initiated by two distinguished novelists like M. Ramamurthy, and A.N. Krishnarao. Later on this movement was lead by Vatal Nagaraj and G. Narayan Kumar. This Kannada language centric movement is very significant. The problem of linguistic minorities is also the byproduct of this movement. Kannada Chalavali gradually infiltrated in the small trade unions like film industry labors organizations. Then these groups started to demand for the exhibition of Kannada films in many theaters at Bangalore. Even the movement provides a different color to electoral politics. Kannada agitators Nagaraj and G. Narayankumar started to contest elections for the state legislature. They worked as whistle blowers and pressure groups for the cause of Kannada.
Gokak Chalavali creates new vistas and avenues for Kannada language. It was started in the early 80’s. When government of Karnataka gives prominence to Sanskrit language which was against to the interest of the Kannada language. Peoples started to oppose this move. The question of English medium schools also creates hot debates on the issue of Kannada language.

Dispute begin when Chief minister Devaraj urs issue an order to replace the Sanskrit language from the status of first language and gives the status of first language to Kannada in the curricula of secondary schools. In the year 1980 Chief minister R. Gundurao stated that he wish to retain the statuesque of Sanskrit language as it was prior to 1979.

Gokak Chalavali was intensified on the Kannada language and demands for the prime position. Agitation was started on 3rd April 1982. Allegations were made against the government for the negligence of the Kannada language. All Karnataka central action committee of Kannada lead by Dr. Shambha Joshi started to series of Hunger strike.

Meanwhile on the 27th November 1981 government declared that it is going to accept the Gokak report as it is. Kannada speaking peoples celebrate the victory. Whereas supporters of the Sanskrit were disturbed and started to put
pressure on the government. Chief minister Gundurao tilted towards lobby of Sanskrit language. In this juncture, G. Narayankumar organized a Kannada Jagriti meet on 10th April 1982 in the campus of National college Bangalore. Many writers and men of letters demands for the agitation against the government in Bangalore. On 28th of March 1983 writers and artists conducted a silent rally in Bangalore. Chief minister Ramkrishna Hegde meets the agitators and assure to protect the interest of Kannada language. He appealed for the postponement of agitation with the promise of that he is going to take decision in cabinet meeting held on 6th June of 1983. In the next phase of the movement Dr. Rajkumar a legendary film hero of Kannada was entered and changed the scenario. Gokak Chalavali gets new dimension when Dr. Rajkumar leads the procession on 17th April 1983. Peoples massively followed the footsteps of Dr. Rajkumar. On 26th June 1983 another meeting of writers was held under the leadership of Gopalkrishna Adig. Muslims and other minority organizations also conducted many meetings and submitted memoranda’s for the cause of Kannada. This was followed by the other groups of linguistic minorities like Telagu, Tamil and Malayalam. This minority groups claiming their rights and the demand for mother tongue in schools.

Ultimately government of Karnataka issued an order about the medium of instruction in schools in the light of constitutional provision like article 350 clause
(A). Which stands for the interest of linguistic minorities and protect the mother tongue in schools. Government accepted the Gokak committee report on 27th November 1991. By this order the first language status to Kannada is recognized. But it creates some sorts of disputes. Once again government revised its earlier order. On 23rd April 1992 Government takes some decisions on the basis of recommendations given by the experts.

In between on 19th June 1989 the English medium students organization went to supreme court and challenged the language policy of the Karnataka government. Justice M.N. Venkatachalaiah and justice S. Mohan rejected the plea of English medium students, on 11th December 1993. Enhanced the Karnataka government order of 19th June 1989, further the verdict opined ‘There is no space for the intervention of judiciary, in the policy matters of the government regarding sensitive issues like language’.

Hence Gokak Chalavali becomes very popular in the era of post reorganizations of the states. It contributes for the creation of awareness of Kannada among the masses. The Kannada agitators expand their demands beyond the sphere of education. It was a milestone in the history of Karnataka politics.
**Backward Class Movement:** The backward class movement in Karnataka was part of the non-Brahmin movement. During the regime of commissioner (1851-81) the monopoly and dominance of Brahmins continued in Mysore state. It was existed throughout the British rule. These developments compel to the backward classes to submit their grievances in the year 1882, through the democratic assembly. Dispute arise in Mysore state about the recruitment of Public Services in the year 1875. Backward class movement flourished in the state during the end of 19th century and in the beginning of 20th century. There was a conflict between Brahmins of Madras and Mysore during 1881 to 1910. This was concluded by the appointment of Sir M. Vishweshwaraih as Diwan of Mysore. Non-Brahmin communities were demanded for social equality. In this particular juncture backward class movement was started. These deprived sections claiming their natural share in educational, employment avenues and socio-political privileges. This agitation is popularly called as backward class movement.

Various cast groups started schools and hostels for their communities, during the period of diwan Madhavarao. In the beginning of 20th century Veerashaiwa mahasbha, vakkaliga association and Kurubara sanga were established.
Backward class meet was conducted in the year 1917 at Bangalore. In the same year political party of backward classes was floated in the name of Prajamitra mandali. M. Basavayya and H. Chennayya are the architects of this party. The leaders of the non-Brahmin communities meets the King of Mysore in the year 1918, appealed and submitted a memoranda to seek opportunities in the public employment and local bodies. By these efforts backward community students gets admitted in schools and hostels. Gradually it leads to rift between Brahmins and Non Brahmins, hence backward classes agitation transformed as movement for the self respect. Simultaneously king of Mysore appoints a committee under the chairmanship of Sir Lessely Miller in the year 1918. This committee was submitted its report on July 1919. Government of Mysore accepted the recommendations of the Miller committee and issued an order in the year 1921. Central recruitment council was created, 75 % of Public employment are reserved for the backward communities. This move was severely criticized and opposed by the Brahmins and demands for non-acceptance of the Miller committee recommendations. But the king Nalvadi Krishnaraj wodeyar was committed for the demands of the backward classes. He was stated that backward classes are also my citizens.

After the linguistic reorganization of the states in India each and every provinces accepted the list of backward classes. Government of Karnataka was
also issued an order in the year 1958, and stated that except Brahmins all other communities comes under the category of backward classes. Government constitute a committee consists of officers to prepare the list of backward casts. On the basis of recommendations of this committee government issued an order in the year 1959. This order was challenged before the high court, hence honorable court squash the government order. So various state governments started to form the backward classes commissions. Nagangowda Samiti: Government of Karnataka under the leadership of S. Nijalingappa formed the Nagangowda samiti to list the backward classes in the year 1960. The said committee submitted its report on May 1961. 214 casts are categorized as backward and 185 casts are categorized as most backward.

Significantly Nagangowda committee said that Lingayat community is forward one. And delete the Lingayat cast from the list of backward classes. Naturally Lingayat community shows its unhappiness regarding the committee report. The government order of 1962, which was taken on the basis of the Nagangowda committee report was challenged before the supreme court. In the year 1963 the apex court rejected the said order in famous case of Balaji.

Karnataka politics has witnessed the dominance of Lingayat’s and Vakkaliga’s during the period of 1956 to 1971. All successful chief ministers
were belongs to Lingayat community. Whereas the political scenario was dramatically changed when Devaraj urs became Chief Minister of the state in the year 1972.

**Havanur Commission:** Government of Karnataka constitutes the Havanur commission in the year 1972. This was submitted its report in the year 1975. Havanur commission classified the backward classes into three categories as Backward communities, Backward casts, and Backward sections. Recommends for the allocation of separate reservations for each category, 32% of the reservation for each category. Two distinguish government orders which are issued on the basis of Havanur committee report were challenged before the High court. Honorable bench of the five judges verdicts to form a new commission.

**Venkatswamy Commission:** Government of Karnataka forms the Venkatswamy commission to review the list of backward classes in the year 1983. The commission submitted its report in the year 1986 and identified 32.98% casts among the total population as backward classes. And 31 casts and communities as most backward. 12 casts are categorized in the group of A and 19 casts and communities are categorized in the group of B. The committee recommends for the 27% of reservation for these groups.
Once again dominant communities like Lingayats and Vakkaligas opposed the recommendations of the Venkatswamy commission.

**Chinnappareddy Commission:** Due to the opposition of the Lingayats and Vakkaligas government of Karnataka gave up the recommendations of the Venkataswamy commission report. And formed the new backward class commission under the chairmanship of O. Chinnappareddy in the year 1986. The committee submitted its report in the year 1990. Government reserved the report and issued an order on 30th October 1986 which categorized the backward classes into five groups as A, B, C, D, E. The reservation was allotted 5%, 15%, 16%, 9%, 5% respectively. The supreme court stayed this order on 1st August 1994. Then government prepared a bill to provide 73% of the reservation to the backward classes. This bill was introduced in the state legislature and approved. This was gets the presidential assent on 23rd October 1994. Again supreme court order which restricts the reservation to 50% only. Whereas government gets the protection to its order with the constitutional provision of article 31 clause B.

Against the background of these developments we can sum up the backward class movement with the following 4 principles. 1. Redefining their own religious and Mythological concepts. 2. Reject the Aryan culture, religion and Hindutwa, 3. Struggle for the civil rights 4. Face the class struggle.
Backward class movement is taking new shape in the present socio political context. Ahind organization is very significant in this regard. Hence backward class movement is one of the major social movements; it plays an important role in the state of Karnataka.

Tribal movement : In India Tribal peoples were first to put the organized resistance to the Britishers, during the period of colonialism. These aboriginals are leading their lives in forest areas depending on the forest products. British colonial masters started to deprive the rights of the Tribal’s. Mainly they made an attempt to displace the tribals from forest. Then naturally tribal’s violently responded and fought for the cause of their survival.

Karnataka is having 4.26% population of various Tribal communities. they resides in the forest areas of Western Ghats and districts like Chitradurg, Bellary, Kolar, Raichur, Tumkur, Mysore, Kodagu, Bidar, Uttar Kannada, Udupi, Mangalore, etc. These peoples are having their own language, culture, customs, food habits and rituals. Majority of Tribal’s are exploited by the main stream society. Article 46 of the Indian constitution provides a special protection. Tribal communities still fighting for their constitutional rights. In Karnataka tribal agitations are found in Gundlupet, Heggaddevankote of Mysore region.
Tribal Movement in Karnataka: Most backward tribal sections are living in the region of Western Ghats. Koraga tribals and Kadukuruba’s are fought for their cause with the help of Soliga’s. In H.D. Kote Taluka Kadukuruba’s started a non-governmental organization in the name of Vikas. (Development). Through this organized efforts they were succeeded to get the land rights. Even they liberate some of the tribals from the clutches of bonded labor system. According to A.V. Thakkar ‘Tribals should be treated with the equal footings and they should brought into the main stream’.

Forest Policy And Struggle of Tribal’s: Forest policies of the state are the main hindrance in the way of tribal’s development. Majority of the tribal’s are depends on the forest products. Due to State projects like National Park and private interventions tribal’s are losing their lands. Initially tribal’s showing their helplessness but later on they started to organized struggle against the exploitation and deprivation.

Struggle for the Rehabilitation: In the name of development and modernization governments started to built big dams and barrages in the tribal areas. By these kind of activities state is displacing the tribal’s without proper rehabilitation. Forest dwellers are having a sort of affiliation and identity which is
not the matter of bargaining but civil society and government are not ready to listen the sufferings of the tribal’s. Various tribal organizations are fighting for the enforcement of forest rights of the tribal’s act.

**Anti Eco Development Agitation**: The eco development project was started on 30\textsuperscript{th} June 2004 with the financial support of World bank. The project designed to enhance the National Bio diversity within the protected forest areas. But this was opposed by the tribal’s, they said that eco development project is basically damaging for the existence of the tribal’s in the forest area.

**Failure of the Tribal’s Movement**: Tribal movement failed in Karnataka to put the organized resistance effectively. Because there is no theoretical clarity and ideological basis for their movement. In many instances tribal’s agitations are locally restricted. Hence they failed to draw the attention of Medias as well as state. But tribal struggle continued for the betterment of their living conditions and their natural rights.

**Prohibition Movement**: The ideas of Mahatma Gandhi regarding prohibition are well known. Even during the National movement Gandhi used this tool for the success of non-cooperation movement. In Karnataka women’s are take up this issue and come to the streets to oppose the Excise Policy of the
government. Prohibition became the part of women’s agitation during the post independence era. Because they are worst victims of the liquor.

Women’s Uttar Khand started this prohibition movement during 1956. Dr. Vandana Siva said that it was exclusively led by the women’s. Wage laborers of Uttar Khand are spending their income on liquor and ignored their families. The suffered women’s are started to conduct the strikes before the liquor shops. In the year November, 1965 thousands of women’s started picketing in Kadri and destroyed the stored liquor. Then prohibition was executed. In other districts of the Uttar Khand. In Karnataka women’s belonging to Uttar Kannada district were the pioneers in the history of prohibition movement. Because they waged war against the liquor way back in the year 1932.

Women’s self help groups are taking leadership to fought against the liquor. Right from the early 90’s women’s of the middle classes were also joins their hands with the women’s of the labor and other working classes. Then government of Karnataka implement the complete prohibition policy on 2008.

**Dalit Movement:** Social movements are playing an important role in the social change. Dalit movement was intensified to transform the socio-political and economic conditions of dalits.
Dalit movement started during early days of 1920 as a offshoot of non-Brahmin movement in princely state of Mysore. Non-Brahmin movement politicize the reservation policy and also creates political awareness and social consciousness among dalits.

Adi Dravid abhivraddi sangha lead by the Murugesh Pillai and Association of Adi Jambava lead by Chikkahanumantayya and Chennigayya were the pioneer organizations of dalit movement during pre independence days. In 1913 R. Gopalswamy Ayyer and Govindacharayya founded the Central Pancham Boarding school for dalits at Bangalore. These organizations conducted Pancham Mahasabha at Mysore during 1919. They started to agitate for the rights of dalit’s during 1921. In Hubli Mahar Mandali and Indian boycotted society were established during 1927 and 1929 respectively. The Belgaum session of the boycotted society (1927) demands for the special electoral colleges for dalit’s.

Causes of Dalit Movement:

1. Oppose the practice of untouchability.
2. Oppose the scavenger system.
3. Demanding the social equality.
4. Claiming the political economic, cultural and educational rights.

5. Resist the oppression, violence, exploitation and injustice towards dalits.

6. Oppose the bonded labor system.

Dalit Movement in Karnataka during post independence period:

Dalit movement gets mileage during the regime of Devaraj urs. Because Urs introduced progressive policies and programmes which creates political awareness among the dalits.

Dalit movement gets new dimension after the Busa case of B. Basavalingappa who criticized Kannada literature as Busa means fodder in the year 1973. This statement creates lot of debates within and outside the house. Finally chief minister Devaraj urs dropped the Basavalingappa from the cabinet. Later on the forum of dalit writers and artists, dalit sangarsha samiti and many other pro dalit organizations established.

These organizations derived their ideological sources from the Marx, Ambedkar and Lohia. The Kannada literary tradition transformed as Dalit and Bandaya sahitya activities flourished. New waves in literature arise. New writers
create new readers but gradually dalit organizations spitted on the basis of personal egos of leaders.

**Milestones of Dalit Movement** : With all its shortcomings dalit movement achieved significant success in the way of its agitation against the socio political discrimination. Hangarhalli a village of Mandya district where bonded labor system was prevailed in a mine. It was detected by dalit organizations. Finally justice was given to the vicitims. Fighting for land reforms and opposing the untouchability is still continued by dalit organization.

**Women’s Movement** : Women’s movement in India is multidimensional agitation. Because there is no common policies before the women’s of India. Women’s are facing various problems according to their socio-economic status. According to Mala Tullaq ‘some of the women’s movement are having regional importance and some are having the national importance and relevance’.

Gail Omvedt classified the women’s movement in to two categories in the context of Indian capitalism as follows, 1. Movement for the women’s equality. 2. Women’s liberalization movement.
There are many women’s organizations which are actively conducting their struggle for the cause of the women’s. i.e., Vimochana, Forum of the women’s rights, Samatha vedike, United women’s forum, women’s voice, Manasa etc.

These organizations take up the issues like victims of the rape, patriarchal social systems, polygamy, Dowry deaths, divorce etc. Creating the awareness and drawing attention of the general public regarding women’s problems through the various techniques like street campaigning, distribution of the leaflets, exhibition of placards, street dramas and songs. Women’s organizations conducted a big rally against Miss universe contest which was held on 1996 at Bangalore. In the beginning of 20th century most of the feminist fighters concentrated on the gender equality. They contribute for the cause of women’s empowerment and development. Even they are succeeded putting pressure on the government policies regarding women’s.

The year 2001 declared as women’s empowerment year. By the creation of self help groups and women’s empowering organizations women’s will become very conscious regarding their strength and rights. Women’s movements mainly depend on the concept of empowerment. In the early 1980’s this concept became very popular. The idea of empowerment subscribes the women’s and provides the
avenues in the strata of political and economic bodies. Domestic violence, sexual harassment in work place etc are the recent priorities of the women’s organization.

**State and Women’s struggle:** State is constructively responding towards the demands of the women’s organization. State made very progressive laws regarding the women’s participation in politics, equal opportunities in the public employment, adoption, succession, property rights, dowry, devadasi, sati, women’s education etc.

**Consequences of the women’s movement in Karnataka:** Due to the women’s movement a sort of vigilance and awareness is created among the policy makers as well as general public. Self respect and consciousness of the rights are developed among the women folk. The value system is also changed, social perspectives regarding the women’s considerably transformed. In the year 2005 two progressive laws are implemented which are really empowered the women’s were as follows, 1. Anti domestic violence act, 2005 2. Hindu succession act 2005.

**Labor Movement:** Industrial revolution creates the huge employment opportunities. Hence labors started to claim their demands in an organized manner. When capitalists ignored the demands of the labors, communists take up
the issues. Karl Marx and Engles stated that ‘workers of the world unite, you have nothing to lose except your chains you can conquer the whole world’.

India is having the hundred year’s history of industrial revolution. Industrial development was started according to the needs and requirements of the colonialism. The slow growth of industries and other factors responsible for the low degree of awareness among the industrial workers. Between the year 1914 to 1918 trade unionism was not flourished with the lack of leadership. First world war expands the industries in India. Simultaneously Indian nationalism and Soviet socialism comes close together. The tragedy of Jalianwala Bagh and other political events were held responsible for the industrial development in India.

AITUC was started in the year 1920. INTUC, Bhartiya majadoor sangh and other labor organizations are working with their own policies and projects. In the year 1975 the following rights of the labor organizations were recognized ie, 1. Recognition to the labor organizations 2. Right to collective bargaining 3. Right to strike.

The princely state of Mysore industrialized very soon than that of the other parts of the Karnataka. The process of industrialization was begin in 1881. Plantation was started from the Britisher’s in Malnad in 1830. Cotton mills, oil
mills, Tile’s factory, Braveries industries, Steel industries are working in the Mysore province. Text tile mills of Davangere and Belur, Steel industries in Chikkaballapur, Wood industry of Hunsur, Kolar Gold mine are the significant aspects in the industry history of Karnataka.

The labor movement in India is having many shortcomings. Mainly the rural background, castes, communal affiliations and traditional, cultural stigmas are attached with labor organizations and their attitudes. Majority of the industrial labors are belonging to the upper strata of the dalits and middle rungs of the higher casts. Trade union movement is failed to bring the labors those who are working in unorganized sectors. Scarcity of the committed leaders and lose organizational pattern were also contribute to the failure of labor movement. In the present globalized and privatized context the labor organizations required a new ideology and new leadership. They should inculcate the new classes in their sphere. Trade unions should evolve new strategies and struggles. Otherwise trade unionism may lose its grounds.

National labor commission identified the heterogeneous organizational pattern and ideological preferences among the various labor organizations. Many trade unions lost the 25% of their members by 1993. Some labor organizations initially show their affiliation towards different political parties in general, left
parties in particular. Trade unions demands for the improvement of the wages and working conditions of the labors. Often they demands for group provident fund and ESI facilities to their respective members.

**Farmer’s Movement:** Farmer’s movement generated out of the confrontation between the turmoil conditions of farmers and the system. A piece of land is a symbol of identity and existence to each and every rural farmer. In the present era farmers are threatened and compelled to lose their land. By committing suicides farmers are trying to retain their identity.

There are many examples of the agrarian struggles during the British period. These primitive movements were intensified against the colonialism. Wagha of Dhondi (1799) and his associates instigate the farmers against Britishers and continued the armed struggle. Rebel of the Palegar’s in Bellary (1803) and armed resistance against the Bidnur king during 1816 to 1823. These are few examples in the history of farmer’s movement. Sangolli Rayanna organized the guerilla warfare against the Britishers during 1824 to 1830. Rebel of Boodi Basappa (1830-31), the rebel of Halagali Beda’s, and Naragund Babasaheb (1857) are also significant events.
Farmer’s of the Ankola taluk were conducted salt satyagraha during 1930. Forest satyagraha, No taxation campaign, non-cooperation and other agitations are witnessed in the district of Uttar Kannada. These all movements are the part of the national movement. Farmers rebel was not new to the state. Even during the rule of Mysore kings we can find many armed struggles of the farmers.

In the post independence days state of Karnataka has been witnessed by many farmers movements. They are as follows, 1. Kagodu satyagraha of 1950 and 1951. 2. Sanduru Satyagraha (1973) 3. Movement of the Tenant farmer’s in Sagar and Theerthahalli taluk (1979) 4. Haliyal Farmer’s and agricultural labors agitation (1979) 5. Farmer’s rebel of Nargund and Navalgund taluk (1980)

Kagodu satyagraha is one of the milestone in the history of land reforms and farmer’s agitation of Karnataka. Savaji Beernaik started the hunger strike against the exploitation of the land lords. Shantveri Gopal Gowda, Kadidalu Manjappa, Garud Sharma, H. Ganpatiyappa, Basu Krishnamurthy, Sadashivaraya, Sitaram Ayengar, S. Ramayya, S. Govindappa and many other stalwarts fought in this historical movement.

The farmers belonging to the watershed areas of Rivers Malaprabha and Ghataprabha were started to agitate against the government during 1980.
Government imposed the water tax on the farmers retrospectively from 1974. Because of this stands of the government farmers from the Nargund, Navalgund, Savadatti are resisted. Golibar and other atrocities were committed against the un armed farmers.

**Emergence of the Karnataka Rajya Raita Sangha:** Former’s association of Karnataka popularly known as Rajya Raita Sangha is held responsible for the massive struggle of the farmers. Raita Sangha organized a biggest rally in Shimoga on September 1980 under the leadership H.S. Rudrappa, Sunderesh and others. The activities of raita sangha creates awareness among the farmers. Gradually they are putting the demands like Irrigation facilities, electricity supply, seeds and etc. The decade of early 1980 is the significant era in the history of farmers movement in Karnataka. Mainly farmers organizations are influenced by the socialistic ideology.

Later on farmer’s movement started to propogate the cultural reforms like simple marriage system, eradication of castism, anti corruption, gender equality etc. Prof. Nanjundaswamy lead the successful attack on the Kentucky fried chicken centre, a multinational food stall at Bangalore on 31\textsuperscript{st} March 1996. Many farmer’s from different regions of the state participated in this struggle.
Karnataka rajya raita sangha made an attempt to enter the politics, through a its own political wing. Prof. Nanjundaswamy said that ‘political power is essential to solve the problems of the farmers; it is evitable to the farmers played their political role’. In the present context farmers association is split due to the personal ego of leaders. Homogeneity and diversity are the two extreme views. Thus Social movements in Karnataka seem essential to achieve the consensus between the two extremes which are prevailing in our society of privileged and the Dipped. Conflicts lead to movements, social movements also are the natural consequences of the social conflicts. Every section of a given society has its own interests for the persuasion of these interests becomes the sole object of those social groups. In this regard social movements are floating as a symbol of continuity and dynamisms of a living society. Karnataka given to its benevolent governments since past, has thus been a cradle of social movements which from time to time have contributed to reforms in the existing socio-political institutions to accommodate those not satisfied with its existing form. Thus, avoiding challenges to it but being accommodative and flexible.
End Notes:


4. Opcit.,


18. Ibid., .

