CHAPTER - III

A PARTY ORGANIZER IN KARNATAKA
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There is a strong conviction that all creation is working steadily and inevitably towards the ultimate perfection and happiness of man; the masses are progressively emancipating; and each succeeding generation sees the human race throwing off ancient bondages. There is an equally strong conviction that the complete triumph of freedom is a fixed goal of history and men are uniformly, progressively advancing towards that goal. As breathing is essential for the life of man, for a nation freedom is necessary. Freedom is the life breath of a nation. It is the basis of the development and is needed to achieve the interests and objectives of the people. Probably, because of this only, Tilak said 'Swaraj is my birth right'. Gaandhiji made up his mind to achieve swaraj at any cost. It was the dream of all nationalists and the patriots. At last it became true through non-violence and sataygragha.

To the achievement of the freedom many men, women and institutions contributed their mite. The Indian National Congress is such an institution. It was the only platform, which could bring the leaders of Calcutta, Madras and Bombay together and create a magic force against the Imperial administration. The Congress awakened the people and inspired them. After the death of Bala Gangadhar Tilak, Gandhiji became the helmsman, the one and the only leader. Mahatma Gandhiji's leadership and his call for non-violent method of fighting earned the support of Indians from its every nook and corner. Thus the
Congress played a vital role in the national movement. It was earlier a national organisation, later with the demand of the time its branches also opened in many provinces of the country. The provincial Congress Committee developed, depending upon social and educational conditions in each province. Hence the Congress grew roots in different provinces. Karnataka cannot be an exception to this.

The transformation of sub-continent through radical change-social or economic was not part of the British agenda. Whatever changes came about in the relations of society and polity were largely the by-products of the pursuance of the main objective of the British-exploitation of the land and its people. The net result of these changes on traditional segment and hierarchal Indian society was earlier seen as setting in motion parallel horizontal mobilities both at the top and at the bottom of the social ladder, thus widening and deepening the already existing cleavages within society. On the one hand, the British rule empowered, enlarged, elevated and even nationalized the upper strata of society consisting of Brahmins and other allied dwija castes. The lower strata, on the other hand, consisting of shudras, tribals and others lost the security and complacency of the old order. However they did gain a certain consciousness of their deprived and degraded status and of the scope to change it. The structural unification bought about by the British thus contained within it deep fissures. The disjunction in the social and economic worlds naturally found its expression in and through the political awakening, which was of a dichotomous nature during the colonial period.
Awareness of the changing power relations in the 19th century India seems to have dawned first upon the lower rungs of the hierarchy. These were communities who, at one time, had been most exploited, and hence were sensitized to possible escape routes. These communities, all of them below the pollution line largely engaged in supplementary services in semi rural and urban areas, had improved their economic position to a certain extent. Finding themselves out of step with the age-old congruence of the secular and scared hierarchies, they were the first to make the most out of the situation and challenged the old order and its religious sanction. This attempt to shake the yoke of ascriptive bondage, under the emerging modern political structure, took varied forms, depending on the concrete circumstances of the struggling groups.

The non-Brahmin movement was actually started in Tamilnadu first. The new folded economic well being of several caste members formed the basis for challenging the social structure in its aspects of special hierarchy and Brahminic legislative. “It is significant that the earliest struggles of the oppressed in the modern era attack the religio-ritual and cultural spheres of the old order, indicating the most damaging aspects of the system. In fact, in classical Marxists terminology feudalism in India is caste feudalism and Brahminic ideology.”

1. Aloycius G., Nationalism without a Nation in India, Oxford University Press, Delhi, 1997, P.56.
The Socio-cultural and intellectual efforts came to the political surface with the announcement of the Montague Chelmsford reforms during the second decade of the 20th century. The non-Brahmin movement that began in (Tamil Nadu) Madras swept the entire Presidency, opening out new social and political avenues for hitherto excluded castes and Muslims. The movement contested the monopoly of power exercised by traditional Brahmin castes. The focus was urban: appropriation of education was not only a means for the capture of new emerging power structures but also for emancipation from the rigidity of ascribed, occupational status the basis of caste feudal relations; a share in the political power of administration and legislation was the other issue. They set up hostels for students to reside in cities and towns, published journals condemning Brahminic nationalism, pressed for communal representation and elaborated an ideology of nationalism and patriotism different from that of the Congress movement. The justice party in Madras standing in direct opposition to the Congress, which it branded as Brahminical, came to power in the provincial Assemble in the 1920 election and passed several legislations pertaining to civil marriages, franchise for women, Hindu religious endowment, the communal G.O. reduction of educational fees for Muslims etc. The sum and substance these legislations were to enlarge the role of the non-Brahminic.

If the leaders of the non-Brahmin movement busied themselves in altering the legislative and administrative machinery at least marginally to serve the aspirations of the new arrival to the political community,
E.V.Ramaswamy Naicker also known as Periyar, who had quarreled with the Congress leadership on its Brahminic bias and left the party, blared through rural towns and the countryside with his self-respect movement. He debunked Brāhmanism from the standpoint of rationalistic atheism and social criticism. This cultural-ideological onslaught on the traditional social structure did go a long way to determine it and to expose it as nothing but greed for exclusive power.

As early as 1921 the non-Brahmin movement in the princely state of Mysore arrested concessions from the traditional power oligarchy through Miller's Committee- a prototype of today's Mandal Commission. This was followed by fierce Hindu-Muslim riots. Throughout the colonial period there are more than co-incidental connections between the anti-Brahminical struggles and the incidence of Hindu-Muslim in several parts of the country. " By establishing the principle of reservation as protective discrimination the movement established a space, albeit a narrow one, for non-Brahminic castes in the emerging civil society dominated more or less exclusively by the Brahmins. The movement was remarkable for its effort to include at least in its initial stages the aspirations of the Muslim community."2 Even Holeya's and other untouchables tried to adopt the ways of clean castes to educate and

clothes themselves in a decent manner and refuse to carry out
traditional menial services for upper castes. They demanded to be
treated better than the Brahmins on account of their better observance
of pollution rules and thus challenged the existing social hierarchy.

The pattern of political awakening that took place in the south
among those who had the most in material terms due to British
intervention got replicated in Bombay presidency and its surrounding
native states with certain modifications. As early as 1852, Jotiba Phuley
(1827-90) was given public recognition for his service to the cause of
female education. The radical educational campaign among the Mali
and other Maratha lower cases provoked virulent opposition from the
dominant Chitpan Brahmins. Phuley practised what he preached, unlike
most upper caste-social reformers, by allowing access to his well for all
castes, defying opposition from his own caste members. Phuley
challenged the Brahminic caste ideology in order to set up a Balika
Rajya of equality of all men in opposition to Ram Rajya based on
Varnashrama Dharma, and elaborated to his ideology of Dravidian origin
to counter the prevalent Aryan theory of race among the Brahmins.

The Satya Shodhak Samaj founded in 1873 spread his ideas and
activities throughout Maharashta and laid the foundation for the
transformation of the social identity of lower castes into a common
Maratha one. The issues of the struggles were the same as those of
similar possible horizontal mobilization of all deprived castes, spread of
education as a means of emancipation, share in the political and
administrative power, pressurising the administrative to pay attention to the problems of cultivators and diversification of occupation into trade and technical fields to break the rigidity of the caste system. The democratization of civil society to enable maximum number of people to enter the new political community was the satya shodhak movement. Sri Shahu Maharaj continued and extended Phuley's vision in Kolhapur and other native states though in a less radical form in retaliation to a conspiracy of his own Brahmin officials against him. He ridiculed their pollution preoccupation by hosting ceremonial dinner for people of all castes. "The effort made by Shahu Maharaj against Brahminic domination rallied against upper caste resistance, and carries forward the struggle within the power arena newly acquired by Brahmanism-nationalist politics. The consistent support extended to these struggles by the Muslims is significant". ³

The depressed classes were not anxious for the transfer of power under the present circumstance. But if the government wanted to transfer power it should be accompanied by such conditions and by such provisions that the power should not find itself in to the hands of a few and that it should be shared by all communities.

³Ibid., P.61-62

"Orissa, despite being a strong hold of orthodoxy was not free of his share of anti-Brahmanism. The small and scattered native kingdom
of eastern India was a hot bed of small and large anti-caste rebellions during the colonial period. Bengal is also not an exception to this. The same pattern of political awakening reproduced itself in the Brahmaputra and Surma Valley's of Assam. Elsewhere in Bihar, U.P., and Madhya Pradesh the anti caste dominance movement was found.⁴

Karnataka was no exception to the general pattern of political awakening that took place all over the sub-continent. The people of other than the Brahmin castes in Karnataka also were organized. As the North Karnataka was much under the influence of Bombay because of its residing in Bombay Presidency, the movement started by Phuley had its influence on it. "If the urban center of Western India were made restless by the ideologies of Phluley and Ambedkar and those of southern India by the non-Brahmanism and Dravidianism of Justices, Periyar and others, those of the Gangestic belt reverberated with the fiery speeches of Swami Achutanand and were rocked by the generalized Adi Hindu Movement. The Swami attempted to make Hinduism stand on its feet, as it was, by repudiating Brahmanism and its ideals. Anchored deeply in the pre-modern popular Bhakti traditions, Swami Achutananda was for a period under the influence of the Arya Smaja. But soon he came to the conclusion that the 'Samaj' aimed to make all Hindu slaves of the Vedas and the Brahmins. The subsequently established units of Adi-Hindusabhas in all the important

⁴ Ibid., P.63-66.
towns of the United Province. The Adi-Hindu ideology rejected caste inequality and claimed a different origin and development for the mass of Hindus and sought to alter the position of the untouchables from within the framework of Hinduism.⁵

The colonial times were times of restlessness, anxiety and turmoil for all sections of society. The widening cleavages between the different segments of population brought about an acute sense of deprivation and resentment on the part of the other than Brahmins, the victims of the older order. While those who had become economically capable raised the banner of revolt against the Brahminic monopoly of social power, others sought to flee from it to other patrons and benefactors.

The new political consciousness rose in colonial India specifically against the traditional order of hierarchical caste ideology and infrastructure. They were seen in the form of a spectrum of three types, revolt against Brahminic ideology, attempt to flee from the Brahminic strong hold, and struggle against caste based land relations. The first is the ubiquitous nature of this awakening during the entire colonial period conspiring the nineteenth and twentieth centuries. The map of the subcontinent was dotted with the rise and spread of such consciousness, leaving no region or locality free from its effect. Waves of protest and struggle against the old order, of course varying in

⁵ Ibid., P.68-69.
intensity and spread, appear to have flooded throughout the length and breadth of this and under different forms and incarnations.

The second is the almost identical pattern in all these movements. These were attempts to capture a new identity, group as well as individual, through a change in nomenclature, the ostensible discovery of usually superior, mythical origin followed by concentrated acting to get the new identity officially recognized. Group efforts were on to reform themselves and become respectable human beings according to the dominant models available to them. A newfound solidarity expressed itself in associations and 'sabhas' whose membership extended to the broadcast possible understanding and definition of caste as opposed to the pre-modern endogamous exclusivism. There was a universal emphasis on literacy and education as a means of appropriating the emerging forms of power structures. The struggle to escape the hereditary and ascriptive fixity of occupation was conducted usually, through possible avenues of upward social mobility; idea of occupational diversification was specifically intended, against the old form of division of labour. Also, there was a refusal to accept the view that the new politics could continue to be the monopoly of a particular group or caste, however high born that segment might be, and the antagonism of interests between the active and foreign elite was used as an opportunity tool to push through demands for political share and representation.
The third aspect of this new political consciousness that must be highlighted is the ideological and philosophical scaffolding upon which the multifarious collective activities of these lower caste groups were erected. Specially the Holeras of Karnataka, the most humble of castes, which challenged the asciptive basis of Brahminic superiority through the achievement of observance of pollution rules, themselves.

THE CONGRESS IN KARNATAKA:

The Congress was more effective and practical only from 1906, though it was born on 1885. The Congress got a new shape after Mahatma Gandhiji’s returning to the motherland. The contributions of men and women of Karnataka also were great and couldn’t be underestimated.

Karnataka had to wait until 1920 to have its won regional Congress Organization. Moreover during the struggle Karnataka had been mainly distributed among five administrations, apart from more than fourteen other princely states.

The foundation of the Indian National Congress had its reverberations in this region also and delegates from its very inception. The people of Karnataka were very keenly interested in the National activities of the people of Maharasstra, and many of them attended meetings and conferences held in Pune and Bombay. Sri Narayan Chandavarkar of Karwar, Sri Bhat of Belgaum and many others from
Karnataka attended the sessions of the Congress from its inception. Kolachala Venkata Rao represented Bellary in the first Congress. Thus Karnataka made itself felt in the political upsurge from the inception of the Congress and it was in fitting reorganization of its participation that Narayan Chandavarkar was elected president of the Lahore Congress in 1900. "Political activities in Maharastra, piloted by stalwarts like Bal Gangadhar Tilak, Gopal Krishna Gokhale a number of others and their ideas reaching the people through newspapers like the 'Kesari' and 'Dyan Prakash' soon become matters of common talks among the people of North Karnataka." During Tilak's regime only Karnataka had become a part of the main stream of the national upsurge.

There was a remarkable rise of enthusiasm for carrying on Congress work after 1920, as a result of the formation of the new provincial Congress of Karnataka. The construction programme of the Congress was taken up all over Karnataka: National schools worked with redoubled zeal and new schools arose. Manlgalore, Dharwad, Hubli, Hangal, Bagalkot, Bijapur, Gadag, Belglaum, Hospet, Kumta, Nippani, Sirsi, Siddapur were prominent centers of educational activity. Khaddar programmes, abolition of untouchability, anti-drink campaigns, encouragement of village industries were among the chief aspects of the constructive programmes. They helped to awaken a spirit of national service and prepare people for the bitter struggle of the coming year.

The momentous events which otherwise would have witnessed the break up of the Congress into two antagonistic groups, though the Hindu - Muslim tension remained in spite of the unity conferences, constitute the background for the Belgaum Congress, which met in 1924. Many vital issues had to be solved at this session affecting the whole struggle for freedom. There were no changes in the orthodox group in the Congress, who wanted the struggle to continue in spite of strong deviations from the path of non-violence as at Chouri-Choura, they had to be propitiated into accepting the suspension of non-co-operation and induced the meet of the swarajists half-way. The swarajists were uncompromising on the question of entering into the council and their sentiments had to be assigned in order to safeguard the interest of the national unity. The Hindu - Muslim question seemed almost defying solution, and attempts had to be made at least to check any deterioration. The Harijan question was a fundamental issue to the survival of all that was valuable in the ancient culture of India. But the problem that exceeded in importance all these and the solution of which would decide the final issue of a national struggle, was the problem of charka and the revival of village industries, for, this was the key to the moral social and political uplift of the rural masses, who constituted real India. All these problems demanded immediate solution, so that the national struggle should not flounder.

Gandhiji was requested to preside over the momentous Belgaum session of the Congress. In spite of his enfeebled state he agreed, for, he realized the gravity of situation.
Prior to the session of Congress in Belgaum, the leaders of Karnataka made people realize the importance of the session by holding provincial conferences and bringing about a political awakening form December 18th to 25th, 1924, numerous Parishaths were held. The Bijapur District Congress was held on the first day and the Karnataka provincial conference met on the second and third days. On the fourth day there were four conferences- the Karnataka Parishath, Bhagini Mandal Parishaths, the volunteer conference and the Karnataka Sahitya Sammelana. The last one continued on the fifth and sixth days also. On the seventh and eighth days the Dharawad District conference met. Except the last all conferences were held in Bijapur. There was Khadi exhibition visited by thousands. In all such conferences leaders spoke chiefly on Non-Violence and constructive programmes and their speeches made a deep impression on thousands who attended.

The Congress of Belgaum may well be called the unity Congress, for everybody's attention was focussed on bringing about unity in the Congress ranks as also in the country. “The all India Khilafath Conference was held on the 24th with Dr. Saifuddin Kitchlew as the President. In his address he exhorted Muslims to take greater interst in the work of the Congress and develop national outlook. The All India Hindu Mahasabha Conference was held on 27th, with Pandith Madan Mohan Malaviya as the President. He made a fervent plea for all communities to become nationalists first and foremost. The next day All India Non-Brahmin conference held its session with A.Ramaswamy Mudaliyar as the President. The All India Social Conference met on 27th
with Sri. Shankaran Nair as the President. The President dwelt at length on the position and evils of caste and the problem of untouchbility and pleaded for full political equality to women. N.C. Kelkar was the President of the State Subjects Conference held on 30th. The President summarized the grievances of the people of states.7

Gandhiji's presidential address was in conformity with importance of the occasion and his role as the architect of the nation's destiny. "Gandhiji explained the circumstance that had necessitated the starting of the non-cooperation and the deplorable events that had forced its withdrawal; the reason why he entered in to an agreement with the Swarajists; the implications of the boycott of the foreign cloth, the need for basing even commercial transaction between nations on moral values; the importance of the franchise and the significance of the spinning wheel; need for Hindu - Muslim unity; and the removal of untouchbility. He enunciated his own suggestions for the Swaraj of the future, the chief features of free India of his conception. The country thus had from Gandhiji a clear exposition of the situation and the lines along which the fight for freedom should proceed. People from all parts of Karnataka had gone to Belgaum to attend the Congress and they carried back with them the message of Gandhiji."8

Gandhiji pursued his own cause of reaching the Congress ideology among the masses by tours all over the country and by

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7. Ibid., P.352-353.
8. Ibid., P.353.
intensive propaganda about the constructive programme. During the years 1925 and 1928 Karnataka followed the lead of Gandhiji with commendable zeal. Teaching of Hindi came to be introduced in the princely state of Mysore and North-Karnataka as well. Improvement of the economic conditions of the Harijans and removal of untouchability received great attention in Karnataka, including Mysore State. The Karnataka Harijhan Sangha, established in 1932 at Belgaum under the Presidentship of Gangadhar Rao Deshpande, was later transferred to Hubli, when Veeranagouda Patil managed it.

In fact Congress was born in 1885, but it became more active with Bengal partition in 1905. The movement had got its reverberations throughout the country. It was ended by the end of the year 1907. "By the time of 1907 the Indian National Congress difference arose among extremists led by Tilak and Moderates. Elites in Karnataka followed Tilak." 9 Though the Congress was established in Karnataka in the year 1920, even before that people of Karnataka had their links with the National Congress. They were following the led of Tilak earlier and from 1920 they were lead by Gandhiji.

Thus the history of the Congress in Karnataka really starts from 1920 with that of Karnataka Pradesh Congress Committee. But it got complete support of all Kannada Speaking people only after 1930. From

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1920 to 1930 though Karnataka Pradesh Congress Committee (K.P.C.C.) was actively responding to the call of the Indian National Congress it had not full strength of its own. Hence it was not an effective organization in Karnataka. This was, of course, an open secret and there was that feeling lurking in the minds of Karnataka Congressmen of that time. The time and the situation were in need of some magic, which would be able to bring harmony and unite the divided force in Karnataka. No regional or national leaders could do it until 1930. But Hosamani Siddappa, a magnificent man was successful in doing this. That gave real life to Congress in Karnataka. Only after 1930 Karnataka was recognized in the national arena with the leadership of Hosamani Siddappa. His unweary service and fervent plea made Karnataka Pradesh Congress Committee a magnificent force in the whole nation and could contribute to the national movement with great force and zeal of patriotism.

**BIRTH OF NON--BRAHMIN (PARTY) SECTION.**

The non-Brahmin section was not anti Brahmin. That never wished to divide the society on caste basis. The objective they had was to overcome the social and political injustice done to them. The non-Brahmin section included all other than Brahmin caste people. The starting of the movement and its intensity was most found in south India. Neither the British Government nor any leader took strains to give justice to them except the efforts of few social reformists. The non-Brahmin movement started in south India did not spare even Karnataka.
Most of the educated non-Brahmins started thinking about their position and rights. Naturally, they started resisting the caste dominance.

The deviation of a section from the Congress was not just a problem of the Indian National Congress. But also the regional Congress Committees also faced the same problem. Karnataka is a very good example of that. Particularly in South India the Congress had to suffer a lot due to the domination by a single caste. That led to the birth of the non-Brahmin movement, which weakened the Congress in Karnataka also. It may be a distressing fact in history that caste at times gained importance during the freedom movement. It was not purposely done but with the intention of overcoming exploitation. Thus even in Karnataka, the Congress had to face the problem of casteism.

Just as we find the splits in the All India Congress Committee on the basis of religion as Hindus and Muslims, so also in Karnataka on the basis of caste. Hence the Congress in Karnataka was called a Party of Brahmins. That is why the non-Brahmin in Karnataka, specially the Veerashaivas, the biggest community in north Karnataka, remained aloof from the Congress. The Congress in Karnataka was a failure with its efforts to attract all other than Brahmins towards it.

By the light of the teachings of Swami Vivekananda regarding the ‘Shoodra Shakti’ the non-Brahmin were convinced of their role in the Congress. By the year 1890 Swami Vivekananda toured throughout India to awaken the people. He raised his voice equivalent to that of
Jyothibha Pule, who had condemned the exploitations of the lower caste people.

"Brahmin and Baniyas are the two upper castes that were condemned by both Jyothibha Pule and Swami Vivekananda."\(^{10}\)

Probably Swami Vivekananda was the first to condemn the Baniyas and the Brahmins (specially they were called 'Bhatji' and 'Shetji'). "According to Swami Vivekananda Brahmins and Banias were responsible for worst condition of the Shrudras. He opined that for the well being of the country, first the emancipation of Shudras is necessary."\(^{11}\) The oppressed class got a little bit of life breath to raise their voice as a result of Swamiji's preaching. Immediately, educated non-Brahmins joined this movement and then the movement got full swing throughout South India.

"Vivekananda toured even in Karnataka. People were mad after his speeches."\(^{12}\) He made a plea to the haves to help the have-nots in all respects. Swamiji was received with great respect and honour by the people of Karnataka.

"The upper-class people were guilty and did not deny the

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10. Shaikh., Ali ,B(Ed), Karnataka Charitre (1900 to 1956) (Kan), Vol.7,Kannada University,Hampi,P.76.
11. Ibid , P.77.
12. Ibid , P.77.
condemning by Swamiji."13 Infact they wondered. None of them or not even a single institution could oppose this.

Whatever Swamiji did in South India, he awakened and aroused the oppressed to think and act to develop their personality and to enhance their life. In addition to resistance to the exploitation, he taught them nationalism, and that putting up two classes. The people accepted his humanistic and just ideas. He never neglected the national movement, but he insisted for equality among all. This movement which was originated with Swami Vivekananda ended in Gandhian era. But under the influence of Swami Viveknada's teachings most of the educated and the rich non-Brahmins in Karnataka donated and started the hostels for students, and also created scholarships for the developments of their people. The Veerashaiva Mahasabha was started in 1904, the Mysore Lingayath Education Institution in 1905, Vakkaligara Sangha in 1906 and even before that Dharawad Lingayath Education Society in the year 1906.

"When the non-Brahmins started thinking on democratic base they astonished towards political development of the Brahmins."14 Brahmins went on becoming more and more strong in politics. "By the end of the 19th century the non-Brahmins migrated to cities by the attraction of

13. Ibid., P.77 & 78.
power and positions in government. This was not tolerant to the Brahmins.\textsuperscript{15} They also started organizing among themselves. But the publicity and the voices of non-Brahmins increased still more.

This development of castism disturbed the national movement against colonialism. Then it was assumed by Brahmins that this might harm the nationalists' interest. But non-Brahmins replied this way in the Veerashaiva Mahasabha held in Dharwad in 1904 "As it is believed by the Congressmen the Non-Brahmin Conferences are not degenerating the nationalism. The programmes and conferences for the progress of any caste or class people may not disturb nationalism and the national integrity. Infact the development of a nation is mainly the development of caste or class in that nation. Moreover the Non-Brahmins' organization has no enmity with anybody."\textsuperscript{16}

"The imperial Government was of the opinion that only single caste people should not occupy the government positions. But qualified and the eligible non-Brahmins were not available to such positions. Naturally "only Brahmins had occupied those positions."\textsuperscript{17}

Thus many factors in the colonial period encouraged the caste politics. Government also developed a group of Indians who will be loyal
to the Government so that they can retain the power for more periods. "The government also ordered to divide and distribute the positions among all caste people."¹⁸ Later in 1907 the Non-Brahmin demanded for reservation on caste base."¹⁹

It is a paradox that the South Indians unknowingly supported the colonialism in India. "At the moment of taking full swing to resist the imperial power, the south Indians started their differences on caste base which in a way helped Britishers to follow their divide and rule policy. Even we can't deny that the Congressmen supported the caste-based movements when they could not tolerate the democratic demands of the non-Brahmins. Later the defeat of non-Brahmins in the Madras legislative Assembly election made them to think about organizing a party of their own."²⁰

Thus the caste-based politics was much influenced by many factors. Instead of making efforts to solve the problem of castism it was encouraged. Even the imperial Government was not interested to put an end to it. Infact the demands of the non-Brahmins on democratic lines were always suppressed by the Brahmins. They differed in slogans and the practise. Though they were talking about future democratic India,

¹⁸. Government Order No.386-387 (Edu), 27th July 1897, T.N.A.
¹⁹. Government Order No. 1561 (Public), Dated 19th December 1912, T.N.A.
they never practiced its principles like equality. The difference increased much and the non-Brahmin group consisting of those who were loyal to the government and the critiques of congress became very strong.

It is worthwhile to mention here that one of the great leaders of Karnataka Sir Siddappaa Kambli also refused to support Mahatma Gandhiji until the non-Brahmins are provided justice. When Gandhiji visited Hubli he appealed to the people to support the Congress. Then Sir Siddappa Kambli said that, ‘As long as the congress is dominated by the Brahmins the non-Brahmins are not going to support it. The Karnataka Congress is completely under the control of Brahmins. Most of them are educated and occupied the Government positions also. They don’t want the non-Brahmins to get educated and to do jobs. Hence they are avoiding admissions of the non-Brahmins in the educational institutions also. If India gets freedom with the same condition no doubt they will be the masters after Britishers.”21

By the time of 1915 Congress lost its stability and strength throughout the southern part of the country. Congressmen were afraid of talking about organization of the party. Most of the newspapers also wrote about the helpless condition of congress particularly in the south. The Home rule movement in north and south Karnataka failed to attract the lower strata of the society. Only the upper caste people followed the home rule league.

Now the people of Karnataka were again re-divided in the three sections congress, non-Brahmins and the home rule supporters. The Karnataka congressmen had no broader sense of considering India as a country of multi lingual cultural and religious country. Hence they failed to collect the people of every section of the society under the banner of congress. A few of the congressmen in Karnataka were aware of that but they were waiting for such a time and men to unite all the people.

**SIDDAPPA A MOBILIZER**

Most of the nationalists had lost their faiths in nationalistic ideas of the Congress. The non-Brahmins were inclined towards the imperial government as it was done by the Brahmins earlier. Every caste based organization failed to satisfy its own demands and needs. They utilized the demands of their own section and nothing was made in the direction of resisting the British effectively. The Britishers made better use of this condition. The condition in the congress was still worse. Here there was necessity of a power to collect all these and to continue the national movement. Fortunately Mahatma Gandhiji presided over the Belgaum Congress session in 1924. His plea to the people and his idea of non-violence attracted many. His appeal made the people to think about their nation and also their duties towards it.

Hosamani Siddappa, a great non-Brahmin leader and the legal luminary, was one among those who came under the magic influence of the Mahatma. He was a great nationalist. He never tolerated escapism
or the killing of truth. Interest of the section of the society was minute according to him. Though he was the leader of North-Karnataka he had established his name and fame throughout Bombay province and he was regarded as the champion of the local self-government administration. He had admirers in all sections of the society, including Brahmins. In fact he was the guardian of the untouchables. Hence he was persuaded by the other leaders to mobilize the non-Brahmins.

The non-Brahmin movement, which attained considerable portions in the south India, especially in Madras and Karnataka, was a natural and inevitable result of the social and political awakening brought about by the impact of the west. It arose as a part of the struggle for sharing power and privileges under the British, and attained considerable importance in the political life of the south. It had little or no connections with the religious issues, and was concerned with spoils and percentages, seats and favors. The communal question was in general a struggle between various sections of the professional classes belonging to different faiths. "In the initial stages, the non-Brahmin movement was not anti Brahmin In his addresses to the south Indian non-Brahmin federation in its session on the 5th of October 1929, Rao Bahadur B. Muniswami Naidu said: I need hardly state that the south Indian liberal federation was not stated as an ants Brahmin movement, but its main aim was ....the improvement of non-Brahmin communities in the governance of the country and the administration of all activities
But however much the two communal groups might have tried to maintain an attitude of friendly rivalry towards each other, it was inevitable that the intolerant elements in both should harbour feelings of rancor and malice towards each other. In employment in Government services, in securing scholarships and such other occasions in schools and colleges, and in obtaining financial help and social amenities from the government, the have-nots had to deprive the haves of the chances of getting them. This inevitably brought about a social rift and tended to divert popular attention from the primary question of national unity, upon which depended the success of the national struggle. This communal cleavage with all its attendant evils was most pronounced in Madras and states like Mysore and Kolhapur, especially in the second, third and fourth decades of 20th century. The people of Karnataka came into close contact with Gandhiji at the Belgaum Congress and were able to imbibe his social ideas. Gandhiji knew that divisions do exist in every society, however advanced it may be, divisions fostered by economic and political interests and not by customs or religious sanctions.

Undoubtedly the Belgaum session of the Congress in 1924 and the speech made by the Mahatma was a turning point in Karnataka's struggle for freedom.

REVITALIZER OF THE CONGRESS IN KARNATAKA:

That the nationalist of Karnataka and led to new thinking by the intelligent. Hosamani Siddappa who was a staunch Non-Brahmin leader was never against nationalistic ideals. Being a Non-Brahmin leader he had made tremendous efforts to resist the British. He never wished to be loyal to or the slave of the British Government. Many stalwarts of North Karnataka were in the Non-Brahmin section. Hosamani Siddappa thought that until and unless these stalwarts were turned towards the Congress, the dream of freedom to the nation would not be achieved. That is why he collected the Non-Brahmins to the Non-Brahmin conference held at Belgaum on the 11th of May, 1930. He delivered a fiery speech in his Presidential address in the above-mentioned conference. He spoke to the Non-Brahmin as:

"In the first place the British Parliament is not going to offer Dominion rule to India immediately or in the near future. The statement of Lord Russell, the Under Secretary of state for India, and the speech of the Viceroy in the Assembly not to speak of Mr. Ramsay McDonalds letter to Mr. Bladvin as well as the view of the imperialistic section of the British press, warrant this statement. Ten years ago, we thought that we would have Swarajya in 1930. But we now find that it is as far as off as ever, nay, it is even further off. Year in and year out the help Ray at is progressively deteriorating materially and morally. Every day of delay
leads him nearer to starvation. Granting for the sake of argument that we shall felt full Dominion status immediately or within a decade or two, the case for British connection with a place in the British Empire is by no means strong. We should never fail to note that on every occasion when British introduced reforms in India. We are mad to pay a very heavy price for the same. Strict limitation and hard conditions are imposed on the part of the Government, which is responsible to the people. Now, do you think that India under Dominion rule will have the power to reduce the expenditure of the Civil Services or of the Military Department? Do you think in short, that the dominion of India will have a constitution based on the eleven demands of Mahatma Gandhi? I do not think you have any reason to think so. It is believed by those in favour of British connection that Dominion status is virtual independence. Would it so? But the truth is that Dominion status is as far from freedom as independence is form subjection”.

Further he says, “Let us not therefore yield to the temptation of wasting our energy on the Proposed Round Table Conference. Let us not either be optimistic about the Simon Commission’s Report. We can easily anticipate their recommendations. It may be proposed to make the provinces autonomous in form but irresponsible in reality. The principle of diarchy or something of the same sort may be introduced in the Central Government. The Simon reforms will be as unworkable as were those of 1919. We made a mistake then. Let us not repeat it now..............”.
“It gives me profound pain to note that some of the leaders of the Depressed Classes are misleading their people by advising them to dissociate themselves from national activities. I humbly invite their attention to the fact that if the so-called untouchables are pariahs within the Hindu community, all Indians by reason of their color and nationality are the Pariahs of the British Empire, nay of the whole white world. The removal of untouchability within the Hindu community will be the logical conclusion of the removal of the wider untouchability of the Indians by attaining freedom. I earnestly appeal to the Depressed Classes and other minority communities like the Muslims, Sikhs and the rest to cooperate with the Congress, which by universal consent is the only All India Political Organization that can be called national in the true sense. Independent India will attend to the interests and rights of the minorities far better than the British Government has ever done”.

Such a fervent appeal made by Hosamani Siddappa did not go in vain. It was soon realized by all classes that the communal bickering and jealousies fostered by interested British administrators from political ends would permanently damage the prospect of national unity and demoralize the people.

Such revivalist activities organized and taken up by Hosamani Siddappa, on extensive scale. He persuaded with his efforts the many earnest souls among the Lingayats, Vokkligas and other communities. Many among other than the Brahmin communities followed him.

23 Ibid., P.27-28.
Hosamani Siddappa knew that the divisions in society were natural but that should not be a bar to achieve the national interest. He showed the way to rise above these unimportant and denationalizing considerations and to see the permanent necessity of placing the interests of the nation above all others. Most of the other than Brahmins came under the influence of Hosamani Siddappa and thought after his address at the non-Brahmin conference in a greater measure than ever before, and was able to play a role second to none in the fight for freedom. The tendency to social discord and dissention generated by the Brahmin – Non-Brahmin problem in Karnataka was to a large extent mitigated by his ideas, and the sense of the national turned their attention to nationalist issues. Indeed, the address made by Hosamani Siddappa at the Non-Brahmin conference in the year 1930 can be said to form a turning-point in Karnataka's struggle for freedom, for almost all the people rallied round the congress.

As Desai Govindmurthy a writer, writes in the book on Hosamani Siddappa, was a tremendous nation lover. Though he was in the Non-Brahmin section he knew that the communal differences are hindrances on the way of the freedom movement. He was secular and humanistic. He tried to spur secular ideas and the nationalistic feelings among those who remained away from Congress. Britishers were trying to deepen the cleavages among the communities by sowing the seeds of antagonism in the minds of the people. But leaders like Hosamani Siddappa never allowed this.
"Further Govinda Murthy Desai writes that Hosamani Siddappa had considered the necessity of uniting the diversified sections of the society. He felt that the national interest was to be the prime concern and not the interest of any section of the society. Then he made a fervent plea to the Non-Brahmins and merged them with the Congress. Hosamani Siddappa had made tremendous efforts to mitigate the enmity between the two sections of the society. As a result of it he brought most of the youths in Karnataka under the banner of the Congress. The Party became powerful in Karnataka." 24 The national leaders also recognized Hosamani Siddappa's earnest service towards the party and the tremendous zeal of patriotism. Hence he was offered the presidency of the Congress in 1930 itself. Then onwards the Congress office itself was shifted from Dharawad to Haveri. Thus the Congress became everything to Siddappa and Siddappa was the spirit of the Congress in Karnataka.

As Siddalingappa Pattanashetti opines in the book- Hallikeri Gudleppanavaru-"the fiery speech made by Hosamani Siddappa who presided over the Non-Brahmin conference in Belgaum in the year 1930,turned the all Veerashaiva youths studying in Karnataka College, Dharawad. The timely advice of Hosamani Siddappa made the Veeshiva join the Congress. He told them to forget the caste or communal differences and to develop the sense of unity. Naturally, his

ideas were liked by the Non-Brahmins and they turned their attention to nationalist issues. He was able to delete the distressing thought from the minds of the Non-Brahmins that the Brahmins will be dominant if the nation gets freedom. In fact, the Veerashaiva community was the biggest one in Karnataka, which was turned by Siddappa Towards the Congress. Hence the Congress got a new era in its history in Karnataka.”25

Sir Siddapppa Kambli, another freedom fighter and Hosamani Siddappa were the two stalwarts of the Non-Brahmin party. Sir Siddappa Kambli was also an orator an extraordinary freedom fighter. As Patil Puttappa says, “himself, being a great leader Sir Siddappa Kambli always used to say- if a brilliant brain is found in Veerashaiva community, its is Hosamani Siddappa. His skilled and fiery speeches and his moral personality itself have turned all the Non-Brahmins Towards the Congress. If Siddappa had not wished to do so Congress would not have new spirit in Karnataka. Though Congress was started in Karnataka in the year 1920, the real birth of the congress was only in 1930. Hence the Karnataka Congress to be grateful to Hosamani Siddappa.”26

HE BROUGHT NEW LIFE TO THE CONGRESS

Hosamani Siddappa did not join the Congress alone, he brought innumerable nation lovers with him. That really strengthened the Karnataka Congress. Siddappa was successful in alleviating the deep-rooted communal cleavages. He struck balance among the antagonistic castes in Karnataka. The credit of developing Congress roots deeper in Karnataka goes to Hosamani Siddappa. Karnataka people and the congress in Karnataka should never forget his service in this direction. The indefatigable personality of Hosamani Siddappa was soon recognized by the national leaders like, Mahatma Gandjiji, Jawaharlal Nehru and Sardar Patel. Hence in 1930 he was given the Presidenship of the Karnataka Pradesh Congress Committee. By this time the boycott of foreign cloth was observed in Ranebennur under his leadership. Because of his skilful efforts the movement was successful in Ranebennur. “Hosamani Siddappa brought new spirit to Karnataka Pradesh Congress and its meetings. He rendered indefatigable service which was really appreciated by Mahatma Gandhiji and Sardar Patel also. Karnataka is really proud of his contributions to the Congress and its organization.”

Thus until 1930 Congress in Karnataka was suffered from the evil of castism. But Hosamani Siddappa's efforts and his prudent care

deleted the evil. He taught the people to think about the interest of the nation first and the interest of a section of the society later.

**A STAUNCH WORKER OF THE CONGRESS**

As the *Kanada Vrittha*, the weekly newspaper writes, "Hosamani Siddappa was the one among those who were to organise the Congress in Karnataka. The Karnataka Pradesh Congress Committee had recognised Siddappa's ability. The party decided in its meeting on 1st July 1934 to appoint a committee to revitalize the party in Karnataka for that purpose Hosamani Siddappa selected was right person. He deserved the same. The committee was consisting of the stalwarts like Gangadharao Deshpande, Gudleppaa Hallekeri, Hanumanthrao Kaujalagi, D.P.Karmakar, Ramarao Hukkerikar along with Hosamani Siddappa."²⁸

Siddappa played different roles in the Congress. He served the party in different capacities. In fact his work as its organizer cannot be paralleled. Soon he joined the party in 1930, he was able to change the fail of party of party in Karnataka. Because of his sincere efforts other that the Brahmins could forget communal feelings and differences. He was like a link between the Brahmins and the Non-Brahmins. He never practiced such inhuman principle. It cannot be denied that he was the

²⁸ *The Kanada Vritta*, P.
Non-Brahmin leader earlier. But when he found that the union of the two communities was very necessary to achieve the national goal, immediately he involved himself to alleviate the communal cleavages. Hence the late Nijalingappa, the Ex-Chief Minister says, "S.K. Hosamani's joining to the Congress was an epoch in the history of Congress not just in Karnataka but also in the whole nation. He deserved to be a national leader. In fact the Lingayaths in Karnataka strengthened the Congress. But most of them did not come to light. That happened with Hosamani Siddappa. Though he deserved to be a national leader, he could not become so, and even, he was not crazy after power or position. This way, many Lingayaths efforts were in vain because the press was controlled by Brahmins. In spite of such conditions Hosamani Siddappa did something substantial. He trained the youth and made them the nation lovers. Siddappa was a very intelligent man. I attended many meetings of him. He was an efficient worker of the party. He never tolerated silliness. I have no doubt he opposed the Non-Brahmins for their remaining away from Congress."

HIS VICTORY IN THE 1934 ELECTIONS:

According to the Gandhi-Irwin pact many changes were made in the Indian administration. After the pact the Congress passed a resolution to contest for National Assembly elections. Karnataka

Pradesh Congress Committee selected Hosamani Siddappa as a candidate. He even won the election with overwhelming majority. It was really a great success. The people of all communities honoured him for the same throughout Karnataka. As a token of reverence he was conferred honours. It is worthy while to mention some of the citations:

The Veerashaiva Taruna Sangha, honoured him after his success in the election. The honour reads thus:

"...you have served as the President of the Haveri Municipality, District School Board, Chairman and Dahrawad district Local Board, the President. But with your great patriotic zeal now you have plunged into the national movement to awaken the people and to confront the British. For this objective you have joined the Congress. You have gained the name and fame in different capacities in the Congress as the President of the District Congress Committee, the President Provincial Congress Committee and member, All-India Congress Committee. You have attained good reputation in the national service. For the sake of struggle for freedom you have never considered your personal life, family or property. Nothing is more than the duties towards the mother land for you. You believed in the service to the people as the service to the god. You are an indefatigable worker in the Congress. Sir, your success in this election mirrors your popularity and the faith of the people in the Congress Party. Your victory has migrated the regionalism as Maharashtra and Karnataka and also the communal differences such as Brahmins and Non-Brahmins. The result of this election has showed
the whole world the strong basement of the Congress in Karnataka."³⁰

Thus Hosamani Siddappa was such an important person in the Congress who revitalized the party in Karnataka. He served the party in different capacities like the president of the Dharawad District Congress, the President Karnataka Pradesh Congress Committee, for 9 years and also he was a member of the Indian National Congress. The citizens of the then Bijapur district also honoured him after his victory in the 1934 Central Assembly election. Like wise the Jeevadaya Sangha, Katigeri and many other distinguished institution and people honoured him for his success by migrating all evils existing a bars in Karnataka. He even raised many questions many times in the Central Assembly regarding the problems of Karnataka. He never lost the chance of such opportunities.

This victory was much appreciated because he had to fight against other two stalwarts in the election fray-like Vishwanath Jog and M.P.Patil. Another problem was that the constituency consisted of different parts of Bombay province like Dharawad, Belgaum, Kulaba, Ratnagiri, Karwar and Bijapur. These different places, speaking different languages, expected him to be familiar with and fluent in their languages. Being a multi-lingual expert he could appeal to the people in Kannada, Marathi and even in Konkani. That was his great achievement. He faced the third problem with his skillful arguments which supported

³⁰ The Veershaiva Tarana Sangha, Honored as Token of Reverence to, Deshabhaktha Hosamani Siddappa, Hunagund, 13-12-1934.
him in the election. When the majority lingayaths supported him he also
solved the Non-Brahmin problem. It was his peasant origin and his
practical knowledge of both the techniques and the economics of
farming which gave him unrivalled insight into the working of the peasant
mind an advantage which he used devastatingly when organizing the
mass movements in North Karnataka and Karwar against the British
Raj. This also helped him in this election Hence the success was historic
to be written in golden letters. It was unique of its kind.

THE PRESIDENT, KARNATAKA PRADESH
CONGRESS COMMITTEE:

Hosamani Siddappa served the party in different capacities. Being
its President, he sowed incessantly the seeds of nationalism in the
minds of the people. He aroused the mass to fight for the cause of the
nation irrespective of caste, colour, community, sex or religion. He was
the radiant force in the congress. He dedicated himself to the party and
its objective of achievement of freedom of India. He was a fierce fighter
a courageous worker and a staunch nation lover. He was a great
humanitarian.

"As its President he had organized many meetings and
taken many historic decisions. Himself played the decisive role in the
party in Karnataka. He mitigated the vested interests in Karnataka
Congress during his region. The Late Nijalingappa says, "I personally know about his unforgettable service rendered as the President of Karnataka Pradesh Congress Committee. Hence none has served the party like Siddappa."31

He could collect the people and arouse them with fiery speeches as the President of the Party in Karnataka. He was a great force in the Party. His whole family, including his two sons and daughters in law, dedicated, for the cause of the nation. The family pledged its property for the sake of the party. Normally, people will become corrupt soon after coming to power. But Hosamani Siddappa was not that sort of man. He did not amass property or money like many other people while he was in power. In fact he lost almost all his property for the sake of the Party.

He was a strict disciplinarian and a principled worker in the Congress. He did not use the power to boss over on the members or the co-workers. He never tolerated this in others. He did not spare any body when they violated the disciplinary rules and manners of the party. During his reign as the President of Karnataka Pradesh Congress Committee, once an interesting incident happened with the national leader Jawaharlal Nehru in the year 1937. Nehru had command over the party at the national level. Nobody dared to speak to him. None had the courage to question him. But Siddappa did it.

In 1937, Jawaharlal Nehru visited Karnataka also for purpose of the election canvas. That time Nehru visited Haveri and the bitter experience with Siddappa remained in his mind for a long time. On the other hand Hosamani Siddappa got wide publicity throughout the nation by this incident. Dr. Patil Puttappa writes—"when Nehru came to Haveri it was already too late. People were waiting for him since morning. They were exhausted and many thought of returning home. Nearly 50,000 people were waiting in the burning sun. Nehru came to the function and spoke to the people. Soon after that function he went to take rest for half an hour and insisted the secretary not to allow anybody there. Yet he had not his lunch. That is why the then Karnataka Pradesh Congress Committee President Hosamani Siddappa came to host him and enquired about the delay for launch. He sent the secretary to Nehru to reach the message of his coming there. Now the poor secretary had to face the dilemma whether or not to disturb Nehru, but he had no courage to disobey Siddappa. Siddappa waited for the secretary and later he himself went inside the room where Nehru was relaxing by reading a newspaper by the side of a window. Hosamani Siddappa felt that in spite of reading his message Nehru had neglected him. Hence he came out of his room with great anger. Nehru came and asked him the reason for his anger. Then Hosamani Siddappa replied,—'If you are All India Congress Committee President, I am Karnataka Pradesh Congress Committee President. Do you think that you are India's Moghal Badash. When you are in my province you have to respect me also. Nehru was astonished to hear these words. He went off without
taking food. The whole nation turned towards Karnataka that too particularly towards Hosamani Siddappa'.

While acting as the President Karnataka Pradesh Congress Committee he shouldered the responsibility of even the chairmanship of many committees. He played decisive role in the Congress.

**HIS DECISIVE ROLE IN THE TRIPURA CONGRESS PRESIDENTIAL ELECTION.**

In the year 1939 there was election of the President, All India Congress Committee. Subhas Chandra Bose was elected the President in the earlier election. Again in 1939 he had filed his nomination. But there was difference between Mahatma Gandhiji and Subhas Chandra Bose, regaling their means to achieve the same goal. Subhas Chandra Bose was an extremist and a revolutionary young activist whereas Gandhiji had adopted the principles like non-violence and Satyagraha. Hence Gandhiji supported Neataji's opponent Pattabhisitaramyya. Then Hosamani Siddappa was the President, Karnataka Pardesh Congress Committee. At the end of the election Karnataka played the decisive role. Because of the Karnataka's support Subhas Chadnra Bose was elected as the Congress President. It was a distressing factor for

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Gandhiji. Hence he said, "this defeat is mine and not of Pattabhiramayya".

Immediately the Congress people turned towards Karnataka. It was none other than Hosamani Siddappa supported Subhas Chandra Bose. Thus he was such a man who never tolerated established leadership or domination by the few, or the vested interest in the Congress. Hosamani Siddappa had followed the principles like truth and straightforwardness.

Since Subas Chadra Bose was an extremist there was sever difference of opinion between him and the Congress working Committee, Gandhiji disagreed with his policies and their implementation. As result of this, an intense crisis developed in the Congress. When the signs of breaking of the congress into two factions appeared, Bose submitted his resignation to the President's post. And later established the forward block.

In fact Suhas Chandra Bose was greatful to Hosamani Siddappa's support in the Tripura Congress election. Soon after forming the new party he started touring throughout India and came to Karnataka also. He did not forget to visit Haveri and there he met Hosamani Siddappa in his house. Panchskshari Valasdangad recalls those days. "It was an unforgettable incident which got wide publicity I the whole nation that Subhas Chandrta Bose. Touché Hosamani Siddappa' feet and
Dr. Patil Pruttappa, a veteran journalist and freedom fighter, writes that the meeting of these two personalities was like 'Na Bhooto, Na Bhavishyati'. When Subhas Chandra Bose came to Siddappa's house he requested the latter to bless him. There was only one chair in Siddappa's house. Both of them were not ready to sit in the chair. However, Subhas Chandra Bose succeeded in making Siddappa sit in the chair. There was 20 years of age difference between these two stalwarts. But there was similarity in their way of thinking. Throughout Hosamani Siddappa was the follower of Gandhiji; he never tolerated the vested interest in the Congress. He did not accept the domination of a few in the party. He had recognized the springing spirit and the patriotic zeal in Netaji. While talking to Neataji Hosamani Siddappa said,-" In Indian politics the politicians behave like a contractor. If you don't obey and follow the established leadership, you have no future. The common people never like this, but they can't even oppose it. You are the only person who stood firm with your own individuality and ideas. You have thirst for freedom of the motherland whereas the others have thirst for power".

This critical evaluation of Indian politics by Hosamani Siddappa inspired Netaji. Then Netaji said “I got new spirit from you. I have got full

moral support for my constructive programmes to achieve the goal. I need your blessings always'. After his returning to Calcutta he wrote about his inspiring personality. The Netaji wrote in the Forward Block, Hosamani Siddappa is a statesman, a great thinker and a great humanist. I have never seen such a great man. He gave me new spirit in the politics. He is an indefatigable, cultured prompt and intrepid man. He is the source of patriotic sense. His ideas and ideals are like guidelines for the whole nation."

Hosamani Siddappa has rendered his valuable service not only to the Karnataka Pradesh Congress but also to the Indian National Congress. Many a time he attended the meeting of the Indian National Congress. The national leaders also recognized him. Though Siddappa was not thinking about himself. He did not spare anybody. Never did he tolerate silliness, partiality or the suppressing somebody. Though many people think about their interest soon after getting a position, Siddappa was quite different from such people. He did not amass money or property though he occupied many high positions. He rendered clean service. Hence he was not liked by many then. But today the same people respect and honour him posthumously of course it is a paradox. However Siddapp's ideas are more relevant today, specially to the political parties and the politicians.

Though Hosamani Siddappa left the Congress, he never

disregarded the party. The reason for his quitting was the vested interest in the party. Even after quitting the party he supported its constructive programmes of Congress because even Congress had the goal of achieving freedom to India. He struggled to organize the Forward Block. Karnataka had given full support to Hosamani as the President of the Forward Block.