Emergence of non-Brahmins movement in Madras Presidency- Determinants and consequences

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ABSTRACT: Non-Brahmin movement found to be the prominent determinant of the political structure of the southern part of India. The intensity of the influence is more in Tamil Nadu. the socio-political fabrication of contemporary Tamil Nadu emerged during 100 years ago. The present study tried to map out the determinants and the consequences of non-Brahmin movement in socio-political transformation of Tamil Nadu. The study highlighted the various nuances pertaining to non-Brahmin movements and its influence on political development of Tamil Nadu. On the whole, significance of non-Brahmin movements is the important component of political diaspora of Tamil Nadu.
Key words: Dravidian, Brahmin, British

I. INTRODUCTION

India has witnessed huge political transformation during last one decade in term of political philosophies and practice which unleashed enormous transition in social fabrication in Tamil Nadu as well as formerly Madras Presidency. Politics is implicit as practice of accomplishing democratic development in the specified territory. Even during the earlier period Monarchs did not disregard the guidance of scriptures and ministries. It was assumed that the autonomy was given by the God and the monarchs were the authentic law providers. Tamil Nadu found unique place in Political history as it possesses parallel scriptures and masters. However, Medieval time was undergone several changes due to external invasions and regular mobility of people. Politics and the significance of governance were progressively sensitized by language and culture in southern part of India formerly denoted as Madras Presidency. Modern era customarily accredited to British colonial rule which taught the people the rule of law and representation in democratic development. Nationalism was also grown along with it. During the discourse, social and religious reforms were also envisaged by enlightened people in Madras presidency. The entire India was encompassed with the idea of nationalism and consistent struggle for independence from British colonization, the Tamil region of Madras Presidency was embedded with dual notions that independence should be both from British colonization and the nationalism which are largely entails with upper caste configuration. The British Government decided to give up the imperialism and provided freedom to India. Even before that the British assisted the politics of Madras Presidency to inaugurate its own which in turn brought far reaching influence on the regional forces to enrich their political identity. In addition, the unique political and social development of Madras presidency was largely augmented by the non-Brahmin movements in which Justice party found significant place in transforming the socio-political landscape and the Justice party later transited into Dravida Kazhagam and sustain the political power of Tamil Nadu till now.

Socio-religious, Political discrimination and access to power in Indian system

Good citizens can withstand the noble political organization and its governance. The spirit of classical political philosophy correctly replicates this idea. Western custom was privileged to have organized political discourses. This is not in the case of Tamil custom in which political philosophies and good governance were seemed in literary poems alone as Prose was not utilized in ancient times. During ancient India, politics and governance was regarded as gratification of feature and justice. Vedic literature reflected that King had eternal power and he entitled with all the privileges. Manusmrti stated that the king who had ability to control his emotions and feelings could administrat his citizen complete way. Ramayana shown that a country without a king appeared to be a river deprived of water, a forest deprived of trees, and a herd without a shepherd. Mahabharat in its Shantiparva taught how to govern the country and the people through the practice of justice. Ancient literature of Tamils classified the life as private realm (agam) and public realm (puram). Agam

comprises the subjectivity, and personal and family association entrenched in ethics and in the way the ancestors imparted and followed. Puram speaks about valour, battles, governance and all the economic activities. These also highlighted ethics. Mundane activities were enlightened by ethical and spiritual teachings. Thus, the monarchs drew their power and authority directly from scriptures. But, whole governance and the social set-up designated with graded equality both in governance and social fabrication which strongly forced the people to be under privileged and enshrined with enormous privilege and control to the few people who dictated the governance and power. In Indian system Brahmins have got enormous privilege as they were considered as the highest authority in the social system and had all the power to access the privileges. However, colonial period had demystified the code and introduced constitutionalism, parliamentary democracy, federalism, social justice and nation-building. Besides, proliferation of political parties, regional forces, electoral alliance and coalition sensitized the political development beyond traditional dubious structure.

Socio-political diaspora of Tamil Nadu and significance of Non-Brahmin movements in Madras presidency

The non-Brahmin assertiveness had evolved in northern part of India prior southern India especially in Maharsatra Mahatma Jyotiba Phule [1827-1890] Contributed for female education by breaking the cultural cult. That was heavily opposed by Chitpavan Brahmins. a great social reformer was given public recognition for his service to the cause of female education. The radical nature of educational campaign among the mali, and other Maratha lower castes provoked virulent opposition from the Chitpavan Brahmins. However, in later period of time the result of Mont ford reforms 1919 was that it delivered in the Legislature with seven seats reserved for Maratha and other similar castes in Bombay presidency. Hence facilitated as a powerful weapon to the political activities and adequate consolidation of the Non- Brahmins in the power operations. In the same line, the strongest infliction of Brahmanism in the name of cultural connotations have inhibited the non-Brahmins to consolidate properly to questioned the Brahmin hegemony. During the conference was held at Hubli in 1920, Sir P. Tyagaraj Chetty asserted that Non Brahmin Communities are 95 percent in population and heavily under represented in legislature but the

Brahmins enjoyed all the privileges in ruling class despite their minimum representation. The structural political system have provided the space for non-Brahmin assertiveness. Sri. Panditappa R Chikodi a Non-Brahmin leader and Reception committee chairman advocated necessity of joining together for educational development through which social upliftment would be possible. They extensively followed the need for education as Jothi Rao Phule indicated and wanted to demystified the Chaturvarna based on merit and demerit tried to establish superiority based on birth. Brahmins dominated the other castes through their education and vigilant. They have got this because of Knowledge and writings of religious scriptures made available. The Brahmins restrained the knowledge to their community alone they even severally punished the Non-Brahmins who attempted to acquire Knowledge either openly or surreptitiously. Because of lack of knowledge Non-Brahmins remained ignorant poor and backward. The missionaries' activities in providing education to non-Brahmins have enhanced the assertiveness to consolidate the non-Brahmins to fought against the hegemonic Brahmin suppression. Dr Ambedkar was the great intellectual from downtrodden communities have enabled the non-Brahmins to get assertiveness and also facilitated the intellectual supremacy to contested the Brahmins hegemony structurally.

Social development and Non-Brahmin Movements

The advent of Europeans imperialism provoked huge transition in Tamil land brought many changes in the society over a period of time. Christian Missionaries and government started a number of English medium schools imparted modern education to civilized the people. During this period, apart from the deprived sections of the society the rest of the population acquired knowledge through the missionary's schools The intermediary caste has got adequate education from the missionaries' schools and consolidated their assertiveness with the existing social capital. These people had acquired adequate education which was the only step to be scaled in order to accomplish equality with Brahmins to contest their supremacy in the political representation. Although these people had robust educational and economic affluence still they were not considered at par with Brahmins. Besides, the deprecating mark 'Shudra' now moved to them and being addressed by that word exchanged these people, all the more. Many castes have internalized and adopted Sanskrit

cultural practices in marriage ceremonials and majestic basis to prove their sophisticated social status. Many castes have made significant changes in their caste name to obtain promotion in social rank and get reported in the Gazette. Tamil scholars like Pandit Iyothee Thoss and Maraimalai Adigal took ardous procedures to demonstrate the preeminence of Tamils over Brahmins. Both argued that Buddhism was the religion of Tamils. Iyothee Thoss even endeavored to trace the arrival of Brahmins on Tamil land that Brahmins appropriated the Buddhists monk name and practices and became Andhanar. Maraimalai Adigal launched Tamilmil Iyakkam (Tamil Purist Movement) in 1916. This contested Sanskritic accretions through inflictions in the Tamil language, substituting them with 'pure' Tamil words, and thus struggled to proclaim the autonomy of Tamil from Sanskrit. Further Robert Caldwell's A comparative Grammar of the Dravidian of South Indian Family of Languages" proclaimed preeminence and independency of Tamil over Sanskrit. All these factors generated a favourable atmosphere for non-Brahmins to retrieve their cultural supremacy over Brahmins hegemonic infliction into Tamil society. The non-Brahmins after attaining economic independence decided to fight for social justice through political environment as it alone gave them administrative power to bring changes.

II. CONCLUSION

Tamil Nadu politics arena generally described as the outcome of Dravidian political ideology. The political discourse internalized the Dravidian concept and attained prominent position is political diaspora of Indian political system as well. Even though there are various perception prevails on the notion, configuration of power structure encompassing territorial identity for Tamils in contemporary political dialogues had emerged as the aftermath activities of emergence of Dravidian identity politics encapsulated with non-Brahmin assertiveness. In prehistoric times the significance of Tamil identity spread across the sub-continent and it is the orient language along with Sanskrit and other languages in which Tamil language still has contemporary relevance unlike other oriental language. Some writers have pursued to establish that the impartially progressive urban culture of the Indus valley was fundamentally Dravidian in its temperament and that the several seals belonging to that culture carry inscriptions belong to that in a proto-Dravidian language.

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