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An improvement in the status of Holeya and Madiga community in present scenario: (Special reference to Ramanagara District)

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Abstract

Indian society is a very unique in the world because only Indian social system is had caste system. An average 6 thousand castes are in India. Before caste system varna system was origin in india. We can identify four varnas in varna system. Which are Brahmana, Kshthriya, Vyashy, Shudra. Mainly few people of aboriginals are stood against this varna system. Varna system has hierarchy in nature, Brahmans is the superior of this system, and likewise Kashthriya is secondly, thirdly Vyshya and finally or lastly is Shudra of this system. When aboriginals start appose all these cruel four Varna system, upper class people start to put them as separated who are all against them. So these people are called as punchamas. This fifth Varna or punchamas has to do all above four Varna's duties.

There are thousands of castes in Karnataka among them 101 caste belongs to scheduled castes, in these prominent castes are Holaya, Madiga, Banjara, Bhovi, Adi Dravida and Bhambi etc.

Keywords: Indian society, Varna system, Hierarchy, Social System.

Introduction

The textual view of Indian society developing in the late 18th century portrayed it as being a static one, allowing for little or no social, mobility. However, intensive field studies of Indian villages in the 1950s showed the caste system to be far more lithe than was earlier imagined. This view was also confirmed by historians. The caste system was found to have an in-built mechanism for mobility, whereby a caste which improved its secular position sought to unite this gain by resorting to the process of Sanskritisation or cultural change in the direction of a high, and in particular, 'twice-born' caste. This view of a flexible caste system responsive to economic and political changes in the subcontinent was further supported in a colloquium on the subject in the 1960s Bailey and Dumont were, however, emphatic in pointing out that social mobility was not a characteristic of the entire caste system; it was confined to the middle rungs of the hierarchy. The ends were characterized by a certain stark rigidity. The few empirical studies of Dalit castes who were at the bottom of their local caste hierarchies in traditional (pre-British) society uphold this view. They show that there was indeed very little scope for their upward social mobility. Ghurye describes at length the degraded position of the Chandala in traditional Indian society. According to Beteille, the stratification system was characterized by 'cumulative inequality*' and the Dalits were subject to what Oommen calls 'cumulative dominance'. Their deprivation arose from three sources: low ritual status, appalling poverty and powerless.

Holeya are a scheduled caste of India, mainly belonging to present day Karnataka State, Kerala, Maharashtra, Tamil Nadu and also Madhya Pradesh They were once landlords, who raised many ancient kingdoms in Ancient Deccan India. In Medieval period of India History, they were the warrior classes of fallen Kingdoms, hence were made & treated as, out-caste, commonly an agricultural labor. The term Holeyas is derived from Holey. In British India, Holeyas lived in Canara, Coorg Province and Mysore. They were one of the lowest class, a per dial slave, who can be sold by the owner of the estate in which they were located.

Background of the study

Holeya and Madiga communities are a scheduled caste of India, mainly belonging to south India, especially in Karnataka, Maharashtra, Tamil Nadu, Madhya Pradesh Kerala, Telangana and Andhra Pradesh etc. these castes are exploited and oppressed by upper caste for a century even though these castes are majorly populated across Karnataka. Holaya community mainly located in the district of Mysore, Mandya, chamaraja nagara, Kodagu, Ramanagara, Bangalore rural, Bangalore urban, Hassan, Tumkur, Kolar and Kalburgi. Madiga communities are mainly located in the district of Chithradurga, Davanagere, Bellery, Koppal, Bijapur, Gadag, Kalburgi and Bidar.

Holaya

Generally Holaya means lower caste but literally holaya means land owner. (hola means land, ya means owner) Thirulludi language was one of the post Dravidian language, in this language puliya means holy or purity. This caste has been addressed in many different names they are adi Karnataka, adi dravida, chalavadi, and malaru etc.

Madiga

Madiga also generally called as lower caste but literally Madiga means first man of the land. Also it's called with different names Adi jambava, Adi dravida, Adi Karnataka, mathanga, and samagara etc. Madiga caste people were historically hardworkers who used to make leather-items, rope-makers, basket makers they make water carrying vessels, carpenters, footwear, bags and many etc.

Objectives of the study

- ❖ To know the Socio-Economic status of holaya and madiga communities
- ❖ To know the education and political status of the holaya and madiga community.

Methodology

I have collected the data for my studies from article, news paper gov't reports and journals etc,

❖ Status of Holaya and Madiga

Socio- economic status: Manusmruthi has given birth to hierarchical caste system in India after its enactment. Because of this manusmruthi caste system has come down in hierarchical system. Therefore they have lost their opportunities for several years. These communities has got numerous opportunities to participate in social activities with dignity in terms of social and economically. For example these communities are active in all the sectors like service sector, financial sector, banking sector, manufacturing sector etc.

Education and Political status

Due to manusmruthi Education is only limited to the Brahmins and out rightly it has denied the education to all other varnas including caste called holaya and madiga. It leads to lack of opportunities there by people become uneducated who belongs to lower castes in society. But Indian constitution has mentioned the article 45 to ensure education to all the people irrespective of caste, creed, gender and race etc. because of this great opportunities in educational system has made the people educated and

through this people got number of employment and dignity of life in society.

Also people have been deprived by political participation in society due to manusmruthi. But constitution of India has empowered the political participation with all constitutional position to all the people, right from panchayath level to presidential level.

Conclusion

For many years this communities has been deprived due to Manusmruthi, but after constitutional development in India has gradually changed the status of holaya and madiga caste by uplifting them through providing fair and just environment in all sectors like social, economical. Dynamic changes in Indian society and adoptability to it's by this community has shown clear evident that they been in the path of constant progress.

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