CHAPTER – II

EMERGENCE OF POLITICAL PARTIES AND MOBILISATION OF NON-BRAHMIN GROUPS – 1910-1930

2.1 Brief Political History of Princely state of Mysore:

The political dynasty of Mysore was founded by Yaduraya and Krishnaraya. During the rule of Raja Wodeyar’s in Mysore royal family, which was also a feudatory kinship under Vijayanagara, took advantage of the weakening of the empire and became free. Raja Wodeyar (1578-1617), secured Srirangapatna in 1610, the seat of Vijayanagara Viceroy. Kantirava Narasaraja (1638-59), the first sovereign ruler, successfully evaded the efforts of Bijapur to subdue him, and extended his territory. He built the Narasimha temple at Srirangapatna and introduced the golden coin called ‘Kantiraye Panams‘ in circulation. Chikkadevaraja Wodeyar (1673-1704) not only resisted the Marathas at Bangalore and Jinji successfully, but also extended his dominions in Tamilnadu. He secured Bangalore and its surroundings (which the Mughals had conquered from Ekoji) from the Mughals on lease and accepted Mughal suzerainty. He made Mysore a rich principality by his able revenue policies. However, the weak rulers succeeded him and this finally led to the usurpation of power by Haider Ali in 1761.

The defeat of the Marathas at Panipat in 1761 helped Haider to follow an aggressive policy. He merged the Keladi Kingdom with Mysore and extended _______________________

Chapter-II

Mysore in all directions. He successfully used cavalry on a large scale. Mysore came to have 80,000 square miles of territory under him. Haider built the Palace at Bangalore, strengthened its fort and established the Lalbagh garden. He built the Dariya Daulat Palace at Srirangapatna and laid a fine park around it. He challenged the British in Tamilnadu and defeated them. However, he was humiliated by Maratha Peshwa Madhava Rao more than once. Haider allied himself with the French against the British. In the meantime, Haider Ali captured and annexed the Chitradurga principality from the Madakari family of Chitradurga in 1779. However, he died at Narasingarayapet, near Arcot, while fighting against the British in 1782.

Tipu Sultan, son of Hyder Ali (1782-99) continued his father’s anti-British policy, and he dreamt of driving the British out of India. He sought the assistance of Napoleon, the French ruler and the rulers of Turkey and Afghanistan. He introduced sericulture in Mysore kingdom, and took firm steps to establish industrial centres producing quality paper; steel wires for musical instruments, sugar and sugar candy. He was very keen on promoting overseas trade, initiated state trading, and founded stores not only in different centres of his kingdom but also at Kutch, Karachi and Basrah in the Middle East. He had a curious mind and was keen on introducing novel things in every walk of life. But, his ambition of driving the British failed and he was killed in 1799, fighting against the British at the fourth Anglo Mysore war. Mysore fell into the hands of the British who handed over the parts of it to the Marathas and the Nizams, their allies in this venture and crowned the Hindu prince Krishnaraja Wodeyar III, as the ruler over

3 Diwakar.R.R., (Ed.,), Karnataka Through the Ages, (Bangalore,1968), pp751-753.
Mysore Kingdom, whose territories considerably reduced. They secured the territory to the north of the Tungabhadra by defeating the Peshwa in 1818, and became masters of Karnataka.

The advent of British rule brought about many changes in Karnataka, as elsewhere in India. The districts of Dharwad, Gadag, Bijapur and Belgaum taken from the Peshwa, were merged into Bombay Presidency in 1818. The canara district now the districts of Uttara Kannada, Dakshina Kannada, and Udupi; and Bellary taken from Tipu were added to the Madras Presidency. Mysore was retained as a separate principality. The prince of the wodeyar dynasty, Mummadi Krishnaraja Wodeyar was yet, a boy when he became the ruler in 1799. Purnayya was made the Chief Administrator or Dewan during the minority of Krishnaraja Wodeyar III, and later in 1810 Krishnaraja himself assumed administration. But, the Nagar uprising of 1830, resulted in the East India Company assuming the Mysore administration in 1831, and Mysore came to be ruled by the British Commissioner for 50 years.

The prince, who was a great scholar and lover of literature, spent the rest of his life in the literary and artistic pursuits. The Mysore court became a major centre of renaissance in Karnataka. He founded the Raja school for teaching English in 1833, which became the nucleus of the Maharaja’s high school and later upgraded as Maharaja’s College (1879). Modern Mysore of the commissioners that ruled Mysore between 1831 and 1881, two are the most notable viz., Mark Cubbon and Lewin Bentham Bowring. To these two goes the

4 Shama Rao. M., Modern Mysore from the Beginning to 1868, (Bangalore, 1936), pp.494-496
credit of making Mysore a modern state by organizing the administration on European lines and bringing it par with the other districts in the British residencies. They also encouraged education by increasing the number of schools. By building roads and railways, and by introducing telegraph, an infrastructure was provided for industrial progress, which they had not anticipated.⁶

The year 1881 saw the rendition, when Chamarajendra Wodeyar X, the adopted son of Krishnaraja Wodeyar III, secured the throne. He was assisted by able Diwans like Rangacharlu and Sheshadri Iyer. Rangacharlu, the first Diwan founded the Representative Assembly in 1881 and thus prepared the ground for responsible government. The prince died in 1894, and young Krishnaraja Wodeyar IV was crowned as the king, and queen mother Vani Vilas became the regent. Sheshadri Iyer continued as Diwan till 1901.

**Economic Changes**

Dewan Purnayya raised a dam across the river Cauvery at Sagarakatte to improve irrigation. The laying of first railway line between Bangalore and Jolarpet initiated during the region of Cubbon, started functioning from 1864, when Bowring was the Commissioner.⁷ Cubbon was also responsible for the construction of new roads exceeding 2560 kms. in length, with 300 bridges. Coffee plantations, also started by him covered over 1.50 lakh acres. He also founded the public works and forest departments. District savings banks were

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started in princely Mysore in 1870. The earlier initiated Bangalore Mysore meter gauge railway line was ready by 1882 during Rangacharlu by spending a sum of Rs. 55.48 lakhs. The work on the line was started as famine relief during the severe famine of 1876-78, which took the toll of one million lives in Mysore state alone.

Dewan Sheshadri Iyer, who initiated gold mining in Kolar region in 1886, created the department of Agriculture and launched the Vani Vilasa Sagara Irrigation Scheme in Chitradurga district. The Shivasamudra Hydro Electric project, which supplied power to Kolar Gold Fields in 1902, later, also provided electricity to Bangalore city in 1905 and for Mysore in 1907, was the first major projects of its kind in India. Bangalore was developed as centre of textiles. Under the patronage of Mysore government the Bangalore Mill was started in 1884 and it was taken over by the Binns, the Bangalore woolen, cotton and silk mills in 1886.

It was about this time that elsewhere in Karnataka too, modern industrialization started and railway and road transport facilities began to improve. Harihara-Pune railway line was completed in 1888. Mangalore was connected by rail with Madras in 1907. The Gokak Spinning Mill (1885) had been founded by securing power from the Gokak Falls (1887) and Mangalore had some tile factories, first initiated by the Basel Mission (1865). A spinning and weaving mill was also started at Gulbarga in 1888. Gold mining had started in the Hatti region of Raichur District after preliminary investigations in 1886. Hubli and Gadag had many Jinning mills by then. Thus, Industrialisation gave impetus

8 Sheshagiri Rao L.S., (Ed.,) Bengaluru Darshana, Vol.1, (Bangalore, 2005), pp 142-143
to urbanisation and modernization. Agriculture was also receiving great fillip because of better irrigation and demand for raw materials. The ‘Cotton Boom’ of the 1860s of the American Civil War days gave impetus to raising cotton crop, and though demand from Manchester fell after the 1860s, new factories were founded at Bombay and Sholapur (Sollapur) did purchase cotton from North Karnataka area. But spinning, a domestic industry which provided hither-too jobs to lakhs of women by assuring a wage equal to a farm worker, was totally destroyed after the Industrial Revolution, and so was weaving. Thus, pressure on land increased.⁹

**Anti-British Uprisings**

Karnataka did not tamely submit to the foreign rule of the British. There were anti-British violent uprisings between 1800 and 1858. The earliest of these was of Dhondia Wagh, who after the fall of Tipu, unfurled the flag of revolt against the British in 1800 from the Bidanur-Shikaripur region; many former princes joined him. He was killed at Kongal in September 1800. This was followed by the Koppal Rebellion led by one Veerappa and the Deshmukh near Bidar. Strong revolts were witnessed at Sindhagi in Bijapur district and the revolt of Kittur Channamma in 1824 and of Sangolli Rayanna in the same kingdom in 1829 are also famous. This was followed by the Nagar Uprising of 1830-31 accompanied by similar agrarian revolts in the Canara District in 1831. Though this revolt failed, it costed Krishnaraja III his throne. There was an uprising at Kodagu in 1835-37, which was also strong in Dakshina Kannada (Sullya and Mangalore).

⁹ Ibid., pp.42-43
Though the uprisings were suppressed, their lessons were not totally forgotten. It was the Nagar Uprising (1830) which ultimately resulted in the founding of Mysore Representative Assembly in 1881. The British learnt to respond to the grievances of the people quickly.\textsuperscript{10} Local self governing bodies were founded in towns in 1850’s and 1860’s. People also learnt that without proper organisation, it is not possible to free the country from the British. The British also felt the need to improve the means of transport and communication to enable them to meet situations of breach of peace. The communication facilities initiated by them mainly served their colonial economic purposes.

\textbf{Beginning of Renaissance}

The new administration helped everywhere to the spread of modern education. Christian Missionaries also imparted education on Western lines. There were over 2000 primary schools in Mysore State by 1881. Bombay-Karnataka area had over 650 primary schools by that time. Though there were only Marathi schools in Bombay-Karnataka, men like the scholar Elliot and Deputy Channabasappa strove to introduce Kannada medium. A college was started at Bellary in 1869. A Government college was founded at Bangalore in 1870 (named Central College in 1875) and later Bangalore saw a second institution, the St. Joseph’s College, in 1882.\textsuperscript{11} The Maharaja’s College of Mysore was started in 1879. The Government College of Mangalore was founded in 1869, followed by the St. Aloysius College in 1879. Christian Missionaries started printing in Kannada as early as 1817 (first from Serampore near Calcutta) and

\textsuperscript{10} Hayavadana Rao.C., Mysore Gazetteer, Vol.4, (Bangalore, 1929), pp 82-83.
\textsuperscript{11} Suryanath.U.Kamath., (Ed.,), Karantaka State Gazetteer, Bangalore District, (Bangalore,1990), pp 710
the first newspaper named ‘Mamgaluru Samachara’ was started by the Basel Mission in 1843. Many old Kannada classics were printed. All these developments helped literary activity on new lines. Prose became popular and secular themes appeared in culture.

Many newspapers and journals were published in Kannada. They include ‘Kannada Samachara’ (Bellary 1844), ‘Chandrodaya’ (Dharwad 1877), ‘Karnataka Prakashika’ (Mysore 1865) and ‘Arunodaya’ (Bangalore 1862). These are a few of the many such efforts. Lyrical poetry in Kannada also came to be composed, beginning with the prayer songs composed by the Missionaries. Mysore court also encouraged many writers.

In architecture, Western impact was seen. The Central College building (1860) in Gothic style, the Athara Kachery (1867) with Ionic pillars and the Bangalore Museum Building (1877) in Corinthian style were built during this period. The Basel Missionary introduced light tiles from Mangalore revolutionized architectural patterns. Many social movements stirred Hindu society and social changes received an impetus. The propaganda of the Christian missions was also responsible for this, especially of the newly founded Protestant missions, though in a negative way. The Theosophical Society started its work in Mysore State in 1886, Brahmo Samaj started its activities at Bangalore in 1866 and also at Mangalore in 1870. This was followed by the Depressed Classes Mission, founded by Kudmul Ranga Rao at Mangalore in 1897, which started many schools for the depressed classes. Bangalore had the Indian Progressive Union in 1894. Mysore State banned the marriage of girls below eight. Sheshadri Iyer started separate

schools for the untouchables because of the inhuman treatment meted out by these students at the regular schools.\textsuperscript{13} The Palace Bakshi of Mysore Ambale Narasimha Iyengar, established a school for higher caste girls called ‘Maharani’s Higher caste girls School’ in 1881 at Mysore. Later it became a high school in 1891 and College in 1901. The Ramakrishna Mission was founded in Bangalore on 1904. These developments mainly helped emancipation of women and an attempt to eradicate the deep-rooted untouchability in the province.

It was in this atmosphere, an effort was made to document the history of Mysore. Fleet’s Dynasties of Canarese Districts (1882), Bhandarkar’s Early History of Dakhan (1884), Rice’s Epigraphia Carnatica volumes (beginning from 1886), Indian Antiquary volumes from 1872 and Sewell’s A Forgotten Empire (1901) helped the recovery of Karnataka’s history and made the people of Karnataka feel proud of their hoary past. This paved the way for the high renaissance and the national awakening in the 20\textsuperscript{th} century.

In the princely State, administration of all these developments, the first ever Agricultural and Industrial Exhibition was organized at Mysore in 1888. The Karnataka Vidyavardhaka Sangha of Dharwad (1890), the Mythic Society of Bangalore (1909), the Karnataka Ithihasa Samshodhana Mandal of Dharwad (1914) and the Kannada Sahitya Parishat in 1915 at Bangalore further helped the Renaissance\textsuperscript{14}. It had the active support of the Mysore Government and its president H.V. Nanjundaiah became the Vice-Chancellor of the newly founded Mysore University (1916). Aluru Venkataraao wrote ‘Karnataka Gatha Vaibhava’ in

\textsuperscript{13} Gundappa.D.V., Jhnapaka Chitra Shale, Vol.1, (Mysore,1979), pp 185-186
\textsuperscript{14} Srinivasan.S. and M.G. Nagaraj. (Ed.,) Kannada Sahitya Parishath Patrike, (Bangalore,1998) pp 38-44,
1917, introducing to the Kannadigas in Kannada, the history and cultural achievements of Karnataka. Written in a tone, highly charged with emotions, the work played an important role in inculcating national feelings. He also was the Father of the Karnataka Unification Movement.

Modernisation

The rulers of Mysore were all enlightened the administrators and their genuine interest in the progress of the State, won them the affection and respect of the people. All of them were patrons of learning, literature, music and other fine arts. Krishnaraja Wodeyar IV, who ruled from 1902 to 1940, led an comfortable life and combined piety with a modern outlook. During his reign, the State made rapid progress in all directions. His younger brother Kanthirava Narasimharaja Wodeyar, the Yuvaraja of Mysore, was also a generous patron of fine arts; for many years, he was the Honorary President of the Kannada Sahitya Parishat. His son, Jayachamaraja Wodeyar, who assumed the throne in 1940, proved as enlightened as his uncle did. When the country won independence, Mysore acceded to the Indian Union. Jayachamaraja Wodeyar served as Governor, and won an enduring place in the heart of the people. The Diwans incharge of the administration in Mysore made the Principality not only a modern state but also a model state is already observed.

Dewan P.N. Krishnamurthy (1901-06) improved the administration by introducing up to date methods followed in British India in office procedure and maintenance of records, and he founded the Co-operative Department in 1906.

The next Diwan V.P. Madhava Rao, founded the Legislative Council (1907), the second chamber, and took measure for forest conservation. The Central Cooperative Bank was also his creation. An Engineer with alarming vision, great economist and administrator of foresightedness, Sir M. Visveswaraya became the Dewan in 1912. He was a man of vision and a dynamic administrator and during his brief period of administration that the Kannambadi Reservoir Project initiated earlier was started and top priority was given to its construction. He founded many industries and undertook such progressive and far-reaching administrative measures that he was rightly called as “the Maker of Modern Mysore”. The Sandalwood Oil Factory of Mysore (1916), Mysore Chrome Tanning Factory (1918), Government Soap Factory in Bangalore and the Wood Distillation Factory at Bhadravati were also founded by Sir M. Visveswaraya. The iron unit at Bhadravati was also his brainchild. He founded the Engineering College at Bangalore (1917), the Medical School at Bangalore (1917), the Agricultural School (1913), the nucleus for the future University of Agricultural Sciences, and the Mysore University (1916) were also his creations. The Mysore Bank was also started in his time (1913) and so was Mysore Chamber of Commerce (1916).

Another important Dewan was Sir Mirza M. Ismail (1926-41) who was responsible for making Mysore as one of the best-known Princely State in India by expanding its industries, founding new ones and undertaking major irrigation projects. Mysore State served as a strong nucleus of Karnataka by its economic progress and cultural achievements.

Plantation industries were expanded in both Mysore and Kodagu. The Kannambadi project which began during the period of early Diwans and completed during in the period of Sir Mirza Ismail. It gave impetus to Sugarcane growers and helped to establish Sugar-Factories at a later date. Under Diwan Mirza Ismail, the Cauvery Upper Canal was commissioned, benefiting over one-lakh acres of land. Industrialisation in Mysore was in full swing. The Bhadravati Iron factory was founded by Sir M. Visveswaraya and Sir Mirza Ismail expanded it by adding a steel unit.

The District Savings Banks, attached to District Treasuries were started in 1870. Bangalore saw three banking companies in 1868 and, 24 such institutions were seen by 1876 in the city, though not many survived. Chitradurga Savings Bank was founded in 1870. Madras Presidency Bank had founded its branch at Bangalore in 1864. South Kanara had its Banking Companies like the Canara Bank (Mangalore) (1906) and Corporation Bank (Udupi) (1906), Vijaya Bank (1925) and the Syndicate Bank (1925). The Town Co-Operative Bank was started at Hospet in 1915. Dharwad District saw many co-operative societies beginning with the one at Kanaginal in 1906, most of them in present Gadag district. The Dharwad D.C.C. Bank was started in 1916. Co-operative movement also made great strides in Kodagu, Udupi and Dakshina Kannada.

Tiles industry was expanded in South Kanara and Cashewnut husking units were started in 1924 such as the Pierce Leslie and the Mallya Cashew. Beedi rolling in Coastal region and Agarbati production in Mysore State were started as domestic industries in an organized way. The Swadeshi Movement

gave a fillip to industrial activity in the British districts of Karnataka.\textsuperscript{19} A big oil mill viz., B.T. Mills, was started at Davanagere in 1918, and several Cotton ginning factories had been started in the town, even earlier to this period.

Sir Mirza Ismail was responsible for the founding of many new industries in Mysore State as already noted. He founded the Government Cement Factory (1936) and Mysore Paper Mills (1938) both at Bhadravati. The Sugar Factory at Mandya (1934), the Mysore Chemical and Fertilizers Factory (1937) at Belagola (the first of its kind in India) and the Glass and Porceline Factories (1939) at Bangalore to mention only a few. It was he who initiated plans to produce power at Shimsha and Jog and the most important initiated during his time was Hindustan Aircrafts in 1940. Moreover, Kaiser-I-Hind Wollen Mill had started production in 1922, and the Minerva Mills followed it.

Thus, industrialization was in full swing, and the Second World War gave a further fillip.\textsuperscript{20} At Harihara, The Mysore Kirloskars Machine Shop was started in 1941. The Davanagere Cotton Mills started in 1939 gave a fillip to the founding of more such mills in the town. Sugar factory was founded at Hospet in 1935, followed by the Munirabad Sugar Mills in 1944. The Faruk Anwar Oil Mill was started at Raichur in 1944. Oil mills, Soap units, Sawmills, etc., founded in small towns too. Banks and the Co-operative sectors provided the necessary finance.

Newspapers played an important role, helping literary growth, spreading modern and scientific ideas, propagating patriotism and progressive social views

\begin{flushleft}\textsuperscript{19} Narayana Rao.V.S., Mokshagundam vishweshwaraiah, Jeevana Mattu Sadhane, (Banfgalore,1974) pp 178-189. \\
\textsuperscript{20} Suryanath.U. Kamath, Op. Cit No. 17, pp 788-791\end{flushleft}
and trying to encourage everything that is good in arts. In Mysore, M. Venkatakrishnaiah was running Vritthantha Chintamani (1885). The Mysore standards, the Mysore Star etc., were some other newspapers from Mysore State. Coastal Karnataka had the Suhasini (1900), The Krishnasukti (1905) and the Swadeshabhimani (1907). The Karnataka Vrutta (1890) (edited by Mudavidu Krishna Rao), the Kannada Kesari (Hubli 1902), the Rajahamsa (Dharwad, 1891) and Karnataka Vaibhava (Bijapur, 1897) were the periodicals from north Karnataka. The freedom movement stimulated the publication of many new newspapers.

2.2: Political organizations and the political developments in Princely state of Mysore, 1910 to 1930.

During 1910 to 1930, around 600 princely provinces of Indian origin have taken active participation in all India National movement with their own indigenous approach. Meanwhile the British too were successively injected the policy of ‘divide and rule’ into the Indian society. The ultimate intention behind their move was to enhance and strengthening the British industrialization and commerce. To materialize this concept, they divided the whole of India as the province of British Presidency and the province of Native Rulers. Then in India, there were 11 provinces directly governed by the British province and 554 provinces ruled by the native Kings. And most of them were under the mercy of British. Among these, 30 provinces were geographically bigger consisting with abundant natural resources and population. The Princely state of Mysore was also one among these bigger provinces.

The British offered the full pledged protection in the guise to the various Rulers of the Princely provinces of India and in turn, they expected the loyalty and royalty to the services rendered by them. This has been managed through the appointment of Residents and Governors along with a deputed contingency army in these provinces. They promised to look after the inter-state business and transportation of these Princely Provinces. The British assured the native Kings, that they will be addressed as “His highness”, though they are not equal to the status of British Crown. They successively wooed these kings to sign the treaty of Subsidiary Alliance through which they gained the complete control over these provinces.  

It is in this political ambience, the political consciousness and the awareness among the civilians of native provinces were highly influenced by the socio-political developments of British Presidency in India. Mainly the influencing factors such as Educational developments, the contributions of the vernacular journalism have facilitated a new insight into the political consciousness and awareness among the common public of the native Princely provinces of India. It is also fuelled by the numbness of the rulers of these provinces, who yielded to the British to protect their vested interest. Even the Princely State of Mysore was also not spared from these developments. Moreover, these developments influenced the common public of Mysore province more than the other provinces. As a result, the contributions of the common publics of Mysore province to the National Movement were significant. This has set the Princely State of Mysore as a Role Model to the other Native Provinces of India.

22 Veerathappa, K., Mysooru Samstanada Swathantra Chaluvali, (Bengaluru, 1977), pp. 2.
Geographically the whole of princely state of Mysore was surrounded by the British provinces. In the North, it was adjoined with Dharwad under Bombay Presidency and Bellary under Madras Presidency. In the south, it was covered by Selam and Coimbatore, in the East by Ananthapur, Kadapa and North Arcott provinces and in the west Coorg, Malabar and South Canara Districts, which were all under the Madras Presidency.

In 1799 A.D the Hanchu treaty of Srirangapattana, virtually split the province of Princely State of Mysore and handed over the administration of meager 8 districts to the Royal family. In this juncture, the Mummadi Krishna raja Wodeyar initiated his administration on Mysore province. However, due to the treaties of 1799 and 1813 the Madras Presidency was having the suo motto power over the administration of Princely state of Mysore. In the later stage, due to Nagara Movement, the British took over the administration from Dewan Purnaiah though he had achieved excellence in internal administration. The British Government imposed its direct administration by appointing a Commissioner on behalf of the British Presidency.

The Commissioner’s rule at Mysore province between 1831 and 1881 was a blessing in disguise concerned with the overall development of Mysore province. During this period, the Mysore province had experienced a tremendous growth both economically and administratively.23 Due to the stringent administrative policies of British paved a definite and systematic path for the civil administration of the province. However, according to the Mysore Treaty of 1881 the era of Commissioner’s rule comes to an end. But the Prince of Mysore

remained as the subordinate to the British though he regained his sovereignty. As per the treaty, an Executive Council was formed to execute the administration of the province under the directions of the King. This committee consisted with three members; Dewan as its chairman and the remaining two were the Councilors to assist the Dewan in the administrative matters.

It is significant to note that the Princely state of Mysore was the only Province of the time, which had an exclusive democratic kind of Administrative machinery, which implemented an effective legislative policy concerned with the civic developments of the province. The intention of the previous administrators of the province was to make the Mysore province as a model state by organizing the meetings of People Representative Assembly to facilitate the needs and aspirations of the common public and to attain the counsel from them in the administrative matters to implement the same through the administrative machinery. It is in this reason the People Representative Assembly and the Legislative council was formed. The first People Representative Assembly of Mysore province was incepted in 1881 during the tenure of Dewan C. Rangacharlu. And it was the first of its kind in the country. Later in 1907, The Legislative council was established during the period of Dewan V.P. Madhava Rao. Along with this the administrative body was also facilitated the public committee meetings to obtain civic advise. But at the initial phase these committees were only bigger and unable to execute independently.

The implementation of Bilateral Government system at British India instigated the conception of Responsible Government among the common public.

of other provinces around the country. Even at the Mysore province, it aroused
the demand for the Political improvisations and developments. This has caused
the formation of Political progressive Committee consisting of 9 members in the
leadership of Bhajendranath Ceal which has submitted a report to the
government recommending the suitable measures for the political improvisation
in the province. This has resulted legalization of the people Representative
Assembly.²⁵

And, at the same, has decided the duties and responsibilities of the committee along with its execution structure. The Chairmanship of the committee was reserved to the Dewan and its members elected by the common publics and civic bodies. In continuation of this political progression The Legislative council was also legally formed with appropriate legislation.

But, the scope and the power of these two committees were limited and the intention of the government was prejudiced and it was not willing to pacify the aspirations or the demands of common public. Meanwhile, while extending the ministerial berths, priorities were given to the bureaucrats instead of selecting the people representatives.

However, in the pre independent era, the Mysore province was the first province among the other provinces to implement the Republican module of government on experimental basis and succeeded. It was first of its kind in the history of India. At the first phase, a People Representative Assembly was formed to execute the republican module of administration in the province. To be

²⁵ Suryanath U Kamath,(Ed)., Karnatakada Samskhiptha Ethihasa,
(Bangalore,1980),pp 32-38.
a member of this council, there were several impossible eligibility criteria to be fulfilled by the aspirants. That, the aspirants must be, from the cultured background. In addition, they must be propertied and proper taxpayers to the government. It was in this reason most of the common people were ineligible to contest for the council elections. This was the blessing in disguise for the Brahmin class and the affluent of the society, successively manipulated this opportunity and had become more stronger and influenced. Simultaneously, they easily obtained higher education and succeeded to clinch the powerful jobs in the government. From this, the prominent communities such as Veerashaiva, Vokkaliga and Muslims of both rural and urban area had become hapless and instigated to obtain the higher education. These complicated developments in the province assimilated the pressure on the King and pushed him into the hapless status. It was in these circumstances the British Governor was administering the Government of Mysore province through the Dewan appointed by the Madras Presidency. Most of the native provinces ruled by the native rulers were following the British model of Governance. Even the Mysore too was not spared. This was mainly because of the Iyer community of Madras got the opportunity to enter into the key positions of the Governance of Mysore province through the British. Mainly during the period of Commissioners rule at Mysore, the important key positions of Government were acquired by the Iyers of Madras and the Smartha Brahmins of Andhra due to their linguistic excellence in English and local dialects. This has strengthened their control over the Governance.

During 18\textsuperscript{th} and 19\textsuperscript{th} century AD, the whole of India was highly influenced from the spread of western education and western ideologies caused the greater transformation in the sociological and religious aspects. Mysore province too was influenced from these developments. Simultaneously the Brahmin communities of Mysore too become active in the Governance of local administrative institutions but the key positions of government machinery were dominated by outside Brahmins. Due to these developments, a strong contention was started to flow among the native Brahmin segment that they were totally neglected and cornered in the administration. This has made them to obtain the higher education to get into the apt positions in the government and also started questioning the outside Brahmins in the power. This has created a revolutionary ripple in the socio-political front in the Mysore province.\(^{28}\) Due to this, a strong rift was raised between the native and outside Brahmins. This has caused the difference of opinion between the caste and sub castes of Brahmin community.

The rift grown strong during the period of Dewan K. Sheshadri Iyer, a Madras Brahmin and Mr. Venkatakrishnaiah was the leader of Mysore Brahmins then. Meanwhile there were no Non-Brahmins in the governance due to the dearth of educated among them. On the other hand there was no harmony between the different Brahmin groups, who predominantly stronger in the government. And the same has been continued unto the period of Dewan P.N.Krishna Murthy and Dewan V.P.Madhava Rao. However, no one succeeded to bring the harmony among the Brahmin communities though they were part

and parcel of the government machinery.29 These indifferences influenced the backward communities and they too started nourishing the feel of community dominance in the government machinery. This was busted out as Brahmin and Non-Brahmin movement in the Mysore province during the period of Dewan Sir. M. Vishveshwaraiah.

The birth of People Representative Assembly in 1881 A.D created awareness among the common public and caused for the inception of a few community organizations and institutions. The Association of Mysore Lingayath Educational Fund was started in 1905 A.D. Prior to this in 1904, a conference was organized at Dharwad, in the name of All India Veerashaiva Confederation with the consistent efforts of Hangallu Kumaraswamy. In this conference, a resolution was passed to open up the student hostels to insist and to support the aspirations of education among the youngsters of Veerashaiva community. It is significant to note that, Mr. Sirasangi Lingaraju, One of the delegates insisted the compassion and support of forward communities in favor of backward communities and there overall development.30 Gradually the outcome of this conference spread over and influenced the Veerashaiva leaders of Mysore province.

After the establishment of Veerashaiva Education Fund, the Vokkaligara Sangha was established at Bangalore in 1906 A.D. It has given the priority to support the education among the youngsters of Vokkaliga Community by

opening several student hostels. To create awareness among the Vokkaliga community, a journal was started in the name as ‘Vokkaligara Patrike’. However, it never confined only to the Vokkaliga community but also became the platform, for the other backward communities too.\textsuperscript{31} Later this suit was followed by the other communities too. In 1909, The Center for Mohammedan Association was started and followed by the Kurubara Sangha, Bestara Sangha in 1926, and Moghaveera Sangha in 1929. After this every minority and Backward community associations were started to support the development of Socio-economical status of the respective communities. Gradually for the development of the oppressed of the society, ‘Adi Dravida and Adi Jambava development Associations’ were also started at the same time.\textsuperscript{32}

Education was not an easy accessible asset to the Backwards and oppressed class of the society from long ago. Even the society was also reluctant towards the self-access of education from these segments. But, the development of socio-political consciousness made the government to provide the separate educational facilities to these segments of the society. These schools were known as Panchama schools. Gradually the government firmly decided to admit these students to the government schools. Meanwhile in 1931, Hindu Dalit Development Mission was started to spread the educational consciousness among these oppressed communities and extended the educational facilities.\textsuperscript{33}

\textsuperscript{31} Veeranna Gowda, H.K., Badaku Meluku, (Bangalore, 1974), pp 100.
\textsuperscript{32} Ibid., pp 287.
\textsuperscript{33} Reports of Administration in Mysore, 1915-1916, Karnataka State Archieves, (Bangalore, 1916), pp 16.
Chapter II

Along with this, the government of Mysore extended the developmental programs for the cultural development of these communities. This developmental institution was headed by Mr. A.N. Narasimha Iyengar. Mr. A. Narasimha Iyer and Mr. G. Veerupaksha served as its vice president and honorary Secretary respectively. The government officials and leaders of civic society, Mr. M. Venkata Krishnaiah, Mrs. S. Rangamma, and Mr. H. Nanjunderaje Urs were served as its members. During 1915, there were 6 schools in rural area and 9 schools in the urban area were managed by this institution with the sole patronage of Queen Vani Vilasamman.

In the same year, a government order was issued to ban the practice of untouchable attitudes based on the socio religious ethos while admitting the students of these communities to the government schools. During 1910-1911, there were around 67 government schools, 37 aided schools and a few unaided schools existed in the Mysore province, under the direct administration of government. Among these 18 schools were at rural and the remaining were at the urban area. Among 18 rural schools, 6 were government schools 11 aided and one unaided school. During 1915-1916 there were 171 Panchama Schools where existed in the Mysore province. Among these, 91 schools were based at rural area and among them 63 schools were approved by the government. In the same period Residential schools for the backward class students were started at Mysore, Tumkur and Chikamagalur.

The government has initiated several supporting measures to spread the educational consciousness among the less opportunates of the society. The government has also initiated to provide scholarships to the students of these segments. For this it earmarked a yearly grant of 15 thousand rupees in its annual budget. Special emphasis had given on the education of female students of these communities. The firm will of the King concerned with this crusade and the effort of honest officers made this task to attain the great success and made the Mysore Province as the best model state in India even before the independence. The crusade of facilitating the education to the oppressed was the significant contribution of King Nalvadi Krishnaraja Wodeyar. He was pioneer to facilitate the equal social justice to the less opportunates of the society.

Nalvadi Krishnaraja wodeyar was the first king to implement the equality in public education and active participation of common public in the civic administration, instigated by the British Presidency. Through these revolutionary measures, he successively broke the illogical ethos of the society burdened through thousands of years.36

Due to the support extended by the king, the backward community leaders organized the first ever-backward community convention on November 18, 1917 at the premises of D. Banumaiah School of Mysore. The convention was presided over by Mr. Anna Swamy Mudaliyar, a renowned leader of backward community of Madras Presidency. Sahukar H. Channaiah participated as a Vice President of this convention. Three thousand representatives of 30 backward communities of Mysore province were took active participation in this convention.

Chapter-II

The speakers of the convention critically condemned the dominance of upper community in the socio-political sectors and called for the unity of backward communities to fight against the injustice meted out by the backward communities. A resolution was passed in this convention, bargaining for the equal and fair representations and opportunities for all the communities of the society in the government and local institutions to become to be truly democratic. Due to the active participation of strong leaders of backward community like Sahukar Channaiah, this convention has instigated the backward community movement of militancy.

This convention has lead the path for the Non-Brahmin movement in Mysore province. Meanwhile The Justice Party, a Non-Brahmin organization founded at Madras Presidency on 1916, has strongly influenced the Non-Brahmin movement in Mysore province. In the first convention of Justice Party prompted the Non-Brahmin leaders of Mysore province to get organized against the injustice to the Non-Brahmins. In the convention of Justice Party it was strongly opined that the representation and opportunities in the government confined only to a particular caste implicates that, the particular is getting unwarranted prominence and causing the imbalance of power. As it was a factual reality made the Non-Brahmins of Mysore province to get organized more systematically.³⁷ The population of Brahmins at Mysore province was only 4% and they succeeded to acquire 70% of positions in the government sector. From Dewan to all the other key positions were dominated by this upper community. Hence, it is necessary to analyze this problem through the historical purview of the origin and growth of the problem. Mysore was the best example for this issue. The

King of Mysore rightly understood this problem and defined a clear solution concerned with the issues of backward communities of the province.

In 1916, Mr. M. Basavaiah, the then member of Legislative Council and a crusader who struggled to uplift the status quo of backward communities. He presented a bill in the council meeting, demanding the government to extend educational facilities for the students of backward communities and asked for a grant of Rupees One lakh annually. However, it was rejected because of the majority votes against it. But the King realized the significance of the demand and granted the same without budging to the aggravating members.

However, Mr. Basavaiah, least worried for the rejection of the bill in the council and continued his campaign towards the development of backward communities. Within the short span of time he was supported by the retired sub divisional judge of Coorg Mr. H. Chennaiah and a renowned Muslim leader Mr. Gulam Mohamed Mekhri. It is in this juncture the leaders found the necessity of a political Party to fulfill the cause of development of backward community. As a result a political party “Praja Mithra Mandali” was established on 16th December 1917 in the eminent leadership of M. Basavaiah. The preamble of the party was to support and to develop the backward communities in the field of Education, Politics, organization, trade and commerce.38

Mr. D. Banumaiah, Mr. M. Subbaiah, and Mr. Abbas Khan were being nominated as the members of executive committee. Several backward

38 Hand Book of Mysore Administration, Government of Karnataka, Karnataka State Archives, (Bangalore, 1917). Pp 24-25.
community leaders supported and campaigned for the strengthening of the party. A few supported the party secretively. The Prince of Mysore Kantirava Narasaraja Wodeyar and the provincial Education officer Mr. C. Ramalinga Reddy were the sympathizers of the party. The aims and objectives of the party were duly publicized through the newspaper Star of Mysore under the editorship of Yajaman Verupakshaiah. The thought provoking articles, impartial coverage of news and special emphasis on the developmental issues of backward communities helped the party to gain the stability on solid ground.

Gradually the backward community movement had grown stronger day by day. After the death of Mr. M. Basavaiah, the founding member, Mr. D.S. Mallappa of Tipatur, Mr. K.Chengalaraya Reddy, Mr. S.L. Mannaji Rao, and Pamadi Subbarama Shetty carry forward the mantle with the same conviction and dedication. Due to the strong presence of the “Praja Mithra Mandali” and its activities made the Lingayath, Vokkaliga and Muslim community more stronger than before.

In 1917, one more association called “The Mysore Civil and Social Progressive Association” was established by a few progressive mindset intellectuals. The first convention of this association was organized in the month of September at Mysore. Prince Kanteerava Narasaraja Wodeyar presided over the convention. Most of the members of this association were the educated of the time. Meanwhile this has indirect effect on the Non-Brahmin movement.\(^3^9\)

\(^3^9\) Kuppuswamy, B., Backward Community movement in Karnataka, (Bangalore, 1978), Pp 53.
During the tenure of Dewan Sir M. Vishveshwaraiah (1912 to 1918), he was strongly contended the concept of reservation to the backward communities. But later, when the socio-political pressures were increased on him, it was inevitable for him to approve the 25% of reservations in the governance for backward community. After this, the intervention of the King made him increase the percentage to 33%. Sir M. Vishveshwaraiah was strongly opposed the idea of filling up the government posts merely based on caste and community. He advocated that, the eligibility must be the prime criteria while recruiting the personnel to the government.

In the meantime, due to the brisk activities and strong campaigning of “Praja Mithra Mandali” made the government to appoint “Justice Miller Committee” in 1918, to verify the issue of facilitating the reservation to the backward community. Later, based on the report of this committee the percentage of reservation was fixed and an order was issued. Sir M. Vishveshwaraiah strongly contended this and propagated that talent must be the parameter for the recruitment or else the efficiency in the administration will be haywire. But the King was not ready to accept this argument because of his experience of Non-Brahmin movement. Because of this Sir M. Vishveshwaraiah resigned for the post of Dewan in 1918.

Due to this consequence, a close relative of Royal family and the renowned leader of backward community Mr. Kanthraje Urs become the first

40 Veerathappa, K., Readings in Modern History of Mysore, (New Delhi, 1985), Pp 46-47.
Non-Brahmin Dewan of the Mysore Province. This was the significant event for the backward community movement of the time. In the meantime the Mysore branch of “Praja Mithra Mandali” submitted a memorandum to the King on June 24th of 1918, requesting him to facilitate the opportunities for all the backward community people in education and government services. This memorandum was reviewed by the King and Dewan Kantharaje Urs issued a gazette publication on July 29th 1918. According to it, the children of backward community must not be kept away from the opportunity of education and the schooling facilities must be considered as the other civic amenities like hospitals, courts and railways, which are managed by the government funding.

Meanwhile, the other requests made in the earlier memorandum of 24th June 1918, stated about the,

- Discriminatory treatment meted out by the Backward community children of rural area and their in-capabilities to compete with Brahmin students
- And to protect the interest of Backward community people from the dominating Brahmin officials
- Facilitating more job opportunities to the Non-Brahmins; extending the opportunities to the Non-Brahmins as existed in other provinces
- Relaxation in the educational qualifications and other eligibility criteria to decrease the dominance of Brahmins in government and etc.42

42 Addresses of the Dewan of Mysore to the Mysore Representative Assembly from 1913-1938, Vol.3, (Bangalore, 1938)
To review these factors, the King of Mysore appointed Justice Lesley Miller Committee on 8th August 1918. It was the first Commission in India to review the hardship meted out by the Backward communities. This commission submitted its report on 1919. Based on the recommendations legislation was passed to provide the apt representation to the members of backward communities. At the initial phase, 25% of reservation was provided to the Non Brahmin community. Further, upto 1926 it was increased to 42%. In 1926 Sir Mirza Ismail increased the percentage of reservation to 75% and facilitated ample opportunities to the Backward community in the government jobs. Even though, the aims and objectives of the reservation recommended by the commission was failed to meet the expected result.43

During 1927, the freedom movement of Mysore province was grown stronger to come out of the British control. This was also inspired the Non-Brahmin movement of Mysore province. On the other hand geographically the Mysore province was surrounded by the British India provinces. Hence the political awareness in the British India easily influenced the people of Mysore province. And very often, the British Presidency insisting the native provinces to adopt the administrative developments implemented in their provinces. Simultaneously the birth of All India National Congress initiated a new era in the political history of India. Further, the Indian National Congress facilitated a new and definite shape to the administrative and legislative developments. The all

Pp 166-167.
India freedom movement was also influenced the growth of political awareness among the people of Mysore.\textsuperscript{44}

In the meantime the Vanga Bhanga Movement from the cause of bifurcation of Bangla and the Swadeshi Movement were also influenced the people of Mysore province. Along with these developments the Newspapers of the province too instigated the socio-political awareness and consciousness of freedom among them. Even the call of self sacrificed national icons of the Independent movement and Lal-Bal-Pal too echoed in the province.

The educated middle class people of India had become more influencive due to the positions given to them by the British. On the other hand the colonial economic policies pushed the people of rural India into hapless status. It was easy for the British to twist the war waging kings into their advantage. Meanwhile it has become impossible to defeat the British because of the western philosophies adopted by the English educated Indians.\textsuperscript{45}

In the first convention of Indian National Congress held at Bombay in December 1885, Karnataka was represented by Mr. Sabhapathi Mudaliyar and Kolachlam Venkata Rao from Bellary. Mr. Narayana Chandavarkar of Karnataka presided over the Indian National Congress convention held at Lahore in 1900. The educated people of Karnataka province were highly influenced from the writings and speeches of Bala Gangadharanath Tilak. The visit of the founder of Congress Mr. A.O.Hume in 1893 to the province of Karnataka was the significant event of the time and he was received with respect and warmth by the

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\textsuperscript{44} Veerathappa, K., Op.Cit., No.22, Pp9. \\
\end{flushright}
Nationalists.\textsuperscript{46} The failure of the government to take suitable and effective measures concerned with the plague menace occurred at north Karnataka during 1896 was strongly condemned and criticized by Tilak through articles which was highly impressed the people of Karnataka province. All these events and incidents provoked a strong anti colonial stance among the common public.

Even the discourses of Swamy Vivekananda at Belagaum on 1890 instigated, self-respect, courage and consistency among the common public. In between the arrest of Tilak, the atrocities of Lord Curzon, economically squeezing the Indian provinces by the British caused the anti British sentiment among the Indians. Swadeshi movement was started due to the bifurcation of Bangla and laid a strong foundation for the National movement. The Swadeshi movement had four factors i.e; Swadeshi, Swarajya, Ban on imported materials and National education. The Vanga Bhanga Movement has become a good lesson to the people of Karnataka. Because, the Karnataka was also split into bits and pieces due to the intervention of British. It was in this purview the Karnataka Sabha came into existence at Dharwad to rebuild the united Karnataka.

One more significant factor of the Nationalists of the Tilak’s time, that no one was actively took part in the socio-religious movement in India. And they were disinclined and opposed to identify themselves with Gandhi’s Congress.\textsuperscript{47} The Colonial British maneuvered this sentiment of the Nationalists to their advantage. They created a rift between the Nationalists of the North and the


\textsuperscript{47} Alur Venkata Rao, Karnataktvada Gathavaibhava, (Dharwad, 1956), Pp 26-33.
progressive oriented Southern people. The south people were predominantly inclined towards the progressive transformation of socio-religious factors which were riddled at the time. But the northern people were confined only to the national issues of the time. These circumstances caused for the existence of caste and community organizations. Gradually the colonial government extended its namesake support to the Non-Brahmin movement of south India.

The administrative system in the Mysore province was most advanced and truly democratic at the time. It was having the democratic features such as the Council of People Representative Assembly, the Legislative Council, Cabinet Ministers and the freedom of press. Due to these democratic features the Province of Mysore had become the model democratic province among the other provinces of the time.

At the time of First World War, Sir Woodrow Wilson, the President of America declared that the prime objectives of the war was to support the smaller nations and to assist to establish the people pro governments. Believing this the Indians too were extended their support to the British and the other allied countries. The people of India, specifically the people of Mysore province were greatly inspired from the war and expected that the British will implement the development projects and respect the sentiments of natives. But soon after the war the British imposed the “Roulette Act” to gag the political aspirations and developments among Indians. Gandhi opposed this move through his Non violence and Non Co-operative struggle. The “Jaliyan Wala Bagh Massacre” from the British was severely condemned and protested in pan India. Even this incident too was influenced the thought process of Mysoreans.
Even the newspapers of Mysore played their significant role of catalysts to shape up the thought process of the people of Mysore province. The newspapers like, “Karnataka” of D.V.Gundappa, “Mysore Chronicle” of K. Rangaiyangar, “Mysore Star” of Y. Veerupakshaiah, “Wealth of Mysore” of M. Venkatakrishnaiah convinced the common public regarding the developments of Province. They propagated that these developments are solely depending on the power and influence of People representative Committee and their tactics to convey the government. Meanwhile the newspapers shed the light on the National problems and issues. Motivated the people for an organized struggle and protest and lead them to the path of success. Because of all these developments the Political awareness among the common public of Mysore province was slowly and strongly emerged to build a healthy democratic administrative system. Meanwhile these developments laid a strong foundation to the National Movement.\textsuperscript{48}

The Congress activities were limited only to the Indian Provinces of British colonial rule. They were liberal towards the native provinces where the local rulers were governing the administration and it was their responsibility to look after the welfare of common public of their respective provinces. To honor the authority of the Native rulers, the congress never had its branch or the ground stations in the native provinces. In addition to this the congress had passed a resolution that the British Government had no right to remove the Native Kings for any reasons. Through this resolution the congress had gained the respect of the native kings. And it was in the same reason the awareness among the

\begin{itemize}
\item \textsuperscript{48} Gundappa, D.V., Jnapaka Chithra Shale, Vol.4, Mysoorina Deewanarugalu, (Mysore, 1972), Pp 143-148.
\end{itemize}
common public of native provinces were not activated when compared to the awareness among the common publics of British Provinces. The mistake was soon realized from congress and at Nagpur convention held on 1918, the congress formed 21 Regional Congress Committees based on the linguistic majority. Through these committees the congress tried to expand its activities even in the native provinces governed by the native rulers. As a result, in 1920 a Regional Congress Committee was formed at Mysore province. But it was cautious about the provincial politics and kept aloof from it. But continued to propagate the National issues and drudged to creat awareness among the public regarding the national issues. As a result of this effort the common public of both native provinces and the British provinces were actively participated in the Non-cooperation movement. By the time of “Dandy March” or the “Salt Satyagraha”, the spirit of common public doubled and it started to grow in size, participation and organization wise. The National Congress Convention held at Belgaum in the president ship of Gandhi, created a ripple among the people of Karnataka and several congress committees and Sevadal units were formed in the different places of Karnataka. The congress leaders toured around to create awareness among the rural people to popularise National sentiments and motivated them to take active participation in the National Movement.

Under the presidentship of the retired Judge of Mysore Supreme Court Mr. S.S. Setlur the regional congress committee continued its campaigning and other awareness programs in the Mysore province. All these activities of the congress


committee inspired the common public of Chikamagalur district and insisted
them to form a political out fit in the name “Mysore Rashtriya Mahasabha”. The
first meeting of this organization was held at Hariharapura Mata of Koppa taluk
at Chikamagalur District on 30th January 1926, in the leadership of a Congress
leader Hosakoppa Krishna Rao. The main agenda of this meeting was to put up
the pressure to bring the changes in the Mysore Province, provoking the
National consciousness among the public and prepare the public mind set to take
active participation in the National Independence Movement.

The visit of Gandhi to Mysore on 1927, to take part in the “Scheduled
Caste Agitation” organized by Mr. Tagadur Ramachandra Rao. This agitation not
only polarized the public towards politics but also it helped to publicise to
familiarise the use of Khadi (Khaddar) and created awareness about education
among scheduled caste people. In 1934, “Harijana Sevaka Sangha” was
established by Gandhi and in 1936, he campaigned against the inhuman
atrocities meted out by the scheduled caste community and insisted to establish
the trade training centers, orphanages and free student hostels etc,which have
facilitated a new dimension to the development of weaker communities of the
society in India.\textsuperscript{51}

In those days, agriculture was the prime activity at Mysore province and it
was yielding the major portion of the revenue of the government. During those
days, the “Rayathwari revenue system” was in practice in most of the provinces.
The Province of Mysore too was having the same kind of revenue collection
system, which was bogged down the agriculturists. And the wealthy people of

\textsuperscript{51} Saroji,S., and Ragavendra Rao, K., Women Freedom Fighters in Karnataka,
(Dharwad, 1983), Pp 34-36.
urban area were hesitant to invest on agricultural activities. Meanwhile the lives of a few urban people become hardened because of their sole dependency on the lease money from their agricultural land. Because of this, the lives of agriculturists became more vulnerable. On the other hand, the option of generating the capital from the process of agrarian economy was missed and also blocked the option of external investment on agriculture. This has created a rift between the urban and rural area. And the urban people least worried to invest on the agriculture sector. By the end of 1930 the agriculturists of the Mysore province were unorganized and bogged down from the exhaustible tax pattern. From these situations, most of the agriculturists abandoned their ancestral profession and started to migrate towards the urban area. The wealthy people, middle class and government were not perturbed to support the agriculturists though they were depending on them. The government was reluctant to support the agriculturist. Instead, it started harassing the farmers to pay off the dues. Opposing the atrocities of the government, the farmers of Shiralakoppa of Shimogga district and Mandya district started the Tax Refusal Agitation. The agitation at Mandya district was lead by H.K. Veeranna Gowda and it is also known as “Irvin Nala Agitation”. As a part of this agitation huge number of agriculturists were gathered to trek 60 Km. of distance from Mandya to Bangalore and attacked the office of Dewan Mirza Ismail. This was indication of the growing political resentment against the anti people administrative policies.

The congress leaders of Mysore visited Karachi to participate in the Congress convention. While visiting the places they attracted towards a beautiful

flag post. After coming back from Karachi they constructed a replica of the flag post in front of Bangalore railway station. On 2nd June 1931 Nehru hoisted the Tri colour flag from this post. This was the memorable event in the history of National Movement. This has made the common public to assume the flag post and the event as the symbol of their power and strength. It is in this occasion an incident was occurred to damage the cordial relationship between the Hindu and the Muslim unity towards congress. At the time of Ganesha festival a communal violence broke out between these two communities. It was first of its kind in the history of Mysore Province. Later an enquiry commission was appointed in the chairmanship of Sir. M. Vishveshwaraiah along with the 6 members from both the communities. This commission has revealed conspiracy behind this communal violence and recommended to facilitate a responsible government to the province.\textsuperscript{54}

In 1929, the first political outfit of Mysore Province, “Praja Mithra Mandali” organized a first Non Brahmin Conference at Mysore in the president ship of Arcott Ramaswamy Mudaliyar. He was a Law graduate of the time and also the leader of Backward Community Organization and Agitation at Madras Presidency. He advocated the equal opportunities to each and every communities of the society. It was the first revolutionary bugle blew against the advocacies of Manu. Because of the outburst of resentment, the Veerashaivas, Vokkaligas and the Muslims succeeded to get into considerable number of government jobs.\textsuperscript{55} The King extended his authority to uplift the backward community members and never suppressed the Brahmins. But his gesture was confronted the wrath of

\textsuperscript{55} Chandrashekhar, S. Dimensions of Socio Political Change in Mysore, 1918-1940,(New Delhi, 1985), Pp 26.
Brahmins and number of conspiracies were hatched to overthrow him from the crown. But all these efforts were miserably failed and the measures implemented based on the Miller’s committee recommendations to uplift the backward communities were remained untouched until the unification of India.

The elections were conducted in the Mysore province to form the People Representative Council and Legislative Council. The elected members were decided to work together. The Representative council member Mr. D.S. Mallappa was fighting for rights and responsibilities of the publics. In the first session of the council the government was repudiate to answer the questions of D.S. Mallappa. He argued that it is the inborn right of the council members to question the government and the responsibility of the government to answer it. But the government was restrained to it. The angered members of the council walked out of the session hall to protest the stance of the government. It was also a significant event in the history of political development in the province. This has prompted the leaders to establish a new political outfit “Praja Paksha” in the Mysore province. And to popularise and publicise the aims and objectives of the party, a newspaper “Prajamatha” was started under the editorship of Mr. B. N. Gupta. The newspaper used to carry the thought provocative articles to create awareness among the common public and critical write-ups against the barbaric revenue system imposed on the farmers of the province.56

From all these developments, the government started to follow the anti political party attitudes. This was discontented from the political parties and the supporting public. The elected representatives kept aloof from the government

and boldly voiced the public plights and their rights and responsibilities in the council sessions. In the meantime, the government tried to maneuver the difference between the “Praja Mithra Mandali” and “Praja Paksha”. Realising this, both the parties united together and formed a united front called “Mysore Praja Samyukta Paksha” (United organization of Mysore People). The main objectives of this organization was to establish the Responsible Government in the province, facilitating equal opportunities to all in the governance, at the administrative institutions and implementation of various programme of National Congress. The first conference of the united front was held at Hassan on January 1935. Mr. K.C. Reddy, M.V. Venkatappa, H.C. Dasappa, H. Siddaiah and H.B. Gundappa Gowda were the front line leaders of this organization. This has helped the organization to develop and to enhance its base throughout the province. After a short span of time, in the purview of the National Independence Movement, unification of Karnataka and to fulfill the developmental needs of the backward communities the front was merged with the Mysore Congress in 30th October 1937.

2.3. POLITICAL PARTIES OF PRINCELY MYSORE

**Praja Mithra Mandali:**

During the end of 19th century, there were several social revolutions and reformations such as Sharana Movement, Renaissance of conservative philosophies, Farmers movement, Non-Brahmins movement and Dalit movements occurred in southern India. Most of these movements were broke out because of the resentment against the upper community who were dominant

in every sectors of the society. Meanwhile, these movements were the outburst of their desperations towards the socio-religious restrictions imposed on the remaining communities of the society by the upper communities. This abrasion was existed in Indian society from several thousand years.

However, this resentment took different dimensions after the invasion of British. The Backward community movements in other provinces were a total disaster due to the difference of opinion and lack of unity among its leaders. Nevertheless, the Backward community leaders in the Mysore province were highly united and committed to the cause by cornering all their differences. Even after 1937, they collectively joined the National Congress and consistently fought for the freedom and succeeded. There is one more significant factor to be considered that, prior to 1937, the congress was under the complete control of upper community.

During the early 19th century, i.e. prior to the British establishment at Mysore, the province was under the clandestinely quiet and the pace was very slow. However, after the entry of British and the exposure they provided, made the Mysore as more dynamic and progressive oriented. The western school of Liberal philosophy, the mode of education and their perception towards life facilitated a new dimension to the conservative society of India. This has helped the oppressed communities to serve their chains locked by the upper communities. The categorization of caste and creed reasoned to be the factor of

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58 Lingaiah, D., Shivapura Dwaja Sathyagraha, (Bangalore, 9179), Pp 41.
friction and thus made the oppressed to enhance their knowledge and to sharpen their intelligentsia, collectively polarized in the Backward community movement in Mysore province.

The Praja Mithra Mandali was established with the intention of building up the good rapport with Maharaja of Mysore to bargain and to obtain the equal opportunities for the Backward communities in public institutions and in education sector, which was dominated by the Brahmins. Meanwhile, the influence of educational environment of Mysore University established in 1916, the belligerent demands of the Backward community leaders like M. Basavaiah and others to facilitate the special provisions and considerations to the people of Backward communities. In addition to this, the staunch support and patronage of Maharaja, the impact of the speeches of Annaswamy Mudaliar, the backward community leader of Madras province etc, were the main factors behind the polarization of backward communities who were kept aloof from the mainstream until the time.  

This has motivated backward community people of the society consisting of Vokkaligas, Lingayaths and Muslims to get organized under a common banner called Praja Mithra Mandali, a political outfit established on December 16th of 1917. The other Backward community people too were anxious to join this party in accordance with their necessity. This was the first political party established in the Mysore province in the early 19th century and initiated a new chapter in the political arena of Mysore province61. In the first meeting of this party held at the premises of D. Banumaiah institution of Mysore, Rao Bahadur Hirehalli Chennaiah was nominated as the President of the party and

60 Proceedings of the Mysore Representative Assembly, Karnataka State Archives, (Bangalore, 1924), Pp 231-233.
M. Basavaiah as its secretary. Mohamed Abdul Khalami, D. Banumaiah, Mohamed Abbas Khan, M. Subbaiah were being nominated as the members of administrative executive council members. All these leaders campaigned throughout the province convincing the people about the necessity of the party and the need to be organized. They claimed that the party representing 96% of the Non-Brahmin community of the province and the requirement of these communities to take active participation in the political arena of Mysore province. The leaders collectively made use of the political intention of the monarch to their advantage and succeeded to obtain the several considerable facilities for the Backward community people62.

In the consecutive year, a resolution was passed in the meeting of Praja Mithra Mandali and in accordance with the resolution a memorandum was submitted to the first Non- Brahmin Dewan of Mysore Mr. Kantharaje Urs in the leadership of H. Chennaiah one of the prominent and powerful leader of the community. In the memorandum, it was demanded to provide special provisions and concessions to the Backward community people in the government recruitments, concessions in eligibility criteria, hostel facilities and educational facilities to the students of Backward communities, priorities in the administrative jobs of the government and some special compensation programmes for the benefit of Backward community people. Most of these demands were taken into consideration for the appropriate measures. Because, these demands were unique in its nature and applicable to every oppressed of the society. In this

regard, Mr. Chennaiah was not only a leader of Vokkaliga community but also a true leader of the Mass. He was the voice of the voiceless of the society. He motivated and made the backward community people to get organized for their well beingness.

Praja Mithra Mandali was not merely a political party, but it consistently worked towards creating awareness and educating the Backward community people. Demanded and bargained with the government to obtain several educational and employment facilities to the oppressed and extended all its support to boast the morale of the less opprtunates of the society. It played a considerable role in the overall welfare of the backward community people.

During the second convention of the Praja Mithra Mandali, held on 1929, chaired by Arcot Ramaswamy Mudaliar, called the Backward community people to get organized and erudite to facilitate the proper education and culture to their children and asked them to take active involvement in every developmental activities of the society to establish their identity and to contribute their best to the development of society.63

Even though the best efforts were made to create awareness among the Backward communities and succeed to obtain the considerable facilities for them from the government, the difference of opinion erupted among its leaders. Some of the leaders of this party doubted the genuinety of its programs and propaganda and accused the other leaders for maneuvering the party for their good.

Within this confusion and chaos in the party, D.S. Mallappa one of the prominent leader raised his voice in the Representative assembly against the refutation of the government to answer the questions related to the Backward communities. He insisted that it is the right of the assembly member to obtain the right answer from the government. The non-reaction of the government made him to walkout from the assembly hall along with the other members of the house. This was one of the significant historical events in the political history of Mysore province.

**Praja Paksha:**

Most of the new members elected to the Representative assembly in 1930, were all young and enthusiastic with the good educational background. Their progressive ideas, plans and attitudes created to become strong contender to the Mysore congress. Meanwhile, the eruption of dissidence among the leaders of Praja Mithra Mandali caused a spilt in the party. Hence, the group of dissidents along with the newly elected youngsters came out of Praja Mithra Mandali and formed a new Non-Brahmin political party called ‘Praja Paksha’ under the leadership of D.N. Mallappa in 1930. The new party has gained the popularity in a very short span of time due to its pro-people agenda and activities. It enhanced and strengthened its base through width and breadth of Mysore province. At the initial phase, the government too was responsive to the demands and bargains of the party. However, gradually the government shifted its priorities to the exhibitionistic issues. One of the leaders of Praja Paksha, B.N. Gupta approached the government for the permission to start a newspaper to publicise the aims, objectives and programs. But, the government flatly refused...
to grant the permission. Hence, Mr. B.N. Gupta started to publish the newsmagazine “Praja Matha” and a daily newspaper “Jana Vani” from Madras.64

The second convention of the Praja Paksha was held at Mysore on October 12th of 1931. This was presided over by H.B. Gundappa Gowda and D. Banumaiah as the president of reception committee. A resolution was passed in this convention to pressurise the government to pacify the pro-people demands and to get sanctioned the various civic amenities. The government was in no mood to appease the demands of Praja Paksha and other political party Praja Mithra Mandali. This has discontented the political parties and made them to change their stand. They vigorously started demanding the rights and responsibilities of the common public, slashing taxes and facilities of civic amenities in the assembly sessions. The new party Praja Paksha was executing its programs in the same passion and style of Justice Party of Madras province.65

The prominent leaders of the party such as H.B. Gundappa Gowda, V. Venkatappa, K.C. Reddy, B.N. Gupta, H.C. Dasappa, D.S. Mallappa, D.H. Chandra Shekharaiyah, Rao Saheb Chennaiah, Bagemane Deve Gowda of Chikkamagalur, H. Siddaiah of Shivamogga, Subbaiah, the president of Vokkaligara Sangha, M. Basavaiah etc, were meticulously fought for the cause of people of the Backward communities who were being oppressed from the upper community and in the later stage, from the upper community officials. The party was being recognised as the party of the activists for equal rights and equal status.

In this juncture, the hands in glove activities of the Praja Mithra Mandali and the internal frictions of Praja Paksha made the government to snatch this opportunity to its advantage. Soon the leaders of both the parties realised their blemish and decided to unite by analyzing the pros and cons of their programs and activities in the public field since four years. They arrived at a conclusion that disarray is easy to break but the unity cannot. Hence, the leaders of both the parties decided to merge both the parties into one as “Samyuktha Praja Paksha” in 1935.

**Samyuktha Praja Paksha:**

The Samyuktha Praja Paksha established in 1935 under the leadership of K.C. Reddy was won the maximum seats in the Representative assembly and in Legislative council. Hence, the members of this party has become more influencive than the congress and vigorously protesting the attitudes of the government and demanding the equitable facilities and provisions to the common public. In fact, the party became a boiling volcano beside the government. The party openly declared its agenda of establishing the responsible people’s government. The party has gained vast support of the public due to its populist, people oriented programs and activities. In turn the party succeeded to won maximum number of seats in the Assembly and in Legislative council.

The first convention of this party was held at Hassan in 1935. The convention was chaired by M.V. Venkatappa and K.C. Reddy as the president of reception committee. The Backward community leader of Madras Mr. Venkatachala Setty was the special guest of the convention and inaugurated the program. The resolutions of this convention were to continue the organisation of
agriculturists, creating awareness and making them to take part in the mainstream activities. Along with this, the party decided to demand the dismissal of Dewan who was deliberately creating hurdles to the programs of organising the agriculturists and banning the meetings and conferences of agriculturists.66

Because of all these people oriented activities of the party gained wider range of popularity and a nickname as Party of poor. It succeeded to enhance and strengthen the base both in rural and urban areas. Even the national leaders applauded its activities. The Mysore congress was struggling to gain its base at Mysore province. The base of the Samyuktha Praja Paksha was started as a small stream of collective force to bargain for the few seats of prominence and prioritised concessions to the Backward community morphed as a communal force and in the later stage, it becomes a full force of power mongers who wish to establish the people’s government. The objective was the same with congress but ironically, the congress was controlled by a few upper community people of the province. The concept of Nationalistic conscious was also the same with both the parties. 67

In total the Samyuktha Praja Paksha became the eye sore of congress. The brains behind the congress tried to play a game with hand in glove. Eventually the time was also ripened and the sentiment of unity was spread around. The situation was said to believe every one that only the strong unity can confront the atrocities of the government. Keeping this in the purview, the prominent leaders of both the parties collectively discussed the future course of

action to be taken. In the process, they applauded the achievements and the programs of the Samyuktha Praja Paksha and the dedicated efforts of its leaders. In furtherance, they also appreciated the qualities of the leaders and told them that, these qualities must not confine to a small province, and it should be availed by the whole nation. And this can be materialized through the merger of Samyuktha Praja Paksha into congress. A bouquet of thorns wrapped with flowers. Knowingly or unknowingly, this was discussed among the leaders such as K.C. Reddy, H.C. Dasappa, H. Siddaiah, and H.B. Gunde Gowda of Samyuktha Praja Paksha. After assessing the pros and cons of merger, the leaders accepted the proposal of amalgamation of the party into congress. On October 16th 1937, Samyuktha Praja Paksha was amalgamated into the congress and the Mysore Samstha Congress was established.

However, in the overall transforming process of the first political party of the province, The Praja Mithra Mandali and Samyuktha Praja Paksha played a very significant and decisive role by putting its dedicated effort to create awareness and to awaken the political consciousness among all the Backward and Non-Brahmin communities of the province. It was also played the role of catalyst to obtain the special provisions and concessions to all the backward communities and Non-Brahmins in education and employment. Eventually it facilitated a forum to form a responsible, pro people government in the province.

**Mysore Provincial Congress.**

The political developments occurred during 1937 at Mysore have created numerous hurdles and problems to the Government of Maharaja of Mysore. These political developments helped to rejuvenate the Mysore Congress. Until
that, the congress was unable to pound its footprint in the province due to its soft stance towards the Government of Monarch and secondly the provincial congress was under the complete control of Brahmins. But in 1937, the National and local leaders of congress tried to maneuver the charisma and popularity of Samyuktha Praja Paksha which was having a lion share in the Representative assembly seats because of its pro-people programs and activities. Meanwhile the leaders of Samyuktha Praja Paksha was realized the strength of unity after the merger of Praja Mithra Mandali and Praja Paksha. When the stake of merger proposal was on their table, the leaders assessed and accepted the proposal, which had created a mixed combination of courage, content and crookedness. However after the merger of Samyuktha Praja Paksha and Congress, the congress strength in the assembly roused to 130 from meager 30. Moreover, the provincial congress has become a significant deciding factor in the political developments of Mysore province.68

The merger of both the parties on October 16th of 1937, had given a considerable significant turn to the provincial politics. However, prior to the day of merger i.e. on 15th of October 1937, one of the prominent Congress leaders and the member of Council of Action Committee, Mr. K.T. Bhashyam Iyanger and Thimmareddy were arrested on the reason that they delivered a provocative speech at Doddaballapura, against the monarchy amounting to the National conspiracy. This incident has created a ruckus in the political front of Mysore and provided a new political dimension and a right platform to the publicity of the congress. Eventually, all the political leaders of the party campaigned throughout

Chapter-II

the province against the atrocities, maladministration and the retributions of the government. 69

The members of the political parties were daring to speak and to discuss about dictatorial attitude of the government. They warned the government that if the same attitude of the government has been continued the revolution of the common public will broke out in the street. 70 Even it was discussed at the national convention of the congress held at Calcutta on 1937 and condemned the subjugated attitude of the Government of Maharaja. In this very important political process of Mysore, Mr. N.C. Mallaiah and M.C. Linge Gowda of Maddur both representing Samyuktha Praja Paksha were neutral towards the merging process of the Samyuktha Praja Paksha and Congress and maintained their own identity. But, this merger process was accepted and approved by more than 500 members of Samyuktha Praja Paksha and followed the decision accordingly.

There were quiet other reasons for the Non-Brahmins of Mysore province to join the Congress. Firstly, the mood of common public was in favor of congress. Meanwhile, Rajaji and Khare the leaders, who became the chief ministers of Madras and Bombay respectively, with the help and support of congress. Secondly, day by day the congress as a national political party, becoming intensively powerful and influencive in British India. If the people of Mysore stood away from the congress, it will be tough to form a people pro responsible government in Mysore. Totally, this inopportunity may make the

people still more Backward.\textsuperscript{71} This was the rationale behind the decision of party people and commoners to join the congress.

In the crucial meeting of the merger, the Samyuktha Praja Paksha leaders like K.C. Reddy, M.V. Venkatappa, H.C. Dasappa, K. Hanumanthaiah, Bhupalam Chandra Shekaraiah, B.N. Gupta had a Brain storming session and at last comes to a conclusion of accepting the merger. In the process the majority of Vokkaliga community and other Backward communities were whole heartedly joined the congress and they have become the decisive factor in the congress in National and at provincial level. Even in the Representative assembly and in Legislative council the congress had established its identity. In the assembly, K.T. Bhashyam was nominated as president and H.K. Veeranna Gowda as secretary. In the 53\textsuperscript{rd} session of representative assembly held at Jaganmohan Palace on October 19, 1937, H.K. Veeranna Gowda with the other 90 members walked out of the assembly in protest of crooked atrocities of government and arrest of K.T. Bhashyam. Eventually T. Madaiah Gowda one of the member of the house stood up and declared that, “Mr. Dewan we take a walk from your dictatorial rule”. S. Ranga Ramaiah shouted a slogan as “Mahatma Gandhi ki jai”. Dewan Mirza Ismail was visually dismayed from this protest and the resentment of common public.

A huge public resentment was erupted out against the atrocities of government on Dasara occasion i.e. on October 24\textsuperscript{th} and 25\textsuperscript{th} of 1937. A renowned advocate and the Bombay municipal council president K.F. Nariman came to Mysore province to deliver the lecture on behalf of congress. While he

was addressing the massive public rally at Bannappa Park, he was being arrested by then the police officer Basappa. This has provoked public to hold a massive protest rally, which lead to the lathi charge and golibar. A youth of Cubbon pet was shot dead in this incident. Some of the prominent leaders of the congress like B.N. Boranna Gowda, C.B. Honnaiah Gowda, M. Ramamurthy, Mariswamy Hiremata, B.M. Sheenappa Gowda, G.R. Swamy, Jayasheelan, etc were arrested. This incident was documented as Nariman incident that caused the furthermore awakening of political consciousness among the common public.\textsuperscript{72}

Keeping all these atrocities and examples of dictatorial rule in the purview, H.K. Veeranna Gowda toured in every district along with his wife Thayamma and colleague Surya Narayana Pundit conveying the common public pertaining to the objective of establishing the responsible government and the message of freedom movement.

The Non-cooperative movement of Gandhi, Forest agitation of native people, Civil disobedience movement, Dandi March etc furthermore fuelled the spirit of activists and agitators and intensified the freedom movement in Mysore province. The government became little flexible and released some of the freedom fighters from the custody, due to the intensity of the common public which grew day by day. These natural occurrences helped the congress to strengthen its base and popularity in the Mysore province\textsuperscript{73}.

\textsuperscript{72} Doreswamy, H.S., Hooratada Dittha Hejjegalu, (Bangalore, 1972), Pp 26-30.
\textsuperscript{73} Report on the Administration of Mysore, 1938, Karnataka State Archives, (Bangalore, 1938,), Pp 6-7.
The 51st National convention of Indian National Congress was held at Haripura in Gujarat in the chairmanship of Nethaji Subhas Chandra Bose, passed a resolution stating that, the Indian National Congress could not get embroiled in the political activities and programs of the provinces and the responsibilities of carrying on the struggle, was burden of native congress units. It was also directed the native congress units not to engage themselves in the parliamentary activities or the direct action in the name of Indian National Congress. It proposed the starting of an independent organization for that purpose 74.

This decision was strongly objected by the provincial congress members. The prominent leaders of the state like Kengal Hanumanthaiah, K.C. Reddy, Bhupalam Chandra Shekharaih, V. Venkatappa, T. Siddalingaiah, B.N. Gupta, H.C. Dasappa etc were taken part in this convention. Kengal Hanumanthaiah, K.C. Reddy and T. Siddalingaiah personally met Jawaharlal Nehru and Moulana Abdul Khalam Azad for the reconciliation of this resolution. After the long deliberations, the leaders agreed to amend the partial changes in the base resolutions75.

The National leaders of Indian National Congress were having the pre-conceived notion that, the leaders of the Mysore congress were incapable of conducting and carrying forward the agitation and freedom movement of Indian National Congress. They strongly believed that the agitation in the provincial sector is of no use. Moreover, it was easy to remove the monarchial

governments in the native provinces if they succeed to send out the British from India. Meanwhile Dewan Mirza Ismail succeeded to maneuver the thoughts of National leaders by sowing the seeds of misconception regarding the Native leaders. Some of the Brahmin bigwigs and Dewan Mirza Ismail propagated that the majority of the congressmen of the province were Non-Brahmins and hoodlums who were in Samyuktha Praja Paksha and castiestic in nature. Moreover, they were unfit to lead the provincial congress to attain the actual goal of freedom and establishing the responsible government76.

The National leaders like Nehru and Rajaji believed these statements of Dewan and his associates because of their proximity with these leaders. They started doubting the activities of the native leaders. Meanwhile, the leaders were also thought that, combating both the British and Native Kings at a time was not an impossible task to complete. Hence, it was the responsibility of the native units to take up the agitations pertaining to the native issues. And the Indian National Congress will not embroil the activities of the native units77. This resolution of Haripura caused the birth of independent political parties in India.

In consequent to this, the Mysore congress Board held a meeting at the residence of Mirle Laxminarayana Rao on 28th February 1938. After a long deliberation, the congress board decided to continue the agitation under the new banner called Mysore Congress. T. Siddalingaiah of Doddaballapura was elected as its first president. The executive committee decided to fight against the atrocities of government, the stage-managed drama of reforms council and an

intensified campaign to convince the people regarding the urgency of responsible government.

They started their campaign on March 6th 1938 at Bangalore and the leaders like K.C. Reddy, Pattabhi Seetha Ramaiah, Hardikar Manjappa, T.S. Rajagopala Iyyangar addressed the gathering. In the next day i.e., March 7th 1938 a public meeting was conducted at Mysore and the leaders Krishnappa Gowda, Palahalli Seetha Ramaiah, Mudaveedu Krishna Rao, Mrs. Yashodharamma Dasappa were the speakers in the meeting. Within the short span of time the Mysore Congress succeeded to gain its identity and became a prominent political party, continued its struggle to establish the responsible government along with the intensive agitations for freedom.

2.4. Influence of Gandhi and the Freedom movement in Karnataka:

Before national movement in Karnataka the justice party and the non-Brahmins had their sway in the beginning. But the congress movement and the spirit of rebellion against the British authority engendered by it naturally found full expression in the areas directly under British rule. But it happened that more than half of the Karnataka area was under the rule of Indian princes. The early phases of the national movement like the Swadeshi Movement, the non-co-operation movement launched by Gandhi produced repercussions in the Indian states also, but did not result in any appreciable conflict between the citizens and their rulers. But the Lahore congress resolution of independence and the salt Satyagrah movement created the political agitation all over the country acquired
a new tempo and citizens of Indian states were also drawn into the vortex. Hundreds of them crossed over and took significant part in the movement as volunteers.

After 1920 the constructive programme of the congress was unity, swadeshi, removal of untouchability, propagation of Khadi and other activities were setup. Many national leaders visited Karnataka and conveyed the message of Gandhi, specially its social and economic aspects. The weekly journals like Karmaveera, Navashakthi, Vishwakarnataka and numerous others contributed substantially to the spread of the movement. The Belgaum congress conference under Gandhiji’s presidency brought the people of Mysore state closer to the freedom movement. Gandhiji’s stay in Karnataka for four months and his tour of Mysore state and propogation of Khadi provided a rare opportunity to the people all over the state by seeing him and hearing his message. The passing of the independence resolution at Lahore congress and Flag hoisting ceremony produced great repercussions in the Mysore State. The Salt Satyagraha under the leadership of Gandhi was enthusiastically watched by people in the State and many volunteers went to Ankola and other places to participate in it. From this time onwards, a regular flow of enthusiastic young workers began to take part in the no-tax and other civil disobedience campaigns in the British Karnataka areas. Things are moving fast in British India and the demand for responsible government became more and more insistence in Mysore and other states.

The Act of 1935, granted provincial autonomy, setting up of responsible government in British Indian provinces have thickened the political activity in the

78 Diwakar, R.R., Karnataka Through the Ages, (Bangalore, 1968), Pp 904.
Indian states. In Mysore state the activities of some of the political parties were confined to their agitation mostly to securing justice for backward communities in regard to government appointments etc. But with the resounding success achieved by the congress in British India, political leaders in Mysore state realized the need to make common cause with the national party. As a result the Mysore congress, was established with the objective of establishing responsible government in the Mysore state.79 The Shivapura congress session and its declaration of flag- hoisting. The Vidurashwata incident further strengthened the national activity in Mysore state. The interference of Gandhi, the visit of Sardar Patel and Archarya Kripalani to the state and some constitutional hopes from the Dewan of Mysore, resulted the flying of the National flag along with the Mysore flag at the same height was permitted by the government. But the cold war was continued between the Government and the leaders of Mysore.80

79 Times of India, English Daily Publised from Bombay, 2nd March 1938.
Fight for Freedom:

The Freedom Movement and the demand for Unification of Karnataka became very strong in Karnataka after 1920. They are the climax of the trends witnessed in renaissance in Karnataka. The freedom movement influenced literature, journalism, arts, industries and even society. It sponsored with great zeal, the programme of eradication of untouchability and emancipation of women. The achievement of social unity and undoing on an large scale of caste prejudices was also the work of the movement. The Veerashaiva Mahasabha (1905), the Vokkaligara Sangha (1906) and other such organisations helped to spread education and the creation of a consciousness of their rights among the backward classes.

In 1917 was founded the Praja Mitra Mandali in Mysore and in 1920 Brahmanetara Parishat at Hubli with similar goals was started. Though these movements were against Congress which spearheaded freedom struggle, but in the long run, they whole-heartedly joined Congress in its struggle for freedom. Four persons (one from Belgaum and three from Bellary) from Karnataka went to attend the first session of Congress at Bombay in 1885. The impact of Bala Gangadhara Tilak and his journal ‘Kesari’ on Karnataka was great. The Bombay State Political Conferences were held at Dharwad (1903), Belgaum (1916) and Bijapur (1918) in North Karnataka area, which were then under the Bombay Presidency. There was picketing of liquor shops in Belgaum in 1907 (during the Swadeshi movement, following “Vangabhangha” or Partition of Bengal) and 15 people were imprisoned. National Schools were founded at

Belgaum, Dharwad, Hubli and Bijapur. Theosophists earlier had founded the National High School at Bangalore in 1917.

Meanwhile, Gandhi (1869-1948) visited Madras on 1915 after returning from South Africa. at the request of D.V. Gundappa, he made a short visit to Bangalore on May 8th 1915 to unveil the portrait of Gopalakrishna Gokhale at Gokhale Institute in Gandhi bazaar and on his way to Bangalore, he was garlanded and honoured on the platform at the Bangarapet Railway Station by the Local Gujarati merchants. In fact, this was his first visit to the Princely State of Mysore. In 1916, he visited Belgaum and stayed there for 5 days by inaugurating the Bombay State Political Conference.

The first Karnataka State Political Conference was held at Dharwad in 1920, and according to its decision, nearly 800 people from Karnataka attended the Nagpur Congress in 1920. At Nagpur, Karnataka secured a separate provincial Congress Committee (1921) and Gangadhara Rao Deshpande of Belgaum was made the first K.P.C.C. President. In the meantime, as a part of Khilafat Movement, Gandhi visited Bangalore on 11th August 1920 and after addressing the public speech, he left for Madras. A week later, while returning from his Madras tour, Gandhi visited Kasaragod and Mangalore on 19th August 1920.

During the same year, on November 7th Gandhi visited Nippani, Chikkodi, Hukkeri, Sankeshwar and halted at Belgaum. On 10th November he visited Dharwad and on the following day after addressing the gatherings at Hubli and Gadag, he left for Miraj. During 1921, he visited Bagalkot, Bijapur on 27th and

28th May. In the same year, unavoidable circumstances forced him to stay at Bellary Railway Station for few hours on 30th September night. Later he proceeded to Guntkal in the morning.

Meanwhile, non-co-operation Movement of 1921-22 saw many lawyers giving up their practice and many students boycotting schools and colleges. Khilafat Movement was also launched with this. Nearly 50 National Schools were started in Karnataka and over 70 persons from the British Districts courted arrest. Picketers were fired on in Dharwad and Bangalore, and there Khilafhat workers died in Dharwad and two in Bangalore Cantonment.\footnote{Dr. Hardikar from Karnataka organized Hindusthani Seva Dal, a voluntary corps with Hubli as its all-India headquarters. The Belgaum Congress of 1924 (20th December to 27th December), presided over by Gandhiji was a grand success, and was greatly responsible for public awakening in the State. Gangadhara Rao Deshpande, Hanumanta Rao Kaujalgi and Shrinivasa Rao Kaujalgi of Bijapur, Tekur of Bellary and Karnad Sadashiva Rao of Mangalore were some of the early leaders of Congress from Karnataka.}

**Gandhi in Karnataka**

Meanwhile, Gandhi undertook the Khadi campaign tour in 1927. As part of it he visited Nippani (31st March) and in the course of it he fell ill with a slight paralysis stroke. On the doctor’s advise, (1st April) he left Belgaum to Amboli for rest. But, being unsatisfied there, he left for Nandi via Belgaum on 19th April and reached Nandi on 20th April 1927. In Nandi, he rested for 44 days (20.04.1927 to 05.06.1927) and reached Bangalore via Chikkaballapur on 5th June 1927, where

\footnote{Ibid, Pp,361.}
he stayed upto 30\textsuperscript{th} August 1927.\textsuperscript{84} During his long stay at Bangalore, he made brief trips to Yelahanka (2.7.1927), Tumkur and Madhugiri (14\textsuperscript{th} to 16\textsuperscript{th}), Mysore, K.R. Nagar and Srirangapattana and returned to Mysore (23\textsuperscript{rd} July), Ramanagar and Kanakapura (31\textsuperscript{st} July and 1\textsuperscript{st} August), Arasikere (2\textsuperscript{nd} August), Holenarasipur and Hassan (2\textsuperscript{nd} and 4\textsuperscript{th} August), Davanagere (12\textsuperscript{th} August), Harihara, Honnali and Malebennur (13\textsuperscript{th} August); Shimoga (14\textsuperscript{th} and 15\textsuperscript{th}); Ayyanuru, Kumshi, Choradi, Ananthpur and Sagar (16\textsuperscript{th} August); Thirthalli, Mandagadde, Gajanur and halted at Shimoga (17\textsuperscript{th} August); Bhadravathi, Kadur and Birur (18\textsuperscript{th} August); Chikmagalur (19\textsuperscript{th} August); Belur, Halebidu and Arasikere (20\textsuperscript{th} August) ultimately left Bangalore for Vellore on 30.08.1927.

Later, the Civil Disobedience Movement launched by Gandhiji in 1930, began in Karnataka with Salt Satyagraha at Ankola, followed by various programmes of law breaking like Jungle Satyagraha, Picketing of liquor shops, non-payment of Pasture Tax (hullubanni) and finally No-Tax Campaign when peasants refused to pay land revenue. Over 2,000 people courted arrest in the British districts, Belgaum districts quota being the biggest i.e., 750. The movement was resumed in 1932 after the nine-months full following the Gandhi-Irwin Pact, with greater vigour.\textsuperscript{85} The No-Tax Campaign launched in Siddapura and Ankola taluks was an epic struggle. The lands of over 800 families were confiscated and 1000 people went to jail in Uttara Kannada alone; among them were one hundred women, and most of them were illiterate and even

\textsuperscript{84} Somashekar, Vemagal, Nandi Giridhamadalli Mahathma Gandhi, (Bangalore, 1997), Pp 38.
\textsuperscript{85} Doreswamy, H.S., Swathanthrya Sangrama, Karnataka, (Bangalore, 1995), Pp 32-36.
conservative widows with their heads shaven. They got their lands back only in 1939, and until then they suffered in silence.

Programmes and propaganda to eradicate Untouchability were launched in Karnataka, when Gandhiji undertook a fast over the issue in 1932. The highlights of the programme were to make the Harijans to enter the Marikamba Temple of Sirsi and the Basavanagudi of Bangalore. Gandhiji also toured Karnataka as a part of his programme of upliftment of Harijans in 1934 and 1936. By then, Harijan Sevak Sangh’s Karnataka unit was founded with Sardar VeeranagAUDa Patil as the President.

During his 1934 tour, Gandhi visited Vidhuraswatha, Gowribidanur, Doddaballapur, Tumkur, Tyamagondlu, Nelamangala, Bangalore and halted at Mysore on 4th January 1934 on the next day he visited Tagadur, Badanawal, Nanjanagudand halted at Mysore (5th January); proceeded to Mandya, Sugar town, Maddur, Besagarahalli, Shivapura, Somanahalli, Channapatna, Ramanagar, Kanakapur, Bidadi, Kengeriand reached Bangalore (6th January). On 10th left for Vallavi Kote and after touring Tamil Nadu, visited Mysore, Titimatti, Kikkeri, Ponnampet, and Hudugoor (22nd Feb.); visited Virajpet, Belur, Somwarpet, Gundugutti, and halted at Madikeri (23rd Feb.); Sampaje, Sullia, Puttur, Uppinangadi, Vittala, Kannadaka, Pane Mangalore, Bantwal and halted at Mangalore (24th February); visited Gurupura, Bajpe, Katili, Kengoli, Mulki, Padubidri, Kapu, Katpadi, Udayavara, Udupi, Brahmavara (25th February) and halted at Kundapur (25th and 26th February), Bhatkal, Honnavara, Kadri and halted at Karwar (27th); Binaga, Chandiya, Ankola, Hiregutti; Mandageri, Kumta, Ammanapalli, Hegde and halted at Sirsi (28th February); Kanasur, Siddapur, Dasanakoppa, Isur, Yakkambi, Samasaji, Allur, Devi Hosur, Haveri, Byadagi,
Motebennur, Murughamut and halted at Haveri (1st March); visited Ranebennur, Harihara, Davanagere, Duggatti, Bennihal, Harapanahalli, Kottur, Kudligi, Kanavihalli and halted at Sandur (2nd March); Bellary, Hospet, Banapura, Gadag, Jakkali and halted at Hubli (3rd March); Dharwad, Marewada, Amminabhavi, Moraba, Harobidi, Hongala, Uppina Betageri, Hirehullekere, Saundatti, Gural Hosur, Bailhongal, Sampagaon and Bagewadi (4th March) halted at Belgaum (4th and 5th March); visited Tondekatte and returned to Belgaum (6th March); visited Yamakamaradi, Ontamuri, Hukkeri, Gokak, Sankeshwar, Gadihingalga, Hattikanagale, Nippani, Bhoj, Havinhal, Kotahalli, Dholagarawadi, Chikkodi, Ankali and halted at Shedbal (7th March). On 8th March after visiting Mangasuli, Banahatti, Athani, Honnawad, Tikota, Toravi, Bijapur and Ilkal; via Jorapur proceeded towards Hyderabad. This tour of more than two months duration brought social awareness and the downtrodden mass (whom he called Harijans) started gaining self-confidence and oral courage.

Later in 1936 due to High Blood Pressure, Gandhiji again fell ill. He was advised to take rest. Hence, he came to stay at Nandi Hills during May 1936. During the stay, (11th May-30th May) he recovered speedily. On 31st May he left Nandi and reached Bangalore, after visiting Chikkaballapur, Sidlaghatta, Chintamani, Kolar, Bangarapet and KGF, the same night via Malur he reached Bangalore and stayed upto 10.6.1936. After visiting Kengeri, he left for Madras on 11th June 1936. This was his last visit to Bangalore. During 1937 April, Gandhi visited Hudali (in Belgaum District), an important Khadi Centres, to inaugurate the Khadi Exhibition. He stayed there from 16th April to 21st April. It was his last

visit to Karnataka. After this, till his death in 1948, somehow he could not visit
this region which was one of his favourite and affectionate area in the country.

Amidst all these, although there were no agitations in Princely States till
1937, the people of Mysore State founded Mysore Congress in that year, and
launched the Flag Satyagraha in 1938 by organizing the first session of the
Mysore Congress at Shivapura (Mandya District). 87 The Vidurashwatha (Kolar
District) tragedy was held. This was followed by the movement for responsible
government in 1939, under the leadership of the T. Siddalingaiah, H.C. Dasappa,
Subramanyam, K. Hanumanthaiah, S. Nijalingappa, M.N. Jois and Smt.
Yashodharamma Dasappa and some other important leaders of Mysore
Congress. Similarly, the Hyderabad Congress was launched in 1938, and it made
a strong demand for responsible government. Likewise, in Princely State of
Mysore also made a strong demand for responsible government under the
guidance of the National Congress.

The Quit India movement attracted many volunteers to participate in and
outside the state. The Mysore government adopted the usual methods to ban
and prohibition of meetings and processions. But the people did not stopped
their activities, non bothered about the lathi charge or imprisonment. The
educational institutions and employees of the factories were also joined.
Approximaelly more than 2500 were imprisoned, 156 died and 789 were
wounded as a result of firing at several places of the state during Quit India
Movement. The students of the state were organized, quit college movements

87 Veerathappa, K., Readings in Modern History of Mysore, (New Delhi, 1985),
which was popularly known as Bande Mataram strikes. The government banned the singing of Vande Mataram in schools and colleges. The students protested and the movement spread like wild fire throughout the state.

The news of the arrest of Gandhiji, Nehru and other leaders created the greatest sensation in important cities and towns of the State. Hartal was observed all over the state and students abstained from schools, colleges, held demonstrations, and protest meetings, shouting Quit India slogans. In Bangalore the workers of Hindustan Aircraft factory, government electric factory, AMCO factory, Mysore Glass factory were struck work and held demonstrations and protest meetings. The workers of KR mills in Mysore, the workers of the foundry section of Mysore Iron and Steel works at Bhadravathi, Textile workers of Binny and Maharaja mills in Bangalore struck work and joined the movement. Meetings were held at Bangalore and toddy shops were burnt by the crowd. In Bangalore, the situation was tense and it culminated in rioting on August 16 and 17 when firing took place and 6 persons died and a large number were arrested. On 17th a mob burnt a post office, looted groceries and attacked police stations. In Mysore a meeting took place at Subbarayanakere and students of Maharaja’s college marched in procession. At K.R. Nagar, the congress workers and students took out procession and observed hartal. The congress flag was hoisted on the Maharaja’s college hostel in Mysore. Students travelled without tickets in trains between Davanagere and Birur, Shimoga and Birur. The violent mob set fire to the railway stations and bogies at Davanagere, Banavar, Tiptur. The police

89 Confidential Files, No.76 of 1941-42, Karnataka State Archives, Bangalore.
opened fire and many were injured. The mob also tampered with telegraph and telephone facilities.\textsuperscript{90}

Independence day was celebrated on 1\textsuperscript{st} September 1947 at Intermediate college, Mysore where 5000 students had gathered. Similar meetings were held in different places of the state. Even girls took a prominent part in picketing before schools and colleges. Some of them were obdurate and some were not amenable to prosecute. With the help of the wives of police officials, they were arrested and detained till evening. About 50 girls under the leadership of V. Savitramma and V. Indiramma marched with a congress flag from Chamundipuram extension in Mysore singing national songs and observed Gandhi Jayanthi after hoisting a national flag. On 5\textsuperscript{th} October 1947 a meeting was held in the town hall, where more than 1000 students had gathered including fifty lady students. A resolution was passed regarding independence and reiterating their loyalty to the Maharaja.\textsuperscript{91}

The students strike continued in district and major taluk headquarters. On 6\textsuperscript{th} September 1947 congressmen, students and workers observed Quit India day and September 9\textsuperscript{th} 1947 as leaders quest day. The students were called themselves as Free Indians and students of Free Indian University. The students and underground workers of national movement brought out bulletins called Kranthi, Liberty, etc., which resulted in the arrest of many students and leaders. The arrest of Prabhudev, a communist labour leader caused for the strike of

\textsuperscript{90} Confidential Files, No.40 of 1942-43, Daily Abstract of Information on Civil Disobedience Movement, Karnataka State Archives, Bangalore.
\textsuperscript{91} Secret Files, S.B. 188/42-43/ 2nd October 1942, 34 of 1942-1943, Karnataka State Archives, Bangalore.
textile labourers in Bangalore. In Hassan district, at Channarayapatna, K.R.
Pet, Sravanabelagola, Pandavapura and in some other places the strike was
made by people to avoid the payment of fees and taxes. The crowd attack on
official, caused for police firing and more than 7 deaths also took place including
a police constable.

The activities in Shimoga district took a violent turn as bridges, tunnels
and culverts were extensively damaged. The officials were forced to tender
resignations to their offices. At Isur in Shikaripur taluk, the activities of the
people reached an exciting stage during the last week of September 1942. The
early stage was peaceful and non-violent, the students boycotted schools and
colleges and took out processions regularly. The people requested the officials to
resign their jobs and join the agitation. They took away the daftars of Patel and
Shanbogue. The villages put a notice board outside the village, “Stepping into
village is prohibited to the government servants and violaters will be prosecuted”
The police officer seized the board and one of the boy informed the villagers
about the removal of the Board. Suddenly the people covered the officials, and
forced them to resign their jobs and wear the Gandhi caps. The police officers
took out his revolver and fired a few shots injuring two persons. The crowd
suddenly took the law into their hands and the Amildar, and the Sub-Inspector of
police were killed on the spot. Even women and children of the village took an
active part in the assault. The incident of Isur became a serious episode in the
freedom movement of Karnataka and an unforgettable incident in the history of

92 Note of Political Disturbence, File No. 86 of 1945-46, Karnataka State Archives,
Bangalore.
93 Veerathappa, K., Readings in Modern History Of Mysore, (New Delhi,1985),
PP 84-86.
Quit India movement of 1942. It was the spontaneous response of the people to the arrest of Gandhiji after the congress approved the resolution calling upon the British to Quit India. It testified to the depth of feeling of national consciousness and Gandhiji’s influence in Karnataka. It also further strengthened the struggle for founding of responsible government in princely State of Mysore.

The State government was alarmed at the growing influence of the congress and during the Quit India Movement of 1942, most of the congress leaders were arrested and all congress organizations in the state declared illegal. The arrested leaders were released in 1944. During the 6th session of Mysore congress at Bangalore in November 1947, the congress president KC Reddy said that they had exhausted all constitutional methods of agitation, 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, sweat and tears, to achieve their goal. They wanted the transfer of power to the people’s representatives in a spirit of good will. As there was no such indication, they felt that a struggle was inevitable.

The Maharaja of Mysore messaged the people of the state on 8th January 1947, he had instructed the Dewan to take steps towards further constitutional reforms in consultation with leaders of various parties in the state. But the congress leader, K.C. Reddy regret of the tone and theme of the message. Also

he said the message lays down more a procedure than a declared goal in clear and unambiguous terms.96

The congress leaders decided for Mysore chalo movement to offer Satyagraha before the Mysore palace to bring home to the ruler the real state of feeling in the state. The plan was to suspend the congress constitution and to lead Satyagraha jathas to Mysore to participate in the palace Satyagraha. The Dewan appealed to the congress leaders to reconsider their attitude and join the discussions. However, the congress leaders did not reconsider their opinion of Mysore chalo. Congress demanded a royal proclamation granting full responsible government and a constituent assembly. The achievement of Independence by British India on 15th August 1947 gave further impetus to the movements in the States. The Government of Mysore delayed the direct specific answer to the congress leaders of the state. The Mysore government trying to suppress the agitation of Mysore chalo. The government took the precautionary measures to impose restrictions on the newspapers. Hence the Congress leader were condemned the repressive policy of the government and the editors suspended the publications of newspapers.

The Mysore congress president K.C. Reddy unfurled the national flag and said that Satyagraha was a movement of the people and the states people must share the independence, which British India had own. On Monday, 1st September 1947, batches of students carrying the national flag reached Subhashnagar in Bangalore. The congress president criticised the state government for not hoisting the national flag on Independence Day. After the meeting, some

96 Report of The Hindu on 12th January 1947, English Daily Published From Madras.
students went in a procession shouting slogans like ‘Arcot-Boycott’ and marched round the public office and went away. In the evening a public meeting was held at Bannappa park and K.C. Reddy inaugurated the Satyagraha campaign. He declared that they would not stop the movement unless four of their demands were fulfilled. They are, Royal proclamation granting responsible government, a committee for framing of constitution, an interim ministry and the release of all political prisoners.97

It was decided by the congress leaders to launch the Satyagraha jatha on 14th at 10 a.m. before the Mysore Palace. The government prepared to suppress the movement and the government had given special powers to district magistrate to deal with the situation. On 3rd September including K.C. Reddy and other important congress leaders all over the state were arrested. 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.98 The government in its press communiqué justified its precautionary measures to control the political activities and disturbances in the state. On 4th September in Bangalore at the scheduled time, many people in batches began to March with the slogan ‘Mysore Chalo’ and they were arrested. The mob of labourers, students and publics came to the central jail and demanded to release of the arrested. The mob also tried to force their way into the central police

station, the police opened fire to disperse the crowd and one died on the spot and another died later in the hospital.\textsuperscript{99}

The situation at Mysore was tensed on 5\textsuperscript{th} September 1947. Defying the prohibitory order, a meeting of students was held in front of Maharaja’s college. The police resorted to lathi charge to disperse the crowd. The students in groups started pelting stones, bricks on the police near the Maharaja College. To repel the crowd the police fired a number of rounds and a student of Hoarding School by name Ramaswamy died due to bullet injuries. Later the circle was named in his memory. In Bangalore at Basavanagudi and V.V Puram areas the mob were started pelting the stones. The police openly fired on the public. Seven persons killed and hundreds were injured. Curfew was imposed and schools and colleges were closed indefinitely in Bangalore and Mysore. The Bangalore Law Association, The Mysore State Railway Workers struck work and urged the Maharaja to grant responsible government and condemned government’s repressive policy.\textsuperscript{100}

The Maharaja of Mysore exactly a week after the beginning of the movement expressed his desire in a message that the new constitution should be provided for the establishment of responsible government in the state and called upon the people to co-operate with the administration. The Hindu and some other papers advised the Maharaja to take a appropriate decision to install the new government. On the otherside the congress leaders were not pleased with

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\textsuperscript{99} I.G.P. Report to the Chief Engineer on 5th November, Files Related to the 1947 Satyagraha.  
\textsuperscript{100} Special Branch Abstracts of 1947, and 5th September 1947.
\end{flushleft}
the offer of Maharaja.\textsuperscript{101} As a result the Mysore chalo movement was continued in different parts of the state. The crowd attempted to hoist the national flag on the taluk office buildings. The police lathi charged and even firing also took place. In Tumkur two persons died. Satyagrahis from neighbouring provinces also took part in the struggle. The congress leader S. Nijalingappa called upon the people to view ‘Mysore Chalo’ movement as an all India problem and support the state congress to achieve its objective. Batches of Satyagraha jathas from all parts of the state proceeded towards Mysore to offer Satyagraha before the palace. They were dispersed by the authorities and the leaders were arrested. The military and the police had put up a heavy guard around the palace. Inspite of it, a batch of volunteers from Kadur reached the palace and conducted prayer before the temple outside the palace gate for the success of the Satyagraha.\textsuperscript{102}

The palace Satyagraha movement was active in different parts of the State. During the 3\textsuperscript{rd} week of September, bold attempts were made by groups of people in a number of places to hoist the national flag. In Pandavapura, 2000 people and at Shimoga 5000 people assembled infront of the taluk office and magistrate office. They hoisted the flag and they were arrested by the police. In other parts of the state the people conducted prabhat Pheries, processions and holding of public meetings.\textsuperscript{103} There was a increased activity in Bangalore. Some students including girls played a clever role and the increased activity in Bangalore. Some students including girls played a clever role and the national flag was hoisted on the district office on 19\textsuperscript{th} September. Women were Picketed

\textsuperscript{101} Report of The Hindu on 9th September 1947, English Daily Published From Madras.
\textsuperscript{102} The Special Branch Abstract of 13th September 1947, Bangalore.
\textsuperscript{103} The Hindu Daily, 17th and 21st September 1947, Published from Madras.
infront of the Government offices of the city, lawyers and judges and the courts were closed for the day. Thus, the movement had mass support and the authorities could not suppress it.

The authorities of the government tried to win over the people to their side by giving a few concessions. With that objective in view, the Maharaja issued a proclamation on September 24, 1947 announcing the grant of further constitutional changes for the state. It envisaged the grant of a constitution embodying responsible government. The administration was to be carried on by a council of ministers jointly responsible to the elected members of the legislature and the new constitution was to function from 1st July 1948. The leaders of congress condemned, hate and it is an attempt to get out of the rut and is a face saving device. The Satyagraha committee decided not to accept the proclamation as the congress demands had not been conceded. It wanted the establishment of provisional government supported by the people. The government ordered on 2nd October, 1947, the hoisting of the national flag along with the Mysore flag. Thus for the first time the authorities permitted to hoist the national flag in the state. The movement continued unabated. At Hosadurga, some 3000 to 4000 attempted to take possession of the taluk office. But the police fired on the crowd. Five persons were killed and 7 were seriously injured. The congress committee observed 4th October as anti-repression day. On that day many shops were closed and processions were carried. In Bangalore, many people started picketing of courts on 5th October and some of the lawyers to the Satyagraha movement.

104 Constitutional Reforms in Mysore, (Bangalore, 1947), Pp 1-2.
All over the state, the Satyagraha movement was effective and the authorities gradually realized the ineffectiveness of their harsh measures and changed their policy. On 7th October 1947 many important congress leaders were released. A large crowd welcomed and took them in a procession. The Dewan invited the congress leader K.C. Reddy for talks with a view to end the political deadlock. He suggested to K.C. Reddy to discuss the implications of the Maharaja’s proclamation. K.C. Reddy discussed all aspects of the political deadlock and they authorized the president to meet and discuss the matters with the Diwan with reference to their demands. After series of talks they agreed upon certain principles to end the political deadlock. An agreement was signed on 11th October and the government issued a joint communiqué. All the political prisoners were released and the impose on press was also withdrawn.

The daily newspaper Hindu commented the Maharaja’s decision and advised him that having accepted the principle of responsible government, he should be generous in interpreting and implementing it. As a result of the agreement the congress called off the 41 day Palace Satyagraha movement on 12th October, 1947. Government announced the constitutional changes 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. Gandhi in his prayer meeting at Birla Bhavan congratulated the Maharaja

105 The Hindu English Daily of 11th and 12th September 1947. Published from Madras.

and the state congress for the agreement and advised other rulers to follow the example.\textsuperscript{107}

K.C. Reddy addressed a public meeting at Mysore and 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 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 responsible government came into force on 24\textsuperscript{th} October 1947. It was hailed as a proud day for Mysore and the beginning of a new era. The dedication, sacrifice of the people’s dream succeeded.

**Shivapura Flag Agitation OR Dhwaja Sathyagraha :**

The Shivapura village was a small hamlet near Maddur is on the banks of river Shimsha on Mysore-Bangalore highway. It was like any other villages of the time. It came into lime light due to its proximity with the freedom movement struggle of Mysore congress, which was initiated, from this place.

After the resolution of Haripura congress, the Mysore congressmen formed a separate entity called the Mysore Congress. They decided to hold their first convention in April 1938 at Shivapura to get recognition of the people of their new outfit. Moreover, to chalk out their action plans to continue the struggle to establish a responsible government in the province.

\textsuperscript{107} The Tayinadu, Kannada Daily newspapers, 17th October 1947, Published from Bangalore.
In this regard, the congress board had its first meeting at Chitradurga. Later in the second meeting held at the residence of Sahukar Chennaiah at Mysore. In this meeting the prominent leaders of the party, P. Thirumale Gowda, Indanalu Honnaiah, H.K. Veeranna Gowda, M.G. Bandhi Gowda, Vishveshwara Gowda of Maddur, Palahalli Seetha Ramaiah, H.C. Dasappa, Jogi Gowda of Koppa and M.N. Jois were participated. In this meeting it was finally decided to hold the convention at Shivapura on April 11th, 12th, and 13th of 1938, Sahukar Chennaiah was nominated as the president of reception committee, H.K. Veeranna Gowda as its secretary and Jogi Gowda as treasurer. H. Honnaiah, P. Thirumale Gowda, U. Channe Gowda, and P. Linge Gowda assured their cooperation to the convention. Meanwhile there was competition between T. Siddalingaiah, K.T. Bhashyam and H.C. Dasappa to be the president of this convention. Later a election was conducted to choose the president of the convention. In the election T. Siddalingaiah was being elected as the president of the convention\textsuperscript{108}.

Cautioned by the growing popularity and influence of the Mysore congress, the government had taken all sort of preventive measures to stop this convention. On the other hand, the Mysore congress had adopted the National tri color Flag as its own flag and decided to hoist it at the convention. However, the authorities prohibited the flag to be hoisted in the public. Imposed the prohibitory orders in and around of 2 K.m.s at Shivapura. Simultaneously, Dewan Mirza Ismail tried to book a civil case against H.K. Veeranna Gowda by corrupting the beneficiaries. Even Thirumale Gowda who lent the place for the convention was also receiving the warrants daily. However, the people who knew these two,

from the close proximity least bothered about these menial attitudes of the government and they continued their support with enthusiasm.

Organising such a huge rally was not an easy task during those days because of the dearth in the transportation facilities. Even though the gathering was consisted around 20 to 30 thousand people. The expenses too were high on those days. The responsibility of mobilizing the fund was taken up by Sahukar Chennaiah and H.K. Veeranna Gowda. They toured all most all district of Mysore provinces, convinced the common public about the purpose, need of the convention, and invited the volunteers to take active participation in the convention. The public generously contributed the donations. Bellary Siddamma, M.N. Jois, Mrs. Subbamma Jois, Mrs. T. Sunandamma, Veerakesari Seetha Rama Shashthry, T. Dase Gowda, U. Chenne Gowda of Mysore, M.C. Madaiah, K.M. Krishnappa Gowda, M.G. Bandi Gowda, Bagemane Deve Gowda of Chikkamagalur, Besagarahalli Thammaiah, Kengal Hanumanthaiah and Thayamma Veeranna Gowda etc were successively collected the fund required.109

The working committee had worked out a schedule of programs, for hoisting the flag and the flag post had been decorated. Flag hoisting had been fixed to be held at 8 a.m. on 11th April 1938. As the time approached, 25 to 30 thousand people gathered and remained peaceful. On the dot, T. Siddalingaiah came to the place, hoisted the flag with the help of M.N. Jois, and defied the prohibitory orders. Both of them were arrested by the police and taken away. In the evening. Of the open session of the first day, the acting president H.C.

Dasappa read the presidential address of T. Siddalingaiah. On the second day 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. The session ended on 13th April after the congress leaders had put forward three demands to the government. They demanded the establishment of responsible government, recognition of their party Mysore Congress, and a declaration that the reforms committee would consider a plan for responsible government

Later, the congress leaders decided to continue the flag Agitation during the period of prohibitory orders. The Mysore congress advised all its members at different part of the state to hoist the flag and defy the order in their places. The enthusiasm was spread like a fire in every part of the state. This has popularly known as Dwaja Sathyagraha or Flag Agitation. The acting president H.B. Gundappa Gowda inaugurated the sathyagraha camp on 14th April. The main attention of people was drawn to 30 days of Flag Agitation and all people young and old, men and women cheerfully waved the flag and walked into the jails. From all part of the state, a large number of people stood up heroically, honoured the flag and courted imprisonment. Even the members of district boards, Legislative council, and Representative Assembly participated in the flag sathyagraha. Though in the beginning no arrest were made, later many who defied the prohibitory orders for more than three days were arrested. Among those who were arrested included Kengal Hanumanthaiah, Lingaiah and Dollaiah of Shivapura.

This Flag Agitation was more powerful and provocative than the other agitations at British India. This has created a massive awareness among the common public and created a new ripple in the province of Mysore. Meanwhile, this agitation has earned the historical significance in the political developments in the province.

Inspired from the Shivapura Flag Agitation more similar kind of agitations were carried out by the people of Mysore state. Among them, the agitation held at Vidhurashwatha was one of the remarkable events to document.

Vidhurashwatha is a small but familiar pilgrimage center situated at Kolar district. An annual Cattle Jathra in the month of April is the ritual of the place. The congress planned to conduct a propaganda rally in this occasion to reach more number of people. The leaders planned to hold the meeting between 18th and 25th April of 1938. Due publicity was given in this regard. As usual, the people gathered here in large number from far off places. The congress leaders planned to hoist the flag on the inaugural day. H.C. Dasappa was nominated as president of reception committee. N.C. Narayana Reddy, N.C. Thimme Gowda, Mali Mariyappa made all arrangements for the rally. Once again to hapazard the anti government activities of congress, the government imposed the prohibitory orders of hoisting flag and conducting meeting between 18th and 21st April at Vidhurashwatha within the radius of 2 Kms. And no one was initiated to defy the order unto 21st April. But on 22nd and 23rd many people defied the order and were arrested. In repercussion to this the Gowribidanur taluk congress committee published the pamphlets insisting the public to prove their right to speak and in respect to the national flag the prohibitory order of the government should be defied and to continue the agitation. It was also planned to hold a
public meeting on 25th April at Vidhurashwatha. When the people were gathered for the meeting, the police warned the people to disperse from the place. The people were adamant and tried to hoist the flag were arrested. When the people mocked the police, the irresistible police started lathi charge, which ends up with golibar. This has caused the death of around 35 people and more than this were severely wounded. People were shocked from the tragedy. The mass opinion was shaken and Gandhi moved and suggested to the authorities to hold an enquiry. The congress committee formed an enquiry committee consisting Mr. M. Lakshmi Narayana Rao, H.K. Veeranna Gowda and S. Nijalingappa. But prior to the submission of the report the government appointed a tribunal under the chairmanship of Vepa Ramesan and Dr. F.X. D’souza and A.R. Nageshvara Iyyer as co-members. But this report was prejudiced and blamed the congress for the massacre111. This report has damaged the reputation of government further more and the last faith in the monarchy among the common public. However, this tragedy taught the common public about the moral strength, courage, will power and a focused motivation of patriotism.

Agitation at Kolar Gold Field:

The Kolar Gold Field of Mysore province was leased out to a British industrialist called John Taylor. He was very inhuman and cruel to the mining laboures numberd around 27,000 and their family members and dependents around 80,000. He was resisted to pay the minimum wages, medical and traveling allowances or any other legal allowances and other civic amenities to

the mining labourers. Even then he least bothered to pay the compensations to the family of deceased on duty.

Knowing these inhuman attitudes of the miner, the leaders like T. Ramalingam, K.C. Reddy, A.T. Lakshmana Mudaliar, P.R.K. Sharma, and M.C. Perumal etc were conducted several protest meetings and strikes against the miner and the government. Nevertheless, both the parties never budged to this and continued the careless attitudes.

Concerned with this a massive protest rally was organized by the Mysore congress during 1940. The government objected to this and imposed the prohibitory order on the rally. From this the congress leaders became furious and attacked the Kolar Gold Field in the leadership of H.K. Veeranna Gowda, M.C. Perumal, H.C. Dasappa, V. Venkatappa and Mali Mariyappa. The government arrested every one in the team and booked the criminal cases against these leaders. When there was no one to lead and guide the agitators Kengal Hanumanthaiah took the lead and succeeded to bend the rigid stand of the government112. Even today, Kengal Hanumanthaiah and K.C. Reddy are being considered as the architects of Kolar Gold Field agitation.

**Different Agitations in the Province:**

The convention of Mysore congress and its aftermath inspired several other kinds of agitations against the British and the Monarchial rule at Mysore. During 1939, a similar to that of forest agitation was started at Tumakur area.

This agitation was against the toddy tapping from Palm trees owned by the British and selling it to the penniless poor of the area. The British made the agriculture laboures to get addicted to the toddy and robbing their hard-earned money to stock in their treasury. This has reduced the deprived and their dependents to the brink of the poverty\textsuperscript{113}. By knowing this many intellectuals and educates requested the government to stop this nuisance. However, the government was deaf and dumb to this request. The congress decided to stop this robbery forever. It decided to attack the Palm grove and chop off the trees. On September 28\textsuperscript{th} of 1939, in the leadership of Mali Mariyappa and other leaders and volunteers of congress forcibly entered the Palm grove to chop off the trees. This agitation was also spread around the Mysore province. The government decided to punish the agitators through the police force. It severely reprimanded the agitators that the offence will be considered as anti crown and the offenders will be expelled from the province. However, the leaders like B.C. Nanjundaiah, B. Kenchanna, Yenjareppa and Mali Mariyappa were reluctant to the warning, continued the agitation, and arrested. The court imposed a fine of Rs.150 and six months imprisonment to them. Even though, the people of the different parts of the province briskly continued and intensified the agitation by conducting picketing and chopping the palm trees. This massive retaliation from the common public made the police force as hapless. The toddy tangle started simultaneously at Chitradurga, Ramanagara, Shira, Honnali, Shikaripura, Holalkere and in such other places. Throughout the province, 138 agitators were arrested and imposed with fine and imprisonment. This event has been considered as a symbol of Patriotism and a historical milestone in the political

history of Mysore Province. Later, this agitation was stopped in the month of December in accordance to the directions of Gandhi.

**Quit India Movement:**

The Mysore congress had decided in November 1941, to keep their demand for responsible government in abeyance due to the out of break world war. However, the congress demanded the reconstitution of the assembly on the basis of free, fair and fresh elections. The authorities were prepared to recognize the congress as a political organization, if it agrees to cooperate, but it will not accept the other demands of the congress. Thus the government lost an opportunity ‘to create a friendly understanding between themselves and the congress’. Due to this nudge of the government the congress briskly continued it’s anti-British and anti monarchial campaigns in the province.\(^{114}\)

It was in this juncture, the National convention of Indian National Congress was held at Bombay on July 14\(^{th}\) 1942, under the leadership of Gandhi. In this convention, a resolution of ‘Quit India’ was passed to compel the British to withdraw from India immediately. The demand to quit India was the ultimate repercussion of Indians towards the careless, in-human hegemonial attitudes of British pertaining to India and the demand of Indians. Hence as per the resolution Gandhi called the Nation to activate the agitation of Quit India Movement on August 7\(^{th}\) and 8\(^{th}\) 1942. This has opened the floodgates of the emotions and resentments of Indian people against British.\(^ {115}\)


\(^{115}\) Rame Gowda,K.S., Yojakana Yashomaana, (Bangalore,1996), Pp 82-83.
The call of Quit India movement created a widespread ruckus in Princely Mysore. In the wee hours of August 9\textsuperscript{th} Gandhi and other congress leaders were arrested to prevent the disturbances and agitations in the states. And after the arrest of Gandhi and other congress leaders and his end word “Do or Die” instigated the lakhs of people in India and every one of them regardless of any classification, got into the streets without bothering for the lose of any kind. Especially the student mass participated in the movement in a large-scale, held demonstrations protest meetings, disrupted the communications. Picketed toddy and liquor shops and participated in the No-Tax campaigns. Eventually, the congress leaders of the state were arrested on the borders of Mysore, while coming back from the All India Congres Committee meeting of Bombay. This has fuelled the freedom movement in the state and serious disturbances took place in different parts of the state like Davanagere, Shivamogga, and Shravana Belagola. Among these, the Isuru disturbance at Shikaripura taluk was significant to quote. The disturbance at Isuru took a serious turn and which taught a memorable lesson to the British. In the history of pre-independence India, Isuru was the first village to declare its independence in the British India\textsuperscript{116}.

However, the news of the arrest of Gandhi, Nehru and the state congress leaders created a wave of commotion in the state. Haratal was observed all over the state and students abstained from schools and colleges and held demonstrations and protest meetings shouting the slogan ‘Quit India’. The workers of Hindustan Aircraft Factory went on strike on August 12\textsuperscript{th} 1942. The

\textsuperscript{116} Veerathappa,K., Mysooru Samsthanada Swathanthra Chaluvali,(Bangalore,1977), Pp 108-109.
workers of Government Factory. Amco Factory and Mysore Glass Factory declared the lockout and held demonstrations and protest meetings.

The workers of Krishnarajendra Mills in Mysore, the foundry section of Iron and steel works at Bhadravathi and textile workers of Binny and Maharaja Mills in Bangalore struck work and joined the movement. Protest meetings were held at Bangalore and toddy shops were burnt by the crowd. In Bangalore, the situation was tense and it culminated in rioting on August 16th and 17th, of 1942, inevitably the firing was opened at the mass, killing 6 persons on the spot and large numbers of people were arrested. On 17th August a mob burnt a post office, looted groceries and attacked the police stations117.

In Mysore a meeting was took place at Subbarayanakere and students of maharaja College took a procession with the tri-colour flag and patriotic songs. This was followed by the students and workers at K.R.Nagara. On 12th August the Tri-colour flag was hoisted on the terrace of Maharaja College hostel in Mysore. The situation further deteriorated in the subsequent days. Students traveling without tickets between Davanagere and Birur in the train were arrested. A portion of the Railway station and few bogies were set on fire at Davanagere on17th August 1942. The student mob at Hunasur and K.R. Nagar tampered the telegraph and telephone lines.

Independence Day was celebrated at Mysore with the attendance of 5000 students on 1st September, 1942. This was followed by the student mass and the native congress leaders of other parts of the Mysore province. On 18th

117 Fortnightly Reports, First half of August 1942, No.78.Confidential File, Karnataka State Archives, (Bangalore, 1942).
September they were all arrested and taken to Mysore\textsuperscript{118}. Even the girls were not stayed back. They too played the active roles in the protest march and the picketing. Some of them were obdurate and were not amenable to persuasion. With the help of the wives of the of police officials, they were arrested and detained in the lockup until evening and later let off\textsuperscript{119}. About 50 girls under the leadership V. Savithramma and V. Indiramma marched with the Tri-colour flag from Chamundipuram extension in Mysore, Singing patriotic and other National song.

There are several other similar type of incidents occurred at Mysore province during the Quit India movement. In fact it was the spontaneous response of the people to the arrest of Gandhi and the hidden resentment against the British and Native rulers. Several lives and property worth of crores together lost in the process. Even then the people never budged to take back from the waging war against the inhuman dictatorial rule of the affluent and upper community. It testified to the depth of frustration and the feeling of National consciousness and the influence of Gandhi among the people of remote places with improper means of communication.

The congress leader did not succeed in facing the princely government to make substantial changes in the state’s political system. As such, congressmen had to supplement the state level resources at National level. Their initial hesitant reactions to Quit India movement was overtaken by the events in the

\textsuperscript{118} Confidential File of 42-43, Daily Abstract of Information on Civil Disobedience Movement Karnataka State Archives,(Bangalore, 1943).
\textsuperscript{119} District Commisioners Report to Chief Enginner on 23rd September 1942, Docket No. T.C, 8-50/42-43, Karnataka State Archives, Bangalore, 1943.
national arena and ‘the process was set in motion by which the princely government was brought into its knees and politics at the local, state and national levels were integrated into a single chord’.

Mostly the student responded with fervour for the call of the national leadership “for a great national upheaval to make Swaraj a reality”. Gandhi’s call for the British to Quit India and his arrest led to an unprecedented reaction among students in the state. The student leaders forced the closure of educational institutions and the reaction was “like spontaneous combustion” which put a large number of students “in a state of madness” of ‘Mass Frenzy’.

In fact, the Quit India” movement augured well for the future of Mysore congress and its struggle for responsible government. The importance of the movement in the state lay in the fact that it was largely generated by students and their massive response was rooted in nationalistic idealism and in response to Gandhi’s call for the last great national upheaval.

The Mysore congress members won the majority of seats in the elections of the local institutions, Representative assembly and for legislative council held at the Mysore province during 1943-44. On March 18th 1944 Kengal Hanumanthaiah was elected as the leader of congress in the representative Assembly and K.C. Reddy was elected as the leader of congress in the legislative council.

121 Ibid., Pp 144-145.
In the sixth convention of Mysore congress on August 8th 1946, chaired by K.C. Reddy, condemned the anti-people administrative policy and the appointment of Arcot Ramaswamy Mudaliar as Dewan of Mysore Province. Moreover, the congressmen strongly felt that, due to the lethargic attitude of the government, the demand for the establishment of responsible government might be delayed. Mr. K.C. Reddy told the members of the party, that, they must change the techniques 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 representatives in a spirit of good will. As there was no such indication, they held that a struggle was inevitable.  

To counter this problem a decision was taken to increase the public pressure on the government; Mr. K.C. Reddy traveled in the entire province and appealed with the common public to extend their support to the congress responsible government. This was accepted by the common public and majority of them became the members of congress and assured their support to the cause. All these concurrences seem to be the indication of revolution. The government scared from these developments and issued the prohibitory order banning all the public functions, gatherings, seminars, protests and processions. And on 24th of December 1946, Kengal Hanumanthaiah was arrested on state conspiracy. This initiation of the government was strongly protested by the congress.  

From the aftermath of this incident, the Maharaja issued a message to the people of the province on January 8th 1947, stating that, he had instructed the

122 Sixth Session of the Mysore Congress, (Bangalore, 1946), Pp 21-22.
Dewan to take steps towards the further constitutional reforms in consultation with leaders of various parties in the state. The Mysore Congress Working Committee expressed its regret at the tone and sense of the message and the congress president K.C. Reddy said, “That the message lays down more a procedure than a declared goal in clear and ambiguous terms”\textsuperscript{123}.

The authorities constituted a reforms consultative committee and the congress was offered 4 seats but the congress boycotted it\textsuperscript{124}. The congress decided on Mysore Chalo’ movement to offer sathyagraha in front of the palace of Maharaja, ‘To bring the ruler, the real state of feeling in the state’. The plan was to suspend the congress constitution and to lead sathyagraha jathas to Mysore to participate in the palace sathyagraha. The committee in a statement appealed to the people to cooperate with the congress in the movement\textsuperscript{125}.

The Dewan appealed to the congress leaders to reconsider their attitude and join the discussions. The congress president declared that the Dewan’s statement did not merit reconsideration of their decision on sathyagraha. He demanded a royal proclamation granting full responsible government and a constituent assembly.

The achievement of independence by British India on August 15, 1947 gave further impetus to the movements in the states. In fact the demands of the Mysore Congress were moderate and not revolutionary. Even then the authorities were pursuing the delay tactics evading direct answer to specific demands of the

\textsuperscript{123} The Hindu, English Daily News paper Published from Madras, 12th January 1947, Paper Clippings, Karnataka State Archives, Bangalore.
\textsuperscript{124} The Tayinadu, Daily News Paper from Bangalore, 10th August 1947.
\textsuperscript{125} The Hindu, English Daily, 1st September 1947, Madras.
congress. They were trying to adopt the same methods as the British had earlier adopted to put down the Quit India movement in 1942. On the eve of sathyagraha, the government imposed restrictions on newspapers. As a protest against the government’s repressive policy, the editors of newspapers suspended their publications.

In the history of pre-independence India, August 9th 1942 was the most significant day because on the day Gandhi and the congress warned the British to quit India. However, for the province of Mysore August 9th 1947 was the memorable historical day on which the Mysore congress declared the sathyagraha “Mysore Chalo” or ‘Palace Satya Graha’. This was decided in the Congres Working Committee meeting chaired by K.C. Reddy, held at Town hall of Mysore on August 9th 1947. This was a historical event as well as catastrophic event that, the province of Mysore was the first in India among the native monarchs, which adopted the system of People Representative Assembly in 1881. However, after an average of 60 years it was reluctant to facilitate the people’s responsible government though the British bent to the demands of the people of India.

However, in accordance to the Congress Working Committee resolution on Monday September 1st of 1947 batches of students carrying the national flag reached Subhas nagar in Bangalore. The congress president K.C. Reddy unfurled the national flag and said that “Sathyagraha was a moment of the people and the state’s people must share the independence which British India had won’. He criticized the government for not hoisting the National Flag on Independence Day. After the meeting, some students went in a procession shouting slogans like “Arcot-Boycott”. In the evening a public meeting was held at Bannappa Park and
K.C. Reddy suspended the congress constitution and inaugurated the Sathyagraha campaign. He declared that they would not stop the movement unless 4 of their demand were complied with. They were royal proclamation granting responsible government, a committee for framing a constitution, an interim ministry and release of all political prisoners\textsuperscript{126}.

The details of Sathyagraha were decided by the Mysore Congres Working Committee at its meeting held on 3\textsuperscript{rd} September. All of them decided to leave congress house at 9.05 am. On 4\textsuperscript{th} September the sathyagrahi jatha was reached Mysore on 12\textsuperscript{th} September. It called upon jathas from different parts of the state to reach Mysore by 12\textsuperscript{th} and 14\textsuperscript{th} September they proposed to offer sathyagraha in front of the palace at 10.00am.

The executive council of the government on September 2\textsuperscript{nd} and 3\textsuperscript{rd} considered the situation and decided on certain measures to combat the movement. The government gave some special powers to the district magistrate to deal with the situation. After midnight on September 3\textsuperscript{rd} K.C. Reddy and other prominent leaders were arrested. Prior to his arrest, Reddy, the first dictator nominated, T. Siddalingaiah to succeed him, S. Nijalingappa was to take over the conduct of the sathyagraha movement. Reddy declared ‘that it was a tragedy that the Mysore Government did not have the vision to fulfill the people’s desire but resorted to the outworn policy of repression. History had shown that people’s struggle always ended in a resounding victory to them. He appealed to the people to adopt the motto ‘Do or Die’.

\textsuperscript{126} Ibid, 3rd and 4th September 1947.
Throughout the state the congress volunteers, common public as well as the freedom activists started their jatha, were badly treated by the police. Lathi charge and firing was the common phenomenon around the state. Several people were killed, injured and arrested. However, the striking force of the people was uncontrollable. Eventually, due to the wrath of resentment the government properties as well as the private properties were gutted, looted and lost.

As a sequel to the arrest of congress leaders, situation in Mysore became tense on September 5th. Defying the prohibitory order, a meeting of students held in front of Maharaja’s college. The police resorted to lathi charge to disperse the crowd. The students in groups started pelting stones on the police and there was a further clash near the five lights circle. The authorities decided to take firm steps ‘to repel the crowd who were openly defiant and rebellious’ and the police fired a number of rounds and a high school boy Ramaswamy died of bullet injuries\textsuperscript{127}. The circle has since been renamed as Ramaswamy circle.

There were several similar kinds of blood shed were splattered around the state to establish the people pro responsible government and a freedom of humanity. This struggle continued up to the proclamation of Maharaja on September 24th October, announcing the grant of further constitutional changes for the state. It envisaged the grant of a constitution embodying responsible government. The administration was to be carried on by a council of ministers jointly responsible to the elected members of the legislature and the new constitution was to function from July 1st 1948.

\textsuperscript{127} Report from Inspector General of Police to the Chief Secretary of Mysore Government, 6th September 1947, Files Related to 1947 Sathyagraha, Bangalore.
All over the state, the sathyagraha movement was effective and the authorities gradually realized the ineffectiveness of their harsh measures and changed their policy. On October 7th many important congress leaders were released. A large crowd welcomed and took them in a procession. The Dewan invited the Congress president K.C. Reddy for talks with a view to end the political turmoil. He suggested to Reddy to discuss the implications of the Maharaja’s proclamation. Reddy confirmed with the members of the Mysore Congress Working Committee and the Working Committee discussed all aspects of the political turmoil and authorized the president to meet and discuss the matters with the Dewan with reference to their demands. After series of talks they agreed upon certain principles to end the turmoil.  

An agreement was reached on October 11th and a joint press communiqué was issued. The Maharaja approved the communiqué and the government released all the political prisoners and removed the ban on newspapers. The Hindu commended the Maharaja’s decision and advised him that having accepted the principle of responsible government, he should be generous in interpreting and implementing it. As a result of the agreement, the Congress Working Committee called off the 41 day sathyagraha movement on October 12, 1947. The government announced the constitutional changes 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. Gandhi in
his prayer meeting at Birla Bhavan congratulated Maharaja and the state congress for the agreement and advised other rulers to follow the example\textsuperscript{130}.

Addressing a public meeting in Mysore, K.C. Reddy said that the sathyagraha 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 Mysore sathyagraha campaign had received support from other parts of India, indicated that the freedom movement in Mysore was treated as an all India question’. The congress leaders assumed office on the auspicious day of Vijayadashami 24\textsuperscript{th} October 1947. It was hailed as ‘A Proud Day’ of Mysore. Moreover, it was the day of the beginning of new a era.

Thus, the Mysore chalo movement to offer sathyagraha in front of the palace was widespread throughout the state and received all round support from the people. The authorities though resorted to harsh measures could not suppress the movement as it had the backing of the people. They were compelled to concede all the demands of Mysore congress and thus the long-standing demand for the establishment of responsible government under the aegis of Maharaja was accepted. It was a triumph of the struggle waged by the crusaders of Backward communities like Sahukar channaiah, K.C. Reddy, H.C. Dasappa, Kengal Hanumanthaiah, T. Mariyappa, S. Nijalingappa and Yashodhara Dasappa; initiated from the Praja Mithra Mandali to Mysore congress. They are the real leaders of common public who fought for the cause of humanity and freedom.

\textsuperscript{130} The Thayinadu, Kannada Daily, 17th October 1947, Bangalore.
2.5 The Role of Media and its influence on the Movement for Responsible Government in Princely State of Mysore.

Development and journalism are the undepartable factors of any civilized society. Journalism or the dissemination of information is the foundation for any kind of development in a given society. The craving for information or the knowledge is one of the fundamental needs of a human being. Without the knowledge or the information, no development will take place.

Hence, it is better to have a brief understanding of the development of media and journalism prior to the analysis of its role and contribution in the context of establishing the responsible government. With reference to India, the form or the medium of systematic communication was existed even before the 3rd century B.C.

The history of the press in India is bound up with that of the spread of western ideas and civilization. The birth of printing technology and the starting of newspapers in India resulted in the quicker dissemination of information among the people.

James Augustus Hicky was an Ex-employee of ‘East India Company’ started the first Indian newspaper called ‘Bengal Gazette’ or ‘The Calcutta General advertiser’ published on January 1780, the same year in which ‘Writers Building was completed in Calcutta to serve as the office of the junior civil servants of the East India Company. In his Gazette, he published the materials, which are slanderous and adultery. Because of this, he earned the wrath of, then the Viceroy Sir Warren Hastings.
This was the remarkable beginning of Indian Journalism, became the spirit of freedom fighters of India. At the later stage, many Indians took it as a weapon against the British rulers in India. After realizing the contentions of the journalism, the nationalistic movement gained a new dimension to express and to expose the thoughts contingently.

For the easy understanding of the development of journalism in India, could be assessed through two phases as pre-independence and post-independence. In addition, the medium was confined only to the printed newspaper. The pre-independence period was the period of struggling for the existence of these newspapers in all respects. Meanwhile these newspapers were classified as the newspapers belong to the locals and the newspapers existed in the provinces of British rule. The newspapers belong to the locals were the strong propogaters of Independence, Nationalism and such other National issues. Along with this, the transparency, commitment towards the profession and respect for the ethical values were the prime factors of pre-independence newspapers. The newspapers under the British rule were pro-British rule. Some of these newspapers were never let out a chance to highlight or criticize the negativity and injustice committed by the local administrative authorities though they had the neutralized stance towards independence. Hicky’s ‘Bengal gazette’ is the best example for this. A few newspapers started with the motive of Spreading religious gospels. However, a few of them facilitated the space for the local news of human intrest\textsuperscript{131}.

\textsuperscript{131} Arjun Dev, Journalism, Bengalooru Darshana, Vol.1, Bangalore, 1990), pp664-670.
In contrast to the above, the practice of post independence newspapers were of more business oriented and ethical values stands next to business. The contents of the newspapers became more sensationalized and prejudiced in one or the other way.

The first newspaper of Karnataka published from the Christian missionaries settled in Mangalore. Fr. Hermen Fredrick Mogling of Bassel mission published the first Kannada newspaper called ‘Mangalooora samachara’ on July 1, 1843. Prior to this, to spread the religious gospel, the Germen Reverends published the newspaper called ‘Kamnada Samachara’ on 1821 and ‘Samhithopadesha’ from Mumbai region (1836).\textsuperscript{132}

‘Mangalooora samachara’ was a secular fortnightly newspaper, exculsively meant for the ‘News’. It was the four-page paper priced one ana of the good old days. Though it was publishing from Mangalore, it’s being considered as the only newspaper of Mysore province. However, in the acrobatics of struggling to exist it shifted the base from Mangalore to Mysore, Bellary and Dharwad. Even though it failed to breathe and faded away from the scenario\textsuperscript{133}.

After this, the second newspaper published from Bangalore was ‘Mysooru vruttantha Bhodhini’ on June 1859 under the patronage of Mummadi Krishna Raja wodeyar, who donated Rs. three thousand as an initial capital. It was Bi-lingual paper published both in Kannada and in English language.

\textsuperscript{132} Nayaka, Ha. Ma., Chitragupta Smarane, Kannada Modala Patrikeya nenapu, (Mandya, 1994), pp200-201.
\textsuperscript{133} Dr. Nadig, Krishna Murthy, Journalism in India, (New Delhi, 1972), pp,68-72.
In those days, Bangalore was the administrative capital of Princely state of Mysore though, Mysore was the official capital city. To follow the suit, most of the newspapers of the province were published from Bangalore. Among them, a few are the dailies and the remaining are the periodicals. The paper ‘Mysooru vruttantha Bhodhini’ was published and edited by Bhashyam Tirumalacharya and Bhashyam Srinivasacharya and suspended its publication on 1864. Later the duo independently started a fortnightly called ‘Karnataka Prakashika’ in 1865. In 1873, it was transformed as weekly. On October 24th 1898, it ceased the publication. Their motto was declared as “Wish to hear the truth and believe the truth”. Both, Rev.Fr. Herman Fredrick Mogling and Bhashyam are the pioneers of Kannada Journalism\textsuperscript{134}.

The political status of the Mysore Province was very bleak in those days because of the poor administrative pattern of Mummadi Krishna Raja wodeyar. Making this as a chance, the British took over the administration of the province into their direct controle. It continued for the next 50 years. Between this period, Madrasians were dominated in every key position of the government administrative machinery and the natives were cornered deliberately.

Due to this duel, administrative policy the province was divided into two parties, namely Mysore Party and Madras Party. The Mysore Party claimed ‘Mysore for Mysoreans’ and The Madras Party claimed that ‘Mysore for

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Indians\textsuperscript{135}. In fact, the driving force behind Madras Party was Dewan Rangacharlu and Dewan Sheshadri Ayyer.

The bitterness of the duel continued even in the tenure of Dewan Krishna Murthy and Dewan V.P. Madhava Rao. The existing newspapers were not aloof from these developments. They had given the due consideration for the fact behind these developments. The periodicals of initial stage were Bi-lingual and published the news pertaining different aspects of politics, language, literature, happenings of human interest and culture. The journalism of those days was filled with the sanctity of ethical values and committed to the patriotism. The news of different shades covered in accordance with the ideals of the journalists of those days. Particularly Politics, Education and Religious kinds of articles and news were covered. Due coverage had given for the news bits related to National and Foreign. Political write-ups were confined and committed to Nationalistic Movement and the ideology of Congress. Along with this, the criticism and comments on nepotism and the misappropriation of officials of local administration was the common factor\textsuperscript{136}.

In the same period, i.e; in 1862, a monthly called ‘Arunodhaya’ came into existence. Fr. Rev. Benjamin Holt Raise was the founder, publisher and editor of this religious monthly. The Magazine contained with various types of English articals such as General knowledge, Science, religious and gospel kinds. It suspended the publication on 1869 and once again, it restarted in 1886 and continued for a while. At the same time i.e; in 1866 April 7\textsuperscript{th}, A government

publication called ‘Mysore Gazette’ had been initiated which contains the articles for the common publics.

In the initial phase, The ‘Mysore Gazette’ was edited by L.Rickets. In those days, it was exclusively a newspaper obtaining the foreign news through telegraph. In the edition of 23rd June 1868, it had given a detailed account of the war for the Unification of Germany. It also covered the district level news; the news of drought, epidemic virul diseases like Malaria, cholera, plague etc were given the due consideration. The news of this journal used to instigate the humanitarian consideration among its readers\textsuperscript{137}.

A Muslim woman sold her baby child to one Budan Khan for Two rupees to obtain the foodgrain, was one of the news in the edition of June 23rd 1868. The ‘Karnataka Prakashika’ which ceased the publication was restarted in 1876. This time the articles were matured enough to analyse the news events. It contains the telegraphed foreign news, gist of government gazette notifications, internal and external news of the province, news related to the economical aspects of the province etc. It also had the guts to criticize the administration of the province. Because of this, it had earned the wrath of the government and forced to shutdown its publication. However, this incident prompted others to follow the suit\textsuperscript{138}.

Deshabhimani, the other Kannada weekly started in 1892 by B.C. Srinivasa Iyengar. According to the editor, the paper dealt with the politics of

Mysore with a special object of representing the real public grievances caused by the mal administration of Dewan Seshadri Iyer. The paper also participated in the Mysorean-Madrasi controversy on the Mysorean side, and in addition, published comments on varieties of subjects.\textsuperscript{139} The paper had published four articles between 5\textsuperscript{th} of February and 10\textsuperscript{th} of March 1894, attracted the attention of the government, “The indecent remarks on the head of the Parakala mutt, education for women and the ruler of the state. The other one was the dialogue between the editor and government. The subject was the autocratic ways of the government. Due to this, the government warned and after long correspondence the paper was banished by the government.\textsuperscript{140}

The period from 1843 to 1881 is considered as the 1\textsuperscript{st} phase of Kannada journalism. In this phase in any given year, only one or three to four journals were sustained. The circulations of these journals were only 100 to 500. And due to the dearth of modern printing press and news agencies the number of pages of each journals were not more than 4 to 6 pages. Meanwhile, in those, only a few freelance writers were available. Hence, it was inevitable for the editor to carry out each and every job of publishing work. The first generation of journalists were not commercial minded. They were highly objective oriented and considered the profession as job of sanctity. And they committed for it\textsuperscript{141}.

\textsuperscript{139}General Miscellaneous file. No. 184 of 2 and 114 of 1902-1903, the correspondence between B.C. Srinivasa Iyengar and Maharaja of Mysore, Karnataka state Archives, Bangalore, 1903.

\textsuperscript{140} General Miscellaneous file. No.184 of 02 and 114 of 1902-1903. Correspondence between B.C.Srinivas Iyengar and Maharaja of Mysore, Karnataka State Archives, Bangalore, 1903.

\textsuperscript{141} Hecheske, Kannada Patrikodhyamada Adhyate-Agathya,Karnataka Patrika Academy,(Bangalore,1998),pp 37-43.
The period of pre-Independence was the infant stage of Kannada journalism and a period of experimentalism too. Simultaneously the dearth of printing press, newsprint and several regulatory and gagging measures imposed by the British Government against the journalists and journalism made it difficult for the development of journalism. However, the valiant journalists of the day faced all the hardship to bring out the content, which were new to the common public. Their ultimate intention was to publish the scientific and industrial news, along with the complete information about the outer world, to the natives in their own lingual. They also nourished the aims, objectives and ethical values for the profession.

After 1881, the sphere of Kannada literature was abundantly rich due to the massive exposure to the external literature and the bustling literary activities in Kannada literature foray. These developments instigated the development of liberal, independent and positive thinking. The second phase of Kannada journalism initiated through the publication of ‘Hitha Bhodhini’, a monthly literary magazine in 1882. This magazine was the first to facilitate a new dimension to the development of modern Journalism in Bangalore. However, at the initial stage of this publication Mr. M.B. Srinivas Iyengar and Mr. M.S. Puttanna were the editors. They were the pioneers to introduce the prose of moderate Kannada. From the seventh edition Mr. M. Venkatakrishnaiah had took over the editorship of this magazine. His ideological perserverence and courageous attitude made this magazine to survive for more than 12 years. It set a precedent to others to
follow the suit\textsuperscript{142}. A table containing the details of the publications, started in Bangalore from 1859 to 1940, is given below.

**A brief history of publications and journals.\textsuperscript{143}**

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<th>Sl. No</th>
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<td>News Journal Bi-Lingual</td>
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<td>Weekly</td>
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\textsuperscript{143} Veeranna Gowda, H.K., Chitrargupta Smarane, (Mysore, 1994), Pp 536-549.
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<tr>
<td>13</td>
<td>Karnataka Kavya Manjari</td>
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<td>Weekly</td>
<td>Ed: M.A. Ramanuja acharya &amp; S.G. Narashimha Achar</td>
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<td>14</td>
<td>Vidhyadhayini</td>
<td>Educational</td>
<td>1893</td>
<td>Monthly</td>
<td>Ed: Rama Rao</td>
</tr>
<tr>
<td>15</td>
<td>Vignana Deepike</td>
<td>Educational</td>
<td>1893</td>
<td>Monthly</td>
<td>Ed: Rama Rao &amp; others</td>
</tr>
<tr>
<td>16</td>
<td>Sthree Vidhyabhimani</td>
<td>Feminine-Edu</td>
<td>1893</td>
<td>Monthly</td>
<td>Ed: Rama Rao &amp; others</td>
</tr>
<tr>
<td>17</td>
<td>Deshabhimani</td>
<td>News/Culture/Literature</td>
<td>1894</td>
<td>Daily</td>
<td>Ed: B. Srinivasa Ayengar</td>
</tr>
<tr>
<td>18</td>
<td>Kavyambudhi</td>
<td>Jain poetry</td>
<td>1894-95</td>
<td>Monthly</td>
<td>Padmaraja Panditha</td>
</tr>
<tr>
<td>19</td>
<td>Kannada Nadegannadi</td>
<td>Political</td>
<td>1895-1908</td>
<td>Weekly</td>
<td>Ed/Pub: M.Gopala swamy Ayengar &amp; M. Srinivasa Ayengar</td>
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<tr>
<td>20</td>
<td>Vidhya Nandhini</td>
<td>General</td>
<td>1897-99</td>
<td>Monthly</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Jina matha Darshana</td>
<td>Jainism</td>
<td>1898-20th Cent.</td>
<td>Monthly</td>
<td>Ed: Padmaraja Panditha</td>
</tr>
<tr>
<td>22</td>
<td>Savigannada</td>
<td>News/Culture/Literature</td>
<td>1899-15</td>
<td>Monthly kan,and,Eng</td>
<td>Ed: Bharathi Sampagi Ramaiah</td>
</tr>
<tr>
<td>23</td>
<td>Kavya Kalanidhi</td>
<td>Culture/Literature</td>
<td>1900-25</td>
<td>Weekly</td>
<td>Ed: M.A. Ramanuja acharya &amp; S.G. Narashimha Achar</td>
</tr>
<tr>
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<td>Vikata Pratapa</td>
<td>Satiric</td>
<td>1905</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Okkaligara Pathrike</td>
<td>Community</td>
<td>1900-till date</td>
<td>Weekly</td>
<td>Ed: Puttaiah, C. Laxmana Gowda</td>
</tr>
<tr>
<td>27</td>
<td>Artha Sadhaka</td>
<td>Economy</td>
<td>1912</td>
<td>Monthly</td>
<td>Ed: Dewan Anand Rao</td>
</tr>
<tr>
<td>28</td>
<td>The Law Report</td>
<td>Law-Eng</td>
<td>1912</td>
<td>Monthly</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Karnataka Jana Jeevana</td>
<td>News/Culture/Literature</td>
<td>1912</td>
<td>Monthly</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Mysore Times</td>
<td>News Literature-Eng</td>
<td>1912</td>
<td>Weekly</td>
<td>Ed: N.S.Rama Swamy</td>
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<td>33.</td>
<td>Kannada sahitya Parishth Patrike</td>
<td>Literature</td>
<td>1915</td>
<td>Quarterly</td>
<td>Pub: Karnataka Sahithya Parishath</td>
</tr>
<tr>
<td>34.</td>
<td>Prabuddha Karnataka</td>
<td>Literature</td>
<td>1919</td>
<td>Quarterly</td>
<td>Ed:A.R.Krishna Shasthry</td>
</tr>
<tr>
<td>35.</td>
<td>Saraswathi</td>
<td>Feminine</td>
<td>1922</td>
<td>Monthly</td>
<td>Ed: Kalyanamma</td>
</tr>
<tr>
<td>37.</td>
<td>Nava Jeevana</td>
<td>News/Culture/Literature</td>
<td>1927</td>
<td>Monthly</td>
<td>Ed: C.Ashwath Narayana</td>
</tr>
<tr>
<td>38.</td>
<td>Thayi Nadu</td>
<td>News/Culture/Literature</td>
<td>1927</td>
<td>Weekly</td>
<td>Ed: P.R. Ramaiah</td>
</tr>
<tr>
<td>40.</td>
<td>Veera Kesari</td>
<td>Patriotic</td>
<td>1928</td>
<td>Weekly</td>
<td>Ed: Seetharama Shastri</td>
</tr>
<tr>
<td>41.</td>
<td>Desha Bhandhu</td>
<td>Patriotic</td>
<td>1925</td>
<td>Weekly</td>
<td>Ed: N.S. Venkoba Rao</td>
</tr>
<tr>
<td></td>
<td></td>
<td>News/Culture/Literature</td>
<td>1931</td>
<td>Daily</td>
<td>Bnglr Ed.</td>
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<td></td>
<td></td>
<td></td>
<td>1934</td>
<td>Daily</td>
<td></td>
</tr>
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<td>42.</td>
<td>Samyukata Karnataka</td>
<td>Patriotic</td>
<td>1929</td>
<td>Weekly</td>
<td>Pub: The Loka Shikshana Trust</td>
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<td></td>
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<td>1930</td>
<td>Daily</td>
<td>Ed: Deevakar Ranga Rao</td>
</tr>
<tr>
<td>43.</td>
<td>Prajamatha</td>
<td>News/Culture/Literature</td>
<td>1931</td>
<td>Weekly</td>
<td>Ed: B.N. Gupta</td>
</tr>
<tr>
<td>44.</td>
<td>Kathegara</td>
<td>News/Culture/Literature</td>
<td>1933</td>
<td>Weekly</td>
<td>Ed: G.A. Narasimha Murthy</td>
</tr>
<tr>
<td>46.</td>
<td>Namma Pustaka</td>
<td>News/Culture/Literature</td>
<td>1936</td>
<td>Weekly</td>
<td>Ed: Devudu Narasimha Shasthry</td>
</tr>
<tr>
<td>47.</td>
<td>Koravanji</td>
<td>Political Satire</td>
<td>1942</td>
<td>Monthly</td>
<td>Ed: Raashi</td>
</tr>
</tbody>
</table>

The Contribution of M. Venkata Krishnaih, renowned as ‘Tataiah’ of Kannada journalism towards the development of Journalism in Bangalore is immense. The journal ‘Hithabhodhini’ was the Lightbearer to all most all journals
published at the time. The journal ‘Vrthantha Chithamani’ (1884) transferred from Bangalore to Mysore comes out as monthly News Magazine and at later stage morphed as a successful weekly upto 1908.

The veteran journalist M.Venkatakrishnaiah wrote that the prime purpose of a newspaper is to criticise the government of the day and to keep public officials ever conscious of their duties and responsibilities. In 1905, when the ‘Mysore standard’ was involved in an altercation with the government for publishing critical comments on the administration, several papers from all over the country condemned the attitude of the government of Mysore. In an article, The Malabar Daily News went on to say, public journals discharging a public duty, could not be expected to use polished words always. The government thanked for the help they receive from the press. Similarly in 1908, when the Mysore News papers regulation was brought into force particularly every important paper in the country condemned the Princely administration. One of the significant factors of their critique was that the very purpose of a newspaper was to criticise the actions of the state authority, with a view to keep it alive to what the people felt about it and there by help the government administer the state with the welfare of the ruled in view. Critics of the law further said that the newspapers must exist in an atmosphere of freedom, which was the source of all progress.

‘Savigannada’, a daily incepted on 1899, publishing in three languages, ie; in Kannada, Hindi and English under the battonship of Mr. Bharathi Sampagi

Ramaiah sustained its publication up to 1915. In 1894, Mr. B. Srinivasa Iyengar had started ‘Deshabhimani’ a daily. Because of its bravado and candor, it gained the wrath of the government. Because of this, in 1908, the Government imposed the stringent laws to control the press. However, another weekly ‘Kannada Nadegannadi’ edited by disciples of Tataiah, Mr. M. Gopala Ayengar and M. Srinivas Ayengar followed the precedent. It made the Government to deport them out of the state. To protest this atrocity on the press Tirumale Tatacharya Sharma, Editor of Vishwa Karnataka, declared that he would not write the editorial until, the deported were back. Editor of ‘Bharathi’ D.V. Gundappa stalled his publication (1908).

In 19th century, numerous journals and periodicals started from Bangalore. Among them the ‘Kodagu chandrike’ (1883-85), a weekly of Mysore Ranga Rao, Vruttantha Patrike’ (1887-1890), a weekly of Henry Hauge, the ‘Hindu Mathabhimani’ a weekly of ‘VenkatakrishnaSaraswathi’, ‘Kavyakalpa Dhrama’ (1897), ‘Vidhyadayini’ and ‘Vidyandini’ all the three were monthly by Ko Srinivasa Ayengar. These were the few to quote. In the second half the 19th century, several publications started but a few were sustained. The journals initiated with the objective of spreading religious philosophies, later widened its sphere including the literature, politics, social developments, progressive ideology and such other issues relevant to the time.

At the end of 19th century, The ‘Karnataka Prakashika’ focused on the activities of Congress party and its developments. The ‘Vrutthantha Chinthamani’ and the ‘Kannada Nadegannadi’, which set the ethical values and objectives to

the modern vernacular journalism, by critically analysing the government’s rules and regulations, its attitude towards the people and the matured articles, which were instigated the common people to fight for the freedom of the Nation. Some of the editors of those days firmly believed that it’s their fundamental right to fight against the Britishers through their respective journals.

In the first half of the 20th century, each and every kind and genre of journals and periodicals were publishing from Bangalore. These publications were, daily, weekly, fortnightly, monthly, quarterly, half-yearly etc. These journals focused mainly on the issues such as political, literature, religious, satirical etc. However, some of the journals stalled their publications within the short duration due to various reasons. The journals ‘Thayi Nadu’, vishwa Karnataka’, ‘Janavani’ and Pouravani’ sustained for a reasonable time to done their best to serve the society. Among these, ‘Thayi Nadu’, a daily started in 1927, by a veteran journalist P.R. Ramaiah, created a niche of its own because of its immense service to the people. Initially it was publishing from Mysore. Later, in 1929 the newspaper published from Bangalore and converted as a weekly newspaper. Until 1967 it was the best weekly of the state.

Even it had set some precedents for the professionalism in journalism. The network mechanism of collecting the news and publishing the same had earned the accolades from its readers. The newspaper had sent its reporter Mr. P.B. Srinivas as special correspondent to Europe to cover the details of the tour of Prince Nalavadi Krishna Raja wodeyar. The idea it self was a special and

147 Ramakrishana.R, op,Cit,No 155, pp 198-203.
exaggerated and hot news of the time. Later P.R. Ramaiah succeeded by P.B. Srinivas, Rumale chennabasavaiah, Dayananda Sagar and T. Siddappa. There was certain situations such as the freedom fight and in the event of Vidhurashwatha, the newspaper was about to pull its shutter due to the wrath of the Government.

At the event of ‘Quit India Movement’ of 1942, the Editor P.R. Ramaiah was jailed for criticise the Government. In 1937, B.N. Gupta started a Bangalore edition of ‘Janavani’ a daily which was publishing from Madras incepted on 1933. Mr. K.C. Reddy was the first editor of this daily, later he was succeeded by Mr. B. Puttaswamaiah and continued until 1987. In the process, this daily had earned the popularity and metamorphasized into a daily, a weekly, and an evening daily.

Theetha Sharma had started a weekly,‘Vishwa Karnataka’ from Bangalore on August 2, 1925. It was the initial phase of political awareness among the common public. The unrest among Brahmins and non-Brahmins had just begun. In the midst of this environment, Theetha Sharma raised his voice against the unwarranted attitudes and rules brought to suppress the demands of the publics. He wrote about the Nationalism, Freedom movement, unification of Karnataka, Education through mother tongue, Rejuvenation of Villages, Life of Gandhi and his preaching etc had earned accolades from the readers and its credibility too gone up. In 1924, Teet ha Sharma met Gandhi at Belgaum and requested Gandhi to grace a message for the weekly. Gandhi had given him an oral message “Courage and character”. Mr. Theetha Sharma carried it as mantle through out his life.
Chapter-II

When Mr. Mirza Ismail assumed the chair of Dewan in 1926, everyone anticipated a fair growth and development of the people and the province. Soon it turned out to be a shame and hypocrisy because of the stringent measures imposed by the Government to hushup the communal scuffles at ‘Binny Mill’ and ‘Sultanpet’. As retaliation, Theetha Sharma condemned the action initiated by the Government. The sturdy editorials of Vishwa Karnataka against the Government made to stall the publication for a short period (01.08.1928-20.08.1928), sent a circuler to all the Government institutions and schools to unsubscribe the weekly, and stopped all the Government advertisements.149

Repeatedly, the weekly proved its sturdiness against the injustice meted out to the common public. For instance the ‘Dhandi march’ of 1930, event of Vidhurashwatha’, Shivapura Congress agitation, negation of tax movement, disenchantment about the anti-people developments at Mysore province, compassionate article on ‘Chalejao’ movement, in 1943, an article against corruption, stories on agitations, gagging measures of Government etc. caused the arrest of Theetha Sharma very often. The government stalled the publication for three months in 1943 and for a year in 1944. Once again, in 1946, the properties of the weekly were ceased one of the edition because of a provocative article and stalled the publication for three months along with forfeited the deposit. However, the stalwarts like Sampadgiri Rao, Siddhavana Halli Krishna Sharma, Kendade Krishna Ayengar, and Nittooru Srinivas Rao staunchly supported the morale of Theetha Sharma throughout his crusade against anti people and anti society nepotism. Because of Theetha Sharma, Vishwa

Karnataka was not merely a newspaper but it was a driving force behind the pro-people activism and an icon of National consciousness.

‘Poura Vani’ Started as weekly in 1941, converted as daily under the editorship of Mr. K.S.N. Shasthri. It too imprinted a niche of its own through its un-trepidated editorials, un-apprehensive criticism and thought provocative articles. Then there were no signs of inception of a responsible government though the Country got its independence. The princely Government warned Mr. H.S.Doreswamy, then the editor of Poura Vani, who published the article of Theetha Sharma and issued an order to publish the contents approved by the authority\(^ {150} \).

But, the Poura Vani refused to comply the order and clogged its publication from Bangalore. Instead, it published from Hindupura for further 34 days. Due to the curfew in Bangalore, it was tough to circulate the paper in early hours. Hence, the responsibility of distributing the paper had taken by Mr, Sheshagiri, a teacher at Sevamandir, who used to collect the paper from Hindupura at 6’O clock in the evening and reaching Bangalore by cycle at 11 Pm. This is how the pioneer newspapers were struggled to incept the Responsible Government in Princely Mysore.

At the end of 20\(^{th}\) century, versatile personalities nourished the vernacular press in Karnataka and set a precedent of moral and ethical values for the profession. Mr. D.V.Gundappa was one among them. He was not only an Editor but also don the role of friend, philosopher and guide to the Government. He never stepped back to criticize the government whenever he finds the mistakes.

\(^{150}\) Doreswamy H.S., Horatada ditta Hejjegalu, (Bangalore,1972),pp 102-113.
Throughout his service to the profession, he contributed a lot towards the development of journalism and set some definite precedents to the profession. He had given a new persona, a new turn and a new dimension to the profession.

In 1906-07, Mr. D.V. Gundappa had started his profession as a journalist to a weekly ‘Sooryodaya Prakashika’ published from Cantonment under the editorship of Navrathna Ananth Rao\textsuperscript{151}. Later, he worked for a bi-weekly ‘Evening Mail’, publishing from Coxtown, for a short stint. He also written articles for a weekly called ‘Nadegannadi’ and a bi-weekly ‘Mysore standard’ and ‘Suryodhaya’\textsuperscript{152}. After the clog of Suryodhaya, he joined ‘Bharathi’ in 1908.

In the same year, The Mysore Government imposed the ‘Press Regulation Act of 1908, Navrathna Ananth Rao along with Mr. M. Srinivasa Iyengar, published a compiled edition of articles titled ‘Press gag in Mysore’, from Madras. After this venture, he started writing for ‘The Hindu’ and ‘The Patriot’. In 1909, he was co-editor of ‘Mysore Times’ and editor of ‘Sumathi’. In 1912 started a bi-weekly under his ownership called ‘The Karnataka’. Through this Newspaper, he propagated and brought to the notice of Britishers about the exigency of incepting the ‘Responsible Governments’ at local provinces. Through his writings, he motivated the common publics regarding ‘Nationalism and self reliance’. In 1920 started English monthly ‘The Indian Review of Reviews’, which sustained for a year. Later he becomes the Editor for a journal “Public affairs” publishing from Gokale Institute of Public Affairs from Basavanagudi. He, as a prolific writer

\begin{footnotes}
\textsuperscript{151} Shrikara L. Bhandarkar, Op,Cit, No.137, Benagaluru Nagara Patrikegalu, pp9-12.
\end{footnotes}
had written numerous pages on different public issues and profoundly worked in the field of journalism in different capacities and contributed the extraordinary ethical values to the profession.

According to D.V.Gundappa, “There are three kinds of objectives for a newspaper-i.e;

1. Proficiency in collection and dissemination of information, which are useful and helpful for public.

2. Mobilization and Propogation of matured views and ideological vision on public issues, in depth discussion, critical analysation and objective opinions on developmental programes of Government.

3. Adroit presentation of knowledge enhancer and literatures must be part of a Newspaper.

It is significant to note that, the women folk of pre independence period in Bangalore too served and contributed their best to the vernacular Journalism and the development Bangalore. Among these Mrs. R. Kalyanamma, Mrs. M.R. Laxmamma and Mrs. Kaveri bai are the few to quote.

Mrs. R. Kalyanamma, a social activist of the yeaster years, started a society called Shri Sharadha Samaja in 1914 at Chamarajapete. The sole objective of this organization was to cater the various avenues for the upliftment and empowerment of the women folk of the area. She started the educational coaching, training in handicrafts skills and the training in small-scale cottage industries. Simultaneously she used to write articles on social issues, role of women in freedom movement, and other feministic issues in 'Okkaligara Patrike',
‘Kranthi Veera’, ‘Sadhvi’ etc. In 1921, she started a monthly magazine known as ‘Saraswathi’ in which the veteran personalities like D.V. Gundappa, G.P. Rajarathnam, Dramatist T. Puttaswamaiah, Chi. Sadhashivai, and B.S. Panduranga Rao used to write on different issues. A section of the magazine meant for the children named as ‘Makkala Bavuta’. This magazine was facilitating to enhance the zest of knowledge and creativity among women and children. Moreover, it was the first women magazine in the arena\textsuperscript{153}. Along with this in 1930, one more magazine was started as monthly by name ‘Chithra’ and in 1950 a weekly titled as ‘Sodhari’ started by Mrs. M.R. Laxmamma and Mrs. Kaveri bai’s ‘Shakthi’, a monthly magazine facilaitating the literary zest of the women folk.

The role of periodicals in the development of language and literature of Bangalore is remarkable to note. Periodicals of every kind, auxilerated the growth of language, literature, and the writers. Meanwhile the contents of Paper enahanced the knowledge base of the readers.

In the pre-independence period, there were umpteen numbers of periodicals publishing from Bangalore. Among them a ‘Kathanjali’ (1929-30) of Aa.Na.Kru, ‘Prajamatha’ (1931) a weekly of B.N. Gupta, ‘Jeevana’ (1940) a monthly of ‘Masti’ were the few to quote. Prior to this, ‘Karnataka Sangha’ of Central College started publishing a quarterly literary magazine “Prabhuddha Karnataka’ on 1918.

In addition to this, the ‘Vokkaligara Patrike’, a monthly, started its publication on March 15, 1907 from Aralepete area under the editorship of B.K. Shamanna. In its earlier stage, it was struggling to exhale. Even though it was very sturdy in its approach but strong enough to sustain. Later in 1927 under the editorship of H.K. Veeranna Gowda ‘Vokkaligara Patrike’ got a face-lift along with the varieties of content and the critical approach made this paper as fireball. This paper covered various issues starting from agriculture, co-operative movement, industry and industrial development, politics, sports etc.

The Editor Veeranna Gowda was very stringent and critical concerned with developmental programmes of the government and its policies towards the people. He used to whip the Government through his editorials and articles without any compromise, which made him to be an eyesore of the Government. Sir Mirza Ismail, the then Dewan of the province was trying to keep up a pace with Veeranna Gowda by befriending with him. Nevertheless, Veeranna Gowda was one of the uncompromising personalities of those days.

Vokkaligara Patrike was the pioneer in Kannada Journalism to introduce the concept of ‘special issue’, columns and satirical cartoons. In 1928, it brought out a special issue on its anniversary. The edition, filled with the valuable articals of various veterans of the era. Pandith Tahranath, R.R. Dewakar, Shirodi Subba Rao, D.K. Bharadhwaj, Kuvempu and such other renowned personalities were the regular contributors to the paper. Veeranna Gowda was the first to introduce the column called ‘Beedhi Mathu’ in Vokkaligara Patrike. In 1928, Veeranna Gowda started a four page weekly, titled, “Chitra Gupta” with the by-line as Aradhya. R. S., Mysoorina Mundhalugalu, (Bangalore, 1964), pp38-46.
‘intrepid-impartial and obdurate’ weekly of Karnataka. In 1929, it published a meticulous investigating report on ‘Hindu-Muslim communal violence’ erupted at Davanagere and the ‘Sultan Pet violence’ occurred due to certain vested interests. It has become the benchmark in the vernacular journanalism of the yeaster years. Because of this, the circulation of the paper dramatically increased from 200 to 5000 numbers.\footnote{Veeranna Gowda. H.K., Chitrangupta Smarane, (Mandya, 1994),pp.154-156.}

‘Subhodha’ (1925), a monthly published and Edited by M.Rama Rao, ‘Deendaar’(1928), a urdu daily published and Edited by A.G.Khaleel and K. Habibulla, ‘Desha Bhandhu’(1926) a daily published and Edited by N. Subba Rao, ‘Swatanthrya Karnataka’ (1939), a periodical published and Edited by B. Shivamurthy Shasthry, ‘Vinodha’ (1951) a monthly published and Edited by G. Narayana, were the periodicals dealt with the issues like politics, crime, sports, literature and other socio-cultural issues. Apart from these, exclusive cinema magazines also started their publications in pre-independent Bangalore. ‘Kanteerava’, ‘Prachara’, ‘Chitra samachara’ (1938-56), ‘vaakchithra’(1942-1953), ‘Chitraangini’ (1944-1945), ‘Chitra Vani’ and ‘Moon Light’ were the few to quote.

The pre-independent Bangalore was the cradle of vivacious journalism activities, which paid its magnificent share to the growth and development of Bangalore. The jouranalism of the yeaster year at Bangalore had played its ‘watchdog’ role efficiently. It contributed a lion share to the development of religious, political, economical, industrial, cultural and literary development at its zenith. Concurrently it staunchly supported the causes of three phases of

\footnote{Veeranna Gowda. H.K., Chitrangupta Smarane, (Mandya, 1994),pp.154-156.}
Nationalism; Strengthening the consciousness of Nationalism among common public (1881-1947), Fight against the Press regulations (1908-1947), To establish the Responsible Government at various princely provinces of Greater India (1937-1947). Hence, the role of pre-independent journalism in Bangalore had created its own niche in the overall development of Bangalore and still it carries its mantle with the same commitment with consistency.  

Twentieth century was the era, in which the journalism had assumed the status of business. Bangalore was also ready to follow the suit. The Printers (Mysore) Ltd., founded by K.N.Guruswamy, was the pioneer to start English daily titled as ‘The Deccan Herald’. Later, on October 15th 1948, “Prajavani”, a Kannada daily and sisiter concern of The Printers (Mysore) Ltd., followed it. The first editor of these dailies was B. Puttaswamaiah. Since the day of its inception, it had the practice of adopting the updated technicalities and professionalism made it to survive till the date and witnessed four generations of journalistic professionals.

These two dailies established its professional credibility due to the service rendered by the first two generations of journalists who were committed, talented and loyal professionals. Khadri Shamanna, E.R. Sethuram, Y.N.K. Siddalingappa, H.S. Surya Narayana, Aa. Shamanna, T.S. Ramachandra Rao (TSR) etc, were the veteran journalists who created and moulded the personality of old Stuarts of M.G. Road. The column of TSR “Choo Bhana’, had applauded the popularity among its reader, for its witty and satiric stings to the negative aspects of society. Meanwhile it supported and encouraged the new breed of professionals.

writers, poets and artists through its vibrant columns, special issues, special editions and competitions. Through its Deepavali special annual editions, it conducted vivid competitions such as short story writing, Novel writing, one act Play writing and painting competition for children was its uniqueness. The renowned writers of the present day were all came to lime light because of ‘Prajavani’. It facilitated every school of literature. It was the platform for modern, progressive, neo-modern, rationalistic and dalit movements.

There is one more, oldest newspaper ‘Samyukata Karnataka, started in 1929 from Belgaum, North Karnataka. It was the first newspaper which propagating the Nationalism and Patriotism. The main objective of this newspaper was to support the cause of unification of Karnataka, the development of Kannada and Kannada literature. It was also the first newspaper brought out under the co-operative concept. The ‘Loka Shikshana Trust’ of Belgaum owns it. Earlier it was a weekly. Later, in 1959 it morphed as daily publishing from Bangalore. In this paper, the stress had been given on rural and developmental issues.

Coastal Karnataka was also not left behind. In fact, it was the birthplace of first Kannada Newspaper ‘Mangalore Samachara’ of Fr. Herman Mogling. It followed by the “Nava Bharatha”. Later in 1969, a corporate newspaper ‘Udayavani’ by ‘Manipal printers and publishers. Though it has the limited

circulation, it is popular with its contents covering the rural, developmental and exclusive cinema news.

Apart from these daily newspapers, there were also numerous subject-oriented periodicals publishing from Bangalore. The subjects covered by these magazines were ranging from Literature, Science, Art, Religious, Women and Children, Astrology and Satiric etc. To quote a few are, ‘Vikata Pratapa’ of Channa Kaeshava Iyengar, started in 1905. ‘Vikata vinodhini’ of S. Shivarama Shasthry, started in 1910, ‘Karnataka Sahitya Parishath Patrike’(1916), ‘Prajamatha’ of M.Rama Rao,(1925), ‘Jana Pragathi’ of N.S. Seetharama Shasthry and ‘Vinodha’ of G. Narayana,(1951),’Sudha’ of E.R. Seetharam, (1965), ‘Mayura’ of M.B. Singh,(1971) etc.

Among these, The ‘Prajamatha’ was the rebellious periodical, which supported the ‘National Movement’ and ‘Non Violence movement’ of Gandhi. As a result, it was deported from the Government. Later it started its publication from Madras and changed it’s title as ‘Praja Bandhu’. Totally six times it changed its title but at last the title’ Prajamatha’ remained unchanged. In 1946, B.M. Srinivasaiah purchased it from B.N. Gupta and continued its publication unto 1992. Once again in the recent past it appeared on the news stands for a shortwhile.

In the pre-independent era i.e; in 1915, C. Hayavadana Rao and H.V.R. Athre collaboratively brought out a journal called “The Mysore Economic journal”.

a periodical on economical and Industrial status of Mysore. ‘The Karnataka Scouts and Guides’ a journal on Scouts and Guides activities in Mysore, was brought out by M.C. Anandan and M. Venkata Krishnaiah in 1917. ‘The Indian Review of Reviews’ of D.V.Gundappa in 1926 were the few journals publishing from Bangalore.

All these publications contributed their vital share to the development of Bangalore and for the present status of Bangalore at Global level. The spirit of nationalism towards participating in the freedom movement for establishing the responsible government in the princely state of Mysore. Hence the role of media played a greater role towards the spread of patriotism and national awakening among the common people.