

CHAPTER - V

THE ROLE AND CONTRIBUTIONS OF THE BACKWARD CLASS LEADERS TO THE MOVEMENT FOR RESPONSIBLE GOVERNMENT.

5.1: The Role of Women ,in the Freedom Movement of Princely Mysore:

Certain facts were emerged while re-searching the documents pertaining to the complete events of freedom movement, which were not sparkled to the scholars or the commoners before. If suppose some of the scholars quoted these facts prior to this, was only an accidental but not to justify the movement. It was being realized, while examining the documentations related to the Freedom Movement. Secondly, one must thoroughly understand the role of women in the process of releasing the country from the clutches of colonial rules while analyzing the facts and figures of the various events related to the freedom movement.

It was until up to the appearance of Gandhi in the scenario of freedom movement in India, the participation of women folk in the movement was very less or ornamental. Prior to this, the congress had provided the opportunities to the women representatives to take part in the discussions of Indian National Congress. Even though, the participation of the women folk was very less enthusiastic.¹ However, by this time, there were good number of lady

¹ Chandrashekhar,S.,(Edt.), Karnataka Charithre, women in the freedom movement,vol.7, (Hampe,1997), pp 14-149.

organizations were existed and took up the issues like Right to vote, gender discriminations and increase in representation ratio etc.

Most of the members of these organizations were from the upper class affluent families. And it is not necessary to stress the point that, most of the movements were under the control of the affluent of the society. The male members of the family of a woman member were either in active political movement or in the social reforming movements. This was also one of the reasons that, the membership of upper class women in these social circles made the lower strata women to keep away from these activities. However, after the various campaigns by the great personalities like Jyothi Ba Phule, Raja Ram Mohan Roy and Gandhi gradually motivated the women folk to take the active participation in the socio-political activities.

The tendency of Indian women to confine themselves to kitchen was mainly because of the socio-cultural ethos imposed on the women by the priestly class of the society. And this myth was broken by many more social reformers including Gandhi. He insisted the women folk to come out of the home to build a healthy society and the strong Nation. He redefined their responsible role in the society and instigated them to carry forward the National movement in the absence of jailed male members.

The Gandhi's experiments of Non-cooperation, Non-Violence and constructive programs at South Africa appropriately suited to the psyche of the women folk. And these experimental concepts were a great success in South Africa. Gandhi advocated that 'the prime responsibility of Indians is to protect the dignity of women through non-cooperative movement'. He addressed the women

folk as the great icons of scarification. He also stressed that, the Selflessness, love and affection, sustainability and the will power are the inherited qualities of women. He asked the women folk to enhance these qualities to solve the problems of the disturbed world.² The one more tool he devised for the National cause was 'Charaka', which empowers the women folk, facilitates an economic rehabilitation, and redefines her role in a family. His intention was to establish the reeling centers throughout India and freeing the India from the clutches of British colonial rulers. He firmly believed that, through this process the women folk would attain a special status in the society.

He believed that, the self-confidence, patriotism and the aspiration of Freedom would bloom through the utilization of Charaka. And, if a woman is able to earn in a family, her reputation will also be changed. It was his idea that, to provoke the urge of earning among the male through the females and eradicating the compulsion of foreign goods among the Indians. Meanwhile he also believed that, a woman would feel self reliant and confident, if she can earn and contribute to the nation equivalent to the males.

Lakhs of women positively reacted to the call of Gandhi. Thousands together involved in the freedom movement. Afterwards they never turned back. The tool devised by Gandhi and the method of protest not only suited to the Indian environment and Indian women but also becomes a ready weapon to face the enemy in any situation and in any movement. When the women entered into the movement as non-violent soldiers, the total assumptions of war has been changed completely. The numerous non-violent female activists confused the

2 Tendulkar, D.G., Mahathma Life of Mohan Das Karamachand Gandhi, 1869-1922, Vol.1, (New Delhi,1969),pp 133-134.

British soldiers because the method of protest was entirely new to them.³ They had seen violent protests and they were prepared for it. But, it was new trend to them and there was no device to solve this riddle with them.

The intensity and sharpness of the tract of the women movement in Karnataka was nowhere lesser than any other movement. In those days half of the Karnataka was administered under the British and the remaining half was under the native Kings. Under the British province, the movement has gained intense proximity among the people. Under the British presidency, along with the development of National consciousness the social reformation programs too were active. The National Social Convention held at Bombay considerably supported the expansion of the National movement. Many more were supported the concept of widow marriage, the women liberation movement was also at its peak in Bombay. Gulvadi Venkata Rao, Karki Venkata Ramana Shastry, and Venkata Rango Katti etc were not merely preached about women liberation, but also organized the numerous widow marriages. As a result, they were being extricated from the community. But, in the native provinces, these movements were under snail phase. It was in this reason; the entry of women into politics was slowed down in the native provinces. On the other hand, the women pioneers at British provinces became the National leaders at the later stage. The leaders like Gokhale and Tilak primarily influenced these women leaders of the later stage.

The women movement in British Karnataka was rejuvenated due to the influence of Tilak. And for the women folk of Bombay and Madras presidency had

3 Gandhi,M.K., women and social injustice, (Ahmadabad,1947), pp175-176.

the close proximity of Mrs. Anne Beasant and Margaret Cousins. Because of these two, the women folk of Bombay and Madras indoctrinated with the liberal philosophy and encouraged them to fight for the social and political causes. And Sarojini Naidu was one of prime instigator for the awakening of National consciousness among the women of these areas.

In accordance with the wishes of Gandhi, the women activists were limited their activities only to the constructive programs. But, the 'Salt Agitation enhanced the periphery of their activities. This was the first agitation in which the women had taken the active participation. However, Gandhi consciously tried to stall their participation in the agitation. The women folk intensely opposed the idea and demanded an opportunity to take part in the agitation. Mrs. Kamala Devi Chattopadhyaya voiced against the idea of Gandhi. He consoled her that there is one more way to fulfill their desire, which aptly fits to their characters. That is to increase the indigenous productivity to counter the imported products and to eradicate the alcohol menace from the society. This is more responsible than participating in the procession and shouting of slogans.⁴ However, this stance of Gandhi was strongly opposed by the women and got the opportunity to participate in the Dandi March. The experiences of the women participants were amazing and psychologically they become more strong and ferocious. After this event, they had become more militant and strategist. They formed into various groups such as National servants and Guerilla battalions. Through this they conducted 'Prabhat Pheri', Picketing, Violation of Forest Law, Chopping of the palm trees, defying the prohibitory orders by hoisting the flags etc. Majority of the homes became the center of Law violation. The women movement had

4 Kamaladevi Chattopadhyaya, Inner Receptions, Outer Spaces, Memoirs, (New Delhi,1989), pp 150-152.

become irresistible and the British Army got confused from this sort of militancy. Even the National leaders were puzzled to make use of this spirit.

The constructive programs of Gandhi had become popular in Mysore province though the national movement was weak in this area. But the women leaders like Kamala Devi Chattopadhyaya, Uma Devi Kundapura, Krishna Bai Panjekar were not the women to limit their activities only to the Presidencies. They got into the job to popularize the National movement in the Mysore province.

The rigorous effort of these women leaders, were positively reciprocated by both men and women at Mysore Province. This has facilitated number of women leaders to come up. To quote few among them are Bellary Siddamma, Nagamma Patil, Subbamma Jois, T. Sunandamma, Yashodamma Dasappa, Nagarathna Hiremat, Padmavathi Bidari, Jaya Devi Tayee Ligade, Shakunthala Kurthakoti, Siddhamati Mailar, Lakshamma, Balyatanda Muddamma, etc. When the men were jailed, the women took their place and carry forward the activities pertaining to the freedom movements. This has inspired many more and they organized the Jail Bharo agitation successively.

One has to recall that, behind every successive man there is always a woman. The activists, who become the National leaders in later stage, were trained and nurtured in the political environment since their childhood. Later they married the personalities who were committed to the National cause. Hence, throughout their life they happened to be in the environment of patriotism. But, the leaders like Umabai Kundapura got the support of her father-in-law.

However, these patriots aptly utilized the talent and the potentiality of the women activists.

The British were confused from the sudden emergence of women activists without any indications of their existence. At the initial stage, the British were hesitant to take the crude steps against these women. But at the later stage, due to the daring and militant attitudes of the women activists made the British to take rigorous measures to discourage their spirit and morality. However, the women activists were more stubborn than the British. In retaliation, the British orally and physically abused the women activists. Several women activists put an end to their life. But, the remaining had become more stubborn and succeeded to decamp the British. The women activists become more active and organized during the Civil disobedience Movement of 1930. The Non-cooperative movement was well reciprocated at presidential provinces rather than in the Mysore province.

When the tax refusal movement was started at Karnataka, lakhs together common public joined and supported the bandwagon. The response at North Karnataka was amazing due to the wholehearted participation of several thousand agriculturists and their families. The agriculturists of the area reached to the brink due to the unrealistic revenue taxes imposed on them. Hence, this movement has gained tremendous response from the areas such as Sirsi, Ankola, Siddapura of Karawara Districts and Hirekerur, Belagaum, Hubballi, and Dharwad. The government has considered this refusal, as the most dreadful and reprehensible action of the Agriculturists and took a severe and rigorous action against poor agriculturists. They jailed most of the agriculturists, confiscated the properties and dwelling houses of the farmers. Due to this cruelty, the innocents

have become the refugees. Desperate from the situation the women tried to enter their houses forcibly. But, it was cruelly resisted by the British without even bothering about the pregnant and post maternal mothers.⁵

There were several instances of the women activists who blocked and boycotted the auction process of confiscated properties, conducted demonstrations, in front of the houses, of the purchasers of properties. The same things were occurred at a village called Hacche of Shivamogha district and Akkunje of South Canara district. The activists of these places are known as Gowramma, Kaveramma, Lakshamma, Duggamma and Bhagirathamma. The atrocities of the British became more strenuous and continued their inhuman harassment even on the jailed activists.

The women activists were faced severe torture, dread ness, shame etc. Some of them severely injured both physically and psychologically. However, they never budged from these in-humanistic attitudes of the British and continued their struggle with more intense manner.

During the initial phase of civil disobedience, movement at South Canara the response of the common public was not so encouraging. But after 1931, the activities were unassumingly accelerated in the district. Mangalore, Udupi, Kundapura, Kasaragodu, Karkala, Belthangady and other adjacent places become the centers of political activities. The British imposed the prohibition on illegal production of Salt, demonstrations and picketing. The police took some of the leaders to the police custody and severely warned them concerned with the

5 Suryanath U Kamath, Swathanthra Sangramada Smruthigalu, vol.3,(Mysore, 1974), pp 180-186.

political activities. Due to these repercussions, the movement was slowed down. Resented from the inactiveness of males, the women activists offered them the Bangles to condemn the numbness of the men.⁶

The women activists of the Mysore province were appeared in the main stream when the movement spread to the whole of Mysore province. Kamala Devi chattopadhyaya and Krishna Bai Punjekar toured throughout Karnataka and motivated the people to join their hands to the movement. Mrs. Kamala Devi spread the socialistic thoughts and philosophies among the common public. From the motivating and inspiring speeches they made the people to take part in the freedom movement. The British imposed the prohibitory orders to their speech at Bangalore, Mysore, Virajpete, to stall the impact. But, Kamala Devi and her associates were never budged from this and continued their campaign with more rigidity.

Mrs. Uma Bai Kundapura came into the mainstream during the 'Salt Agitation'. From then onwards she has become one of the guiding force to the women activists. She too traveled whole of Mysore to motivate the common public towards the movement. Specifically she pointed out the significant role of women in the national movement and stressed the importance of education to women.

During the time of Flag Agitation at Shivapura of Mandya, the role of women activists were remarkable. The political activists succeeded to gather more than 30,000 people on the day. The police too was harsh against the activists and arrested the prominent leaders like T. Siddalingaiah and Tagadur

6 Chandrashekhar,S., Op. Cit.No.1, pp.154.

Ramachandra Rao. Soon H.C. Dasappa took over the lead with the assistance of Yashodharamma Dasappa, Subbamma Jois who successively managed the agitation till it's completion.⁷ It was in this occasion Kamala Devi sent a message to the women activists that 'I request you all that, don't forget that, you all are the part of a most respectful responsibility of carrying forward the freedom movement. Be with it firmly, without involving in the useless works'.

In this occasion the women activists like Yashodharamma Dasappa, Subbamma Jois, Bellary siddamma, Venkamma, Kamalamma, Savithramma etc were arrested by the police. But these women leaders courageously shouted Pro Nation slogans. Bellary Siddamma called the youngsters to spare their life to protect the dignity of National Flag.

Even at the Vidhurashwatha disturbance, a continued part of Shivapura, has taken several lives of innocence. In the shootout spree, a pregnant woman activist called Gowramma was shot dead was, one of the disturbing factors of this disturbance.

During 1939 February 15th one more protest demonstration was organized at Bangalore pertaining to naming the police station in the name of a Hamilton, a British Inspector General of Police of the time. In this demonstration Yashodharamma Dasappa and T. Sunandamma were took active participation and were arrested.

In 1939, the second annual session of congress was organized at Mysore and Mrs. Kamaladevi Chattopadhyaya was one of the invitees. When she reached

7 Congress Convention, Shivapura, 9th April 1938, (Mysore,1938), pp.294-295.

to Mysore, a notice was issued to her stating the Ban on her speech at the convention. She flatly refuted the order and entered the venue to address the mass. In the speech, she said 'Respecting the flag means respecting the Nation. And respecting the Nation means protecting the Nation at any cost'

The role of women activists were remarkable in the events of chopping off the Palm trees to banish the toddy at Chitradurga and Tumakur. The participation of Women activists were more than expected. On that day they succeeded to chop off more than 5000 palm trees in the district which was really amazing. In the quit India movement the women activists too joined the guerilla warfare against the British. They cut off the telephone and telegraph wires, disrupting of Railway tracks, burning the government properties etc.

The women leaders of Karnataka like Yashodharamma Dasappa, Bellary Siddamma, Subbamma Jois and T. Sunandamma etc were arrested several times for their stringent activities against the British.⁸ The role of women activists at Isuru disturbance was heart-rending. Isuru was the first village in India, which declared its independence prior to any other geographical area in India. One more significant factor of this incident was, the whole event was taken place because of the young students of this village. They banned the entry of government officials into the village, boycotted the officials, and declared themselves as the in charge officials of the village. The aftermath of this incident was very horrible which turned into tragedy. The police and army combated the village and several innocents were shot dead, tortured and arrested. Physical abuse of young and old, inhuman torture on aged and innocents was common in

8 Srinivasa Murthy, K., Isuru Durantha, (Hubli,1946), pp.118-124.

the village for certain period. Catastrophically, the two young girls of fourteen years called Halamma and Parvatamma become, prey to the movement.

5.2: Brief profiles of Women Freedom Fighters in Princely Mysore

There were several women defenders of freedom prior to the Gandhian era. Chand Bibi, Belawadi Mallamma, Rani Abbakka, Keladi Chennemma, Kitturu Chennamma etc. were being considered as Freedom fighters. In fact, they fought against the British to protect their independence intervened by the British. Chand Bibi was the regent of Ahmad Nagar and the provinces of Belawadi and Keladi were the independent provinces. Kitturu Chennamma fought to protect her Feudal rights. The province of Kitturu, was under the Peshwas and at later stage, it was under British. While under British, the Kitturu province was paying Rs. One lakh to the colonial Government of British annually. Hence, all these fights against to British were to protect their Independency.⁹

Hence, the demarcation of these facts is necessary, while reexamining the various occurrences of the Freedom movement in Karnataka. In fact most of the Native rulers who fought against the British, was not for the freedom. It was to protect their hereditary right of ruling their province, without any external interference. And, no one lost their political freedom, instead it was disturbed to favor someone else. Hence, we can call these fights as protection of their freedom. But, knowingly or unknowingly, the documenters of the historiography mixed up both the concept as one.

9 Sinthri, S., Women Freedom fighters, (Bangalore,1985), pp.14-23.

In accordance to the above, we cannot find any women freedom fighters during 1824 to 1920 when most of the provinces were lost their political freedom due to one or the other reason.

During 1920, the National movement picked up its phase throughout the country. The Swadeshi, Swaraj agitations were gaining its proximity among the common public. It was in this phase, the women leaders of freedom movement appeared on the mainstream and fought for the freedom more equivalent to their male counterparts. To quote a few striking personalities among them was Mrs. Kamaladevi Chattopadhyaya, Umabai Kundapura, Bellary Siddamma, Jayadevi Tayi Ligade, T. Sunandamma, Devamma Harijan, Bhagirathamma Chengalaradhya, Seethabai Madagaoukar etc.

KAMALADEVI CHATTOPADHYAYA (1903-1988)

Mrs. Kamaladevi was born on 1903 at Marudeshwara near Mangaloe. Her father Ananthaiah was a district collector. She had her education at Mangalore, Madras and London. She was married to a relative. But her husband passed away within the short span of time. Later she was married with Surendranath Chattopadhyaya, Brother of Sarojini Naidu. Kamaladevi was an art exponent. She was active in theatrical activities.

When the temperature of freedom movement started to hot up the environment, Kamaladevi too influenced and motivated from Sarojini Naidu, Anne Beasant and Gandhi and became active in the freedom movement. She became the active member of Mahila Seva Sadana and Servants of India Society founded by Gokhale. Later she became the leader of All India Women

Conference. She had taken the key role in Civil disobedience Movement and succeeded to motivate Gandhi to take part in Salt Agitation.

In 1930, she motivated and organized the women folk of Mangalore and south Canara to take active participation in Freedom Movement and facilitated her guidelines to them. Later she traveled to Europe, America, Japan, and Canada to obtain the support to the freedom movement. In 1942, she had taken the lead role in the Quit India Movement and undergone for 5 years of imprisonment.¹⁰

Mrs. Kamaladevi was a daring personality and never taken aback to say the truth on the face. She was courageous to criticize Nehru, Patel and other leaders. She was also an active executive member of Congress Working Committee. In fact, she was against to the partition of India. Due to the discipline of the party, she never commented on this. However, later she never hesitated to express her displeasure and criticize the concerned. Even Gandhi was considering her advice and suggestions. She was very close to Gandhi and she was one among the confidants. It was amazing the manner she rose to the National level from an ordinary member of Sevadal at Belagaum.

After the Independence, she becomes the president of Central Handicraft Board and Sangeetha Nataka Academy. She put her rigorous efforts to develop these organizations and to obtain an identity to these organizations. She was recipient of Magsaysay Award for her dedicated and committed work in the area of women Development. She was also the recipient of Deshikottama Award from Shanthinikethana. She was honored with the Copper plaque for her dedicated

10 Chattopadhyaya Kamala Devi.Op.Cit.No. 4, pp.139-143.

service to the Nation and its freedom. Meanwhile she was being honored with Sangeetha Ratna Membership of Sangeetha Nataka Academy. A National Drama award was named after her in the field of performing art. In fact the awards gained the values because of her commendable job in the public service.

Kamaladevi was also a renowned writer. She penned voluminous pages covering politics, development of women, arts and culture. Her several books are thought provoking and facilitate an in-depth knowledge. The Books 'Awakening of Indian women hood', 'In War torn China' 'Uncle Sam's Empire', 'America- Land of Superlatives', 'India at the Cross Roads', 'Reflection after Sixty', 'The Spirits Pilgrimage', 'Handicrafts of India', 'Indian Handicrafts' etc were her most critically acclaimed works.¹¹

In her last days she penned her autobiography 'Inner recessions and Outer spaces', was a comprehensive work unfolding the heart touching experiences along with the complex political developments in India during post independence. In her last days, the Indian government honoured her with Padma Vibhushana.

She could be anything, if, she would have opted for any distinguished position. Nehru invited her to join the cabinet, offered the position of Indian Ambassador for Soviet Russia and at last as a Governor of any State. She refused all and wish to be as simple as possible. In one of her conversation, she said that, 'When I joined the National movement, I was never thought of any position, I joined the bandwagon with commitment to serve the Nation as an ordinary volunteer. Consciously I am a Social worker and I wish to be remaining

11 Ibid,pp 126-132.

so'. She fought for the Freedom and after that, she worked towards building the nation.

Umabai Kundapura

Umabai Kundapura was a true Patriot and Nationalist. Her committed service in the national movement was remarkable. She was born on 1892 at Bombay. In 1923, she married to Kumar Ananda Rao and settled down at Hubballi. Unfortunately, at the very young age she becomes a widow. Later with the support of her father-in-law, she passed her SSLC and learnt English and French. In the meantime Susheela Nayak and Kashibai Navarange involved in the mission of women education, were influenced her to get into the social work. Later she joined the National Movement and had nightmarish experience of Jaliyan wala Bagh massacre of 1919. Then she came back to Hubli and started Saraswathi Mahila Samaja to create awareness among the women folk and their development in multiple dimensions. She comes into the contact of N.S. Hardikar and Gandhi. In those days, she succeeded to collect one Lakh rupees for the congress fund. She opened an exclusive school for the girls called 'Tilak Kanya Shala' through her organization Bhagini Samaja. After the visit of Gandhi to Belgaum, she traveled throughout Karnataka to motivate and to organize the support to the National Movement.¹² Played an decisive role in organizing the Women sector of Hindustani Sevadal of N.S. Hardikar. She took the active participation in Salt Agitation and as well led the Ankola Salt Agitation. She also actively participated in civil disobedience movement along with her father-in-law, and jailed at Yerawada. After the release she involved in the mission of Adult

¹² Swadeshbhimani, Kannada Weekly, Published from Mangalore, 26th December 1930, Mangalore.

Education. Along with this, she started an organization for the women education called Kasturi Trust and Gandhi Trust. Through this, she served her best to the society.¹³ She had immense respect to Gandhi and said that 'Gandhi is my living God'.

Bellary Siddamma (1903-1982)

Bellary Siddamma was one of the frontrunner of Freedom movement in Karnataka and done her commendable service in the freedom movement. She was the icon to the women and youngsters. She was born on 1903 at Dhudsi Village of Haveri and married to a renowned businessman of Davanagere and a reputed freedom fighter Sahukar Murigeppa. She was influenced and motivated from S. Nijalingappa, T. Siddalingaiah and Veeranna Gowda Patil and entered the freedom movement with zeal and zest.

She had taken active participation in the familiar Flag agitation of Shivapura in 1938. On the third day of agitation, she was arrested and jailed. She was the first women to be arrested in Karnataka. In this occasion she roared and said 'Dare not to die to protect the dignity of our National Flag'. Here afterwards she was popularized throughout India as 'Bellary Siddamma'. Wherever the programs she used to go, there, she used to get the welcome as Bellary Siddamma Zindabad. This was her popularity and the work she rendered to the National Movement.¹⁴ Though she was arrested, several times police were sick of arresting her because of the massive gathering, which was following her till the jail premises.

¹³ Doreswamy, H.S., *Nenapina Surali Theredhaga*, (Bangalore, 1998), pp.36-42.

¹⁴ Suryanath U Kamath, *Op.Cit. No. 5*, pp. 184-192.

She was a great orator and had good communication skill to convince the people. After the release from jail she took up the mission of popularizing the importance of reeling and threading through Charaka and convinced the people how the charka is related to the progress of the Nation.

On the ban on alcohol, an agitation was launched at Chitrdurga in the leadership of S. Nijalingappa, she took the lead of women wing along with Nagarathamma Hiremata and Lakshamma Reddy. During this agitation, siddamma and team created a record by chopping more than 5000 palm trees in the district. Due to this, she was arrested in 1939 and in 1940.

During quit India Movement she went underground and continued her rigorous militant activities from which the police were totally puzzled. She was such an interesting character and worked equivalent to the men in the freedom movement.¹⁵ After the independence, she involved in the mission of Women Development through the organization Mahila Seva Sangha opened at Davanagere, Chitradurga and in other places. In 1951, she was elected to the legislative assembly. The Indian government honoured her service by presenting a Copper plaque.

Nagamma Patil

Nagamma Patil, a teacher by profession and married to the renowned freedom fighter Veeranna Gowda Patil. She was influenced from her husband and motivated by Gandhi to take part in the freedom movement. She had taken active participation in the freedom movement and worked at Sabaramathi and

15 Chandrashekhar, Op.Cit.No.148 ,pp. 151-152

Hubballi. She was active in the programs meant for the development of scheduled castes. She had also taken a decisive role in congress convention held at Belagaum. During Quit India movement, she was arrested with her newborn baby. After the Independence, she started Mahila Vidya Peeta and worked towards the empowerment of woman.¹⁶

Jayadevi Tayi Ligade (1912-1986)

Jayadevi Tayee was born in 1912 as a grand daughter of 'Varada Mallappa' and daughter of Madake. She was the stanch supporter and one of the guardians of Kannada, a frontrunner of freedom movement and a pole star in the unification of Karnataka. Her grand father was facilitating food and other support to the poor students. Meanwhile he was one of the close confidants of Ranade and Bala gangadharanath Tilak. After her education, she married to popular person of Sollapura, Sahukar Channamallappa Mahadevaraya Ligade. Both the families were affluent and with all comfort. Though she learnt Marathi, she was fond of Kannada literature. Through her consistent hard work, she learnt Kannada and became an exponent in the language. Up to her mid age, she was engrossed in the Kannada literature and she became an expert in Vachana Sahitya. This has influenced her thought process and ideology. After the death of her husband in 1946, she was stunned by the situation. However recovered from the shock she started to work in Kannada, Marathi and Hindi literature.

Meanwhile, she was motivated from Tilak, Vivekananda, Ranade and Gandhi. Hence, she got into the Freedom movement along with her literature works. Her motivation further more supported by the stanch patriot Rama Bhat,

16 Sinthri, S., Op.Cit.No. 9, pp.28-32.

Rajawade. Dhana Shetty etc. She was appreciated and applauded, because of her wholehearted commitment to the National cause, though her husband was pro British.

When the communal violence of Razakars was broke out in the Hyderabad province, she daringly entered the area and consoled the victims and donated cloth and food to them.¹⁷ Her role in the unification of Karnataka was remarkable. She was the driving force behind success of Kannada Sahitya Sammelana held at Sollapur during 1950. She strongly condemned the proposal of dividing Karnataka at the Sahitya Sammelana of 1952 held at Beluru. In fact she was the binding force behind strengthening the unification of Karnataka.

Jayadevi Tayee Ligade was, spiritually influenced by Shivayogi Siddarameshwara of Sonnalige. She has penned more than 55 books in Kannada, Marathi and in Hindi. In Kannada she wrote 'Jaya Geethe', Taayi Padagalu', Siddarameshwara Purana, Taraka Tamburi, etc. The Poem' Higguthide Vishwa of Jayageethe which was translated into Fourteen languages. Her work of epic Siddarameshwara Purana (1968) fetched her both National and State Awards. In Marathi she wrote Siddhavani, Basava Darshana, Mahayogini, Siddharama Tripadi, Basava Vachanamrutha and Shoonya Sampadane etc.

For the outstanding and commendable service rendered by Jayadevi Tayee was honoured by nominating her as president of 48th Sahitya Sammelana held at Mandya. Through this she has become the first women to get this honour.¹⁸ Karnataka University enhanced its reputation by facilitating the

17 Suryanath U Kamath, Karnatakadalli Quit India Chaluvai, (Hubli,1992), pp.67-74.

18 Premalatha Sundresh, Mysooru Jilleya Swathanthra Hooratagararu,(Mysore,1994), pp. 67-74.

honorary Doctorate to Tayee. In true sense, she lived a life of a Sharane and a committed Gandhian.

T. Sunandamma (1903)

Mrs. Sunandamma hailed from Tumkur and settled down at Bangalore. She is a versatile personality and stamped her identity in every field of her exemplary. She is a Lecturer out of the box, a satirical Writer and a remarkable freedom Fighter. Her patriotism was influenced and moulded during her school days. She became the member of Theosophical society at the very young age. She was influenced and motivated by her husband Narasimha Iyengar and T. Siddalingaiah of Doddaballapura a renowned freedom fighter and congressman. This has made to take active participation in the various programs of Mysore Congress. Here she came into contact of a staunch Gandhian Tagaduru Ramachandra Rao, Veerakeasari Seetharama Shastry who strongly motivated her to be consistent in her thoughts and deeds.¹⁹ She had taken the decisive role in the familiar Flag Agitation of Shivapura, Ban on Alcohol and Quit India Movement. She was the regular guest to the prison very often along with M.R. Laxmamma. Sunandamma was also the member of People Representative Assembly in 1940.

19 M.N. Jois, Karmayogi, Auto Bio-graphy of Tagaduru Ramachandraraya, (Mysore,1975), pp.82-91.

Devamma Harijan (1966)

Devamma, Scheduled caste illiterate women was a labour in the estate of Nagesh Heggade of Kelaginamane at Sidadpura. Even her husband and son too were the labours of the same plantation. She reciprocated the call of Gandhi, took the active participation in the freedom movement, and marked by the British. Eventually, the owner of the plantation Nagesh Heggade too was involved in the no-Tax movement, which made the British to confiscate the plantation. Due to this Devamma lost her source of life and in search of source for the life she came to Sagar. But the British police were her enemies and made her to suffer without job and starvation. They made her life miserable. But Devamma never budged to this and continued to motivate and educate the laborers of her proximity.²⁰ She lost everything including her husband and son. She struggled a lot and survived up to 1966. The government of Karnataka honoured her with an honorarium. But the self dignified Devamma refused to receive the cheque by saying that she did her service to the Nation in accordance with her consciousness.

5.3 Backward class Leaders and their role in the movement for Responsible Government in Princely Mysore ,1930-1948

This is an effort to study and to find out the theoretical base for the Freedom movement in Karnataka. There are numerous documentations were made to record the various events of freedom movement in Karnataka. Among them, the available relevant materials might be around 50 in numbers. However, among these documents, some of the materials briefs the complete history of

20 Suryanath U Kamth, Op.Cit.No. 14, pp.186-194.

origin and development of freedom movement in Karnataka and the related consequences, occurred thereafter.²¹

The books and other documented materials concerned with the freedom movement links the emergence of Nationalistic consciousness with the renaissance of Hinduism. Further, it advocated the efforts of renaissance being made to stall the efforts of Christianization of India by the Christian missionaries. It was in this reason the efforts of pioneer nationalist activists like B.G. Tilak, Alur VenaKata Rao, Gangadhar Rao Deshapande, and Venkatakrishnaiah were greatly applauded and appreciated. Because, the tools they used to evoke the nationalistic consciousness among the common public through the popular sentiments like regionalist, religious and caste-oriented approach. Moreover, most of them opined that, these were the only effective tools available on those days. However, no one said anything about the negative and appalling impacts it generated. Through this silence, they wish to hush-up the facts that the oppressed minorities and Backwards were sidelined from the mainstream of this Nationalist movement due to the tools or the medium, the pioneers used. The negative impact of these methods were not only evident and active during freedom movement but also it reflexes the communal frictions of present day.²²

One cannot deny that, the religion and its allied symbols were the prime Weapons in the armoury of National activists to ignite the emotions among the innocent Backward communities of India. However, at the same it cannot be concealed that, the factors of regionalism, castism and linguistic factors might

²¹ Halappa,G.S., *History of freedom movement in Karnataka, vol.2, (Bangalore,1964)*, pp.6-10.

²² James Manner, *Political Change in an Indian state, Mysore,1917-1955,(New Delhi,1977)*, pp. 60-64.

get misused from the anti-social elements. These developments were widely occurred in the southern part of India that too through the Non-Brahmin and the Dalit movements. This has been furthermore accelerated by the various kinds of movements of caste and community organizations established by the different communities of the society. Moreover, it is inevitable to admit that these are the consequential occurrences emerged from the pro-democratic thought process of the dynamics of the historical process. Ironically, the same intellects, who appreciated the religious renaissance, are condemning these movements as unhealthy, self-centered and autocratic. Probably, it might be because, the resentment of these movements are always against to the priestly class. There is one more interesting factor that, if any leader of the Backward community movement joined the popular political party, he will be appreciated and applauded as a great freedom fighter, dedicated nationalist etc. Due to these pre-conceived notions of these old school historians, the socio-religious movements carried out by the Brahmin and upper class leaders as Nationalistic renaissance of Hinduism. However, suppose, the same kind of movement lead by the Backward community leaders was condemned as Anti-National, communal and autocratic.²³

There were several hurdles to document the complete history of Karnataka. Because, prior to the unification, the geographical area of Karnataka was segregated under twenty different provinces. Hence, while rebuilding the history of freedom movement in Karnataka, one has to take into consideration of the place, provincial facts carefully.

23 Chandra shekhar,Op.Cit.No. 6, pp.2.

One more striking factor emerged from this study is, till now, the stance is the same, whoever documented the history of Karnataka in different perspectives. Most of these documenters mesmerized by the metaphor created by the Monarchs, British colonialists and the former leaders of Nationalistic movement to conceal their stakes of power. They created the Mysore as model state in all respect. But, in depth it was the stage managed show of Monarch of Mysore who wish to be in good books of British and on the other hand he was the external controlling force to manage the upper class obdurateness. Even Gandhi too endorsed it because of his dual standard. On one side he wish to praise the Monarchs on the other he wish to prove that Indians too are capable of managing themselves. Congress followed the suit. Nonetheless, no one cares or considered the hardship or the toiled life patterns of Backward and oppressed due to the ethos imposed by the established segments of the society.

Every document projected Mysore or Karnataka as an exclusive state concerned with Nationalistic Movement. They called Mysore as 'Constitutional Sovereignty', 'Model State', 'Modest and progressive Administration' etc. And the laymen, students, farmers and agriculturists of backward communities were not being considered in the list of great leaders of the freedom movement of Mysore or wherever it applies.²⁴ However, due to various historical reasons the freedom movement of south India was slowed down until 1920. Meanwhile, there existed a huge incoherency between the Non-Brahmin movement and the Nationalistic movement.²⁵ During this period, the Non-Brahmin communities were having the stronghold on the political situations of Mysore province. Eventually the congress

24 Narayana Rao, V.S., Biography of Mirza Ismail, (Mysore, 1980), pp.89-96.

25 Diwakar,R.R., Karanirakaraneya veera kathe, (Hubli,1955), pp. 73-92.

itself neglected the native provinces of south India due to the 'Non touch Native princes' policy of Gandhi. These were the reasons for the snail phase of National Movement in Mysore Province.

A fact was emerged, while probing the historical developments of political history, to find out the answers for the reasons of failures of Congress and the Nationalistic movements to create a niche at southern India. That was about an unwritten concurrence between the British and the native Kings. This has continued until the interruption of common people. That too it was more applicable to Karnataka, because 2/3 of provinces ruled by the native Monarchs and it was inevitable for them to safeguard their throne and the province from the external disturbances. Hence, these Monarchs have become slaves to the British and their whims and fancies. Naturally, the common publics of these provinces were slaves to dual lords. One was the British and other one was the Monarch.

Eventually, the whole of South India was in the iron grip of Brahmins due to various historical reasons of complexity. Simultaneously both the priestly class and the monarchical segments were having the equal intention of 'Ruling' the common public by keeping them in the dark and exploiting their hapless status. Both the upper class segment joined their hands to maintain the situation as it is. Moreover, the Brahmins were the first to get the exposure of western liberalism, which claims to be the elixir to the Nationalistic Movement. The Brahmins were resistant to share this newly gained knowledge of western education and the liberal philosophy obtained through the British.²⁶ Due to this stance of Priestly and upper class, the backward innocent illiterates were being kept in the aloof. Later, when these upper

26 James Manner, Op.Cit.No. 22, pp. 64-72.

class segment approached the Backward with the slogans of National Movement, Home Rule, Swadeshi, Swarajya and such other movements made no sense to the Backwards and naturally it made them to doubt the hidden intention of the upper segment and felt that it was one more polished conspiracy hatched against them by established class.

More prominently, the active participation of common public in these movements and the pain they experienced had no consideration or the compassion. Till date, The Civil Disobedience, Tax refusal, Quit India, Forest Agitation and the other Movements alike have been considered as the victory of congress leaders and not as the victory of common public who toiled for it. And, these efforts of common publics were not been valued in the frame of their poverty ridden economic status. Their were several instances, where people wish to agitate and leaders were not and when leaders wish to agitate, the common publics were not. The same thing happened when people participated in the Tax refusal movement, the congress leaders were against to it. Gandhi himself accepted this phenomenon pertaining to Karnataka.²⁷

While, trying to apply the methods of Communalism, Nationalism, and Extremist Nationalism etc, to the articles or the write-ups on historical events will definitely disappoints us because, these write-ups were never considered these different approaches. Instead, they built a story, as these events were unique and progressive. These things really make us hysterical.

27 Ibid, pp.140-147.

There is one more interesting factor that, the common public took active participation with enthusiasm in certain agitations, whenever the demands of congress party harmonized with the demands of common publics. For example, the refusal of taxes for the bi-products of forest by the common public. And in most of the time people were self motivated to take part in certain agitations which were coherent to their demands. In these instances, the communal forces were sidelined and the autocratic stances were made numb. According to Bipin Chandra there were no communal violence occurred during 1919-1922, 1929-36 and in 1942 because the agitations occurred during these period, were concerned with the demands and aspirations of common public such as Movement of Civil disobedience, Khilafath, Tax Refusal, Non-cooperative movement, Refusal of Forest Taxes and the Quit India movement; which attracted the mass.²⁸ On the other hand, the massive communal violence were broke out in various parts of India, when the congress gained the opportunity to participate in assembly sessions and happened to be in power 1923-1928 and 1937-1939. The destructive and the fanatic communal forces created havoc in the country and terrorised the common public.

However, concerned with the province of Mysore, the Nationistic movement has taken the backseat in the first phase of the freedom movement at Mysore. Prior to the acceleration of freedom movement, the resentment was emerged due to the dominance of established priestly and princely class of the society. In addition to this, all the backward communities were sidelined and kept in the dark until first decade of 18th century. By this time, a few of the younger generation of backward community succeeded to obtain the English

28 Bipan Chandra, Communalism and the writing of Indian history, (New Delhi,1984), pp.39-61.

education due to the patronage of Maharaja of Mysore and the initiation taken by the Christian missionaries. However, in the meantime these educated of the backward community were struggling to get into the government jobs. Eventually a few personalities of the Backward communities were well off landlords who supported the cause of these younger generation. In the process the resentment among Backward class were crystallized and taken a shape of collective bargain through an established organization, which was instigated by the Backward community movement started at Madras region. The mantle of radical movement was brought to the province by a few Backward community students who were studying at Madras.

Eventually, a few Backward community leaders like M. Basavaiah and Sahukar Chennaiah were succeeded to get the representation in the Representative assembly too voiced the basic demands of these communities in the session.²⁹ Hence, the political voice of 90% of the people was almost nothing compared with the development of one community which had monopolised it. Such a difference was seen in all the stages of administration from the village to the highest council.³⁰ They called upon the backward class people to speak out boldly and bring them to the notice of the ruler and also they emphasised that there is a need of common platform for all people where they may be equally treated.

²⁹ Mysore Star, July,16, 1916,Daily,Mysore.

³⁰ The justice, 20th November 1917, published from Madras.

1. K.C. Reddy

Born on 5th May 1902 at Rajapet of Kuppam Taluk in Chittoor District of Andhra Pradesh. Venkata Reddy and Gangojamma were his parents. He completed his early education at KGF and the high school education at London Mission School in Bangalore. He completed his B.A. and B.L. degree from Madras. He practiced law from 1927 at Kolar. He happened to meet Gandhiji when he was taking rest at Nandi hills during 20th April 1927. The stay of Gandhi at Nandi Hills, not only influenced K.C. Reddy, but it also influenced the people of Mysore and he inspired them to participate in the national movement. Influenced by Gandhi, he dedicated his career for the establishment of responsible government in Mysore.³¹

After the return of Gandhi, K.C. Reddy came to Kolar and joined the Prajamitra Mandali, the first political party of Mysore in 1917 to serve the society. It was a non-brahmin organisation and its intention was to uplift the backward community and to voice the backward class people of the State. He was also influenced by the leaders like M. Basavaiah, H. Chennaiah, M. Subbaiah, D. Banumaiah, Mohammed Kalami and others. However he was not happy with the intention of the Prajamitra Mandali. Soon he came out with some leaders and founded Prajapaksha a new party in 1930. It was the powerful party which fought for the progress and upliftment of the poor, backward and exploited people of the society.³² He contested the elections of both the legislative council and people Representative Assembly of 1930. He was elected for the two

³¹ Veerathappa.K, *Mysore samsthanada swathanthra chaluvali*,(Bangalore,1977),pp7.

³² Lingaiah.D, *Shivapura Dwaja Satyagraha*,(Bangalore,1979),pp18-19.

constituency of Bangarpete at a time. It was a great moment in the political career of K.C. Reddy. The influence of Gandhiji changed the political attitude of the leaders of the Prajapaksha and they had given open membership to all without any caste, creed or religion. As a result Prajapaksha become a powerful political party of Mysore. Prajapaksha had conducted its sessions in different parts of Mysore and passed the resolution of demanding the establishment of responsible government in princely Mysore. K.C. Reddy became the editor of 'Janavani' daily in 1935. Through the paper K.C. Reddy popularized the organisation of Prajapaksha in rural areas also.

The Prajamitra Mandali and the Prajapaksha were jointly active for about four years pursuing their own political agendas. However, they realized that they would not be able to achieve their objective if they had a separate existence and so they joined together to form a new party called Samyuktha Prajapaksha on December 1934. The first session of the new party was held at Hassan on January 1935. K.C. Reddy worked as the President of the Reception Committee. He called the people of all community to join the new party to fight against the British and to force them to establish the responsible government in princely State of Mysore.³³ The first political session of the Samyuktha Prajapaksha was held on 1935 at Kolar under the presidentship of K.C. Reddy. Some of the congress leaders forced K.C. Reddy to merge the regional party with national party. But he did not agree and requested the congress leaders for some more time to think.

33 Rangaswamy, G.R., Congress Souvenir, Introduction of Mysore Political System, (Bangalore, 1960), Pp 206-207.

The second session of Prajasamyuktha Paksha was held on 1936 at Tumkur. In the session they decided to contest the election for Legislative Assembly of 1937 and discussed about the merger. The new party criticized the government policy and it activated to mobilize the farmers in rural area. Due to the strong opposition by the government of Mysore, the farmers conference was not successful. They complained Maharaja to dismiss the Dewan of Mysore for his dual stand.³⁴

Samyuktha Prajapaksha made an impact on the rural areas of the state and it was more popular than the congress, which was popular among the few of the urban people due to the effort of eminent leaders like K.C. Reddy, V. Venkatappa and others. The congress leaders were forced to merge the party with Samyuktha Prajapaksha under the activities of congress. After long discussion there was a move to unite the party. As a result, on 16th October 1937, the session of Samyuktha Prajapaksha was held at Yalakkappachari Choultry on Irwin Road of Mysore. About 500 members approved the resolution. The special session of Samyuktha Prajapaksha was presided over by Sri V. Venkatappa, senior leader Sri H.C. Dasappa was a special guest. K.C. Reddy produced the resolutions of the session before the committee and explained the need for the merger of his party with the congress. He requested the members to support the resolutions and said that the goal was to establish people's government under the patronage of Maharaja of Mysore.

The elections for legislature and local bodies was held in the year 1937. Congress achieved an overwhelming success. This encouraged the people of the

34 Proceedings of Mysore Representative Assembly, Dasara session 1936, pp.109-111.

state to agitate with fresh vigour for civil liberties and responsible government. The prevailing unrest in the state took the shape of mass movement and people Mysore agitated for responsible government and recognition of the congress flag.³⁵

Before the merger, the Samyuktha Prajapaksha also contested to the elections and won more seats than congress. It was well organised, with the large followers and the support of rural base made the party successful in the local elections. The activities of the Congress party was confined mainly to the urban areas. The efforts of some national congress leaders like N.S. Hardikar and Kamala Devi Chattopadhyaya helped the two parties to unite and they made a lengthy discussion with K.C. Reddy. At last the resolution of Mysore session was passed unanimously and a strong congress party was born in 1937. It was decided that all the leaders had to wear the Gandhi cap, which was supplied by the congress worker Srinivasa Iyengar of Maddur. Before the merger the strength of the Congress was 30 and the strength Praja Samyuktha paksha strength was 100 in the Representative Assembly. But after the merger the strength of congress was increased to 130.

The Dewan was shocked and the Brahmin congress leaders welcomed the merger of Samyuktha Prajapaksha and the results. The government further intensified to suppress the popularity and the strength of the congress in the state. The Calcutta congress session criticized the Mysore Government policy. Jawaharlal Nehru supported the efforts of the Mysore congress towards establishing the movement for responsible government. The Indian National

35 Handa, R.L., History of Freedom Struggle in Princely States, (New Delhi, 1968), Pp.106-109.

Congress felt that it could not get embroiled in the movement in the states and the burden of carrying the struggle must fall on the people of the State. The Haripura congress of February 1938 was attended by K.C. Reddy, Kengal Hanumanthaiah, V. Venkatappa and others, were the delegates from the state. In the session K.C. Reddy argued effectively to suggest that it can be amended without sacrificing the interest of the subjects in the province. However, Moulana Abdul Kalam Azad had proposed the request of K.C. Reddy and said the resolution was not willing to concede and the suggestion for amendment could not be incorporated. Kengal Hanumanthaiah and other leaders approached Pandit Nehru for talks. Initially Nehru and Rajaji were not willing to accept their stand, but the session President Subhash Chandra Bose accepted to amend it. The session directed the congress committees in the states, not to engage themselves in the parliamentary activities or any actions in the name of the Indian national congress. It proposed to an independent organisation for said purpose.³⁶

The Mysore Congress board called its meeting on 28th February 1938 at Mysore. K.C. Reddy presided over the meeting and the people from all parts of the state were attended. After a long deliberation, they decided to agitate for responsible government.³⁷ The suggestion of K.C. Reddy was considered by other leaders and they decided to hold a convention of the congress at Shivapura during April 1938, to get recognition of people for the new body, to decide the lines of their fighting with the government and to chalk out the programmes of their struggle for responsible government. Thus the Mysore congress emerged as

³⁶ Ibid, Pp.110-113.

³⁷ Times of India, (Bombay, 2nd March 1938).

a separate political party and later played an important role in the struggle for responsible government. The task of strengthening the congress by introducing the leaders like K.C. Reddy and other members were continued. On the whole it can be said that the Samyuktha Prajapaksha was instrumental in developing a political consciousness among the rural backward and the non-Brahmins and emerged as a powerful platform to fight independently for a responsible government.

The freedom movement began to heat up. There was a search for the appropriate venue in Mysore district to hold the national session of the Mysore congress committee. The efforts of A.G Bandigowda, K. Vishveswaragowda, H.K. Veerannagowda and other leaders decided the place as Shivapura of Maddur on April 11th to 13th of 1938. It was a landmark in the modern history of the erstwhile princely State of Mysore. The active participation of Kengal Hanumanthaiah, the timely suggestions of K.C. Reddy were mainly responsible for the success of the Shivapura flag Satyagraha. Mysore congress had adopted the national flag as its own flag, but the government had prohibited the hoisting in public. The congress leaders like T. Siddalingaiah, H.C. Dasappa, K.C. Reddy, V. Venkatappa, M.N. Jois, K.T. Bhashyam, H. Siddaiah, Bellary Siddamma and others decided to hoist the national flag at 8 am on 11th April 1938. Nearly 20 to 25 thousand people had assembled and remained peaceful.³⁸ The congress president T. Siddalingaiah came to hoist the flag along with M.N. Jois, but they were arrested by the police. On the second day H.C. Dasappa, K.C. Reddy, V. Venkatappa came to hoist the flag, they were also arrested by the police. K.C. Reddy called the people to maintain peace. On the third day K.T. Bhashyam, H.

38 Lingaiah, D., Op.Cit. No.32, Pp.196-198.

Siddaiah, Bellary Siddamma was also arrested. The session ended on 13th April and the congress leaders put forward three demands to the government. They are, establishment of responsible government, recognition of Mysore congress party and formation of the reforms committee for the plan of responsible government.

The congress leaders decided to continue the flag Satyagraha during the time of prohibitory orders. They also advised the people of the state to hoist the flag in their places and defy the orders. As it spread to all parts of the state, it was popularly called as Dwaja Satyagraha. From all parts of the state, a large number of people stood up heroically, honoured the flag and courted imprisonment. The flag Satyagraha movement further continued by the congress at Vidhurashwatha in Gowribidanur taluke. Under the presedentship of H.C. Dasappa and other congress leaders like K.C. Reddy, N.C.Nagayya Reddy, N.C.Thimmareddy, Malimariyappa and others were participated. In the Jatra congress tried to popularize it's propaganda. A prohibitory order was issued preventing the leaders from making speeches and hoisting the flag. People defied the orders and many were arrested on 25th April 1938. The arrests of the leaders was opposed by the public. The violent movement provoked for lathi charge and firing by the police. Many were killed and many more were wounded. People were shocked at the tragedy which was a reminiscent of Jallian Wallabagh tragedy. The government appointed Vepa Ramesan enquiry committee. The report submitted by the committee did not satisfy the congress.³⁹ At the request of Dewan Mirza Ismail,Gandhi sent Sardar

39 Statement Issued by the Working Committee of the Mysore Congress, report of Vepa Ramesan, Vidhuraswhwattha Dissturbance, Enquiry Committee,(Bangalore, 1938), Pp.1-6.

Vallabhbhai Patel and Acharya J.B. Krupalani to resolve the dispute between Mysore congress and the Government. With their efforts an agreement known as Patel-Mirza pact was signed. The government recognized the congress as a political party, agreed to the hoisting of congress flag along with the Mysore flag, to release all political prisoners, to withdraw all prohibitory orders and to recommend a plan for responsible government if the committee thought fit. Thus the demands of Shivapura congress were conceded by the government. Due to this Mysoreans saw the new vision of liberty.⁴⁰ It inaugurated a movement for freedom and responsible government in the state which gained momentum and also transformed the congress in the state into a mass organisation.

Kolar Gold Field Satyagraha was also a famous movement in the political career of K.C. Reddy. The John Taylor Company of Britain had taken over the Gold mining of KGF. They had appointed some 27,000 workers and in that region there were some more than 80,000 people are living. The company did not pay the regular salaries, nor providing the transportation facilities and even they did not pay the compensation for those who died on duty. The torture, exploitation of the worker's termination from their employment etc. was every day business. This was brought into the notice of K.C. Reddy because he was hailing from the same region and there was a contact with this company from the days of his ancestors. As a result K.C. Reddy decided to come to the rescue of the employees of KGF along with other leaders of congress. They established labour welfare society under the leadership of K.C. Reddy. The other leaders like PRK Sharma, M.C. Perumal, K.C. Phillips, A.T. Laxman Modaliyar, T. Ramalingam and other leaders decided to fight against the John Taylor company under the

40 Fort Nightly Report on the Political Situation in Mysore, May 1938, R/1/29/1670, Bangalore, 1938.

Presidentship of labour leader V.V. Giri. The Labour Association had put their demand of 21 subjects. The strike was started in September 1939 and continued for 80 days. At last the company agreed to fulfill the demands of the employees.⁴¹

Soon after the success in the KGF employees strike K.C. Reddy wished to arrange the Kolar congress committee meeting at KGF. He requested the state congress leaders to address the meeting. But the government implemented the prohibitory order and baned the entry of congress leaders inside the KGF area.

But the congress leaders violated the order and they were all arrested. When there were no more leaders left to carry on the Satyagraha, Kengal Hanumanthaiah who was then a renowned lawyer took up the responsibility and continued the struggle. The congress committee of Mysore decided to meet the national leaders with the demand of recognition of the establishment of responsible government in princely Mysore. The congress leaders like K.C Reddy, H.C. Dasappa, T. Siddalingaiah, K.T. Bhashyam, K.V. Satyanarayana Setty, D.S. Mallappa and others met Gandhiji on 13th June 1939 at Sevagram of Maharashtra and Jawaharlal Nehru, Sardar Vallabhbhai Patel and others at Bombay. The state leaders explained the position of the political system in Mysore state and necessity to fight for responsible government. Sardar Valabhbhai Patel replied to these leaders, that only sacrifice and struggle can achieve the demand for responsible government. The state leaders returned with high hopes and demanded the government to give approval for launching Satyagraha movement.

41 Konandur Venkappa Gowda, Nava Mysooru Shilpi Kengal Hanumanthaiah, (Bangalore, 1985), Pp.142-143.

The congress leaders decided to tour under the leadership of K.C. Reddy in the district of Kolar during 1st August 1939. The Kolar district magistrate issued the prohibitory order in the radius of 5 km. area of Robertsonpet. As a result when the congress leaders came to give the speech under the leadership of K.C. Reddy, they all arrested. Including K.C. Reddy, there were 13 leaders arrested and imprisoned for 3 months. The Hindu daily of 14th August 1939, and Samyuktha Karnataka criticized the government for the arrest of these leaders for no offence.⁴²The Mysore congress launched the civil disobedience movement from Banappa park on 1st September 1939. The civil disobedience movement spread to other parts of the state. They launched the Satyagraha in different part of the state. At Tumkur and Chitradurga the congress leaders entered the forest and destroyed the toddy trees. KC Reddy and other leaders entered the KGF area and defied section 144. At Mysore H. Chennaiah, M.N.Jois and other leaders made the public speeches from the prohibited area of Town Hall of Mysore. Like this different types of civil disobedience movement was launched and the leaders were arrested in mass. The congress party contested the elections for local boards which was held in February 1941. Among the 160 seats congress had won 101 seats for People Representative Assembly and for Legislative Council 16 seats from 20 places. The elected candidates met at Bangalore on 4th and 5th of May 1941. K.C Reddy was elected as the leader of congress to the Representative assembly and T. Muniyappa as leader in legislative council.

Gandhiji gave a call for the Quit India Movement in 1942. The young and old throughout the country responded enthusiastically to this call. The Quit India Movement spread like wild fire across the entire nation. The workers of some

42 Veerathappa,K., Mysooru Samsthanada Swathantra Chaluvali, (Bangalore, 1977), Pp.71-72.

factory and mills joined the movement. Students of Maharaja College boycotted classes to join the struggle and the students hoisted the national flag on their hostel.⁴³ Under the leadership of K.C. Reddy and V.Venkatappa thirty one members of the Mysore Representative Assembly joined together to fight for nation's freedom.⁴⁴ Many militant movements was developed in different parts of the state. The heat of Quit India Movement developed in the region of Kolar. On 12th August many congress leaders along with K.C. Reddy were arrested. By 13th August 17 leaders were arrested and youth leagues like Azad Youth league, K.C.Reddy Youth League and Vilak Walliban Associations in the region of Robertsonpet of KGF were seized. The Quit India Movement in the region of Shimoga at Isur took violent form and it became the First village to declare independence in the state. After the incident the heat of the Quit India movement gradually receded due to the call of National congress all over the country. The Mysore government released the political prisoners. In the same year the elections were held for the state body. All the 20 members of the congress won the seats to the Legislative Assembly and 130 congress members made it to the Representative Assembly. On 18th March 1944 the members of both these Assemblies met together and elected Kengal Hanumanthaiah as the leader of the Representative Assembly and K.C. Reddy as the leader of the Legislative Assembly.

The 6th session of Mysore congress was held under the chairmanship of K.C. Reddy on 2nd November 1946 at Subhashnagar of Bangalore city. At the session he said that they had exhausted all constitutional methods of agitation

43 Govt. File. S,B-188/42-43/2 October 1942-43, G,42-43.

44 G.F., SB.192/42-43,14th October 1942, Karnataka State Archives, Bangalore.

which did not have the desired effect on the government. He told the members of the party, that they must change their technique and prepare themselves to go through blood, toil, sweat, and tears to achieve their goal. They wanted the transfer of power to the people's representative in a spirit of goodwill. As there was no such indication they felt that a struggle was inevitable.⁴⁵ On 8th November 1946, Mysore congress session discussed the preparation of Satyagraha. As a result the congress president K.C. Reddy toured hundreds of villages and they expressed their support for the congress. Several villagers in the district of Kolar and other places of the province joined the congress and ready to participate in the movement of the congress. A ban was declared throughout Mysore province on all meetings and processions. On 8th January 1947, Maharaja sent a message to the people of the state. In the message he had instructed the dewan to take steps towards further constitutional reforms in consultation with leaders of various parties in the state. The Mysore congress expressed its regret and K.C. Reddy said, that the message lays down more a procedure than a declared goal in clear and unambiguous terms.⁴⁶ An election was held to send representatives from the Mysore province to the Indian government and H.R.Guruva Reddy and K.C. Reddy from the people's representative assembly and D.H. Chandrashekaraiyah and H.V. Krishnamurthy from the legislative assembly were selected. Kengal Hanumanthaiah was arrested on charges of sedition. The congress working committee held a meeting in Bangarpet of Kolar district in the last week of March and demanded the government for an interim government till the new government came up and

45 Proceedings of the 6th session Mysore Congress, (Bangalore,1946), Pp.21-23.

46 The Hindu, 12th January 1947, English Daily News paper published from Madras.

also, a ten point programme was prepared to start the Satyagraha from 1st May 1947.

The misunderstanding took place between the government and the congress leaders of Mysore related to the membership in constituting reforms committee. As a result they called for palace chalo movement. The decision of the 9th August 1947, congress meeting at the Town Hall of Mysore held under the presidentship of K.C. Reddy also supported to launch the palace Satyagraha movement from 1st September. The committee in a statement from K.C. Reddy also appealed to the people to co-operate with the congress in the movement. The Dewan appealed to the congress leaders to reconsider their attitude and join the discussions. He said that the formation of a consultative committee was not a device to delay the report, or to seek refuge for conservative views. It is an attempt to seek the largest measure of agreement for the constitutional proposals.⁴⁷ However the congress President K.C. Reddy declared that the dewans statement did not merit the reconsideration of their decision on Satyagraha. K.C. Reddy demanded a royal proclamation granting full responsible government and a constituent assembly. The independence of India on 1st August 1947, gave further impetus to the movements in the state. The demands of the Mysore congress were moderate and not revolutionary was a fact.

When the Maharaja of Mysore did not make way for a care taker government, the congress pressed for the same. On the 21st of August 1947, a meeting of the Mysore congress party was held under the presidentship of K.C. Reddy at Bangalore and it was decided to start the Mysore chalo movement. On

47 The Hindu Daily Newspaper Published From Madras, 1st and 4th September 1947.

the eve of the Satyagraha the government imposed restrictions on the newspapers. As a protest against the government's repressive policy, the editors of the newspapers suspended their publications.

On Monday, September 1st, 1947, batches of students carrying the national flag reached Subhashnagar in Bangalore. The congress president K.C Reddy unfurled the national flag and said that Satyagraha was the movement of the people and the people of the state must share the independence which India had won. He criticised the state government for not hoisting the national flag on Independence Day. After the meeting some students went on a procession shouting slogans like Arcot-Boycott, Thambuchetty Chettakatti and marched round the public offices and went away. In the evening a public meeting was held at Bannappa Park and K.C Reddy suspended the congress constitution and inaugurated the Satyagraha campaign. He declared that unless the government fulfill the four demands they would not stop the movement. The demands are granting responsible government, a committee for framing a constitution, an interim ministry and release of all political prisoners. The September 3rd meeting of congress decided that on 14th September they proposed to offer Satyagraha at 10 am before the Palace at Mysore. The government decided to control the movement and had given special powers to district magistrate to deal with the situation. While K.C. Reddy and other leaders of the congress were preparing to leave for Mysore they were arrested by the police on the midnight of 3rd September 1947. Reddy declared that it was a tragedy that the Mysore government did not have the vision to fulfill the people's desire but restored to the outworn policy of repression. He appealed to the people to adopt the motto

of do or die.⁴⁸ The movement turned violent in different parts of the province. In Mysore, Bangalore and other major city police opened fire and killed few innocent people. A student at Mysore by name Ramaswamy of Hardinge school of Mysore was killed in the police firing at five lights circle. Now the circle has been renamed as Ramaswamy circle.

The Mysore chalo movement sparked in Bangalore at Basavanagudi and V.V Puram area. Due to police firing 7 persons were killed and hundreds were injured. The schools and colleges were closed indefinitely. Mysore state railway workers struck work and supported the movement. The Bangalore Law Association urged the Maharaja to grant responsible government and condemned government's repressive policy.⁴⁹ There was incessant spate of movements, strikes, hartals, satyagrahas took place in different parts of the state. Maharaja expressed his desire to consider the demands of the Satyagrahis of Mysore. On 7th October 1947 all political prisoners were released. The Dewan invited the congress president K.C. Reddy for talks with a view to end the political deadlock. He suggested Reddy to discuss the implications of the Maharaja's proclamation. Reddy discussed the same with the members of the Mysore congress and the leaders authorized K.C. Reddy to meet and discuss the matters with the Dewan with references to their demands. After series of talks they agreed to end the political deadlock. The Hindu daily welcomed the lifting of ban on newspapers and it condemned the Maharaja's decision and advised him that having accepted the principle of responsible government, he should be generous in interpreting and implementing it.⁵⁰

⁴⁸ Ibid, 7th September 1947,

⁴⁹ Special Branch Abstracts of 1947, 5th September 1947, Karnataka State Archives, Bangalore.

⁵⁰ The Hindu Daily Publishing from Madras, 11th, 12th and 15th October 1947.

As a result of the agreement, congress called off the 41 day Satyagraha movement on 12th October 1947. K.C. Reddy and other leaders of the congress met the king Jayachamarajendra Wodeyar and he assured them an interim government would come in place of his rule. On 13th of October 1947, the government of Mysore declared changes and reforms in administration and the constitutional changes will be took place according to which the leader of the majority party was to be the chief minister and the cabinet should convene the constituent assembly to frame a constitution for the state. It was also agreed upon that the ministry would comprise of 6 members from the congress party and 3 from the other parties. Gandhi in his prayer meeting at Birla Bhavan congratulated the Maharaja and the state congress for the agreement and advised other rulers to follow the example.⁵¹ In the public meeting at Mysore, K.C. Reddy said that the Satyagraha was called off as the demands of the congress and the wishes of the people had been completely fulfilled by the Maharaja. He declared that the support for the Mysore Satyagraha campaign had received from other parts of India indicated that the freedom movement in Mysore was treated as an all India question.

The congress leaders assumed the office under the leadership of K.C. Reddy on the auspicious Vijayadashami day of 24th October 1947. It was hailed as a proud day for Mysore and the beginning of a new era. The chief minister K.C. Reddy shifted the capital of the state from Mysore to Bangalore. He made the Attara Kacheri as the administrative centre. He handled many problems skillfully. During his chief ministership the prices were brought under control and temperance (with regard to liquor) was implemented. Textile industries, cycle

51 The Tainadu, Kannada Daily, Published From Bangalore, 17th October 1947.

industry and other industries were started. Schools and colleges were established. He served in various capacities both at state and centre. In 1971 he retired from politics and settle down at Bangalore. On 27th February 1976 he passed away. A great champion and diplomatic leader from the backward class. Who worked hard for the success of establishing responsible government in princely state of Mysore. Also the wide spread and all round support from the people, the longstanding demand of Mysore congress for the establishment of responsible government succeeded. It was a triumph of the struggle waged by the Mysore congress with the active support of all groups of people under the leadership of backward class leaders like K.C. Reddy, Sahukar Chennaiah, H.C .Dasappa, Kengal Hanumanthaiah, T. Mariyappa, Smt.Yashodhara Dasappa and others in achieving the objectives of the movement.

2. Kengal Hanumanthaiah

The name of Kengal Hanumanthaiah immediately brings to mind the massive Vidhana Soudha. It would not be wrong to state that Kengal was one of the few rare statesman that Karnataka has ever seen. He proved to be a multifaceted personality through his varied roles as a popular lawyer, freedom fighter, leader of the backward community, sucessfull as chief minister, able administrator, seasoned member of the legislature and architect of several developmental projects. He was born on 10th February 1908 to Venkategowda and Nanjamma of Lakkappanahalli of Ramanagara Taluk in Bangalore rural district. Having remained childless for several years the couple named their child Kengal Hanumanthaiah as a thanks giving to the Kengal Hanumantharaya Swamy diety near Channapatna of Ramanagar, to whom they had prayed for a

child. Soon after his high school education, he came into contact with the Vokkaligara Sangha founder K.H. Ramaiah.

K.H. Ramaiah was instrumental in starting students hostels to facilitate rural students for farmers families to pursue their education in Bangalore, Mysore etc. This benefit was properly utilized by Kengal Hanumanthaiah and also he got his scholarship along with the opportunity to stay in the Vokkaligara Hostel and pursue his studies.⁵² During his B.A. graduation at Mysore Maharaja College, he was greatly influenced by the freedom struggle and the national leaders like Chakravarthi Rajagopalachari, Gandhiji and other leaders. During his studies in college level he was elected to represent the state as delegate to the All India Students' Conference in Madras during 1927 who lead the students during the movement against the Simmon Commission. He obtained the B.A. degree from Mysore University in 1929-30 and joined Fergusson College in Pune for his graduation in law, which he completed in 1932. Soon after obtaining law degree, he returned to Bangalore and started his profession as pleader. He was greatly influenced by Gandhiji when he came to Karnataka during 1934 and undertook the responsibility of President of Mysore Hindi Prachar Sabha.⁵³ Gradually he came under the influence of H.C Dasappa, Yashodharamma Dasappa, K.C. Reddy, H.K. Veeranna Gowda, Tagaduru Ramachandra Rao, Sahukar Channaiah and others in the province of Mysore during national movement.

The political career was started under the leadership of K.C. Reddy with Praja Samyuktha Paksha. Later he was a powerful leader during the freedom movement of the state. He had participated and played an important role in the

⁵² Vajrahara, *Diamond Jublie Celebrations Volume. Mysore Vokkaligara Sanga, (mysore,1999), Pp.42-44.*
⁵³ James Manner, *Political Economy of Indirect Rule , Mysore,1917-1955, (New Delhi,1977),P.89-90.*

politics of princely Mysore. The Shivapura Dwaja Satyagraha, Vidhurashwatha, KGF Satyagraha, Quit India Movement, Mysore chalo movement, Formation of linguistic states and other movements. For the participation in the national movement, he was arrested as political prisoner for 7 times and jailed for 4 ½ years. He served as President of Bangalore district congress committee. During 1940-41 he served his political career as councilor for Bangalore city corporation, and also served as President of corporation of Bangalore. During 1938 the Mysore congress leader's delegates had decided to attend the Haripura session of congress under the leadership of K.C. Reddy. The national congress session was significant in the history of congress, because the session was held under the presidentship of Subhash Chandra Bose. K.C. Reddy, Kengal Hanumanthaiah, V. Venkatappa and others went as delegates. One of the important resolutions passed in that session was, national provinces should not fight under the banner of congress. K.C. Reddy argued effectively to suggest that it be amended without sacrificing the interest of the subjects in the provinces. Kengal Hanumanthaiah and other leaders approached Jawaharlal Nehru for talks. Initially Nehru and Rajaji were unwilling to accept their stand, but Subhash Chandra Bose accepted to amend it. He accepted that the activities could be organized under the banner of the congress but not as a movement.⁵⁴Prajamitra Mandali was instrumental on the whole in developing the political career among the rural backward and non-Brahmin leaders like K.C. Reddy, Kengal Hanumanthaiah and others. It also emerged as a platform to these leaders to fight independently for the freedom movement in princely Mysore.

54 Handa ,R.L., History of Freedom Struggle In Princely States, (New Delhi,1968), Pp.110-113

The 51st Indian Congress Haripura session of 1938, restricted the congress committees in princely states from political activities and they have to form a separate organizations to fight. As a result, Mysore congress came into existence on 28th February 1938 to struggle for responsible government. To get recognition of the people for the new party, the leaders decided to hold the congress convention at Shivapura of Maddur on 11th April 1938. The programme was chalked out under the leadership of H.K. Veeranna Gowda, Kengal Hanumanthaiah, H.C. Dasappa and other leaders. The session was remarkable for the people of the state who stood up heroically and honoured the national flag.

On the beginning day Kengal Hanumanthaiah made a valuable and effective speech in the youth conference. The youths were attracted and it showed his capacity as future leader of Mysore province.⁵⁵ The congress leaders decided to continue the flag Satyagraha during the period of prohibitory orders. It advised congressmen from different parts of the state to hoist the flag in their places and defy the orders. As it spread to all parts of the state, it was popularly called as Dwaja Satyagraha. According to the decision of Shivapura session, the flag hoisting of 30 days was started on 17th April 1938 at 8 a.m. T. Ramacharya of Kolar hoisted the flag on 4th day. Tagadur Ramachandra Rao was introduced the guest to public in his welcome speech. After the speech they started processions in the street of Maddur town by then young leader Kengal Hanumanthaiah was holding the flag in his hand and marched along with the processionist in the town of Maddur. At that time along with some leaders, he

55 D. Lingaiah, Shivapura Dwaja Sathyagraha, (Bangalore, 1979), Pp.88-89.

was also arrested by the police and produced before the District Magistrate. The judge ordered for the arrest of Kengal Hanumanthaiah, who had given a harsh statement against to the government in front of the judge. As a result Kengal Hanumanthaiah was imprisoned at Mysore Jail for 3 months and collected a fine of Rs. 500/-.He was also participated in the flag hoisting programme of Vidhurashwatha.

To commemorate the fascinating events that took place at Shivapura in 1938, Kengal Hanumanthaiah an active participant in the Shivapura Dwaja Satyagraha took the lead to put up a memorial structure named as Satyagraha Soudha at Shivapura near Maddur in Mandya district.

K.C. Reddy and other leaders were joined with the employees problem of Kolar Gold Field. The company did not pay their regular salaries or other compensation to the employees. All these leaders decided to hold a massive public meeting in KGF. The police issued a ban in the region under section 144. The leaders H.C. Dasappa, K.C. Reddy, H.K. Veeranna Gowda, M.C. Perumal and others violated the order and they were arrested. When they were no more leaders left to carry the Satyagraha, Kengal Hanumanthaiah who was then a renowned lawyer took up the responsibility and continued the struggle. This had brought name and fame to Kengal Hanumanthaiah as young leader of the future.⁵⁶ In 1939, the congress leader K.C. Reddy urged to Kengal Hanumanthaiah to assume the leadership of freedom movement in Mysore province. The influence of Aranya Satyagraha under the leadership of Mali Mariyappa also influenced on Kengal Hanumanthaiah to succeed the leadership,

56 Veerathappa, K., OP.Cit. No. 42, PP. 74-78.

because some of the top congress party leaders were in jail. In 1940-41 he was elected to the legislature from the Bangalore Corporation. From 1940 to 1947 he was a member of the people's council and from 1947 to 1962 he continued to be elected to the legislature. During 1942 Gandhiji gave a call for the Quit India movement. The public responded enthusiastically to this call. The call of Gandhi spread like wildfire across the entire nation. In Mysore province the Quit India movement attracted the employees, students and publics. The congress leaders were succeeded to take out the movement near the people. Thirty one members of the Mysore Representative Assembly got together under the leadership of V. Venkatappa, K.C. Reddy, Kengal Hanumanthaiah and others. They all decided to fight for the nation's freedom and many militant movements developed throughout the state. The Isur incident was one of the most memorable during Quit India movement. In the same year 130 congress members were elected to the Representative Assembly by winning the elections. On 18th March 1944 the members of both the Assemblies met together and elected Kengal Hanumanthaiah as the leader of the Representative Assembly.

The 6th Congress session was held under the Chairmanship of K.C. Reddy at Bangalore on 2nd November 1946. They demanded the transfer of power to the people's representatives in a spirit of goodwill.⁵⁷ The decision of the congress Session was to tour the state and create the awareness of freedom movement. But the government banned the public meetings and procession throughout the Mysore province. At Bangalore Kengal Hanumanthaiah was arrested on charges of sedition on November 1946. The changes in the England parliament benefited to India. On 15th August 1947 India became free, but for

57 6th Session of the Mysore Congress Proceedings, (Bangalore, 1946), Pp.21-22.

Mysoreans it could not be achieved. The Maharaja of Mysore did not make way for a care taker government and the congress pressed for the same. The 21st August meeting of the Mysore congress decided to start the Mysore chalo movement. Due to the seriousness of Mysore chalo movement the Maharaja of Mysore invited K.C. Reddy and other leaders for discussion on 24th September 1947. As a result of discussion the demands of Mysore congress was fulfilled stage by stage by the government. The arrested leaders were released and the political deadlock was ended. The new government came into existence on 24th October 1947. It was the dream of Mysoreans which was realised. The efforts of K.C. Reddy, Kengal Hanumanthaiah and many other leaders succeeded to achieve the establishment of responsible government in princely Mysore.

In shaping the views of the people of Mysore state towards the formation of Karnataka, Kengal Hanumanthaiah then the chief minister played a crucial and significant role. The problem in Mysore was difficult and complicated and Hanumanthaiah dexterously handled it. Before 1946, the formation of Karnataka meant the merging of Kannada areas of British India only. In 1946 Karnataka unification convention was held at Davanagere. For the first time, a large number of people from Mysore attended the session including Kengal Hanumanthaiah and H.C. Dasappa. The convention decided uniting the Kannada areas of British India without Mysore, which could join Karnataka after it won responsible government. Hanumanthaiah protested against this resolution and along with H.C. Dasappa expressed the view that Karnataka should be formed with Mysore and formation of Karnataka without Mysore was meaningless.⁵⁸ The congress session of Navalnagar in Hyderabad January 1953 resolved not to form any more

58 Dewakar, R.R., Karnataka Aekikarana Kathe, (Bangalore,1962), Pp.14-15.

linguistic states other than Andhra. Kengal Hanumanthaiah who attended the congress session and opposed the resolution and advocated the formation of linguistic states. He pleaded for Karnataka with Mysore.

In 1952, he contested the elections and emerged as the leader of the ruling party. At the age of 44, he assumed power as the second chief minister of Mysore state. He handled many problems as the chief minister. He tried his best to develop the state. Implemented various numbers of administrative measures and dedicated hard to unify Karnataka and in accomplishing it. In February 1954 he toured north Karnataka along with the unprecedented, spontaneous and tumultuous welcome extended to him and the demonstration of public sentiment over the formation of Karnataka. He promised the people that Mysore was not opposed to the formation of Karnataka. In 1949 while speaking on the objectives of resolution in the state constituent assembly, Hanumanthaiah said that there should be provision in Mysore constitution for integrating all adjoining Kannada speaking areas with Mysore. On 2nd October 1953, Bellary was merged with Mysore on linguistic basis. On the same day while he was addressing the public of 30,000 at Bellary, said that, Bellary merger is the beginning of Karnataka unification. It was the first step towards the unification of Karnataka. The construction of the Vidhana Soudha remains a brilliant example of his far sight and vision. The efforts, persuasion and statesmanship of Kengal Hanumanthaiah resulted in the formation of Karnataka which was completed on 1st November 1956. All these achievements are the milestones in his career.

3) T. Mariyappa

The backward classes who constituted about 90% of the total population of the state remained uneducated and did not have proper representation in the legislative bodies and in government services. Early in the present century, there were signs of awakening among them and they started organizing themselves on communal lines. Among those organizations, Vokkaligara sanga in 1906, Mysore Lingayat Education Fund Association in 1909, the Kurubara Sangha in 1921 are important. They had been influenced to a large extent by similar movements in the neighbouring British Indian provinces of Madras and Bombay. Some leaders of backward classes in Mysore state also became vociferous in expressing their grievances. The first meeting of the backward classes was held in November 1917 at Bangalore under the presidentship of Annaswami Mudaliar. The voice of the meeting was to organize the backward class people to demand their rights and safeguard their interests.⁵⁹

The leaders of the backward class had a meeting on 6th December 1917 for an organisation of their own. As a result they founded a new political party called Prajmitra Mandali under the banner of this party the backward class leaders submitted a memorandum of their demands of equal representation of all communities in various bodies, facilities of education, representation in the government service on population basis.⁶⁰ Like other communities, T. Mariyappa also one among the prominent leader from the Kuruba Samaja. He was succeeded by Neelagiri Sanjeevaiah another notable leaders of the same community. T. Mariyappa was served as the leader of backward community,

⁵⁹ The Justice, The Weekly newspaper Published from Madras, 20th November 1917, Madras.

⁶⁰ Mysore Star, The Weekly Newspaper Published every Monday from Mysore, 13th January 1918, Mysore.

follower of Gandhi and played a prominent role in the movement for responsible government in princely state of Mysore, in various capacities like other backward community leaders of Mysore province.

He was born on 10th June 1904 at Kallanakere of Nagamangala taluke of Mandya district. His parents were Mariyappa and Hombamma. The influence of his parents made Mariyappa a kindhearted and developed his personality as leader of the poor. He completed his early education from Mysore and B.A. degree from Central College of Bangalore. He did his law degree at Poona and came back to Mysore. He started practicing of Law under the notable lawyer H.C. Dasappa of Mysore. Before they all attend the court all the junior lawyers have to make their presentation in front of H.C. Dasappa at his office every day. The suggestions, corrections guidance of H.C. Dasappa helped Mariyappa to develop his career. Soon he gained popularity as a leading lawyer of Mysore. Later, he was attracted towards serving the society as political leader.

During his young age he was influenced by the speeches of Gandhiji and his visit to Mysore. The services of Gandhi to the society and participation in national movement made a great impact on young Mariyappa. The Representative Assembly of 1881, later days became a forum to the Mysore congress leaders to project their views and agitate for responsible government. It received statutory recognition in 1924 and remained an important representative body till 1950. It helped many young leaders of Mysore province to emerge as leaders with experience in parliamentary affairs and they played a

significant role in the movement for responsible government in princely state of Mysore.⁶¹

In 1930 the young leader T. Mariyappa entered into the political field with other backward class leaders like V. Venkatappa, H.C. Dasappa, H.B. Gundappa Gowda, K.C. Reddy and others of Mysore province. The non-co-operation movement of Gandhi inspired these leaders, and they lost the interest to join government service..Instead of government jobs these leaders succeeded in the political field from municipality to legislative assembly and council of the state.

The conference of Prajamitra Mandali during 1929 called the backward class people to participate effectively in administration by getting adequate representation in the different departments of public service. The presidential speech of Arcot Ramaswamy Mudaliar declared that the movement was born to do away with the social tyrannies and obstacles to progress and to elevate the masses.⁶² However, some liberal and progressive members felt that the programmes of Prajamitra Mandali was not dynamic to include all groups of people. They left the party and formed a new party called Prajapaksha with a flexible programme. The new party became popular and attracted the young backward class leaders. The leadership of H.C. Dasappa, K.C. Reddy, V. Venkatappa, T. Mariyappa, Pamadi Subbaramashetty, H.B. Gundappa Gowda, D. Banumaiah and others were spread the programmes of the Prajapaksha. Leaders in large numbers from the rural areas joined the party.⁶³ B.N. Gupta, the editor in chief of Prajamata and Janavani papers were popularized the programmes of

⁶¹ Veerathappa,K., Op.Cit. No. 56, Pp. 69-76.

⁶² Mysore Star, A Weekly Newspaper Published every Monday from Mysore, 12th October 1929, Mysore.

⁶³ Viswakarnataka kannada Daily, Published from Bangalore, 20th September 1931.

the new party. These leaders also took the responsibility to build the party from the taluka level. Conducting the meetings, discussions with the local people about the grievances and presenting the problems of the people in the legislative assembly and other activities popularized the new party. The second session of the Prajapaksha was held at Mysore under the presidentship of H.B. Gundappa Gowda and D. Banumaiah, chairman of the reception committee. In a meeting the resolution of demanding the establishment of responsible government in the state was passed by V. Venkatappa, T. Mariyappa, D.S. Mallappa.⁶⁴

During 1930 T. Mariyappa was nominated as the member of the people representative assembly from the community of Kuruba. During the session he had made a valuable discussions and gave valuable suggestions regarding the economic, social and political problems of the state. He also participated in the discussions of the budget of 1931. He also gave the suggestions to the government regarding the reduction of the financial burden on the state treasury, with the reduce of the salaries of the government employees. During the 1933 session of the Representative Assembly, he had expressed the concern for economic depression and its effects on the prices of food grains. As a result, the peasantry was in great problem and they would not get the profit for the investments. To fulfill the gap between the prices and the farmers the government must reduce the percentage of collection of revenue. As a result the government brought a circular in favour of the farmers. During 1935 he had passed a resolution over the debate on education facilities in primary and middle school level. Earlier the government was passed an order to the local institutions to mobilize resources for the expenses from locally. During the session of the

64 Ibid, 1st November 1931.

Assembly, he spoke on the debate, of reducing expenses and sanction of sufficient fund for primary education. He also requested the government to patronage the education from the primary level. He had given example about literacy rate in Japan as in Mysore region it was less than 6%. The government positively responded the demands of T. Mariyappa.⁶⁵

In 1936 the government introduced the village panchayath bill in the assembly. T. Mariyappa then the member of assembly participated in the discussion and he had given valuable suggestions to the government for implementing some measures related to the financial positions of the administration of the local bodies. He also forced the government to prepare a programme for rural development at minimum cost of 5 lakhs rupees. He had complained the failure of government to give importance for the rural developments.

Prajamithra Mandali and Prajapaksha were the two parties functioning side by side with the same objectives. As the objective was the same, the leaders of both the parties felt, that the movement for responsible government could be intensified, if they worked together. In 1935 both the parties merged and it was rechristened as Samyuktha Prajapaksha. The new Samyuktha Prajapaksha had a liberalized creed and aimed at the attainment of responsible government under the aegis of the Maharaja at an early date.⁶⁶ The elections to the legislative and local bodies were held. Congress won some seats and a large number of seats were won by Samyuktha prajapaksha. Whereas the congress

65 Proceedings of the Mysore Representative Assembly, 1924-1939, Karnataka State Archives, Bangalore, 1940.

66 Viswakarnataka, Kannada Weekly Published from Bangalore, 6th January 1935.

committees activities mainly confined to the urban areas, the Samyuktha Prajapaksha had members in all parts of the state spreading to both rural and urban areas. Under this circumstance, the government had utilized the circumstances in its favour. Some national congress leaders attempted to the unity of the two parties. As a result on 16th October 1937 both the parties were merged together under the leadership of V. Venkatappa in the State and the new party was called Mysore State Congress.

The backward class leaders like V. Venkatappa, KC Reddy, T. Mariyappa, Sahukar Chennaiah, Kengal Hanumanthaiah and other leaders played a major role in this process. During the same period T. Mariyappa was elected from Nagamangala Constituency for the assembly. The government restricted the Mysore Congress for its participation in the activities of national movement. The congress leaders like Dr. Pattabhiraman and Balavanth Rao Mehtha had organized some public gatherings, gave a speeches on founding of responsible government in princely Mysore H.C Dasappa was arrested for public speech against the government. His follower T. Mariyappa criticised the government policy and written an article in the newspaper. The noted national congress leader and Bombay Municipality President K.F. Naariman visited Mysore during last week of October 1937 to preside over the conference of local institutions. The reception committee leader T. Mariyappa heartily welcomed him to Mysore and hosted a dinner party to K.F. Naariman. On 24th October Naariman returned back to Bangalore where he had to be addresses the publics at Bannappa Park, was objected by the government and he was arrested by the police.⁶⁷ T.

67 Fort Nightly Report on the Political Situation in Mysore, October 1937, L/P & S/13/1300, India office Library London.

Mariyappa opposed the arrest of Naariman and he had launched a haratal under the banner of Mysore congress.

The Shivapura Mysore congress session was a landmark in the modern history of the princely state of Mysore. The people of the state stood up heroically and honoured the national flag. The Mysore congress to carry out the parliamentary activities and the struggle for responsible government decided to hold the congress convention at Shivapura of Mandya district.⁶⁸ It was not an easy task to keep the Mysore flag flying that too at a time when there was no proper transport facilities and it was not developed as now. More than 10,000 people were expected to attend from different parts of the state. The approximate expenses were calculated at about 40 to 50 thousand rupees. To generate a huge money during Pre- independence was a big task. However, the leaders like H.K. Veeranna Gowda, Sahukar Chennaiah, T. Mariyappa, Kengal Hanumanthaiah, Bagemane Devegwoda of Chikmagalur and other leaders toured all over the province and mobilised the finance to make arrangements for the conduct of session. They also popularize the hoisting of Mysore congress flag on 11th April 1938 at Shivapura. The publics voluntarily donated their contributions generously.⁶⁹

Mysore congress had adopted the national flag as its own flag, but the government had banned it's hoisting in public. The government alarmed at the growing influence of the Mysore congress. The authorities wanted to nip the movement in the bud. Therefore the government ban to hoist the flag and the Mysore district magistrate issued a prohibitory order. The congress leaders

68 Handa.R.L., Op.Cit. No.54, Pp.110-113.

69 Doreswamy, H.S., Hooratada Ditta Hejjegalu, (Bangalore, 1972),Pp.86-98.

took it as a challenge and they were ready to face the consequences after defying prohibitory orders. However, the government served the arrest warrant on H.C Dasappa, K.T Bhashyam, T. Mariyappa, K.C Reddy, H.K Veeranna Gowda and other leading congress leaders. On 11th April 1938 on the first day presidential address was made by T. Siddalingaiah and moved forward to hoist the flag. But he was arrested. The programme of 2nd day was held under the leadership of H.C. Dasappa, V. Venkatappa and K.C. Reddy and on the third day K.T Bhashyam, H. Siddaiah and Bellary Siddamma were arrested for hoisting the flag or for attempting to do that. The session ended on 13th April after the congress leader T.S. Rajagopala Iyengar had put forward three demands to the government. Yashodaramma Dasappa, T. Mariyappa, Ankegowda of Byrapatna and other leaders moved the resolution and decided some demands to put in front of the government. Among those important are establishment of responsible government, recognition of their party, Mysore congress and a declaration that the reforms committee would consider a plan for responsible government.⁷⁰

The congress leaders decided to continue the flag Satyagraha for a period of 30 days. The acting president H.B. Gundappa Gowda inaugurated the camp on 14th April. The intention of congress to hoist the flag for 30 days explained. It was popularized as Dwaja Satyagraha. All the people, young, old, men, women cheerfully waved the flag and hoisted on the buildings, temples, office and walked into the jails. From all parts of the state the people participated in large numbers. Even the members of district boards, legislative council and assembly participated in the flag Satyagraha. The congress leaders from their respective

70 Lingaiah,D., Op.Cit. No. 55, Pp. 155-157.

district took the leadership and canvased the programmes of Gandhiji. They also told about aristocracy of Dewan, their excise of power to suppress the activities of congress, unnecessary arrest of leaders and other issues. T. Mariyappa toured all over the Mysore district and popularised Gandhi's khadi and charka programmes. During the tour he had hoisted the congress flag and registration of membership drive to congress. On 18th April 1938, T. Mariyappa, S. Rangaramaiah and other congress leaders made a public speech in front of Chandra mouleshwara temple at Pandavapura. The public voluntarily closed their shops and made a bundh in protest against the arrest of Shivapura Satyagrahis. T. Mariyappa addresses the public at Pandavapura and thanked them for their co-operation, and also he had assured them to discuss the problems of the farmers in the assembly.⁷¹

The congress activists continued their flag hoisting and wanted to carry its propaganda of Dwaja Satyagraha and demand of responsible government. So it was decided to launch the public meeting from 18th to 25th of April 1938 at Vidhurashwatha near Gowribidanur. HC Dasappa, NC Nagaiah Reddy, NC Thimma Reddy, T. Mariyappa, Mali Mariyappa and others actively made preparations. On 25th of April more than ten thousand people were gathered. Against the prohibitory order of the government the leaders were made the speeches and hoisted the flag. People defied the orders and many were arrested. After the congress leaders withdraw from the scene, the police made an unprovoked lathi charge on the peaceful crowd resting under the shade. The police also made many rounds of firing and killed many. A large number of people were wounded. People were shocked at the tragedy. The tragedy was

71 Krishna Rao, M.V and Keshava Bhatta, M., Karnataka Ithihasa Darshana, (Bangalore, 1970), Pp.640-665.

referred to the Jallian Walabagh tragedy. Gandhiji heard the news and was deeply pained. He suggested to the authorities to hold an enquiry. A tribunal under the chairmanship of Vepa Ramesan of Madras was appointed to enquire into the incident. The report did not satisfy the congress leaders. A separate committee of Mysore congress appointed under the chairmanship of M. Narayan Rao, T. Mariyappa was one among the members of the committee. The committee visited the tragic place and collected the informations. But the government did not honoured it.⁷²

In parallel to the ban on congress programmes, the congress leaders of Mysore popularized the national movement by the Mysore province. In the district of Mysore T. Mariyappa toured and conducted the public gatherings. On 28th April 1938 in a public meeting at Nagamangala he made a speech about the demand of responsible government in princely Mysore. He also demanded the government to release more funds for education and rural development. On 5th May he addressed the public at Pandavapura along with the Rangaramaiah, Shankaraiah and other congress leaders. In his speech he had disclosed the report of Vidhurashwatha incident. The ban on newspapers, the police lathi charge on innocents and the dictatorship of the Dewan of Mysore were explained.⁷³ He forced the government to pay the compensations to those who killed and wounded, also he demanded a strict action against the police. On 8th May the National congress convention was held at Sharada Vilas field of Mysore city under the presidentship of Pattabhiseetharamaiah. T. Mariyappa was participated in this convention and he hoisted the congress flag along with the

72 Ramamurthy, M., Vidhurashwatha Durantha Prakarana, (Mysore,1938), Pp. 24-38.

73Report of Ramesan on Vidhurashwatha Disturbance Enquiry Committee, (Bangalore,1938),Pp.1-6.

women leader Smt. Sunandadeviyamma. He had criticized the government stand on national flag and he had explained that hoisting congress flag along with the State flag was not degrading or insulting the Maharaja of Mysore.

The second session of Mysore congress was held on 15th April 1939 at Vidhurashwatha under the presidentship of H.C Dasappa. A resolution was passed to encourage the rural artifacts and boycott of machine made products. Conducting of farmers conventions in every taluk and to hear the grievances and force the government to solve their problems. T. Mariyappa made a public speech, picketing in front of the toddy shops and also called to prohibit liquor. In his speech he also called the people to oppose the tender of the arrack shops. The government did not bother about this. As a result the forest movement was launched to chop off the toddy trees to stop the supply of liquor. Several educated and intelligent patriots observed this and decided to act. The Forest movement in the region of Chitradurga, Kolar and Tumkur spread seriously. At the same time the Mysore congress decided to popularize the movement all over the state. The congress decided to divide the leaders into three groups. In Kolar region the group consists of H.C Dasappa, N.C Thimma Reddy, K.T Bhashyam, T. Mariyappa and K.C Reddy, V. Venkatappa, MC Perumal and others. The team entered into the regions of KGF and violated the ban order. As a result they were arrested.⁷⁴ When there were no more leaders left to carry on the Satyagraha, Kengal Hanumanthaiah who was then a renowned lawyer took up the responsibility and continued the struggle.

74 Konandur Venkappa Gowda, Nava Mysooru Shilpi, Kengal Hanumanthaiah, (Bangalore, 1985), Pp.141-148.

T. Mariyappa continued his activities of conducting public meetings and organised the people to participate in the movement for responsible government. The government also observed the programmes of national movement.⁷⁵ Many a times he was arrested and even fired by the government. On 25th September 1939, T. Mariyappa, Sahukar Chennaiah and H.C Dasappa were arrested at Mysore on the reason of political disturbance. The Government made a condition to release them on the basis of not to participate in any public meetings or processions. They should not provoke the people. The government also imposed to deposit of Rs. 1000 to judiciary. But the leaders opposed to the deposit the money. The congress leaders complained about it to Gandhiji. Gandhiji had sent Mahadev Desai to Karntaka to study the situation.

Mahadeva Desai toured in the state in December 1939 and he had submitted his report to Gandhi. In his report, the state congress had acquired a firm hold on the masses and Satyagraha was carried on with commendable restraint. He mentioned, that a large number of people were ready for struggle without being frightened by savage sentences and heavy fines.⁷⁶ Gandhi suggested to Mirza to hold an enquiry by an outsider. After long correspondence, Dewan Mirza Ismail enquired the report of Mahadeva Desai through local judge A.R. Nagesh Iyer and the result was in favour of government. The Mysore congress condemned the report and adviced to the Satyagrahis not to co-operate with the enquiry.⁷⁷ It was on this issue the relationship between Gandhi and Mirza Ismail are strained. The people were prepared for an agitation. During the

75 Note By the Govt. Of India, 20th May 1938, Confidential and Revenue File No. R/1/29/1732, India office Library, London.

76 Bulletin No.4, Mysooru Satyagraha published by Karnataka Provincial Congress Committee, Dharwada, 1940, Pp.1-2.

77 Fortnightly Report-II, April 1940, R/1/29/2133, India office Library, London.

Quit India movement, the Mysore Congress appointed K.C.Reddy as the leader in the assembly and T. Mariyappa as leader in the council. They continued to fight against the Government in both the houses.

After the participation at the Mumbai Congress Session, while returning from Mumbai, the State congress leaders, T. Mariyappa and Sahukar Chennaiah were arrested at Srirangapatna railway station and they kept at Kuruhatti camp of Kemmannadibba in Mysore. Later they were shifted to Srirangapatna jail. In the jail, H.K. Veeranna Gowda was the roommate to T. Mariyappa. During the beginning of 1943, elections were declared to Bangalore and Mysore municipal corporations. From Bangalore Kengal Hanumanthaiah was contested and from Mysore T. Mariyappa was contested from the Mandi Mohalla constituency as Mysore congress candidates. For the election canvas 15 days parole was sanctioned by the court to T. Mariyappa. After the victory T. Mariyappa and other leaders shifted to Bangalore central jail.⁷⁸ Soon after the imprisonment of one year four months all the congress leaders were released from central jail on 8th December 1943.

T. Mariyappa was not only the leader of freedom movement, but also a leader of labours and the people who were exploited and down trodden in the society. A best example for this was during 1943, due to the long struggle of employees in various factories, mills, the government had given the permission to establish employees union for their struggle. The government had appointed a labour commissioner to fulfill the demands and to solve their grievances. There were a lot of defects in the labour legislation of 1941. To settle this T. Mariyappa

78 Confidential Files, No. 76 of 1941-1942, Karnataka State Archives, (Bangalore, 1982).

made a strong fight with the government. He had raised the voice on behalf of the labours at legislative council and during the discussions in the corporation and succeeded. He had written some article on behalf of labour problems in the daily newspaper like 'Sadvi' and 'Mysore Star' during 1942-43.⁷⁹ The problems of the women workers were also settled. The privilege leave, gratuity, other leave facilities, festival holidays along with the wages and other facilities were sanctioned. The K.R Mill employees union selected T. Mariyappa as their union leader according to amendment of Labour Legislation Act of 1941. The differences between the owner of K.R. Mill and the laboures the mill was locked out for 3 months. The entry for T. Mariyappa solved the employees problem of dearness allowance (DA) and victory bonus was sanctioned. During the same, the struggle with the owner and the employees of K.R. Mill employees were terminated from their services. The entry of T. Mariyappa solved the problems of the leaders of labour association.

According to the decisions of the special Mysore congress session of 16th & 17th June 1945 at Mysore, decided to expand the programmes of Quit India Movement throughout princely Mysore. The session also decided to involve the farmers, labourers and students in the movement for responsible government. The responsibility of Mysore district was given to T. Mariyappa. To strengthen the movement he called the employees of various factories and mills, he also called the rented cycle owner to establish their union, the daily wages labours union, hotel employees association and other associations were established according to the call of T. Mariyappa. He also called the huge meeting of the employees of K.R Mill, Government Sandalwood factory, Weaving factory,

79 Mysore Star, March 1943, Daily News paper, Published from Mysore,1943.

Government press, Fertilizer factory of Belagola and others on 9th February 1947 at Mysore. As a result the mass labour union called The Federation of Union Association of Mysore established.⁸⁰ This brought a quality of leadership and popularity to T. Mariyappa as the leader of the mass.

On 2nd November 1946, the sixth session of Mysore congress at Bangalore was held under the chairmanship of K.C. Reddy discussed the failure of constitutional methods of agitation against the government. He told the members of the party, the technique of direct visit of the villages, provincial tour and mobilize the people to force the government to establish an interim government.⁸¹ The Maharaja of Mysore instructed the dewan to take steps towards further constitutional reforms in consultation with leaders of various parties in the state. Due to the failure in the discussion between government and the congress leaders, the Mysore chalo movement was launched in front of the palace of Mysore.

T. Mariyappa, H.C. Dasappa and other leaders of Mysore expressed their pain about the hand over of freedom to Mysore by the Maharaja even though India got its Independence.⁸² The demands of the Mysore congress was moderate and not revolutionary. The Dewan appealed to the congress leaders to reconsider their attitude and join the discussions. But the leaders of congress said that Satyagraha was a movement of the people. K.C, Reddy criticized the state government for not hoisting the national flag on Independence day. K.C

80 Veerathappa,K., *Readings in Modern History of Mysore*, (New Delhi, 1985), Pp.80-82.

81 *Proceedings of the 6th session of Mysore Congress*, (Bangalore, 1946), Pp.20-22.

82 *The Hindu*, 1st September 1947, English Daily news paper, Published from Madras.

Reddy declared that they would not stop the movement unless their demand of responsible government will not fulfill.⁸³

In Mysore on 1st September 1947, T. Mariyappa called a harathal in protest against the government of Mysore. The business people, students, labours, advocates, and publics gathered in front of the Mysore city Town hall field on 1st September. On the same day, K.C Reddy had launched the protest movement against the government. H.C. Dasappa, Sahukar Chennaiah, T. Mariyappa and other congress leaders were arrested at Mysore. The public came down to the streets and launched the Mysore chalo movement. On 24th September, 1947 Maharaja announcing the grant of further constitutional changes for the state.⁸⁴ Having failed to suppress the movement, the authorities came to the decision of transfer of power. On 7th October 1947 all political prisoners were released. The talks held by K.C Reddy with Dewan Ramaswamy Mudaliar there was an agreement signed between the government and the congress. On 12th October under the leadership of K.C Reddy the other congress leaders met the king Chamarajendra Wodeyar and he assured them an interim government would come in place of his rule. On 13th October the government of Mysore declared changes and reforms in administration.⁸⁵ Accordingly it was decided that the president of the congress would be the chief minister of the Mysore province. It was also agreed that the ministry would comprise of 6 members from the congress party and 3 from the other parties. Thus the leaders of backward class like K.C Reddy, Sahukar Chennaiah, H.C Dasappa, Kengal Hanumanthaiah, T. Mariyappa, V. Venkatappa, Yashodhara Dasappa and others

83 James Manner. Op.Cit. No.53, Pp.135-138.

84 The Hindu, 25th September 1947, English Daily Published from Madras.

85 Veeratappa,K., Mysooru Samsthanada Swathanthra Chaluvali, (Bangalore,1977),Pp.120-124.

were engaged in the palace struggle for 42 days were successful in achieving the objective of the movement. On 24th October 1947 the responsible government in Mysore was established under the leadership of K.C Reddy.

The new Mysore government came into existence under the Chief Ministership of K.C. Reddy along with the 10 members council of ministers.⁸⁶ The selection of members to ministry was chosen on the basis of educational background, areawise representation, recommendations of great leaders and well wishers like Sahukar Channaiah. The community wise representations were considered to allot the ministership. In the new government, T. Mariyappa, the leader from the Kuruba community was considered for the ministership. Also his capacity during the freedom movement, the support of Sahukar Channaiah, his honesty, promptness, contributions and dedications to the society was also considered. The staunch follower of Gandhi Sri. T. Mariyappa got the ministry of Home, Railways and Food department in the new government. His immediate achievement was, changing the name of Hamilton police building at Mysore. During the dewanship of Mirza Ismail the Mysore police commissioner office was named as Hamilton building. The Mysore city people appraised the decision of T. Mariyappa.

During the Maharaja's rule the Dewan Government had imposed an order in 1940 to exile many congress leaders and workers for their participation in the national movement. The imposition order of the 1940 was withdrawn by T. Mariyappa soon after assuming the office. Due to the request by Jawaharlal Nehru he took an appropriate step to solve the refugees problem to support

86 James Manner, Op.Cit. No. 83, Pp.164-172.

Nehru. The Bangalore city commercial disturbance of December 1947, the influence of Hyderabad communal disturbance at Bangalore, Tiptur, Ramnagar during September 1948. The incidents were diplomatically handled by T. Mariyappa. He took a proper decision to settle the problems of police department during September 1948 in the cantonment area of Bangalore. The effect of food problem after India's independence brought under control in Mysore state. The government passed an order to the officials while purchasing the food grains from the farmers in the State.⁸⁷ The sale of food grains in black market was controlled and a project of 19 crores plan was prepared to solve the food problem which India was facing during 1948 and submitted to the central food minister on the visit to Bangalore in 1948. The services of T. Mariyappa were continued after India's independence and also to the state of Mysore.

YASHODHARAMMA DASAPPA: 1905 – 1980

Soon after the return of Gandhi from South Africa, he entered into the national movement of India. To release the Indians from the iron yoke of British he called Indians to participate in the national movement. The protocols of Gandhi attracted the mob to fight against the British. In the view of Gandhi, the progress of woman was the main cause for national improvements. Regarding this Gandhi created zeal among the women, to effectively participate in the freedom movement of the country. He always notified women as a mark of sacrifice. Therefore, he decided to involve the women in the national movement.

The impact of the call of Gandhi was so high that, a huge number of women participated in the movement. The sacrifice made by the Bengal women

87 Powravani,dtd, 14th February and 30th May 1950, Daily News paper Published from Bangalore.

and other British Indian provincial women contributions towards the freedom movement had great impact on Mysore province. As a result the women of Mysore province dedicated themselves towards freedom movement. The entry of Gandhi into Mysore made more influence on the women of princely Mysore. Due to the dedication and sacrifice of the freedom fighters, India achieved its Independence on 1947. During the freedom movement, many women freedom fighters also involved like men. Among those mentioned can be made as Smt. Subbamma Jois, Smt. M.R.Laxmamma, Smt. Nagarathamma Hiremath, Smt. Sunandamma, Smt. Umadevi Kundapur, Smt. Bellary Siddamma, Smt. Savithamma Ramasharma, Smt. Bhageerathamma of Tumkur, Smt. Bellary Siddamma, Smt Savithamma Ramasharma, Smt Bhageerathamma of Tumkur, Smt. Yashodharamma Dasappa. Among these Smt. Yashodharamma Dasappa of Mysore was one of the prominent lady freedom fighter. She was a politician, philanthropist, freedom fighter and dedicated her self for the upliftment of the poor. She was also a staunch disciple of Mahatma Gandhiji.

She was born on 28th May 1905 at Bangalore. Her farther K.H.Ramaiah was a famous social worker and chief patron of the founding of Vokkaligara Sangha at Bangalore in 1906. Her mother Revamma was also a traditional woman who, gradually adjusted herself to the atmosphere of social reform. Yashodaramma's primary and secondary education was completed in Bangalore. as a student of London Mission school in Bangalore the principal Miss. Butler, influenced her greatly and inspired her to take up social work.⁸⁸ . Later she went to Madras for higher studies and joined Queen Marry College for the Intermediate studies. Soon after the education she came back to Bangalore.

88Kamakshamma, B.,Yashodharamma Dasappa, (Bangalore 1980),pp.9

According to the wishes of her father she had joined with him to carry his social services. The preachings of Ramakrishna Paramahansa and Sri Sharadhadevi had made a great impact on Yashodharamma and her family.

In 1926 she was married to H.C.Dasappa, who was a renowned Lawyer of Mysore, a member of the Mysore municipality and the member of the Legislative Assembly and Legislative Council from the Prajapaksha party. His father Sri.Chaniaiah was a famous Judge in Madikeri and known for his efficiency due to which he earned the title of Rao Bahadur. H.C Dasappa was a leading figure in the movement for the backward classes. Gandhi was very proud of Dasappa and he had written about him in the daily news paper, Harijan on 13th July 1940. Apart from politics he was also engaged in social and public service with his involvement in the Kasturba Gandhi memorial organization, Gandhi Memorial Trust, Hindi prachar sabha etc. The marriage with Yashodharamma further Strengthened the image of Dasappa. Both husband and wife dedicated their life to the national movement and for the service of the society.⁸⁹

While H.C.Dasappa was busy with political activities, Smt. Yashodharamma was involved with social work, in 1937 when the heat of the national movement was strong in Mysore province she joined the congress. During 1936, the chief of Sabaramathi Vidya Peeta Asahram of Gandhi Mr. Kakakalelkar visited Mysore for the inspection of progress of Hindi language in Mysore province, he questioned Smt. Yashodharamma Dasappa, when are you going to wear the Gandhi cap to your husband. Then she replied time will come.

89 Pranesh Rao.B.R, Achievement of Yashodharamma Dasappa and H.C Dasappa jeevana matthu sadhane, (Mysore,1998),pp 17-24

As a result H.C.Dasappa entered the congress party in 1937.⁹⁰ The influence of Gandhi was made them to enter in to the freedom movement. Both came out from the royal life to enter the political filed. From 1938 to 1947, till Mysore state got it's independence they did not took back their steps. The first session of the Mysore Congress at Shivapura was the land mark in the modern history of the Princely State of Mysore . The Mysore congress had adopted the national flag as its own flag, but the authorities had prohibited it's hoisting in public. In the first session of the congress at shivapura, the leaders decided to hoist the national flag and demanded the establishment of responsible government.⁹¹

Smt.Yashodamma Dasappa participated along with her husband H.C. Dasappa at the shivapura congress session. Due to the arrest of T.Siddlingaiah the acting president H.C Dasappa read the Presidential address of T.Siddalingaiah. From all parts of the state, a large number of people stood up heroically, honoured the flag and courted imprisonment.The women satyagrah wing leader, Yashodharamma Dasappa adviced the people to popularise the movement as Dwaja Satyagraha. All the people, young and old, men and women cheerfully waved the flag and walked into the Jail.

The member of all boards, council and assembly and other leaders participated. The congress leaders decided to continue the flag satyagraha during the period of prohibitory orders. On 14th April the acting president H.B. Gundappa Gowda inaugurated the Satyagraha camp.⁹² Smt. Yashodamma Dasappa, Kengal Hanumanthaiah and other leaders participated in the camp.

90 Ibid pp26.27

91 Swathanthra Senani M.N. Jois Auto graphy, (Bangalore,2000). Pp 82.

92 Veerathappa, K., Readings in Modern History of Mysore, (New Delhi,1985), Pp.68-69.

The flag hoisting was carried to Vidhuraswatha of Gowribidanur. It was a small village, a famous for jhatra and pilgrimage. On 25th April 1938 the congress wanted to carry on its propaganda. Government issued a prohibitory order to prevent the leaders to make Speeches and hoisting flags. People defied the orders and many were arrested. After the congress leaders withdraw from the scene police made a un provoked lathi charge on the peacefull crowd. People were shocked due to the firing on the innocent. Many were killed and a large number of people wounded. Gandhi and other national leaders criticised the government and demanded an enquiry.⁹³ The report submitted by the committee did not satisfied the congress. Smt.Yashodharamma Dasappa criticised the government and police action. As a result Yasodharamma was arrested for her Speeches against the government and imposed a ban on the speeches of Smt. Yashodharamma and other six members for a period of two months.⁹⁴

The call of Gandhi for the Quit India movement in 1942 attracted the people of different category throughout the country and spread like wild fire across the entire nation. The employees of different industries, the students of school and college jumped in to the movement. The call of Quit India was approved by the congress at Bombay on 8th August 1942, demanding the British to with draw from India immediately. The arrest of Gandhi and other leaders on 9th August, there were wide spread disturbances in different parts of the state. Congressmen, students and employees took out of the processions and held demonstrations in important cities and towns of the state. Haratal was observed all over the state. The students abstained from school, colleges and

93 Pranesh Rao,B.R., Op.Cit.No. 90, Pp.38-39

94 Sadwi, The Kannada Weekly, 25th September 1939, Published from Bangalore.

participated in the protest meetings and demonstrations.⁹⁵ Thirty one members of the Mysore Representative Assembly got together under the leadership of V.Venkatappa, resolved to fight for the nation's freedom. Many militant movements developed in some part of Mysore province during Mysore Chalo movement. In Mysore Smt.Yashodharamma Dasappa made her residence as shelter to many such freedom fighters of Mysore Chalo movement. For encouraging the underground activist Smt.Yashodaramma, H.C.Dasappa, and other eminent leaders were arrested and imprisoned for months. Later Yashodharamma was released at Mysore. ⁹⁶

Smt.Yashodharamma was a member of the judicial council under the old Mysore province for some time .Later in order to dedicate herself completely to constructive work as per Gandhi's direction she resigned from her membership to the post. When the Kastur Ba National Trust was setup Gandhi appointed her as the representative from Mysore province. As representative of the trust she worked for the welfare of women and children in the villages. For the encouragement to education she established Kinder Gartens, Institutions for women's education, Industrial training centre and Obstetric centres in rural areas. In order to make these centres self sufficient and independent, she also managed to get land for the same. Along with Mysore she started the Kastur Ba village at Malekalthirupathi near Arsikere on June 1946 in order to train women's social workers. After unification became centre of Kastur Ba national trust of Karnataka⁹⁷

95 Confidential files, No.76 of 1941-1942, Karnataka State Archives, Bangalore,1942.

96 Kavitha Krishna,sarvodaya kirana.T.A,Dasappa,(Tumkur,2001)Pp12-13.

97 Kasturuba national trust-record, No.1, of 1956, Arsikere, pp.1-2

Smt.Yashodamma started the Geetha Industrial Co-Operative society to provide employment to poor women and has also setup an Ancillary Telephone Assembling unit in Bangalore with the assistance of Indian Telephone Industry. Her house in Bangalore was also the centre as a subsidiary unit for HMT watch assemble for poor educated Harijana women Employees. She has also served in Gandhi Memorial Trust, Harijan Seva Sangha Grameena Maheela Sangha, Samaja Kalyana Mandali, Khadi Gramodyog Commission etc. She has worked as the first lady president of Mysore Congress.⁹⁸

During 1956 she was appointed as the permanent trustee of all India Gandhi Memorial Fund when it was setup in the same year. She was also responsible for the construction of Congress office at Racecourse road in Bangalore. She was Elected to the Mysore state Legislative Assembly in the General Election of 1962 and she became the Social welfare minister in Nijalingappa Cabinet. She had served in various capacity as member of different Boards, Council, Trust, Assembly, President of congress, Minister and other social organizations. The Government of India recognised her service in various capacity and honoured with the great National Award Padmabhushana in 1973,She passed away in 1980. Gorur Rama Swamy Iyengar called smt.Yashodharamma Dasappa as Kastur Ba of Karnataka and Sri.M.N.Jois also opined the same, because of her dedication , commitment and service to the society without any discrimination.

98 H.S.Doreswamy, Powravani Daily kannada News paper, 12 March 1950 Bangalore