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## Rationalism based movements in Haveri district

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### Abstract

The concept of Haveri district is very recent, it was under many rulers The Banavasi Nadu were included in the Twelve Thousand dominions, under the rule of the Kalachuryas of Kalyana, and ruled as 'parganas' under the rule of the Navabs of Savanur. History remembers that Dharwad was later subsumed under the British centralized system of district administration. As a result of many movements like small administration in line with the ideological backdrop of post-modern politics, Haveri district comprising seven taluks was formed on August 24, 1997 with the inauguration of the then Chief Minister JH Patil. In Haveri district, there have been ten-many movements in this country with good intentions on the ground of many rationalities in different fields, the purpose of this article is to explain them.

**Keywords:** The purpose of this article is to describe the movements based on rationalism in Haveri district

### Introduction

Movements often seek to change the existing system out of blind compassion, and although there is mass social protest, they usually do not turn to violence. A revolution is a collective action that overturns a system and brings about a new system, while a movement focuses on changing and improving the existing system and social reform. There have been many such movements in India. Accordingly, I will try to present brief information about the movements that took place in our province and our district as a part of it.

**Movements on religious grounds:** Violence during medieval times Bhakti movement took the path of devotion instead of violence when they realized the truth that it is not love that sows, the religious movements here spoke against the nonsense of the society in a common language that common people can understand. In that regard, it should be clarified from the research that Ambigara Choudaiah, who is a humble speaker, is from Choudaiyadhanapur of Ranebennur taluk.

Sharan Ekantaramaiah, who created a great movement in the religious field, came here from Sarganadi (part of Vijapur). Research mentions him as the first among the vachanakaras. The most important work done by him was to settle Shaivism in the whole region, to liberate the country from the power of Jains and to establish Shaivism and the 'Sirassu Pavada' which he gave his head and brought with him the Shaiva Kalamukha tradition. It is believed that Bijjala-Basavanna himself came to see. The great movement of a single person in the religious field is omniscience, when caste, caste, and vote estimations start to increase in the country, in the context of losing their reality as slaves of superstitious beliefs, the arrival of the loner called Sarvajna, who carried the message of religion to the people across the country with a bear's coat like a yard, cannot be mistaken as a one-man movement. We seem to have forgotten his original mantra or movement in the confusion of his original Masuru-Abbalur. Another religious activist, Kanakadasa of Kaginele, who was indeed the gold of this land, came from a low caste and belonged to the village of Bada. Badamandal Dandanayaka, self-respecting, lover of mankind, great humanitarian, started loving mankind through non-violence, he who fought till the end to guide the caste, creed and clans; it is regrettable that we see him as the leader of the shepherd race.

### The Kumaraswamys of Hanagall

Srigala's is another type of featured movement. He prefaced the great task of popularizing the Virasaiva movement across the country by establishing the first All India Virasaiva Maha

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Sabha. Similarly, we cannot forget the efforts of religious activists like Govinda Bhatta's disciple Shishuvinhala Sharifa, visionary poet Garagada Madivalappa and others in the district.

**Educational movement:** Educational movement laid the foundation for modern education system in the district. There are many creators. Among them, Sardar Veerana Gowdra Patil was responsible for the establishment of the KLE organization around 1914. Due to internal disagreements, he came out and around the same time brought Rudra Gowdra from Bhugawi in Hamsabavi and Mrityunjaya Pujara from Muruga Math in Dharwad and led to the establishment of Vidyapeeth in Hamsabavi and established an 'Anglo Vernacular School' for the students of this area. Who introduced the English model of school. Similarly, Guddappa of Hallikeri, KF Patil, Hosmani Siddappa, Sindura Siddappa of Akki Alur, late Patil of Hattimathur (Champara's father) and others etc. started the educational movement with emphasis on primary education.

**Movement in the field of literature:** This was an important movement of the district. The entire Kannada literature Kanakadasa, the psalmist who wrote great poetry, the great humanist omniscient Nalacharita who gave astonishing tripadisahit, the Sharipas of Shisvinahala who were the masters of the philosophical words, all of them played a prominent role in fearlessly correcting the twists and turns of the society.

It was Shanta Kavi of Satanahalli who took a step forward to modernity in the field of literature and started a new creative process, whose experiments in theater also marked the beginning of the modern theater movement. Even Galaganath is the one who made a unique revolution in bringing the novel world to the homes. Another activist in the literary field of the district is Dr. Vinayak Krishna Gokakaru, who had excellent mastery of English language, was successful in introducing English literature to Kannada literature, and his epic poem 'Bharat Sindhu Rashmi' was the pride of the district. Chandrashekar Patil, a creative writer, activist and organizer, is also a part of Jelle, who is also a humble type of movement.

**Wrote a commentary on the language movement:** Language is the expression of the emotions of the ethnic life, the basic cell of life, whenever such a language is attacked, the clan of the speakers stand up, protest, fight in an organized manner, it is the natural behavior of the linguistic race. A similar movement took place in our country and in our district. When the Sanskrit lovers appealed to the Chief Minister to make Sanskrit the first language during the time of former Chief Minister Dimagata Gundurai, of course it angered the Kannadigas. When it was decided to conduct a nationwide movement, Hirekerur taluk and senior ministers late Shankar Raya and Gundu Raya together with Dr. When it was suggested to form a committee under the chairmanship of Vinayak Krishna Gokakar and submit a comprehensive report on the language policy of the country, Dr. When Gokakar went around the country to collect the opinions of the people, intellectuals, writers, artists, etc., his disciple Prof. Chandrasekhara Patil and many others. On the other hand, some started satyagraha. As the slogan of the movement of that time was 'Gokak-Goback', the Gokaks inevitably

returned, a Kannada Struggle Committee was formed under the chairmanship of Patil Puttappa. Another special thing is that the popular artist Dr. Rajkumar participated in this movement as the echo of protest rang out across the country. The government gave in to this movement and declared Kannada as the pathama adhyaya, which was a boon for the movement.

In terms of language, another contribution of the district is that the Ramakrishna Hegde government formed a 'Kannada Kavalu Samiti' and appointed Patil Puttappa as its president for the first time. The important work of this watch committee led to the birth of Kannada University in Hampi. Another special feature of that university is that Mr. Sadashiva Oday of Ranebennur served as Chancellor and Chancellor of Kannada University, which seems to be a coincidence. During the Emergency, Satish Kulkarni of Haveri district was the leader of Dalit rebellion movement who went to jail for protesting the Black Act.

Another special thing is that Chandashekar Patil, who was the president of the Kannada Authority, traveled all over the country and fought for Kannada by building a force of Kannada activists.

**Freedom Movements:** With the martyrdom of 4 activists in the district, the district is proud to stand as a witness of the contribution of the district in the freedom movement to the entire nation. There were many agitators of that time; I will make a small effort to put forward only a few of them.

**Mailara Mahadevappa:** Born as the son of Marthandappa-Basamma of Motebennur, Badagi taluk of the district, he is a matter of admiration for being the only representative from today's Karnataka among the 79 satyagrahis who participated in Gandhiji's Dandi Satyagraha in 1930. He is responsible for looting tapaloo from Hosritti - Koradur Ashrams, setting fire to railway stations, Hapta looting cases, attacks on police stations, burning of huts and dhaptas, burning of sandi shops, cutting wire and destroying wire poles, and many more to the government with his team. Become a headache. Finally, it is painful that Hosaritthi was shot dead by the police along with Veeriah Hiremath and Thirukappa Madiwala in the robbery case, but it is significant that the incident gave further inspiration to the activists.

#### Another activist

T.R. Neschi from Devighalli of Hirekerur taluk, who was an agricultural graduate in Pune in poverty and became a teacher in the 'Anglo Vernacular' School of Hamsabhaviya, instilled patriotism in the students, and was also an active worker of the movement, it is noteworthy that he was jailed for personal Satyagraha, Mr. Mahila Parishad was held on 27.5.1945 at Hamsabavi as "Also Taluka Mahila Parishad" in Hamsabavi in 1931 Taluka. He was known for his social activism by running the Raitha Parishad, and when his students were punished by cutting down the fence, he himself surrendered to the SP in Chinnamulagunda and went to jail in Hindalaga.

**Hosmani Siddappa:** Born in Karjigi, Haveri Taluka, he belongs to Karnataka Congress As the president of the committee, the leaders of the Congress reached the villages, and being a lawyer in his own right, he took care of all the cases of the activists. Next, Netaji joined Subhas Chandra

Bose's 'Forward Bloc' and became its Provincial President who received Shahabhasgiri from Netaji himself. And he devoted himself wholeheartedly to the elimination of untouchability and became a fan of Gandhiji and later played a significant role in the unification of Karnataka.

**Kariappa Sanguru:** Another activist of the district. Born in a poor shepherd family, he devoted himself fully to the freedom movement and the abolition of untouchability. He married Veeramma, a disabled Harijan Kanai, who inspired inter-caste violence. He was not only active in the Swadeshi movement but also protested in front of a Sarai shop in Chikkerur and was beaten by drunkards and followed Gandhiji's policy of non-violence. He lost one of his hands while planting a bomb in the maize field of Kusuguru Basamma of Sunakalla Bidari. He played an important role in correspondence with many activists and used to motivate the youth to join the movement.

**K.F. Patil:** He was from Kakola village of Ranebennur taluk and he successfully took full responsibility for the salt Satyagraha started by Gandhiji in Ankole. When his students of Hamsabhaviya were punished, he was arrested and put in Hindalaga Jail. Later, because of his mele police warrant, he met the movement in a field near Davanageri, typed the contents and distributed them in Shikaripura parts of Haveri district. His role was important in bringing Subhas Chandbhos to Badagi to settle the movement in the district.

**Thimmanouds of Menasinala:** They are from Menasinala of Ranebennur taluk. He was 21 years old when he was jailed when he led a group of 200 to 300 people at Nagavanda in Hirekerur taluk on 18.1.1932 and destroyed the jungle and went to jail. Disguised as a woman in the house of a businessman in Nagavanda to the police Those who could not be found, came to the police officer in Isuri in Shikaripura taluk after shaving their hair, wrote on a note that I am Thimmanagowda nana Hidi and gave it to a boy and escaped. Those who are rich are inhumane saying that they did not give relief money to the farmers but instead helped the activists. In Kupelur Haptaloo case, he left his mark in the movement by getting fatally injured when a bomb in his bag exploded in a clash with the police. Thus, he represented the district by participating in various movements of ten-many activists and became the pride of the district. His ideals and patriotism are good role models for the youth.

**Another movement is the District farmers movement:** Considering the background of the farmers movement in the district in 1931-32 TR Neschi of Devigihalli in Hirekerur taluk and Veerana Gowdra Patil of Kachavi village went to the villages to warn the farmers to fight on behalf of the farmers when the British government followed the unscientific crop guarantee system of the farmers' crops and even when there was a drought in the Hirekerur part. In 25.11.1931. He held a huge farmers' convention in Hamsabhavi and brought together 300 to 400 farmers and started the Mulaka Raita Sangathan, a militant movement. Also, it is admirable that all the farmers honored Veerana Gowda with the title of 'Sardar' when he made a suit for water transportation of Rs. After becoming an MP, TR Neschi took around 400 farmers from the state to Delhi and introduced modern farming

practices. If we look at the farmers' association in the district, Hanumanthappa Bankara was elected as the president in Gundagatti of Hirekerur taluk (1989), MH Muradakkanavar was elected as the secretary and S.H. Rudrappa, MD Nanjundaswamy, Baba Gowda Patil, H. Rudrappa, MD Nanjundaswamy, Baba Gowda Patil, H. In the presence of Srinivasa, the first farmers' organization was started in the district. Later SN Bidari and Ramanna Kenchaller played an important role in building the Farmers Association in Haveri district. The Zilla Raitha Sangh was born by Siddana Gowda S. Patil, Shivabasappa Govi, G. A. Hiremath, Shivananda Gurumath etc. Late S.N. Bidari was elected as the first president, but after his death, Ramanna Kenchaller was the president and many pro-farmer movements were started. An attempt was made to bring the injustice to the farmers to the attention of the government by going to the villages of the district and warning the farmers. On June 10, 2008, Shiddingappa Churi and Puttappa Honnatti were shot dead by the police during a movement in Haveri demanding fertilizer and many others were injured. In 2009, when the farmers staged a 9-day dharna in front of the collector's office in Haveri for the crops grown, the government turned a blind eye and increased the price of cow dung and cotton crops.

In 2011-12, when the government expropriated 30 acres of 30 acres of land in Rattihalli for investment, 358 acres of land in Chalageri for a factory and 150 acres of land in Badagi for a space park, it is a matter of admiration that the farmers' union movement succeeded in returning that land to the farmers. In 2013-2014, when the farmers suffered financial hardship due to Bt cotton seeds, the association held a 13-day day-night dharna in front of the district collector's office for the compensation of that loss, and all the farmers' organizations joined together on 21.2.2014, around 10,000 farmers blocked the national highway near Motebennur and got a compensation of 14 crores to the district. Can be said in 2014, for the compensation of onion crop loss in Ranebennur, the Sangh was successful in giving compensation of 5 crores to the farmers after 8 days round-the-clock sit-in and one day came to Ranebennur. And the efforts of the District Farmers' Association were significant in disbursing 72 crores of crop insurance compensation to the farmers. Another movement in 2014, when a huge amount of crops were damaged due to excessive rains, it is commendable that the Raitha Sangh is working for the farmers in giving 26 crores as compensation to the district.

In general, the pain of the farmers is that we are not able to compete in the foreign market due to the world trade agreement, because if the farmers get 75% subsidy in foreign countries, the government does not provide such facilities to them, if the government gives 75% money to buy a tractor abroad, the farmer pays 25%. And generally any Governments provide all kinds of facilities to port industries. But according to the leaders of the District Farmers' Association, if the farmers who provide rice are given proper roads, continuous electricity, irrigation facilities, scientific crops for the grown crops, they do not need any facilities from any government, and if the day dawns, there is no need to conduct these movements.

In 2010, an incident applicable to Rattihalli part took place, Chandrasekharappa Basappa Bannikoda, born on 21.7.1975 in the village of Mavitopina, took the leadership of the protest in front of the head office of the Chief Engineer, Shimoga, in front of the head office of the Chief Engineer,

Shimoga, when many farmers lost a lot of land in the main and sub-canal works of the Aparajit project and the farmers who were displaced were conducting a movement without getting the market price. Chandrashekarappa Bunnikoda martyred on November 8, 2010 with the intention of giving justice to the farmers and warning the government about the delayed attitude is very painful. Recently many people who do not agree with the principles of farmers union have identified themselves in many factions but their only goal is the credit of farmers. We hope it continues to do so. If Gandhiji said that the farmer is the backbone of the country, there is a saying that the farmer is India and India is the farmer. But it cannot be wrong that the governments that are thinking of providing security to everyone in India are silent only about the farmer, as a result of which we are there through the movements of the farmer who gives food for his food. It is regrettable to be able to say that.

Our students are usually successful in getting justice through the movement if they are wronged by the school-college, institution and the government, such student movements are suppressed by the government recently which student organizations are the movement for the end of 2014 crop. When he tried to bring the act as a burden Like other parts of the state, as a result of the students' movement in the district, the government backed away from its decision and the students' organization could be victorious.

### Overall

Our current situation is like milk from mother to child through movements for justice in all sectors. The question in front of us is how many more movements are needed to bring change to this system and how many more self-aware people need to be, the answer to that question is yet to be answered.

### Conclusion

Haveri district's history reveals a vibrant legacy of social and reformative movements. From its inception in 1997, the district has seen significant contributions across various domains. Religious reformers like Ambigara Choudaiah and Kanakadasa championed devotion over violence. Pioneers in education, such as Sardar Veerana Gowdra Patil, set up key institutions that modernized local education. Literary figures like Dr. Vinayak Krishna Gokakar significantly impacted Kannada literature, while activists fought for language rights, leading to Kannada becoming a primary language. The district's role in India's freedom struggle is highlighted by figures like Mailara Mahadevappa. Farmers and students continue to advocate for justice and reform. Overall, Haveri's diverse movements reflect a continuous drive for social progress and equity.

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