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FREEDOM FIGHTERS OF JEWARGI TALUKA IN INDEPENDENCE AND LIBERATION MOVEMENT; A HISTORICAL STUDY (1900-1948)

Shekappa Subhan¹ and Dr. Arunkumar R. Naronakar²

¹Dept:History , Gulbarga University Kalaburagi.

² MA.M.Phil.Ph.D , Associate professor of History & Research Guide , Govt.first grad college Humnabad , Humnabad Dist:Bidar State:Karnataka.

ABSTRACT:

India soon gained independence in 1947. The new government soon began delaying concerning the Karnataka Ekikarana movement. Kannada speaking areas were now grouped under five administrative units of the Bombay and Madras provinces, Kodagu, and the princely states of Mysore and Hyderabad. The Akhila Karnataka Ekikarana Parishat met in Kasargod and reiterated the demand for a separate state for Kannadigas. Liberation of Hyderabad-Karnataka. While Karnataka became independent with the rest of the country on 15 August 1947, this did not occur in some parts of the state that were under the rule of the Nizam of Hyderabad. Hyderabad



consisted of large portions of what were later to be the north eastern districts of Bidar, Gulbarga and Raichur of Karnataka state. The Lingayat minority in these regions also largely believed that they had been neglected and resented the oppression of the Nizam and the Razakars. The Nizam refused to accede to India until his rule was overthrown by force. Following the 'police action' against the Nizam, Hyderabad province and its citizens became independent on 17 September 1948. **Aims and objectives of the study;** The role played by the people of Jewargi taluk in the liberation movement of Hyderabad Karnataka. Impact of the Nizam rule on the people Jewargi.

To study the role played by the people of Jewargi in liberation movement.

Hypothesis of the study

- ❖ The Arya Samaj created awareness among the people of Jewargi to enter into the freedom movement.
- ❖ The library movement supported people the region to enter into the liberation movement.
- ❖ Unification movement supported the liberation movement in the region.
- ❖ Literary organization created awareness among the people region to enter into the freedom movement and liberation movement.

Methodology

The present study adopted the historical method with the descriptive examination. The source of the study will be both the primary and secondary data, the secondary data such as published thesis, dissertation, articles, books, journals and biography. The primary source will be un-published thesis, dissertation, books, autobiography and the personal interviews, audio recordings, government documents, personal dairies. The limitation of the study will be of the liberation and freedom in which people of the Jewargi account will be taken into account to keep the record. Importance of the study is to keep the record of the hard earned freedom of the people of Jewargi, who have sacrifices their life for the nation and for their people in the study region. There are so many personalities like Sardar Sharanagouda Inmadar,

Kulagri Chanabasappa, Shivanna Gouda Kundagola (Jewargi Gandhi) Yallappa Harijan and many more people from the Jewargi fought against Nizam to get freedom to them.

KEYWORDS: *liberation movement, 'police action'.*

INTRODUCTION

The Independence movement against the British rule in India, go back to the 1857 revolt. Till then continue movement against them carried out by the Indian people under the banner of Indian National congress since 1885. The movement to attain freedom from the clutches of the Britishers. So there are many more movements have been carried out by the so many great personalities. Although the roots of the word Karnataka are very old, the territory of present day Karnataka was split into over 20 different administrative units including different princely states, the Madras and Bombay presidencies, and the Nizam s Hyderabad state. The movement for the unification of Karnatakabegining in the late 19 century, with the formation of the Karnataka Vidyavardhaka Sangha in Dharwad in 1890 by RH Deshpande. Records show that the Sangha passed a resolution in 1912, calling for the merger of the Kannada-speaking areas under the British. The struggle for the unification of all Kannada speaking areas was carried on, along with the struggle for freedom. The protagonists of Indian nationalism also used language as a tool to fight against English domination. Historians point out that the origin of the movement for linguistic provinces can be traced to the end of the last century itself, e.g., the demand of the Oriya speaking people and the demand for Sylhet district to be transferred

from Bengal to Assam. Lord Curzon partitioned Bengal into two in 1905. That made the question of language a national issue. An agitation was launched for its cancellation and finally the partition was annulled in 1911. It was a victory for popular sentiment. It has been pointed out that even British statesmen like Lionel Curtis and H. H. Risley strongly advocated that language should be the basis for any territorial readjustments.

A Kannada Sabha was set up in 1916 to work towards the unification, and it was renamed the Kannada Ekikarana Sangha in 1936. The Ekikarana movement got a boost with the organization of the Kannada Sahitya Parishat in Bangalore in 1915. Dharwad continued to be the epicentre of the movement for a united Karnataka. When the Congress passed a resolution in 1928 to formulate a constitution for India, NS Hardikar and Ranganath Diwakar collected over 36,000 signatures of people who demanded that all the Kannada-speaking regions be merged into a single state. Elsewhere in the state, the Mysore kingdom functioned from 1881 when the erstwhile Maharaja Sri Chamarajendra Wadiyar assumed powers of the state and the order for the first representative assembly was issued on August 25, 1881. The assembly met for the first time

on October 7 that year. Even then, anyone who had attained the age of 18 could vote.

The Legislative Council of non-official members with practical experience and knowledge of local conditions and requirements to assist Government in making Laws and Regulations was established by the erstwhile Mysore kingdom. The Council also included the Dewan and the President of the Council. By 1923 the council had 50 members. When the British granted independence to the Indian sub-continent the Mysore king acceded to the Indian union. The then Maharaja issued a proclamation on November 25, 1949, the Representative Assembly and the Legislative Council were dissolved on December 16, 1949.

The first Assembly under the Indian Constitution was formed in 1952 and had 99 elected members and one nominated member. With the formation of Andhra State in 1953, parts or adjoining Bellary District from Madras State were added to Mysore State and the Strength of the Assembly increased by five members.

UNIFICATION MOVEMENT

Starting with Aluru's call for a Kannada linguistic state, the movement had slowly started gaining momentum and following. It was also around this time that the Indian independence movement was gathering momentum. Organisations in the movement

began organising rallies and conferences where demands for a separate state for Kannada speaking people were made. Apart from Aluru, supporters like Gudleppa Hallikeri, Siddappa Kambli, R. H. Deshpande, Rangarao Diwakar, Koujalgi Srinivasarao, Srinivas Rao Mangalvedhe, Kengal Hanumanthaiah, Gorur Ramaswamy Iyengar, S. Nijalingappa, T. Mariyappa, Subramanya, Sowcar Chennaiah, H. K. Veerangowda, H. C. Dasappa, H. Siddaiah, K. R. Karanth, B. S. Kakkillaya, B. V. Kakkillaya and Anakru were by now prominent in the movement. Anakru in particular, was influential with his writing and orator

The movement for Unification of Karnataka had originated in Dharwad. Alur Venkata Rao was the man who floated the idea and nurtured it. In 1928, a Committee headed by Motilal Nehru was appointed by the Congress to draft a constitution for India. Dr. Hardikar with the help of Sevalal collected 30,000 signatures supporting unification and submitted a memorandum in support of Unification. Diwakar wrote a book entitled *A Case for United Karnataka* for submission to the Committee. The Nehru Committee opined that Karnataka can be a viable province. Even the Simon Commission too had accepted the idea of Linguistic States. But the Karnataka Congress did not submit any memorandum to the Commission, as the Congress had announced the boycott against Commission, it pressurized non-congress groups too, not to submit any memorandum. This resulted in the delay of Unification, which could have been approved by the commission itself. The Sixth Karnataka Unification Conference was held at Dharwad in 1936, and Dattopant Belvi of Belgaum presided over it. Eminent literatures like Gorur Ramaswamy Iyengar and K. V. Puttappa and leaders like S. Nijalingappa and K. Hanumanthaiah inspired the people to strive harder to achieve the goal. Meanwhile leaders like K.R. Karanth who advocated a more aggressive approach formed an organization named Akhanda Karnataka Rajya Nirmana Parishad. Nothing concrete was done even after the elections of 1951-52. Meanwhile in Andhra, Potti Sriramulu died (15-12-1952) on the 58th day of his fast and Minister to appoint a States Reorganization Commission (SRC) in December 1953.

India soon gained independence in 1947. The new government soon began delaying concerning the Karnataka Ekikarana movement. Kannada speaking areas were now grouped under five administrative units of the Bombay and Madras provinces, Kodagu, and the princely states of Mysore and Hyderabad. The Akhila Karnataka Ekikarana Parishat met in Kasargod and reiterated the demand for a separate state for Kannadigas. Liberation of Hyderabad-Karnataka. While Karnataka became independent with the rest of the country on 15 August 1947, this did not occur in some parts of the state that were under the rule of the Nizam of Hyderabad. Hyderabad consisted of large portions of what were later to be the north eastern districts of Bidar, Gulbarga and Raichur of Karnataka state.

The Lingayat minority in these regions also largely believed that they had been neglected and resented the oppression of the Nizam and the Razakars. The Nizam refused to accede to India until his rule was overthrown by force. Following the 'police action' against the Nizam, Hyderabad province and its citizens became independent on 17 September 1948. This day is celebrated by the Karnataka government as the Hyderabad-Karnataka liberation day. 16 The Dhar and JVP committee. In the same year (1948), the government appointed the Dhar commission to look into the demands of the Ekikarana movement as well as those of the other parallel movements in the other states. The Dhar commission in its report, opposed any reorganisation of the states. This was criticised by all quarters including the Jaipur Congress. The government now formed the „JVP“ committee.

The Karnataka Pradesh Congress Committee decided to hold its special executive committee meeting at town hall in Hubli on April 19, 1953. Around 25,000 people gathered at the town hall, and the Congress members had a hard time getting inside. They were gheraoed and heckled, their resignations were demanded. Shankaragouda Patil of Adaragunchi village went on an indefinite hunger strike. Someone burned a vehicle, and stoned were pelted at the police, who then resorted to a lathicharge. On November 1, 1956, the state of Mysore was formed following linguistic re-organization. It included four districts from the former Bombay state, three districts of Hyderabad state, a district and a taluk of the Old Madras state, the state of Coorg and the princely state of Mysore. However, it was felt by some in the Mysore region that merging the Kannada-speaking regions would place strain on Mysore s resources. In his essay titled *Kannada and Mysore* author KN

Subrahmanya notes that there was a demand to have two Kannada states, one with areas adjacent to Mysore and the other comprised of areas to the north of Mysore. There was also a fear among Vokkaligas who are concentrated in the Mysore region that they would be numerically outnumbered if all Kannada-speaking areas were united.

Unfortunately, although territorial integration has been achieved, developmentally, Karnataka could still be divided into three: The Old Mysore region, Mumbai-Karnataka and Hyderabad-Karnataka are unequal in terms of living standards, and are developed in that order.

Some these grouses have manifested in the debates around the demands for water. Many have raised questions about how, the Mahadayi and Cauvery agitations have received much attention from political parties and Sandalwood, while the Netravati agitation in coastal Karnataka, has not quite been equated with Kannada and Karnataka. This turn of events is quite ironic, as the coastal Karnataka region where Tulu is the local language, has some of the highest human development indicators for historical reasons.

LIBERATION MOVEMENT

There is very little information pertaining to the struggles in the Hyderabad-Karnataka region against the Razakars or the private militia of the Nizam of Hyderabad and their atrocities, he added. Similarly, the contribution of revolutionaries, advocates, farmers, students, workers etc to the Freedom Struggle and the State unification is at best patchy, he said. He pointed out that recent researches have brought to the fore that the contributions of the Hyderabad-Karnataka region and the subalterns had far more impact than what is recognised.

The growth of historical research in India and pointed out that no other topic received as much focus as India's Freedom Struggle after the country attained independence and an attempt was made to bring in a nationalistic view point to the narrative and break free from the British imperialist views. The people of the region drew inspiration from the view points of Balgangadhar Tilak, Subhas Chandra Bose, Balgangadhar Tilak, Arya Samaj among others. The police action against Razkars and the accession of the Nizam's province with India led to the dawn of a new era in the region, sowing the seeds of secularism.

It started launching renaissance movement to protect the pristine past of Indian culture and to oppose the conversion policy of the Nizam Government. In due course of time, the great political leaders of Hyderabad State namely Swami Ramanand Tirth, Kamble Wale of Udgir, M. Channa Reddy, P.V. Narasimha Rao, Ramachandra Veerappa of Bidar, K.V. Narasing Rao, Vidyadhar Guruji of Gulbarga, Pandit Taranath of Raichur and so many nationalists in Osmanabad, Warangal, Zahirabad, Adilabad, Basavakalyan, Aurangabad and Beed were influenced by the activities of Arya Samaj and joined its movement to assert civil and religious rights of the non-Mulsims². The Nizam Government in a bid to establish the Islamic State denied opportunities for the people of non ruling class to enjoy basic civil and human rights. Aryasamaj, under these circumstances could not be a silent spectator. Because, the Nizam was mixed religion and politics and encouraged the 'Ittehad' to start Tableegh'. The shocking point to note in this connection is that the Nizam government issued Farman (order) dated 1339 Fasli and passed the acts called Mafusa and Gayar Mafusa. It the first one protected the property of the Muslims and those of converted, the second Act empowered. Muslims have enslaved the Hindus, by purchasing the lands of the Hindus who mortgaged them on their debts. Many of the Hindu people were agitated against the orders of the Government through Arya Samaj. They propagated the message of Arya-Samaj;

- ❖ Equality of all human beings,
- ❖ Condemnation of caste system,
- ❖ Equal opportunities of education and refinement,
- ❖ The message of 'Satyarth Prakash' i.e., Back to Vedas and India for Indians .

Inspired the enthusiastic and fearless patriots of Hyderabad Karnataka, like Pandit Dattatreya and Bhimanna Khandre of Balki, Narendraji of Bidar, Bansilal and Shyamlal of Hallikhed, Ramachandra Veerappa, Sivachandraji, Lakshman Veerappa of Humanabad, Hakeekat Rai of Chitguppa, Dattatraya

Rao Avaradi, Vyajanath Irivi, Amarasimha Rathod and Chandrasekhar Patil of Gulbarga, Manik Raoji of Raichur, Lakshmana Gudi of Koppal, Vakil Ganapati Sastri, Udayabhanu, Mohan Singh. R. Arya, Sri Gopaldev Shastri of Basavakalyan, Ananta Sharma of Chincholi, Vedaprakashji Gunjotti, R. V. Bidap and others to plunge into the Arya Samaj Movement⁵. These workers dedicated their lives to educate the people in Arya- Samaj Mandirs. They opened schools at Bidar, Udgir, Chitaguppa, Gulbarga and Raichur. At Udgir Shamlal opened a hospital for untouchables. The advocates of Arya Samaj in Hyderabad took pledge to devote their free service to the poor Hindus in their struggle to restore the civil and religious liberties. They fought for the establishment of casteless and classless society. The Arya Samaj workers took up the task of convincing the converts in coming back to the original fold of Hinduism and protect the Indian culture⁶. In this respect Arya Samaj in order to counteract, Deendaar and Tableegh movements started Shuddi movement as a means to avert further conversion and bring back the converted Muslims back into the original fold of Hinduism. For example Soma Reddy of Vellur who assumed the name Abdul Haq was brought back into the fold of Hinduism and he was renamed as Soma Deva. Bhadra Deva of Aurangabad was a Veerashaiva and he also came back to the fold of Hinduism by the influence of Arya Samaj on 29th April 1934⁸. Nizam Government tortured the people who supported Shuddi movement of For example Ved Prakash of (Ganjoati) Osmanabad District embraced Islam. But when he came back to the fold of Hinduism, he was ruthlessly murdered by fundamentalists in January 1938. Hindu Mahasabha supported the cause of Arya Samaj. The message of Arya Samaj India is for Indians - gave necessary courage to the Hindus to oust the alien rule of the Nizam and face the atrocities of Razakars. Violating Section 144 of the Nizam Government, the Arya Samajists organised Hindus to perform Havana Kunda and to unfurl the OM flags on the day of Basavajayanti and Dasara at different places of Hyderabad during the years 1935-45. Thus Arya Samajists asserted the religious rights of the Hindus¹⁰. They conducted inter caste marriages among Harijans, Lingayats and Brahmins in Bidar, Udgir, Chitaguppa, in Hyderabad Karnataka and Osmanabad and Aurangabad in Maratawada to enable the people to unite together and inculcate the traits of heroism. They trained Hindus in operating the arms and ammunitions for their self-defence and to crush the Razakars. To build up a good physique among Hindus, they opened Jai Hanuman Vyayamashalas in several places and enkindled in them the spirit of nationalism.

Aims and objectives of the study;

The role played by the people of Jewargi Taluk in the liberation movement of Hyderabad Karnataka.

Impact of the Nizam rule on the people Jewargi.

To study the role played by the people of Jewargi in liberation movement.

To identify the Muslim freedom fighters in Jewargi Taluka.

To keep the record of the freedom fighter Jewargi Taluka.

Hypothesis of the study

The following hypotheses were formulated with the help of the source of knowledge and with the help of secondary data.

- ❖ The Arya Samaj created awareness among the people of Jewargi to enter into the freedom movement.
- ❖ The library movement supported people the region to enter into the liberation movement.
- ❖ Unification movement supported the liberation movement in the region.
- ❖ Literary organization created awareness among the people region to enter into the freedom movement and liberation movement.

METHODOLOGY

The present study adopted the historical method with the descriptive examination. The source of the study will be both the primary and secondary data, the secondary data such as published thesis, dissertation, articles, books, journals and biography. The primary source will be un published thesis, dissertation, books, autobiography and the personal interviews, audio recordings, government

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Chapter scheme

- I. Introduction
- II. Profile of the study with its historicity
- III. Freedom movement and liberation movement in Jewargi taluka
- IV. Freedom fighters profile
- V. Contribution of the Jewargi taluka to freedom and liberation movement
- VI. Conclusion

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