

Role of Haveri District Leaders in the National Movement – A case study

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Abstract

Haveri district is exactly in the center of Karnataka with equal distance from Bidar in the far north to Kollegal in the far south. It is also known as the gateway district to the northern districts of Karnataka. Haveri district has a very rich culture and tradition. The district is proud to be the birth place of Santa Shishunala Sharif, great saint Kanakadasaru, Sarvagya, Hanagal Kumara Shivayogigalu, Wagish Panditaru, Writer Galaganatharu, Ganayogi Panchakshari Gavayigalu, Gnyana Peetha Awardee Dr.V.K.Gokak and many more. The freedom fighter Mailara Mahadevappa, who resisted British rule, is from Motebennur in Haveri District. Another freedom fighter Gudleppa Hallikere a native of Hosaritti is also from this district. He started a residential school Gandhi Grameen Gurukul in Hosaritti. During the Quit India Movement, Gandhiji gave the clarion call 'Do or die'. A great movement to oust the British was unleashed. Mahadevappa lead the movement of South division of Dharwad. He started Kara Nirakarane i.e. refusal to pay land revenue movement. He encouraged farmers not to pay land revenue to the Government. This movement spread like wild fire. The lands of those peasants who did not pay taxes were confiscated. Meanwhile, some peasants joined hands with the British and purchased those confiscated lands. Mahadevappa and his companions did Fasting Protest in front of the houses of the Zamindars. He was able to convince them. The sacrifice and courage of Mahadevappa inspired a large number of people. He was a great patriot and freedom fighter. He sacrificed his life for the service of the society and liberation of the country. After independence, a magnificent building Veera Soudha was built on his Samadhi

Mailara Mahadevappa: the freedom fighter who resisted British rule, is from Motebennur in Haveri District. Siddappa Hosamani Karajgi: a freedom fighter who resisted British rule is a native of Karajgi. He was a great lawyer and a close associate of Subhas Chandra Bose. He was a state congress president, elected as a member of parliament, and a founder of Municipal High School in Haveri. Served for poor people. Statue was put in Haveri district place near the K.S.R.T.C bus stand on the NH4 Highway inaugurated by the chief minister of Karnataka. Gudleppa Hallikere: is another freedom fighter who is a native of Hosaritti. He started a residential school Gandhi Grameen Gurukul in Hosaritti.[when?] Ramaanand Mannagi: Noted freedom fighter and a Gandhian. He started an aashram at Jangamanakoppa, five km from Haveri.

Key words: Haveri, national movement, Mailara Mahadevappa, Karnataka, Dandi march.

Introduction

At the very outset, it is to be noted that the nationalist strategy was based on the specific nature and character of British rule and the colonial state. While fully grasping the exploitative and dominational character of colonial rule, Indian leaders also realized that the colonial state was semi-hegemonic and semiauthoritarian in character. It was not like Hitler's Germany or Czarist Russia, or Chiang Kai-shek's China, or Batista's Cuba. Its character could, perhaps, be best described as legal

authoritarianism. The colonial state was established by force and force remained its ultimate sanction. Naked force was often used to suppress peaceful movements. But it was not based just on force. It was also based on the creation of certain civil institutions, such as elected assemblies, local government institutions, courts, and schools and colleges, and, above all, on the rule of law. It provided a certain amount of civil liberties in non-movement periods. Moreover, often, even while suppressing popular opposition, it observed certain rules of law and codes of administration. In other words it was semi-democratic, semiauthoritarian. The semi-hegemonic character of the colonial state arose from the fact that it relied very heavily for the acquiescence of the Indian people in their rule on two notions carefully inculcated over a long period of time.

One as the notion that the foreign rulers were benevolent and just, that they were the Mai-Baap of the people, that they were economically and socially and culturally developing or modernizing' India. The second notion was that the colonial rulers were invincible, that it was futile to oppose them, that the Indian people were too weak and disunited to oppose them successfully, that they would crush all opposition except to the extent they themselves permitted it, that all opposition had, therefore, to proceed along constitutional lines. The colonial rulers also offered constitutional, economic and other concessions to popular movements and did not rely on their repression alone; they followed a policy of the carrot and the stick. The spirit of reform embraced almost the whole of India beginning with the efforts of Raja Rammohan Roy in Bengal leading to the formation of the Brahmo Samaj in 1828.

Apart from the Brahmo Samaj, which has branches in several parts of the country, the Paramahansa Mandali and the Prarthana Samaj in Maharashtra and the Arya Samaj in Punjab and North India were some of the prominent movements among the Hindus. There were several other regional and caste movements like the Kayasth Sabha in Uttar Pradesh and the Sarin Sabha in Punjab. The backward castes also started the work of reformation with the Satya Sodhak Samaj in Maharashtra and the Sri Narayana Dharma Paripalana Sabha in Kerala. The Ahmadiya and Aligarh movements, the Singh Sabha and the Rehnumai Mazdeyasana Sabha represented the spirit of reform among the Muslims, the Sikhs and the Parsees respectively.

Similarly despite being regional in scope and content and confined to a particular religion, their general perspectives were remarkably similar; they were regional and religious manifestations of a common Consciousness. The freedom fighter Mailara Mahadevappa, who resisted British rule, is from Motebennur in Haveri District. Another freedom fighter Gudleppa Hallikere a native of Hosaritti is also from this district. He started a residential school Gandhi Grameen Gurukul in Hosaritti.

Objective:

This paper seeks explore the role of Haveri district leaders in the national movement

Freedom fighter's tales of valour

Maddevappa was born to parents Marthandappa and Basamma on 8th June 1911 at a village Byadagi of Haveri district. He pursued his primary education in native and at Hansabhavi. He was privileged for having teachers like T.R. Nashvi and K.F. Patil, he was immensely "Indian Youth Organization" at Dharwad and as its activist he got actively involved in its activities. It was historical event that as a representative of the organization was the only one from Karnataka who participated in the Gandhi's Dandi March. He on 12th March 1930 along with 79 activists participated in the Dandi March. Mahadevappa was then only 19 years. When he returned to native after 6 months of prisonment he received an unprecedented welcome at his

native. This encouraged Mahadevappa to intensify the struggle still further. Later residing at ashrams at Koraduru and Hosaratti established his own team and initiated various struggles.

Mailara Mahadeva of Haveri was the only representative of the then Mysore (Karnataka) state who had participated in the historic 'Dandi March' led by Mahatma Gandhi. He achieved martyrdom when the British shot him on April 1, 1943 along with Tirakappa Madiwalar and Veerayya Hiremath in Haveri. Mailara Mahadevappa was born on June 8, 1911 in Motebennur village in Byadgi taluk in Haveri. His mother was a great patriot who had been imprisoned for the cause. Locals in Haveri say Gandhi invited Mahadeva to be a part of 'Dandi March'. "The main object of Satyagraha was truth, non-violence, patriotism, purity, control, steadfastness and sacrifice. Gandhiji saw all these qualities in Mahadevappa and invited him to his Sabaramati Ashram for his historic 'Dandi March' from Mysore that he undertook in 1930. Gandhiji personally selected 78 young men from all parts of the county and Mahadevappa was one of them and the only representative from Karnataka. He took part in the Satyagraha at the age of 18 years and went to jail along with Gandhiji," said a senior teacher from Haveri. Mailara Mahadeva was killed while his group attempted to loot British treasury at Sri Veerbhadeshwar temple in Hosaritti village in Haveri taluk.

1) Incidence of Looting letters arriving from Savanur Railway Station 2) Looting of letters stopping the Gadag-Shirahatti bus at Kallumulugunda 3) Looting letters from Harihara –Harapanahalli bus 4) Bereaving posts at the midst of Haveri 5) Looting posts from Haveri-Havanur bus 6) Looting Letters from runner at Shigli 7) Looting Post Bag at Karjagi. Station at Savanur, Yalavagi, Byadagi and Karjagi was set fire. Honnatti, Itagi (Shirahatti Taluk), Hebbala, Mailara and Hosaratti Setting fire to Police Vehicle when police came to collect the tax at Negalur. 2) Looting rifles from Police at Honnatti 3) Setting Fire to Out Post Police station at Balehosur. Yalagachcha, Havanur, Vadavi, Soranagi, Negalur, Hattimattur, Konchigeri, Kanavalli, Karjagi, Bijjuru, Belavagi, Kabbur, Itagi, Mailara, Sanguru etc. Destruction of Liquor shops at Vadavi, Soranagi, Konchageri and Itagi.

Telegram cables were cut and poles were uprooted at Dambal, Totada Yellapura, Aladakatti, Baalambidu, Hanagal, Haveri, Adur and Akkialur. 1) Bhairidevara Hill at Koganuru 2) At Hallada Kedagi Matti and sugarcane farm at Balehosur and Halagi temples 3) Temple at the bank of Varada revier at Neeralagi. 4) Sugarcane farms at Negaluru 5) Vadavi Hills 6) Sugarcane farms at Heggeri of Totada Yellapura. 7) Caves of Kappada gudda hills 8) Holalamma Devi temple 9) Spent nights at different Jawar fields every day at Kabbirahalli. Likewise Mahadevappa and his team has organized 72 programmes. His 73rd incidence was looting of tax at Hasaratti. Ningappa Koragunda, Guddappa Dilleppanavar, Goneppa Kamatkar, Fakirappa Koragunda, Veerayya Hiremath, Tirukappa Madiwalar, Venkannacharya Vayi, Basavakumar Mulgundmath, Yellappa Kanavalli, Hanumanna Jangali, Ramananda Mannangi, Buddensab Nadaf, Devendrappa Vibhuti, Purvachari Arkasali, Govindacharya Agnihotri, Panchakshari Valasangad, Paramanna Harakangi, Ninganna Mailar and others. One of the important event of Mailara Mahadevappa and his team was Hosaratti tax loot.

This incidence occurred on April 1st of 1943 wherein Mailara Mahadevappa and his associates Veerayya Hiremath and Tirukappa Madiwalar were shot dead by Police and many of his associates got injured. This incidence provoked other freedom fighters of the country to intensify the freedom struggle still further. T.R. Nekvi: T.R. Neshvi was the native of Hirekerur of Haveri district. He was born as fourth son to RudrappaParvatamma parents. Despite of poverty he completed his education at Devigihalli, Ranebennur, Dharwad and Pune. Though he was very eager to participate in freedom struggle when he was

pursuing education, his dream of participating in the freedom struggle came to reality when he participated in the freedom struggle. He was then a teacher in Anglo Vernacular School at Haunsabhavi. Indeed patriotism of T.R. Nakvi despite of being a teacher was a matter of high regards. T.R. Nekvi was a graduate in Agricultural Science, while distributing the crops of the farmers noticed the practice of injustice. He stood support of the farmers to provide justice. Though there was severe draught in 1930-31 the government forced to accrue tax, then Veeranagouda of Kachavi and Neshvi together travelled to various villages and warned the farmers not to pay the tax. With the support of these farmers he organized a “Taluk Famers Council” at Haunsabhavi on 25-01-1931 wherein about 3000 farmers from various places participated in the conference. This not only evinces the organization Setting Fire to Railway Stations: Places of Looting Tax: Attacking Police Stations and Setting Fire to Vehicles: Regions of Looting Forums and Offices: Tearing Liquor Bag and Destructing the Liquor Shop: Cutting Telegram cablskill of T.R. Neshvi but this struggle also forced the government to withdraw water transport tax of Rs.46,000.00.

It is a matter of pride that T.R. Neshvi was the first from Karnataka who opposed the payment of tax. Later during struggle of violation of law he in disguise collected paddy from various villages for Student Hostel at Haunsabhavi. He while collecting the grains encouraged the freedom fighters and he too participated in the struggle. Apart from this when the British did not react aptly to the needs of the Indians he participated in the Satyagraha and went to prison. Later he participated Quit India Movement and he was fasted and got a special provision to cook his food in the jail. Consulting with R.S. Patil of Bhogavi decided to conduct awareness about Social and Political aspects amongst women. Therefore he successfully organized a conference “Koda Taluk Primary Women Council” on 27-05-1945 at Haunsabhavi. 140 students of Neshvi violating the law uprooted the liquor trees (Palm trees) at Haunsabhavi. Not only 9 students were sentenced to jail for three years even K.F. Patil was arrested for encouraging the students. As Nashvi escaped the police started torturing his family members, then Nashvi himself surrendered before S.P at Chinnamulagunda. Later he was arrested and sent to Hindalga jail. Likewise Neshvi experienced prisonment for four times. Neshvi after becoming the Parliamentary member he became the member of All India Agriculture Administration Board and as a result of this a branch of All India Agriculture Administration Board was established in Karnataka. Apart from being Vice-President of this Board for the term of five years he privileged 300-400 farmers from Karnataka to participate in two conferences organized by Agriculture Society at Dehli. He introduced modern agriculture methods to the farmers. Likewise he participated in freedom struggle, struggle for union of state and farmers’ revolt.

Siddappa Hosamani

Was in a agriculture family on 13th December 1890 at Karjagi. He completed Primary education in Karjagi, High School education at Karjagi, Lakshmeshwar and Dharwad. Later he completed his graduation in Law from Mumbai University. Later in 1908 he started his profession as an advocate. Then he efficiently rendered his duties for several years as a President of Karnataka Regional Congress Committee during the freedom struggle. Thus he established and spread a strong network of Congress party in every village. Apart from guiding freedom fighters like Mailara Mahadevappa, K.F. Patil, Hallikeri Gudleppa and others he extended help and cooperation to these freedom fighters in various means. Apart from this Neshvi played a significant role at the time constituting new Karnataka state. He organized the protestants and handled the criminal cases of protestants free of cost and supported them. Later Siddappa Hosamani joined Subash Chandra Bose’s newly established organization “Forward Block”, and he was nominated as the President of the organization for Karnataka Region. Siddappa

with his associates Lawyer A. A. Mundagi and K.F. Patil effectively organized the activities of “Forward Block”. Later when Netaji visited Haveri has greatly applauded Siddappa Hosamani in its article published by Forward Block which evinces the personality of the Siddappa Hosamani. After Post Independence in a meeting at Haveri he took an oath that he will see united Karnataka before his death. As per his words he leaded the integration of state struggle and guided the participants in the struggle. Siddappa Hosamani tried to uplift the status of Backward class people. Knowing this Gandhi praising Siddappa quoted “If everyone are is concerned as you there would be no untouchability in the nation”. Siddappa has sincerely rendered his service in various organizations and institutions and died on 14th February 1959.

Kariyappa Sangur

Born in a poor shepherd (Kuruba) family at Sangur. He passed Mulki exam claiming first class. During his school days he was influenced by the Kesari article published by Tilkar which sow the seed of patriotism in his mind. He was so influenced by the article that he started wearing Khadi dress. He was very much influenced by reading the articles written by Gandhiji in “Young India” and started wearing Khadi and started promoting principles of Swadeshi. As Kariyappa protested against drinking of arrack Arrack shop owners thumped Kariyappa by sending 10-15 drunkards at Hirekerur in 1930. Though drunkards were kicking him he never protested instead told them stop drinking liquor it will harm their health and followed Gandhi’s principle of Ahimsa. He cut-off liquor trees in that region and was prisoned for 6 months. He established a dormitory at Harijan settlement at Ranebennur and he used to seep the Harijan settlement daily. Further he established harmony with Harijan people and he also refused to go to programmes or temple where Harijan people were prohibited. This evinces the secular principle in Siddappa. Likewise in 1936 he worked as a scavenger for few months at Kachavi and rendered his service to the village. When he went to Gandhi’s Ashram situated at Vardha for pursuing employment training in Gramseva Vidyalaya he married a handicapped women Viramma of Sirsi staying in the ashram with the consent of Mahatma Gandhi in 1940 thus was a model of Secularism. When Kariyappa established an ashram at Tadas village of Hirekerur Taluk and was involved in village service activities Gandhi called for “Quit India Movement”. Kariyappa completely got involved in the struggle and made the struggle to reach its peak

K.F.Patil

Shri Kallanagouda F. Patil was another eminent personality of the Haveri district. He was born as the fifth son to the couples Basamma and Fakkiragouda at Kakol village of Ranebennur taluk. Kallanagouda was born in an ordinary agriculture family and completed his primary education in Motebennur. Being influenced by the speeches of leaders of freedom struggle during the school days joined “Bharatiya Taruna Sangha” and became an active member of this organization. In view awakening the students and bring awareness of patriotism he used to call the eminent leaders of the freedom struggle like Mudaveedu Krishnaraya, Hukkerikar, R.R. Diwakar etc to speak during school programmes and in Ganesh festival. When Gandhi called for Salt Protest on 13-04-1930 he anticipated to Satyagraha at Ankola and took the responsibility of the satyagraha under the leadership of N.S Hurdekar. His students were very much influenced by this move alerted the regions surrounding Haunsabhavi. About 140 students violated the laws by cutting the liquor trees and were arrested and sent before court. It was decided that K.F. Patil was responsible for student activities and was sent to Hirekerur Jail on 18-03- 1932. After release from Hirekerur jail he was prisoned in Hindalaga jail for 6 months. Later in 1932, K.F. Patil opted Davanagere as the center for his freedom struggle because the freedom struggle was no brisk in Mysore region and police activities in this region was not so

strong. As the freedom struggle was weak in Mysore region he wanted to fasten the struggle in that region. One of the most important activities of K.F. Patil then was he staying at the roadside field reaching Channageri he typed the aspects related to the freedom struggle and assigned the task of dispatching these letters to Mahadevappa, Mailara, Sangur, Anavatti etc to make them reach the leaders at Haveri, Ranebennur, Hirekerur, Byadagi, Shiralakoppa, Sagar, Anavatti. As K.F. Patil was indulged in destruction activities during the Quit India movement Police were in search of him to arrest. Before he got into the hands of Police he met his affectionate scholar Mailara Mahadevappa and told him to remain absconding for some days as British government was behind him.

K.F. Patil also handed him Rs. 500 to meet the expenses. Mailara Mahadevappa eyes became wet he started crying like a child as if he is not going to see K.F. Patil in future. Accordingly after a week of this incidence on 26 March 1943 K.F. Patil was arrested and after a very few days that is on 1st April 1943 Mailara Mahadevappa received a message that K.F. Patil was assassin and Mahadevappa was immensely shocked. K.F. Patil wrote his desire of writing biography of Subas Chandra Bose and spend 2 days with Bose. He joined Forward Block established by Netaji and became the secretary of District Regional Branch of Forward Block. K.F. Patil succeeded in bringing Netaji to Byadagi to bring awareness amongst the people about the freedom struggle. As in a revolutionary decision on 8th August 1942 India declared a Freedom Struggle and a motto "British Quit India" was at rampage many of the Congress Leaders were arrested. Therefore Gandhi communicated a motto "DO or DIE" which set an electrifying impact on the struggle. The freedom fighters of Dharwad district under the leadership of Veeranagouda Patil met at Anavatti of Mysore State in the house of Mallikarjuna Goudar of Yenikoppa for interaction. This made the freedom struggle more fierce.

Menasinal Timmanagoudar

Menasinal Timmanagoudar was born on 8th October 1911 as the last son of couples Hanumanagouda and Neelamma at Mensinahal of Ranebennur taluk of Haveri district. Timmanagoudar completed his primary education and completed his 7th Standard at Tumminakatti. During his childhood he was influenced by the legendary stories of Sangolli Rayanna, Kittur Rani Channamma, Babasahen of Naragund revolting against British. This stories influenced him to jump into freedom struggle. Further the provoking and influential and speeches of T.R. Neshvi, K.F. Patil, Veeranagouda Patil, Hemanna Angadi, Nyamati Veerabhadrapa enabled him to become a overall freedom fighter. When Gandhi called-up for Violation of Laws on 18-01-1932 Timmanagoudar along with 200-300 freedom fighters entered the Harikatti forest near Nagavanda and destroyed about three fourth of the forest and he was arrested for violating the laws. Then Timmanagoudar was only 21 years old. His case was filed in Hirekerur Court (Vide Case No. 6/1932), he was sentenced 2 years of prisonment and a fine of 50 Rupees. As he was jailed at Yarawad Jail he got associated with Hindi speaking freedom fighters and learnt Hindi and he learned makind thread using Charaka. When he was released from Jail and came to Tumminakatti the prominent persons of the village took him in a procession. Returning from the Jail he was engaged in welfare activities of Harijans and enabled the Harijans to fill water from Ponds and wells, enter into the temple. When Gandhiji declared Quit India Movement and a slogan DO or DIE the freedom fighters became more enthusiastic. Timmanagoudar was a dream for the police because all the efforts made by the police to catch him went invain. Timminagoudar along with his associates was engaged in Telegraph cables, setting fire to government offices, demolishing the bridges. Timminagoudar along with other freedom fighters set fire to revenue office at Kadur, attacked Rattihalli Police station in the early morning and thieved 5 rifles and escaped. When Police heard the news that Timminagoudar

was in Banakar's house at Nagavand went to arrest Timmanagoudar. But Timminagoudar cleverly escaped from police by disguising as a woman. At night when again when Police followed Timminagoudar to arrest he escaped by playing a Drama at Fatepur. He accrued the tax at Eesur near Shikaripura. Getting rid of Timminagoudar deputed 400-500 Australian army men at Tumminakatti and Menisinahal to catch Timmanagoudar. Despite of this when Tumminakatti was not caught, the Police arrested the parents of Timmanagoudar. Even such conditions Timminagoudar set fire to offices at Masur, Medur, Tadas, Kaginele, Hommaraddi. As one of the Police at Tumminakatti was behaving very officiously Timminagouar set fire to the Police quarters. He looted Davanagere railway station and Honnali Police Station. He resided at Hallur hilly region. Getting rid due to activities of Timmanagoudar District Collector announced either to catch Timminagoudar dead or alive and a prize of Rs. 1000 was announced to arrest Timminagoudar. Further District Collector ordered Shut at sight Timminagoudar. Further DC ordered to capture 80 acres of agricultural land of Timminagoudar along with the crops. Timminagoudar coming to know about this returned the loan papers along with mortgages to the people who had loaned money from Timminagoudar. Timminagoudar told them not to return the loan instead support by participating in the freedom struggle. Before British capture the agricultural lands of Timminagoudar he told the people to reap the crops in his land and take it to themselves. Hence he benefited the people by providing them crops.

Looting of Kappelur Tax:

At 10 pm On February 10, 1943 Timmanagoudar attacked Kappelur to loot the tax. While capturing the key of the tax office he had a struggle with the police and accidently bomb in the bag of Timminagoudar exploded and he was severely injured. Though he took orthodox medication this did not help. Later he was taken to Davanagere for treatment. But Timminagoudar could not survive. Timmanagoudar lost his life soon after crossing Tungabhadra river bridge. Police coming to know about the fact took the dead body of Timminagoudar to Ranebennur and after Post-mortem his body was cremated in the graveyard behind Ranebennur Court. Likewise he participated with Sardar Veeranagouda Patil and served for the upliftment of the backward class community. He was aware that education alone can help in the welfare of the backward community. Therefore established a education society for teaching the girls of backward classes. Later the same education society became popular as Women's Vidyapeetha. When viewed as a whole it is observed that freedom fighters of Haveri district has provided a remarkable representation and valuable contributions in the Indian Freedom struggle. The well organized struggle and social activities are indeed role model. It is indeed their sacrifice and struggle by virtue of which we are enjoying and leading free and respectful life. It is to be very evident that younger generation and youths of today should cultivate such social concern and serve to the nation.

Conclusion

A very basic aspect of the long-term dynamics of the Indian national movement was the strategy it adopted in its prolonged struggle against colonial rule. The capacity of a people to struggle depends not only on the fact of exploitation and domination and on its comprehension by the people but also on the strategy and tactics on which their struggle is based. The existing writings on the subject have failed to deal with, or even discuss, the strategy adopted by the national movement. It appears as if the movement was a mere conglomeration of different struggles or, in the case of its Gandhian phase, certain principles such as non-violence and certain forms of struggle such as satyagraha, picketing, etc., but without an overall strategy. One reason for this failure in the existing writings on the subject is the largely untheorized character of the nationalist strategy. Unlike the

leaders of the Russian and Chinese Revolutions, the leaders of the Indian national movement were not theoretically inclined and did not write books and articles putting forth their political strategy in an explicit form. But, in fact, the various phases of the struggle, phases of constitutional activity, constructive work, basic political decisions, forms of struggle, non-violence, Satyagraha, etc., cannot be properly understood or historically evaluated unless they are seen as integral parts of a basic strategy.

At the same time, this movement in Bombay Karnataka area was started under the leadership of Chanabasappa Ambli of Bijapur, Ranganath Diwakar, D.P.Karmarkar and others. This movement was very violent in Bijapur, Dharwad, Belgaum, Bangalore and Mysore Districts. The students boycotted the classes and started movements like, cutting the telephone wires, removing the fish plates of railway lines, burning of public and government buildings. Thousands of people were arrested and imprisoned and hundreds were gunned down by the British. Mylar Mahadevappa was also one among them. "In Quit India Movement the fighters snatched away two revolvers from the police officers and 85 rifles from the police. They burnt 19 railway stations, 34 government inspection Bungalows, 250 village chavadis, 201 village daftars (documents), 62 arrack shops and 27 police station was completely burnt to ashes."The Vernacular Press Act muzzled the Indian press, while the English newspapers, even when hostile to the Government, were treated with leniency. Mahadevappa was the only person to take part in Salt Satyagraha and his wife Siddamma was the only woman to take part in the Civil Disobedience Movement from Karnataka. When Mahadevappa and his wife left Gujarat and returned to Karnataka, they received a grand reception from the people of Dharwad, Haveri and Motebennur. In Koradur village on the bank of the river Varda in Haveri district they established Ashram called "Gram Sevashram". They included people from all castes, creeds and religions. Hindus, Muslims, Christians and people from different castes joined them and served in the Ashram. The objective of the Sevashram was to eradicate poverty, practice of untouchability and ignorance in the villages. Gram Sevashram was working like Sabarmati Ashram. Thousands of young people were trained to fight in the freedom struggle. The Ashram became a school, a Yoga Kendra, a hospital and a temple for villagers.

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