

Freedom Fighter Parmanna Hosamani

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Abstract:

The concept of Haveri district is very recent; this district was ruled by many rulers and ruled by Sardars, Nawabs. History recalls that later Dharwad came under the centralized district administration system of the British. As a result of many movements in line with the ideological background of postmodern politics, Haveri district was declared on 24 August 1997 as Haveri district comprising seven taluks during the tenure of the then Chief Minister J.H. Patil. This district played an important role in many movements in the national struggle. Mailara Mahadevappa was one of the prominent fighters of that time. Mahadevappa Mailara is credited with forming his own team and doing about 74 underground works. Paramanna Harakangi from Negaluru in Haveri district is one of the prominent members of Mahadevappa Mylar team. Paramanna Harakangi was inspired by Mahadevappa Mailara's team when he was a boy of 16 years. The main purpose of this article is to describe the activities of Intha Paramanna Harakangi and the various programs of his struggle.

Keywords: The purpose of this article is to explain the details of the struggle of Paramanna Harkangi, a freedom fighter of Negaluru, Haveri district.

Highlights:

The purpose of this article is to describe the details of the struggle of Paramanna Harakangi, a freedom fighter from Negaluru in Haveri district.

Introduction:

Born in a Hosmani family of Karjagi village in Haveri district, Parmanna played an important role in Indian freedom movements. He is the first person who organized the Congress in the entire Haveri district. He was responsible for the success of the 1924 Belgaum Congress Conference. He toured the whole of North Karnataka for the organization of the Congress in the heat of the non-Brahmin movement and encouraged many dramatists to join the Congress. They a firm decision to strictly follow all the orders of Gandhiji and acted accordingly. He inspired the youth to join the Congress, started an ashram outside Haveri for their training and taught the movement to the youth. Thus the national struggle in Haveri district was made successful through ten programs. This article is intended to give details related to paramanna Hosamani, applicable to Haveri district.

Motivation:

Parmanna Hosmani's hometown is Karjigi, where he was born in a joint family of 10-12 oxen farmers. An English magazine called 'Young India' was published in this town. But his friend Panduranga Jogalekar, who is a native of English, used to read to him when he was young. Also, I have

read all the books of Galaganath as I have a hobby of reading. He used to know about Congress activities. When Gandhi came to Dharwad in 1920 with the Ali brothers, he went to listen to his speech. The speech started at Gaikwad's bungalow in Dharwad. There some miscreants started hurling stones at the assembled people (on the bungalow) and created a ruckus. Then Gandhiji said 'Why is this all? Even if bullets rain down on me, I have to endure' the statement remained unimpressed in Paramanna's mind. Since then, the flame of freedom and Congress was lit deep in the mind. This lighted Jyoti led to a change in the minds of the people of Haveri.

The Congress movement led by Gandhiji also started in North Karnataka in 1920s. Congress and Swaraj movement were launched in Haveri. Paramanna Hosamani's great uncle's son Hosamani Siddappa, wife Savithamma, Anna's son Siddalingappa, great grandfather's son SK Hosamani's sons Sannaparamanna and Kariappa participated in this movement. It is clear that everyone in his family was full of patriotism.

First Speech:

Boycott of Schools and Colleges in Dharwad, detention The picketing was going on in front of the shops, and the policeman (Shivalingappa) opened fire on the picketers as per the order of the Collector Painter, then the death of 3 innocent people, the injury and pain of so many people, and the well-known lawyers, doctors and public workers of Dharwad were tried and punished. Therefore, even though there was a festive meal at home, I left for Hubballi because the Congress workers of Hubballi had invited Krishna Raya of Koppikara (maybe Karaguppikara) of Belgaum to give a speech. After he spoke that day, he allowed me to speak in that meeting as well. This was my first speech. In this I spoke knowing the political sensitivity of the province, because there were two powerful groups in our panth, Brahmins and non-Brahmins. A non-Brahmin party was opposed to the Congress. And the government also encouraged the non-Brahmins by giving them great positions and titles. As a Lingayat, I, being a Lingayat, criticized the people of this party and spoke strongly in support of the Congress.

In Belgaum and Athani :

Krishnaraya to me after the meeting When I was requested to come to Belgaum, I needed you, I went to Belgaum, and my speech was delivered at Marithi Temple in Belgaum. Later, he took me to Athani, where he was staying in the house of Noorandappanna Shetta, who was a prominent figure in the town, but because it was raining heavily in the town, he called a meeting for the activists and gave my speech.

Meeting of Lingayat leaders:

I met Lingayat leader Rao Saheba Swalabappanna Mangasuli, a Lingayat lawyer of that town, and asked non-Brahmin leaders to help the Congress, 'Now the British government is honoring our people by giving them good posts and big degrees. They are bringing us forward by giving scholarships to our children. If we support the Congress in such a case, we will have to back down till the end. Even though we got swaraj now due to this movement, our people are still mostly uneducated, but all the Brahmins in our country are educated. So those people try to keep the backward people in ignorance as the chief officer of all accounts in Swaraj. So our people should not lose the present harmony. You should leave this movement and go home, he said. In response to that, I said that if the people of the society where the Brahmins are still living after gaining Swaraj try to Hindu, the people of this backward society are in large numbers, if the Brahmins do injustice tomorrow, I could use the same movement for

Swaraj on them and make them dirty and drink them, but they did not agree to that.

The family is broken for the movement:

Legal profession as ordered by Gandhiji I joined Vithalrao Joshi who had left and left for campaign work. My other uncle's son Dymappa noticed this and argued in front of Siddappa Hosmani, the elder of the family, saying that he would put our gharane (family) in danger. He took and separated. However, I did not back down from my duty. I again went to Holealur for Congress campaign and asked the leaders of that village to join the Congress.

Discussion about Congress:

I began to discuss with the people of that town, Congress campaign is the dong of Brahmins. So far, Brahmins have been included in all government departments and educated the rest of the society. They did not want to get the big positions and moved themselves. Now, because the British government has given encouragement to the backward people, the Brahmins have become enraged, they have removed the pretense of Swaraj and planted their horns in the Congress. They have been working for so long and still they have to come to work in our fields. Their daughters should take chairs like our daughters and go out to weed, then we will come to Congress. Until that happens, we are the ones who get the benefits from the government and help the government.' All the people spoke excitedly. 3 He was confused as to whether this incident was a political strategy of the time or whether the Brahmin society actually treated the people in that way. It can be assumed that the government could have successfully done the policy of breaking the society in this way by giving privileges to those it wants when it likes or when it feels necessary.

Work of Swadeshi Movement:

In 1921, I went to a session of the Congress at Ahmedabad, there All the Kannadigas had landed together in a camp in Karnataka. After returning from Ahmedabad, I asked my mother that all the girls in our house should take out the yarn in the rati. Since she too was a spinner at first, she first started spinning herself and taught her daughters-in-law and children to spin. At that time five ratis were rotating in our house. My mother made a saree and all my clothes by weaving the yarn of those ratis. I opened and sewed the shirt. In these 6 months, Mahatmaji wrote in "Young India". How many poor people in the country are naked without even realizing it. So those who were there should use less awareness. This struck me. From then on he left the shirt and hat and started using the lanpadanje to carry it.

Gaya for the Congress Session:

Congress held at Gaya in 1922 I went to the session via Calcutta. Gandhiji was in jail then. Motilal and Deshbandhu Das insisted on canceling the boycott, and Rajaji won the majority by talking to the Congress House to clamor for the continuation of the boycott. All of us in Karnataka supported the stay of the boycott resolution. 4 After coming from Gaya, a voluntary association was established and public work was done through it. An independent court was set up to settle small town disputes. its

Animal welfare association:

Another social movement he did during the freedom movement The work is, or awareness work against

social evils. Also, there is an animal charity organization in Hubli, whose propagators, Hariharada Bandi, hunt me down and sacrifice animals for Devijata in your and neighboring taluks. He told me that you have to get involved in that work. Well, with our movement, the act of banning animal sacrifice should also be done, so animal sacrifice should be stopped in any part of the country where animal sacrifice is taking place. We non-violent people have told the people that violence in the name of God is not right and should be stopped. Once, when a meeting was held for this purpose in our hometown Karjagi, we informed everyone about Panibali. Everyone agreed and from Avat to Jata, the only Goddess Jathematra was to stand. 5 It was not such an easy task to do this at that time, because the society did not accept such reforms so easily in such a case that there were less literate people then. However, the work done by the agitators of that time can be said to be memorable.

Disgrace in Congress campaign:

For Parmanna Hosmani, Congress campaign was more important than his personal activities, he had such an emotional relationship with that party, for that he was scolded in some situations, but sometimes he heard words that hurt his heart, but what is the condition of Anna, because all those who were already following Gandhiji's philosophy of non-violence. He has swallowed the pains and felt the pain. One such incident was when a group in the train after finishing a speech in Gadag, one of them spoke and started criticizing the organization of Brahmins and criticizing the boycott action of the Congress, then Paramanna defended the Congress saying that there are no Brahmins in the movement. For example when I am a Lingayat (leaving the lingu bear around my neck) and proudly say I am in the Congress. 'Is he a transgender?' I heard someone speak in a whisper that this must be a Lingayat born to Brahmins, I was silent as if I did not hear because I was already following the policy of non-violence. His words can tell you the pain he felt.

Arrival of Non-Brahmin Leaders:

As per Montague-Chemaiford reforms, when elections were held for the Legislative Council, the Congress boycotted the elections. But Kambali Siddappa and Hulakoti contested from Dharwad district from the non-Brahmin party, my brother Siddappa Hosamani was the president of the non-Brahmin party, so he came for campaigning. It can be said that it is special that he gave precedent and said about the ideology of his party.

Hard worked for 1924 session:

Congress session for Karnataka for the first time The opportunity to hold, and Gandhiji presiding over a Congress session for the first time was special, so the Congress volunteers in Karnataka, especially in North Karnataka, were full of enthusiasm. Itta Parmanna Hosamani K.P.C.C. Being a member since its inception, as he said, I was a member and used to attend its meetings at my own expense. Gandhiji's coming to the Belgaum session of 1924, and his presiding over that session, was an enthusiasm that we did not have anywhere else, so we traveled around our province for a month and preached to the people, and collected funds. KPCC held in Belgaum a month ago. I went to the meeting and stayed there till the session was over, I stayed there till the congress pendal was opened, and after finishing the meeting again I came back to the town. We know the service they have done as if it were their household chores. Asked about Wardha Ashram: Hardika was from Maharashtra in Manjappa's ashram After hearing about

Sabarmati and Vardha Ashrams from a person named Lakshmana Raghunath Bide, especially about Vardha Ashram, I wanted to go there.

Wardha Ashram:

In 1928, he went to Wardha Ashram with his family. Adopting the principles there, he stayed there for two years and practiced spinning, weaving and self-reliance. He returned to the village in 1930. Paramanana learned Hindi and Marathi languages while staying here. After coming from Wardha ashram I built an ashram outside Haveri at my own expense. I went from village to village and showed people the path to freedom. I brought people from different villages and trained them as volunteers in the ashram and encouraged them for the movement.

Arrangements for Ankola:

Dr. N. S. Hardikar when the Salt Satyagra started He decided to walk from Hubli to Ankola. Well, until they reach Ankola, a meeting was held about the arrangement of accommodation and meals for the volunteers, and I was appointed by KF Patil and Bindu Madhava Burli for the work of that arrangement. According to his decision, three of us led the way to Horatu, Chhabbi, Shiggaon, Bankapur, Hanagal, Pala, Malagi, Isalur, Shirsi, Kumata and made favorable arrangements for the satyagrahis staying there.

Salt Satyagraha at Haveri:

From Haveri to Ankole for Salt Satyagraha A group of 12 volunteers organized and sent four such groups. Having sent salt makers to Ankole, I learned how to make salt from clay, so I did that work in Haveri. He sold the prepared salt openly.

Special event in Haveri:

Salt satyagra in whole country, like ours A remarkable incident took place in the Haveri part of Karnataka, to be successful in our district. That is, my elder brother Siddappa Hosamani, a non-Brahmin party leader and a prominent leader in the district who was opposing the Congress, joined the Congress inspired by this movement. His arrival further strengthened the Congress in the district (1930). This can be called a special event held in the district during the season of salt shortage. When my elder brother came, I was in KPCC and gave up my place to him. He first became the District Congress President. After going to jail, he was elected to the Central Assembly in 1935 on behalf of the Congress. Speeches and Arrest Arrested in 1930 while giving a speech in memory of the Civil Rights Movement. He was sentenced to one year by the Belgaum Magistrate. He traveled and campaigned in many places like Hubli, Gadag, Athani. Once when Koppikara went to Athani on the invitation of Krishna Raya, the people did not leave the place even though it was raining heavily while he was giving a speech. Later in 1932 he was arrested in Haveri when he gave a speech in Haveri and ordered the government employees and the police to quit their jobs. The then Haveri Magistrate sentenced him to two-and-a-half years. Due to this, he is again in jail. After his release, he again got involved in the legislative movement as per Gandhiji's principles. Participated in Jungle Satyagra. 8 Further in 1940 he was arrested and sentenced to one year by the Magistrate of Dharwad while giving commentary in Karjagi during a personal satyagraha.

He went to Mumbai for the historic Congress session held in August 1942. He had also gone to sessions

like Gaya in the past. He was a member of AICC. At that time, CS Ponachcha, Srinivasa Mallya were his good friends. He also came to the Congress session on August 8, 1942. As soon as Gandhiji's commentary came out, all the leaders were arrested as Gandhiji. Itta Paramanna Hosamani came to Haveri carrying Gandhiji's message of 'do or not.' It can be seen that Paramanna, who brought the order in Mumbai, was not only an advocate for the movement of the people but also created such a variety in his own home. For the flax crop of 1942, 5 ratis were spinning in his house. His mother used to gather yarn and weave with her daughters-in-law. They used to prepare their own arives. Karjagi spread this system all over.

Speech and Arrest in Quit India Movement:

When a meeting was called in Haveri to inform the people of the message of the Chalejaw movement that had been heard from Mumba, the police arrested him and took him to the railway station. Teams of people kissed him as there was no definition yet. As the entire plot was packed, the police caught him and while boarding the carriage, Parmanna turned to the people from the door and gave a speech saying 'do or don't do'. He spent two and a half years in Hindalaga and Bijapur jails. Parmanna Hosamani was sentenced to a total of six and a half years in the freedom movement. I have been arrested four times. In 1972, he was honored with a Tamapatra in Delhi. Mahadevappa Mailara, who was like my right-hand man while in jail, recalled what he had done.

Overall:

The contribution of Haveri district to the freedom struggle of India is significant, in which Paramanna Hosamani played an important role in spreading the flame of the movement and making it successful in the district.

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