



## SOCIAL AWARENESS IN THE NATIONAL MOVEMENT: HAVERI DISTRICT

**Sri. Nagaraj Veerabhadrapa**

Research Scholar, Department of Studies and Research in History,  
Davangere University, Davanagere.

### ABSTRACT:

*From Bidar in the far north to Kollegal in the far south, the Haveri district is exactly in the middle of Karnataka. It is also known as the entry point to Karnataka's northern districts. The Haveri district's culture and traditions are extremely diverse. Santa Shishunala Sharif, a great saint, Kanakadasaru, Sarvagnya, Hanagal Kumara Shivayogigalu, Wagish Panditaru, a writer Galaganatharu, Ganayogi Panchakshari Gavayigalu, and Dr. Gnyana Peetha Awardee are all born in the district. V.K.Gokak and numerous others The political dissident Mailara Mahadevappa, who opposed English rule, is from Motebennur in Haveri Region. Gudleppa Hallikere, another Hosaritti native and freedom fighter, hails from this district as well. In Hosaritti, he established the Gandhi Grameen Gurukul, a residential school. Gandhiji made the eloquent statement, "Do or die," during the Quit India Movement. A massive movement to overthrow the British was launched. Mahadevappa led the South Division of Dharwad movement. He started Kara Nirakarane, or the movement to refuse to pay for land revenue. He advised farmers not to give the government their land revenue. This movement spread quickly. The grounds of those laborers who didn't pay charges were seized. During this time, some peasants partnered with the British to acquire those confiscated lands. Mahadevappa and his buddies did Fasting Dissent before the places of the Zamindars. He had the option to persuade the. Many people were inspired by Mahadevappa's bravery and selflessness. He was a great freedom fighter and patriot. He gave his life for the benefit of society and the country's liberation. After freedom, a superb structure Veera Soudha was based on his Samadhi.*



**KEYWORDS :** Haveri, the national movement, Mailara Mahadevappa, the Dandi march, and Karnataka

### INTRODUCTION:

As a result of the British's desire to establish the "Emperor, where sun never sets" for their independence, the various nations of the world revolted. The Indian Freedom Struggle has a remarkable history as well. The nation as a whole was united and gained independence from the British. The Haveri district's Freedom Fighters, who were also of such brave heritage and were inspired and influenced by National Leaders, took part in the Indian Freedom Struggle and demonstrated a remarkable contribution to society in establishing India's independence. In my article, I briefly introduce a few of these social awareness programs. It should be noted right away that the nationalist strategy was based on the particular characteristics of British rule and the colonial state. Indian leaders fully appreciated the exploitative and domineering nature of colonial rule, as well as the semi-

hegemonic and semiauthoritarian nature of the colonial state. It was not like Germany under Hitler, Russia under the Czar, China under Chiang Kai-shek, or Cuba under Batista. Its personality could, maybe, be best depicted as lawful authoritarianism. Force was used to establish the colonial state, and force remained its final sanction. Peaceful movements were frequently repressed with unarmed force. In any case, it did not depend simply on force. It was also based on the establishment of certain civil institutions like elected assemblies, local government, courts, schools, and colleges, and most importantly, the rule of law. It provided some civil liberties during non-movement times. In addition, it frequently adhered to certain administrative and legal codes while suppressing popular opposition. As such it was semi-popularity based, semiauthoritarian. The colonial state had a semi-hegemonic status because it heavily relied on two ideas that it had carefully instilled in the Indian people over a long period of time to get them to accept their rule.

One is the idea that the foreign rulers were kind and fair, that they were the Mai-Baap of the people, and that they were developing or modernizing India economically, socially, and culturally. The second idea was that the Indian people were too weak and divided to successfully oppose the colonial rulers, that it was pointless to oppose them, that they would crush all opposition unless they themselves permitted it, and that all opposition had to follow constitutional guidelines. In addition to making constitutional, economic, and other concessions to popular movements, the colonial rulers did not rely solely on repression; they followed a strategy of the carrot and the stick. Since Raja Rammohan Roy's efforts in Bengal led to the formation of the Brahmo Samaj in 1828, the spirit of reform spread throughout almost all of India.

Aside from the Brahmo Samaj, which has branches in a few pieces of the country, the Paramahansa Mandali and the Prarthana Samaj in Maharashtra and the Arya Samaj in Punjab and North India were a portion of the unmistakable developments among the Hindus. The Kayasth Sabha in Uttar Pradesh and the Sarin Sabha in Punjab were two additional regional and caste movements. With the Satya Sodhak Samaj in Maharashtra and the Sri Narayana Dharma Paripalana Sabha in Kerala, the backward castes also initiated reform efforts. The Ahmadiya and Aligarh developments, the Singh Sabha and the Rehnumai Mazdeyasana Sabha addressed the soul of change among the Muslims, the Sikhs and the Parsees separately. Similarly, despite being restricted to a single religion and having a regional scope and content, their overall perspectives were remarkably comparable; They were manifestations of a common consciousness in religious and regional contexts. The political dissident Mailara Mahadevappa, who opposed English rule, is from Motebennur in Haveri Region. Gudleppa Hallikere, another Hosaritti native and freedom fighter, hails from this district as well. In Hosaritti, he established the Gandhi Grameen Gurukul, a residential school.

### **OBJECTIVES:**

The study's objective or aspect is to shed light on the prominent freedom fighters of the Haveri district and accord them the status of Neshwi Martyrs. The martyrs are remembered as the fighters' source of inspiration. The fighters have made significant contributions to the fields of education and society in addition to their participation in the struggle for freedom. The efforts of the Haveri district's freedom fighters are also presented in this article. The freedom fighters' selfless acts and sacrifices are depicted in the article. In addition, the purpose of the article is to pique youth interest in national welfare programmers and social service providers. Energize and induce interest among the adolescents, to focus on friendly help, Public congruity and Love towards country as opposed to becoming conceited.

### **Freedom fighter's tales of valour**

Madevappa was born in the village of Byadagi in the Haveri district on June 8, 1911, to Marthandappa and Basamma. He sought after his essential schooling in local and at Hansabhavi. He was special for having instructors like T.R. Nashvi and K.F. Patil, he was gigantically "Indian Youth Association" at Dharwad and as its extremist he got effectively engaged with its exercises. Being the only representative of the organization from Karnataka to take part in Gandhi's Dandi March was a historic event. He on twelfth Walk 1930 alongside 79 activists took part in the Dandi Walk.

Mahadevappa was then just 19 years. After being imprisoned for six months, he was greeted with an unprecedented welcome upon his return to his native land. This motivated Mahadevappa to push the struggle even harder. Later, while living in ashrams in Koraduru and Hosaratti, he formed his own team and started a number of battles.

The only representative of the then-Mysore (Karnataka) state who had taken part in the historic "Dandi March" led by Mahatma Gandhi was Mailara Mahadeva of Haveri. When the British shot him and Tirakappa Madivalara and Veerayya Hiremath in Haveri on April 1, 1943, he became a martyr. Mailara Mahadevappa was born in Motebennur, a village in the Haveri taluk's Byadgi taluk, on June 8, 1911. His mother, who had been imprisoned for the cause, was a great patriot. Local people in Haveri say Gandhi welcomed Mahadeva to be a piece of 'Dandi Walk'. " The principal object of Satyagraha was truth, peacefulness, positive energy, immaculateness, control, relentlessness and penance. Mahadevappa was invited to Gandhiji's Sabaramati Ashram for his 1930 historic "Dandi March" from Mysore because he possessed all of these qualities. Gandhiji by and by chose 78 young fellows from all pieces of the region and Mahadevappa was one of them and the main agent from Karnataka. A senior Haveri teacher stated, "He took part in the Satyagraha at the age of 18 and went to jail with Gandhiji." Mailara Mahadeva was killed while leading a group of people to the Sri Veerbhadeshwar temple in Hosaritti, a village in the Haveri taluk, to steal from the British treasury.

### **Influential Aspects of Nationality:**

Ethnicity because of Western Training, Public mindfulness because of writing, Public mindfulness because of Moderate developments and rebellions, the job of mass correspondence media in Public turn of events and Opportunity battles have strikingly contributed in achieving Public mindfulness. From the beginning, Karnataka has been a land of freedom fighters. The people of Karnataka were unable to stand by as the British gradually took over the entirety of India in the latter part of the 18th century. As a result, they decided to rebel. This is how the revolution, which we refer to as the "Armed Insurrection," began. Venkatappa Naik of Surpur, Bheema Rao of Mundaragi, Baba Saheb of Nargund, Rani Channamma of Kittur, Rani Channamma of Keladi were a couple of eminent daring people who battled all through against the English for the opportunity of the country. During the second half of the 18th century, the British gradually increased their power and operated very shrewdly at first as vassals of the Moghal Emperor. The people, who were used to leaving matters of government to others, did not notice that they were gradually being replaced by foreign slaves. Mysore was well-defended by Hyder and Tippu's brave resistance to the British. Hyder, who conquered Mysore and defeated the wadeyars, was dissatisfied with the British expansion strategy. Previously, he was friendly with the British. But as time went on, he learned about the British empire's plan to expand into India. To stop them from doing so, he tried to get along with the Nizam of Hyderabad and the Marathas.

### **Influence of Mumbai Karnataka:**

Because North Karnataka was greatly influenced by the Freedom Fighters of Maharashtra, the freedom struggle in the Karnataka province generally got started and worked well there. The consequence of non-participation development, infringement of Regulation, Salt dissent, woodland fight, alcohol forbiddance fight, Quit India Development and different rebellions in the Maharashtra significantly impacted North Karnataka and because of this the rebellions took a state of destructiveness. In addition, it is interesting to note that these factors also led to the start of awareness activities.

Indians realized that armed resistance would not be enough to drive the British out of India. The Indian National awakening was sparked in the 19th century by social and religious reforms. Then the reformers stirred the mass to conflict with the Britishers' cleverness organization. The Indian National Congress was founded in 1885. At the first Bombay Congress Session, Sir Narayan Rao Chandavarkar from Karwar, Kashinath Rao Telang, Sadashiv Rao Bhate of Belgaum, Kolachalum from Bellary, Venkata Rao, Modallyar, and others were present. The famine and natural calamities caused the people to revolt against the British.<sup>6</sup> The districts of Belgaum, Bijapur, Haveri, and Karwar in northern Karnataka were

once part of Bombay province. Tilak's Kesari publication contained his speeches and inspired the Karnataka populace. Afterward, Tilak began the Home Rule Development. Foreign goods were displayed publicly.

### **Haveri District and the Indian freedom movement**

#### **Selection of the District:**

The fact that I am a native of this region is the primary motivation I used to write the article about the district's freedom fighters. Since I was in school, on national holidays like Independence Day and Republic Day, I have listened to speeches by well-known people who show how this region's freedom fighters helped. In addition, the speech shed light on the freedom fighters' social and educational accomplishments. As I have seen there are no abstract sources or distributions illuminating commitments of the political dissidents of this district. Although Suryanath Kamath's three-volume literary work, "Memories of Freedom Struggle," contains some information about the region's freedom fighters, it is not comprehensive. As a result, I have attempted to provide a lot of information about the region's freedom fighters. As the vast majority of the political dissidents are not alive now, I have accumulated data from the political dissidents and their peers who had related with those political dissidents. In addition, I have gathered information from children who witnessed the struggle for freedom at the time. Additionally, I have participated in social service activities within his Vachanas. He has eloquently discussed the bravery and loyalty of the Karnataka people. He held the firm belief that one must make sacrifices for one's country. Adiya Mundide Swarga, Adiya Hindide Naraka, Adigaswamedh Phala, and Swami Karyakke 2 Madiyalebeku Sarvajna bring this out with a lot of force. Kannada) Karnataka has been referred to for a long time as a place where there is bravemen. The people of Karnataka could not stand the imposition of an alien rule and culture as British rule slowly spread throughout India. Karnataka's brave men and women fought in numerous decisive battles, including those fought by Hyder All, Tippu Sultan of Mysore, Rani Channamma of Kittur, Sangolli Rayanna of Bailhongal, Bheema Rao of Mundaragi, and others. As a result, Karnataka as a whole has been very important in the Indian freedom struggle. The Bedas and Kodagas are Karnataka's most prominent fighting tribes, and they have always maintained their high reputation. Under Balaji Nimbalkar's command, the Bedas of Halagali fought the British. Diwakar Dixit, the son of Chidambara Dixit of Murgod, gave them a lot of support, but Nimbalkar died in the struggle. Jadiyahappa, Zalappa, and 19 other people were hanged during the struggle. A well-known Kannada folk song depicts the Bedas of Halagali's feelings when they were told by the East India Company to give up their arms. The song also celebrates the Bedas' bravery.

#### **Freedom Struggles:**

The martyrdom of four regional freedom fighters has made a significant contribution to India's freedom struggle. In addition to their participation in the struggle for freedom, these freedom fighters have made contributions to the social and educational sectors. I have attempted to present some of these social struggles.

The Karnataka State has contributed a great deal for the opportunity battle. Kannadigas are very notable for valiance and boldness. They held the belief that freedom is more valuable than life, and they still do. When people talk about freedom, they usually think of the rulers of Karnataka—the Kadambas, Hoyasals, Chalukyas of Badami, and Vijayanagar kings—and how much they loved and worked for it. Dr. D.C. Sarkar 3ayst. Since the 6th century, when the Chalukyan dynasty grew, Kannadigas have played an important and memorable role in the freedom movement's history. "There are also a few indications that Karnataka kings ruled Bengal, Bihar, and other parts of India." The culture of Karnataka is one of a kind in that women make sacrifices. One can recall. A

**Mailar Mahadevappa:** was brought into the world as the child of couple Marthandappa and Basamma of Motebennur of Byadgi taluk. With the assistance of Hosaritti and Koradur Ashram, Mailar Mahadevappa engaged in destructive activities. He had started government assistance programs for

booked station and planned clan individuals and has taken part in a few exercises against social notion and achieving mindfulness among individuals. Further he picketed against the arrack shops and obliterated the arrack shops. Additionally, he advised his companions to complete this task. He made people aware of the benefits of ayurvedic medicines and provided information about agricultural practices. Knowing that he became the murderer in the Post Office loot incident is very painful.

**T.R. Neshwi:** is the local of Divighalli of Hirekerur taluk. However being the instructor at Old English Vernacular School at Hansbhavi. He taught nationalism among the understudies and he effectively partook in the opportunity battle as a part. He raised the voice against the foul play in sharing of harvests to the ranchers. He with the Veeranagouda of Kachavi battled for giving equity to the ranchers by teaching mindfulness among the ranchers. In 1931 he coordinated a "Taluk Rancher Congress" and joined around 3000 ranchers. Because of this association then government dropped the water duty of Rs. 46,000. It is one of the perspectives to be pleased with. Neshwi was famous by friendly development. He laid out an association "Taluk Ladies Congress" at Hansbhavi on 27-5-1945 to give social and political privileges to ladies. Further he additionally put endeavors to disallow creature penance at fairs at Kengonda and different towns consequently making mindfulness among individuals. Later after the Indian freedom when he turned into the Parliamentarian he took around 300 to 400 ranchers to Delhi to take part in the two days gathering and empowered the ranchers to be familiar with the cutting edge rural strategies.

**Kariyappa Sangur:** is a further fighter for freedom. He came from a poor family. He was fully involved in the Freedom Struggle and the society's fight against the untouchability system. In addition, he tied the knot with Veeramma, a Harijan woman with a disability. He acted as a social reformer and served as an example, encouraging and inspiring young people to marry people of different castes. Kariyappa participated extensively in the Freedom movement. He was beaten by the drunks as he advocated for the prohibition of arrack. However, he didn't neglect to follow the peacefulness standard of Mahatma Gandhi. Later, he established a charitable school in Harijan habitat and educated Harijan students there. He used to clean the habitat for Harijan every day. He worked on a variety of social projects with the Harijan people's group. He went against individuals who went against Harijan individuals. Sangur himself used to cut the hair of Harijan caste female students at Mahila Vidya Peetha in Hubli because the barber refused to cut their hair. Additionally, he used to motivate young people to participate in the movements.

**K.F. Patil:** has a place with Kakol town of Ranebennur taluk. He is Mailar Mahadevappa's teacher. K.F. Patil had been instrumental in instilling patriotism in the students. He persuaded Subhas Chandra Bose to travel to Haveri and Byadgi to give an address and educate the populace about the district's freedom movement. In addition, Veeranagouda's wife put a lot of effort into the social and educational advancement of Harijan girl students at Mahila Vidya Peetha in Hubli. It is fascinating to take note of that, later during her marriage she welcomed all the Harijan young ladies at Hubli to go to her marriage.

**Timmanagouda of Menisinhala:** He is the local of Menisinhala of Ranebennur taluk. At the point when Gandhiji called up Infringement of Regulations development he plunged into this development. He on 18-01-1932 at Nagavanda of Hirekerur taluk with the help of 200 to 300 individuals and obliterated Harikatti backwoods and was prisoned. Later he was set free from the prison. He enjoyed social exercises like allowing harijans of his region to draw water from the normal well and lakes and give authorization to Harijans and Persecuted to enter the sanctuaries and sanctuaries. Timmanagouda being monetary sound advanced the ranchers, he pursued the loaners not to return the credit rather requested that they give the loaned sum to the political dissidents and help them in the battle. This frequency plainly exhibits the worry of the Timmanagouda.

**Saradar Veeranagouda Patil:** Along with the Freedom Struggle, Veeranagouda Patil participated in educational and Harijan Development Programs. According to the craving of Mahatma Gandhi he laid out Mahila Vidya Peetha at Hubli for the improvement of Harijan understudies. Consequently, gave an open door to the Harijan young ladies to seek after schooling hence Veeranagouda Patil made an important accomplishment in the instructive field. In addition, he laid the groundwork for Hansabhavi's modern educational system. In 1914 he alongside Rudragouda of Bhogavi welcomed Mruntyunjaya swamiji of Murgamath of Dharwad and laid out a Schooling Society at Hansabhavi. Under the connection of this a "Vernacular Somewhat English School" was likewise settled consequently he presented English medium school interestingly to the understudies of this region.

### **NATIONAL IMPACT OF THE HAVERI**

The progressive community in Goa had the contact with Karnataka with the progressives like Veera Sawarkar, Senapati Bapat of Maharashtra, Barindra Ghosh (the sibling of Yogi Aurobindo Ghosh of Bengal) . In connection with the pistols and bombs, Yalagi supporter Hanumanthrao Deshpande was imprisoned for several days. Guledgudd's Gunda Bhat Joshi was also sentenced to a year in prison. Dr. Bevir and Bheemarao Handur received a severe prison sentence. Ganapule belonged to the revolutionary group. Every one of these bold Kannadigas were liable for raising the name of Karnataka throughout the entire existence of Indian Revolution.<sup>9</sup> Dr. In Hubli, N.S.Hardikar established the Hindustani Seva Dal. It became an All-India Organization in a short amount of time, with Bagalkot as its center. In each movement, the Seva Dal volunteers performed admirably. Gangadhar Rao Deshpande became the Sangh's first "Sanchalak" when he established a Charaka sangh branch in Bangalore. Through the "Charaka Sangh," Gandhiji's ideas and principles of "Charakn" were spread to the people. Nearly 400 representatives from Karnataka attended the Congress Session in Nagapur and demanded a separate Regional Congress Committee, which they achieved. The first president of Karnataka was Simha' Gangadhar 20 Rao Deshpande. Later on, the opportunity development spread quickly in Karnataka. Understudies boycotted classes and joined the development. Consuming of unfamiliar products, fight gatherings and parades were held. Numerous Kannadigas needed to lose their life and must be detained.

The rise and development of a sense of national unity, despite the fact that it was initially hazy and uncertain, was the one major benefit of India's unification under British rule; In addition, the reform efforts of organizations like the Brahma Samaj, Swami Vivekananda's Ramakrishna Mission, the Prarthana Samaj in Bombay (1867), the Arya Samaj in the Punjab (1875), the Theosophical Society in Madras (1882), and the Sarvajanic Sabha of Poona contributed to the expansion of this conception. Naturally, the majority of these movements aimed to eradicate social injustices and harmful religious practices. However, this renaissance was bound to result in efforts to improve politics as well, especially in India, where religious and moral values permeate every aspect of life. Religious movements awoke the people to new endeavors prior to the political revival of Maratha and Sikh power. The discontent that was steadily growing among the people was also reflected in the new literature and the press that emerged prior to 1885. Together with Gadag district, Haveri district was once a part of Dharwad district. Haveri district was established on August 24, 1997, after the old Dharwad district was split up in response to public demand. The Haveri district's history goes back to prehistoric times. Prehistoric civilizations are known to have existed in the Tungabhadra and Varada river basins, according to available evidence. Stone carvings portraying Stone Age civic establishments are tracked down in many pieces of the locale. The district contains approximately 1300 stone writings from various rulers, including Rastrakutas and Chalukyas. Even though none of Karnataka's major kingdoms had their capital in Haveri, this area was ruled by a lot of Mandaliks. Bankapura Challaketaru, Guttavula Guttaru, Kadamba of Hanagal and Nurumbad are a portion of the notable Samanta Rulers. Ajitassenacharya, a Ranna Chavundaray teacher, and Devendramunigalu, a Kannada teacher, both resided in Bankapura. Hoysala Vishnuvardhana's second capital was also located here. Guttaru administered during last option part of twelfth hundred years and up to finish of thirteenth hundred

years from Guttavol (Guttal) town as Mandaliks of Chalukya, freely for quite a while and as Mandaliks of Sevuns of Devagiri.

### CONCLUSION:

The Haveri district plays a significant role in the struggle for Indian independence. In this region, martyrs are plentiful. In addition to participating in the Freedom struggle, they initiated programs to end the untouchability system that was prevalent in society. They also started education campaigns to stop fairs and festivals from killing animals. In addition, they participated in a variety of educational programs. Their contributions and accomplishments serve as models for the current social system. Today, we live in society with respect because of their struggle, selfless service, sacrifice, and service-oriented concern. The fighters' collective social service, patriotism, selflessness, and social concern are commendable and worthy of following. Haveri's history dates back to the Stone Age, when Stone Age people lived in the Tungabhadra and Varada river basins. The region was ruled by prominent dynasties like the Chalukyas, the Rastrakutas, the Hoysalas, and the Kadambas, according to approximately 1300 stone carvings scattered throughout the district. Haveri was instrumental in spreading the idea of a socialist India throughout the country and within the national movement. Nehru argued that economic emancipation of the masses must accompany political freedom. He emphasized the need to instill a new socialist or basically Marxist ideology throughout the 1930s, which would enable the people to study their social condition scientifically and provide the Congress with a new socialist ideological orientation. He also pointed to the inadequacy of the existing nationalist ideology and the hegemony of bourgeois ideology over the national movement. As a result, the national movement was founded on a straightforward anti-colonial ideology and the idea of a democratic, civil libertarian, "secular," and socially radical society. The Indian economy was going to grow independently and on its own. This vision worked together. With hostile to Frontier philosophy and a favorable to unfortunate revolutionary financial direction that empowered the public development to put together itself with respect to the politically stirred and politically dynamic individuals and to gain the personality of a famous group's development.

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