CHAPTER-IV

THE GRAND ALLIANCE OF BRAHMIN AND BACKWARD CLASS LEADERS AND THE FORMATION OF MYSORE CONGRESS 1937-1948

4.1: Major Backward communities of Princely Mysore and their Academic contributions:

It is significant to note that, the agriculturists and the Business community members were the prominent segment among the members of People Representative Assembly established on 1881, by the Maharaja of Mysore. Further, these segments were widely recognized as Vokkaligas and Veerashaivas. The Vokkaligas were solely depended on agricultural activities and the Veerashaivas were partially depending on both agriculture and business. In fact, the Veerashaivas were primarily good at academics and they stood second in agriculture. However, among non-Brahmins, Veerashaivas were the pioneers in education and they were the first to establish the educational institutions for the Non-Brahmin segment due to the social stigma attached to it by the Brahmin community.

In 1905, they have established an educational trust known as “The Mysore Lingayatha Educational Trust”. Prior to this, due to the constant effort of Kumara Swamy of Hanagallu, an All India Lingayath Convention was organized at Dharawad on 1904. In this convention, a resolution was passed to extend the educational support of the community students by opening up of educational institutions, hostel facilities and other allied aspects. It was considerable to note
that, Sirasangi Lingaraju, one of the prominent personalities among the Veerashaiva community who participated in the convention called the affluent to support the Backward segment through education and other fundamental requirements. And it was natural that, the major agenda of the convention and the discussions on the issue influenced the prominent personalities of Veerashaiva community at Mysore. Later on most of the educational institutions and other socio-religious and cultural institutions of the Veerashaiva community were emerged under the esteemed guidance and support of the Veerashaiva organizations and the Guru Mata. This convention was also influenced the establishment of Basaveshvara Vidyavardhaka Sangha at Bagalakote in 1906.¹

The establishment of Vokkaligara sangha in 1906 followed the suit. The main concern of this organization was to support and develop the Vokkaliga community in socio-economical, socio-political and socio-cultural sectors of the main stream. Primarily this organization had given the prominence to the educational facilities to the community students by establishing the hostels and educational institutions at every district head quarters. Dewan V.P. Madhava Rao took a special concern to allot a spacious place for the association. To create awareness and to educate the community people a newspaper was also started in 1907 known as Vokkaligara Patrike. But this newspaper was not only confined to the Vokkaliga community but also served as the newspaper of all the voiceless Backward community people. K.H. Ramaiah was one of the prominent leaders of the time who rendered his precious time to educate and to create socio-cultural and moral awareness among the Vokkaliga community.²

¹ Laxmana Telagavi, Hindulida Vargagalu mattu Dalitha Chaluvaligalu, (Hampi, 1984), pp 25-27
² Ibid, pp 287
The Maharaja of Mysore, intended to bring the Backward communities into the mainstream of the society by extending the facilities of education and employment opportunities with certain special considerations issued a gazette order in 29th November 1881 stating the government will not tolerate the practice of keeping away the children from schools based on their caste and creed. The government schools are also like other public institutions such as hospitals, court of justice and Railway facilities, which are managed and maintained by the fund collected from the public. Hence, these services of the government should available to everyone of the society and it is objectionable to practice the untouchablity in these institutions’.

Since the ages, education was a forbidden luxury to the Backward communities. It was being considered as a taboo even if they intended to learn. To eradicate this practice the government opened separate schools to the children of Backward communities in the end of 19th century. ‘The Hindu Dalit Community Mission’ started in 1913, had taken several measures to disseminate the education among all the Backward community people. Meanwhile the governments too supported these educational programs along with other cultural development programs to uplift the Backward communities from the brink. ³

Most of the teachers in the schools of Dalit mission were Brahmins who consistently supported the efforts to change the notion of untouchability engrossed in the society. The mission had facilitated a new life to the Backward community people through its various educational and developmental programs. In 1915, the Government issued an order prohibiting the practice of

³ Hand Book of Mysore Administration, Government of Karnataka, 1917-1918, pp 24-25
untouchability based on caste, creed and religion in any public institutions. Along with this, the government had initiated the educational mission in both rural and urban area to facilitate the education to the less oppurtunates of the society. It had started separate residential schools for the children of Backward communities in Chikkamagalur, Mysore and Tumakur. And also the government sanctioned a grant of Rs. 15,000 annually for the student scholarship exclusively meant for the Backward community students. Even the special grants were made to provide the scholarships to the female students of these communities. All these effective measures of the government and the commitment among the officials made it possible to eradicate the barriers on Backward communities imposed by the upper community since the ages.  

Even today The educational facilities and the standard of education availed by these Backward community people in Karnataka is far better than the neighboring states due to the strong foundation laid by then the Maharaja Nalvadi Krishanaraja Wodeyar. He never budged to stall these progressive programs though he faced the objections and resentments from the established upper community. Hence, he was being considered as a most rational and progressive ideologist who introduced many more numéro uno programs for the overall development of a society to make it healthier.

The present day society is the settlement of people with multidimensional beliefs, practices, rituals, ideals and social intricacies. Eventually they used to protect their individual security by establishing their identity through various religion, caste, creed, sub castes, category and such other complexed concepts.

Chapter-IV

The ultimate object of this acrobat is the self-identity and the security. But one should realize that, the concept of society is not the saturated one, it is always dynamic and in the process of development, exposures, awareness, education and experience along with the rational thinking of the human beings are the transforming agents of the texture of society. The features of the present day society were not the same, as the society existed in the historical period. The socio-religious practices, rituals, cultural identifications and practices are transformed into social ethos. The main ingredients of these changes are the developments in education, science and technology and the rational thinking of human brains, which polarized, in a form of social system. The renowned historian F.W. Thomas opined that the education is not imported from the outside. It has emerged, gowned and developed in accordance with the time. Particularly the crave for the knowledge among the Indians is very high, comparatively in any other country. In fact, education is an elixir to the human being and his existence. From centuries, it was learnt that the Indian contributions to the treasury of knowledge are immense and significant. Starting from the astrophysics to the creative art, the Indians created a niche of their own in the arena of universe.  

Since ancient period, education was a luxury to the less opprtunates of the society. Though the efforts were, being made from the various social reformers was successively suppressed from the established upper community people. In ancient period, they encrypted the education and knowledge in Sanskrit. Today it is in digital language, which a commoner cannot understand or digest. That was the reason Gowthama Buddha preached his ideas through Pali

5 Thomas.F.W., The History and Prospects of British Education in India, (London,1891), pp 1-2
language. Then the people preserved their knowledge and experience through oral history in the form of folklore. Basavanna and his colleagues preached the knowledge through Vachanas through the languages of commoners. Moreover, the commoners never felt the necessity of education due to their routine hardship. Meanwhile, the stratification in the Indian society made the commoners to keep themselves aloof from the education.6

Nevertheless, the Brahmins kept themselves above these norms and having easy access to the education and knowledge. This has kept them in the high ranking in the society and they too protected their cocoon with all possible manner. This myth was broken only after the entry of foreigners particularly the British, to India. The interactions with the British and the exposure obtained by the backward community people gradually caused the emergence of awareness among them, they started to realize the importance of education, and a few of them succeeded to obtain the taste of education. Alarmed from this development, the Brahmin class got into the intellectual war front and befriended with the British to safeguard their interest. The Non-Brahmins too were on the race to develop their social awareness and social strata with the help of British. To break the bond between the non-Brahmins and British, the Brahmin class hatched a conspiracy and sowed the seed of ‘untouchables’. But this conspiracy was toppled by the non-Brahmins who become shrewd enough to understand the pawn movement of Brahmins. Meanwhile the social reformers like Swamy Dayananda Saraswathy, Peryar Ramaswamy Iyengar, Narayana Guru, Jyothi Ba Phule and Swamy Vivekananda etc. Swamy Vivekananda propagated the fundamental rights of education to every one and called the people to come out

6 Bhagawan Dayal, The Development of Modern Indian Education, (Bombay,1955), pp 17-18
of the web of blind religious rituals and practices. While traveling in South India during 1890, Vivekananda advocated, education is the only weapon to eradicate the inequalities in the society. Many more of them strongly insisted to obtain the education through which all the social evils can be defeated.\(^7\)

The Non-Brahmin movement in India was initiated at Madras and gradually it spread around in India. And the Mysore province as being a neighboring state was second in the list and quickly absorbed the essence of Non-Brahmin movement. Then the Maharaja of Mysore, Mummadi Krishna Raja Wodeyar influenced from the objectives of the Madras movement and opened a school to teach English to the children of commoners. Even the role of Christian missionaries were also significant in disseminating the education among the Backward Communities. During 1840 to 1845, the Wesleyan mission opened various schools at Bangalore, Mysore, Tumakur, and Shivamogga and at the adjacent places, made the education easy access to the common public\(^8\). The Bangalore High School opened by the Wesleyan mission in 1858, transformed as Central College under Madras University in 1875 and transferred under Mysore University during the period of M.Vishveshwaraiah as Dewan. The Government of Mysore Maharaja extended the financial support to the Christian missionaries to disseminate the education to the common public. Due consideration and prominence had been given to the education sector during the commissionership of Mark Cubbon and Bowring. That too after 1854, the stress given on education sector by the government of British India was remarkable to note. Moreover, it

\(^8\) Shama Rao.m., Modern Mysore, Vol. II, (Bangalore,1936) pp 96-98
was the most delicate and prominent phase of educational development in Karnataka.  

During 1881-82, around 57,657 students were studying different classes in 2087 schools in the Mysore province. During the period of Dewan Sheshadri Iyer, Maharani Girls High School was started exclusively for the female students. In 1890-95, The Maharaja College of Mysore was upgraded to 1st grade college. During 1916, in the tenure of Dewan Vishveshwaraiah, The Mysore University was established and extra stress had been given to promote the education among female students. Moreover, it was in his period the education system at Mysore was segregated as primary, secondary and higher education and opened seven Kannada medium schools in the province. Meanwhile the primary education was officially made compulsory during his period. During the budget proposal of 1915-16, the educational expenditures were increased to Rs. 13,75,856 from the previous of Rs. 6,37,814. Grants were given to the educational institutions and formed school betterment committees to monitor the educational activities and progress in the schools and to obtain the final statistics of overall development in the educational sector of Mysore province.  

During the second convocation of Mysore University in 1920, The Vice-chancellor Maharaja Nalvadi Krishna Raja Wodeyar addressed the gathering and said that ‘The Universities must not be urban oriented and it should not be the ring of intellectuals. Instead, the universities must try to understand the stark realities of rural life and it is the obligations of the universities to work towards the betterment of rural life. The education obtained here should reach every 

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9 Hayavadana Rao.C., Mysore Gazetteer, Vol. IV, (Bangalore,1930), pp 276-278
nook and corner of the villages and villagers”. These lines indicate his commitment, compassion and responsibilities towards the rural people and the common public.\textsuperscript{11}

Education was a oasis to the Vokkaliga community though their population was considerably high in the province. This was due to various reasons such as poverty, Unemployment, ignorance and innocence, the social ethos and illogical stigmas imposed by the upper community etc were made them to be in hapless status. They were solely dependent on agriculture and the lack of communication with the outer world chained them in the darker corners of closet of blind beliefs and rituals. Gradually, due to the British colonial administration and the entry of western liberal philosophy instigated a rational thinking. This has influenced the thought process of Non-Brahmin native rulers and other Backward community people and made them to realize the urgency of education to all the Backward community people of the society.

Eventually the Christian missionaries took initiations to disseminate the education among commoners. Still the Vokkaliga community was negligent towards education due to their mindset. They firmly believed that the concept of education is a mismatch to the hardworking hands. It is only a fancy and fantasy which is of no use in the practical world. They scared that the education to the younger generation will made them only a slaves but not the agriculturists who will feed others.\textsuperscript{12} And also they believed that, ‘when there is no guarantee of job for the skilled agriculturists and ‘what is the guarantee of getting job from the

\textsuperscript{11} Proceedings of Mysore Representative Assembly, Education, Bangalore,1919 Karnataka State Archives, Bangalore,1920, pp 11-16
\textsuperscript{12} Doddappa Gowda Makona Halli, Vokkaligaru mattu Sampradaya, (Mysore,1969), pp 56-63
education’ was there standard question. To endorse this stance, there was a live example of Mr. Chennigappa, who was the first B.A. Graduate among the Backward community obtained his degree from Maharaja College of Mysore in 1895 with first class. Everyone appreciated and applauded his metal. Everyone expected him as an officer in the government. He approached the government for a suitable job with all his credentials and recommendation letters from the principal Mr. Tate to influence councilor T.R.A. Tambu Chetty. He ran from pillar to post for a year to get a job. However, it was in vain. He was highly disappointed and desperate from this. He spent whole of his life without his dream job and passed away at the age of 66 on 5\textsuperscript{th} March 1941.\textsuperscript{13} Every one felt sorry for him and the potentiality of his intellect. This has caused the disapproval of Vokkaligas towards education.

They thought that instead of becoming an educated peon in the office it is better to be the agriculturist who will feed others. Meanwhile, the grip of upper community in the administration was very strong and they dominated every nook and corner of the powerhouse. There were only a few Non-Brahmin educates who were purposefully being cornered with quite a lot of false reasons. All these Non-Brahmins were kept away from the key positions in the government. The upper community made the government machinery to support only the upper community people. For example, a palace bhakshi called Narasimha Iyangar opened a school exclusively for the upper community girls and named the school as “Maharani High Caste Girls School”.\textsuperscript{14}

\textsuperscript{13} Radhakrishna, B.P., Nanna Thande, (Bangalore,1964), pp 21-22
\textsuperscript{14} Ibid, pp 16
Eventually, the joint family concept was a normal practice in the rural areas of Mysore province. Hence, it was not possible to bifurcate or discriminate the children between education and agriculture. On the other hand the problem of improper transportation facilities, distant remote villages, and the non-availability of hostel facilities in the rural area along with the mean mentality of upper community people who used to see that the schools or the hostels to be opened at the places of their access. These were the certain complexed issues and problems, which created hurdles to the Vokkaliga community students to keep away from the education.

It was in these circumstances, it was a dream for the Vokkaligas to come to Bangalore for their higher education. Even in this odd situation a few lion hearted were able to send their children to Bangalore to obtain the higher education. H.K. Veeranna gowda was one among the valiant who moulded his personality and built his life confronting all the odds he faced. However, he never remained as a self-centered person. His humanitarian compassion helped many more brilliants in the younger generation. If he would not have been there, the younger generation might have lost the great personalities like De.Jewaregowda and B.Puttaiah. And if the community organization would not have been established the Vokkaliga community might be at the brink today. However, it was materialized due to some of the outstanding personalities of the community who faced and experienced all sort of odds decided to establish a community organization to help and support all the younger generation of Backward communities to obtain the education and to establish their identity. The main objectives of the organization was to establish the educational institutions, hostel facilities for the rural students, and to organize the community for the overall
development of the community. It was in this purview the ‘Vokkaligara Sangha’ was established in Bangalore on 15th April 1906. After the establishment of the organization, it extended all its support to the students of rural area, by providing the hostels, books, scholarships for bright students etc. And also established the multi purpose community centers at various places to cater the needs of the community.

The people who were being supported by the organization had become useful personalities, scholars, political leaders, scientists and technocrats who contributed immensely to the society and the nation at large. Once, this was the same community, which was kept in the dark due to the meaningless stratification in the society and other social ethos and stigma. Probably it might be the basic complexed instinct of all creatures, which wish to establish the supremacy over other creature. There were several instances for this, across the globe. Starting from Mayan culture of Red Indians, aborigins of Australia, Black Indians of Africa, Indus valley civilization, Jews and Mohammedans and Aborigins of Sri Lanka; it was the same throughout the history. It is a curse on human being that inhumanistic domination on other human being for the sake of power and supremacy.

The Vokkaligara Sangha had began to work towards its goal with usual hiccups of initial stage. However, during 1906-07, there were 24 hostels existed in the state. Among them 10 were under the complete control of government, 2 were managed with the government grant. The remaining 12 were independent hostels without any patronage. There were 1232 students studying in these hostels. Meanwhile, during the middle of 19th and 20th century there was a massive campaign in India pertaining to the availability of education to every
one. This campaign was also influenced the province of Mysore. It was in this juncture, the creative educational programs implemented by the Nalvadi Krishna Raja Wodeyar Made the Mysore Province as an ideal state in India.\textsuperscript{15}

However, the majority of the populations in the province were solely depending on agriculture and they were unable to afford the education in distant places like Bangalore and Mysore. Due to this, only the affluent of the society and the upper class Brahmins were afford to avail the education. However, during the first phase of 20\textsuperscript{th} century, a few conscious and educated personalities of Vokkaliga community decided to facilitate the education to the rural poor through certain mass programs and facilities. Among these efforts, The Vokkaligara Sangha was the one, which catered the education and other basic needs of the community. The beneficiaries of these facilities were succeeded to establish themselves in the main stream of the society and in turn, they too extended their support to their next generation. Still the cycle is rotating successively.

In the initial stage, the Vokkaligara Sangha was in need of time space to get the land to be sanctioned and to procure the building materials to build the hostel. Hence, the office bearers of the Sangha arranged a temporary hostel in the house of T. Baiyyanna situated at Arale Pete. But, due to the sudden increase in the strength of students made them to find an alternative arrangements. Later, an arrangement was made with the help of S.K. Gowda, son in law of a renowned trader S.K. Narasimhaiah of Chamaraja Pete. The hostel facilities were provided in the house of S.K. Gowda. Further, up to two

\textsuperscript{15} Ibid, pp 21
years the hostel was funded and managed by S.K. Gowda. Later, in 1909, Maharaja Sri Kantirava Narasa Raja wodeyar laid the foundation stone for the hostel and donated Rs.20,000. The renowned contractor brothers B.S. Marappa and B.S. Muniswamappa of Halasooru donated Rs. 30,000 to the hostel fund. The construction works of the hostel building was on the brisk force under the supervision of Marappa and Muniswamappa. It was the building consisting 18 to 19 rooms in each row covered with tile roof. In between, the construction work was delayed due to the shortage of funds. However, in 1919, then the Dewan Kantha Raje Urs and his successor Albien RajKumar Byanarjee, sanctioned Rs.20,000 from the government and helped to complete the works. Later, Rs. 20,000 was collected through donations and then the president of the Sangha Barrister Nagappa donated Rs. 5000. By 1920, the building was completed with 37 furnished rooms, an administrative office, an auditorium, a printing unit and a library. Sahukar B.K. Chennaveerappa provided the electricity facilities to the hostel at his own expenditure. Meanwhile, the organization facilitated the academic experts to provide the educational consultancy and library assistance. Very shortly the student hostel of Vokkaligara Sangha was popularized throughout the state due to its excellent facilities. It was also true that, the Vokkaligara Pathrike published by the Vokkaligara Sangha and edited by B.Puttaiah gave the publicity boast. Meanwhile the other newspapers of the time was also given due coverage to this news.

Because of this publicity to hostel, several students started migrating from the rural area for their higher studies. Regardless of caste and creed, the brilliant eligible students were accommodated in the hostel. Due to this reason there are

16 Souvnier of Golden Jublee and South Indian Vokkaliga Convention - 1961, (Bangalore,1961) pp 34
several personalities serving in the society even today. The students of the time not only confined to the curriculam but also involved in the extracurricular activities. Eventually, guest lectures were arranged with the help of subject experts to facilitate the information and knowledge pertaining to different subjects. This was also helped them to obtain the information pertaining to the job opportunities in different field. In certain occasions Justice Hombe Gowda, R.R. Diwakar engaged the classes as special guest lecturers and disseminating the useful information to the students.\(^\text{17}\)

After the establishment of responsible government in the Mysore province, Kengal Hanumanthaiah was elected as the Chief Minister of Mysore State. He was an eminent administrator with the vision he had implemented several developmental projects, which were pro-people. Among these, providing the hostel facilities to the poor and Backward community students throughout the state with partnership of local charity and community organizations was also one of the project implemented by him. Concerned with this a notification was issued for the Expression of Interest. The Vokkaligara Sangha utilized this opportunity and started to construct a new hostel in 1962. This was completed in 1964 and then the chief Minister S. Nijalingappa inaugurated the same on 20\(^{\text{th}}\) June 1964. The programme was presided over by the then Revenue Minister K.V. Krishnappa.

In those days, there were two reasons to start the educational institutions. One was to establish the Bangalore University as intended by Gandhi. It was his aspiration that, the activists of freedom movement should

\(^{17}\) Kadidal Manjappa, Nanasagada Kanasu, (Bangalore,1990), pp 44-46
continue to work in the National literacy mission and in the higher education sector after obtaining the freedom. And also he advised to open up educational institutions to disseminate the education to the rural poor. Several members including Vokkaliga leaders who were influenced by Gandhi were ready to follow his advice. Secondly, after the establishment of Bangalore University in 1964, several members and organizations came forward to establish the colleges in the surrounding areas of Bangalore. Even the Vokkaligara Sangha was also one among them. However, it was not an easy task, because, to start a college the concerned had to deposit Rs. One lakh to the University. The Vokkaligara Sangha was running short of money. Hence, the then secretary of the Sangha Mr. M.L. Mallikarjuna wrote a letter to the then president of Vokkaligara Sangha H.K. Veeranna Gowda. In his crucial moment he discussed with one of his colleague M.K. Shivananjappa and both of them approached H.C. Chennaiah the owner of Sanjaya theater at Mandya. As per the discussion and with certain terms and conditions the theater was leased out for Rs. One lakh and the same was deposited to the university. This is how the Vishveshwarpura College of Arts and Science and Vishvshwarapura Evening College were started in 1966. These institutions have become the first institutions of the Vokkaligara Sangha.

The base aspiration of Vokkaligara Sangha to establish the educational institutions were materialized in 1966. The Chief Minister S. Nijalingappa sanctioned a land at Sri Gandhada Kavalu on Magadi Road, also he had granted the required facilities and the financial assistance from the government. In the process of establishing and extending of the institutions, H.R. Dase Gowda and H. Narasimaiah gave wise advices in every phase. The president H.K. Veeranna Gowda achieved the said targets by consistency and commitment. Later he was
succeeded by K.R. Marideve Gowda son of K.H. Ramaiah, carried out the responsibilities with utmost care and consideration.

Gradually the Vokkaligara Sangha has become the dome of intellectuals, scientists, and other social bigwigs. This has eased the Sangha to grow like a big banyan tree. The dedicated and committed works and contributions of community leaders helped the Vokkaligara Sangha to bloom to its zenith.\textsuperscript{18}

Today, the Vokkaligara Sangha has developed equivalent to a university, having umpteen numbers of institutions such as the institutions of Engineering, Medical Sciences, Law and Dental. Along with these institutions there are good number of schools and colleges successfully catering the education to the rural poor and way from the mainstream of the society. Unto this period the institutions of Vokkaligara Sangha has generated several intellectual personalities, Scientists and leaders. This is how the Sangha serving its best to the society and it has been considered as a significant contribution of the community to society.

4.2 Establishment of Mysore Congress and the Political developments:

It was the prime agenda of British government to stop the freedom movement of Indians. But by this time, the visit of Gandhi to Mysore, movement of Non-Cooperation, Salt agitation, tax refusal movement etc were gained massive support and participation of the mass.\textsuperscript{19} During the Tax refusal

\textsuperscript{18} Lingaiah D., (Ed.) Belli Bagina, Silver Jublee Souvenier of Vishveshwarapuram colleges, 1994, (Bangalore.1994), pp 2-3
\textsuperscript{19} Doreswamy H.S., Horatada Ditta Hejjegalu, (Bangalore-1972), pp 3-9
movement the people of the province were never budged to British atrocities, even their ancestral properties were confiscated and auctioned. Instead, they increased their activities against the British. The people of Mysore province were ready to sacrifice even their life to get the independence. Mainly the sentiments were very strong at Western Ghats of Karnataka. Sirsi, Siddapura, etc were the nerve centers of Forest movement and Tax refusal movement.

The self-sacrification of women in Karnataka for the liberation movement cannot be denied. Their role in the Mass boycott Movement against forest law, and the other atrocities of police were valiantly confronted by the women folk of Karnataka. They took the lead to convince the people to return the properties to the original owners, which was confiscated and auctioned by the British. It was also worth to note that their role as communicators among the freedom fighters\(^{20}\). The movement of Non-cooperation taught the public to face the police atrocities with courage and convictions. A day in and a day out, the will power among the agitators went on increased. Every Indian was against the British. Moreover, this was reflected through various agitations and movements. The publics were waiting for every opportunity to retaliate against the British. This has made the British to get into bargaining. It declared the provincial independence, instead of complete Independence. As a result, the congress took over the administration of eight provinces of India and formed a ministerial berth. Further, this was eased to establish a responsible local self-government in smaller provinces of India ruled by the native Kings. However, in the Mysore province the government continued its atrocities on the leaders of Congress.

The atrocities were strongly protested by the congress leaders of the province and made them to increase their activities. They started to convince the people about the need of a responsible local self-government. This has provoked sentiments among the common public and they were decided to sacrifice everything for the sake of independence. Even the congress too increased its publicity campaigns against the British and the need of Independence. The local newspapers covered every details of the freedom movement and activities of the congress. From this, the curiosity among the public was increased and initiated coffee shop discussions everywhere. The respect and confidence towards congress was increased among common public. And in some occasions the contentment of people was so high as that they have already got a government of their own. Sensing the dangerousness of this public spirit, the government banned all the public functions, processions and gagged the press. The protestors were being sent to jail. This was strongly condemned and criticized by the public. The leaders called the cooperation of the public to put an end to the anti-people government. The people too supported the cause and get into the street to fight against the injustice and inhuman attitudes of the government21.

In those days Samyuktha Praja Paksha and Mysore Congress were the only two strong political parties in the Mysore province. The Samyuktha Praja Paksha was stronger than the Mysore congress and it was under the control of Vokkaligas and Lingayaths. The leaders of the party were committed to the cause and putting their maximum effort to eradicate the disparities in the society. Its base was strong both in rural and urban Mysore. But the Congress

was confined only to the urban area and it was unsuccessful to gain the confidence of common public. Moreover, the numbers of its members were very less. It was representing a particular segment of the society. With this reason the then congress leaders like N.S. Hardikar and Mrs. Kamaladevi Chattopadhyaya visited Mysore to strengthen the party to speed up the independence movement in the province. Meanwhile they tried to convince the concerned to merge these two parties.

As per the Indian Legislative Act of 1935, under the provision of local Self Government, the congress has formed the governments in eight provinces of India. Madras, the neighbouring province too had congress government and C. Rajagopalachari as Chief Minister of Madras. As said earlier the influence of British provinces were relatively affected the neighboring provinces of native rulers. Even the activities of congress government of Madras affected the province of Mysore. It was in this juncture; the congress leaders met Mr. K. Chengalaraya Reddy, the renowned leader of the Samyukatha Praja Paksha and convinced him that working towards the Independence, as a provincial party will not get national identity. Moreover, Mr. Reddy with the qualities of national leader should join his hands with the national party like congress to reap the fruit of hard work and requested him to accept the merger. Later, it was discussed with the other party members of Samyukatha Praja Paksha and everyone accepted the merger. The final decision was taken at the Special conference held at Yalakappachari choultry of Kalamma Street in Mysore on 16th October, 1936. This convention was presided over by V. Venkatappa. The reception committee president H.C.Dasappa addressed the gathering and explained the pain behind

22 Veeranna Gowda.H.K., Baduku Meluku, (Bangalore-1974), pp-315-318
the success of Praja Mithra Mandali founded by M. Banumaiah. Further, he explained the tactics of government to suppress the voice of its members and its transformation as Samyukatha Praja Paksha. He convinced that it was all done to establish the responsible government under the patronage of Maharaja and the request for merger with congress. This was accepted by every member and the strength of congress in the Representative Assembly increased from a meager 30 to 130. Through this merger, the congress became strong and accelerated its freedom movement in the province.

The Samyukatha Praja Paksha was the result of Backward community movement and now it became a party of common public. After the merger, the members of the party become stronger and active in the Representative council and in legislative council. In the Representative council, K.T. Bhashyam worked as a President and H.K. Veeranna Gowda as Secretary. In the Dasara session of the Representative council on 16th October 1937 the congress leaders walked out of the assembly in the leadership of H.K. Veeranna Gowda to protest against the arrest of congress leaders by the government which was condemned by the common public throughout the province. In the walkout protest, T. Madaiah Gowda and S. Rangaramaiah followed Mr. Veeranna Gowda along with several other members. This has severely affected the image of Dewan Mirza Ismail.23

In the concluding meeting of the Representative council, the Dewan declared that the ‘government of Mysore does not have any idea of changing the pattern of government and the Democratic system introduced in the other provinces was a miserable failure. And demanding the same kind of Government
by the people of Mysore province is ridiculous’. This statement was strongly opposed and condemned by all the members of the council.

The publicity campaign of the congress was taken up by H.K. Veeranna Gowda along with Suryanarayana Pandith and Smt. Tayamma took up the publicity campaign of the congress. The team traveled throughout the province visited every districts and convinced the people regarding the importance and necessity of a Responsible democratic government. On 24th October, 1937 K.F. Nariman, leader of Parsi community and a leader of congress and a renowned Advocate addressed the Bangalore people at Bannappa Park. His speech was so provocative and insisting made the most of the audience to take active participation in freedom movement. On the other hand, the government continued its gagging attitude to suppress the demand for the establishment of a responsible government.24

In accordance with the resolutions passed at the conventions of National congress held at Haripura on February 1938, it was decided to establish the responsible government in every province to affirm the individual freedom to express, to protest and to elect their representative. As per this, to establish a responsible government, on 28th February 1938, a day of Shivarathri, an independent political party ‘The Mysore Congress’ was established under the patronage of Maharaja. Mr. T. Siddalingaiah was being nominated as the president of the party. An elaborate meeting was organized at Shivapura on 11, 12 and 13th of April to chalk out the aims and objectives, agenda on priority, programs, campaigning strategies etc. Sahukar Chananiah was being nominated

24 Veerathappa, K., Mysore Samstanada Swatantra Chaluvali, (Bangalore-1972)pp36-39
as the president of reception committee and Tirumale Gowda, H.C. Dasappa and S. Rangaramaiah as vice presidents. H.K. Veeranna Gowda and A.G. Bandi Gowda were nominated as secretaries and T. Siddalingaiah as the president of the convention.

Some of the petty villages became historically popular because of the conventions of National Congress held at these places. Likewise, Shivapura too gained its significance because of this convention. More than 30,000 people from different parts of the province took part in this convention. The Maharaja government was stunned from the response of the people. The Government imposed the prohibitory order to hoist the flag within the radius of 2 km from Shivapura for one month. The intention of the government was to shun the patriotism and respect to the National Flag among the public. But the leaders like T. Siddalingaiah and M.N. Jois violated the government order and hoisted the flag at Shivapura. The conference was continued with the temporary presidency of H.C. Dasappa. On the second day, the police arrested V. Venkatappa and K.C. Reddy and on the third day K.T. Bhashyam, H. Siddaiah and Bellary Siddamma. However, in this historical conference 18 resolutions were passed to establish the responsible government, protection of fundamental rights, forming a Development council to evaluate works of the government and the approval of the government for the party as an authorized political party etc. However, the conference held at Shivapura was a significant event of the history in all respects. The conference was successively completed the task without any violence, disturbance for peace or breaking the law and order. In fact, the real
freedom movement of Karnataka was initiated from this place.\textsuperscript{25} Till now the movement was not so influential and considerable.

In retaliation to government’s ill respect to the National Flag, the volunteers of the freedom movement have decided to hoist the National flag continuously for a month and the congress members and volunteers of different places have to follow the suit at their places. This agitation is known as Shivapura Flag Agitation. This was the event, which provoked and instigated the valiant patriotism among thousands of volunteers and made them to take active participation in the National freedom movement and this has initiated a new era in the history of Mysore congress.\textsuperscript{26}

Inspired from the Shivapura incident the Flag Agitation was continued in other parts of the province. Vidhurashwatha of Gowribidanur taluk of Kolar district was one of such places. Organizing a cattle festival in the month of April at Vidhurashwatha was the annual ceremony. Thousands of people from different parts of the province used to gather here. The congress decided to make use of this event by conducting a mass meeting on 25\textsuperscript{th} April 1938. The government declared the curfew once again in the area and between 18\textsuperscript{th} to 21\textsuperscript{st} restricted all kinds of procession, public meetings and flag hoisting in and around of Vidhurashwatha in the radius of two Km. But it was violated by the people on 22\textsuperscript{nd} and 23\textsuperscript{rd} the people gathered at the place to hoist the flag. Most of the participants were arrested. The congress called the people to support the cause of protecting the freedom of speech and respect the National flag and asked the people to continue the agitation until the withdrawal of curfew. On April 25\textsuperscript{th} a

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\item \textit{Veeranna Gowda.H.K., Badaku Meluku, (Mysore, 1974), pp174-182}
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massive rally was conducted by the Congress and the gathering was consisting around 10-12 thousand participants. The police personals asked the people to disperse. But the agitating people were in the hostility mood and tried to hoist the flag. Most of them were arrested by the police. From this the people became rebellious which resulted the lathi Charge and finally opened fire. Several people were wounded and more than 35 people were shot dead. This incident is known as Jaliyan Vala Bhag massacre of Karnataka. This incident was condemned by every one and everywhere. Several protest meetings were organized to condemn this massacre. The newspapers suspended the publications to protest against government. However, this incident fuelled the furtherance of the freedom movement more vigorously and it became significant in the political history of the province.

It was in the same time the Second World War was broke out in the west and it was followed by the bombardment of Naval base at America, The bombing on Japan affected the freedom movement in India and slowed down the mood of agitation for a while. Along with this, in 1941 the false assurance of British to facilitate the power to the native institutions to form the Responsible government and the negative recommendations of Crips commission made the people of India to organize an agitation in the leadership of Gandhi. On August 9th 1942 “The Quit India Movement” was initiated against the British. This agitation was quickly spread in India. Even the small villages were not spared from this.Isooru village of Shikaripura taluk in Shivamogga district was one such place, which sets its own path in the history of freedom movement of Mysore. The people of Isooru established a local government of their own and declared it as a

27 Doreswamy.H.S., Horatada Ditta Ejjegalu, (Bangalore, 1972), pp 11-14
independent people’s government. Soon the police and the army attacked the village and ruthlessly tortured the people including the women and children. Several innocents were cruelly punished. Capital punishment was imposed on three persons. The remaining were imposed with life punishment. The Isooru movement was one of the milestones in the history of Freedom movement in Mysore.28

After the Second World War, there were positive indications of sanctioning the independence to India. Though a temporary government was formed at the center, the officials at Mysore province were still rigid as earlier. The Mysore congress decided to organize an agitation and the agitation “Mysore Chalo” was initiated on 1st September of 1947. After 42 days of successive agitation the hapless officials comes to an agreement with the agitators. The freedom movement at Mysore province was accelerated to its highest speed after 1938. Though the officials rejected the demands of the agitators at the initial phase came to an amicable agreement at the last. And due to the impacts of agitation, a democratic government was formed under the leadership of K.C. Reddy.

4.3 Backward Class Movement and the Bangalore Disturbance between 1926 to 1948

The plague and the famine was a major holocaust that changed the face of Bangalore early 20th century. The epidemic helped Bangalore City to modernize itself by securing many modern amenities. As a result the old city of Bangalore was on the way of modernization with many new amenities provided, the misery caused by deaths, segregation and other measures left a deep mark

in the minds of the people, turning them anti-government. The ruler Krishnaraja Wodeyar IV, succeeded effective administrative measures through the dons like Seshadri Iyer, Sir M. Visveswaraya and Mirza Ismail. A number of projects and industries were implemented during their dewanship for the progress of Bangalore City.  

It was during the Dewanship of Sir M. Visveswaraya in 1917, the non-Brahmin organisation Praja Mitra Mandali was founded and the organisation agitated for due representation for non-Brahmins in government jobs. The Maharaja appointed the Miller Committee to look into these grievances. As the Dewan was, for considering only merit for appointments and opposed reservation of jobs, resigned in 1918.

Sir M. Visveswaraya was succeeded by Sardar M. Kantaraj Urs in 1919. The Miller Committee, appointed to look into the grievances of the backward classes, submitted its report in August 1919 to government. It recommended for the due representation to the backward classes in public services. He was succeeded by Sir Albion Banerji in 1922. During his period a provision was made for having elected heads for the municipalities and recommendations of the seal committee report (1923), representation in the Assembly came to be expanded. The Legislative Council became independent of the executive. Franchise was also widened. Women were also franchised for the first time. “As James Manor quotes, “still Mysore’s Legislative institutions compared to those of British India were little more than debating societies”.  

Sir Mirza Ismail was appointed as Diwan in 1926 and the period of his administration was an eventful one. Major part of his administration was spent in

30 Suryanath.U.Kamath, Karnataka State Gazetteer, Bangalore District,(Bangalore,1983) pp 92-93
suppressing various kinds of public disturbances. In fact, he had to do a tight rope walking on the face of popular agitations conducted by the congress party. On the one hand, he tried to maintain good relations with top congress leaders like Gandhi and Nehru, and on the other, he did everything possible to suppress congress movement in the State.

The Binny Mill firing which took place soon after his coming to power killing four was a serious tragedy. The Sultanpet Ganapathi disturbances in Bangalore in 1928-29 called for the appointment of enquiry commission headed by Sir M. Visveswaraya. The commission recommended the founding of the responsible government in the state. The disturbances made the Dewan somewhat unpopular and helped the congress to gain ground in Mysore, after this, in 1930, Praja Paksha was founded to work for responsible government.

After the withdrawal of the non-co-operation movement in 1922 by Gandhi, there was a slow-down in congress activities all over the country. But the Hindustan Sevadal activities after 1923 kept the congressmen in Karnataka engaged. There was a stagnant phase soon after. But, the Binny Mill firing proved to be a kind of blessing in disguise in Bangalore.31 The Binny Mill of Bangalore did not care for the rights of the labourers even after passing of the Trade Union Act of 1926 by the Government of India. Congressmen like K.T. Bhashyam and A.M. Rama Sharma (a journalist representing Swadeshambhram Nationalist Tamil daily from Madras which was popular in Bangalore) had given leadership to the workers and registered a labour union in 1926. The Binny Mill

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31 Ibid, pp 98-99
workers agitated over the issue of recognition of the union and raise, in their salary.

Sir Mirza had just taken over as Diwan in that year. The workers of the mill struck work and held demonstrations over their demands. There was police firing which killed four workers when the labourers demanded an enquiry into the police firing, the demand fell on deaf ears. The congress appointed a private enquiry committee headed by noted advocate C.V. Narasimha Iyengar as Chairman and S.R.S. Raghavan as Secretary. The enquiry continued for several weeks and considered the police action as unnecessary. Though the government did not pay any heed to the report, it strengthened the morale of the mill workers and also helped congress, to have closer contacts with the labourers. The newspapers of Bangalore covered the proceedings of the enquiry committee and extended their solid support to the cause of the labour. The labourers played a prominent role in the freedom movement in Bangalore including the quit India movement.

Due to health problem, Gandhi visited Bangalore in 1927 and the invitation by the Government he had rested at Nandi Hills from 7th April 1927 to 30th August 1927. For a full four months he was in Mysore state. Many public figures, both officials and non-officials came to see Gandhi to the Nandi Hills including Sir M. Visveswaraya and Diwan Mirza Ismail. Gandhi’s long stay at Bangalore not only helped the cause of khadi, but created an atmosphere in favour of national movement. Not only the elite, but all sections of people including students and women were influenced by his stay.

32 Balakrishna.M., Industrial developments of Mysore, (Bangalore, 1940), pp 264-269
During 1928 over a small issue in Bangalore caused some kind of communal and public disturbances in 1929. This caused for political awakening in an unprecedented scale and it was popularized as Sultanpeth Ganapathi disturbance. The political background for this cause were, the founding of Praja Mitra Mandali, the muslim congress man Abbas Khan and the appointment of Sir Mirza Ismail as Dewan of Mysore. The establishment of Praja Mitra Mandali on 6th December 1917 at Bangalore, created a new chapter in the political history of Mysore. The efforts of C.R. Reddy, Rao Bahaddur Hirehalli Chennaiah, M. Basavaiah, Mohammed Abdul Kalani, D. Banumaiah, M. Subbaiah, Abbas Khan and others, The Praja Mitra Mandali did not remain a political party, it also became the voice and the pillar of support of the non-Brahmins and backward people of princely State of Mysore.33

Abbas Khan, the member of Praja Mitra Mandali and the Municipal President of Bangalore was supported by the new Dewan Mirza Ismail. Opposite to his house there was a government Kannada school, where in on open garden an old Ganapathi idol was kept inside the school compound from many years. The boys attending the school paid homage to the Ganesha regularly. A contractor who repaired the school building provided some kind of canopy or shelter to this image in 1928, and mischievous elements provoked Abbas Khan to think that a temple was being raised etc. It was believed that at the instance of Abbas Khan, the image was removed from the place where it remained installed from long ago. The school boys were annoyed by this act and local newspapers wrote critically over the action.

33 Lingaiah.D., Shivapura Dwaja Sathyagraha,(Bangalore,1979) pp 18 - 19
The influence of non-Brahmins movement, and Prajamitra Mandalii hated the Brahmins for many reasons most of which were historical. The Veerashaiva movement of 12th century was held against the caste hierarchy. The Muslims hated the Brahmins because they rose to the position of political elite during the rule of Hyder Ali and Tipu Sultan. But after the colonial takeover and the installation of the Hindu royal dynasty, they were displaced by the Brahmins. The events after 1926 gave a new turn to the backward class movement. In 1926, Mirza Ismail was appointed as the Dewan of Mysore and he was the personal friend of Abbas Khan. This made the Brahmins and non-Brahmins think that the muslims were trying to regain control of the administration.

The Miller Committee orders were modified in 1927 which dissatisfied the backward classes and Brahmins. They felt aggrieved at the attitude of the government. There were, therefore, at the time of the Ganesha incident, a number of disgruntled politicians opposed and bent upon discrediting the administration. A few local papers, namely, the Veerakesari, Viswa Karnatak, Praja Mata, Navajivana and Mysore Star had taken up a positive attitude towards the government. All such dissatisfaction said to have originated the disturbances but it certainly added to the intensity against and suspicion in the good intention of the administration.34

The Sultanpet Ganapathi incident took seriously in the city to disturb the administration of Diwan Mirza Ismail. Some of the congress leaders like H.V. Subramanyam and other congress workers organized a demonstration demanding the restoration of the Ganesha idol. This was held for five days. The

congress leaders like Subramanya, Jamakhandi Bheema Rao and Ramlal Tiwari were arrested. Demanding the release of these leaders, the students held a vociferous procession to the police superintendent’s office. At lost the image was restored to its original place. But the agitating students led a procession to the central jail, demanding the release of the arrested, and public meetings were also held. On 30th July there was a mammoth procession joined by all primary and high school students, labourers and there was lawless acts by the agitators, and Mysore lancers were summoned. By the intervention of some public men, the arrested were released in the evening. They were brought in a procession to the school premises and there was an assemblage of 5,000. The Ganapathi Pooja was grand and the jubilant mob was dispersing, but severe clashes began soon after. A bullet was fired from somewhere, wounding a boy. Trouble was raged the whole night. Tension prevailed the next day though the situation was brought under control. The censorship on news imposed during the agitation was quite harmful. It was the first important communal clash in Bangalore city and which completely changed the movement. The Brahmin, non-Brahmin struggle changed into Hindu-Muslim conflict.35

A committee was appointed under the chairmanship of Sir M. Vishweshvariah to enquire into the disturbances consisted of the following 6 members.

1. Justice D.K. Rama Rao (Judge, Chief Court of Mysore)
2. Sri. H.G. Basavappa (Member of the Mysore Legislative Council)
3. Sri Gulam Ahmed Kalami (Community Leader)

4. Sri V. Manikyavelu Mudaliar (Community Leader)
5. Sri B. Nagappa (Secretary to Government, Law Department)
6. Sri Ralph Nye (Member, Legislative Council)

They did not find anything to support the rumours of killing but nevertheless recommended further enquiry. Certain prominent leaders who were examined by the committee traced the origin of political differences between the several classes and communities which had been growing in the state for a long years commencing from the rendition. The modifications of the Miller Committee orders in 1927 had displeased the Brahmins as well as non-Brahmins. They felt aggrieved at the attitude of the government. A few local papers directly criticized the function of government. The proceedings were regularly reported in news papers. The report stated that such disturbances occur because the public has no share in the administration and establishment of responsible government was the only remedy to this situation.

The Bangalore disturbances may be said to have been directed against the government and the muslim leaders of the non-Brahmin movement. It was successful in fulfilling its purpose. Dewan Mirza Ismail’s government felt the jolt, Abbas Khan lost his leadership and a clear split was created in the non-Brahmin movement. Abbas Khan blamed the Brahmins for having inspired this campaign. According to him, the Brahmins, particularly those from Madras, were trying to overthrow the government in order to restore their pre-1910 power. The investigating committee discussed this view and rejected it. We do not think

there was any serious attempt to supplement the present Dewan and there was
certainly none to overthrow the constitution. No party in Mysore can regard such
a feast as a practical possibility. The effect of the Miller recommendations on
communal relations were referred by several important witnesses. As a result of
that order much agitation and communal ill-will had been created between
Brahmins and the backward classes. The proposals proved to be an apple of
discard. The government did not publish the report, but H.K. Veeranna Gowda
managed to secure a copy and serialized the report in his daily, Chitragupta.37

In the next year (1929), when the boys at the same school celebrated
Ganesha festival, the police permitted only the students to participate in the
programme. The boys and some people assembled in a temple nearby. A police
officer provoked the assembly by entering the temple without removing the
shoes and hit some people including the boys. This provoked, the assemblage
who were soon joined by the mill workers returning from their day shift. The
congress leaders persuaded the mob to disperse. But the Magistrate,
Narayanaswamy Naidu, lost his turban in the melee. The District Magistrate
ordered firing. The police fired six rounds and they had no ammunition, left the
place. Some were killed. There were disturbances in the whole night. More than
hundred people including many congress leaders and journalists were prosecuted
on the charge of rioting. The case continued for over a year, resulting in the
conviction of six labourers and acquittal of others. Veerakesari Seetharama Sastri
wrote an article in Navajeevana criticising the administration over these
disturbances, comparing administration to an elephant without any goadings.38

37 Rajegowda Ha.Ka., Chitra Gupta Smarane, (Mysore,1994), pp 67-72
He and the publisher of the newspaper C. Aswatha Narayan Rao were tried for sedition and sentenced for nine months term each. These were the first political convicts from Bangalore. Hindu Mahasabha came to be organized in Bangalore soon after these disturbances.

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The investigating committee discussed certain wider issues. Its report stated that all the discontentment and resulting opposition to Government policies and measures have been influenced by similar activities in British India. Solutions were suggested to the problems which were classified under three heads – the first was to standardize the habits and practices of the people, the second was an economic issue, the problem of how to relieve unemployment: “An outlay of 6 to 8 percent of State Revenue should be advanced for the next ten years for the industrial activities both governmental and private, if any appreciable results are to be expected in providing employment for the

population. Mirza Ismail ever since he became the Dewan followed Visveswaraya’s economic policy, but the non-Brahmins had held Visvesvaraya’s industrial programme as ruinous to the State. This might have been the reason for Visvesvaraya stressing the necessity of a strong economic policy for the state.

The third issue was how to allay political discontentment: to this, the committee stated “in order to promote contentment, either the State should have government of the Mussolini type, keeping the people intensely engaged in building up business and property, or a regular constitutional monarchy, approaching the British Model in which the responsibility for the amelioration of the people is thrown for the most part on the people themselves. It will not be possible to maintain the first-named Government at a high level of efficiency for any length of time, or to have a Mussolini always at the head of affairs. The safer and more common alternative is to introduce a party system of Government and divide the politicians representing the constituencies into two classes, such as conservatives and progressives, instead of the present classification of Brahmins and non-Brahmins. The two parties should be so formed as to represent between them as much of the property, experience and culture as is available in the State as a whole. The Dewan may be retained as Chief Minister, if necessary for a term of years, after the party system comes into use, so that there may be no rash break with the tradition. The committee stated that one reason for discontent was the authoritarian system of government. It further explained that unless Government shifts some of its responsibility for constructive work on the shoulders of the people, the weakness and evils arising from too much dependence on Government will not diminish.

40 Ibid, Pp 58.
In his address to the Mysore Dasara Representative Assembly in 1928, Dewan Mirza Ismail stated “The Bangalore disturbances are events in themselves trivial and without significance, led to excitement and violence and to the creation, in the minds of many, of an entirely imaginative picture of a State disrupted by rivalry and hate. I do not suppose that anywhere in India there is a tradition of tolerance and friendliness among communities than in Mysore. I believe that now the strongest desire of all communities and their leaders is to re-emphasise and confirm that harmony, on which depends not mere of single states but of that new India of which Mysore will be vitally important part. We all realize that can be attained only by a wise restraint in policy and speech and by determined efforts towards complete understanding of each other. There is plenty of non-patriotism in every community. We have enough common ends in all consciences. We are one in all the purposes which matter most, working together for such purposes will mean the deepest and the most secure reconciliation.

The Sultanpet Ganapathi disturbances strengthened congress in Bangalore. The Prajamitra Mandali was weakened as its Hindu members developed distrust of the Muslim leaders in the party. This put an end to whatever was left of the old informal alliance between Muslim and non-Brahmin Hindu politicians. The demand for responsible government put forth by congress, strongest support came from Sir M.Vishweshvaraih. Committee. Some leaders who did not join hands with congress over the issue founded the Praja Paksha a new party in 1930.

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The second session of Mysore State Congress leaders meeting was held at Bangalore City on 5th May 1928. On the same year a youth conference was held under the sponsorship of congress at Bangalore. Due to ban order Dr. N.S. Hardikar and Kamaladevi Chattopadhyaya could not address the meeting. The picketing of liquor shops, and foreign cloth shops was restored in Bangalore during 1929-30 in the call of congress leaders. All these sessions attracted the younger generation to engage in the national movement for the demand of establishing responsible government in the princely state of Mysore. The second session of the state’s people’s conference was held at the tank bund road of the Majestic theatre area on 30th August 1930. In 1931 Nehru visited Bangalore with Kamala Nehru and Indira Nehru. He addressed the local merchants and inaugurated the Swadeshi Store. He hoisted the tricolor flag at a poll installed in the Dharmambudhi tank maidan. This visit of Nehru inspired the cantonment area people to start Nehru Sevasangam and Gandhi Charaka Sangam to pursue the people for participation in the nationalistic activities.  

Nehru’s programmes not only inspired the youth but also created lot of commotion in the city as the flag post at Dharmambudhi was removed by the police in the very night. This caused lot of unrest among the congress leaders. K.T. Bhashyam went on hunger strike. The Binny Mill workers led by Ramasharma installed the staff flagpost overnight and the next morning (4th June) the flag was again hoisted by Bhashyam and then only he gave up his fast.

In 1934, Gandhiji visited Bangalore on the programme of Harijan tour was a notable event. He toured in and around of Bangalore. On 6th June 1934 Gandhi

45 Viswa Karanataka, Kannada Daily, Bangalore, 3rd July 1934, Pp 2-4.
inaugurated the Gurukulashrama at Kengeri. He laid the foundations for the Harijan Hostel in the city on the Magadi Road which is called after him as Bapuji Hostel. Once again Gandhi visited Bangalore on June 10th 1936 and stayed for few days in city for his second Harijan tour programme. During his stay he also visited government soap factory and government work shop in Bangalore. He had an interview with Sir C.V. Raman. All these incidents and activities at Bangalore awakened the people about the national movement and the demand for establishing the responsible government in the princely state of Mysore. The congress leaders were also enlightened by these activities and programmes by the speeches of their leaders. Many congress leaders of that day were lived in Bangalore and every day they were launched one or the other programmes in support of national movement. As a result Bangalore became the hub of national activities of the State.

As national movement was getting broad and reaching various sections of the community and increasing its variegated activities, many big and small organizations were founded, to serve as front units of the congress. Among them the Binny Mill Employees Trade Union was one of the earliest and stronger one. The other industrial trade unions units too were organized under the congress leadership. Probably K.T. Bhashyam was one of the most popular and strong leader of those days. The Employees Unions were not only established for their conveniences but their participation in national movement was the top priority. As a result the congress party utilized these opportunities and popularized the national movement strongly day by day.

The mill workers became the source of strength for congress for most of its activities. M.A. Parashuram, a mill worker organized Daridra Narayana Seva Sangham in 1933 and worked for propagating aims of congress among the working classes. He also became the Secretary of the Textile labour union of Bangalore later. He was expelled from Bangalore several times for his political activities in 1939, in 1940, in 1941 and again in 1944, together with his undergoing imprisonment several terms. He was a classic example of sufferings undergone by the nationalist workers in those days. The student wing of congress was organized, and also the organisation like the National Youth League was reorganized and it rendered yeoman service to mobilize the youths. Like this, series of other associations like Deena Seva Sangha, Azad National Youth League and National Service Centre, The Mass Awakener’s Union Civil Liberty’s Union, United Artists etc., Associations established. As a result the city of Bangalore after 1926 became the centre of all types of activities and the hub of national activities.

The position of congress after 1937 changed as an opposition party in the Representative Assembly. In June, an order banning all processions in Bangalore was promulgated. Dewan Mirza Ismail made a highly provocative speech at Ramanagara on 15th July 1937 condemning the demand for responsible government and severely criticizing the local congress leaders. This ignited the dry fire wood of the spirited atmosphere. While democracy was on the run all over Europe, the local congressmen were trying to rehabilitate it, Sir Mirza used to ridicule referring to the establishment of Fascist regimes in some European

47 Chandrashekhar, S., Karnataka Charithre, Vol.7, (Hampi, 1997), Pp 140-144.
48 Ibid, pp 144-146.
countries. “The tension between the princely Government’s progressive image and the reality of its autocratic ways became so severe that the regime’s carefully constructed façade began to come apart”.49

The State Congress consulted the central leaders and formed a council of action. The council toured the whole Mysore state, condemned the prohibitory orders, the attitude of the Dewan, and propagated the idea of responsible government at public meetings organized all over. After their tour they came back to Bangalore and organized a public meeting on 6th October 1937. Due to the prohibitory orders, the council leaders were arrested and they were sentenced to one year imprisonment each. The arrest of other leaders like K.T Bhashyam, N.C. Timma Reddy and others tensed the situation. The Praja Samyuktha Paksha merged with congress on 16th October. A new body called “Mysore Congress” came into existence. On 24th October 1937 a public meeting was organized at Bannappa Park at Bangalore. Though there was a ban on K.F. Nariman, the congress leader and the famous pleader from Bombay, who addressed a gather of more than 5000 publics in Bangalore. He was man handled by the police when he was arrested. This was followed by lathi-charge and firing to disperse unruly mob which protest against the arrest.50 Bangalore was very much tensed for almost a week from October 24th, when there was firing and one Mr. Gundappa was killed and several others injured. Curfew was imposed. More than dozens of the congress leaders were arrested. The difference between congress and the government was continued.

The outcome of the famous Shivapura Congress session reflected at Bangalore on 17th April 1938 for flag Satyagraha. A procession was held under the leadership of Kengal Hanumanthaiah, Ramlal Tiwari, and Parthanarayanan Pandit and others. Pandit was arrested for unfurling the flag. Smt. Lalithamma G.R. Swamy was the first lady to be arrested at Bangalore and she too offered Satyagraha. The other congress leaders also arrested for the offering of flag Satyagraha.\footnote{Shivapura Congress Convention, 1938, in the Court of the District Magistrate, Mysore District, 19th April 1938, Pp 289-296.} The Jalianwala Bagh of Mysore, the Vidhurashwattha tragedy of 25th April 1938 rudely shocked many persons who had faith in the benevolence of the Maharaja of Mysore.\footnote{The Hindu, 29th April, 1938, and Disturbance at Vidhurashwattha, Enquiry Committee Report, Bangalore, 1938.} Congress gained mass support. Sardar Patel and Kripalani visited the state, spoke to the Diwan and some sort of understanding was reached by this efforts.\footnote{Linggaiah,D., Shivapura Dwaja Satyagraha, (Bangalore,1979), pp 181-198.} But the patch-work was not adhered by the government. During this lengthy discussions Bangalore City was tensed either with processions or disturbances to support for Vidhurashwattha tragedy.

The second session of Mysore congress at Vidhurashwattha and the discussions of Mysore congress committee at Arsikere in 1939 decided to make a plan to criticize the attitude of the government and demand for responsible government was launched from Bangalore. The effects of the Hamilton Building Satyagraha at Mysore and the KGF Satyagraha of 1939 resulted to launch a civil disobedience in the State to press for the demand of responsible government, was started from Bangalore.\footnote{Chandrsekhar.S., Op.Cit., No. 48, pp 156-157.} The Jungle Satyagraha of cutting toddy trees all over the state was launched on 1st September 1939 from Bannappa park of Bangalore was held under the leadership of Siddalingaiah. This was the signal to
beginning of the movement. A total number of 2,800 people were convicted for various political offences in the Mysore state during this Satyagraha of 1939–40.

The Nariman episode created unprecedented awakening among the youth of Bangalore, the Sevadal, the Jana Jagrithi Sangha, the students Association etc., had helped the mobilization of the youths in Bangalore.\textsuperscript{55} The speeches of Sharat Chandra Bose and other also inspired the students. The students unions in colleges also became active for nationalist activity. Similarly the labour force too had been organized by congress. The 25 day long Binny Mill strike in 1941 had resulted in the recognition of the Binny Mill workers union. All these national activities supported to congress to grow as a mass organisation in the state. The government continued to obstruct the mobilization activities of congress and despite this congress, had continued its agitation against the government.\textsuperscript{56}

The Quit India movement was exploded like volcanic eruption throughout the country during 1942. The students, labourers and merchants participated and observed the hartal even by closing their shops. In the villages the common people also participated and they raised the slogans ‘Quit India’. The congress party encashed the opportunities against the government during 1942. On 9\textsuperscript{th} August 1942 a public meeting was organized at Bangalore Chicklalbagh in the evening.\textsuperscript{57} The congress leaders like H.C. Suryanarayan Rao, Kengal Hanumanthaiah, N.D. Shankar, K. Ramaswamy addressed it and condemned the arrest of Gandhiji and other national leaders. The newspapers worked to work spread of messages from villages to towns. The students

\textsuperscript{55} Police files, Notes on Various Political Associations in the state, Moss awakening Union, 20th July 1937-14th July 1939, Karnataka State Archives Bangalroe.


boycotted classes and participated in the activities of congress. The students of Bangalore city colleges who boycotted classes and lead the procession. On request of the processionist most of the shops in the Avenue Road, Dodpet, Chickpet, Market etc., were closed. The examinations also boycotted and the workers of Minerva Mills, the Binny Mill also struck their work in favour of the processionist.

A meeting of some 12,000 students was held at Bannappa Park around 1.30 p.m. on 10th September 1942 and it resolved to continue to strike till Gandhiji’s release. The leaders like K.V. Vasanthaiah, Deenadayalu Naidu and K. Krishnamurthy addressed the students. The next day also there was a meeting of students at the central college cricket pavilion which was attended by more than 12,000 students from various city colleges. On 12th August workers of the Binny Mill, the government press, the porcelain factory, the AMCO Batteries went on strike. The Mysore Spinning Mills observed stay-in-strike. The Hindustan Aircraft factory workers also struck work and organized a meeting at the Sampangi Tank, attended by 4000 employees and publics. The schools and colleges remained closed, in the city area. On 12th there was a separate meeting of Binny Mill workers attended by 4,000 and the Minerva Mills attended by 600 under the leadership of K.T. Bhashyam, N.C. Thimma Reddy and Talakere Subramanya. On next day morning, the workers of the Binny, Mysore, Minerva and T.R. Mills struck the work and organized a procession in the morning and a toddy shop on the Dharmambudhi Tank Bund was attacked.

A joint meeting of the mill workers was attended by 8000. The Hindustan Aircraft factory was closed until further notice and there was strike in the Government Electric Factory, AMCO, Mysore Tannery Hosieries Factory, ITI Mahalakshmi Mill, Suryodaya Mill, Government Glass Factory etc., on that day.60 The Bar Association requested the Law Minister to close the courts for one week. The request was turned down. Hence the advocates decided to picket in front of the courts. On the 14th of August the Mysore Mill workers assembled in front of the vegetable oil factory and persuaded them to strike work. The labourers of Mysore Lamps works also struck work. The striking workers of the Hindustan Aircraft held a meeting at the Banappa Park. The students meeting at the central college cricket pavilion was attended by 25,000 to 30,000 students and others on that day.61 There was also meetings of congress at the Banappa Park and the labourers of different factories was held at municipal gardens. By then most of the leading workers had been arrested and detained.

On 15th August 1942, the arrest of Gandhiji, Nehru and others created panic all over the country including Bangalore. The Bangalore Transport co-workers struck work on the same day, and they demanded to release their arrested leaders and grant of leave for one week as running, vehicles had become impossible in the city due to the agitation. The city municipality also protested against the arrest of Gandhiji and Kengal Hanumanthaiah (the president of the Municipality) and two other municipal councilors. A public meeting was held at the Banappa park against the city magistrate order and a ban had been imposed on all meetings and processions. But the public moved to

60 Confidential Files, No. 76 of 1941-1942, Karnataka State Archives, Bangalore, 1985.
disturb the traffic and they also damaged to some buildings on Kempegowda road and they removed the Telephone wires. A mild lathi charge was made by police to disperse the gathering.62 Bangalore city had noticed a series of strikes, meetings etc., during Quit India Movement of 1942.

On 16th a large crowd was gathered in the Mysore Bank square in the Avenue road and Kempegowda road junction. Due to police lati charge the death news of labour leader Mahadevabhai created very serious incidents of mob fury. Cavalry had to be engaged to control the unruly mob in the city and the tar roads were strewn with ragi to make the horses trip and tumble. The agitators gathered against the prohibitory order.63 Police made a lathi charge on the crowd on the Kempegowda road. This was followed by firing, as big stones were hurled at the cavalry. Avenue road post office was set on fire. The crowd tried to enter the Chickpet police station and 27 military personnel were wounded. As a result of firing one person Thimmanna Das, died on that day. V.P. Muniswamy and J. Lingaiah, trade union leaders were among the hundreds arrested on the day. Curfew was imposed in the city. Press censorship imposed irked the editors of Bangalore papers Vishwakarnataka, Daily news and Tayeenadu and decided to close their establishments temporarily as impartial reporting has been impaired.

On 17th August situation turned worst. Crowds gathered in Mysore bank square area and the communication lines were damaged. Cottonpet post office and Kengeri gate police station were attacked. The city post office was set on fire and fire engines were also attacked. The government storage depot near Kashi Vishveshwara temple was looted. There was firing at the city post office,

Balepet circle and Cottonpet and nine persons were killed and 39 injured. Of the deceased three males could not be identified and the other six were Thippaiah, Appaiah, HR Srinivasan, Narayanachar or Narayan Das, Subbasingh, Ramsingh and PonnuSwamy. At this situation a eminent advocate N. Keshava Iyengar written a letter to Maharaja of Mysore on 18th August 1942 requesting him to establish responsible government and to release all political prisoners.64 The other labour leaders also demanded the government to release the arrested, withdrawal of ban on public meetings, procession and also curfew etc. The government slowly considered their demands and city returned to calm.

The state congress leaders continued their underground organisation in Bangalore. Nittur Srinivasa Rao, HR Venkataramaiah, MPL Shastry and many volunteers took care of it. The underground bulletins were brought out by K. Srinivasa Rao, B. Ramachandra and R. Bhachanna. The government seriously following the activities of all these leaders and some of them were arrested. The students of St. Joseph college and other college students too supported the national movement which lead by the congress during Quit India movement. A procession of labours, carrying the coffin of the chief of the government and it was lead by noted labour leader G. Chengalaradhya and his wife Bhagirathamama on 7th September. The procession started from Mastansab Dargha area (present Tulasi Thota) of Cottonpet, the procession reached Majestic circle and as the police stopped them. They squatted on the road for nearly six hours, raising slogans and singing patriotic songs. The chatta or bier was cremated on the spot in the evening and then the processionist dispersed.65

64 Secret Confidential Files, SB., 188/42-43, 2nd October 1942,34 of 1942-43, Karnataka State Archives, Bangalore,1945.
Again the strikes, processions were continued after 21\textsuperscript{st} September by three textile mills (Binny, Minerva and Mysore) labourers in demand of release of Gandhiji and other leaders. The congress had taken steps to distribute some relief to the striking workers. All the three mills declared lock out on the 25\textsuperscript{th}. The workers of the Mahalakshmi Mill, Hebbal struck work on 25\textsuperscript{th} September 1942. The strike continued for more than three weeks and in the mean time Binny Mills dismissed 78 workers, Minerva Mills 85 workers and Mysore Mills 110. The struggle of workers during the Quit India Movement, which was quite heroic, ended causing dismissal, sufferings and starvation to scores. Over 200 labourers were dismissed and reinstated only after 1947. But in the unprecedented demonstration of popular wrath against British rule, the role of the Bangalore labourers was remarkable.\textsuperscript{66}

The students also involved with the national movement during 1942, en-mass. They made strikes at Bangalore and other parts of old Mysore also. A large group of students and some leaders travelled in train. They was sabotage of railway traffic too, apart from damaging of stations at Tiptur, Banavar, and Davanagere etc. during 16\textsuperscript{th} and 17\textsuperscript{th} August. From 25\textsuperscript{th} August, the Mysore students were prevented from travelling ticketless by the railways. But the students strike continued both at Bangalore and Mysore causing headache to the government.\textsuperscript{67} Due to the participation of the students in national movement, their attendance during, particularly on 30\textsuperscript{th} September at the central college was 161 out of a total strength of 900, in the intermediate college 307 out of 1150 and in the Maharanis, only 35 out of 326. This was despite stringent orders

\textsuperscript{67} Confidential Files, No. 40 of 1942-1943, Daily Abstract of Information, Civil Disobedience Movement, Karnataka State Archives, Bangalore, 1985.
passed by the government on 15th September ordering the stoppage of picketing at schools and colleges and threat of serious action against the absentees. The government servants were instructed to see that their wards did not participate in the strike and were threatened with disciplinary action if their children continued to take part in civil disobedience movement.\(^{68}\)

Divide and rule tactics of the government made the president of the Muslim Students Federation issue a statement. We the Muslims in general and Muslim students in particular are no party to this struggle...etc. On 5th October 1942 there was a meeting of some 2000 students including 50 lady students held at Town Hall of Bangalore. All the participants voted for the continuation of the strike.\(^{69}\) The ladies also made a symbolic protest against the government on 7th and 8th October. First day nine and second day fourteen ladies were arrested and chargesheeted. K. Kannan, K. Keshavalu and M. Narasimhamurthy were the students from Cantonment area went to propagate in rural areas. Later K. Kannan and his father K. Kumaraswamy Mudaliar were arrested. Devayaniyammal (wife of the Veteran Muniswamy Gaunder), Nagabhushananammal (wife of Chengalvaraya Mudaliyar), Papamma and Venkatachalamma were similarly arrested in the cantonment area. The student strengths in the colleges reduced during the Quit India Movement in Bangalore.\(^{70}\)

The peaceful methods for continuing the strike had failed and the violent methods were tried in Bangalore. A series of blast took place at St. Joseph's

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\(^{68}\) Confidential Files, 36 of 1942-1943, Tumkur Disrtict Karnataka State Archives, Bangalore, 1985.

\(^{69}\) Secret Files, SB- 188/1942-43, 2nd October 1942, 34th of 1942-43, Karnataka State Archives, Bangalore, 1945.

college by the students on 20th October, Doddanna Hall compound of market area, on 8th November, District office compound of Mysore bank square, on 9th November, blast at Intermediate college on 11th November, Caltex storage tank in Cantonment area on 13th November were took place in protest against the government. The same incidents at Central college library on 24th November chemistry laboratory of the intermediate college on 4th December, explosions in Malleswaram High School on 6th December, similar incident at intermediate and engineering college on 9th and 10th of December also exploded. Many leaders like H.S Doreswamy, H.S Seetharam, A.G Ramachandra Rao, M. Kannan, Y.V. Ramachandra Iyer and some other leaders were arrested during Quit India Movement.

The Quit India Movement took the shape of symbolic protest during 1942. Collecting signatures for a mercy petition pleading for the Isur convicts, who were to be hanged was one of the programmes.71 There was a processions in the city and Cantonment area on 26th January 1943 to celebrate independence days. The police searched the house of a nationalist activist Mr. Joshi on 7th March 1943 at Doddapet area and huge quantity of objectionable pamphlets were seized from his house. When Gandhiji went on fast in February 1943, there were prayer, meetings and other programmes are held in Bangalore. At the Sahitya Parishat D.V. Gundappa recited a poem composed by him praying for the long life of Gandhiji on 4th March. Five persons from Isur were hanged in Bangalore jail in March. Some of the activists were arrested during their protest march against the decision of Isur incident culprits.

71 Secretry of States, telegram to the Crown Representative, 23rd January 1943, Karnataka State Archives, Bangalore,1985.
Several arrests were made both in the city and cantonment area for holding processions etc. The movement had practically cooled down after the release of K.C. Reddy. But the Quit India Movement had touched almost every section of the society.\textsuperscript{72} In the Mysore State alone 10,000 persons had been arrested and detained or convicted between 1942 to 1944 and of this more than 2000 are from Bangalore.

The last phase of the congress movement in Bangalore was launched in 1947 demanding responsible government. The congress had proved its popularity in 1945 Representative Assembly election. Though India became free and the Maharaja agreed for the accession of the state to the Indian Union, the demand for responsible government was not conceded. Congress gave a call to volunteers from all parts of the state to march by foot and offer Satyagraha infront of the Mysore palace from 14\textsuperscript{th} September 1947 to press for responsible government. This ‘Mysore Chalo’ movement launched on 1\textsuperscript{st} September 1947 from Bangalore and continued till 24\textsuperscript{th} October 1947. K.C. Reddy was appointed by the congress committee as leader for the movement.\textsuperscript{73} Reddy addressed a public meeting attended by over one lakh at Bangalore on 1\textsuperscript{st} September 1947. Arcot-Boycott (against the Dewan) and Tambuchetty Chatta Katti (against a council member) were the slogans raised. On the 3\textsuperscript{rd} September K.C. Reddy, T. Siddalingayya, K.T. Bhashyam, H. Siddaiah, K.R. Madhava Rao and T. Subramanya were arrested in Bangalore. The students, employees, labourers and peasants joined the movement in large numbers in the State. Most of the arrested were taken in police vehicles and left off at far off places, mostly in

\textsuperscript{72} Doreswamy, H.S., Hooratada Ditta Hejjegalu, (Bangalroe,1972), Pp 114-122.
\textsuperscript{73} James Manner, Op.Cit. No. 61, Pp 140-144.
forest tracks during nights, forcing only one Satyagrahi to alight at point and
letting off another at a distance of another mile or so. This was resorted because
the jails were full.\textsuperscript{74}

The Bangalore city saw unprecedented scene of demonstrations. There
was a procession by labourers and Satyagrahis in the city and Cantonment area
too. On 8\textsuperscript{th} September 1947 there was firing on a procession at Seppings Road
and seven persons were killed. The deceased were Annaiah, Chinnappa, Jakaria,
Karim Khan, Madhurai Muthu, Natesan and Raju. The underground bulletin of
Free Mysore Gazette had began its publication by K.B. Srinivasan and others
from 9\textsuperscript{th} November to criticize the government and its activities. The other
publications also popularized the movement.

Some of the bulletins had published the short articles written by the
leaders of national movement. The government banned some papers and even
the editors or owners of the press were arrested or seized their press. But they
shifted their printing activities to neighbour state and continued the publication
of underground bulletins. For example from 9\textsuperscript{th} September H.S. Doreswamy
continued the re-publication of Puravani, a daily from Hindupur (Ananthpur Dist.)
where with the help of a local congress leaders.\textsuperscript{75} The paper was smuggled
inside the state everyday and 38 daily issues were broughtout. The Satyagraha
and other activities were continued against the government.\textsuperscript{76} The Mysore chalo
movement spread to other parts of the State. The mobs burnt the taluk office
and damaged other government offices. As a result the police firing took place in

\textsuperscript{74} Chandrashekhar, S., Op.Cit. No. 54, Pp 204-206.
\textsuperscript{75} Doreswamy, H.S., Op.Cit. No. 72, Pp 102-112.
\textsuperscript{76} Suryanath U Kamath, (Ed.), Decinial Supplement to Karnataka State Gazetteer, (Mysore, 1993),
Pp 62-64.
several places. Six persons were killed at Hosadurga, one at Mysore, two at Tumkur, two at Madhugiri etc. Batches after batches of volunteers leaving far off places converged on Mysore and thousands came to be arrested.

The effect of Mysore chalo movement influenced on Maharaja of Mysore. He was forced to climb down and agreement between the congress and the government was reached on 24th October 1947. As a result the dream of the people of Mysore was succeeded on 27th October 1947. The responsible government was established under the Chief Ministership of K.C. Reddy.