Chief Minister Shri Siddaramaiah receiving a report from M.R. Srinivasa Murthy IAS (Retd) and Chairman of Department of Information and Public relations Re-Organization committee, M. Lakshminarayan IAS, Additional Chief Secretary, Department of Information and Public Relations and PWD, N. R. Vishukumar Director of Information and Public Relations, Dr. Krishna Murthy IPS(Retd), Raja Sinalesh Chandra, Retired Executive Editor Prajavani, Ismail, Assistant Editor Prajavani, K.S. Sachurananda Murthy, Resident Editor The Week and Deputy Director H. B. Dinesh are also seen.

Chief Minister Shri Siddaramaiah called meeting with Dignitaries and Senior Litterateurs and Artists at Vidhana Soudha to discuss the organizing of the Third World Kannada Conference.

Cover Story

Dr. B.R.Ambedkar
International Conference-2017
QUEST FOR EQUITY: Reclaiming Social Justice; Revisiting Ambedkar

Dr. Nataraj Huliyar

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It was a historic moment in the true sense of the term for all those who have dreamt of and fought for an egalitarian society in India when the lamp was lit at the inaugural program of the Dr. Babasaheb International Conference on the evening of 21st July 2017 at GKV campus, Bangalore. The Quest for Equity conference was held to commemorate Babasaheb Ambedkar’s 120th birth anniversary with a focus on an ambitious theme - ‘Reclaiming Social Justice; Revisiting Ambedkar.’ The conference which was held from July 21st to 23rd was also a culmination of the year long Ambedkar Jnandarshana Abhiyan, an ambitious student-centred program to spread and popularise Ambedkar’s thoughts among the students, launched by the Government of Karnataka on the 125th birthday of Dr.B.R. Ambedkar. The Abhiyan was organized in about 250 colleges and 150 hostels at different parts of Karnataka reaching out to nearly one and a half lakh college students.

The three day Dr. Babasaheb International Conference was not only a meaningful tribute to the father of the Indian Constitution and his thoughts but also a much deserved acknowledgement of the Dalit movement of Karnataka which has been redefining Babasaheb Ambedkar’s thoughts and ideas, carrying Ambedkar’s vision and mission forward for over four decades. Thanks to the dalit movement and the visionary intellectuals and politicians, Karnataka has enumerated the social justice model envisaged by Babasaheb for nearly five decades and has made fruitful efforts to redefine the model, enhancing its scope and extending the provisions of social justice programs to the larger sections of the Karnataka society. The international conference took cognizance of it and addressed some of the serious issues related to the quest for equity in our times. It threw up several questions, approached the issues from different angles, discussed the themes threadbare and sincerely tried to explore new avenues and offer practical solutions.

While making preparations for the conference, the Government of Karnataka had set out with a mission, which was clearly stated in its concept note for the conference, to ‘reflect on the contemporary significance of social, political and economic justice in India and across the world’ and the tall expectations of the organizers can be said to have been met to a larger extent during the conference as sincere attempts were made to ‘reshape and reorder political and policy priorities in current public discourse especially in complex, deeply diverse, and inequitable societies such as India.’

The three day International Conference witnessed some of the very fine brainstorming sessions, heated debates and introspective reflections which took the audience through quite a few brilliant and committed intellectual exercises of revisiting and renegotiating Ambedkar’s thoughts and ideas in our times. Congress vice president Sri Rahul Gandhi who inaugurated the conference set the tone when he stated that whole of India should now ‘go by what Babasaheb had exhorted us to do- educate, agitate and organize’, thus extending the

Objectives of the Conference
1. To explore the idea of social justice for a society that encompasses manifold social inequalities, deep diversities, exclusion and marginality;
2. To suggest constitutional, institutional and policy responses to the concern of social justice;
3. To reformulate the conceptual and policy linkages between social justice on one hand and other related norms and concerns;
4. To identify modes of thought and social and political practices inimical to the pursuit of social justice;
5. To delineate social and political agency and modes of action conducive to the furtherance of social justice.
see the massive turnout at the conference and exclaimed that this was for the first time he witnessed such serious discussions held amidst such a massive crowd. The massive crowd was truly diverse in nature – consisting of the frontline leaders and activists of the Dalit movement as well as several other people’s movements, students, teachers, journalists, artists and writers. The galaxy of the celebrity speakers who took part in the conference included Nobel laureate Kailash Satyarthi, Lord Bhikhu Parekh, well known social scientist; leading Ambedkarite scholars like Anand Teltumbde, Kancha Ilaiah, Prabhat Patnaik and Balchandra Mungekar; feminist thinkers like Kalpana Kannabeeran, Aruna Roy and Kanchana Mahadevan; social activists like Teesta Setalvad and leading social scientists like James Manor, Aseem Prakash, Satish Deshpande, V.K.Nataraj, Hargopal and Valerian Rodrigues; cultural personalities like Anand Patwradan, Dr. Siddalingaiah and Bhama, just to name a few.

The organizers of the conference had aimed at emphasizing ‘the sustained engagement between theory and practice by bringing together academics and social activists on one hand and those involved in governance, politics, and policy on the other’ which was reflected in the discussions in several sessions of the conference which brought together thinkers from various fields. As a result, speakers from different spheres of the society took part in the deliberations of the Conference. The organizers were able to bring together...
intellectual-politicians like Manishankar Iyer, Jayram Ramesh and Shashi Tharoor; sees like Veerabhadra Chennamalla Swamiji and the Buddhist monk Manoranjika Bhanji along with the Dalit, progressive and leftist leaders of different schools of thought who revisited Ambedkar’s ideas of social justice. The speakers repeatedly drew our attention towards the threats posed by the communal and corporate forces to the emerging egalitarian India which Dr. Ambedkar envisaged. Summing up the proceedings of the conference, Dr. M.S. Ashadevi, one of the leading Kannada feminist writers, felt that the conference opened up new possibilities of arriving at a kind of ideological clarity in the times of ideological confusions besides exploring practical means of achieving the goals set by Dr. Ambedkar.

Placing the proceedings of the conference in a perspective, noted writer and columnist Prithvi Datta Chandra Shobhi writes: ‘Ninety three panels were organized as part of the ‘Quest for Equity’ conference, with each panel attracting several hundred audience members. The conference participants engaged in a spirited debate over philosophical notions of justice, democracy, constitutionalism and citizenship; discussed forms of injustice, exclusion, intolerance; highlighted India’s diverse, plural and secular civilizational heritage; examined the successes and failures of social movements, including the Dalit movement; and embraced the relevance of Dr. Ambedkar’s thought to reinvigorate Indian democracy and resume the march towards a more equitable India.’

One of the most interesting sessions of the conference which saw a packed auditorium was the dialogue of the intellectuals and activists of Karnataka with the chief minister of Karnataka, Shri Siddaramaiah, who introspectively reflected, with a tinge of humor at times, on a whole range of questions which included ideological, economic, political and socio-cultural issues. The chief minister who replied to the queries like a true statesman reiterated in no uncertain terms his total commitment to protect the secular fabric of Karnataka and the will of his government to take the communal forces head on and his pledge for the upliftment of the Dalit-Bahujan masses.

The highlight of the conference was the release of The Bengaluru Declaration in the valedictory program of the conference. The ambition of the organizers of the conference was matched by the palpable enthusiasm, intellectual rigor and social commitment of the participants, as they sought to reaffirm and safeguard the idea of India. The ideas discussed and recommendations made at the conference coalesced in The Bengaluru Declaration, released by Shri. Siddaramaiah, the Chief Minister of Karnataka. This Declaration aimed to build an “alliance of equity” which will address the needs and aspirations of all Indians’, writes Pruthvi Datta Chandra Shobhi as he concludes: ‘The Bengaluru Declaration included forty recommendations, the most prominent of which denounced the use of violence for political purposes and emphasized the importance of upholding the rule of law. It also proposed state funding of elections, an Equal Opportunities Commission, reservation in higher judiciaries as well as private sector and a Farmer’s Commission to protect farmers’ income. The Declaration stressed the importance of India returning “to its noblest ideals, the spirit of its Constitution”. To realize this, the Declaration sought to bring together progressive forces to “fulfill Babasaheb Ambedkar’s dream of an equitable, just and egalitarian society.”

Nearly twenty thousand floating crowd took part in the three day deliberations and lakhs of viewers watched the same on the live web streaming over three days. The cultural programs organized in the evenings reflected the rich variety and the rigor of the people’s art in India and the audience were spellbound at the raw energy of the artists and the novelty of their performances. The enlightened and the argumentative audience took part in the key note sessions and parallel sessions held at thirteen different venues and posed uncomfortable and yet serious questions and sought answers from the eminent speakers.

The conference has set the tone of the reinterpretation of the idea of equity and social justice in India and most specifically in Karnataka and seems to have inspired both the theorists and the activists alike to reinvent the Ambedkar’s models of social justice in the 21st century. It can be stated with conviction that the Government of Karnataka has succeeded in sending a strong and a healthy message across India and has opened up new possibilities of the quest for equity not only across the country but also across the globe. The Social Welfare ministry of the Government of Karnataka which took the initiative along with the able assistance from the other ministries has every right to be truly proud of the massive event and the dynamic team of the organizing committee which worked round the clock for over past one year must be wholeheartedly congratulated. Thanks to the inspiring guidance of the honorable Chief Minister, Shri Siddaramaiah, the active initiatives of Dr. H.C. Mahadevappa, PWD Minister of Karnataka, the convenor of the Conference, and the spirited leadership of Sri Anjaneya, Minister for Social Welfare and chairman, Executive Committee of the Conference, and Sri Manivannan, Secretary, Department of Social Welfare, Prof. S. Japhet, convenor of the organizing committee, and an excellent think tank comprising of some of the leading intellectuals and activists of India which included S.K. Thorat, Valerian Rodrigues, and Rajendra Chenni and many more, the conference was able to achieve the ambitious goal which had been set by the organizers. One sincerely hopes that the message of the conference spreads everywhere and opens up new and fresh dialogues and debates on the issues related to equity and social justice in the days to come.

(Dr. Nataraj Huliyar is a well known Kannada writer and Director, Centre for Gandhian Studies, Bangalore University)
“Some Stray Thoughts on the Freedom Movement in Karnataka”

Arakere Jayaram

There is logic and meaning in saying that it was the movement led by the Indian National Congress from 1885 to 1947 which brought independence to the nation from British rule. No doubt it was only in 1961 we became totally free with the liberation of Goa from Portuguese rule.

Looked at from another angle, it could be said that the only territory in British India to gain some autonomy if not independence was the princely State of Mysore. In 1881 Viceroy Lord Ripon ended the 50 years of direct British rule and returned the princely State to the Wadiyars through his historic “Rendition of Mysore”.

Though the phrase freedom movement is loosely used, there were differences in the struggle put up by the people of the five different regions which integrated to become “Greater Mysore or Karnataka” on November 1, 1956. Technically the freedom movement in the Old Mysore region and Hyderabad Karnataka was movement for responsible government. As Mysore and Hyderabad were princely states, the freedom movement was directed at the Maharaja or the Nizam respectively and only indirectly against the British. It was “Freedom movement proper” in Bombay and Madras Karnataka and Kodagu.

Right from the late 1920s, the Congress leadership was discouraging its units in princely India from agitating for independence from the princes or the British under the banner of the Indian National Congress. In fact at the Haripura Congress of 1938 presided over by none other than Sahasrachandra Bose a resolution was adopted stating that the struggle in the princely states was one for responsible government and not independence. The Congress units came to be called praja parishads or popular movements. The reason being the Congress did not want to antagonize the princes and also the thinking that the people of those States enjoyed a measure of independence. However in the post Independence era, the subtle distinction between the fight for independence and that for responsible government came to be erased.

It might be that it was such a distinction which came in the way of Congress leaders from Karnataka gaining prominence at the national level. That is how there is hardly any Kannadiga figuring in the Congress pantheon of pre-Independence days. The only Kannadiga to become a President of the Congress was S.Nijalingappa and that too two decades after independence.

There were only two all India general secretaries, Gangadhar Rao Deshpande became one in 1923 along with Jawaharal Nehru and Dr.Saifuddin Kitchlew. The redoubtable Kamaladevi Chattopadhyayya of Dakshina Kannada was an all India Congress general secretary in the mid-1930s. Even the foremost Congress leader of old Mysore, K.T.Bashyam ended up as a provincial leader. He had joined the Congress years before other leaders who made it big in the post-Independence era, entered it.

The integrated areas of the State were much ahead of princely Mysore in launching the freedom or Congress movement. One Bhave from Belgaum and Kolachalam of Bellary attended the first session of the Indian National Congress held in Bombay in 1885. The founder of the Congress Allan Octavian Hume toured and addressed meetings in Dharwad and Belgaum in 1893. Balagangadhar Tilak and Sir Dinshaw Wacha attended the Bombay State political conference held in Dharwad in 1903. Interestingly it was at the 16th Bombay State Political Conference held in Belgaum in 1916 that Mahatma Gandhi met Tilak for the first time. Earlier in 1907, Congress leaders of the State like Alur Venkata Rao, Annacharya Hosakoti, Srinivasa Naipalki and Gangadhar Rao Deshpande attended the Surat Congress where the Party split for the first time. The Karnataka leaders had sided with Tilak and the the other extremists.

Belgaum was in the Forefront

Belgaum has the distinction of taking the lead in the freedom movement. It was at Belgaum in 1916 that Lokamanya Tilak declared “Swaraj is my birthright and I will have it”. It was seven years before Maulana Hazrat Mohani piloted a resolution at the Ahmedabad session of 1922 calling for complete independence. The leadership was not prepared for it and was harping on “dominion status” and the like.

Belgaum has the distinction of hosting the only Congress session to be presided over by Mahatma Gandhi and that was in 1924. It was also the only session held in Karnataka in pre-Independence days. The credit for the session should go to Gangadhar Rao Deshpande (1871-1960), a staunch follower of Tilak who came to be called the “Lion of Karnataka”. A little girl sang the invocation lyrics by Udayavaagali Namma Cheluva Kannadanda at the Conference and she was none other than the renowned Hindustani classical musician of future Gangubhai Hangal. Huilgol Narayana Rao had specially penned the State anthem for the Belgaum session. Till then the practice was to have the invocation “Vande Mataram” sung by the Savant musician, Pandit Vishnu Digambar Paluskar. But at the previous year’s Congress session held at Kakinada (1923) the President Maulana Mohamed Ali protested against the singing of today’s national song and walked out. Gangubhai was
brought in as substitute for Vishnu Digambar. The Belgaum Congress gave a big impetus to the merger of the Kannada speaking areas whose foremost champion was Alur Venkata Rao. The Congress session was followed immediately by the Karnataka Unification Conference.

**Nationalist Dewans**

In any discourse on the freedom movement, there is a tendency to ignore the contribution of those who had served the maharajas in various capacities. Dewans of Mysore like Sir V.P. Madhava Rao, Sir M.Vivesvarayya and Sir Mirza Ismail were great nationalists and patriots. Vishwanath Patankar Madhava Rao was different from another dewan Sir Nayanath Madhava Rao who was a member of the Drafting Committee of the Constitution of India. V.P. Madhava Rao joined the Congress and presided over the Karnataka State political conference held in Dharward in 1920. He encouraged Congress workers to attend the Nagpur session held that year in large numbers. It was at that session the Congress leadership permitted the setting up of a separate Pradesh Congress Committee for Karnataka. Gangadhar Rao Deshpande had the distinction of becoming the first PCC President. Mirza Ismail had the distinction of naming a place after Mahatma Gandhi for the first time in the country. In Bombay Karnataka, Hardekar Manjappa played a big role in bringing the Lingayats to the Congress fold from 1930 onwards. Similarly in old Mysore, C.Dasappa and H.K. Veeranna Gowdh were instrumental in bringing the Vokkaligas to the freedom movement.

It is of interest that religious bodies and political parties which later came to be categorized as communal gave the impetus to the freedom movement in parts of Karnataka. In Hyderabad Karnataka it was the Arya Samaj and Hindu Mahasabha which were in the forefront of galvanizing the movement. The people of the Nizam State which included the Marathwada region of Maharashtra were waging a struggle against the despotic rule of Nizam Mir Usman Ali Khan. Swamy Ramanand Tirtha of the Arya Samaj was the foremost Congress leader of Hyderabad State. His disciples included the former Prime Minister Prasad Jaiswal, Niyalingappa and Kengal Hansamantaih. Tirtha was pro-Brahmin and termed the Nizam as a "puppet of the Brahmins". Even in Old Mysore, it was only after 1937 most of the non-Brahmin politicians like K.C. Reddy and H.C. Dasappa joined the Congress. Till then they were in organizations like the Praja Paksha which were the Mysore editions of the Justice Party which was in power in Madras State. The Praja Paksha was pro-maharaja and anti-Congress. The rout of the Justice Party at the hands of the Congress led by C. Rajagopalachari, T.Praaksham and others in the 1937 provincial Assembly elections was one of the reasons for the non-Brahmin leaders to enter the Congress. They realized that there was no future for the Justice Party. In Bombay Karnataka, Hardekar Manjappa played a big role in bringing the Lingayats to the Congress fold from 1930 onwards. Similarly in old Mysore, C.Dasappa and H.K. Veeranna Gowdh were instrumental in bringing the Vokkaligas to the freedom movement.

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In the tiny district of Kodagu, it was the Zamindars Sangha consisting of coffee planters which laid the foundation for the Congress movement. A Kodagu Zilla Congress committee was formed in 1925 with Parurangada Kashalappa as the president and C.N. Venkapatiah as secretary. Kashalappa died in 1928 while returning from the Calcutta session of the Congress. He was only 38 years old. The Gandhian constructive movement was strong in Kodagu and the womenfolk of the District were enthusiastic participants. Notable among them was Kosra Accevaa who led the women in picketing liquor shops. Pandayana Bellappaa, a noted Gandhian came to be called "Kodagu Gandhi". The chief minister of Kodagu when it was a Part "C" State Chepwdura M. Poomacha gave up his studies to join the freedom movement. He later served as railway minister.

No writing on the freedom movement in coastal Karnataka will be complete without mentioning the name of Karnad Sadashiva Rao (1881-1937), who sacrificed his wealth for the cause of freedom. He was penniless when he died following a serious bout of cold he contracted at the Fairpur Congress. Karnad after whom Sadashivanagar extension in Bangalore is named was among the giants among the Congress leaders of Karnataka who shaped the course of history of modern Karnataka. He had organized the second Karnataka Political conference held in Mangalore in 1922 presided over by Sarojini Naidu. The other leading Congress leaders of Dakshina Kannada were Kamaladevi Chattopadhyaya and Ullal Srinivasla Mallya. The eminent parliamentarian Hande Vishnu Kamath resigned from the ICS in 1938 to join the Forward Bloc floated by Subhashchandra Bose after he quit the Congress. Kamath distinguished himself in the Constituent Assembly and later in the Lok Sabha representing Hoshangabad in Madhya Pradesh.
The No Tax campaign was the highlight of the freedom movement in Uttara Kannada District which was part of Bombay Presidency. The campaign was launched in full vigour in the taluks of Sirsi and Siddapur as also in Ankola. It has come to be compared to the similar campaign in Bandel in Gujrat spearheaded by Sardar Vallabhbhai Patel. The District also witnessed mass participation in the other facets of the freedom movement such as the Salt Satyagraha, Civil Disobedience and Quit India. Interestingly one of those who joined the local leaders in the freedom movement in the District was Sardar K.A. Venkataramayya of Kanakapura in Old Mysore. He was the father in law of the former Karnataka Law Minister Haranahalli Ramaswamy. Venkataramayya’s wife Gowramma was also active participant and went to jail. The other leading freedom fighters of the District included those of the family of the former chief minister Ramakrishna Hegde. The British administration punished the Hegdes administration barred the Congress units in those states from agitational politics. The credit for launching the Congress movement in Mysore state should go to Justice S.S.Sethur, the “Father of Kannada Journalism” M.Venkatakrishnaiah, Hosalakoppa Krishna Rao and Sampige Venkatapathiya. S.M.Razvi was the first secretary and H.K.Veeranna Gowdh was one of the early entrants into the organization.

A few words about Justice Sethur (18620-1930) will be in order. He was a leading lawyer in Bombay and an associate and legal adviser of Lokamanya Tilak. He fought for prison reforms and taken up with the British authorities in India and England the issue of harsh treatment given to Tilak in the Bombay jail when he had been sentenced to imprisonment for sedition. Gopalakrishna Gokhahe had approached Justice Sethur to work for a compromise between him and Tilak. Sethur was appointed as a judge of the Mysore Chief Court (later called the High Court) when Sir V.P.Madhava Rao was the dewan. But the British Resident in Bangalore objected to it as he was associated with B.G.Tilak. Sethur resigned after a stint as a judge in 1909. A scholar in law and Sanskrit, he had translated the works of Mitakshara to English. Sethur who was a resident of Siddikatte (today’s Krishnarajendra Market area) in Bangalore launched the Congress in June 1921. Among its first group of members was K.Thuppal Bashey Iyengar (K.T.Bashey 1895-1956) a young advocate of Bangalore.

It was in 1928 that the Mysore State Congress was launched by M.Venkatakrishnaiah. It was inaugurated by the famous Madras Congress leader and ace parliamentarian S.Sathyamurti. By then V.G.Ramappa and pioneering Kannada journalists Veerakesari Seetharama Sarathy, T.T.Shriram and Agaram Rangaiah were prominent in the organisation.

Looking back it can be said that the one Congress leader who embarked on the path of agitation and protests almost in an individual capacity was Thagadur Ramachandra Rao (1898-1988). He was in fact very popularly called “Mysore Gandhi”. If Lokamanya Tilak is called the father of political unrest in the country, the same title should be bestowed on Thagadur Ramachandra Rao in the case of Mysore. He came into prominence in 1924 through his movement at the entry of members of the backward Kaniyar caste into the famous temple at Nanjangad. It preceded the better known Vaikom Temple Entry movement in the princely State of Travancore. He later took up in a big way the promotion of Khadi and Harijan welfare. Thagadur took on the Maharaja’s government. It was to counter him that Dewan Sir Mirza Ismail opened the congress. The Nariman incidents in Bangalore followed a largely attended public meeting addressed by him at today’soots and forces of the freedom movement in princely Mysore.

Three major events which stirred the freedom movement in princely Mysore were the police atrocities following the arrest of the fiery Congress leader from Bombay Khurshed F.Nariman (Vir Nariman) in October 1937; police firing and brutalities at Vidharbashwatha near Gouribidhana in Kolur District in April 1938; the Shivapura Flag Satyagraha of the same month and the Hamilton Building Satyagraha in Mysore city in February 1939. In fact the Vidhanaswara incidents followed one day after the national tricolour was hoisted at Shivapura near Maddur in Mandya District.

The Nariman incidents in Bangalore followed a largely attended public meeting addressed by him at today’s
Banappa Park on the District Office Road. For many years this open space was being called Nariman Park. The people of Bangalore greeted the arrest of Nariman with a hartal. The police led by the then British Inspector General of Police, F.W.Hamilton opened fire killing four persons. The police entered the Intermediate College and beat up the teachers and students. One of those roughed up was the noted Kannada writer, Prof. V.Sitharamaiah.

The Shivapura Flag Satyagraha was stretched over many days. It coincided with the first conference of the newly formed Mysore Congress. The Dewan’s administration was allergic to the hoisting of the national flag and had it pulled down. T.Siddalingaiya had hoisted the flag. The other prominent leaders who took part in the Flag Satyagraha were M.N.Jois, H.C.Reddy, K.T.Bashyam, K.Hanumanthaiya and Bellary Siddamamma.

Earlier in June 1931, the administration had pulled down the flag hoisted by Jawaharlal Nehru at Dharmambudhi Tank bed (today’s KSRTC bus station). During that visit Nehru who had been accompanied by his daughter Indira had stayed at a house on Cottonpet main road arranged by K.T.Bashyam.

The Vidhurawshatha incidents which are often called the “Jallianwallabagh of Mysore State” also followed the hoisting of the Congress flag. The police opened fire killing a pregnant woman, Gowramma and several others after an incident of stone throwing. Unofficial figures put the death toll in the police firing at 40 whereas the Government maintained that eight persons were killed. The Maharaja’s government did hold a judicial inquiry into the firing and death of citizens. A former judge of the Madras High Court, Sir Vepa Ramesham held the inquiry. The Congress was ably defended by a leader of the Bangalore bar, L.S.Raju who after independence became a target of attack by the K.C.Reddy government. The Government was defended by the noted criminal lawyer of Mysore, K. Ramaswamy who denounced the Congress for the incidents. The Ramesham report exonerated the government.

The Vidhurawshatha tragedy forced Mahatma Gandhi to change his opinion about the Maharaja’s administration. He sent Sardar Patel and Acharya J.B.Kripalani to the State to study the developments. It led to the Patel –Mizra Ismail pact, the highlight of which was that the government recognized the Congress as a political party and agreed to the hoisting of the national flag along with the Mysore Flag at public functions. The government also agreed to accommodate Congressmen in the Second Mysore Constitution Reforms Committee headed by K.R.Srinivasa Iyengar.

The Hamilton Building agitation in Mysore city followed the decision taken by the government to name the new Central Police Station Building after the former police chief Hamilton. Congressmen hated and dreaded Hamilton. This agitation too was a prolonged one and the prominent leaders to take part in it were Thagadur Ramachandra Rao, A.N.Suryanarayana Rao, M.N.Jois and Subbarao Upadhyaya.

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The Congress organization had grown in strength, stature and reach by the time the Quit India Movement was witnessed in all parts of today’s Karnataka in August 1942. It merits a separate write up.

**Violent Incidents at Isur Village**

However the Gandhian emphasis on non-violence the Quit India agitation turned violent in several places. The most violent incidents took place in September 1942 at Isur (or Easoor) village in the Shikaripura taluk of Shimoga District. What began as a procession led by children sporting Gandhi cap led to the demand that the local village patel should quit. When the amildar and the inspector of police arrived in the village, the local people demanded them to resign their jobs. The officials opened fire injuring four persons. Thereupon an irate mob lynched amildar Chunukrishnnaiah and Police sub inspector Kenche Gowda. The administration retaliated and people fled from the village. The Government appointed a special judge Sundararajara Rao to try those arrested for the killing of the two officials and other incidents of violence. Rao sentenced 11 persons to death. They appealed to the Mysore High Court.

The last British Chief Justice of the Mysore High Court Sir D’Arcy Reilly ICS reduced the death sentence given to six persons. But he upheld the death sentence awarded to five others. Those hanged to death at the old Central Jail in Bangalore were Gurappa, Mallappa, Suryanarayanachari, Halappa and Shankarapappa. The carrying out of the death sentence sent shock waves. Looking back, it is difficult to defend the lynching of the two officials. Death sentences were being carried out those days in respect of several criminal offences. The Supreme Court judgment restricting death sentence to the rarest of rare cases and other penal law reforms were many decades in the future.

The Congress leaders of those days had to deal with a hostile High Court if not the Mysore judiciary as a whole. Chief Justice Sir D’Arcy Reilly punished the advocates among the Congress leaders by withdrawing the sanads entitling them to practice. Those punished that way were H.C.Dasappa, Talakere Subramanya and K.Henjerappa(Tumkur), S.Nijalingappa and Moolangi Govinda Reddy (Chitradurga), S.Rangaramnath (Mysore), T.Ramachar (Kolar), K.Sampangiramanath (Chikkaballapur), Mahabala Rao (Mandya) and K.T.Bashyam. Gandhi had criticised an earlier judicial proceeding against H.C.Dasappa taken up by Chief Justice Reilly and Justice A.R.Nageshrupa Iyer of the Mysore High Court. Reilly who otherwise was regarded as an excellent judge was inimical towards the freedom movement as was the case with regard to many of the Britshers who had held high positions in those pre-Independence days.

In many of the writings on the freedom movement, there is a tendency to ignore the role and contribution of those who were engaged in Gandhian constructive movement and those who could not become ministers in the post-Independence era. One of those from Karnataka to devote himself to constructive movement was D.S.Rayappa Rao (Mandya) who after independence became a target of attack by the Mysore judiciary as a rarest of rare cases and other penal law reforms.

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Indian Independence Movement virtually began with 1857 Mutiny, was a long drawnout struggle as also a Revolution culminated with India becoming Independent on 15th August 1947. Many important and lesser known events shaped this and ultimately resulted once in a life time event. After the First world war, Britain became the only World Power with its resources, colonial power which extended from Hong Kong to South Africa, Australia to Canada and all four corners of the World. London then was the financial capital of the world, even though the Industrial Revolution evolved in Europe, it blossomed in London. People with money from different countries deposited their wealth in London. This Economic muscle enabled England to invest vastly in infrastructure development, Industries production of commercial goods, Transport and Railways. Then England needed sustained supply of Raw material to the ever growing industries. India was a rich country when the British Parliament took full control of India, it’s GDP was 23% of the World GDP. India not only supplied raw material, it also provided ready market for the finished goods. India’s GDP dropped down to 4%, and the Textile export from India which was 27% in the beginning but India was forced to import textiles by the time Britshers left India. British Industries thrived because of raw materials, minerals, yarn, spices and silk from India. Lord Curzon informed British Parliament “If India goes out of our Hands, we will become an ordinary country.” The military and industrial strength made England a super power.

**Prelude to Partition**

The Second World War broke the backbone of Britain and it almost came to the verge of bankruptcy Britain had spent 3 Billion Pounds on the Second world War(1939-1945) out of which India’s contribution was 1.25 Billion. In addition to this Britain got 17 Million rounds of bullets, 6 lakh Rifles, 22 million pairs of uniforms, 370 million tonnes of food material and 25 lakh Indian soldiers participated in this war. Mahatma Gandhi and other leaders were confident that India will become free soon after the second world war. Hy then Mohammed Ali Jinnah, who returned from London also plunged into the movement. Then the radicals in the congress demanded Home Rule. Gandhi was a dominant leader. Jinnah was disliking Gandhi, whom he considered as an outsider, speaking Gujari, Hindi and advocated civil disobedience movement. The difference between Gandhi and Jinnah made the partition of India inevitable. The moment of freedom to India was drawing nearer, British Government put forth a proposal to form a Representative forum of Congress and Muslim league during July 1946. This was in effect hinting that freedom will be granted within months. Both parties agreed to this Memorandum and British government approved the Memorandum. Then all of a sudden Muslim league realised its mistake and opposed the proposal that it would not endorse the Congress view of one Nation. Mohammad Ali Jinnah also accepted a position in Muslim league. When congress won the provincial elections during 1937 the muslim league did not succeed even in Muslim majority constituency. This opened eyes of Jinnah who thought unless the country is divided on Hindu Muslim basis, he has no chance of becoming the Prime Minister in Hindu majority India. Mohammed Ali Jinnah requested the British Government to revise the proposal by including the two Nation Theory. The Government owing to pressure of Jinnah and Muslim League, revised the proposal agreeing the creation of Pakistan but congress opposed. Then Jinnah warned if the country is not divided, serious consequences will follow. It was informed that Muslim League had planned a direct action on 29th July 1946. Jinnah succeeded in unifying muslims of Avadh, Sindh, Punjab, Bengal and Hyderabad, he thought he was representing half of India. Jinnah started speaking emotionally that Muslims will be oppressed in the unified India with Hindu domination. He also maintained good relationship with British rulers. Almost all the top leaders like Gandhi, Sardar Patel, Nehru, Subhash Chandra Bose, Veer Savarkar and others were jailed, Jinnah though was a freedom fighter was never arrested and jailed.

**Direct Action Day**

East Bengal was a Muslim majority province under the Britshers. It had a Muslim Prime Minister. The population was 56% Muslims while the Hindu population was 42%. The hidden agenda of the Direct action day was to create fear and insecurity amongst the Hindus and reduce the Hindu majority in Calcutta city by large scale killing of Hindus. Before August 1946 messages also sent about Direct action day to be observed in all the provinces of India. But Hindus ignored this warning, Husain Sahib Suhrawarthis the Prime minister of Bengal province and religious leader
Khwaja Nizamuddin on that day addressed the rally at Calcutta requesting all Muslims to participate in this Holy act, no one will stop it was the assurance. Following this frenzied mob broke into all the areas, roads, went on a rampage for the next 72 hours killing Hindus, ‘Maarke Lenge Pakistan, Lekhe Rahenge Pakistan’ was heard in every corner of Calcutta. After this incident, two leaders Rajaji and Ambedkar said that partition was better than keeping such animosity within our country.

The Partition

Britishers divided the provinces which were under their direct suzerainty into India and Pakistan as per the Indian Independence Act passed by British Parliament on 3rd June 1947. They permitted the remaining nearly 600 Principalities that the British authority would end on August 15th 1947. Accordingly these Principalities will revert back to the stage they were in before coming under British rule. In short the provinces were free to remain independent, merge with India or Join Pakistan, was the advise given by the Vicerecy to the provinces. The Rajas of Thiruvananthapuram and Kashmir wanted to remain as Independent states. Hyderabad and Junagadh in Gujarat, though surrounded by India and with 90% Hindus population, attempted to join Pakistan. But due to timely and strong action of India’s Iron Man Sardar Vallabhai Patel all the 554 small and big principalities including Thiruvananthapuram, Kashmir, Junagadh and Hyderabad were integrated into India at different times making India the seventh largest country in the world. Before this integration, Indian communists requested the British authorities to divide India into Seventeen independent countries which the Britishers declined. Partition has left troubled history behind.

Economic Depression

Germany unconditionally surrendered on 2nd May 1945, ending the 2nd World War, the Allied forces divided Germany between two global blocks in the East and West. Germany became East and West Germany, more than seven million prisoners left Germany, over 10 million German speaking refugees, returned to Germany. This was two years before India became independent. West Germany under Chancellor Konrad Adenauer experienced Economic miracle and became one of the most prosperous economies in Europe. West Germany built good relations with France, USA and Isreal. East Germany with a stagnant economy did not prosper well and the Berlin Wall stopped the flow of refugees to the West Germany. Finally the West and East Germany reunited during 1990, when the Berlin wall was razed to the ground.

United States of America was in the grip of a great Economic Depression during 1930’s. President Franklin D.Roosevelt assumed office in 1933 and acted swiftly to stabilise the Economy, provide jobs and relief to the suffering People. The Government Instituted many Projects as per the New Deal. Unemployment reached alarming level, then President Franklin Roosevelt introduced other measures, urged People to put their savings in Banks. The National Industrial Recovery Act and the Tennessee Valley Authority created thousands of jobs, the country slowly started to recover from the depression.

Khalat Offer

Baluchistan is the bigger province of Pakistan which is almost half of that country. It is rich in minerals, natural gas and other resources. Before Independence, northern part of this area on the Afghan border was under the rule of the Britishers. There were three provinces, one of which was Kalat, the bigger one and the Ruler of this region was called the Khan of Kalat. Soon after Independence, Khan of Kalat, wanted to merge with India. Though it was a Muslim majority area, he never wanted to join Pakistan. Khan of Kalat wrote to Prime Minister Nehru expressing his desire to merge Kalat and other 2 provinces in India. Had it been accepted, about 70% of the present Baluchistan would have become part of India. But Nehru rejected this offer on the ground that Baluchistan has no territorial continuity with India and the population of Kalat was predominantly Muslims. Nehru missed the fact that East Pakistan and West Pakistan were separated by over 5000 Kilometers, compared to the distance between Baluchistan and India, 300 kilometers. In addition to this, Air Route should pass over Indian territory to East Pakistan. Indian plane can fly from Mumbai and Ahmedabad without over flying Pakistan Air space. In respect of religion of the population, Pakistan was created as a muslim state but India a secular country. At that time Baluchistan’s population was only 40 Lakh, while after Independence more than 5 crore Muslims remained here, another 40 Lakh would not have been a burden. After 2 years Pakistan invaded Baluchistan and illegally annexed it against the wishes of the Baluchistan People. Even today Baluch People are fighting for independent Baluchistan and to stop Pak atrocities.

Short Sighted

Had India accepted Khan of Kalat’s request, Pakistan would have been truncated further and deprived of the abundant natural resources like Iron ore, Manganese, Bauxite, Crude oil and Natural gas. Pakistan would have been a weak neighbour unable to export terror into India. The congenital hatred of Sindhi Pakistanis and Baluchistan People would have reduced the financial power of Pakistan. Viewed from this view, rejecting the request of the Khan was short sighted. Pak Army constantly engaged with Baluch Republican Army, Baluch Liberation and Baluch Party and other forces opposed to Pak.

Gilgit-Baltistan

The Pak occupied part of Kashmir called as Azad Kashmir in the 1947-48 war the area north of this Gilgit-Baltistan was accidentally formed part of Pak occupied Kashmir, though it was part of Jammu and Kashmir. Britain stationed a detachment of its Army in Gilgit-Baltistan, to arrest the Russian advance beyond Pameer plateau into Indian territory. After Pak sent its troops on 27th October 1947 into the present Pak occupied area, the British commander Alexander toured the area and authorized British Scouts which was stationed in the area, on November 2nd 1947, hoisted Pak Flag and withdrew the Platoon. Since then Pak claims that Gilgit-Baltistan is under its control. The majority Shia Muslim population has been fighting against this and Pak Army brutally suppressing the movement, even now.

Karnataka women in freedom movement

Rani Abbakkba Devi of Ullal near Mangalore, Kuttir Rani Chennamma and Onake Obavva are the legendary fighters of Karnataka. Besides them some of the women, Bellary Siddamma, Nagarathna Hiremat, Gunekal Bhimakka and Holalkere Gangamma were the leading women who played important role in freedom movement. Bellary Siddamma wife of industrialist Devarajaa Murugappa participated in Shivapura Congress conference in which Flag hoisting was prohibited. When men were hesitant to hoist the Flag, Siddamma, and Yashodara Dasappa boldly hoisted the Flag. Shantamma wife of Congress leader Siddappa was pregnant when she participated in the Turuvanuru agitation. The British Government imposed a penalty of Rs.2,000/- for this offence, Since she had no money to pay the penalty. Government auctioned her house and recovered the money. Siddamma left her house and went to Rangapura, her native village. On the way she gave birth to a child under the shade of a tree. This was the indomitable spirit of Freedom Fighters.

Though the overwhelming impulse was Nationalism, there is a great sense of magnetism associated with Indian Independence Movement. The sacrifices of millions of freedom fighters, leadership of Mahatma Gandhi and other top leaders guided by the sacred principles of truth and non violence made the movement a great revolution. Still partition of the country caused untold misery, violence, bloodshed and forced migration. Independence for millions came with profound sense of loss, displacement, separation from families and sense of lifelong unforgettable grief.
Chief Minister Siddaramaiah, inaugurating the Vana Mahotsava 2017, at Bengaluru’s Freedom Park, observed that if the State had taken timely action to conserve its forest and environment resources, Karnataka could have avoided its age-old dispute with Tamil Nadu. Touching upon the contentious issue of Cauvery Water sharing, the Chief Minister bemoaned that had Karnataka been more careful and prudent in preserving its vital resources, the dispute with Tamil Nadu, over sharing of Cauvery Water, could have been avoided.

The festival, which raises awareness about conservation and afforestation among the public, saw enthusiastic participation of hundreds of students, teachers, and forest officials taking oath to protect the environment, led by State Forest & Ecology Minister R Ramanath Rai. Karnataka, has themed this year’s Vana Mahotsava as Forests for Water, emphasising the symbiotic relationship between the forests and water, wherein forests behave like biological pumps to bring in moisture-laden air from the coast.

Chief Minister Siddaramaiah, who noted that only 22 per cent of the State was covered with forests and emphasised the need to increase the State’s green cover, said it was citizen’s collective responsibility to care for our environment, which, in turn, would help resolve man-animal conflict. The loss of their natural habitat is forcing animals to seek refuge elsewhere leading to man-animal conflict, the chief minister observed, while bemoaning that afforestation has not brought in the desired results in the State to increase forest cover. The chief minister emphasised the need for active official participation in the mission if the State’s forest cover has to span and bring in desired results.

In this regard, Chief Minister Siddaramaiah observed that though the State was spread across 1.92 lakh sqkm it’s forest cover was, however, a measly 38,000 sq km, as against the expected one-third of the State’s total area. The chief minister chided the forest officials stating that though annually the State government was providing around Rs 6-8 crore to the forest department for planting saplings, the results was not being seen on the ground.

Under the State-wide planting of saplings under the theme, Forests for Water, which envisages planting six crore saplings across the State, Siddaramaiah symbolically planted a sapling at Freedom Park to launch the Vana Mahotsav.

Minister Ramanath Rai, on his part, said to save trees, the forest department was distributing solar lampsets and providing LPG connections to dwellers around forest areas besides encouraging people to plant saplings and giving them Rs 100 for every sapling.
S.V. Shetty was born on 28th December 1879 to Sriram Tippayya Shetty and Sakamma couple who were running a herbal medicine store in Srirampet of Mysuru. Though an business atmosphere prevailed at home however S.V.Shetty developed interest towards education and had his Primary at Weslian Missionary School in Mysuru. In the early years itself S.V.Shetty suffered from ailment but recovered to complete his B.A degree from the Mysuru Maharaja College. Thanks to the Merit Scholarship awarded by the Mysuru Government he joined the Madras Engineering College. Later he joined the Roorkee College of Engineering to complete the Engineering degree. Then he joined to service as Executive Engineer of Public Works Department of Government of Mysuru.

When the Mysuru Government granted him a scholarship for higher education S.V.Shetty opted to go to England for pursuing studies in Mechanical and Electrical Engineering. In the time granted for higher education S.V.Shetty couldn’t fulfill his fond desire of pursuing higher studies in Aviation Technology. But he was also denied permission from the state government to enable further studies in Aviation sector. Somehow he refused to be cowed upon and with the help of his friends and relatives he stayed back in UK to continue his studies in the area of his choice.

It was the same time when the Wright brothers had just experimented flying in air. Aviation technology was just taking shape at that time and ‘Aviro’ was the only company in England which was involved in manufacturing planes. Though S.V.Shetty applied for admission to this company the entry was not all that easy. After a mind boggling interview he got a placement in the company. He carefully examined the aircraft and birds of others. He got his own design model to build a plane. Confidence reposed by the company in him he didn’t forget the tragic experience earlier and steadily kept on trying to build a plane with 40 horse power capacity somehow it was struggling to fly. It was then the young S.V.Shetty was entrusted with the job of setting right the problem.

S.V.Shetty took up the challenge and dared to fly the plane struggling to open up in the Brookeland experimentation area. The plane flew at a height of 50 feet but crash landed soon and fortunately S.V.Shetty survived miraculously. But the company was never interested in revealing this fact to the outside world. So it silently drove away the trouble torn aircraft to the godown!

This type of experience somehow started haunting S.V.Shetty. He started going to the godown during night times without the knowledge of others. He carefully examined the aircraft which had met an accident and made a note of the deficiencies in that particular plane. After continuous research for many days S.V.Shetty proposed to the company his plan for building a new aircraft.

**Built a new Aircraft**

At that period of time ‘Aviro’ company had no alternative design model to build a plane and conceded to the request of S.V.Shetty to come out with a design of his choice. Shetty had not forgotten the tragic experience earlier and wanted to prove his mettle. In order to retain the confidence reposed by the company in him he designed and built a new aircraft on his own and also successfully flew and landed it. This incident took place on March 10th in 1912.

John Dugan who was personally present during this experimental flight bought the plane on the spot. ‘Aviro’ company which was till then manufacturing only ‘D’ type of aircrafts classified the new model as ‘E’ category flight. These types of flights not only became popular globally but were also engaged into service during the First World War.

S.V.Shetty built two types of these planes in just seven months. He felt happy of having accomplished his dream in the aviation sector and decided to return to his motherland. As a gesture of admiration for his efforts ‘Aviro’ company felicitated him with a gold medal.

On his return to the country Mysuru Government appointed S.V.Shetty as the Superintendent of the Mechanical Engineering College which started in 1913. The same college which was transformed as the Bengaluru University’s only Engineering College is now celebrating its centenary year. He became the first Professor of Mechanical Engineering of the state’s first Engineering College and was also the first Professor to teach Engineering in the country.

Interestingly although S.V.Shetty was able to design and build aircrafts on a foreign land he was not able to do so in his own country on return. As the First World War had begun by then the Engine required to be installed in the aeroplane could not be imported at all from England and it became a big bottleneck for such task. He had many other accomplishments in the technical field but passed away at an early age of 39 due to an attack of Influenza in 1918.

Though an Indian technician turned out many astonishable feats to his credit the British government chose to neglect them all and never thought of honoring him. Though the models designed by S.V.Shetty became quite popular later but the credit was grabbed by ‘Aviro’ company. Though the documents related to S.V.Shetty’s research got engulfed in a fire mishap of ‘Aviro’ company however his name in the history of aeronautical achievements continues to remain immortal.

England’s aviation researcher Roger Johnson has recalled the contributions of S.V.Shetty in the field of aeronautical engineering and is full of praise for his accomplishments in this sphere along with relevant examples.

‘The Modern Review Journal’ then published from Calcutta has published the role and contribution of S.V Shetty in designing and building of Aviro Dugan and Aviro 504 planes apart from carrying his interview. In spite of succeeding in many ventures due to not so favourable conditions S.V.Shetty never got the recognition during his life time or later. Perhaps it is high time that at least now light is thrown upon his accomplishments.
North Karnataka region, mainly two districts; Vijayapura and Kalaburagi of the region which are known for cultivating Toor Dal extensively, are expected to gain a major boost with Ministry of Agriculture introducing transplanting system in cultivation of Toor here. The Ministry which has successfully conducted the trial the new system in fifty hectare land, has decided to implement it in around 500 hectare land in the district in the Kharif season.

The officials of the department believe that the transplanting method would give better result by saving time, money on labour and more importantly, it would give higher yield.

Explaining the new system, Agriculture Minister, Krishna Byre Gowda who visited a farm where a farmer has cultivated Toor under the new method in Atharga village of Indi taluk of Vijayapura district recently, said that unlike in the traditional method where the seeds are directly sown in the soil, in transplanting system the saplings are planted by preparing them in a nursery.

After developing the plants, they are taken out from the nursery and planted into the soil when saplings reach the height of around six 8-10 inches.

The advantage of this system is that while in traditional method, an acre of land needs around five kilograms of seeds, in transplanting system, a kilogram of seeds are enough for the same size of land.

For an acre of land, some 2240 saplings should be cultivated. The preparing of sapling should end by July 15, however the cultivation could be done till the first week of August. Manjunath, Joint Director of Agriculture Department however says that to best results in the new system could be achieved through drip irrigation.

He says that drip irrigation supplies the water uniformly to each plant which helps in higher yield. The official said that TSR-3 variety of seeds are ideal for transplanting system which gives higher yield and is pest resistant. He said that the government is offering Rs. 4500 incentive for each hectare of Toor cultivated under this new method.

Peerappa Gulagi, the farmer of Atharga village who has adopted this new method to cultivate Toor, said that after the officials of Agriculture Department guiding him about the new method, he has decided to adopt it. “I am sure that the new method would give me higher yield with limited out of cultivation”, he said.

Caption: Toor-1: Saplings of Toor, Byre Gowda: Minister for Agriculture Krishna Byre Gowda trying his hand on tool that is used to plant Toor saplings under transplanting system.
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