

# Non-Cooperation Movement

**Dr. Hemappa B. Kenchalli**

Assistant Professor, Priyadharshini First Grade College Rattihalli

## Abstract

The most important movement in India's freedom movement was the non-cooperation movement, that is, if the Indians did not cooperate with the British government in any way, it would be difficult for the British to form a government, then Mahatma Gandhi's intention was that they would give freedom to the Indians. Thus, if Gandhi called the Indians to do the non-cooperation movement, he also told how this movement should be done. The purpose of this article is to provide information about it.

**Keywords:** In 1920, Gandhiji called for a non-cooperation movement to achieve Swaraj and told how Indians should do this movement.

Giving details and this Swadeshi movement article is related to undivided Dharwad district. or This article is related to Haveri district

**Beginning of the Movement:** In January 1921, Gandhiji started the Non-Cooperation Movement. This Beginning of the Movement In January 1921, Gandhiji started the Non-Cooperation Movement. The programs of this movement reached the common Indian citizen by wearing plain and not very neat clothes and traveling in the 3rd class train and reached the news in every corner of the nation. He undertook some programs to implement Gandhiji's non-violent non-cooperation movement. Namely

- Returning the titles-bats and honorifics given by the British Government.
- Quitting government and army jobs and boycotting government educational institutions and courts.
- Boycotts of 1920 elections, elections and resignations from membership of legislatures, persuading people to refuse to vote for candidates who stood beyond Congress' advice.
- Students, teachers boycott schools and colleges and join the movement.
- Exclusion of foreign materials, use of indigenous materials.
- Lawyers, officials, should boycott their respective court-offices and form their own NyayaPanchayat.

Thus, Gandhiji called for the Congress activists to follow about fourteen programs. If we look at the points Gandhiji made in Haveri district, Govindacharya Raichur, Huchurao Keremathihalli, who were practicing lawyers in Haveri, abandoned their professions. Galaganath, Mahadevappa Mailara opened a Swadeshi Vastra Bhandara and sold Swadeshi items. Agnihoti also supported him in his work. Students have boycotted the government school and this may be an important event in the district. Hence the establishment of national schools started in Haveri, Hanagallu, Guttala, Ranebennur. Thus Gandhiji's non-cooperation movement in the district gave a new form to the freedom movement.

**The non-cooperation movement took place in four stages:**

1. Students, lawyers participated in the movement by boycotting school-college, court-offices,
2. Tilak Swarajya Nidhi was established and Rs. Collecting
3. Draft rejection in selected areas.
4. All these were implemented with truth and non-violence, through boycott channels.

**The heart of the movement :**

Suppression of the Movement The British suppressed the movement in a repressive manner. Jails were overflowing as the police jailed 30,000 protesters. Going to jail became common for activists. In Haveri district, students, lawyers joined with the non-cooperation movement, and the use of indigenous materials was effectively promoted in the district. Later, national schools were started in the district, and there were special incidents where the activists who started a girls' school in Hanagallu area attracted the attention of state level leaders.

800 delegates from Karnataka went to the Nagpur Congress session in 1920 and participated in the programs with equal enthusiasm. For the first time in the state, the non-cooperation movement was the movement that devoted their lives to the service of the nation. The important ones were Ranganatha Diwakara, Veerappa Vali, Kaujalagi Hanumanta Rao, Paramanna Hosmani, Veerana Gowda Patil and others who took part in various programs in different parts of Haveri district and made the movements successful.

Newspapers of that time propagated the non-cooperation movement - "Karmaveera' (Weekly). 'Navashakti', 'Karnataka Vibhave.'Karnataka Vrthte. 'Rashtra Bhati'. 'Vishwa Karnataka', 'Satyagrahi'. 'Sharan Sandesh' etc. In the movement of Haveri district, these newspapers gave advice to the agitators of that time, how their movement should be, what to do, etc., to get instructions from their leaders, to get directions from the national leaders, the atrocities of the British government, and so on. Hanagalli activist Subbannacharya Akkivali explains about this in an interview.

To the school with Congress badges shouting victory by marching through the main streets For going, the governing body expelled the student leaders from the school. of this As a result, he left the city council school. National School for the education of those students started Purushottamacharya Raichur, who pursued the profession of lawyer in this school. Manmantarama Rao Gudi, Guru Rao Chimmalagi, Govindacharya Agnihotri etc. He used to educate children as a self-motivated teacher. A movement started in Haveri District Congress leaders, prominent traders and students of the National School.

During the non-cooperation movement, no public event in Hanagallu was held without the color of the national movement. The National School there was one of the model schools. An exercise school was opened in the town and Anantha Bhatta was entrusted with the charge of that school. Also, the statements of local activists Subbannacharya Akkiwali and Gudappa Harijan about various activities of nationalism such as sale of khadi, awareness of the use of indigenous materials, opening of national school, opening of exercise school, Ganesha festival and so on created awareness among the masses.

Taluk level committees were formed to create national awareness everywhere. Shankappa Tandoor became the president of the taluk committee in Haveri, while Govindacharya Agnihotri became the secretary. He used to look after the Khadi store in Haveri. In Shiggavi, Digambarao Halepet, Gunderao Savanur of Bankapur, Tipperao Kulkarani of Kalakonda, Shankar Dixit, etc. were given education to children from national schools as a Gonda taluk committee. Govindacharya Agnihotri carried khadi clothes on his shoulders and sold them from door to door. Huchcharao opened a 'Swadeshi Vastra Bhandara' in Keremathihalli Haveri where he used to sell native items. Shankappa Tandoor, a leading businessman of Haveri. Sher Mukhanwal, Sher Amin Chand used to participate in Congress activities. Movement from Haveri to Karjagi, Hosaritti. Devendrappa Vibhuti, a Negaluru activist, remembers the expansion of villages like Negaluru, Devagiri, Agadi, Guttala, Halagi and the cooperation of prominent traders of Haveri in that work.

N.S.Hanumanta Rao of Havanur, who was a loyal volunteer in the Hindustani Seva Dal established by Hardekar, went to Nagpur for flag satyagraha. He continued the services he had found in the Haveri side. In 1923 Dharwad Zilla Parishad met at Haveri. Then a khadi show and a cattle (fair) fair were arranged. Along with that, a competition to sing national poems was held. Chakraborty Rajagopalachari, Gangadhar Rao Deshpande, Sadashivarao were the presidents of the provincial council. Karnad Rm.Ra. Leaders like Diwakara, Dhaba Karamkara, Madhwarao Kannur, Narayanarao Jalihal came. N.S. Hardekar along with his volunteers looked after the arrangement of the Parishad. Non-violence was emphasized in this meeting. Hardikar Manjappa presided over this council. Thus, with the opening of Hindustani Seval branch in Haveri, Paramanna Hosmani, Govindacharya Agnihotri, Ramananda Mannangi, Vai Venkanna, Veerappa Angadi, Veeranna Masuru etc. played an important role in the activities of this branch in Haveri district. Siddappa Hosmani, Huchurao Keremathihalli, Shivamurthy Swami Hiremath and Sripadarao Karigudari were the secretaries of the Parishad, who were prominent in Haveri taluk. Gurubasappa Moogavi, Tandoora Shankarappa, Halayagola Basapanavaru, Sher Mukhnawal, Sher Aminchanda were the members of the reception committee who were famous traders. Guddeppa Hallikeri of Hosaritti, Paramanna Hosmani of Karjagi and many activists of the district attended this council. As a result of this council, he drew people's attention by doing constructive programs like non-violence, boycott of foreign goods, supporting the non-cooperation movement.

The non-cooperation movement became fiercer day by day. In 1921 in Mumbai, in 1923 in Madas many violent incidents took place. Noticing that the non-cooperation movement was turning violent, Gandhiji thought that he would stop the non-cooperation movement until the people realized the meaning of non-violence and developed a sense of peaceful movement. In other words, Gandhiji, who did not tolerate violence, took this step to prevent violence. But in the non-cooperation movement, the activists of Haveri district successfully played an important role in creating awareness by winning public attention through various programs. The non-cooperation movement was carried out non-violently in various parts of the district and the district played an important role in the national non-cooperation movement, and the patience of the people made them look forward to the next movement without violent incidents, which became the catalyst for revolutionary change.

The non-cooperation movement became fiercer day by day. In 1921 in Mumbai, in 1923 in Madras many violent incidents took place. Noticing that the non-cooperation movement was turning violent, Gandhiji thought that he would stop the non-cooperation movement until the people realized the meaning of non-violence and developed a sense of peaceful movement. In other words, Gandhiji, who did not tolerate violence, took this step to prevent violence.

But in the non-cooperation movement, the activists of Haveri district successfully played an important role in creating awareness by winning public attention through various programs. The non-cooperation movement was carried out non-violently in various parts of the district and the district played an important role in the national non-cooperation movement, and the patience of the people made them look forward to the next movement without violent incidents, which became the catalyst for revolutionary change.

**Non-Cooperation Movement** This movement led to the first People's revolution at the national level which attracted all classes irrespective of caste and creed. Boycott of foreign goods, protection of domestic industries, Khadi Charaka popularized principles of truth, non-violence. It created national consciousness in every nook and cranny of the country. As the original wish of this movement made the district ready to sacrifice everything for freedom. National Schools for National Awareness. Organizations and ashrams are noted to have been established.

Those who have given up their professions. As the students who boycotted the schools and colleges joined the struggle, the nature of the movement changed and the movement got new enthusiasm and spirit. Despite following the repressive policy of the government, the people took to the streets because of the national mood of the people. What's more...the movement made people fight for a long time. The freedom struggle was transformed into a national struggle for the first time through this movement. Through this movement, we see that the Indian National Congress left the stage of convention and reached the stage of movement. Although it can be agreed that the Congress movement in the district was not so widespread in the past, later on it spread to the village level of the district, the leaders of the district informed the masses of the objectives of the national struggle through ten programs and gained the love and trust of the masses.

### **Conclusion:**

As the non-cooperation movement led to significant change at the national level, as applied to Haveri district, the extent to which the national struggle confined to the towns and villages reached the rural areas of the district is evident from the statements **of the activists** and evidence of the activists. That is, the details of the non-cooperation movement reaching the rural areas of the district have been clarified through this article from the statements of the district activists and from the records.

### **References:**

1. Ali Asif, Indian Freedom Movement and Muslims, Shanti Prakashan, Mangalore. 2005.
2. Shivappa G. Arivu, Comprehensive Karnataka History, Sapna Bookhouse, Bangalore, 2014
3. Dani Surendra, Dharwad District Freedom Struggle, Burlibindu Madhav Memorial Foundation. Hubli, 1996,

4. Details obtained from Negaluru activist Devendrappa Vibhuti,
5. Chandrasekhara Bhandari (Author), Armed Revolution-Bloody Struggle Ramaswami SR (Ed).. Milestones of Independence, Kamath Suryanath (ed.), Memories of the Freedom Struggle, Vol.2.
6. K.N., History of Modern India.2022 Govinda Murthy Desai (Author), Non-Cooperation Movement R. Ramaswamy SR (ed.) Milestones of Independence, Details obtained from the interview of Negaluru activist Paramanna Harakkingi.