

## GURRAM JASHUA-FOUNDING FATHER OF MODERNITY IN INDIA

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### **Abstract:**

*Gurram Jashuva was an organic intellectual born into two powerful communities intellectually i.e Christian converted Yadav-Madiga communities from India. His aggressive writings on caste and untouchability reflect the progressive intellectual writings of classical Christian thinkers ranging from Greek and Roman philosophers to modern Christian philosophers such as French Philosophers Michael Foucault, Jacques Derrida , German Philosopher Karl Marx, American Philosopher Avram Noam Chomsky , French Marxist Philosopher Louis Pierre Althusser, British Philosopher Perry Anderson, American Philosopher Benedict Anderson from west who questioned the oppressive attitudes of their fellow dominant groups in their respective countries. Jashuvas writings are polemic and got attention from the western intellectuals within the short span of time. Paper analyses India's oppressive systems through his lived experience with caste Hindus who suppressed the majority masses historically since the arrival of Dravidians as well as Aryans.*

**Keywords:** *Madiga-Yadav, Organic Intellectuals, Resistance Ideology, Caste, Untouchability*

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The history of 'modernity' has originated from the ancient Christian philosophies of Madiga<sup>1</sup> community to western Christian philosophers of Socrates, Plato and Aristotle to Ancient philosophy after Aristotle (including the Cynics, Sceptics, Epicureans, Stoics and Plotinus); Modern philosophy from the *Renaissance* to Hume (including Machiavelli, Erasmus, More, Bacon, Hobbes, Descartes, Spinoza<sup>2</sup>, Leibniz, Locke, Berkeley and Hume), from Rousseau to present day (including Rousseau, Kant, Hegel, Byran, Schopenhauer, Nietzsche); Utilitarians Marx, Bergson, William James and John Dewey<sup>3</sup>. The ancient Empires, medieval Renaissance, American Declaration of Independence, the French Revolution (inspired by John Locke's and Montesque's "Liberalism", Rousseau's "democracy") and the Marxist theory of class were born out of scientific reasoning and empirical observation of working class exploitation by Aryan feudal and capitalist societies in Germany. Whereas the philosophy of *Madiga-Yadav*<sup>4</sup> and Christianity are essentially rooted as a movement against caste and untouchability in South Asia and here there is oppression on the basis of caste that is imposed by well established Hindu religion. These above philosophers' history refers to the history of the working class and toiled communities, in the words of Gurram Jashuava<sup>5</sup>, least of the least, who create, discuss, write about, and in other ways propagate ideas.

The above western political philosophers wanted to discover social phenomena and political performance, (over and over again in a historical context) as well as to explain awkward concepts, assess open institutions, and fight for social model. Political attitude is about the serious reflection of political principles and its practices. It is about the understanding of the central philosophy of a society in a much more critical way. It tries to philosophize the values, main beliefs, practices and institutions, which rule the society. Philosophers gave diverse interpretations about the meaning of public life and leading principles of high-quality society.

Socio-economic developments and the resulting conflicts in the social order offer situation for the coming out of novel societal and political theories. Political thinking seems to jump from the political understanding of both the thinker and his society. Political hypothesis is enriched by the authority of both outside and inner developments in society.

Although system and the institutions survive, human beings as aware agents have the capacity to making choices either of meeting the requirements or of changing them. Regulations of politics are varied. We have to consider on what basis these rules are laid down. Political speculation is nothing but the systematization of ethical and political judgments of our activities. Political activity is a decision-making activity, which seeks to put in order or make peace diverse welfare, claims and stress of various wholes in a society by supervising its creative and distributive equipment. Conventional political speculation is a combination of diverse kinds of investigation or theory. One can differentiate three different impulses: truth-seeking, sociological and ideological. In case of traditional thinkers like Plato, Hobbes, Locke and Hegel, their political assumption is philosophical. Every of these thinkers had tried to connect their conclusions about political association or about the 'ends' of political life, with a wider theoretical structure.

They tried to develop political and social conclusions from more widespread thinking about the nature of reality. In other words, political conclusions follow from or are supported by more general, metaphysical values. conventional link between idea and politics starts from the beginning, that it is the task of philosophy to reveal what is common between social and other 'spheres' of truth. Social opinion becomes ideological when it considers the ethical disagreement about ends and behavior of life and about the institutional situation of good life. An ideological thought tends to take on worldwide views of social construction and political stroke. Ethics of

the society and the ways of performance of institutions serve up as source in deriving political speculation. Political values inquire into the ends of the State.

What is ethically essential or the decently justified ordering of political society? In this sense political attitude has considered as an additional room of ethical speculation. Political thinking deals with the truthful and expressive accounts of political institutions and behavior. It makes recommendations about the model ends that political action should follow and concerning the way political institutions should be considered in order to provide these ends, which may be called philosophy. Political attitude maintains scrutiny of substantive political discourses related to the truthful statements of political discipline and the evaluative assertion of ideas. The essential notion of political discipline is that of State. Correlative with state is law. Constructive law has to have a state or autonomous as its basis and it is the first responsibility of a state to create and uphold law. Adequate accounts of the natural world of law have to draw its difficult relations to ethics, which serves both to provide law with comfortable and to be a normal for criticism of it. The conventional accepted speculation is an effort to develop this affiliation.

### **Karl Marx and Gurram Jashuava:**

There was a gap of 77 years between Karl Marx, A Jewish Christian from the Germany and Gurram Jashuva, a Madiga-Yadav Christian from India. Joshua was born on 28 September 1895 and died on 24 July 1971. He was born into intellectually powerful communities from India i.e Madiga-Yadav communities. He born to Madiga Christian mother Lingamma and father Virayya who belonged to pooja-Yadav Christian. He had born in the village of Katragaddapadu in south Indian district of Guntur in the state of Andhra Pradesh. Karl Marx's period was 5 May 1818 – 14 March 1883. **Karl** was born in 1818 and **baptized** in 1824<sup>6</sup>. Gurram Jashuva was a born Christian and rose by Madiga Christian grandparents. Karl Marx is supposed to be the architect

of a new ideology, polity and a new economic system. The Gurram Jashuva on the other hand is believed to be no more than a founder of a progressive ideology to question the repressive Hindu social order, which has relation to politics or economics. In a protestation to this view, it must be noted that Karl Marx, way back in the 19<sup>th</sup> century AD, pronounced the acceptance of Son of God-Jesus Christ centric religion by taking Baptism in the Church. Gurram Jeshuava had rejected Hinduism and its practices in any form (at that time Hinduism was predominant in its Brahmanical form), class system and called for equality and Christian way of brotherhood by fully believing in the word of Christ. He remained Christian like Karl Marx much before Dr.B.R.Ambedkar who embraced Buddhism just one week before his death in 1956 which has similar practices like Hinduism. Edmund Weber<sup>7</sup> critically deconstructed Ambedkar's conversion to Buddhims by arguing that Ambedkar had a strong attachment with Hinduism therefore he had chosen Buddhism without going for the most egalitarian religions Christianity or Islam. Karl Marx's construction of the Asiatic Mode of Production and in Max Weber's projection of the religion in India were not always applicable to Indian history in a literal sense, nevertheless, even in rejecting these, questions were raised that led to exploring new themes ,as did their methods of analysis.

### **Revolutionary Birth of Gurram Jashuava:**

E.H. Carr<sup>8</sup> says in his classical work "What is History", before reading any text one should read about author. He keep on says, before reading about author one should read about context in which that author born. So in this context we are analyzing socio-cultural-religious-political conditions in which Gurram Jashua born in a remote area of south Indian village. He had born into two Greatest Castes Madiga-Yadav Christian communities which have a Great Histories and scientific traditions in Hindu *puranas*. His birth was a revolution in the sense that he born to two

inter-caste and inter-religious parents. His birth was a revolutionary to two radical communities historically. According to Hindu scriptures Madigas were the descendents of first ruler-Jambava of *Jambu Deepa* or India. If the Madiga community have the history of ruling India as well as founders of scientific foundation through its leather tanning then the pooja-Yadav community had the history of founding the Hindu religion in the sense that Hindu Idol Sri Krishna was the Greatest pooja-Yadav whom every Hindu worship on the earth. It is the significance of both Madiga and Yadav community historically in which Gurram Jashua born and brought by the Madiga Christian community in *Madiga Gudem*<sup>9</sup>. This would argue that, for instance the lived experiences of Madiga community in the Neolithic age (New Stone Age) paved the way for scientific and technological progress. This occurred in several forms, the baking of clay pots by potters, which was the early stages of what we know as chemistry today, the art of weaving laid the foundation of studying physics by weavers, the art of growing cotton was the beginning of botanical sciences by farmers, and finally leather technology was also developed by cobblers<sup>10</sup>, all of whom were Madiga community people.

Gurram Jashuva in this sense emerged as an organic intellectual who have borne the heat and burden of caste oppression who can give us insider's insight about the nature of uncivilized *Hindu Dharma*. And he witnessed the pain of untouchability right from his childhood days and has not enjoyed the pain of indignity in the society. When I compare the social status of Dravidian *Sudra* castes *Reddy, Kamma, Kapu and Velama* with the status of Gurram Jashuva's Aryan Yadav-Madiga community are inferiors in India. So my very understanding of organic intellectual was that of Gurram Jashuva who was born and brought up by the first ruling community of India from his mother side i.e Christian converted Madiga<sup>11</sup> caste. In fact Gurram Jashuva parents were Christians from the arrival of British Christians in colonial period.



**Origin of Resistance:**

The resistance ideologies throughout history have emerged out of struggles with age old ideas, practices and institutions. *Antonio Gramsci* (1891 - 1937)<sup>12</sup>, a leading Italian Marxist, an organic intellectual, a journalist and a major theorist who spent his last eleven years in Mussolini's prisons, argued that the struggle between the ruling class and the subordinate working class was the driving force that moved society forward<sup>13</sup>. It was here that Gramsci made a major contribution to modern thought (hegemony of the ruling class achieved by indoctrination of the masses through peaceful means, by elite controlled agencies and apparatuses – religious institutions, academy, media, art and literature) in his concept of the role played by dominant ideology. The dominant ideology was oppressive Hindu ideology that Gurram Jashuava rejected throughout his progressive and egalitarian poetry.

Aloysius in his preface to 'thought' breaking work of *Nationalism without a Nation in India*, argue that "the study of nationalism-ideology, organization, movement etc-in India, has long been the exclusive preserve of the historians. In its external dimension, the discussion ranged between sheer xenophobia, on the one hand and sacred patriotism on the other. Internally, it hinged around the axis of Hindu-Muslim harmony or disharmony. Sociologists however, have been pre-occupied with movements of all other kinds, considered mainly as instances of status or social mobility, sanskritization/westernization or protest/transformations. Though these movements, the 'national' as well as the 'social' were contemporaneous, contributed to, and together constituted the formation of modern India, the 'totality' itself was not problematized in either, leading to the 'rarefication' and eventually 'reification' of the 'grand national within history. The 'national' became isolated, insulated, elevated and far removed from the 'social' which was often delegitimized as communal/casteist. Concepts such as

*nationalism and communalism along with colonialism became self-evident categories endowed with almost magical powers to reveal the mysteries of modern India”<sup>14</sup>. As Aloysius said, Gurram Jashuva fought against Hindutva and its repressive theories and praxis throughout his life. He fought against not only Hindutva dominance but also internal oppression of dominant Dalit-Mala community in the context of united Andhra Pradesh. He critically is looking at the way in which dominant Dalit-Mala Hindu communities have oppressed majority Dalit communities by using various manipulative means and ends.*

### **Social Philosophy of Gurram Jashuva:**

Gurram Jashuva's philosophy is chiefly moral and spiritual. He methodically explored the Indian civilization and its theoretical systems in an exceptional method. He developed social concepts like equality, liberty, freedom and fraternity along with civil rights from his thoughtful of Indian the social order and the performance of its institutions on the ethical foundation. He is very vital of the establishment of caste, which influences all the spheres of individual's existence and the Indian culture as an entire. He promote discusses how a person to society and how individual's liberty is restricted by other communal forces. He is critical of dictatorial Hindu communal arrange and argued in favor of Christian civilization. He probed into the ethical and communal basics of India and gave innovative sense to the lives of underprivileged community. His was a motivation move toward. Reason plays a function in his writings and speeches. The style he worn is very logical to a certain extent tentative. He was influenced by the assumptions of Christian modernity. He is well well-versed in many areas of Indian history, polity, culture, anthropology and philosophy. He speech marks many thinkers in his writings those who are influenced him. He was influenced by the thoughts of Christian missionaries, the realistic carriers of modernity and the Madiga Christian pastors of him.



<sup>1</sup>Madiga is one of the first ruling communities of *Jambava Deepa* or India. The first ruler of India was Jambava who belonged to this Madiga community. Madiga people are the founders of Science and Technology in India

<sup>2</sup> file:///C:/Users/USER/Downloads/38.-HS1501-093.pdf

<sup>3</sup> wikipedia.qwika.com › Français › en.wikipedia.org

<sup>4</sup>Holy Bible had mentioned about pooja-Golla in its *New Testament* or popularly known as Yadav as a holy people. Yadav is a ruling community of north India for the last 6000 years. They are the founders of Hindu religion under the leadership of Hindu God-Sri Krishna. Sri Krishna belongs to pooja-Yadav community. Yadav's are the rulling community of not only India but also its neighbor country Nepal.

<sup>5</sup> [https://en.wikipedia.org/wiki/Gurram\\_Jashuva](https://en.wikipedia.org/wiki/Gurram_Jashuva)

<sup>6</sup> [www.adherents.com/people/pm/Karl\\_Marx.html](http://www.adherents.com/people/pm/Karl_Marx.html)

<sup>7</sup> Ambedkar and the Hindu Culture by Edmund Weber at

<http://web.unifrankfurt.de/irenik/relkultur18b.pdf>

<sup>8</sup> [https://en.wikipedia.org/wiki/E.\\_H.\\_Carr](https://en.wikipedia.org/wiki/E._H._Carr)

<sup>9</sup> Every caste live in their own places to avoid tension and conflict from other castes in terms of everyday life habits

<sup>10</sup> 9<sup>th</sup> Class Telugu Academy Book Social Studies (English Version), Published by Kakatiya, Hyderabad, Government of Andhra Pradesh,2006,p.75

<sup>11</sup> According to Hindu scriptures Arundati –A Madiga by caste has been the lone holy women for the last 6000 years. It is the tradition of Hindus to see the Arundati at the time of marriage. If a bride or bride groom says that they have not seen Arundati star then their marriage will be cancelled by Hindu Brahmin priest.Madiga women is carrying such holiness in India since 6000 years.

<sup>12</sup> [https://en.wikipedia.org/wiki/Antonio\\_Gramsci](https://en.wikipedia.org/wiki/Antonio_Gramsci)

<sup>13</sup> [www.nigerianmuse.com/opessays/?u=Komolafe\\_on\\_Awojobi\\_politics](http://www.nigerianmuse.com/opessays/?u=Komolafe_on_Awojobi_politics).

<sup>14</sup> Aloysius G (2008), “Nationalism Without a Nation in India”,p.vii

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